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W. B. COLLYER, D.D. LL.D. F.A.S.

LONDON.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1823.

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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VOL. I.—NEW SERIES.

LONDON:

PUBLISHED BY FRANCIS WESTLEY, 10, STATIONERS' COURT,

LUDGATE-STREET.

B. Bensley, Bolt-court, Fleet-street.

PREFACE.

IF the thanks of the Conductors of this Work were due to its supporters ten or twenty years ago as was acknowledged, they must be more than doubly so at the present period. This Magazine once stood almost alone; scarcely another work of the same kind then existing; but the success with which it was crowned, with the wish perhaps of particular Denominations to obtain a share of the patronage which we received from all, gave rise to a variety of other Publications, adapted, in various degrees, to instruct and edify religious readers, who have happily very much increased in the course of the last thirty years. We complain of none; but we have a right to rejoice and be thankful, that, notwithstanding all competition, we still retain so large a portion of public favour—that we maintain a sale nearly equal to that of any former period—and are enabled to continue, undiminished, our usual aid to the distressed WIDOWS of Gospel Ministers deceased, as well as occasionally contribute to other objects of like importance.

Our general plan of Catholicism, though censured by all partisans, has recommended our Work to Christians of all Denominations, whose object is to promote the cause of God and truth throughout the world; and we hope to be enabled to proceed in the same spirit with the New Series, as that in which we commenced the old; and with the like kind assistance from our Correspondents, our aim will be, under the divine blessing, still by the same means to promote the glory of God, and the interests of Evangelical Religion.

As to our former series, though the volumes included much temporary matter, which greatly contributed to their interest at the moment, they also contain many articles of permanent utility, and will, we hope, long be to their pious readers a treasury of religious knowledge. In our BIOGRAPHICAL SKETCHES and OBITUARIES, will not only be found instructive Memorials of many deceased Ministers and pious Laymen, "whose praise

is in all the Churches;" but Memorials also of the Lord's goodness to his departed saints in the hour of trial, which are eminently calculated to encourage others in the like circumstances.

Among our Essays, which have necessarily decreased in number as our Missionary Intelligence has increased, will be found many from the pens of our deceased Editors, Messrs. Eyre and Fuller,* Doctors Haweis, and Ed. Williams; to whose names we are sorry to add, within the current year, that of Mr. Greatheed, who had been a constant and valuable contributor from the beginning of our Work. Our Reviews, though necessarily brief, have given, we believe, a fair and impartial account of the greater part of religious publications: and if they have not been equally critical with those of larger works, we hope they have generally been candid; commending where we could conscientiously commend, and never censuring where the cause of truth did not appear to require it. We could, however, refer to many articles by the contributors above named, which, for discrimination and acuteness, would bear comparison with those of any other similar publication.

In the article of Religious Intelligence, we have the satisfaction to know that our Monthly Missionary Chronicle is of increasing interest, and looked for by many with as much anxiety, and read with as great pleasure, as the National Gazettes, which record sanguinary battles and dear-bought victories, are sought and perused by the most eager politicians.

To conclude—while we feel grateful both to our Readers and Correspondents for encouragement and assistance, we desire above all to render Glory to Him, who alone, while he blesses us, can render us instruments of blessing to our fellow men—to Him therefore be all the praise. Amen.

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* Dr. Ryland reckons sixty-three pieces by Mr. F. within our first twenty volumes.—*Life of Mr. Fuller*, p. 235.



THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JANUARY 1823.

RETROSPECT

OF THE

FORMER SERIES OF THE EVANGELICAL MAGAZINE.

THE commencement of a New Series of the Evangelical Magazine, at the close of the thirtieth year of its progress, calls for grateful reflections and acknowledgments from all its friends, but above all, from its surviving *Founders*. Of twenty-four names that were originally pledged for the stated assistance of the publication, and for the charitable distribution of its profits, more than one-half, in the course of so long a term, have been blotted out from the book of temporal life. "The Editors," it was said in the Preface, "are composed of Churchmen and Dissenters of different denominations, uniting their efforts in one common cause, who will endeavour to diffuse liberal sentiments, wheresoever the providence of God may direct this little confluence of Christian doctrine and catholicism to wind its peaceful course."

Besides several Episcopal clergymen, (one of whom was the ostensible *Conductor* of the work) ministers of the Independent, Baptist, and Calvinistic Methodists, concurred in its publication; the Arminian Methodists having already long supported a similar periodical work. Since then the Evangelical clergy, and the Baptist ministers, have published separate Magazines; and their places, as contributors to this, have been supplied by ministers of the Church of Scotland, and of different Secessions from it. These changes, however, have in no wise altered the first purpose and character of our publication. It retains the original catholicism of its principles, and perseveres in every benevolent object for which it was set on foot. But the providence of God has opened to it paths of usefulness then unknown, and has enlarged

its sphere of beneficence beyond all that could be conjectured at its formation.

"From that part of the work," said the Editors, "which relates to the progress of the Gospel throughout the *kingdom*, some good may reasonably be expected. It is a species of information entirely new, and very important." Thus far has the performance in *this* respect, by the blessing of God, surpassed the promise! Pious ministers, and fellow-Christians of various denominations, who had before been alienated from each other, became hereby mutually acquainted and endeared. Their reciprocal prepossessions yielded to better information, and they communicated, by this vehicle, their desires and plans of co-operation for the general good. Our Baptist brethren were already engaged in efforts to spread the Gospel to distant heathens: but within two years from the commencement of this Magazine, (and almost wholly by its means,) the *Missionary Society*, comprehending every *other* class of its conductors, was instituted, with evidences of zeal and brotherly love beyond precedent, and congenial (blessed be God!) hitherto with its practical result. The ardour that was excited for the spiritual benefit of remote, unenlightened nations, naturally increased the general concern for that of thoughtless and ignorant professing Christians. Hence numerous and extensive associations were formed for preaching and reading sermons in the long-neglected hamlets, villages and towns of England; and the *Religious Tract Society* was formed (by members of the Missionary Society) to furnish the multitudes that were learning to read with interesting and instructive memorials, adapted to their comprehensions and benefit, by simplicity, seriousness and brevity.

To enumerate the various beneficent institutions that have been formed by communications through this Magazine, would greatly exceed our present limits. We are not aware of *any* religious association of the kind that has not been promoted, more or less directly, by *this* work. It is well known that the magnificent fabric of the *British and Foreign Bible Society* itself was founded by members of the Religious Tract Society: and nothing, indeed, could be more natural than that those who endeavoured, by brief *Tracts*, to excite in multitudes a concern for salvation, should be anxious to supply them with the only volume of *Inspiration*. It was also by exertions of the same zealous classes, that stated means were first employed for the conversion of the *Jews*.—Neither can it be deemed unfair to represent this Magazine as the prototype and stimulus of almost every *other* evangelical periodical work that now issues from the press, if it be considered, that when this commenced there existed scarcely any *Magazine* or *Review* that was conducted on similar principles.

Extending our views to other nations of Europe, to America, to many remote pagan countries, and our hopes to the reasonable results of exertions that are now so widely spread, so zealously promoted, and so liberally supported; and connecting these with the facts already stated, it appears to be no easy task to fix the bounds of utility to a publication so slight, so simple, so obnoxious to prejudice, so much beneath the notice of the noble, the mighty, and the wise of this world — as the *Evangelical Magazine!* Let the credit which it has never claimed as a composition, redound to the *Principles* on which it was founded, and by which it has ever been conducted. Let it

be acknowledged, that *these* God has indeed vouchsafed to honour!

"The Editors," it was also said in the original Preface, "voluntarily renounce all pecuniary reward, and hope the profit, arising from the sale of the work, will enable them to alleviate the distresses of many widows and orphans of God's dear and faithful servants." Such an expectation might then be deemed presumptuous; for the good-will of authors, who devote the contingent profits of their works to charitable purposes, fails much oftener than it succeeds; but it has pleased God to realize the hope so expressed, by enabling the conductors of this Magazine to distribute out of the annual profits, from its commencement, for the relief of the widows and children of pious ministers of *every* religious denomination above mentioned, above 10,000*l.*; beside nearly 1000*l.* to other charitable purposes; among which was a recent grant of *Five Hundred Pounds* to the (London) Missionary Society, in aid of its funds, and with a special view to an object perfectly congenial with the original design of its founders —the relief of the indigent Widows and Orphans of the Missionaries connected with that Society. Yet, while the expenses of publication have enormously increased, the price of this work has been resolutely kept down to the very low rate at which it was originally fixed, in order that the humblest readers might reap the benefit of it, and that its circulation might be rendered as extensive as possible. These purposes have not been frustrated. At times, 22,000 copies have been sold: and notwithstanding the present number and diversity of religious Magazines, the sale of 20,000 continues. So wide a circulation presents advantages for advertising, that were certain not to be neglected: but much caution has been needful to exclude such advertisements as might be pernicious to health or morals, whatever they could have added to the immediate profits.

A variety of motives may reasonably be supposed to have prompted so many thousands of readers to purchase this Magazine. Many may have sought in it chiefly their own spiritual edification; an object which its conductors have never willingly neglected. Many have, undoubtedly, searched it to learn the progress of Christianity in the world, "stirring up the gift that is in them" by the animating example and success of others. Some of us can well recollect when it was considered by many as a kind of test of the zeal and liberality of a Christian family, to find them possessed of the Evangelical Magazine. Some, we know, who might otherwise obtain the principal information it conveys, who apprehend that they can in no other way apply the small monthly pittance that it demands so *usefully*, both to the temporal and the spiritual interests of mankind. The generation that have risen with this work are known, in very numerous instances, to have derived spiritual impressions from it. An eminently pious minister has recorded his testimonial to its utility, in exciting him to a due concern for his own salvation and that of his hearers. What may we not hope hereafter to discover, of benefits arising from the perusal of 200,000 numbers of such a publication annually! Blessed be God for the good that is known to have been accomplished! To His grace and truth we cheerfully commit what remains to be completed; to Him ascribing the kingdom, the glory, and the power, through Jesus Christ our Lord, for ever. Amen.

MEMOIR OF THE LATE REV. JOHN OWEN, M.A.

One of the Secretaries of the British and Foreign Bible Society.

THE sagacity of great princes and conquerors in the choice of their ministers and generals has often been noticed to their honour; and must we not believe, that the only wise God, our Saviour, displays his infinite wisdom in the selection of suitable instruments for the accomplishment of his gracious purposes; and, at the same time, by the frailty and mortality of those agents, secures to himself the sole glory of his mighty works. Thus, when the promised emancipation of Israel from Egypt was to be effected, Moses, who was learned in all the wisdom of the Egyptians, and long tutored in the school of retirement, was called forth to be their conductor. When it pleased the Most High to permit that people to build him a sumptuous sanctuary, the king of Israel was enabled and induced to make royal contributions for the purpose, and to employ his wise and wealthy son to superintend the stately fabric. And thus, when God, in mercy to the Christian world, determined to deliver his church from the yoke of Rome, Luther and other noble champions of the truth, filled with the spirit of faith and fortitude, were raised up to effect the mighty task. Thus, also, when the Lord of heaven designed to send forth his light and truth by the written word, far more extensively than ever, to the nations of the earth, by the agency of the British and Foreign Bible Society, he called into action a noble President, well-qualified Secretaries, and an active Committee, to execute the grand enterprise.

Among these excellent men, JOHN OWEN (a name of ancient renown in the church of Christ) filled a conspicuous place, in which he discharged its arduous duties with an ability and a zeal which will not be forgotten while the Institution itself shall exist, and exist we trust it will, until "the whole earth shall be filled with the knowledge of the Lord."

The writer of these pages well remembers, that being present at the first public meeting, which was held at the London Tavern on the 7th of March 1804, for the formation of the Society, after two or three gentlemen had spoken in its favour, Mr. Owen, before unknown to him and to most of the company, arose, and in the exordium of his speech, and before he expressed what were his own views, displayed such powerful eloquence, that the writer said to himself, "If this man is against us we are ruined;" but Mr. Owen soon relieved his mind from every fear, by a manly declaration of his approbation of the plan, and his resolution to support it. And it was probably owing to the favourable report which he and the excellent Granville Sharpe (the Chairman of that day) made to Bishop Porteus, on their return to Fulham, that the Society immediately obtained the sanction of so many *great* as well as *good* men. That worthy prelate, it is well known, continued the steady friend of the Bible Society to his dying day.

It was the privilege of Mr. Owen to be educated in the fear of God by parents distinguished for their piety, and who regularly attended the faithful ministry of the Gospel in London, at the Tabernacle, and at Blackfriars church, where the Rev. Mr. Romaine then preached the word with surprising energy and success. Mr. Owen's father was a man of prayer, and in the habit of praying distinctly, and by name,

for missionaries and others who were engaged in the propagation of the Gospel. Not long before his death, which took place about two years ago, he said to a friend, that he had been spending two hours in his closet praying for all the missionaries of the several Societies, by name; and, on his death-bed, he said to his son, "I have been a praying missionary." Would to God we had thousands of such potent auxiliaries!

We are not favoured with any particulars of the early piety of Mr. Owen, but it is probable that his strong inclination toward the Christian ministry might induce his father to send him to St. Paul's School, where he obtained the rudiments of a classical education. From hence he proceeded to Cambridge, where he obtained several prizes, and was chosen Fellow of Corpus Christi College. Soon after he was ordained he was distinguished as a preacher. The Rev. Mr. Dealtry, who preached his funeral sermon, and who was at the University at the same time, observes, "That it was impossible to listen to his sermons without being impressed with the persuasion, that he was a man of no common abilities, and of no ordinary character;" and he intimates, "that for many succeeding years the manner in which he discharged the duties of a parochial minister warranted the expectation, that had he continued in such a situation with competent leisure, he would have stood in the first rank among his brethren It appears to have been the discovery of these excellent qualifications which attracted the notice of Bishop Porteus, under whose patronage he accepted the curacy of Fulham, and who continued his warm friend to the end of his life.

The providence of God, which overrules the pursuits of men, was employed to qualify Mr. Owen for the office which he afterwards sustained in the Bible Society, by leading him to the knowledge of modern (as well as ancient) languages; and by his travels abroad enabled him to acquire a useful acquaintance with the customs and manners of different nations of the continent. This was of great use in the affairs of a Society which necessarily corresponded with foreigners, and among whom he was to be an accredited representative. How well qualified he was for both these purposes is well known to all who are acquainted with the history of the Society, or who have read his Letters from the Continent, written in the year 1319. Indeed, "his intercourse with society, in all its gradations, had given him that knowledge of the world, that readiness of communication, and that delicacy and propriety of manner and expression which social intercourse alone can impart."*

Mr. Dealtry, anticipating a complete description of Mr. Owen's character and talents by a future biographer, says,† "He will have much to tell of the fertility of his imagination; of the quickness of his perception; of his lively and innocent wit; of the soundness of his judgment; of his almost intuitive knowledge of character; of his extemporaneous and commanding eloquence; of the facility with which he could turn his mind to any subject proposed to him; of his unwearied diligence and unconquerable resolution: and particularly of that cheerfulness of disposition, and that frankness, candour and urbanity, which seemed to be interwoven with his nature."

* The Rev. Mr. Smith's Speech at Sheffield, Oct. 22, 1822.

† Report says that Mr. Dealtry will perform that honourable task, and we shall be happy to see it from his able pen.

The great ability with which he conducted that portion of the correspondence of the Society which fell to his lot, is sufficiently apparent from the letters which have been already referred to; but the splendour of his talents was more generally known to the world in consequence of his frequent engagements at Bible Meetings in London, and in all parts of the country. Numerous, indeed, and exceedingly laborious, were the journeys which he (with his respected colleagues) took for the establishment or encouragement of auxiliary societies; it was in those crowded assemblies that "he poured forth, frequently to the astonishment and delight of multitudes, the treasures of his powerful mind."

"And here," says Mr. Smith, "the singular delicacy of the departed Secretary is worthy of especial commendation; for it led him, as by a peculiar tact, or by a sixth sense, to avoid those topics on which the members of the Society were divided, and on which they may differ without impairing their harmony as members of this Society. When circumstances compelled him to touch on these topics, it was not to exasperate, but soften the feelings to which these differences might give rise. While he possessed the most decided attachment also to his own communion, and expressed that attachment on other occasions, in a way that those might not expect who knew him only in the Bible Society; he had such a dignity and propriety of feeling, and such just notions of Christian liberty, as prevented him from obtruding such subjects on the attention of a promiscuous meeting, assembled for the sole purpose of circulating the Bible. Thus his example may have done much to diminish the questionable practice of individuals avowing their attachment to a particular communion, and then defending the consistency of their attachment to the Bible Society—an example that has only to be imitated by all the members of the Society to turn its meetings into an arena of contention."

The religious public ought to know, that Mr. Owen, by devoting eighteen of the best years of his life, *gratuitously*, to the services of the Society, made many great sacrifices. Dr. Steinkopff, in a speech delivered at Hampstead in October last, relates, that at one time Mr. Owen came to him, and said, "I really do not know what to do. I have pupils; and my pupils necessarily confine me and consume my time. Either I must give up my pupils or the Society." He gave them up. I shall never forget his noble, disinterested conduct; and I pray that a special blessing may rest upon his family."

In reference to his disinterested conduct, Mr. Hughes asks, "What was the prize that nerved and recompensed him?—Not stipendiary emolument; not patronage; among a numerous class of his ecclesiastical brethren, not an atom of favour. When he identified himself with the British and Foreign Bible Society, he laid on the Divine altar the first of those sacrifices, which he repeated (I had almost said, day by day, continually) till the exhaustion, both of body and mind, forbade him to repeat them any longer."

Mr. Hughes adds, "Had he, then, reason to lament that he had devoted himself to a cause which, in certain connexions brought upon him displeasure and reproach, and in serving which he undermined his health, and, it is probable, accelerated his dissolution? No; it never cost him, as far as evidence

has transpired, one tear of regret, still less, one pang of remorse. Nor did he, in this affair, miscount either his losses or his gains." Mr. Dealtry, referring to this topic, mentions a sentence found among his papers, and written by him apparently a few months before his death. "How sweet to have toiled in this work! And, if wasted with labours more abundant, he is compelled to withdraw—*I have done.*" The last words occurring at a short distance from the other; as if, after a pause for reflection, he had felt himself convinced that his strength was already worn out, and that in this great cause he should labour no more."

The sacrifices which Mr. Owen made to the Society were great and numerous—much of domestic enjoyment—much of literary leisure and improvement—much of the favour of those who could have advanced his worldly interest, and which is far greater, the sacrifice of health, and perhaps of life. These will not be forgotten by his righteous Judge; nor will they be forgotten by a generous public. Owen is dead, but his family lives, and though "the blight and the desolation of death they are doomed to endure—surely there is mercy enough in the bosom of God, and justice enough in the Christian world, to prevent their feeling their loss in any other way." *

In addition to the efficient services perpetually rendered to the Society in all its operations at home, Mr. Owen promoted the cause in no small degree by a tour which he made, at the request of the Committee, through France and Switzerland in the summer of 1818. "Extracts of Letters on the object and connexions of the British and Foreign Bible Society," express his lively feelings and animated manner, while they afford a pleasing specimen of the piety and zeal of our continental brethren. By this visit the hands of our foreign coadjutors were strengthened, brotherly love amongst Christians of different countries and churches cemented, and the Bible cause happily promoted.

Among the papers of Mr. Owen was found one which he kept suspended in his study, containing several texts of scripture from the Psalms, &c. calculated to give him courage and confidence in the faithful discharge of his ministry; in another, passages from which he was accustomed to derive relief, support, and direction. Thus, he who advocated the Bible cause in public, took care to use it for his own edification in private.

From other papers the following selections have been made, which evince the genuine piety of this valuable man.

"On one occasion, when much depressed by very painful intelligence, he writes; 'I sought comfort from meditation on the word of God; particularly I was much relieved by reflecting on the passage; *In the multitude of sorrows that I had in my heart, thy comforts refresh my soul.* Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition!' At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself; 'The comparison of situations,' he observes, 'threw me upon my knees, and made me bless God for the kind proportion in which he had measured out my chastisements.'"

"April 23. Humbled myself before God many times this day, having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit yesterday evening; this is a sign that the grace of God has not been improved as it ought to have been.

* Mr. Smith's Speech.

I will, by God's assistance, watch against this propensity. And, oh that I may never again offend him, or wound my conscience by falling into that snare of the devil! *Let every one of you be slow to wrath.*

"Sunday, April 24. Have humbled myself before God this morning; and do resolve to watch and pray that I enter not into temptation. May the Lord pardon all my sins, and secure me, by his grace, from falling into them again! Amen."

In the year 1818, Mr. Owen was visited with a disorder of a most painful nature, which occasioned his withdrawment from his accustomed labours for several months; but the Lord was gracious to him, and to the Society, by restoring him in a great measure to health and activity.

"Ever since this severe and tedious illness," says a friend, "I observed in the whole of his conversation and deportment increased gravity and seriousness. He seemed to have death and eternity most deeply impressed on his mind; and on many public occasions he repeated with great emphasis those striking words; *Work while it is day; the night cometh, when no man can work.*"

Mr. Owen's labours as curate of Fulham parish being dispensed with by the Rector about the time when the Auxiliary Bible Society at Oxford was formed, he became the minister of Park Chapel, near Chelsea, where he continued to dispense the word of life until disabled by his last illness.

Of the particular circumstances of that visitation we are not able to give an accurate account. Suffice it to say, that for many weeks the regular operations of his great mental powers were much weakened, and he was deprived, in a considerable degree, of an ability to express fully his views and feelings on the approach of death.

"The progress of disease presently incapacitated him either for reading much himself, or of giving his attention to others. But I learn from different friends, who had sometimes the opportunity of speaking to him, that his mind was always most awake to subjects of religion; and that, whenever he could be roused to mental exertion, these were the subjects which recalled, for a time, his decaying energies."*

"The last words (says Mr. Hughes in his Funeral Discourse, p. 45) which he spake in my hearing, were, 'Those are the things!' in allusion to the following language, which I had just cited, "Thou shalt guide me with thy counsel;' meaning, as it was natural for me to conclude, that to him worldly things had lost their savour, and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, eternity, and heaven."

Mr. Owen breathed his last at Ramsgate, (to which place his friends had taken him in hope of recovery) on the 26th day of September, 1822, in the 57th year of his age.

His remains being conveyed to Fulham, were deposited in the church-yard, in a grave near the spot in which his revered friend Granville Sharpe had been interred. The funeral procession was attended by 13 carriages, and most of the shops in Fulham were closed as a token of respect to the worthy minister, who had for many years dispensed the word of life in that parish.

We cannot close this brief and imperfect Memoir of Mr. Owen more properly than by transcribing the following just and honorable testimony officially borne to his

* See Mr. Dealtry's Sermon, p. 36.

memory by the acting members of the Society.

"At a Meeting of the Committee of the British and Foreign Bible Society, Sept. 30, 1822, the Right Hon. Lord Teignmouth, President, in the Chair:—The President stated, that he had now to discharge the melancholy duty of reporting to the Committee the death of their Secretary, the Rev. John Owen, which took place on Thursday the 26th of September, at Ramsgate.

"In adverting to the afflicting dispensation which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection thus to record their grateful testimony to his zeal and unwearied exertions.

"As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours were unremittingly devoted. The correspondence which his official situation imposed on him was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

"But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candour and liberality ever predominated; it was characterised by that suavity of disposition which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings an harmonious feeling of mutual regard among all who had the privilege of attending them.

"In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the Continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the Institution; but also for the purpose of visiting the Bible Societies in France and Switzerland.

"Of his conduct during this excursion it is sufficient to say, that it tended to raise the reputation of the Institution, of which he was the representative; and to cement that happy union which had so long subsisted between the British and Foreign Bible Society and its Continental associates; and that his advice and experience were eminently useful in forming arrangements for the establishment of new Societies, or for rendering those already existing more active and efficient.

"The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God for having so long granted it the benefit of the zeal and talents of their beloved associate: to the indefatigable exertion of that zeal and

those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must in great measure be ascribed that indisposition which has so fatally terminated.

"The Committee, fully persuaded that all the members of the Institution will most cordially sympathise with them on an event so peculiarly calculated to affect their feelings, resolved that this brief memorial of the merits and services of their late Secretary be published in the Monthly Extracts of Correspondence." *

MEDITATION ON THE OPENING OF THE YEAR.

My meditation of him shall be sweet!
PSALM civ. 34.

THUS David sung, and my soul shall utter her responses to his harp; for, sweet indeed should be my meditation on that Being, who comprises in himself all that is venerable in antiquity, whatever is grand in dignity, all that is mighty in power, lovely in beauty, or tender in grace; while he is to *me* the parent of being, the donor of property, and the spring of bliss. At the commencement of a New Year, I cannot but muse on Him, who, at first, gave me this being, which he continually renews. But oh, what awe and wonder must mingle with the sweetness of my reflections on the name Creator! For it reminds me that there was a time, and that not very far distant, when I was nothing: I was not, I never had been in existence! A vast eternity had rolled away without me. Ere time, indeed, had begun his *first* new year, God lived an eternity above. But even when he had uttered the almighty *fiat*, and countless worlds, with all their diversified inhabitants, had started up, and echoed to his creative voice, "Here we are to serve and please thee;" and when they had glorified God for hundreds and thousands of years, I was not among them; but all was to me the blank mysterious night of non-existence. At length arrived the appointed moment, to me big with importance, when I was to take my turn of entrance into being; and Omnipotence bade me overleap the vast, the infinite space between an eternal nothing, and this wondrous being which I now possess. "He spake, and it was done;" and here I am; and though an addition to his works inconceivably small, compared with their magnitude and extent, yet nothing short of omnipotence could have formed me. And vast must have been the design he had in view, when employing infinite attributes to form thy mortal frame and its immortal inhabitant. But while my heart throbs with awe at itself, its machinery and motions, and my eye flashes admiration at my hands, when I hold them up to the light, and see the red hue of the blood, which flows in innumerable channels,—how simple and easy is all that machinery to him that made it, and is every day repeating the same process in ten thousand instances and ten thousand forms! Mighty Being, what streams of creative influence are incessantly flowing from thee, through every world thy hands have formed!

But, my SOUL! this ethereal principle! the intellectual inhabitant and guide of this material frame! with what reverence and delight must thou meditate on the parent Spirit that gave thee birth and being! If none but the Omnipotent could form one grain of sand or spire of grass, how glorious were the exertions of that omnipotence,

* Further particulars of Mr Owen's Life, which could not be obtained in time for the present Number, may be expected hereafter.

when it formed a spirit whose nature rises high above gross matter, whose mysterious power of thought can dart through the vast region swarming with glorious worlds, whose conscience, estimating moral character, weighing actions, and anticipating consequences, darts forward to a whole eternity of bliss or love. Father of spirits! couldst thou create, not merely one such invisible, intangible being, with all its mysterious nature, and all its mighty powers; but have myriads of such productions spring up at thy voice to surround thy throne and partake of so glorious a resemblance to thee, and shall not these spirits adore thee? But while I adore, I tremble at the giddy height to which I am exalted; and I repeat with awe, the dread sounds, soul! rational! accountable! immortal! For ah, a sad consciousness of sin reminds me how much these privileges have been perverted, and how completely they might turn to curses! If I attempt to deprecate thy wrath due to sin, I shudder, lest I should seem to deny the enormity of offence committed against such a Being, whose claims on my reverence, obedience and affection are attested by the thundering voice of an united creation.

But here my meditations take their sweetest turn! I can own all the extent of my guilt, I can admit how much I have deserved all the horrors of thy displeasure, and yet can plead exemption! For the mysteriously grand Creator, the inflexibly righteous moral Governor, has become the condescending, the compassionate Redeemer. Then such a Saviour is 'mighty to save,' as he was to create, or would have been to destroy! For when that Being, who could bid worlds swim in infinite space, and maintain them all by a simple volition of his infinite mind, employs this same infinity to recover, to save and to bless, what may not be expected from his grace?

My heart reposes on thy word, thy testimony of pardon and life through Christ. My soul feels that she rests on the same basis on which the universe is upheld; and her peace, like her being and immortality, "passes all understanding." But my meditation is the more sweet, when I reflect that thou hast not only pardoned me, but entered into a friendly covenant with me, and hast bound thyself by oath never to cease from doing me good. I look back through another year, and see thy faithfulness to a covenant, "ordered in all things and sure," and muse on all thy loving kindness and thy truth, till my heart grows warm within me, and my devotion burns, to think that all this vast infinity of being and perfection that dwells with thee is all my own; that every thing which the creation displays of activity and efficiency, of might and skill, of beneficence and grandeur, is all pledged to me, to be forthcoming in every need, and to be employed throughout eternity, to make me blessed. O God, it is too much! I am ready to exclaim; but I am checked by thy voice, that says, "Too much, indeed, it might be for thee to expect, or receive; but not too much for me to give; for I delight 'to do exceeding abundantly above all you can ask or think.'"

If, then, my meditations on thy past dealings are sweet, so shall be my musings over that futurity which thou hast spread out before me. Eternity is so grand, that it is awful; from its vastness I shrink, and almost think it gloomy to have the prospect of living for ever; though I feel that my soul shudders at anihilation, as a dread abyss. But when I think of eternity with THEE, it is delightful; with *thy* society,

and that of thy beloved friends, I shall know no solitude; by thine infinite resources, modes of enjoyment shall be found for me which will leave no vacuum in my being or my bliss; and through eternity it shall be sweet to meditate, that, upheld by thee, I shall never lose myself, my holiness, my heaven, and oh, still higher transport, never lose my GOD!

On the Certainty that the Influences of the Holy Spirit will be granted, in Answer to the Prayer of Faith.

THERE is reason to suspect that inaccurate and unscriptural views of the sovereignty of God in the dispensation of spiritual blessings has had the effect of enfeebling, in the minds of many Christians, the confidence which they would otherwise have reposed in the promises of the effusion of the Holy Spirit. The God of inviolable faithfulness has given us the most explicit and unequivocal assurances, that He will give his Holy Spirit to them that ask him. Our divine Redeemer has represented this heavenly gift to be as essential to the life and health of the soul as bread is to the life and health of the body; and has made the most touching appeal to our own feelings of parental attachment, in order to convince us, that if we could not disappoint the expectations of our own children when they look to us for bread, it is impossible that our heavenly Father should disappoint our expectations, by withholding his Holy Spirit, when we earnestly and importunately implore this gift. On such assurances as these ought we not most confidently to rely? Has not the God of all grace established an inseparable connexion between *prayer* for divine influence and the *reception* of divine influence? It is indeed most wondrous, but it is undeniably true, that the actual participation of this influence is, by a fixed and irreversible ordinance of heaven, connected with the *desire* to possess, and with *prayer* to obtain it! "No such connexion can be traced in things of inferior value, between the desire and the attainment. We find not any such connexion between the desire of riches and riches; between the desire of honour and honour; between the appetite for food and food." Such a connexion has never been imagined by a human being, except, indeed, in the tale of avowed and romantic fiction. But in the economy of divine grace, and in the communication of spiritual influence, this is no fiction of a sportive mind, but the sober and the glorious reality of truth. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Ask, and ye shall receive; 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. If ye, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give his Holy Spirit to them that ask him?"

Let it not, however, be forgotten, that the prayer which God honours is the prayer which honours God. In proportion to the explicitness of the promise and the faithfulness of Him by whom it is made, should be the firmness of our reliance and the confidence of our expectations. When on the first Christians the extraordinary gifts of the Spirit were bestowed, faith in the promise and in the power of God were indispensably requisite, both on the part of him who was to perform a miracle, and on the part of him on whose behalf the miracle was to be performed. Not less necessary, in

reference to the ordinary gifts of the Holy Spirit, is faith in the promise to the success of prayer. If any man implore the effusion of divine influences on his mind and heart, "let him ask in faith:" if any number of Christians agree and unite together in supplications for this heavenly gift, let them ask in faith; let them urge their request with believing and persevering importunity, and they may rest assured that they shall not ask in vain.

When our Saviour affirms, that "every one who asketh receiveth," he seems to make an appeal to matter of fact: he challenges inquiry. Let then the history of supplications and of petitioners be fearlessly consulted. Let the appeal be made in any number of instances, whether to individuals or to churches, whether in ancient or in modern times, and the result cannot fail to be the deepened conviction, that "He is faithful who promised." As recent verifications of divine promises are peculiarly interesting and encouraging, it will gratify the Christian reader to be informed of the remarkable and obvious connexion between prayer for the Holy Spirit and the actual effusion of the Holy Spirit, apparent in many of the late revivals of religion in the American churches.

In the "Narrative of the Progress of Religion within the bounds of the Presbytery of New York," the attention of the reader is particularly invited "to the prevailing Spirit of prayer which has been granted in some of the churches;" and a most striking instance is given of the connexion between meetings for prayer and the effusion of divine influences. In the congregation of Dr. Spring there were *nearly a hundred instances of conversion during the course of last winter*, and in his church there exist *twenty-three praying societies!* This alone speaks a volume of excitement and encouragement!

In an account of the revival of religion in Wethersfield, Connecticut, the minister thus writes to a correspondent: "There has recently been a more extensive awakening among the people of my charge than ever I had expected to see. I had preached almost sixteen years, as plainly, and I thought as solemnly and as boldly as I could, without producing any noticeable effect. In the summer of 1820, *several females of the church privately instituted a weekly concert in the closet, to implore an outpouring of the Holy Spirit. In the year following, the present series of revivals appears to have commenced.* Experimental religion became the great theme of reflection and conversation, and it seemed as though all my people were pressing into the kingdom of heaven!—The solemnities of eternity absorbed every other concern. Numbers were every week embracing the hope that they had passed from death unto life. Sixty-eight persons have been added to the church, and there is a considerable number of others also, who are believed to be the subjects of divine grace. We are filled with wonder at the greatness of the work."

In an account of the revival of Religion in Pittsfield, Massachusets, we have the following statement:—"For a considerable time, the church and people of this town have been favoured with the effusion of the Holy Spirit. The third Sabbath in September will not be forgotten by the present generation in Pittsfield, for that Sabbath was a high day. To see more than eighty persons, and one half of them heads of families, rising up to enter into covenant with God and with his people—to look round and see who they were—to hear their

song—to witness their emotions, and to welcome them for the first time to the table of the Lord—Oh, it was a scene which I shall not attempt to describe! A solemn awe and stillness pervaded the great congregation, and some sinners were that day awakened by what they saw and heard in the sanctuary. We doubt not that there was joy in heaven!"

The writer of this narrative observes, that "A revival of Religion *may* begin where there is very little prayer, as a sinner *may* be awakened who neglects the means of grace; but these instances are exceptions to the general and established laws of God's kingdom. Till there is a spirit of prayer in the church, no out-pouring of the Holy Spirit can be reasonably expected. During the revival, I have been led to watch *the little prayer-meetings* with peculiar interest; *thirty or forty* of which I should think were attended *weekly* in different parts of the town; and *I do believe it was pre-eminently in these meetings that "Israel prevailed."*

One additional extract will be sufficient to confirm and to illustrate the remarks with which this paper commenced. It is from a letter dated Wilmington, Delaware, March 23d of last year, (1822,) "I will take up a theme which has caused joy among the angels in heaven. Could you see the joy of our young converts, and could you listen to their prayers, your heart would leap for joy. To behold their anxiety for their impenitent friends, to hear sisters pleading with sisters, brothers with brothers, parents with children, and children with parents, would cause the blush of shame in the face of old professors, who have for years been negligent of the souls of those around them. *Meetings for prayer have been very frequent.* They are held at each other's houses, to beseech the Lord still to continue the out-pouring of his Spirit. Like Jacob they have wrestled, and like Israel they have prevailed; for *the more prayer there has ascended; the more power has descended*, bearing full demonstration to those words—"Prove me now, 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." Several Sabbath School scholars are the happy subjects of grace; and many of them hold prayer meetings and assemble in little groups, to talk about the things which make for their peace."

Are not such facts as these equally instructive and encouraging? Truly "the Lord's hand is not shortened that he cannot save, neither is his ear heavy that it cannot hear." Has he recorded a promise and shall he not perform it? "hath he spoken, and shall he not make it good?" "Ask me," saith Jehovah, "of things to come concerning my sons, and concerning the work of my hands command ye me."—"Thus saith the Lord God: I will yet for this be inquired of by the house of Israel to do it for them." Let, then, our prayers for the Holy Spirit be more frequent, more fervent, and more importunate. Let us desire more, and expect more, than we have ever yet received. Let meetings for special prayer evince the earnestness of our longings after heavenly influence, and then it will be no presumption to indulge the hope, that an effusion of the Holy Spirit, bearing resemblance to that which has effected so glorious a revival in many of the churches of our Trans-Atlantic brethren, may ere long descend, in all its vivifying and gladdening influence, upon the churches of Britain! H. F. B.

On Prayer for the General Outpouring of the Holy Spirit.

It will be interesting to our friends to hear that we have received information, upon which we can rely, that this subject has engaged the attention of many of the clergy in England and Ireland, and in Scotland, and has also been highly approved of and adopted by other denominations of Christians.

Resolutions, recommending special prayer for the gracious effusion of the Spirit have passed at many of the public meetings of the religious Societies. In several large towns and cities courses of lectures have been preached by different clergymen in rotation, upon the Deity, Personality, and Offices of the Holy Ghost. In one of the counties the following topics have been preached upon:—

"The Existence, Deity, and Personality of the Holy Ghost.

"The agency of the Holy Spirit as exerted through the instrumentality of the written Word.

"The work of the Holy Spirit, in reference to the unconverted.

"The work and offices of the Holy Spirit as they respect believers.

"The characteristic and distinguishing marks of the sanctifying operations of the Holy Spirit.

"A general view of the Scripture doctrine of the Holy Spirit, especially in reference to the latter period of the church.

"The importance of a practical regard to his ministration, in connection with the present state of the church and the world.

"The duty and benefits of special prayer for the general outpouring of the Holy Spirit."

In a populous city in another county, a still more extensive course on the following subjects has commenced:—viz.

"An Introductory Discourse on the general importance of a larger effusion of the Holy Spirit, and the encouragements to expect the blessing.

"The Deity and Personality of the Holy Ghost.

"The Holy Spirit the author of regeneration;—the convincer of sin;—of righteousness;—of judgment;—the guide into all truth;—the glorifier of the Lord Jesus, John xvi. 8—15. The Holy Spirit the witness of the deity of Jesus, 1 Cor. xii. 3. The Holy Spirit received through faith in Jesus, Galat. iii. 14. The Holy Spirit the helper in prayer, Romans viii. 26. The Holy Spirit the Sanctifier;—the Comforter;—the Spirit of Adoption;—the Spirit of Promise;—the Author of ministerial gifts, and Edifier of the churches.

"On the fruits of the Spirit.

"The earnest of the Spirit.

"The believer the temple of the Holy Ghost.

"The sin and danger of grieving the Spirit.

"Emblems of the Spirit:—The dove, fire, wind, water, air.

"The blessed effects of the outpouring of the Holy Ghost, and the duty of special prayer for that blessing.

"The reasonableness of humiliation before God for past sin, in grieving the Spirit; and in the necessity of application to God, through Christ, for pardon and for a more abundant outpouring of his gracious influences, attended by a correspondent walk and conversation."

In small towns and villages, where these united exertions could not be conveniently made, several of the clergy have called the attention of their different flocks to this subject, by a more frequent reference to the offices of the Holy Spirit.

Ministers of other denominations have also been very earnest in pressing this subject upon their congregations. Stated times have been set apart for prayer for this grace, and courses of sermons upon the work of the Holy Spirit have been preached.

The importance of prayer for this gracious effusion, has also been felt by many devout Christians on the continent; several of their religious publications have inserted papers upon the subject, and prayer meet-

ings have been established in different places.

Among other cities, we record with peculiar pleasure and thankfulness, that at PARIS a Meeting on the first Monday of the month has been commenced, for prayer for the effusion of the grace of the Holy Spirit.

Some very pleasing effects have already followed these Christian exertions. Ministers have mentioned the increasing personal comfort they have found in their labours; greater seriousness has been visible in their congregations; their ministry has been more blessed to the unconverted; several young persons, and, in some cases, whole families, have joined the communion; established Christians have been refreshed and edified; and a greater zeal for the spread of the gospel, and a more tender compassion for Jews and Heathens, have been manifested. Missionaries, also, have been particularly encouraged by hearing of this Spirit of prayer, and have gone forth to their work with fresh ardor.

It is hoped that this gratifying intelligence may, by the Divine blessing, excite heads of families, and pious individuals, to more earnest prayer for the gracious influences of the Comforter; and that the clergy may be led, with increasing zeal, to attempt to interest their charges in this all-important subject.

The commencement of a New Year is a most appropriate season for engaging with redoubled earnestness in this sacred work. When we contemplate the numbers constantly passing into an eternal world,—that ere another year closes, *twenty millions* at least of our fellow sinners will have passed hence,—that however extensive the outward means used for their conversion may be, unless they have the Spirit of God, they cannot see his kingdom—When we bear in mind also, that our Heavenly Father has connected the gift of the Holy Spirit with prayer for this blessing, and has promised to hear our petitions, by the most tender similies—Whoever seriously reflects upon these truths, will feel deeply humbled that he has devoted so small a portion of his time to direct application to a throne of grace. He will commence the year with these solemn inquiries—WHAT HAVE I HITHERTO DONE TO PROMOTE PRAYER FOR THE COMFORTER? AND WHAT CAN I DO MORE THAN I HAVE ALREADY ATTEMPTED?

O! that these inquiries might be general; that in this New Year, the church of Christ would say with the Patriarch, "I WILL NOT LET THEE GO EXCEPT THOU BLESS ME!"

OBITUARY.

WILLIAM BLAIR, Esq.

An eminent Surgeon, died at his house in Great Russell-street, Bloomsbury Square, on Friday, Dec. 5, in the fifty-seventh year of his age. His health had long been in a declining state, and he was about to remove to a rural retirement near Colchester; but on the Monday preceding his dissolution he became worse, and was confined to his room and bed. On the Wednesday, perceiving the gradual approach of death, he, with his usual precision, set every thing in order in expectation of that event. He frequently called his servant to read to him several portions of Scripture, especially the 11th and 12th chapters of Isaiah, the ciii. and cvith Psalms; the 11th chapter of the Epistle to the Hebrews, and part of the 12th, making occasional remarks.

On Friday evening, about ten o'clock, his friend and neighbour, Mr. Butterworth, called to see him, when he expressed his firm confidence in Christ, "the Rock of Ages," and renunciation of every other ground of hope. When Mr. B. said, "He is *your* Saviour;" he added, "Yes; altogether precious! altogether precious!" and, referring to the word of God, he said, "I have

now done with every other book." On Mr. B.'s alluding to those words, "When flesh and heart faileth, God is the strength of *your* heart,"—he added, "Always—always!"

After Mr. B. left him, he desired that one of the chapters which had proved so consolatory to him, should again be read, particularly Hebrews the 11th; after which, when just about to depart, he said, "Charles, bring me the Bible, and let me lay my hand once more on that blessed book." The Bible was accordingly brought, and being assisted to place his hands upon it, he laid down, saying, "I rest in Christ," and immediately expired.

Thus peacefully has terminated the active and beneficent life of another distinguished member of the medical profession; in the exercise of which, wide as is its range, he could not be satisfied to limit his unwearied exertions in promoting the temporal, and, especially, the spiritual interests of his fellow-men. The cause of the indigent Irish, and the circulation of the Holy Scriptures, were among the extra-professional objects which most powerfully called forth the restless energies of his philanthropic heart. Valuing, as he did, "above rubies," the word of God, his greatest delight was found in aiding its general diffusion: hence, he has been heard to allude to the hours engaged in the Committee-meetings of the British and Foreign Bible Society as to some of the happiest in his life.* We refrain from adverting more particularly to his character, hoping that materials may be afforded for a full and corrected Memoir. In the meantime, however, we are happy to have it in our power to add another striking example of Christian principle and conduct in a profession, which has so long laboured under the stigma of prevailing scepticism.

Our readers will probably recollect the opinion we lately expressed of Mr. Pearson's admirable piece of medical biography. It is remarkable, that several points of character therein so ably drawn, of the late Mr. Hey, are equally applicable to that of Mr. Blair, both these eminent surgeons having been bright examples of professional probity, ardent benevolence, and Christian intrepidity; men "who have dared to frown sternly on vice and wickedness, and have opposed the licentious manners of their age by the powerful eloquence of a life consecrated to the service of God, and an unwearied activity in promoting the welfare of mankind." †

In the able work from which we have extracted the above eulogium, as applicable not less to the late surgeon of the Lock Hospital and Asylum than to the father of the Leeds Infirmary, Mr. Pearson was naturally led to make honourable mention of others of his brethren who have professed their faith in Christianity. Passing over many learned men of the medical profession in the seventeenth and eighteenth centuries, and coming nearer to our own times, "It may suffice, (says Mr. P.) to mention the names of the very learned Lennertus, the illustrious Boerhaave, Dodart, Morin, Hecquet, Winslow, Swammerdam, William Muys, Baron Haller, men who have left unquestionable evidence of their veneration of the Deity, and unfeigned submission to the voice of revealed religion."

"Among those whose claims to the honour of the Christian name in our own country must be admitted, it may suffice to mention the names of the very learned Linacer or Linacre, Grey, Willis, Mapletoft, Woodward, Sir Thomas Browne, Lobb, Cheyne, Hartley, Rutty; men who, living and dying, have avowed their faith and hope in the revelation of Jesus Christ. It is with reluctance that the names of many worthy persons are withheld, whose exemplary lives have done honour to our profession within the last fifty years; but delicacy towards the living suggests the propriety of forbearance." ‡

* Mr. Blair recently presented to that Society a numerous and costly selection of books connected with the various versions of the Scriptures and with Biblical criticism.

† Pearson's Life of Hey, pref. p. 46.

‡ See M. Adam's Lives of Med. Men.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, Feb. 15, 1822, by the *Right Rev. William, Lord Bishop of Llandaff*; *together with the Report of the Society for the Year* 1821. 8vo. 4*s*. Brooks.

"THE Incorporated Society for the propagation of the Gospel in Foreign Parts, was originally instituted for the purpose of furnishing the colonial possessions of the crown of England with ministers of the established church." Such is the first sentence of the Report before us: p. 49. Such also is the import of an abstract of the Society's charter, given by King William III. in 1701. The occasion for such an institution is obvious: for emigrants, unless expelled by persecution, are of all classes the least likely to maintain any form of religion; and we are not aware that the defect could be supplied by any other existing institution. That object, nevertheless, is so distinct and different from the conversion of heathens to Christianity, that we were startled by its avowal after our attentive perusal of Bishop Van Mildert's sermon, preached before this venerable Society, which he addresses throughout as a Missionary Institution, and labours to exalt *as such* by the disparagement of all other associations for the conversion of the heathen.

Such a mode of recommendation is discreditable to any Institution: yet to this step his Lordship has condescended, and proved himself unequal to the task. We could hardly have supposed any person to remain so grossly mistaken about modern missions to the heathen as he discovers himself to be. He appears absolutely to imagine that they are conducted by Socinians, and by others who preach a faith unproductive of good works; and, on these grounds, he earnestly dissuades churchmen from contributing to their support. We cordially agree with him, that if there were such missions, they ought to be discountenanced—not indeed by the censures of those who neglect the salvation of the heathen, but by the superior zeal and exertion of those who profess a purer faith. We are utterly at a loss to conjecture the occasion of such mistakes as his lordship has committed. He may very easily correct them. Let him read the public testimonies, which are continually accumulating, of the practical effects of missions at Sierra Leone, and in the South Sea islands, where they have become the most conspicuous. "By their fruits ye shall know them." If he finds that the converted Africans or Islanders deny the deity of Christ, or reject his commands, then let him ratify the censure he has passed. If not, let his lordship blush, for having uttered from the pulpit, and the Society for having circulated from the press, what all may ascertain to be a preposterous calumny.

We think his lordship equally mistaken, though more excusable, in opposing the promulgation of the doctrines of the Gospel, till the heathen shall have been convinced of what is called Natural Religion, and the obligations of the moral law. We have never heard of Missionaries that did not (like the apostle Paul) avail themselves of the works of creation, to incite heathens to inquiry after the Maker of all; or that did not charge them with offending Him, by their profligacy and idolatry. But neither they, nor the inspired apostle, waited till the heathen should be convinced of sin, before they proclaimed salvation by grace through faith in Christ, in connexion with repentance towards God. Such, indeed, is found to be the intellectual and moral state of the heathen world, that if it were desirable to bring them to repentance without preaching the Gospel to them, it would appear to be hopeless. Accustomed, from childhood, to the universal practice of theft, murder, and prostitution, and habituated also to notions of spiritual agency, the readiest (if not the only effectual) way to convince them of sin, is to assure them that God was in Christ reconciling the world to himself, and has *forbidden* these practices. Myriads of the most barbarous of the human race have thus been brought "under the law to Christ."

It may seem presumptuous to express our opinion, that his lordship has erred in his interpretation of the Scriptures, hardly less than in his views of missions to the heathen. His text is, I Cor. xix. 22. "I am made all things to all men," &c. which he accommodates to the ministry, instead of the manners of the apostle. His lordship supposes a truth which Peter discovered only by means of a vision, that "in every nation he who feareth God, and worketh righteousness,

is accepted by him," to have been understood in every age, and "laid as the ground-work of the whole." p. 18. It is evident, on the contrary, from the connexion of the passage, that the apostle, who had before preached the Gospel only to circumcised persons, then discovered that it was also to be addressed to persons who had previously renounced idolatry and immorality, though they still remained uncircumcised. That it should be preached also to *unreformed* heathens (like the gaoler at Philippi) was not at that time understood, neither (from the sermon before us) does it appear to be generally known to this day. But we apprehend the Lord Bishop of Llandaff to have committed a farther, and greater mistake, in representing the apostles as only "disclaiming the necessity of circumcision to the Gentile converts;" and especially St. Paul, as "forbidding it to Titus," because "a compliance with it would have offended the heathen." p. 5. How different is this from the motive which the apostle himself assigns for his conduct—"that the *truth of the Gospel* might continue with you!" "Behold, I Paul say unto you (Gentiles), that if ye be circumcised, Christ shall profit you nothing." "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. ii. 1—5, ch. v. 1—4. His "compliance with circumcision," instead of "offending the heathen" converts to whom he wrote, would apparently have gratified them: but instead of "disclaiming the necessity of it to them," he prohibits it, on the penalty of forfeiting the hope of salvation. How are we to account for such opposition of judgment, between the apostles and those who claim to be their successors?

The Report annexed to the Sermon is embellished and illustrated by neat maps of Upper Canada, Lower Canada, and New Brunswick, and Nova Scotia, with the adjacent islands; (the provinces to which clergymen have been sent) and by a perspective view of "Bishop's College at Calcutta, the Missionary Establishment of the incorporated Society for propagating the Gospel in Foreign parts." This Society contributed, jointly with others, to the expense of founding the College; it furnishes the salaries of two professors; and it proposes to send thither two Missionaries, and to support ten clerical and ten laical scholarships. To this undertaking (almost the only one of a decided *Missionary* character in which the Society appears to have engaged) we cordially wish the utmost possible success; and we take encouragement to hope for its usefulness, from the impartiality and judgment which the Society has exercised in its appointment of the professors. To an interesting communication from the Reverend Principal, Mr. Mill, we would recommend the attention of our readers, having already much exceeded our usual limits.

A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July 1822. *By William, Lord Bishop of London.* 4to. 1*s.* 6*d.* Rivingtons.

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Third Visitation of that Diocese in the Year 1822. *By Henry Ryder, D. D. Bishop of Gloucester.* 4to. 2*s.* Payne.

THE publication of an episcopal Charge differs so greatly from its delivery, that it may reasonably demand the exercise of candour in the perusal. Its subject and its style must be ecclesiastical. Its auditors are addressed, not according to the diversities of their personal characters, their talents and their general relations, but in common, as discharging the clerical office. Much that is merely external, and that may be of little interest to the public, may be proper, and even indispensable, to a series of triennial addresses. How suitably, notwithstanding, such occasions may be improved to the most important purposes, is evinced by the exordium of the latter of these Charges, the insertion of which can require no apology to our readers.

"The interval of *three years* has been amply sufficient, in the ordinary course of the administration of Providence and of Grace, for the accomplishment of a momentous change to any individual amongst us, in his state and character, in his hopes or fears of eternity. It has been sufficient to exhibit a considerable moral and religious advancement in the flocks committed to your care; or a proportionate declension of piety, increase of apostasy, and overflowing of ungodliness. It has been sufficient to show how far, under God, your ministry has had a share in the *former*, or how far (but God forbid!) it has been implicated in the *latter*. The interval has been sufficiently long to remove many among those, for whose souls you had to watch, and will have to answer, from their scene of trial, and to secure them as witnesses for or against you, at the tribunal of our Lord Jesus Christ. It has, lastly, been sufficient to withdraw some of our brethren in the diocese from amidst their colleagues,

and perhaps contemporaries, and to summon them from "man's judgment, which is (according to St. Paul) a very small thing," to that judgment of the Lord, which is according to perfect truth; and the sanctions of which are weighty beyond description or conception." P. 5.

This quotation will probably remind our readers of Archbishop Leighton's plea, that, when so *many* of his brethren preached suitably to *the times*, he might, for *one*, be allowed to preach suitably to *eternity*. We cannot but approve the choice: but we do not, therefore, censure any prelate who deduces, from times like these, motives for diligence and circumspection to the clergy. To this effect, the Bishop of London argues forcibly from the present state of society, in its immediate bearings on religion. His Lordship ascribes the French Revolution to the degree in which the diffusion of knowledge, in that and the neighbouring countries, exceeded the countervailing powers of religion and morality. So, he considers the state of the papal clergy at the epoch of the Reformation, to have been by no means inferior to that of the preceding centuries: but they had not risen in character during the revival of literature, so as to retain their former superiority to the attainments of the laity. "It is incumbent on us," he adds, p. 12, "to advance with the progress of the times; and every individual should act as if the whole interests of religion depended on his personal character, and the faithful exertion of his powers within his allotted sphere." His Lordship expresses a laudable desire, at the same time, for the general diffusion of education; with a due concern for its subserviency to religious instruction, and a natural anxiety that it should be superintended by the parochial clergy. We doubt, however, whether another topic to which he adverts will not greatly counteract his wishes to promote their respectability and usefulness. He thinks that the alarm excited by some enactments of the Curate's Act has proved altogether groundless. It may be so in his Lordship's diocese; but facts, sufficiently public, have *elsewhere* demonstrated the reverse. We doubt whether any age or country ever witnessed more flagrant ecclesiastical despotism, than such as has been perpetrated under this sanction, in spite of the strongest, yet humblest, remonstrances from curates, incumbents and parishioners. Under *such* degradation, how can the clergy continue to be respectable?

The Bishop of Gloucester's Charge forms a profitable sequel to the preceding. Having, in two former addresses, discussed the public ministry and offices of the clergy, he presents them with pastoral advice on those kinds of business, in which they may be necessarily engaged, or of relaxation which may be expedient for them; enforcing his admonitions by the prospect of eternity and the love of Christ, and recommending to search and meditate on the Scriptures, with prayer for divine guidance, as means of forming and improving dispositions worthy of their calling.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thos. H. Horne, M. A. Illustrated with numerous Maps and Fac-Similes of Biblical MSS. 3d edit. corrected. In 4 large vols. 8vo. 3*l.* 3*s.*

Supplementary Pages to the Second Edition of Mr. Horne's Introduction (with a new 4to. Plate); so arranged as to be inserted in the volumes to which they belong. 8vo. 3*s.*6*d.* Cadell.

WHILE we congratulate the author on the growing popularity of his work, we might also congratulate the public on the unwearied assiduity and singular liberality of the author. The former appears in the numerous and important improvements introduced into the successive editions of his work; and the latter, in the accommodation afforded to his early purchasers, by furnishing them, as far as possible, with his subsequent improvements, on terms so easy as to insure to himself a *certain loss*.

The laborious nature of this work is, indeed, such as no one can conceive who has not attempted something of the kind; and can only be balanced by its great utility to Biblical students. The author having now stated, that it is not his intention to print any "further additions," we may safely recommend this as a standard work; and those who may have purchased the former editions will do well to avail themselves of his liberality in procuring the Supplementary pages, while attainable, as we understand only a very limited number has been printed.

As to these additional pages, they contain answers to some objections against the Scriptures, with illustrations of various passages from very recent authors; critical information as to MS. Versions and Commentaries, sacred antiquities, &c.; and, in the form of an *Appendix*, a *Symbolical Dictionary*, which, though very concise, is the best thing of the kind which we have seen.

Psalmo - Doxologia: a New and complete Collection of Psalm and Hymn Tunes, equally adapted for Public Worship or Private Devotion. Simpkin & Marshall. 12*s.* half-bound (and not 10*s.* 6*d.* as stated in our last Dec. Mag.)

In the beginning of last year we stated the plan of this work, and expressed our approbation of the specimens we had then seen: we have now the pleasure to state, that the work has been completed according to that plan, in 12 Nos. at 1*s.* each.

The work contains, we understand, 347 tunes, (many of them original or little known) in 282 pages; beside a brief introduction to Psalmody: complete Indexes of the Tunes and Metres, and a *Biographical* Index of the Authors, which in six full pages comprizes short notices of above 100 musical composers, from whom tunes are here inserted; including Arne, Arnold, Bach, Beethoven, Handel, Haydn, Mozart, Pleyel, &c. besides the authors of the Lock Collection, and other popular psalmodists. The tunes are all adapted for three or four voices, and the chords of thorough bass are expressed in small notes under the melody. We hope this will be found a valuable addition to the stock of hymn tunes, both for the parlour and the chapel, and supersede much of the trash now in use, by the compositions of the above highly celebrated masters. The size of the book agrees with Dr. Rippon's.

A Letter to the Rev. Solomon Hirschel, D.D. Chief Rabbi of the German and Polish Jews, in London, from the *Rev. G. Hamilton, M. A.* Rector of Killermogh. 8vo. 1*s.* 6*d.* Ogle & Co.

The author shows "that the Resurrection of Jesus from the dead is as credible a fact as the Exodus of the Israelites from Egypt; and that the account of the resurrection in the Tract, intitled *Toldoth Jesu*, is no more worthy of credit than that which *Tacitus* has given of the Exodus." We cannot doubt that every serious and *un*prejudiced reader will admit, that Mr. H. has fully established these propositions. Our only fear is, that he will not find *such* readers among the Jews. In reply to all arguments founded on the miraculous evidence of Christianity, they allege the prohibition, Deut. xiii. 1—5, against following and serving any other God, even though attested by signs and wonders. We apprehend, therefore, that until they can be convinced by their own sacred writings, that Jesus is the promised Messiah, and that he "was in the beginning with God, and was God," we must not expect their conversion.

Mr. H. has sufficiently accounted for the comparative privacy and circumscription of the *direct* testimony to the resurrection of Christ: and it might have been added, that every miracle performed by his disciples, or by others to whom the apostles imparted the gifts of the Holy Spirit, rendered the certainty of that event more general and conspicuous. In rejecting, therefore, these innumerable and indisputable supernatural attestations to the Gospel, the Jews obviously subvert the foundation of their own faith in the Mosaic covenant. We have never found a Jew who could evade the force of this argument, except by betraying the fact (which we suspect to be very common) that he no more believed the Pentateuch than the New Testament. The extreme ignorance of the vulgar, and the sceptical habits of better informed Jews, best account for the very defective influence of Christianity on their conduct, and its very slight hold on the profession of most, in either class, who profess to be convinced of its truth.

The benevolence, piety, and talent, combined in this pamphlet, are highly creditable to the author. He has our most cordial wishes, though we cannot say our very sanguine hopes, for its success.

Daily Bread; or, Meditations for every Day in the Year, by more than 100 popular Ministers, &c. *T. Williams*, Editor. 2d. edit. corrected. 7*s.* 6*d.* Simpkin & Marshall.

Having explained the nature and object of this work, and recommended the use of it to our readers in reviewing the first edition, (vol. 29, O. S. p. 151.) we have only here to notice the improvements now introduced; viz. literal errors have been corrected throughout—some of the longer papers have been cautiously abridged—ten or a dozen of those found too similar have been superseded by others, from living preachers of the first respectability—a table has been subjoined of the authors' names—and (which is an improvement not very common) the price has been reduced one shilling, "to give it a more extensive circulation," which is exactly in accordance with our wishes.

Serious Poetry. By Caroline Fry, Author of the Poetical Catechism 12mo. 3*s.* 6*d.*

These are beautiful poetical sketches on a variety of serious subjects, partly

in rhyme and partly in easy blank verse. Among the former, we are particularly pleased with the lines in p. 5, and the "Harp of Judah," (p. 118,) and among the latter, with "Poll Peg," a most interesting, and, we expect, a true tale, with a forbidding title, but a charming theme. But, perhaps, we do wrong to particularize when all are excellent. The man of taste may read them for their poetic excellence; but the experienced Christian will be too much absorbed in the piety of the sentiment to think about the poetry. Take a few lines from "Poll Peg," p. 60.

"O happy! happy!" was her ceaseless cry;
"O how delightful!" was her only plaint.
"What is delightful?" said the eager lip,
While the eye turn'd on the revolting scene.
"My God, my Saviour, and the life I lead."
Hear it all ye who in a better state
Have sought for happiness, and found it not:
Hear where it habits when it flies from you;—
Hear who has found it. It is even she,
Who, through a life of poverty and toil,
Has reach'd an age of want, and found her God.
Wrapt in bright visions of celestial bliss,
She cannot feel the miseries of a lot
She would not change for any thing but heaven.
Tell her she's poor and wretched, she will say,
There has been One afflicted more than she;
Talk of her suff'rings, she will tell you His,
Who, by the agony and death He bore,
Purchas'd for her this boasted happiness,—
Her present peace, and her expected heaven.

A Treatise on the Sabbath; or, Illustrations of the Origin, Obligation, Change, Proper Observance, and Spiritual Advantages of that Holy Day. By the *Rev. John Glen*, Minister of the Chapel in Portabello. 12mo. 5*s*. Whittaker.

HAVING in our late Series (March 1821) recommended a treatise on this subject by Mr. Thorn with a title very similar, our readers may surmise that Mr. Glen's book was scarcely wanted. Upon examination, however, we have found that the two authors, though coinciding in their views of the subject, differ considerably in their style and manner of treating it; and each is excellent in his way. Mr. Glen's use, here and there, of the words "will and would," prove him to have been born on the north side of the Tweed; while the lucid arrangement, sound argumentation and correct language, which (with few exceptions) pervade the work, prove him to have undergone the intellectual discipline of a Scottish College.

An Abridgement of the Prophecies, as connected with Profane History, both Ancient and Modern. In Question and Answer. By *Mrs. Smith.* 12mo. 7*s*. 6*d*. Warren.

THE motive which induced the authoress to undertake the work is thus stated in the Preface. "A knowledge of the leading prophecies contained in the Old and New Testament, must, unquestionably, be considered a branch of literature of which no Christian ought to be ignorant. But as the productions of those authors who have principally written on this important subject, are too voluminous to be perused by persons in early life, it appeared to me that a work which should embrace, in a small compass, the substance of their valuable labours, would prove useful in the education of youth." She adds, "that the utility of the work was evinced in private use before she ventured to commit it to the press."

While we cannot but approve the motive in which the book originated, we can also bear testimony to the respectable manner in which it is written. We have observed some instances of incorrect expression. The word "incidental," which occurs in every section of the Table of Contents, is not so proper in that connexion, as either of the terms "explanatory," or "illustrative" would be. In page 2, the first promise respecting the Saviour is classed among the prophecies "which were delivered without allegory, and with the utmost degree of minuteness." In page 4, the phrases, "hieroglyphic symbols," and "hyperbolical language," are represented as of identical import. Other little inaccuracies might be mentioned. The first section of the book is justly said to consist of "Desultory Remarks on Prophecy," &c.; but it seems to us, that the utility of the work would have been considerably promoted, if, instead of those desultory remarks, a more full and exact account had been given, both of the design of prophecy and of the way in which it has been communicated. While, however, justice required that we should throw out these hints, we are not disposed to retract the commendation we have already expressed. We hope and believe that the book will have an extensive circulation, and that the publication of a second edition will allow the authoress to remove the slight blemishes which we have noticed.

Twenty Remedies against the Fear of Death. By the *Rev. J. Wilkinson.* Third edition. 6*d*. Hamilton.

IT is not our method to notice mere reprints, except, as in this case, of Tracts which have been some time out of

print, and the price has been reduced for the public benefit. It is with much pleasure, therefore, we recommend these cheap and excellent remedies for a great and prevailing evil.

A Sermon Preached at Whitehaven, at the Ordination of the Rev. R. Hogg, June 27, 1821. By the *Rev. R. Hunter*, Minister of the Presbyterian Congregation, Carlisle. Carlisle.

THE Ordination of a minister is an important and impressive service. Mr. H. appears to have felt the weight of the responsibility of his situation, and discovers, in his sermon, an honourable zeal for preserving in purity "the faith once delivered to the saints." His text, Tit. 2. 7, is happily appropriate to the occasion, and is discussed with considerable ability.

An Easy Method of Acquiring the Reading of Syriac, with the Vowel Points. By an Experienced Teacher. 1*s.* 6*d.* Ogles.

IN the last volume of our old series, (p. 283.) we recommended this gentleman's Guide to reading *Hebrew*; and the present Table, which may be considered as a companion to the former, will be equally useful to the Syriac student. Though there is no way to attain the temple of learning without climbing, these tables may be considered as lines, suspended from its pillars, which considerably facilitate the ascent. We are promised a like Guide to the Arabic very shortly.

LITERARY NOTICES.

PROPOSALS have been issued by Mr. R. Baynes for the publication of an uniform edition of the Works of Dr. John Owen, in about 16 vols. 8vo. To be edited by the Rev. T. Cloutt, M.A.

Also, by the Rev. T. Keyworth, for the Village Expositor of the New Testament, in one vol. 8vo.; to be published in Monthly Nos. at 3*d.* each.

In the Press.—Pulpit Orations, Lectures, and Sermons delivered in the Caledonian Church in Hatton Garden. In one vol. 8vo. By the Rev. E. Irving, A.M. —2. A small vol. of Sermons to Children. By the Rev. A. Fletcher. Also, a new edition of his Spiritual Guardian for Youth.—3. Memoirs of the late Rev. C. Feary, of Bluntisham. By Mr. Audley, of Cambridge.—4. The Eventide: being a Dissertation on the Prophecies of Daniel and St. John. By J. A. Brown. 2 vols. 8vo.—5. The Temple of Truth: an Allegorical Poem, by the Author of Village Conversations.—6. The Bible Teacher's Manual. Part I. Genesis.—7. A second vol. of Clarkson on Intolerance, to the Present time.—8. A new edition, (being the seventh) of Foster's Essays on Decision of Character.—9. A Fourth edition of the Mother's Journal, with Preface by Jane Taylor. 3*s.* 6*d.*

SELECT LIST.

THE Practical Works of the Rev. R. Baxter. Edited by T. Cloutt, M.A. Vol. 1 to 4. to be completed in about 18 vols. 12*s.* each.

Memoirs of the Rev. J. Benson. By the Rev. J. Macdonald. 1 vol. 8vo. 10*s.* 6*d.*

The Preacher: or Sketches of Original Sermons. Vol. 4. 12mo. 4*s.*

Sacred Genealogy; or the Ancestry of Messiah, with Introductory Observations, &c. 8vo.

The Sacred Period: a Poetically embellished description of events from our Saviour's Nativity to his Ascension. With Notes. By T. Mott, Esq. 8vo. 4*s.* 6*d.*

The Doctrines of Grace conducive to Holiness: a Sermon at Salters' Hall, Dec. 5. By the Rev. J.B. Innes.

Two Discourses on Duelling. By the Rev. P. Chalmers. 18mo. 3*s.*

Sacred Parodies and Original Hymns, written by Dr. Collyer, and adapted to popular Airs by J. Hart. Part I. 3*s.*—to be completed in 6 parts.

Fourth Report of the Committee of the Society for the Improvement of Prison Discipline. 8vo. 3*s.*

Queries addressed to those who deny the Doctrines of the Trinity and the Atonement. By W. Carpenter. 18mo. half bound. 1*s.* 6*d.*

Thoughts on the Anglo-American Churches. By Bristed. 8vo. 10*s.*

On the Importance of Educating the Infant Poor, from eighteen months to seven years. By S. Wilderspin. 12mo. 5*s.*

Palmer's Nonconformists' Catechism. New edition. By Dr. Newman.

Fulness and Preeness of Spiritual Blessings, as they are revealed in the Gospel. By J. Thornton. 18mo. 1*s.* 6*d.*

An Humble Attempt to show that the Law of God is a rule of Moral Conduct to Believers. 12mo. 6*d.*

Concise View of the Doctrine of Scripture concerning Baptism. 18mo. 1*s.*

W. Barlow on the Evils of Infidelity. By Mrs. Hewlett. 2*s.* 6*d.*

POETRY.

AN ODE FOR THE NEW YEAR.

Brethren, the time is short.—
1 Cor. vii. 29.

ME, with Eternity compared,
A period *short* appears;
By each how short the portion shar'd,
Man's fleeting round of years.
Yet blessings great, and daily grace,
For life's true end are given;
And they who run the Christian race
Shall amply rest in heaven.

Short is the bliss on earth allow'd,
Time's chequer'd, changing scene;
Short are the triumphs of the proud,
And *short* are pleasures mean.
The Statesman struts his little hour,
And fills the world with dread;
Then, crush'd beneath his weight of pow'r,
Intrudes among the dead.

Affliction's waves may rudely toss,
And make life's passage rough;
And he who pants beneath the cross
May find time long enough;
But "tarry yet a little while,"
The better change shall come;
S. "bears the husbandman his toil,
"In hope of harvest-home."

Life has its duties and demands,
Its comforts and its cares;
And bless'd is he whose wearied hands
For sweeter rest prepares.
But why should Care corrode the heart,
Or Joy elate the mind,
Since they must change and we depart,
A future world to find?

O ye who glow with hope sublime,
Who mourn your Lord's delay,
"Wait patient your appointed time,"
For *short* shall be your stay.
"A moment he may hide his face,"
Yet every sigh he hears;
He comes—and soon his kind embrace
Shall dry up all your tears.

Is time so *short?* then he is wise
Who seeks immortal gain,
"Each number'd day his heart applies,
"True wisdom to obtain."
Soon, Time shall close its final round,
And Death no more destroy;
The dead shall rise, the saints be crown'd
With pure eternal joy.

But Thou art the same —
Psalm cii. 27.

O Thou, who art ever the same,
In wisdom and power and love,
All ages thy goodness proclaim,
All creatures thy benefits prove.
The years, as they hasten along
New wonders of mercy unfold;
And children repeat the glad song
Attun'd by their fathers of old.

Thy promise our comfort secures,
And lightens the load of our care;
"Thy mercy for ever endures,"
And bids us—no never despair.
When Poverty threaten'd the land,
And Famine had mark'd us for prey,
Thou stretchedst thy bountiful hand,
And chasedst the evils away.

Our flocks on rich pastures were fed,
Our gardens fresh herbage bestow'd;
Our valleys with corn were o'erspread,
Our trees were bent down with their load;
Our markets with plenty abound,
Our garners abundance contain;
The Year with thy goodness is crown'd,
And Avarice murmurs in vain.

Remote from the horrors of war,
With freedom of conscience possess'd,
The tyrants of souls we abhor,
And pray for thy people oppress'd.
Check, Lord, the Mahometan power,
Nor suffer idolaters vile
Thy flock in their rage to devour,
Thy church in the East to defile.

While men in their madness and strife
Their fellows, unpitied, destroy,
New millions arise into life
Thy blessings anew to enjoy.
The planets their courses pursue,
Each season fresh comfort bestows;
"Each morning thy mercies are new,"
Each night on thy care we repose.

Unchang'd is thy Gospel divine,
Unalter'd the word of thy will;
All things, and all ages, combine
Thy counsels of peace to fulfil.
Still Jesus is mighty to save,
Thy Spirit lost man can reclaim;
Thy children their mansions shall have
For Thou art for ever the same.

THE HOLY ALLIANCE.—*They were of one heart and of one soul.*—ACTS iv. 32.

THE sov'reign Lord of truth and grace
His heav'nly law of love design'd,
Not to enslave the human race,
But renovate and bless mankind.

Inspir'd by God, lo! ancient seers
Messiah's future reign proclaim;
His servants since, through distant years,
Have told,—to ransom souls he came.

Still nations, churches, sects unite
To make the great Redeemer known
Thro' regions plung'd in mental night,
And shake the tyrant Satan's throne.

Nor private gain, nor party feud
This sacred Union shall enthral,
Their bond is holy brotherhood,
Their aim—the happiness of all.

Thro' savage tribes and deserts rude,
The peaceful heralds urge along;
'Midst Caffres' frightful solitude,
And Hindostan's polluted throng.

Swift as the lightning's glare descends,
Delusion's meteors melt away;
The idols fall—the priestcraft ends,
And heathens hail the Gospel day.

The bones that strew'd the wilderness
A living host to God arise;
Angels rejoice in such success,
And earth's loud praises pierce the skies.

ALIQUIS.

LINES ON THE DEATH OF THE REV. J. OWEN,

One of the Secretaries of the British and Foreign Bible Society.

[From Wheeler's Manchester Chronicle.]

IF o'er the grave where bravery's ashes lie
The sorrowing Muse pours forth her plaintive lay,
Shall she the tributary meed deny
When OWEN takes his flight to endless day?

What! though no minstrels chant thy funeral dirge
In solemn flowing anthems round thy bier;
Yet Gratitude the votive strain shall urge,
And Piety shall drop her hallow'd tear.

And though Oblivion's bosom may receive
These lines, that fondly would record thy name;
For ever with the *good* that name shall live,
Their hearts thy tablet, and their love thy fame.

How frail are mortals! Fate's unerring bow
Alike of saint and sinner is the doom;
Monarch and peasant, by his dart laid low,
Sink to their last "long home,"—the silent tomb.

And OWEN dies! life's toil and turmoil o'er,
He, like a wearied pilgrim, seeks his rest;
And with his Saviour's welcome gains the shore,
Where Peace serenest dwells th' eternal guest:

Where the soft tear no more shall swell the eye,
And where the mourner shall forget to grieve;
No more the heart shall vibrate with a sigh,
No more with anxious care the bosom heave.

And though to us thine eyes have ceased to roll,
Clos'd in the dreamless slumber of the tomb;
Though mute that tongue, which speaking from the soul
Would oft the soul with holy zeal illume:

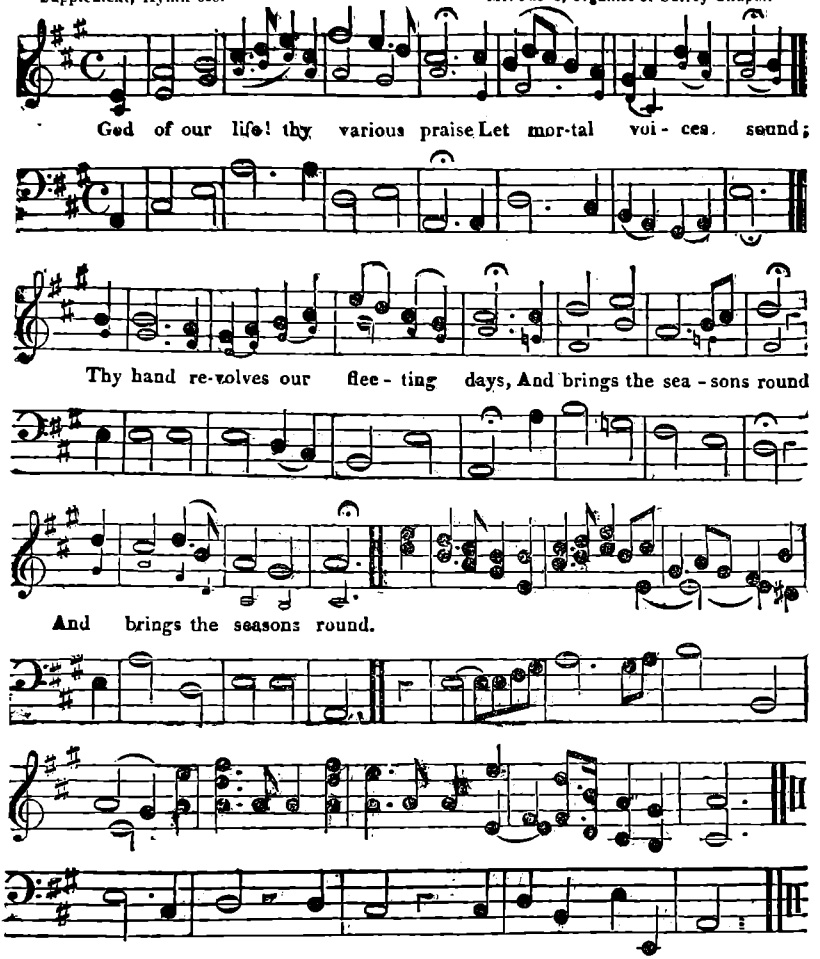
In heav'n immortal themes employ thy tongue;
And still the same delightful work is thine;
Thine are heav'n's glories, thine th' eternal song,
And countless seraphim their chorus join.

T. M. P.

HYMN FOR THE NEW YEAR.

The Words from Dr. Collyer's Supplement, Hymn 630.

The Music from "National Psalmody," by Mr. Jacob, Organist of Surrey Chapel.



To Thee shall annual incense rise,
Our Father, and our friend;
While annual mercies from the skies
In genial streams descend.

In every scene of life thy care,
In ev'ry age we see;
And constant as thy favours are
So let our praises be.

Still may thy love, in every scene,
To every age appear;
And let the same compassion deign
To bless the opening year.

O keep this foolish heart of mine
From anxious passions free;
Teach me each comfort to resign,
And trust my all to thee.

If Mercy smile, let Mercy bring
My wandering soul to God;
And in affliction I will sing,
If thou wilt bless the rod.

This year, perhaps, the hand of Death
May snatch my soul away;
That awful hand may stop my breath
Before the opening day.

Father in heaven, thy will be done;
I cheerfully resign;
Make me in life, in death thine own;
This year,—for ever—thine.

RELIGIOUS INTELLIGENCE.

LONDON.

SCOTTISH MISSIONS.

We understand that two very respectable ministers of the Kirk of Scotland, the Rev. James Thomson, of Dundee, and the Rev. Angus Markellar, of Pensaitland, will be in town during the greater parts of the months of February and March next, as a deputation from the Scottish Missionary Society, to preach and make collections in aid of its funds, in every place of worship which will be open for their admission. They will commence their labours on the first Sabbath of February; and will, no doubt, be received by the friends of evangelical missions in the metropolis and its vicinity with kindness and liberality.

CRAVEN CHAPEL, (on the site of Carnaby Market, near Marlborough-street) which will accommodate 2000 persons—(with a space underneath, designed for a school for the instruction of children), was opened for Divine worship, on Wednesday, December 11th; and notwithstanding the unfavourable state of the atmosphere, was well attended.

Mr. H. F. Burder commenced the service with prayer and reading the Scriptures; Dr. Waugh offered the general prayer; Dr. Collyer preached from Is. lii. 13; and Mr. John Clayton, jun. concluded. In the evening, Dr. Harris prayed, and Mr. Adkins, of Southampton, preached from Daniel xii. 3. Mr. Leifchild concluded.

Who can calculate the good that may result to the inhabitants of that crowded district of the metropolis, from the erection of this handsome and spacious chapel! (the dimensions of which are 81 feet by 61.)

We understand that an appeal has been made, by a circular letter, to the opulent friends of the Gospel for their donations, to reduce a debt which is calculated to amount to 9000*l*.

A Society has been lately formed, entitled "The British and Irish Ladies' Society," under very high patronage, and for the purpose of furnishing the female poor of Ireland with necessary clothing; and a Ladies' Committee has been appointed, whereof Mrs. G. White and Miss Frances Rolleston are Secretaries, who may be addressed under cover, to F. Freeling, Esq. General Post-office, London.

NOTICES.

We are informed that the annual Sermon for the relief of necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday noon, the 2d of April next, at the Old Jewry Chapel, Jewin Street, in Aldersgate-street, by the Rev. Jenkin Thomas, of Oxford. Service to begin at 12 at noon precisely.

Another Society is upon the point of being formed for the Relief of Evangelical Dissenting Ministers of small salaries, for which purpose a public meeting is intended to be held at the King's Head Tavern, Poultry, Jan. 14, at Twelve o'clock precisely; in the mean time, information may be obtained by applying to Mr. Proctor, (Treasurer) 125, Fleet-street, or to the Secretaries, Messrs. Leifchild, Lacey, and Yockney.

PROVINCIAL.

ORDINATIONS.

OCT. 24. The Rev. S. Steer of Old College, Homerton, was ordained over the Independent Church at Castle Hedingham, Essex. Mr. Bass. of Halsted, commenced the services. Mr. Wulford, (Classical Tutor, Homerton,) delivered the introductory discourse. Mr. Ray, of Sudbury, offered the ordination-prayer. Dr. Collyer delivered the charge from 2 Tim. ii. 15. Mr. Craig, of Bocking, preached to the people from Ps. cxv. 12. Mr. Wells, of Coggeshall, concluded. In the evening, Mr. Carter, of Braintree, preached, and Messrs. Sibree and Sevier engaged in prayer.

Nov. 26. The Rev. S. Nichols, formerly of Wymondly Academy, and late of Chalford Hill, Gloucestershire, was set apart to the pastoral office over the Independent church at Camomile Street, Bishopsgate Street. Mr. G. Clayton commenced the service. Mr. H. F Burder delivered the introductory discourse, and asked the questions. Mr. Berry offered the general prayer. Mr. Leifchild preached to the people from Col. iv. 11; and Mr. J. Davies, of Hare Court, concluded.

FOREIGN.

BAPTISED BELLS.

In your last December Mag. (p. 491.) was given a short statement from the newspapers of a *grand religious ceremony* (more properly a *farce*) having lately been performed at the Royal Monastery of the Temple, at Paris. The object of the ceremony was the *baptism of four great bells*, with a royal *godfather and godmother!*" The notice of such a ceremony ought to remind the reader of the invaluable blessing of the Reformation in our own favoured country, while it is recollected that the same solemn fooleries were practised in England, when popery was the established religion of the land. In Coates's History of Reading, we are informed that "the great bell of St. Lawrence's church" in that town, "named Harry, was cast in 1499; and as appears by the Churchwarden's accounts, 6*s.* 8*d.* was paid for the "hallowing," or consecrating (baptising) it; Sir William Syms, Richard Cleche, and Mistress Smyth, being the *godfathers and godmother.*"

It may not only afford amusement but some instruction also, to some of your readers, to inform them, that these consecrated bells were formerly considered as possessing manifold mysteries, in which "more was meant than the sound that met the ear." A celebrated French bishop, Durand, called from his *acuteness* and firmness the *resolute doctor*, explains the mysteries in the following manner:—

"They are made of *brass*, and so more shrill than *trumpets* under the law; because then God was known in Judea only, but now through the world. They are also more durable, to signify that the preaching of the New Testament shall continue longer than the trumpets and sacrifices of the Old Law, even to the end of the world.

"Again, these bells denote *preachers*, which, like to bells, ought to call men to the Faith. The bell itself denotes the mouth of the preacher, according to that of the apostle, *I am become as sounding brass*, &c. The hardness of the metal denotes fortitude in the mind of the preacher; hence, saith God, *I have given thee a forehead more hard than their foreheads.*

"The *clapper*, which, striking on both sides of the bell makes the sound, denotes the doctor's tongue, which is adorned with knowledge, and publisheth both the Testaments. A prelate therefore without abilities to preach, is like a bell without a clapper. And the striking of the clapper on both sides the bell, signifies that a preacher ought first to smite vice in himself by correction, and afterwards proceed to reprove it in others.

"The *band* wherewith the clapper is tied to the bell, denotes the moderation wherewith the tongue is tempered. The *wood* in which the bell hangeth, signifies the wood of the *cross* of Christ. The iron *ligatures* which tie and fasten the bell to the wood, denote *charity*, by which the preacher, being inseparably conjoined to the cross, glorieth, saying, *Far be it from me to glory, except in the cross of our Lord.* The *wheel* by which the bell is tolled, signifies the *right mind* of the preacher, which being wholly addicted to the divine laws, he presseth them upon the people by continual preaching. The *rope* wherewith the bell is tolled, denotes the *humility* or *life* of the preacher. Again, the rope is tied to the wood in which the bell hangeth, to signify that the scripture descendeth from the wood of the holy cross; and, as the rope is made of *three cords*, so the scripture consisteth of a *Trinity*; viz. *History*, *Allegory*, and *Morality*. And the rope descending from the wood in the priest's hand, is the scripture descending from the mystery of the cross in the mouth of the preacher; and it comes to his hand, because the scripture should produce good works. The *rising and falling* of the rope in tolling and ringing the bell, denote that the holy scriptures sometimes speak of *high* and sometimes of *low* matters; or that the minister sometimes preaches *mysteriously*, and sometimes *plainly*, according to the capacity of the people. Again, the priest pulls the rope *downward*, when he descends from contemplation to action; and *upward*, when the Scripture is exalted in contemplation. Lastly, he pulls it *downward*, when the scripture is expounded *literally*; *upward*, when it is expounded spiritually." *Durand. Ration. divin. Offic.* lib. 1. cap. 4. *Stopford's Pagano Papismus*, p. 147—149.

While your readers may be amused at the ingenuity of the *acute* and *resolute* Popish *doctor*, what will they think of an inscription on a bell in their own country, which makes the sounding brass itself express *a prayer for mercy*, and that since the era of the Reformation in the year 1635, in the reign of Charles I. In an extract from Turnor's History of Grantham, given in the Eclectic Review, March 1809, is the following assertion, "On the second bell in Harlaxton steeple are cast these words;—*J. H. S. Nazarenus rex Judeorum, fili Dei, miserere mei*, 1635." The reader may meet with some curious particulars on the ancient ceremony of the *anointing of steeples*, in the Literary Panorama, April 1807. J. J.

MISSIONARY CHRONICLE

FOR JANUARY 1823.

A New Series of the Evangelical Magazine having been commenced with the New Year, the Editors beg leave to inform their Missionary Readers, (and they are inclined to hope that all their readers possess a missionary spirit,) that, in future, they intend to devote, generally, a whole Sheet, of sixteen pages, to this very important, acceptable, and useful department of their Work.

This measure, by increasing the bulk of the Magazine, (already, we believe, the cheapest Publication in the world,) will occasion a great addition to the expense of Printing, Paper, &c.; but they confide in the generosity of the Christian public, to indulge them with a proportionate encouragement, so that the Charitable objects to which the Profits of the Work are devoted, may suffer no diminution.

INDIA.

MR. HANDS'S MISSIONARY TOUR.

Extracted from a Letter to the Secretary, written by Mr. Hands on board the Royal Charlotte, bound to Bombay, 31 Jan. 1822.

Mr. HANDS, of Bellary, has made a missionary tour through the Mysore, &c. to Seringapatam. He commenced his journey on the 15th of November 1821, well-furnished with portions of the sacred Scriptures and Tracts in the Teloogoo and Canara languages. "Between Bellary and Bangalore (he says) I halted a considerable time, at upwards of twenty large towns, (in most of which no missionary had before appeared;) and Anundarayer and myself preached the glad tidings of salvation and distributed tracts. In almost every place we were heard with great attention, and our tracts were received with the utmost eagerness. It was highly gratifying to see these poor people coming to us with the books in their hands, requesting the explanation of some things which they could not understand; and often little groups of them sitting on the ground and reading them together, and sometimes requesting us to stay longer with them, that they might hear more of the new and important things we brought to their notice."

Mr. Hands proceeded to *Bangalore*, where he continued some time, assisting and encouraging our Brethren at that station.

From Bangalore, he went to *Seringapatam*, where he staid about three weeks, and where the natives listened with great attention to the word.

Mr. H. then proceeded to *Mysore*, where he spent two days, being kindly received by the Hon. Mr. Cole, and preached to the Europeans and others attached to the residence of the Rajah. Being furnished with palankeen-bearers by the Rajah, he went forward towards *Tellicherry*, and at every village distributed books and addressed the people, who, for the first time, heard with astonishment the Canara language spoken by a European. In some places the poor, grateful people, loaded him with fruit in return for his books.

In passing through the jungle, near the *Western Ghauts*, he was seized with an intermittent fever, which brought him very low; but the Lord was pleased to restore him. At *Tellicherry* he was most cordially received by the Rev. Mr. Spring, *chaplain* there, who is engaged in translating the sacred Scriptures into the Malayalim language.

Mr. H. then pursued his journey to *Cannamore*, where he found many of the 69th regiment, who were stationed at Bellary about seven years ago. Several of them had been members of his church, and wept for joy to meet again their beloved pastor. They still keep up religious meetings among themselves, and subscribe to several public societies. This visit proved a season of much refreshment to the pious soldiers, and Mr. H.'s departure was deeply regretted by

himself and them. During his stay, he experienced the most polite attention from the officers, who declared that the members of the Bellary Society were the best men of the regiment.

On the 27th of ——, the Royal Charlotte, China ship, came into the Cannamore Roads, when Captain Howell, the commander, kindly offered him a free passage, which he thankfully accepted.

A POSTSCRIPT was added, dated *Bombay, Feb.* 28, in which Mr. Hands states, that after a long passage of 14 days, he arrived at that place, and was most kindly received by the family of his excellent brother missionary, Mr. Hall. Here he found Mrs. Skinner, the widow of our lamented missionary, and her sister, Miss Smith. He states his expectation of being shortly united in marriage with the latter, and then proceeding homeward to Bellary.

We are grieved to say that, according to information received by Mr. Loveless, of Madras, and communicated to us, as mentioned in our last Number, Mrs. Hands was removed by death, on her way to Bellary.

(*This interesting letter appears at large in No. XXV. of the Quarterly Chronicle.*)

HUMPEE.

Further Extracts of a Letter from Rev. W. Reeve; dated Humpee, April 8, 1822.

"THE Rajah of Harponelly, whom Brother Hands and myself visited five years ago at the seat of his government was, with two other chieftains, at this feast. He sent to us requesting an interview; we took the first opportunity of calling upon him. But what with the bards rehearsing his titles, loud noise of drums and horns, the scraping and bowing of hundreds of interested sycophants, and the clanging of the immense multitude that stood in a semicircle before the open area, we found but little opportunity of preaching to him "of righteousness, temperance, and a judgment to come." He, however, treated us very courteously, made a few inquiries relative to the state of the Mission, the health of my colleagues, &c. &c. and insisted upon our returning to our lodgings on one of his elephants. I would much rahave gone on the apostle's horse, but to please him, for the first time in my life, mounted by means of a ladder this huge and sagacious animal. There was a scarlet howder on the top, in which we sat as easy as on a sofa. He has always shown himself very friendly towards us. He expresses a wish that we would visit his country again. Some time ago he furnished us with several scarce and very valuable native books, from which we have derived no small facilities in our philological pursuits."

"The Dessai (a Mahratta chieftain) of whose correspondence we have formerly given you several extracts, was to have met us here. But some obstacles on the part of government had rendered this measure impracticable. He sent a very pretty note of apology, expressing how much he was grieved at the disappointment and the hopes he entertained of soon seeing us at Bellary. Anundarayer was my amanuensis in writing him a reply."

Description of the Hindoos.

"The Hindoo character of itself is not only altogether uninteresting, but extremely repulsive and forbidding, and the missionary of Jesus needs much of the grace of God to keep up the proper tone of his mind, and to prevent his being a misanthrope instead of a philanthropist. The Hindoos are not barbarous, but their elevation from that state consisting mainly of cunning, craft and duplicity, renders them rather despicable than amiable. They are, it is true, a civilized people; but while on the one hand the powers of communication, memory, association, imitation, reflection and reasoning are prostituted to the vilest of purposes, and made subservient to the greatest fooleries in the world; on the other hand, we behold an almost entire destitution of those traits of moral complexion which shed a lustre and a glory over the civilized nations of ancient Greece and Rome. But, shall we therefore conclude that their conversion to the faith of the gospel is altogether a hopeless case? This be far from us; when we recollect that this pagan nation as well as all others, is in the hands of the Great Omnipotent as clay is in the hands of the potter; that his divine fiat is irresistible and without controul; that nothing is too hard for the Lord."

CALCUTTA.

Extracts from a Letter from Mr. Bankhead, to the Rev. Mr. Jackson, of Stockwell, his former minister; dated Calcutta, 14th February 1822.

"IT affords me much pleasure in being enabled to state that the work of the Lord is evidently advancing in this quarter of the globe—prejudice appears daily

to decrease—large congregations assemble to hear the Word of Life—and a spirit of inquiry appears generally to prevail. Female education appears to excite increasing interest, and some natives have sent a petition to one of the Church Missionaries, requesting him to establish a school for the education of their daughters; but I am sorry to say, that this disposition only partially prevails."

"The congregation at the English chapel is upon the increase. God appears to be honouring his word with success, as there are now seven candidates for church fellowship."

"Mrs. Euston Carey called upon us last Sabbath-day on her return from Chinsurah, and while coming down the river, was witness to a *Suttee*, or immolation of a widow upon the funeral pile. The poor victim walked with the greatest composure to the fatal spot, and after a short ceremony was tied to the dead body of her husband—a torch was applied to the pile, and in a short time both bodies were consumed, amidst the shouts and yells of the surrounding multitude."

"At a short distance from the above place, the same lady saw ten sick persons brought to the side of the Ganges, and after their relations had filled their *mouths*, *ears*, and *nostrils* with mud, left them to be carried away with the tide, expecting to be conveyed thence into a place of perfect happiness. Thus, Sir, while we are called to notice such painful circumstances, let us adore the grace which maketh us to differ, and pray, with renewed vigour, that the Holy Spirit may be poured out from on high; that idolatry may be banished for hence, and the religion of Jesus universally prevail."

THE Rev. Dr. Middleton, Bishop of Calcutta, died in that city, on Monday the 8th of July last, in consequence of severe illness, which baffled all medical skill, and in a very few days terminated his mortal existence. The intelligence is from a Bengal Newspaper, brought to Liverpool by the ship *Hindoostan*.

Bishop MIDDLETON, it is said, received his early education at Christ's Hospital, (the Blue Coat School) from whence he removed to Pembroke Hall, Cambridge, where he proceeded B.A. in 1792, M.A. in 1795. In 1812 he was collated Archdeacon of Huntingdon, and presented to the vicarage of St. Pancras, Middlesex. In 1814, when it was determined to appoint a resident bishop in our eastern dominions, Dr. M. was selected by government to fill that very exalted station. As a scholar, Dr. M. acquired great reputation by his celebrated Treatise on the Doctrine of the Greek Article, applied to the illustration of the New Testament.—*Times*.

CHINSURAH.

Extract of a Letter from Rev. H. Townley; dated Chinsurah, April 15, 1822.

DURING my late visit to Calcutta, a measure was unanimously resolved upon,* which has given me the greatest satisfaction of any event since the commencement of the Mission.

It is, that the Friday of every month antecedent to the administration of the Lord's Supper (which is the second Sunday in the month) be separated to the duties of secret prayer, self-examination, imploring the outpouring of the Holy Spirit, &c. The building of Union Chapel; the formation of the Bengal Auxiliary Missionary Society; the circulation of the Scriptures and Tracts; the preaching of the Gospel—all these are calculated to raise hope that some good will be done; but altogether do not administer so much hope to my mind as that which arises from any indication of a spirit of grace and supplication being poured out upon us. This will fit us for the reception of the blessing which the numerous churches in the West are drawing down for us by their increased and fervent supplications—Let us wrestle with God, and we shall be virtually wrestling with all the heathen.

You will join with me in praises, that God continues to bless my dear partner and myself with more health than we anticipated; and we sometimes cherish a hope that he has a work for us to do among the natives, and that we shall be permitted to see some brought to the knowledge of the truth by our unworthy instrumentality, before he gives us our discharge. We pray, however, that we may not be permitted to relax our watch, knowing that the son of man often comes at a very short notice, and at a very unlooked-for hour. Our dear fellow-labourers at Chinsurah are ripening in their work, and pursuing it with unabated ardour.

Mr. Townley states that a gentleman resident at Chinsurah, who has lately become pious, and who understands the Bengalee and Hindoostanee, occasionally exercises his gifts in speaking to the natives in the Bungalow Mission Chapels, at that station.

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* By the Missionaries at that station.

BELGAUM.

Extract of a Letter from Mr. TAYLOR, *dated Belgaum, 31st December* 1821.

"I FEEL happy in communicating to you that the few persons here who desire to serve the Lord and to live in obedience to His commandments, have formed themselves into a Christian Church the beginning of this month. Our number is 17, and the ordinance instituted by our Lord, in commemoration of his dying love to sinners, is to be administered every month. The rules which have been adopted in the formation of this Church are almost the same in substance as those which have been acted upon by the Brethren at Bellary.

Our association, as it respects subscriptions, has been very successful. Since our general meeting, we have collected upwards of 500 rupees within the last half year; of that amount 175 rupees have been voted to our Society, and sent to the agents at Madras; 105 rupees have been sent to the Bible, and 60 to the Tract Societies at Bellary, and 60 to the Bombay Bible Society. A sergeant of His Majesty's 46th Regiment, lately deceased, and who I have reason to hope died in the Lord, left his property to me, amounting to 60 rupees, for the Association. The amount altogether transmitted from the Belgaum Association to the agents of our Society is 385 rupees or 44*l.*

The Brahmin, mentioned in the Report as being under great concern for his soul, still, I am happy to say, continues seriously disposed: requiring a Mahratta writer to assist in writing Tracts for distribution, I have been induced to take him into my service. He attends to this work with great attention and apparent delight. He has been lately speaking about Baptism; he hopes, he says, God will enable him to overcome his sins; his evil heart he finds his greatest burden, and expresses his fears lest, after acknowledging Christian Baptism, he should fall into sin. He says, he is not so much afraid of the world as he is of his own sinful heart. I do hope that the work in him is genuine. It will, I trust, be more manifest by his future conduct. If he continues stedfast, I expect he will prove a valuable assistant in the Mission, as a preacher of the Gospel among his own countrymen. He, with two of the school children, came last week to witness the celebration of the Lord's Supper at my own house, of which Rayadass and his wife, for the first time, partook. After the service, it being rather late to return home, they staid all night at my house; before we retired to rest I spent some time with them in prayer, and in endeavouring to explain the nature of the ordinance which we had been attending to, and what were the obligations of those who partook of it. The time thus spent proved a season of refreshment to my soul, and encouragement to persevere in my humble endeavours to serve the Lord. One circumstance rather surprised me, viz. to find the Brahmin overcome his prejudice so far as to partake of some fruit and part of a cake which I sent for. Rayadass and his wife, and the children, also made a hearty supper of the same. In no one circumstance, perhaps, is the prejudice of a Brahmin so manifest as his aversion to partake of any thing coming from the hands of an European; it therefore surprised me to find this Brahmin, and the children with him, not only partaking of fruit, but also of what had been prepared, for what they knew, at my own house.

A few other natives, of the weaver cast, also seem to be under concern about their souls, and attend at the Shawpoore school every evening for instruction from Rayadass, who reads to them the Scriptures, and gets them also to engage with him in prayer.

Our native Schools continue to be well attended, and afford me encouragement to hope that in time some good will result from them. Almost all the children are committing to memory Catechisms and portions of Scripture; the diligence with which some of them learn, and the attention they pay when spoken to, incline me to think that their young minds are in some measure impressed with what they read and hear. Some very readily make appropriate replies when questioned upon what they have learnt. By the Divine blessing upon these means, we may trust that they will not only become acquainted with Divine truth, but also feel its power and live under its influence.

Having succeeded in getting a spot of ground in the Pettah of Belgaum, in a centrical situation for a school-room, I have erected a tiled building for that purpose, 27 feet by 15, which has cost about 100 rupees. Since this place has been opened many additional scholars have been admitted.

My various duties sometimes press very heavily upon my mind as well as body; I hope, however, the Lord will strengthen me for, and assist me in, his service, and make me faithful unto death. I am anxiously expecting the arrival of another Missionary to assist me; the field here is large and the prospects very encouraging, but one Missionary is not sufficient for all the labour here. I sincerely hope the Directors will feel inclined and be able soon to send another labourer to occupy this field.

DEATH OF MRS. COLLIE.

Extract of a Letter from Mr. Loveless.

Madras, 31st May 1822.

My dear Sir,—DURING my residence in India (now nearly 17 years) it has frequently been my painful duty to convey to you heavy tidings, and such is the subject of this communication.

When the Windsor Castle arrived, Mr. and Mrs. Collie came to reside with us, expecting to proceed in two or three weeks to Malacca.

Little did we then think that their stay would have been so long protracted, much less so painfully terminated. But the Lord is a Sovereign, and though frequently mysterious in his dealings with his people, is yet infinitely wise and good; he has done it. Instead of granting our dear sister her heart's desire, to proceed to her station and labour for many years with her dear partner among the Chinese or Malays, he has seen fit that she should here enter into her rest, and mingle her ashes with "John Thompson's," (she lies within two or three yards of his grave) who, like her, was desirous to assist in building a temple for Jehovah in heathen lands. He hath said, "it was good that it was in thine heart," although he hath denied them the honour. My afflicted Brother Collie has requested me to acquaint you with the mournful event, it being so painful for him to dwell upon, and he is very busy preparing for his voyage, as he expects to sail in three or four days.

She was taken ill on Friday the 10th inst. During the first part of her illness she laboured under much darkness and insensibility, complaining that passages of scripture did not come to her mind as they had done on former occasions of affliction, and that her recollection of Divine Truth had almost failed her. At the same time she discovered a most eager desire to hear the scriptures read, to converse on divine things, and to join with her husband in prayer. As the latter was in a poor state of health during this period of her illness, he found it difficult to attend to these duties so often as she wished. She frequently spoke to him with much feeling respecting her utter inability to merit, in the least degree, the favour of God, and of her having committed her soul to Christ to be saved entirely by his satisfaction and grace. During the last week of her life, the gloom which hung over her mind gradually dissipated. Many passages of scripture, and some of Dr. Watts's hymns, seemed to be blessed to her. Especially the sixth chapter of the Gospel by John, and the 72th hymn, 1st book.

A few days previous to her departure, she appeared to be fully convinced that death was at hand, and spoke of it with great composure, observing, that she did not experience the joys of salvation, but that although it should please God to withhold these blessings to the last, salvation itself was more than enough.

She frequently observed to Mr. Loveless, that whatever might be the result of her sickness, all would be well; adding, "I know in whom I have believed," &c. But she said that she felt much for Mr. Collie's having to go to his station alone, and for her friends, who would be grieved to hear that she was not permitted to enter on the field of labour. Yes, her whole soul was set upon the glorious work for which she had left her native shores. And although for her to die would be eternal gain, yet she was desirous to live to do something for him who had done so much for her. To a Christian friend she observed, that had it been the will of God, she would gladly have lived many years with her husband, to comfort and encourage him in the great work in which he was engaged, and to have endeavoured to do something herself; but that if it was the Lord's will to call her now, he would carry on his work independently of her.

The night before she died, she thanked her heavenly Father that he had not permitted Satan to tempt her with hard thoughts of her God: adding, that although she had little joy, she had no fear. On the day of her death, seeing her husband weep, she stretched out her hands and with great solemnity and much feeling committed him to the Great Head of the Church in the following words: "O Lord, I roll over my dear husband upon Thee, keep him as the apple of thine eye; be Thou his light and his salvation; never leave him to himself for a single moment. Thou hast a strong arm, although mine be weak." During the day she was much engaged in ejaculating prayer, sometimes uttering aloud such expressions as the following:—"O Lord, I have no claim to thy regard, but what is founded on the work of thy Son. Thou never saidst to any of the seed of Jacob, seek ye my face in vain: I have often sought thee in tears, cast me not off at last. O Lord, lift now upon me the light of thy countenance. O Jesus, save me in thine own way. There is nothing in this world to draw my affections." At this expression, her husband wept, and pointed to himself. Upon which she observed, "Yes, my dear, I love you,

perhaps too much; but I love Jesus infinitely more, and so I ought. His arm alone brought salvation. I trust I shall soon enter into joy unspeakable."

A few hours before her death she asked me to pray by her bedside: after this exercise was over, her mind seemed greatly delighted with the infinite fulness treasured up in Christ. Whilst expatiating on this delightful theme, she fixed her eyes on her weeping partner, and in the language of humble but strong confidence, assured him that, in the fulness of which she was speaking, there was abundance of consolation for him in this trying hour. Nearly four hours before she expired the faculty of speech almost left her. During this solemn period, however, she was heard to pronounce, although with a faltering tongue, the following expressions, "He is the chiefest among ten thousand, and altogether lovely." Whosoever believeth in me hath everlasting life; and I will raise him up at the last day." The following were the last words which she uttered:—

"The battle's fought, the prize is won,
Now, O Lord, let trouble cease,
And let thy servant die in peace."

Thus our dear sister fell asleep in the Lord, on Friday night the 24th inst. having been ill just 14 days.

Her death was considered as one of those occurrences in Providence that would afford a suitable subject of improvement to the congregations with whom she had united in divine worship; and a funeral sermon was therefore preached by Mr. Traveller on last Sabbath evening, at Persewaukum Chapel, from Luke ii. 29, 30. (part of the last words she uttered;) and on Wednesday evening, Mr. Crisp also improved the mournful occasion in a sermon at Black Town Chapel, from Psalm cxvi. 15.

My dear afflicted Brother feels his loss most keenly; but his mind is graciously supported by the consolations and hopes of the gospel. O that this afflicting dispensation of Divine Providence may be sanctified to all concerned.

W. LOVELESS.

AMBOYNA.

By a letter dated May 18, 1822, we are happy to learn that, on the 9th of January last, an Auxiliary Missionary Society was formed at Amboyna. The object of this institution is, to afford assistance and support to the missionaries already there, or who may hereafter arrive, in the great work of preaching the glad tidings of salvation and enlightening the heathen around them in the knowledge of Christ.

The Society intend also to engage suitable schoolmasters, and send them to distant places in the settlement, for the instruction both of the native Christians and of the heathen; and also to employ their press in printing religious tracts.

The Rev. Mr. Kam is the president, Mr. J. E. Twysel, treasurer; Mr. J. B. Timmerman, secretary for correspondence with the Netherland Society; and Mr. E. F. Grenier, secretary for correspondence in the English language. By the gentleman last mentioned, we are favoured with this agreeable intelligence.

DEATH of the Rev. Dr. MILNE,

Senior Missionary at Malacca.

THE Society has sustained a most serious loss by the death of their truly excellent, learned, pious and laborious missionary, Dr. Milne. His health has long been in a declining state, and the Directors were anxious that he should try the effect of a voyage to the Cape, or to England; but he was unwilling to quit, for a considerable time, a station which required his presence, at least until he could with confidence leave its affairs in the hands of competent persons, of which he had a pleasing prospect had he been spared a year or two longer. He, however, took a voyage to Sincapore, and from thence to Pulo Penang, or Prince of Wales's Island. From the latter place Mr. Ince, one of our missionaries at that station, wrote a letter to the Directors, dated June 10, 1822, from which the following information is extracted:—

"Dr. Milne arrived here from Sincapore in April last, and remained with us about a fortnight; but finding the heat of the weather in George Town so very great and debilitating, (the thermometer frequently 88° and 90° in the shade,) he removed into the country, to the residence of our kind friend, David Brown, Esq.: Mr. Beighton and I remained with him two or three days at a time alternately. But, notwithstanding this desirable change, he declined more and more daily, and his cough and difficulty of breathing became more and more troublesome. He therefore returned to our house about the 10th of May. He then became anxious to return to Malacca, but there was no vessel at our island about to sail thither. We therefore applied to Mr. Brown, who proposed writing to His Excellency the Hon. W. E. Phillips, the Governor, (who had ever proved him-

self our friend) to request the loan of the Government cruiser the *Nautilus*, to convey Dr. Milne to Malacca. We were almost afraid to request a boon so great; but, to our great joy, the favour was most readily granted, with an assurance of his Excellency's cordial satisfaction in having it in his power to accommodate so good and useful a man as Dr. Milne.

"Our afflicted brother, accompanied by Mr. Beighton, sailed on the 16th of May, and reached Malacca in eight days. On their arrival, as Mr. B. has informed me, Dr. Milne was much worse. Indeed the captain, the surgeon and he feared he would not live to reach the place, but that he would die at sea.

"On Sunday morning, June 9, I received a note from the Governor, informing me that a few days after his arrival at Malacca he expired. This is all the information I am yet in possession of, as I have not yet heard from Mr. Beighton, who, I hope, is on his way back to Penang."

Mr. Ince gives us, in the same letter, an affecting account of the death of Mrs. Ince, the particulars of which shall appear in a future Number.

He states, that Mrs. Beighton and children were quite well. He adds, that a few days before the date of his letter, June 10, he had received a letter from Mr. Ellis, one of the missionaries in the South Seas, informing him that the brethren were all well, as were also Mr. Tyerman and Mr. Bennet, and that the cause of religion was flourishing.

We hope soon to receive from the brethren at Malacca, or from Mr. Beighton, the particulars relating to the last hours of our excellent missionary, Dr. Milne, which we shall hasten to lay before our readers.

[The following is an Extract from the last Letter received by the Directors from Dr. Milne, dated Pulo-Penang, April 17, 1822, a few weeks before his death, which shows how fully his heart was set upon his missionary work.]

"As to my own case, I think a great and peculiar uncertainty hangs upon it—there is a *complication* in my disorder. I believe that a long sea-voyage would be useful—and yet I am so tied at Malacca, that I cannot take it. I *must* hang on, *till* I see persons able to carry on the work. Make haste and send them, or I shall be gone before they come. 'When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever.' Pray abundantly for me. The Mission here is doing well. There seems to be a good deal of Christian truth communicated directly to the heathen weekly and daily—a thing of much importance in this stage of our Missions. We are already in possession of many books; but more preaching, catechising, &c. is wanted. They (the Brethren) have set up what I call *The Form of Public Worship*, in the vernacular tongues, by which I mean regular Sabbath services, consisting of public prayer, reading the scriptures, singing, preaching, &c. I consider this a high missionary attainment and a good sign at a Mission.

I am, very dear Fathers,
Your now really useless and unprofitable Servant,
W. MILNE."

FURTHER PARTICULARS

Extracted from a Letter written by Mr. Beighton; dated Malacca, June 10, 1822.

WE had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr. Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr. Alexander, take a voyage to the Cape or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr. M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr. M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

We sailed on Thursday evening, May 16, and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death! that is the thing!"

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his

dying servant to see his family at Malacca, where we arrived at the time before mentioned.

Dr. Milne had previously made his Will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

> "If I am found in Jesus' hands,
> My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed. "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning (June 2,) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last. For further details I must refer you to the Rev. Mr. Humphreys, and to Mr. Huttmann: the latter assiduously superintends the Society's printing establishment. The native schools are going on prosperously, under the vigilant care of Mr. Humphreys. The Chinese youths attached to the College are also on the increase; and O that God may be pleased to bless the means that are used for instilling into the minds of the young the principles of the glorious gospel of our Lord and Saviour.

The printing of the Chinese Magazine, the Gleaner, &c. will probably suffer some interruption: but it is hoped that when Dr. Morrison hears of the removal of his esteemed colleague, he will visit Malacca, at least for a few months, and make some arrangement for carrying on the various works usually published here.

It has pleased God to visit me with affliction since I came hither. I have had an attack of fever, which has brought me very low; but I am now recovering, and anxiously waiting for a vessel to carry me back to Penang.

Mr. Thomson had left Malacca for Sincapore before I arrived here.

In a subsequent letter, dated June 28, Mr. Beighton, who was still waiting for a passage to Penang, states that Mr. Collie, who was appointed to the mission at Malacca, had safely arrived; but that Mrs. Collie died at Madras.

SOUTH AFRICA.

Improvement of Bethelsdorp.

We rejoice to find from recent communications from Dr. Philip, that the missionary settlement at Bethelsdorp is in a very improving state. The people at this station have long struggled with great difficulties, which are now removing. The uncertainty of continuing this station has long occasioned a neglect of the buildings, which fell into such a state of decay, that those who only looked at outward appearances, regarded the settlement with the utmost contempt. But better houses are already built, and others are about to be erected; a shop is opened by a respectable person for the sale of such goods as the Hottentots need, and for which they were formerly obliged to travel many miles. A large farm, a few miles distance from Bethelsdorp, with a substantial house, has been purchased by the Directors of the London Missionary Society, where the cattle belonging to Bethelsdorp may occasionally be fed, and corn raised; and the Hottentots have lately contracted with the Commissariat department of the Colonial Government, to furnish 30 wagons and teams for the conveyance of goods; and being their own drivers, and employing their children for wagon leaders, they are enabled to fulfil the contract much cheaper than any other persons. These engagements will, it is hoped, tend greatly to the advancement of the temporal interests of this despised place. Dr. Philip says, "I can now meet the calumniators of missions, and the enemies of the Hottentots on their own ground, and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa; or attempts at civilization more complete in their success, than what may now be seen at Bethelsdorp."

DISTRESS OF THE COLONY OF THE CAPE.

Extract of a Letter from Dr. Philip, Cape Town, Aug. 3, 1822.

Owing to the failure of the crops and the distressing situation of the colony, the ex

pences of the missionaries are necessarily, this year, higher than usual. Every thing in Cape Town and in other parts of the colony, is at an extravagant price. We have no rice but what we receive from India, no wheat but what comes from New Holland or from England, and every necessary of life is in proportion to the price paid for foreign grain. Such a state of things—a state of things approaching to famine, cannot be sustained without bringing additional burdens on the funds of the Society, but it is to be hoped that this affliction will not be of long continuance.

I could fill many sheets with the great distress which is daily coming under my own observation, and on account of which I am constantly called upon to promote the means of relief. Your hearts would bleed to see the present condition of this colony. We have had no crops for two years, and fears are generally entertained for the one approaching. While the western coast of Africa has been deluged with rain for four months past, in such a degree that the seed is rotting in the ground, and houses and even villages are falling down, the eastern coast has scarcely had any rain for a twelvemonth past, and the grass is parched as if it had been burnt in an oven.

While I am writing this letter, tidings are continually brought in of the desolations occasioned by the late storms, amounting, in many instances, to the almost total ruin of a great part of the inhabitants in the wealthiest districts of the colony.

The damage done in Table Bay by the late gales, you will read in the newspapers; and the destruction of the buildings in Cape Town is so great and general, that we esteem it a distinguished mercy that the mission-house and chapel are not damaged. This state of things will account to you for the extra expenses of the missions during the last six months.

WESTERN AFRICA.

Colony of Free Blacks.

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 headmen of whom the purchase was made, received for payment muskets, gunpowder, tobacco, looking-glasses, &c. &c.

MADRAS.

We are exceedingly grieved to learn from a letter just received from Mr. Loveless, at Madras, that Mr. Nicholson, one of our missionaries at that place, has lately been removed by death; the particulars of which have been sent by another vessel which has not yet arrived.

SIBERIA.

Zeal and Liberality of Heathens in support of Superstition.

Mr. Swan, who with Mr. Stallybrass, has taken a journey into the *Buriat* territory, beyond the *Nerchinsk* mountains, mentions, in a letter to the Secretary, the zeal of some of the *Dalai Lamas* in propagating their religion among their neighbours, he says, "Their zeal has carried some of them beyond the *Baikal*, to the unlettered tribes around *Irkutsk*, among whom they are acting as missionaries, building temples, &c. and thus preparing to set up their unintelligible mummery in regions where it has hitherto been unknown. I am sure, my dear Sir, you cannot read this statement with indifference. Is it not enough to provoke the Society—the churches, to jealousy? Shall no soldiers of the cross be sent to take *that* field against these emissaries of *Dalai Lama?*—Some may think that *we* ought to wage the war there; but I could easily fill my sheet with arguments to show why we should not desert our present post (*Selinginsk*). On this side the lake we have enough, abundantly more than enough, to employ our hearts and hands were our numbers increased seven-fold.

I have another *provoking* circumstance to mention—the liberality of the heathen in the support of their superstition. During my late journey, some Buriats in my presence were conversing about the flocks and herds of the *Taisha Djigjit*. They said he was not so very rich in sheep. I asked how that happened, since I had been told that his father, *Damba*, to whose property he succeeded, had upwards of ten thousand?—"Yes, his father at one time had ten thousand, but *seven thousand sheep (besides other property) were disposed of for the building of the temple!*"—Shall Christians be outdone by heathens? Shall greater sacrifices be made by individuals to upholdor propagate the mass of lies and nonsense of which *Dalai Lamaism* consists, than Christians, *who have it in their power*, are willing to make for the furtherance of the gospel of Christ? Will not such

munificent heathen offerings as these rise up in judgment against some who are withholding more than is meet? Perhaps this is out of place—the facts speak for themselves; but I am moved when I see such calls for missionaries, and the Society unable to meet them—such fields of exertion, and so few to occupy them, because the Christian world does not furnish the means.

(*See larger accounts of the proceedings of the Missionaries in Siberia, Sarepta, &c. in No. XXV. of the Quarterly Chronicle, just published.*)

FRANCE.

Missionary Society.

My dear Sir,—I HAVE no doubt the following extract of a letter from the Rev. S. King, who has lately been sent on a Mission to Palestine, by the Paris Missionary Society, will gratify many of your readers and dispose their hearts to gratitude and prayer. Your's, &c.

MARK WILKS.

Marseilles, October 26, 1822.

IT is just midnight, and I expect to embark at one o'clock. I can only give a general idea of my journey and reserve details for a future opportunity. All my letters of introduction have been duly honoured; had they been written by Louis the 18th, I could not have been treated with more kindness and respect. I wished for as many thousands of tracts as I had hundreds: at every post I distributed those I had, and preached a short sermon to attentive groups—on the fall of man, and the necessity and sufficiency of the salvation of the cross. The people pressed round me, and demanded tracts with an eagerness and interest I have never seen exceeded, so much so, that some persons were afraid I should be arrested for my pains.

Had I been an apostle, I could not have been received with more affection than I experienced at Nismes. A meeting was held at the Pastor Tachard's for the purpose of forming a Society auxiliary to that of Paris. Three hundred and four francs were subscribed, exclusive of 70 francs afterwards given by a poor widow 75 years of age. The Society of Nismes will probably extend its operations throughout the department of the Gard. As soon as the rules are printed, send a supply to the pastors Tachard and Gandes.

At Montpelier, the pastor and dear friend Lissignol, constrained me to abide at his house, he is labouring at the formation of an Auxiliary Society, which he has much at heart, and desires warmly the establishment of monthly prayer meetings through France. The pastor Michel was also very friendly and entered into all my views.

M. Lissignol accompanied me to Marseilles. Here, and in the neighbourhood, we have received some contributions. A pious lady who desires to be anonymous, not only treated me with the most affectionate kindness, but gave 100 francs for the Society. They have given me here, various letters of recommendation to Lady Esther Stanhope, to five Danish consuls in the east, and to several Scheiks in Syria. I have obtained considerable information from the American consul at Algiers.

I long to hear that the Society has established the monthly prayer meeting. As its missionary, I cannot but request its prayers for myself and the success of my labours; and I am convinced that God has great blessings in store for France, and only waits till his children ask, to shed them on the churches abundantly.

A Call for Missionaries.

THE following passage, which appears in the last Report of the Church Missionary Society, is as applicable to the young men who are students in Dissenting Academies, as to those who are preparing for orders in the established church. Pious young men, whose talents have been tried and exercised by classical and academical studies, are the persons whose services would be most highly prized by the conductors of all the Missionary Societies. We should rejoice to see many such candidates for the highest order of ministerial offices, coming forth and saying, "Here are we—send us." "More than thirty persons have offered themselves for the Missionary Service, during the year: a few only have been received, but the offers of some of the rest are still under consideration. The Committee cannot, however, but regret, that zeal for the extension of the Kingdom of Christ among the heathen—a service of the highest honour to which the talents and acquirements of Christians can be devoted—should have such partial influence among that great and increasing body of young men, either under preparation for holy orders or recently entered on the sacred office,

whose piety is unquestionable, and whose gifts and attainments eminently fit them for this service. The Committee feel, on this subject, that the urgent wants of the fallen Christian churches and of the whole unchristianized world, call on all the sincere servants of Christ to abound in importunate prayer for the gracious influences of the Holy Spirit, in preparing and sending forth able and devoted men for the establishment of the promised Kingdom of their Lord."

DOMESTIC MISSIONARY INTELLIGENCE.

The following Letter has been addressed to the Home Secretary for insertion in the Chronicle.

Dear Sir,—At a time like the present, when you are called upon for funds to a large amount, as appears by the accounts presented to the Society at the last Anniversary, when it was stated that the expenditure has far exceeded the income, and unless some greater exertions are made, you will not only be obliged to refuse the pressing calls for missionaries to new and important stations, but be compelled to lessen your expenditure even in those already established, and where so much good has been done, it is certainly the indispensable duty of every person to do whatever he can to help forward the great work.

To hear that you are at all embarrassed in your operations is painful to every one who has felt his heart warmed by a Saviour's love, and has been cheered with the delightful tidings of the extension of the Redeemer's Kingdom in heathen hands, where idols have been cast down—idolatry destroyed—temples of superstition turned into houses of prayer, and many of the idolaters have been led to renounce their false hopes and embrace the gospel of the Son of God.

Some, no doubt, have been roused by these considerations, to inquire what new scheme can with propriety be brought into action for raising necessary means for evangelizing the world. There is one method which I submit to your attention, and when generally known I think may be of great advantage to the Society.

There are many Linen Drapers who are pious, active, generous friends of the Society; they have also apprentices and shopmen who wish well to the cause, and do what they can towards its support; but perhaps the following plan has not engaged their attention. At the ends of *Book*, *Mull*, and *Jaconot muslins*, there is a strip of gold, which in many parts of the country is considered of no value on account of its being free of cost to the tradesman; many might probably be induced to give these gold ends in addition to their former subscriptions; and others who wish to subscribe more largely but cannot, owing to the pressure of the times, would no doubt use every exertion to collect and stimulate those in their employment to take care of all they can for the Missionary Society.

I understand there are purchasers in London and its vicinity, who give from 6*d.* to 2*s.* per dozen for those gold ends; but in the country we have not so good a market for them. Indeed they are most generally given or thrown away. Now if the whole of these were collected by persons employed in the shop as circumstances might suit, and presented to the Secretary or Treasurer of the Auxiliary Society in the neighbourhood, who should at suitable times transmit them to the Missionary Rooms in London, I have no doubt but a very respectable sum would be annually raised for the Missionary Society. I suppose on a fair calculation there may be thirty thousand Drapers in the kingdom, and if only half of them could be induced to give to the Society what they could collect, say, five shillings on an average annually, this would amount to no less a sum than *three thousand seven hundred and fifty pounds per annum!!!*

I remain,
Your's very sincerely,
A Country Draper.

Old Shopkeepers.

It frequently happens that tradesmen on "*taking stock*," find some kinds of goods which have long been known by them as "*Old Shopkeepers*," consisting of articles which have been either damaged, faded, or gone so entirely out of fashion, that they can scarcely be sold for any thing; and, to use the well known expression, "They are neither fit for sale, nor to be given away." Articles of this kind, however inferior or unsaleable, in plain or printed cottons, coloured bombazins, stuffs, ginghams, woollen cloths, flannels, druggets, ribands, &c. &c. would be very acceptable for some of the Missionary stations abroad, and would be thankfully received by the Directors if sent to the Missionary Rooms, 8, Old Jewry, London.

Instances of zealous attachment to the Missionary cause.

A Minister in the country having formed a Juvenile Missionary Society, writes, "The *zeal* of *these poor children* to come forward in this good and great cause, quite gratified and affected me. I took an opportunity in the most familiar manner of describing to them the object which the Society had in view, and the use which would be made of their money; their attention and subsequent conduct convinced me that they understood what was said. As an encouragement to juvenile societies, I think it right to name to you one pleasing fact which came under my notice:—Two little boys who came to hear the address, presented me at the close of it with 6*d.* each. I asked them if they knew for what purpose they were giving their money, "O yes," they replied; that heathen children might be taught to read the Bible as well as ourselves. The tears started from the eyes of one of them while he spoke. When inquiry was made of their parents, it was ascertained that the sum they gave was a gift, which they had received at Christmas with permission to do what they pleased with it.

"It is certainly pleasing to witness such instances of *early benevolence*. I am happy to inform you that our Society keeps up (owing to the perseverance of the Ladies) remarkably well; there is scarcely a falling off among the *poorest* of the people. If at any time a week or two should pass before any of them are called upon, several have deposited in a small box their pence lest they should be tempted to use it for any other purpose. Others will bring their money to meeting when the weather is bad, to save the Ladies the inconvenience of the walk. Examples these worthy of being *generally imitated*."

Another says:—"I am attempting to do a little more among a very poor people here, and I trust no exertion will be wanting on my part in a cause which has appeared of the first magnitude from the commencement of the Missionary Society, and is seen to be more important every year.

"I am inducing very poor people to dedicate something to the great work at their *marriages*, and to devote an offering to the glorious cause whenever they dedicate a child to God in *baptism*, nor have these efforts been in vain. We will beg from door to door, rather than not do something more for you."

A Minister in Wales writes thus:—"In consideration of the greatness of the expenses that are always inseparably connected with the important work of sending Missionaries unto the dark regions of the world, and that the defraying of such expenses does in a great measure depend on our faithfulness in contributing our mites, and also in soliciting the help of our friends and the public at large, I, and my friends here, feel a desire of entering into covenant with each other for a more mutual co-operation and diligence in the work of soliciting weekly and quarterly collections towards the Missionary cause."

Thus to see the principle of obligation to support the cause of Missions, recognised by the friends of Christ, and extending its commanding influence in different ranks of society, is very gratifying to the Directors: for it is only as this principle is felt and acknowledged, and prevails, that they can calculate on their continued liberality, permanent co-operation and acceptable services in the great work of evangelizing the world.

BRIGG AUXILIARY SOCIETY.

On Wednesday, Oct. 23, and the following Lord's Day, the Brigg Auxiliary Missionary Society held its Fifth Anniversary. A special meeting for prayer was held on the Tuesday evening preceding, when the Rev. J. Bennett delivered an excellent address, on the claims of Christian missions upon our continued and fervent supplications. On Wednesday afternoon, the public meeting for business was held. W. Rust, Esq. of Hull, was called to the chair, who enforced, with his usual animation, the claims of the perishing heathen upon the sympathies and exertions of Christians. After the reading of the Report, various resolutions were proposed and adopted, and the assembly were highly gratified with the lively and interesting addresses delivered by the Rev. Messrs. Bennett, Hillyard, Sykes, Jones, Nettleship, Smelle, Winterbottom, Rowe and Gill (Wesleyan).

In the evening, the Rev. J. Bennett, Theological Tutor of Rotherham College, delivered a very appropriate and impressive sermon.

On the ensuing Sabbath, suitable and excellent discourses were preached by the Rev. S. Hillyard, of Bedford. The various services of this anniversary were numerously attended, and a lively and devotional spirit prevailed.

The Rev. S. Hillyard preached on the Friday evening at Winterton, on behalf

of the Society. The Independent chapel not being considered sufficiently large to accommodate all who would attend on the occasion, the use of the Wesleyan chapel was requested, and most readily granted.

WREXHAM.

Formation of an Auxiliary Society.

On Wednesday, October 30th, a public meeting was held, in the Town Hall of Wrexham, for the purpose of forming an Auxiliary Missionary Society. D. F. Jones, Esq. was unanimously called to the chair, several resolutions were proposed and supported by the Rev. W. Chaplin, of Bishop-Stortford, Rev. J. B. Innes, of Camberwell, and Rev. S. S. Wilson one of the Society's Missionaries from Malta. Also Rev. Messrs. Styles, Parkgate; Whitridge, jun. Oswestry; Williams, of Wern; and Bell, Pearce, Hughes, Mortimer, and Sayce, of Wrexham; also, Messrs. Mander, of Wolverhampton; Williamson and Cross, of Chester; Parry, of Oswestry; and Jones, of Ruabon. The Rev. Mr. Chaplin preached in the evening, at the Presbyterian chapel. Mr. Wilson at the Welsh Calvinistic Methodist chapel, on Monday evening; and Mr. Innes in the Independent meeting-house on Tuesday evening. All the services were well and respectably attended and excited considerable interest; a spirit of union, and delight and co-operation pervaded them all; which we trust will produce the most important results.

BERKSHIRE.

With a view to carry into effect the great objects of the Auxiliary Missionary Society recently formed for the County of Berks, a public Meeting was held on Wednesday, Dec. 11, at Reading, when a Ladies' Branch Association, for Reading and the Vicinity was formed. The Home Secretary from the Parent Society preached in the morning at London Street Chapel; and in the evening the Association was formed at Broad Street Meeting-house, when D. Fenton, Esq. being called to the chair, Rev. Mr. Watkins supplicated the divine presence, and the Rev. Messrs Sherman, Laurie, Douglas, Bubier, Thorn, and Watson, addressed the Assembly on the important and urgent claims of the missionary cause. Also, R. Laurance and T. King, Esqrs. and the Home Secretary.

We trust the example of our friends in Reading will be followed by others in the county. Even in those places were subscriptions and collections have been made for many years, as in Reading, we most earnestly and affectionately recommend the organization of either Juvenile, Ladies', or Congregational Branch Associations, as the most efficient means for raising those pecuniary supplies which the Parent Society in its extending and successful operations requires.

Brief Notices of other Missionary Societies.

CHURCH MISSIONARY SOCIETY.

We mentioned in our last, that the Rev. Mr. Thompson, who is on his return to Madras, had sailed in the Woodford. We since find that the ship had a most providential escape from imminent danger. Mr. T. in a letter, dated Falmouth, Oct. 23, says, "After beating about in the Channel in very severe weather, but with little injury, we were obliged to put back, and got into Falmouth on Sunday afternoon, the 20th. Friday and Saturday nights were fearful—complete storm, with some tremendous thunder and lightning. The ship, however, sailed admirably; and we weathered it all, with little more damage than shivering one of our smaller sails. The close was marked with one of those striking providential deliverances, of which you hear occasionally; and which should never be suffered to pass unnoticed, without special praise and thanksgiving to an ever-watchful and gracious Protector. Through Saturday night the weather was very hazy with a perpetual drizzling rain. Toward the morning, a light from the shore was distinctly observed, and all were satisfied it was the Eddystone; and we steered accordingly. Soon after daybreak, the haze cleared considerably; and, to the terror of all on deck, we were found running ashore as fast as we could, on the Lizard!—Ten minutes more of the haze, the Captain told me, would, in all probability, have made us an awful wreck! All hands were instantly on the alert, the ship readily obeyed the helm, and we were safe again, and on a straight course into this fine, sheltered harbour. 'Oh that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!'"

The Woodford sailed from Falmouth, Nov. 8.

The Missionaries of the Church Society who embarked Oct. 3, in the Lively, (Capt. G. Hodgson) for Sierra Leone, after being detained in the Downs encountered the heavy gale of the night of Sunday, Oct. 13. She dragged her anchor about a mile toward the land; when the Captain was obliged to slip her chain cable, and run before the wind. She was brought to anchor at Spithead on the 15th, and sailed from thence on the 23d.

BAPTIST MISSION.

Mr. Thomas Knibb was designated as a Schoolmaster and Missionary, to assist Mr. Coultart at Kingston, in Jamaica, at Exeter, September 24th. Mr. Horton, Mr. Kilpin, Mr. Sturges, Dr. Rippon, Dr. Ryland, and Mr. Sprague, were engaged in the service.

Mr. Knibb embarked in the same ship with Messrs. Tinson and Bourne, October 30th. A free passage, we understand, was given to them by Messrs. Angus, of Newcastle.

We rejoice to learn that attempts are made at several stations of the Baptist Missionary Society to establish schools for females; and though they are at present on a small scale, and in some cases opposed, yet we trust that in those stations, as well as in several others connected with the London Missionary Society, the great object will finally be attained.

A daughter of the late Rev. S. Pearce, of Birmingham, has embarked, at her own expense, for Calcutta, with the view of assisting in the Seminary kept by some of the females of the Mission, and of aiding the concerns of the Mission.

WESLEYAN MISSION.

Mr. Squance has been obliged to quit his station at Negapatam from ill health. He arrived at Deal, November 2d, and is now considerably better.

Mr. and Mrs. Turner, and Mr. White, have arrived at Port Jackson, on their way to New Zealand, but must probably wait for a change of circumstances before they can proceed.

Mrs. Harrison, wife of the Missionary at Dominica, died on the 26th of August last.

MORAVIAN MISSION.

A few years ago, a new Settlement in South Africa was formed, by the Brethren, on the *White River*, which they have named

Enon.

The pleasing effects of cultivation, are thus described by Mr. Hallbeck, one of the Brethren, who visited that place, and dates his letter to the Secretary—Enon, November 20, 1821.

"What I felt at first sight of this village of the Lord, no language is able to describe. I had indeed been informed of the changes that had taken place here, since I first witnessed its beginnings; but even the lively descriptions given in Brother Schmitt's letters, presented things much more faintly than I now saw them with my own eyes. The wilderness, and the impenetrable thicket of 1819, were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness changed into fruitful gardens; that thicket extirpated, and in its place a fine vineyard; the lurking-places of tigers destroyed, and in their stead, comfortable habitations of men. Imagine my heartfelt pleasure, when, on the spot where we knelt down in the fresh track of an elephant, two years ago, and offered up the first prayer for the prosperity of this establishment, I now found a beautiful orange-tree, adorned at once with ripe fruit and fragrant blossoms; and, when shortly after my arrival, I was invited to tea under the huge yellow-tree, in the shade of which, but lately, there were no assemblies, but those of wild buffaloes, elephants and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenthal, was not only an ornament to the place, but to the Gospel; and you may say with equal truth, that every tree and thorn bush that is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy Word, for by its influence the work was accomplished. It is certainly more than I had expected: to find here a piece of ground nearly three times as large as the great garden at Gnadenthal, cleared, levelled, and laid out as a garden and vineyard for the Missionaries, besides about forty gardens of the Hottentots; and all this done amidst a variety of other needful work, such as building, making water-courses, &c. and even in the most distressing times.

Yet, notwithstanding the faithful diligence of the Missionaries and the Hottentots, this settlement is labouring under great difficulties, not likely to be fully removed, and which will keep the number of its inhabitants small. The soil is indeed very fertile when it has moisture; but for want of that, the hopes of the gardener are often blasted by a few hot days. Thus the Missionaries have, by great exertion in watering the plants, only a few beans, potatoes, and other vegetables in their garden, and the Hottentots, who have not been negligent in planting, have but very little produce to expect, except God in mercy sends a fruitful rain. We are, indeed, contriving to remedy this evil, and raise the water out of the river by means of a pump; but this engine in dry weather will not suffice for all the grounds.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 November, to 16 December 1842, inclusive.*]

IN LONDON AND ITS VICINITY.

Mr. W. C. Trevelyan.—Life Subscription				10	10 0
Chandler Street Chapel.—Mr. Hancox.—Collections after two Sermons; per Rev. J. Campbell and Rev. J. Thomas	22	0	0		
Sunday School Children	3	5	0		
				25	5 0
Salters' Hall.—Rev. Dr. Collyer.—Central District Missionary Prayer Meeting.—					
A Lady	2	0	0		
Ditto	0	10	0		
				2	10 0
T. Baber, Esq. Knightsbridge.—Donation				5	0 0
A Young Friend at Orange Street Chapel; per Rev. J. Arundel				1	1 0
Maze Pond.—Boys' School.—5 Months' Collections; by Mr. E. Jackson.—D. Jones, Deputy Collector				1	8 0
Legacy under the Will of the late Mr. R. Langton.—Messrs. T. Savill, S. L. Kent, and G. Bartlett, Exors.				10	0 0
A Friend; per W. Alers Hankey, Esq.				1	0 0
S. J.				0	10 0
J. D. P. S.				1	0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—South.—Auxiliary Society.—Mr. Jos. Burrough, Treasurer.					
Wooburn.—Rev. J. Harrison. Collection, after a Sermon, by the Rev. J. Campbell	35	16	9		
Subscription	1	1	0		
				36	17 9
Less Expenses for Printing				0	19 6
				36	7 3
Beaconsfield.—Rev. Mr. Hersant. Collection, after a Sermon, by Rev. J. Campbell	6	8	2		
Penny-a-week Subscription	4	10	0		
				10	18 2
				47	5 5
A Friend in Bucks				2	0 0
Cambridgeshire.—Isle of Ely.—Isleham.—Rev. J. Reynolds.—Half the Collection made by the Ministers connected with the Association, at their Half-yearly Meeting				2	1 0
Cumberland.—Kendal.—Rev. J. Jefferson and Friends. Half the Receipts of the Missionary Association	16	5	0		
Sunday School Children	0	15	0		
				17	0 0
Cheshire.—Chester.—Legacy under the Will of the late Mrs. Mary Bradford.—Mr. John Johnson, of Clotton, Exor. including Interest	42	12	8		
Less Duty, &c.	5	9	8		
				37	3 0
Devon.—Honiton.—Rev. W. Wright. One Year's Collections; by					
Mrs. Buckland	2	12	0		
Miss H. Brown	2	11	11		
Miss G. C. Aberdein	3	15	11½		
Miss Hooper	2	8	4		
Miss Jennings	1	18	4		
Mrs. Bond	0	9	6		
				14	16 0½
Gloucestershire.—Tewksbury.—T. Caddick, Esq.—Donation				5	0 0
Bristol Juvenile Missionary Society.—Mr. R. Ferris, Treasurer				30	0 0
Lancashire.—East.—Auxiliary Society.—J. H. Heron, Esq. Treasurer. Manchester.—A Friend to Missions; by J. H. Heron, Esq.				1	0 0
Park Chapel Juvenile Missionary Society, including a Collection of 5l. after a Sermon, by the Rev. Joseph Fletcher				16	0 8
Bolton.—Duke's Alley.—Annual and Weekly Subscriptions	42	14	9½		
Ditto ditto Sunday Scholars	2	14	8		
Collection at the Anniversary in October	27	15	8½		
A few Female Friends, for the Education of Native Females in India	7	0	0		
				80	9 8½
				97	9 8½
Less Expenses				6	16 7
				90	13 1½
Lincolnshire.—Brigg Auxiliary Society.—Mr. W. Goodwin, Treasurer. Collection at the General Meeting	45	9	3		
Ditto by Young Ladies	28	8	2		
Ditto by Female Juvenile Repository	10	9	0		
Ditto Sunday School Children	2	16	9		
Winterton.—Collection	2	14	0		
				89	17 2
Less Expenses	10	14	5		
				79	2 9
Suffolk.—Sudbury.—Donation by Mrs. Gainsford; per Rev. J. M. Ray				10	0 0
Warwickshire, Staffordshire, and Worcestershire, Auxiliary Society. Birmingham.—Rev. T. East.—Mr. Angear for the support of a Native Teacher in India, to be called "—— Angear."				*10	0 0
Mrs. Simmonds				1	10 0
Worcestershire.—Kidderminster.—Old Meeting. 2d Subscription. "And —— vowed a vow and said, Then shall the Lord be my God, and of all thou shalt give unto me, I will surely give a *tenth* unto thee." Joseph.				2	2 0
Yorkshire.—A few friends for the support of the Native Teacher, "Henry Venn," 2d payment				10	0 0
Wales.—Abergavenny.—A Family Offering; by Rev. J. Davies, Missionary	1	0	0		
Amount of a pair of Spectacles; by ditto	0	16	0		
				1	16 0
Scotland.—Dundee Missionary Society.—Mr. Gavin Parker, Secretary				20	0 0
Tain Northern Missionary Society; per Rev. Angus M'Intosh				30	0 0
Nairnshire.—Society for the Propagation of the Gospel; per Rev. W. Barclay				10	0 0
Ireland.—Richhill.—Rev. J. Gibson and Friends				1	1 0
St. Helena Auxiliary Missionary Society.—Mr. M'Daniel, Treasurer. Half-year's Subscriptions				52	0 0

* Inserted in last Chronicle.

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

Mr. W. C. Trevelyan 5 0 0
Mr. Webb 2 2 0

For the Education of Native Females in India.

A few Female Friends, Bolton 7 0 0
(See Lancashire List.)

Donations in aid of Mr. Monro and Family, Africa.

"Real Poverty;" per Rev. T. Mann, West Cowes, Isle of Wight .. 1 0 0

The Thanks of the Directors are presented to the following; viz.

To Mr. John Taylor, for a pair of Silver Buckles, for the Queen of Tahiti.—Rev. T. Mann and Friends, for a Case of Wearing Apparel and Books for Mr. Monro, for Africa.—Rev. G. Slade and Friends for a Box of ditto ditto, for ditto.—W. Pearson, Esq. 37 yards of Calico and 16 yards of printed Cotton, for ditto.—A Friend; per Rev. Matthew Wilks, for 7 pair of Buckles, and 5 pair of Sleeve Buttons.—Rev. Sam. Nichols, for 30 Sermons, "Returning Sinner."—Mrs. Eliz. Davey, for Secker's "Nonsuch Professor," Hoskins's Hymns, Watts's Death and Heaven, and Gough's Sermons, 1 vol.—Mrs. Creed, for 7 Numbers Monthly Review.—Messrs. Wontner and Sons, for 2 Years' "Times" Newspaper and sundry Pamphlets.—Anonymous, Anonymous, per Mr. F. Westley, Messrs. G. Cade, M'Rae, J. Ayres, Mrs. Gould, E. Davey, Creed, Bernard, and Miss Gainsford, for 34 vols. and 651 Numbers Evangelical Magazine.

ERRATA.—Chronicle for December 1822.

Wymondley.—Rev. T. Morell. *for* £18 9*s*. *read* £10 9*s*.
Birmingham.—Rev. T. East, Ebenezer Chapel, *for* Miss Cross' School, *read* Miss Cope's.

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.

POETRY.

THE CONCERT OF PRAYER.

"Who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense, with all powders of the merchant."

SAY, what are those columns of smoke which arise,
From the wilderness upward they move,
Majestic and grand, how they darken the skies,
Which unfold to receive them above.

These pillars of smoke, thus ascending above,
Shedding fragrant perfume through the air,
Are the off'rings of Faith and the incense of Love,
From the Church, at her Concert for Prayer.

From the four winds of heaven these odours ascend,
Though between them the wide waters roll—
In the vials of heaven, all happily blend,
And are answered with peace to the soul.

But numbers, alas! who profess to believe,
Refuse by their presence to share
In the blessings and comforts that Christians receive
At the grand monthly Concert for Prayer.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY 1823.

MEMOIR OF THE LATE REV. THOMAS JONES,
OF DENBIGH, NORTH WALES.

IN order to give the reader an idea of the extent of the present Memoir, it may be necessary to state the principle that guides us in its execution. It is not our object to study the precision of the historian in his minute delineation of characters, as respects their several qualities on all sides. For, notwithstanding the Christian excellencies by which any human individual may be characterized, we must be aware, that the model of a perfect man has been only once exhibited on earth. As the legitimate object of Christian biography is to encourage, instruct, and edify the living in their exercises of faith, and the practice of holiness, we confine ourselves to such points in the subject of our Memoir as merit notice in that view, and supply us with cause to bless the God of all grace for *all his servants who departed this life in his faith and fear.* Christians who have maintained, during the whole career of their religious profession, a consistent walk and conduct, deserve to be held in honourable remembrance for the benefit of their example, especially when they have been distinguished for services of public usefulness.

With these feelings we think it our own duty to submit to public perusal the following * Memoir of the Rev. Thomas Jones, late of Denbigh, who occupied a high station of influence as a preacher of the Gospel among the Welsh Calvinistic Methodists. It is observable, that individuals who have been remarkable for their usefulness in the church of Christ have been distinguished by some singular incidents of providence and deep mental exercises in the school of religion, oftentimes from early life. We must consider Mr. Jones as an instance of such superintending care of Providence, and the visitations of divine grace.

Mr. Jones was born in the parish of Caerwys, Flintshire, Feb. 1756. His parents, who lived on their own freehold, sent him to school before he was four years old. From his quickness in learning he was intended by them for the church, which intention afforded him much gratification. In his days of boyish

* At a Meeting of the Calvinistic Methodists it was resolved, that a Memoir of Mr. Jones be drawn up in English for publication in the Evangelical Magazine from the one already published in the Welsh language. The account of his early life and experience has been extracted from a Welsh narrative penned by himself at the request of his intimate friend and fellow-labourer, the Rev. T. Charles of Bala.

thoughtlessness he experienced some remarkable escapes from danger, which had the effect of exciting in him some serious solicitude respecting his spiritual state. He had, naturally, a great dread of snakes. Four times, at different periods, his person came in such contact with them as exposed him to their stings, but he always escaped unhurt; as, for instance, when at Holywell school,* being once fatigued at play on a hot summer's day, he laid himself down to sleep, but before he was quite asleep he observed a snake creeping from under his neck, and found that he had lain upon it in a sleeping tortuous state. When Holywell Church was undergoing repair, he and his play-fellows availed themselves, for the purpose of swinging, of a beam temporarily placed over an adjoining building; but as he was once at this diversion, he had a narrow escape of losing his life by the fall of a timber pillar that supported the beam. In the pursuit of his boyish pranks he climbed up the steeple and exhibited himself to public view on its battlement, shouting and standing on one leg; but from the fear expressed by an old man below, he became so alarmed and stupified as to lose all knowledge of his situation and ability of directing his own movements; but his descent and fall took a safe direction on the leaden roof of the steeple. About the same time (1771) when a set of players were performing at Holywell, he, in his avidity to witness their performances oftener than he had the pecuniary means of satisfying it lawfully, with two or three of his companions excavated an entrance into the play-house, under the boards of a temporary wooden building erected for the purpose; but as soon as he had made his entry within, the whole of the building, with a thronged multitude in it, gave way, and would have crushed him to inevitable death had he remained a minute later in his former position. He participated in the general alarm which this accident occasioned, and was much affected with God's goodness towards him in preserving his life, and his soul from sinking into hell. This feeling was transitory in duration, and he returned with the same eagerness as before to the pursuit of childish diversions.

From the age of thirteen to sixteen his mind underwent various fluctuations, sometimes influenced by fears, vows, and endeavours to oppose his corrupt disposition, and sometimes giving indulgence to it. He took great delight in forming

* Though it appears that he was for a time at Holywell school, yet it must be added, that he owed the benefits of a classical education to the tuition of the Rev. J. Lloyd, rector of Caerwys, his native parish. He had the pious and learned Dr. Williams, late of Rotherham, for one of his school-fellows, who was a native of the adjoining parish. Mr. Jones has left this written notice of their early intimacy:—"I regarded him (Dr. Williams,) as a young man of remarkable good sense, solidity and seriousness of temper that were far beyond what was possessed by myself and the generality of our school-fellows. At times he would converse with some degree of jocularity, and show his skill in telling us a diverting story; but he appeared to have no delight in our common diversions and boyish plays. He was at least four years older than myself; yet as I was then his equal as a scholar, he condescended, notwithstanding his superiority in other respects, to be familiar with me, and to assist me in obtaining some play-things that were objects of my wishes, but beneath his regard on his own account. He then was about sixteen years of age."

Dr. Williams, as well as Mr. Jones, began his religious career among the Welsh Calvinistic Methodists. He joined their societies when very young. He was an acceptable member of them in 1770. Some of his nearest relations are still respectable members of that connexion. The writer of this note recollects hearing the Dr. preach at a Monthly Meeting of the Welsh Methodists in Bodfary, his native village, about the year 1774.

resolutions of leading a godly life in maturer years, and of being an active, laborious and faithful clergyman, when he would pursue a religious course with the devotedness of his whole heart. These resolutions did not secure him from his religious fears, which assailed him in an increased degree. The apprehension that he might die young, and that he would experience greater difficulties in commencing a religious life at a late period, with alarming dreams at night, stimulated him to greater endeavours of amendment. He exhorted his school-fellows to seriousness of mind, and instead of spending the intervals between school-hours at play, he used to repair to his lodgings, and employ himself in repeating a number of prayers. But he was religious only by fits and starts, and would soon return to his old habits. Thus he spent months, sometimes running with the foremost after every childish diversion, and at other times powerfully swayed by terrors from a reproving conscience. At length his mind was overwhelmed with a degree of despair, from feelings of inability to love godliness and forsake his sins, though he had no idea of godliness beyond its outward forms, nor of sins he had to forsake, except his amusements,—hunting, card-playing and the like, both on Sundays and other days. When he considered how contrary heaven and the nature of its employments were to his ruling taste and natural disposition, he was disposed to think it his best policy to take his utmost share of the pleasures of sin and the world, and forget the punishment until he should be obliged to endure it, as one of the multitude that would participate in the same sufferings. Another remedy which Satan suggested for his religious fears was, to persuade him to believe, or rather to hope firmly, that there was neither God nor devil, hell or heaven. He was not, however, forsaken of God, who followed him with convictions, which frequently produced relentings in his mind. At times, in his religious retirements, he on a sudden felt deep contrition, self-loathing for his sins, and hopes of salvation so lively and strong as to cause his eyes to flow with tears, and his tongue to break forth in prayer and praise. It should be observed, that he was exercised with these feelings when he was at school, and when, it seems, he did not enjoy any advantages from religious society.

He was taken from school in 1771, when he was between fifteen and sixteen years old, as he was competently acquainted with the Latin and Greek languages, but too young to enter at the University. He assisted his father in his farming business, though he was ill calculated for personal exertion on account of his bad state of health and sufferings from rheumatism. From the time that one of the Methodists called upon his father to solicit the use of one of his cottages at Caerwys for a preaching room, he became an attendant on the ministry of the Welsh Calvinistic Methodists, and reaped from it much spiritual benefit and edification. One time when he was alone in the fields, the words *I have loved thee with an everlasting love*, came into his mind with great force and on a sudden. Though he knew not they were scripture words till he searched for them, they afforded him such delight and sweetness that he relinquished all his vain pursuits, not as an exercise of self-denial, but from free choice. Yet he was all the time unacquainted with his natural state of guilt and bondage to the moral law, and the internal corruption of his heart, and

was much tinctured with self-righteous notions. He was better taught as he became acquainted with his natural corruptions, which appeared to him to be increasing. He was moreover at this time much harassed with thoughts about election and predestination, but his mind was reconciled to the doctrine by the consideration, that though the divine justice should be displayed in his damnation, and that of millions like him, yet that they should not suffer any injustice in their doom, as he, with all Adam's offspring, were creatures of a serpent-like and malignant nature.

In 1772, his father, upon observing his religious disposition, proposed that he should return to school to prosecute his studies for the clerical profession. Mr. Jones gave him to understand, that though he was not wanting in disposition to comply with his wishes, he was apprehensive that the object his father had in view would not be realized. He had his fears that the snares and habits of youth at school and at the University, might prove fatal to his spiritual feelings. The clergy of that day appeared to him so devoid of religion that it was an aversion and a terror to him to think of being one of their order. Let us not be suspected, from this observation, of giving indulgence to a railing disposition. In relating the experience of our earlier Welsh Methodists, we are necessitated to refer to their original connexion with the Established Church, and the motives of their partial separation from it. Tender as we wish to be in such reference, and much as we rejoice in the improved and improving character of the Welsh clergy, we are compelled by the truth of history to state facts as we found them.

In the course of this year he joined a private society of religious friends in Caerwys, whose object was to meet statedly to unite in social prayer, and to make a confidential communication of their religious feelings to each other. He soon found it a privilege to have his lot cast among them, though it exposed him to a considerable degree of domestic persecution. This he was enabled to endure with patience; his deepest distress arose from an internal conflict with his corruptions and temptations to disbelieve all the revealed truths of scripture, and to conclude that he had committed the unpardonable sin against the Holy Ghost. One time at the Experience Meeting, when a female member related how she had been blessed with a deliverance from the pit of despondence under the sermon of the Rev. D. Rowlands, (which he had likewise attended, but without experiencing the like effect;) his heart echoed silently this answer, "I am sunk into the same pit, and therein I shall remain." Before the conclusion of the meeting, some of its attendants gave utterance to their feelings in singing, praising, and rejoicing. In a retired corner he was occupied in painful and deep meditation upon this scene, and was observing to himself, "It is probable that religion is not a phantom, a mere creature of the imagination. Does not the joy expressed by these persons proceed from God?" And then he next reasoned with himself, "Shall I give credit to their testimony, my poor fellow creatures, and not to the testimony of God?" With this thought light beamed upon his soul, and he saw the Scriptures in a new light, with a divinity stamped upon them, as clearly as the light issuing from the sun. His chains fell off, and he experienced, in some degree, the liberty of the Gospel. Though he enjoyed a com-

fortable frame of mind for some time afterwards, yet he was assailed with a return of his fears, and with difficulties of believing the Christian promises and revealed truths, and was nearly seven years without experiencing, in a satisfactory degree, the peace of God in his conscience, or obtaining rest to his soul in Christ. The state of his soul in 1778 preyed so much upon his mind that he lost his appetite for food, and the enjoyment of every temporal comfort. In 1779 he was afflicted with an illness that had a sanctifying effect in deepening his convictions of the guilt and natural corruptions of his heart. The depths of his heart were discovered to his view. So far from having, as he once thought, a broken and contrite heart, seeking God, he found it fraught with pride and rebellion against him, and against his law and his Gospel. From the workings of his internal corruption he concluded he must be far from a state of salvation; so that he was brought to the borders of despair: life to him was a burden, and death a terror. And when he recovered from his bodily illness, he conceived that his spiritual malady remained in its full strength, until he thought of these words of the Apostle, "*When the commandment came, sin revived and I died*," Rom. vii. 9. and found its meaning explained in his experience. When he had been in this disconsolate state for some weeks with the church and the world, heaven and earth united as it were in covenant to deny him comfort; he was seized with a fever which, in his apprehension, brought him to the gates of death. Whilst labouring under much terror, this scripture passage came to his mind with great force and light, "*If when we were enemies, we were reconciled to God by the death of his Son, how much more*," &c. and it was instrumental in raising him from the deep dungeon. His guilt and fear, and the workings of corruption, were overcome by loving and affectionate thoughts of God. Hope and comfort flowed in upon his soul. He was enabled to believe that the death of the Son of God had sufficient virtue to save him from sin and wrath, consistently with the claims of divine justice. When he recovered, his mind was again clouded, so that he was led to doubt the reality of his experience, and whether it was not a delusion. But his peace and comfort were restored by a powerful application of the Apostle's observation, Col. i. 20, "*Having made peace through the blood of the cross;*" and Rom. iii. 24, "*Being justified freely by his grace, through the redemption that is in Christ Jesus.*"

Various fluctuations in his religious feelings he continued to experience, which our limits will not permit us to notice. One time he felt such a sense of divine desertion in his soul, he imagined that he experienced a portion of the torment of "the spirits in prison." This led him to search into the state of his soul and his conduct towards God, and to far more earnest exercises of faith in the Redeemer. In all his strivings to enter in at the strait gate, it is observable, that he was distinguished for an earnestness and integrity that would not be swayed by any considerations of worldly interest, ease and pleasure, or reproach and persecution. Several offers of lucrative situations in life he sacrificed, from an apprehension that they would require him to relinquish his religious connexions.

Beside these anxieties respecting his own personal salvation, his mind was much embarrassed with thoughts of attempting to preach the Gospel to

his fellow-creatures. Sometimes he thought it his imperious duty to engage in the undertaking, and at other times he would wholly reject the thought as the suggestion of pride and presumption; and he made it a subject of prayer to be delivered from it, or at least to be blessed with divine direction. In 1782, when he was dangerously ill of a fever, though he was satisfied with his evidences as to his hope in futurity, from his enjoyment of the divine presence, his thoughts with regard to the ministry of the word gave him much solicitude, and he formed the resolution, that if his life should be lengthened it should be employed in preaching Christ to his fellow-creatures. When he recovered, the same anxieties regarding his duty in this particular did not cease to follow him continually. On one side he had an exalted idea of the office, as honourable in the highest sense of the word, and was impelled to engage in it from a desire to promote the glory of God and the salvation of souls; and, on the other side, he had fears from the deceit and pride of his own heart, and his own qualifications for it, insufficient as he thought they were. In this perplexity he resumed his former intention, which had been buried for many years, of entering into the sacred ministry in the Established Church. If it were the will of God that he should be employed in preaching the Gospel, he considered himself more eligible for a parish church than for the more extended sphere of an itinerant Methodist preacher, on account of his diffidence and want of talents for public speaking. And he thought his services were more called for in the Church of England, from his opinion of the benighted state of multitudes, that were too much enslaved by their prejudices to repair to places where they would hear the truth. Persons of influence offered him their assistance to obtain episcopal ordination, and his religious friends encouraged him to pursue his intentions. In all his deliberations on the subject he was wholly uninfluenced by any regard for emoluments and secular advantages. However, he could not see his way clear, and his mind was perplexed with the suggestions of fear, lest the presence of God should not be with him: he prayed that God would be pleased to lead and direct him in the right path, and he found much support in pleading his own promise, *I will bring the blind by a way that they know not.* After weeks and months of trial from spiritual distress and bodily sufferings, he happened to be present at Caerwys chapel when the congregation were disappointed of a preacher; he was solicited to supply his place, and complied with their wishes. He was afterwards importuned by all his religious friends to persevere in the public exercise of his talents as an expounder of Scripture. From that time he devoted himself to the ministerial employ in the Welsh Methodist connexion, which he pursued for thirty-eight years with extensive success. It cannot but be remarked, that in all his views of the ministry he was solely governed by feelings of piety towards God, and charity towards the souls of man; equally removed from the love of filthy lucre and a sect-making disposition. These feelings animated him to persevere in his ministerial undertaking, notwithstanding his sufferings from rheumatism and the stone, which could not but be aggravated by travelling, especially in wet and cold weather. Though certainly his state of health much impeded his itinerancy, yet the boundaries of his parish were not circumscribed and defined by intersecting mountains

and geographical limits, but only by his ability and opportunities to benefit immortal souls. Whether he took his station under the roof of the chapel, in the humble cottage, or on the high road, in the country village or in the public street of a market-town, his ministrations commanded a crowded and attentive audience. Whilst the Welsh mountains and vallies reverberated with the fame of his talents as a preacher, he himself was overwhelmed with feelings of self-abasement, as we find him expressing himself in his MS. "It becomes me to be silent in writing about my own success. O my leanness, and my unfruitfulness!" From the nature of his employ as an itinerant preacher, it can be well supposed that the extent of his individual success will not be ascertained before the day of final retribution, but that his memory is endeared in the experience of many who were personally unknown to him, for blessings conveyed to them from on high through the medium of his ministry. In all places where he resided and where his ministerial labours were more particularly local, they were distinguished for visible effects; not merely in adding members to his religious community, but in winning souls from perdition, and promoting the influence of practical Christianity as exemplified in the consistent conduct of a goodly number, who regarded him as their spiritual father. We must not omit noticing, that in the first selection of a few individuals from the general body of the Welsh Methodist preachers to assist the clergy connected with them as members in the administration of the sacraments, he was one of those who were appointed for the discharge of these sacerdotal functions in the connexion.

(To be concluded in our next.)

PAGANISM AND CHRISTIANITY CONTRASTED.

A THOUGHTFUL and impartial reader of history cannot but be disgusted with those impure and bloody rites which formed the religion of the ancient heathen. Nor does what is here said apply merely to the more uncultivated and savage tribes, but is true of the Egyptians, Greeks, and Romans; nations distinguished by arts and sciences, and heroic achievements. We behold them stained with crimes too odious to be named, and plunged into depths of profligacy from which the mind recoils with horror. The graphic delineations of Paul in his Epistle to the Romans are verified by the pages of Sallust, Horace, and Juvenal. But from a gross and false theology might be expected a base and degrading morality. When the gods themselves were the slaves of sensuality, or monsters of cruelty, what could be expected from the worshippers? Nothing could be more absurd than the religious homage paid by the Egyptians to wolves and serpents, dogs and crocodiles. At the feast of Isis, they barbarously rolled an ass down a precipice; and yet, as Diodorus Siculus informs us, such was their superstitious veneration for cats, that a Roman who had accidentally killed one of these animals incurred the hatred of the enraged populace, and neither the authority of the king, nor respect for the Roman name, could save him from destruction. The Phœnicians were obliged to offer annual sacrifices of their infants to Moloch, and the Carthaginians to Saturn. Among the latter people, mothers were required to attend the sacrifice of their own children, to stifle their feelings, and even to affect joy at the horrid spectacle. At Corinth, Athens, and Rome, such scenes were exhibited of lewd-

ness, intemperance and cruelty in their Bacchanalian feasts and other religious rites, as it would be an offence against modesty to describe. Plato condemned the pagan theology, and the genealogies of the gods by Hesiod and Homer as false and impolitic; and maintained, that though true they ought not to be published; as tending to debauch the morals of youth, and encouraging revenge, murder, rapes, drunkenness, theft, and rebellion against parents. Cicero applauds Plato for banishing Homer and other poets from his imaginary republic; since even their absurdities do mischief by the pleasantness of the style in which they were written. These men introduced gods inflamed with anger and lust, and exhibited their wars, wounds, dissensions, complaints, and excesses of intemperance. And yet this is what our sceptics, Hume and Gibbon, call the beautiful mythology of the Greeks! The latter historian represents the pagan worship as consisting of sacrifices, processions, spectacles, feasts, good humour and elegant arts; and omits every circumstance which proves it a system of impurity and cruelty.

The Christian religion gives us definite and solid ground of faith and hope. By its clear manifestations of the attributes and glory of God, a flood of day is poured upon the dark bewildered mind; by its vivid exhibitions of a future world, the grand and awful scenes of eternity assume an air and an aspect of reality, which not merely strike the fancy, but affect the heart. The gospel gives to its moral precepts the most weighty and solemn sanctions. Hence the lowest and most illiterate believer feels himself impelled by higher and more efficient motives than any which actuated the heathen sages. "Those just measures of right and wrong," says Mr. Locke, "which necessity had introduced, which the civil laws prescribed or philosophy recommended, *stood not on their true foundation.*" The Christian has a fixed and acknowledged standard to which he can always refer; the more he contemplates the perfections of God, the more is the mind inspired with the hatred of sin and the love of holiness. The pagan sages taught some important principles, and scattered through their writings many brilliant maxims, but their gold was mixed with dross, their truth blended with deleterious error. The New Testament inculcates doctrines whose direct and collateral influence is uniformly beneficial. Pride, anger, rancour and revenge are expressly proscribed and forbidden. The most daring enterprises and achievements of the Greeks and Romans, which throw such dazzling splendour over the records of their history, sprung from unhallowed ambition and deep determined revenge. The exploits which dignify and distinguish the first Christians are of a milder and more humane character. Meekness and forbearance amidst wounding insults and bitter provocations, invincible patience under heavy losses and accumulated sufferings, forgiveness of injuries, heroic acts of self-denial, and unwearied exercises of charity present, alive and embodied, those principles which are taught by the gospel.

The animating principle of paganism was fear; but the very life and soul of Christianity is love. The former agitates the mind with gloomy tempests; the latter diffuses a calm and holy serenity. Christianity has raised the tone of morals, not only in individuals, but also in nations. To be convinced of this we need only compare the state of Europe at this day with the most

celebrated of the ancients, or with the condition of those countries where paganism still prevails.

Well then may we rejoice that the Sun of righteousness sheds his beams upon us! Blessed be God, we are called to light, liberty, purity and peace. The religion of Jesus contains nothing which is calculated to foster pride and stimulate revenge; but every thing to promote humility and ardent benevolence. Nor can the Christian think without grief, on the vast extent of population over which the grossest idolatry yet spreads its deadly incumbent shade! By far the greatest part of the human race lies buried beneath a mass of odious and abominable superstition, which has been gathering through a series of ages. Surely every lover of truth and righteousness, every friend of liberty and of man, ought to be the decided advocate and helper of those missionary societies which are now making strenuous and not unsuccessful efforts to carry the light of the gospel into the dreary regions of heathen ignorance and idolatry.

T. B.

LETTERS TO A YOUNG PERSON ON INFIDELITY.

LETTER I.

My dear young friend,

As the present day abounds with infidel and sceptical publications, and some of them may fall in your way, my solicitude for your welfare makes me anxious to arm you against these poisoned arrows, by furnishing you with the shield of faith. Permit me, then, to open a correspondence with you on this most important subject, the evidences of divine revelation, and to commence in this Letter by a view of *The Necessity and Probability of a revelation from God to man.*

It is, doubtless, unnecessary to inform you, that to *reveal*, means to unveil, to uncover that which was before hidden; but it may not be equally needless to observe, that any discovery made to us by God, of things that we could not have found out for ourselves, may be termed a revelation, whether that discovery be handed to us by the memory and voice of our fellow-men, in what is called tradition, or be delivered in a book like the sacred Scriptures, which I now attempt to prove to be a revelation from God to man.

To have right views of the *Necessity* of this discovery of the divine will is of the last importance. Of the *Possibility* of a revelation I will say nothing; for though some infidels have made *en passant* a few feeble attempts to deny this, to all who consider the nature of God who made us, and the nature of the human mind, to which he must have so easy access, it is so evident that God *can* communicate to us other information than the works of creation or providence afford, that I shall take it for granted, which indeed it must be by every rational and candid mind.

But if we doubt or deny the necessity of this revelation from God, we shall by this prepossession be so unhappily influenced in our investigation of its evidence, that our researches will not be likely to lead us to the truth. Revelation, with infinite justice, represents itself as a Lydian touchstone, by which the temper of our hearts is put to the test. For if men are pre-occupied with the notion, that a revelation from God is unnecessary, and therefore improbable, they will reject whatever evidence can be given; and even if they seem to listen and examine the witnesses, it will be with that temper which previously ensures rejection. But on any other

subject the same prejudice, conceit and self-sufficiency would lead to the same result.

Permit me, then, my young friend, to intreat your attention to the Necessity of divine revelation, arising from *the condition of man as a subject of moral government.*

That man was formed to be the subject not merely of physical government, and ruled by the laws of matter, but also of moral government, and be guided by moral considerations of rewards and penalties, we know by the same kind of evidence as proves the existence of a Deity, the evidence of what are called final causes. For, as light is so adapted to the eye, and the eye to light, that we judge one was made for the other, and both for this end, that we might see, and thus prove that there is a designing intelligent Creator; so we infer that man was formed to be a subject of moral government; for his understanding enables him to judge of evidence and motives, and his conscience bears witness of the moral character of his actions, and makes him feel that he is formed to be happy or miserable according to his moral character, which is the essence of a moral agent. If all this adaptation of man to the purposes of moral government, proves no such design, how can design be proved by any adaptation of means to ends? None but an atheist, therefore, can deny that man was made to be accountable to God for his moral character and conduct. But even the atheist betrays his conviction of this truth when he establishes any rule, either in a state or in his own family; for all government, whether civil or domestic, is moral government of a subordinate kind, on a smaller scale.

If, then, man was formed to obey the Supreme Governor, he needs to know his will. For aught that appears to the contrary, the next state of being into which he goes will be final and eternal; and as we have seen that from our very nature our happiness there must depend on our moral state and our acceptance with our Judge, this thought gives infinite interest to all inquiries concerning our Maker's will. It is, therefore, not probable that when the Creator formed this subject of moral government, he maintained towards him a sullen silence, or left him only to the dumb signs of creation. That he should take such pains, if we may so speak, to form him with powers fitted to know and obey his will, make his happiness dependent on his obedience, and then fling him from his hands, disdaining to speak a word to express his will concerning him, is a most extravagant improbability. How much more rational the account which revelation gives of the Creator conversing kindly with his newly-formed creature, man.

If, then, it is probable that the Creator of man, like a kind father, spake to him, we need to know what he said to him. It is of as much consequence to us, as to the first man, to know who made us, for what purpose, what is our duty and our destiny. This, however, we can only know either by tradition, which is a less perfect mode of revelation, or by the holy Scriptures. Where, indeed, have we any account of the creation, or of any thing that God has said to man, but in the Bible?

But the condition of man as a fallen creature makes a revelation additionally needful. That man is now in a disordered state is but too manifest. Even deists have seen and owned it. The very abuse which they pour on priests as deceivers, and their rejection of prophets and apostles, and the Saviour, as impostors, show that they consider

mankind capable of any villany. Indeed, it is not uncommon for deists to speak of men as if they were all scoundrels. What reason, then, have we to conclude that this portion of God's works has sustained some shock; that a moral earthquake has disordered the moral world? For while the Creator would naturally impress most of his image on beings that were like him, mental and intellectual, we see order and beauty in the physical world, but in the moral, odious deformity and ruin.

We find, then, that all moral depravation darkens the intellect, throwing the mind into disorder, giving to passion the reins that should be held by reason, we cannot wonder at the ignorance, error, mistakes and confusion which now reign in the mind. If, however, we have now less light than we should have had if man had not sinned, it is manifest that instead of being able to do with less, we need much more. Now though sin has altered our condition, and placed us on different terms from t hose on which we stood at our creation, if the light of nature could have told us our original duty, it cannot tell us the remedy for our present ruin. The sun and moon and stars and trees and flowers, and all the other works of nature, can tell us nothing about the pardon of sin and the renovation of our nature. Yet these are subjects of infinite interest to us, on which we need exact and certain information.

So intensely anxious should be our inquiries into these points, on which hangs our eternal all, that if we admit Christianity to be true, we shall not feel that we have more light than we need. Then, if we have now but just light enough to see our way comfortably into eternity, why are we asked to put out the chief lamp that gives us our light? We certainly need a revelation if, supposing its light to be safe, we have no more than we need.

The condition of those who are destitute of it still farther, demonstrates its necessity. Before we consent to put out this light, let us see what is their state who are already without it. The greater part of those who are destitute of the Scriptures are in such a state of ignorance and barbarism, that we may almost say, that they who know not the Bible know nothing. Those nations that knew most, felt themselves ignorant of the very things that we need most to know. They worshipped thirty thousand gods, and then reared an altar "To the Unknown God." The philosophers who possessed most knowledge were a selfish race, who left the mass of the people to grovel in their superstitions; and when they announced their discoveries, there was no authority in them, nothing that can operate on the heart and conscience as a moral law. The most sensible of them, as Socrates and Plato, felt and owned their need of a revelation from God, and expressed a wish and hope that God might grant men such a favour. But the evidence of our need of a revelation is too extensive for my paper. I have said enough to set your own thoughts a-going, my dear youth. May the Lord direct your heart into the truth, is the prayer of your sincere friend, &c. J. B.

FARTHER THOUGHTS ON 1 JOHN v. 7.

To the Editor.

Sir,

The high importance of the subject will, it is hoped, justify a few *very brief* remarks in reply to the paper in your last September Number, p. 347.

It is there maintained, that the *personification* of things in the neu-

ter gender will account for an accompanying masculine participle, &c. To this statement we object, 1, Because it is merely hypothetical, not a single instance being given of personification having such an influence on the language of Holy Scripture; 2, Because two incontestible instances, in direct contradiction to this hypothesis, occur in St. John's writings, both of which relate to *witnesses*, and one of them *in the verse immediately before the controverted text!* The former of these passages occurs John v. 39, "Search the Scriptures,—*these are they which testify of me*;" εκειναι εισιν ΑΙ μαρτυρεΣΑΙ περι εμε. Here is a *personification*, a personification too of *witnesses*; yet the things personified being feminine, the participle, &c. are *feminine* also. The latter instance is in 1 John v. 6,—"It is the Spirit that *beareth witness*;" το πνευμα εστι ΤΟ μαρτυρεΝ.

It now remains with the reader to consider, whether St. John, as we have seen, when speaking of feminine witnesses having introduced a feminine participle, and when writing of a neuter witness having used a neuter participle, would *in the very next sentence*, when mentioning *the same neuter witness* with the addition of two others of the neuter gender, use a masculine participle. The writer's own conviction that St. John did not do so is greatly strengthened by the investigation to which this has led.

To these remarks it may be proper to add, that Bishop Middleton, in his elaborate work on the Doctrine of the Greek article, has shown that the insertion of TO before EN in the close of the eighth verse, implies the previous occurrence of EN in the seventh verse. Mr. T.H. Horne, in his Introduction to the sacred Scriptures, has given an admirable statement of the arguments for and against the genuineness of the 7th verse; vol. iv. p. 499—528, second edition. The investigation is important, though we know that the doctrines of the Holy Trinity, and of the Divinity of Christ do not at all depend on the clause under consideration. To use the words of Griesbach, as cited by Mr. Horne, "The proof of these doctrines, arising from the exordium of St. John's Gospel in particular, is so perspicuous and above all exception, that it NEVER CAN *be overturned* by the daring attacks of interpreters and critics." T.K.

ORIGINAL LETTER FROM DR. MILNE.

To the Editor.

SIR,

THE following remarks, in a letter from the late invaluable Missionary Dr. Milne, may be deemed worthy of insertion in your miscellany, and suggest useful instruction. In a letter to a friend, who inquired of him, "What were your feelings and views when you first entered a pagan country?" He wrote, "It would be difficult to give a particular reply to your query, but I shall mention a few things which have struck me with more or less force, either on first arriving or shortly after. You must be content to take them as they may occur to my thoughts.

"1. The great necessity that there is for missionaries to take their *creed* from the word of God *alone*, of their receiving the gospel in its primitive simplicity, and of their being daily under the full force of those internal and external evidences which prove the Scriptures to be a revelation from God. Many things tend to shake the faith of a Missionary in this fundamental point, and nothing will, I think, reconcile him more to a life of patient labour than a firm and unshaken faith in the truth of divine revelation, accompanied with a spiritual persuasion of its superior worth, of its just claim to supersede and set aside every other system of religion, and to be the religion of the world.

"2. I have been led to look back with surprise and horror on the contentions and idle speculations which divide the church at home. O that such as delight in mere speculative controversy—that are daily contending about forms—O that they were transported to the borders of some pagan country for a few months, where the sight of a *Christian*, though of a different mind in some respects, would be hailed as the appearance of the morning sun to the bewildered night traveller.

"3. It has often struck me that the conversion of pagan nations will be slow; and that the patience of the churches at home will be long tried, as well as the strength, faith, and patience of missionaries.

"4. That little circumstances often mentioned in the journals and letters of missionaries should not be too much magnified, or laid too great stress upon at home. They are only intended, by wise missionaries, to afford a collateral sort of pleasure to their friends and supporters.

"5. That the success of our efforts depends solely on the grace of God, opening the hearts of the heathen.

"6. The great necessity that we are under of daily communications of grace to keep up our zeal and courage in the work. These things may seem to you but mere *common place*, but I assure you, to us they appear in as different a light from what they did at home as the death, or deep affliction of a bosom friend, from the death or affliction of an indifferent person."

ILLUSTRATIONS OF SCRIPTURE.

THERE are many passages of the Holy Scriptures which can only be explained by referring to the customs and habits of the Jews. The most authentic materials for this purpose must therefore be drawn from the written testimony of those who have travelled in the countries formerly occupied by this people. Their testimony is the more valuable, because no fact admits of more positive demonstration than this, that Eastern customs have undergone little or no variation during the time which has elapsed since the word of God was communicated to men. We are fully authorized to assert, that between the circumstances related in this inspired book, and the narratives of both ancient and modern travellers, the most exact and striking coincidence will be found to exist. "It is a remarkable fact, the value of which, in testimony to the Scriptures, the Christian will know how to appreciate, that the Bible is the very text book of the most intelligent travellers in these countries. The author has seen copies of the sacred volume in their hands, which have not only served, as it may be hoped, the higher purpose of ministering daily to the spiritual life, but have shown by the manner in which they have been marked throughout, that they have been their constant guides through the scenes which they have visited." *Jowett's Christian Researches in the Mediterranean*, p. 166. These remarks will, I trust, justify and render acceptable the contributions which I propose to make occasionally in the *New Series of the Evangelical Magazine.*

Jonah i. 17. *Now the Lord had prepared a great fish to swallow up Jonah.* After an interesting description of a violent storm, a recent traveller in Egypt and the Holy Land thus relates what he witnessed in one part of his voyage thither. "In the course of the following day, when this dreadful tempest had abated, we observed several very large fishes sporting about the ship, some of which could not be less than sixty feet in length, and appeared as long as the vessel itself. This leads me to observe, that sceptics are known to be in the practice of disputing, nay, reviling the veracity of the book of Jonah,

by contending that there are no fish of such magnitude in the Mediterranean sea, as that described to have been the miraculous preserver of the prophet. But in the exact same portion of the sea where the vessel with Jonah had encountered the tempest, have I been witness to their existence; and after a storm had subsided, in which perhaps the agitation of the waters had roused these enormous monsters from their oozy beds, in the caverns of the great deep." *Travels in Egypt and the Holy Land, in* 1818, *by William Rae Wilson, Esq.* 8vo. p. 13.

2 Sam. xiv. 14. *For we must needs die, and are as water spilt on the ground, which cannot be gathered up again.* In describing a funeral, after the performance of other ceremonies, it is said, "the corpse is now carried out into the churchyard. A slab lifted up discovered to our view, that the whole churchyard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but, instead of this, a priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant, but it brought to my mind that touching passage in 2 Sam. xiv. 14, 'For we must needs die,' &c." *Jowett's Christian Researches in the Mediterranean.* p. 40.

Gen. xv. 5. *And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.* A remarkable parallel to the comparison by which the number of the posterity of Abraham is promised, occurs in the following passage. "No nation equals the Bedouins in numerical exaggeration. Ask a Bedouin who belongs to a tribe of three hundred tents, of the number of his brethren, and he will take a handful of sand, and cast it up in the air, or point to the stars, and tell you that they are as numberless." *Burckhardt's Travels in Syria,* p. 560. See also Jer. xxxiii. 22.

THANKSGIVING.

"Were there not ten healed, but where are the nine?"

It has very often, and too truly been observed, that petitions are offered for supply to wants far more frequently than thanksgivings for mercies enjoyed. The pages of periodical publications teem with notices of intended applications to the religious public, or with actual solicitations for aid. Compared with these, how few the demonstrations of thankfulness for such aid received! Even to the Great Author of all good there are but few *public sacrifices* of thanksgivings by churches or congregations, who, as such, have received public blessings. These reflections have occurred on hearing that one Dissenting congregation has recently set a day apart to offer public praise for the removal of its public debt by the assistance which God put it into the hearts of pious men to afford: and to offer up joint petitions for the happiness of their benefactors. While, in this view, we cannot but ask, "*Where are the nine?*" we record with peculiar pleasure, that on Thursday, the 22d October, at Morton in Gloucestershire, there was public acknowledgment made of God's goodness in wholly relieving the congregation from the debt contracted in building the place in which they then worshipped, by inspiring the hearts of his servants to whom he had intrusted *His* silver and gold, and who generously devoted part of their store for this His service: and fervent prayers were offered on behalf of all the pious benefactors who had contributed to this important end. May the example so laudably set be followed by every congregation so assisted!

OBITUARY.

Miss COTTERILL.

JULY 24, 1822, Anna Marié, the eldest daughter of the late Mr. Cotterill, of Cannoch, entered into her eternal rest, aged fifteen years. From her infancy she was endeared to her friends by a disposition peculiarly attractive and lovely, which her countenance bespoke, while it beamed mildness and affection. She had always shown a particular attachment to religious duties, especially to the beloved employ of instructing her younger brothers and sisters, for which she was eminently qualified. But, whilst her parents and friends were fondly promising themselves future years of comfort and enjoyment in her beloved society, an all-wise God had commissioned "pale consumption" to lay her upon a bed of languishing sickness nearly six months, where it pleased him to show her the vanity of all sublunary things, and the excellency of that wisdom which cometh from above. When chastened with severe sufferings, and tried to the uttermost, she said, "Well; I had rather suffer than sin;" and added, "What a miserable creature should I be now, if I had not God for my help! I cannot love him enough." When in an agony of pain, and the cold damps of death bedewed her temples, she exclaimed, "A crown of glory will make amends for all!" Well might St. Paul say, "It is far better to depart and be with Christ." She was an example of suffering patience that surprised all around: herself alone thought she had need of more, saying she feared she was impatient for her dismissal; that it would ill become her to complain, with many other broken sentences, which from her shortness of breathing could not be collected. She found the holy Scriptures her daily delight; and when, through excessive weakness, she was unable to read them herself, constantly desired her friends and attendants to read to her; and frequently would her face brighten almost to rapture when hearing of those pleasures which are at God's right hand; anticipating shortly the everlasting enjoyment of them herself. When she had lost the power to read, she spoke of the comfort she experienced in being able to recal to mind passages of scripture committed to memory. What an encouragement for young people to do the same? Whilst struggling with the last enemy, when those around her thought it impossible for her to utter a word from short breathing, she was heard to articulate, "Lord, receive me!" — "Patience!" — "Take me!"—"Lord Jesus receive my spirit!" which words sealed up her lips in death, and introduced her happy spirit to the paradise of God.

The Rev. J. Smith, of Walsall, preached an interesting sermon to young people on occasion of her death, from Isa. xl. 6—8, "All flesh is grass," &c. H. A. C.

MRS. MARKS.

MRS. ANN MARKS, the subject of this Memoir, was born in London, May 4, 1777, the eldest daughter of Charles and Esther Pickett of the Strand. Her father was a man of eminent piety and benevolence, but she had the misfortune to lose this inestimable parent at the tender age of ten years; but the very strict and religious example he set his children made a lasting impression upon her mind: she accordingly became the comfort and companion of her mother, who was left with a large young family; and, as she grew to riper years, took the entire management of them upon herself, which she continued to conduct with exemplary prudence and discretion until the age of twenty-five, when she entered into the state of matrimony with Mr. T. Marks. Eighteen years of this happy union passed away in the most uninterrupted harmony, during which period she had a numerous family. About the year 1810, she united herself, with her beloved partner, to the church at Hoxton, and often would she say, "How good the Lord is to us; the lines have indeed fallen to us in pleasant places, and he has given us a

goodly heritage." It was not until the last two years that her dear husband and most intimate friends perceived, with deep emotion and concern, her health visibly to decline. Every means that the tenderest anxiety could devise was adopted to restore her constitution, and we were flattered at times with the hope of succeeding, when, a few months back, it pleased the Almighty, for the first time in Mr. Marks' life, to lay him on the bed of sickness, and he appeared to be approaching the borders of the grave: her attentions and anxiety at this solemn season were unremitting; and though frequently urged by her friends to be careful of her own health, she would calmly reply, "Where duty calls God will support and strengthen." This shock was, however, too much for her tender and delicate frame; and although she was wonderfully supported through the trial, it eventually proved too powerful an attack upon her already declining health. About a month before she died, her favourite minister, the Rev. T. Scott, began a course of sermons at Hoxton Chapel, and his last visit was eminently blessed to her soul: the solemnity of his discourses, and the fervency with which they were delivered particularly affected her. The last address he gave she never forgot: his language, as near as can be recollected, was to the following effect: "I now take my leave of you all, of some, perhaps, for the last time in this vale of tears; but we shall meet again, never to part, in that world where kindred spirits unite in one sweet communion in His presence, where there is fulness of joy, and at his right hand, where there are pleasures for evermore." This affectionate appeal considerably agitated her bosom between parting with those she loved and a desire to enter into the joy of her Redeemer, as she was apprehensive this was a final adieu to herself! Very soon after Mr. Scott's departure, her health decidedly grew worse, and she was removed to her mother's at Hampstead for a change of air on Aug. 20. At first we were flattered that she began to derive benefit, but on Friday, the 23d, a sudden change in the weather took place, and while out, walking with her sister and youngest daughter, she complained of having caught cold. On the Sunday following alarming symptoms appeared, and it was found necessary to call in further medical aid, but every human effort proved fruitless, and she appeared perfectly tranquil and resigned, sensible that her end was rapidly approaching. It was at this solemn period that she earnestly intreated her dear partner not to leave her; and he accordingly never quitted her bedside, which afforded her the greatest earthly consolation. The whole of Tuesday night was spent in the most heavenly manner, resting in the atonement of her Redeemer; and when free from pain she became composed, and even cheerful; waiting with the utmost resignation for the moment which would separate her from all she held dear on earth. At such intervals she would fold her hands together, invoking from her Almighty Father every blessing on her family and friends, until her breath getting shorter and shorter, she expired in her husband's arms a few minutes before seven o'clock on Wednesday evening, Aug. 28, 1822, being in her forty-fifth year.

Hoxton. T. M.

RECENT DEATH.

On Saturday, Dec. 28, 1822, in Nottingham-street, Marylebone, in the 97th year of her age, Sarah, relict of the Rev. Charles Wesley, M.A celebrated for his sacred poetry, author of the well-known hymn "Jesu, lover of my soul," &c. and brother to the late Rev. John Wesley, M.A. She was the daughter of the late Marmaduke Gwynne, Esq. of Garth, Brecknockshire; one of her brothers, the late H. Gwynne, Esq. represented the county of Radnor in Parliament; and her other brother, the late R. Gwynne, Esq. was Governor of Tobago.

She devoted her youth to God, when surrounded by worldly attractions; and his providence and grace were her support and consolation to extreme old age.

REVIEW OF RELIGIOUS PUBLICATIONS.

Discourses Illustrative of the Designs of Christianity, and of some parts of its Internal Evidence. By *D. Dewar, LL.D.* Minister of the College Church, Aberdeen, and Professor of Moral Philosophy in the University of Aberdeen. 8vo. 2d edition. 9*s.* Ogles.

DR. DEWAR is well known to philanthropists by his important "Observations on the Character, &c. of the Irish;" and to the religious world not only by his Sermon for the London Missionary Society, but by his excellent little treatise on "The Nature and Obligations of Personal and Family Religion," noticed in the 29th volume of our former series, p. 70. The present work has been hitherto overlooked by us, under a mistaken apprehension that we had reviewed the first edition. Having discovered our error, we take the first opportunity to repair it.

This interesting volume contains fourteen Discourses (making 452 pages) for the moderate price of 9*s.* a circumstance that we observe with pleasure; for we always feel regret in the price of religious literature being kept up, when the prices of paper and printing have been considerably reduced, as well as most of the necessaries of human life. The subjects of the Discourses are as follows:—1. The Saviour, though unseen, the object of love and ground of joy; 2. The Ministry of Christ; 3. His Character; 4. His Grace and Power; 5. The Correspondence between the Spiritual necessities of Man and the blessings of Christianity; 6. The conviction which the Believer has of the Truth of his religion from his long experience of its efficacy; 7. On the Nature of the Evidence derived from the supposed correspondence of Christianity to [with] enlightened Reason; 8. The Integrity and Candour of the writers of the New Testament; 9. The Characters of the early Disciples; 10. Christianity a source of individual and national happiness; 11. Predictions respecting the Destruction of Jerusalem; 12. The Partial propagation of Christianity no valid objection; 13. Nor the imperfection of Christians; 14. Guilt and punishment incurred by neglect of the Gospel.

The Discourses which most interested us in the perusal, were those which relate to the *internal* evidences of Christianity, particularly the 5th and 6th. In the latter, he particularly considers the case of St. Paul, (from 2 Tim. i. 12.) who, after having for more than thirty years found the gospel to be "the power of God, and the wisdom of God," derives therefrom strength and encouragement in looking forward to the great decisive day. "With respect to ourselves," Dr. D. remarks, "This species of proof has the advantage of being not only familiar to every Christian, but of growing in strength with his years; it increases in the number of its facts in proportion as he advances in an experience of the power of religion; and in that last and solemn hour of his earthly pilgrimage, when his faith stands most in need of support, it confirms him in the belief, that a religion which has shed upon his mind so many pure and consolatory influences cannot disappoint the hopes of eternal enjoyment, which itself has inspired. If it has fulfilled in my experience all that it has promised to perform in time, have I not good reason for believing that it will accomplish with equal certainty all that it has promised in relation to eternity? Why should a system which I have found to be all truth on this side the grave, be supposed to be all false the moment I pass beyond it? Has it so far triumphed over the corruption and the selfishness of my nature as to produce in me an abiding principle of love to God and to man, as to awaken fervent aspirations within me after that state of cloudless perfection and happiness, which its own inspired language could alone describe; and am I, notwithstanding, to imagine that the pure and joyous state of mind which it has thus created is to be referred to delusion, rather than to the power of Him who is the Father of lights, and from whom cometh down every good and perfect gift?"

From this short specimen it will be seen that the preacher, while he employs good language and sound argument, is most anxious for their effect. "The following Discourses," says Dr. Dewar, "treat of subjects which are deeply interesting to myself, and it is my wish to make them so to others. If I have treated them with warmth and with earnestness, it is because I conceive them to be of infinite importance to the welfare of man in this world and the next."

The greater part of the preface is devoted to a defence of Dr. Chalmers,

(whom he has since succeeded at Glasgow) from the strong misrepresentations of some persons, as if he were unfriendly to the internal evidence of Christianity, because he refuses to build it on that *natural* theology which is, in fact, "the effect of revelation, and was not known in the form in which it is now taught in the schools till revelation poured its light on the human mind." Pref. p. xviii.

Discourses on Passages selected from the Book of the Acts of the Apostles. By *H. Thomson, D.D.* Penrith. 5*s.* 6*d.* Murray.

THE important contents of this volume were, as we are informed in the preface, delivered by the author to his flock without any immediate view to publication. But a pleasing interest having been generally excited among those for whose benefit they were originally composed, a strong anxiety was expressed that they might be presented to them in a more permanent form. With this solicitation the author has complied; and the very liberal patronage with which these Discourses have been received, and the extensive circulation they have obtained within his more immediate circle, must be not less gratifying to him than honourable to the discernment of those who have thus appreciated his labours.

The subjects embraced in the volume before us are, The Connexion between the Acts of the Apostles and the History of the Gospels—the Day of Pentecost—the Symbols of the Descent of the Spirit, and effects produced by it—St. Peter's first Address to the Jews—the Effects of that Apostle's Address, and formation of the first Christian Church at Jerusalem—the first recorded Miracle wrought by the Apostles after the Ascension of Christ—Christianity a dispensation of Mercy—the Conduct of Peter and John in the presence of the Jewish Sanhedrim—the Crime and Punishment of Ananias and Sapphira—the Character of Stephen—the Accusation brought against him—and the Death of this first Christian Martyr.

The illustration of the above topics comprises, in order, all the leading and more interesting facts delineated in the first seven chapters of the Acts of the Christian Church. To some of the subjects here alluded to, many of our readers may probably recollect that Dr. Dick, of Glasgow, had, several years before, applied the energies of his mind. But even when the able writer just mentioned and our author interfere, the admirers of the former will meet with a richness of evangelical sentiment and beauty of illustration which will amply remunerate the trouble of a perusal. Did our limits permit, we would most willingly lay before our readers an ample extract from a volume which we ourselves have read with profit and with pleasure; and in which we think Dr. Thomson has happily combined the more striking peculiarities of the Scotch and English methods of exposition. But we can only give a single paragraph by way of specimen.

"The ancient prophets, in foretelling the blessings that were to flow from the ministry of the promised Deliverer, dwelt with rapture on the spirit of true benevolence that should reign in it. The disposition uniformly manifested by our Lord himself in the different circumstances in which he appeared, was that of tenderness in feeling for the infirmities and sufferings of mankind; his miracles were miracles of mercy; and his heavenly doctrine opened a place of rest for the troubled and afflicted soul. The miracles, the writings, the institutions of the apostles all displayed the same spirit. Silver and gold they had none, but they dispersed among the nations of the earth infinitely superior blessings; and wherever the gospel of Christ has been generally received it has improved the condition of all ranks of men."

A New Self-Interpreting Testament, containing many thousands of various readings and parallel passages, collected from the most approved Translators and Biblical Critics, including all those of the Authorized Version; and set under the text in words at length, so that the parallel passages, &c. may be seen and read at one view. By the *Rev. John Platts.* Part I. 4*s.* 6*d.* Robins.

IT is pleasing to observe in our day an increasing attention to the study of the Bible, and the numerous efforts which are made to facilitate that study. The work now before us is of this nature; and its useful design is fully expressed in the title. The great utility of consulting "marginal references" is well known to all laborious ministers, and all diligent readers of the Scriptures, and in this view Canne, Clark, Browne, Scott and others are valuable writers. But it is a work of some labour, and requires good sight to examine such references; and it is somewhat inconvenient to turn the Bible backwards and forwards, especially when in several volumes, to consult the places referred to. To remove this difficulty, the editor of this work first gives you the text, very handsomely printed on

a large type, and all the Scriptures referred to, as well as the various readings, on the same page in words at length. We cannot but approve of the design, which is calculated to save time and trouble; we only regret that the price is considerable, (we do not say extravagant) but the work is well adapted, especially to elderly persons, and we think it probable that hereafter a cheaper edition may appear. This edition will consist of Twelve monthly Parts, in 8vo. at 4*s.* 6*d.* each, or of Eight Parts in royal 4to. at 7*s.* The compiler is proceeding with the Old Testament in like manner.

Christian Fellowship, or the Church Member's Guide: to which is added, a Pastoral Charge to the Rev. Thomas James. By *J. A. James*. 5*s.* Westley.

THE reputation which Mr. James, of Birmingham, has justly acquired in the Dissenting churches, both as a preacher and author, will secure for this publication a favourable attention. To a large class of our readers this manual will appear both seasonable and interesting; for it is certain that many who join Christian communities are lamentably ignorant of the obligations which their relation to them involves; Mr. James has therefore done well in furnishing such persons with a full, yet plain and scriptural exposition of the duties, as well as privileges, of church members; their duties to their pastors, to each other, and to the members of other Christian societies. Several miscellanous subjects are added, as, The true nature of Church Power—the mode of Conducting Church Meetings—the Admission of Members—Discipline--Removal of Members—Right of Voting in the Election of a Pastor—Administering the Lord's Supper in Private houses to the Sick—Causes of Dissensions—and Ministerial Duties.

This general sketch of the contents will evince the great importance of the volume to the persons concerned; to whom, without professing to approve of every sentiment or sentence it contains, we can with confidence recommend it as a truly useful and valuable work, superior to any other publication on this subject which we have seen; and we sincerely hope that a careful perusal will tend, by the blessing of God, to promote the comfort of ministers, the peace of churches, the credit of religion, and the glory of God our Saviour.

A Treatise on the Faith and Hope of the Gospel. By the late *Rev. B. Ingham.* 4th edition. 3*s.* 6*d.* Maxwell.

THIS little work was, by mistake, improperly ascribed to the late Rev. W. Romaine, from some peculiar circumstances which it is not necessary to detail. The publisher, however, having been convinced by the observations we made in our Magazine for August, and by other means, that Mr. Ingham was the real author, has now commendably given it to the public as his work. The pious author treats on Faith and Hope distinctly, correcting the common mistake of those who confound them together, and who make the assurance of hope the essence of the faith of the gospel. Several other mistakes, not uncommon amongst serious Christians, are pointed out; but where the author differs in sentiment from others he always expresses himself with meekness and modesty, and not in an angry or controversial tone. His design is to distinguish the "one faith" from all counterfeits, and to satisfy the serious inquirer "whether he be in the faith."

Walks in the Country; or Christian Sketches of Scenery, Life, and Character; in Familiar Letters. 12mo. 3*s.* 6*d.* Nisbet.

"WALKS in the Country!" We had some doubt whether this publication were not unseasonable; but we recollected "Tarry at home Travellers," and immediately bethought ourselves, it must be very desirable to sit by a good fire, and sniff, as it were, the summer perfume from our fields and gardens. We read with pleasure, and sometimes with delight, and hope our readers will do the same: and we can assure them that if they are not profited as well as pleased, the fault must rest in themselves. The work is anonymous; but the scene appears to be laid in Hampshire, and we suspect the work to be from the lively pen of a missionary student, to whose talents and piety it bears a pleasing witness.

The Porteusian Index; or Family Guide to the Holy Scriptures: chiefly compiled from the works of Bishops Porteus and Gastrell, Drs. Clarke, &c. 8th edition, enlarged. 2*s.* Newman.

WE expressed our approbation of this book on its first publication, and it appears to have obtained the general approbation of the religious public also, by its having reached an eighth edition, which contains considerable improvements; particularly some useful tables, as the series of prophecy relating to the Messiah and the calling of the Jews, a concise harmony of the Gospels, and a

brief essay of Bishop Porteus on the authenticity of the Scriptures. In short, it is "a common-place book to the Bible" in a small compass.

Memoir of the late W. Cowper, Esq. detailing particularly the Exercises of his mind in regard to Religion. Written by Himself. Second edition. To which is added, a Collection of Hymns by the same Author. 18mo. 3*s*. Cox and Son.

THE first edition of this work was passed over by us from a doubt as to its practical tendency and effects. It is indeed a melancholy tale; and though we have no authority to question the facts, we are far from wishing to recommend them to indiscriminate perusal. To some it may be useful—to others perhaps dangerous. The life of Cowper is indeed one of the deepest mysteries of Providence in modern times. The Hymns are from the Olney collection. The edition is very neat—and dear.

Profession is not Principle; or the name of Christian is not Christianity. By the Author of "The Decision." 18mo. (297 pp.) 3*s*. 6*d*. Hamilton.

WE do not recollect seeing "The Decision," but this is certainly the work of a very able pen. The truism in the title conveys a most important lesson, which is ably amplified throughout the book, which consists of a series of very interesting conversations between two "old friends" Howard and Conway, and the family of the former.

On the Means of obtaining Satisfaction with regard to the Truth of Religious Sentiments: a Sermon at the Monthly Association, &c. By *J. P. Smith, D. D.* 8vo. 1*s*. Holdsworth.

THIS is a delicate subject, and has fallen into good hands. The amiable preacher opens his Discourse with some remarks on the importance of truth, and the duty of inquiry; and notwithstanding all difficulties and impediments, he is "induced to think," and we certainly agree with him, "that candid explanations, calm consideration, and careful statement, united with the spirit of prayer, of meekness, and of holy benevolence, would speedily annihilate many of the imagined differences which now divide and weaken the body of sincere Christians." The chief causes of error Dr. S. conceives to be the weakness of our faculties—mistaking the proper subjects of investigation—and especially "the predominance of sinful dispositions and habits." The latter part of the Discourse is devoted to the proper antidotes or remedies, which we most cordially recommend to every sincere inquirer after truth.

William Barlow, a Sketch from Life. By *Esther Hewlett*. 18mo. 3*s*. Holdsworth.

BARLOW is a youth religiously educated, and corrupted by his companions in apprenticeship, but happily recovered by the wisdom and prudence of his parents. The progress of these conversations, detailing and answering some of the principal objections of modern infidels, is well calculated for usefulness to other young men in danger of being also drawn aside; and for this purpose we cheerfully recommend it.

The Root of all Evil: a Sermon on Covetousness, at the Monthly Lecture of the Pimlico Association, September 3, 1822. By *R. H. Shepherd*, Minister of Ranelagh Chapel. 8vo. 1*s*. Westley.

THE basis of this Discourse is Luke xii. 15. and the general arrangement and illustration are in every respect creditable to the author. A commendable fidelity pervades every statement, and we cannot but express a wish that those who are under the habitual influence of that "covetousness which is idolatry," may be induced to examine appeals, the neglect of which may involve consequences the most fatal.

The Irish Peasant; or, a Convert from the Church of Rome; originally written by the Archbishop of Tuam. A new edition. 24mo. 6*d*. Westley.

THIS little piece contains a very natural view of a young man inquiring after truth, while the mists of educational superstition hang over his opening faculties. There is no asperity of temper manifested in the conductor, all is gentleness, candour and love. The appeal is ever made to the words of eternal truth—the light that shineth in this dark world for the safe guidance of our erring nature. The Archbishop discovers at every step much meekness of wisdom, so well calculated to disarm prejudice and conciliate respect in every ingenuous mind. We cannot cherish a kinder wish towards our fellow-subjects of the Sister Kingdom than the extensive circulation of this interesting little work, several

hundreds of which may be distributed at a very small expense. We understand it has been reprinted by a Dissenting minister in the country, with some improvements.

Improved Series of Children's Books published by the Rel. Tract Society.

Child's Reward Book, Part 5, price 6*d*. a little volume, containing interesting Memoirs of Bowyer Smith, Five Sandwich Islanders, the Poacher's Daughter, and Poor Joseph.

From the miniature size of the work, the neat engravings, the entertaining and instructive matter, it will form a very agreeable present to young persons.

Millennium.

A Serious Inquirer after Truth will be greatly obliged to any Correspondent of the Evangelical Magazine who will have the goodness to point out to him any passage of Scripture predictive of a Millennial or any other period of eminent knowledge, sanctity, happiness and peace over the whole earth, anticipative of and prior to the introduction of the heavenly and everlasting state; such predictive passage not having received its distinct accomplishment before or at the gospel æra. Should this request be not acceded to, the Inquirer will be confirmed in the suspicion, which has resulted from his own investigation, viz. *that not one such passage is any where to be found.*

LITERARY NOTICES.

1. Mr. G. Ewing, of Glasgow, is preparing for the Press, An Essay on Baptism, with an Appendix, vindicating the explanations given in the Author's Greek Grammar and Lexicon.—2. Proposals are issued for a volume of Sermons by Congregational Ministers of Scotland.—3. M. Luther on "The Bondage of the Will." By the Rev. Mr. Vaughan; will be ready by the end of March.—4. A Portrait of Mrs. H. More, engraved by Mr. Worthington, from a Painting by Mr. Pickersgill, (14 inches by 11,) is publishing by Subscription.

Preparing for the Press—1. An Elegy on the late Rev. H. Martyn. By Mr. J. Lawson, Missionary, Calcutta.—2. Martha: a Memorial of a beloved and only Sister. By Rev. And. Reed, Author of "No Fiction."—3. Travels through Canada in 1818, 1819, chiefly to illustrate the Moral, Literary and Religious State of that Country.—4. Geological Themes, with a new Translation of the Mosaic Account of the Creation and Deluge. By W. Coldwell.

In the Press.—1. Bible History. By Mr. Sherwood.—2. Bible Anecdotes. By Rev. G. Betts.—3. The Setting Sun. By Mr. Brooker, of Alfriston.—4. Sacred Fugitives. By E. Dermer, with a Preface by Mr. Edmeston.—5. Sequel to a MS. By H. K. White, (On the contrast between Christians and Infidels, in Death) By the Author of "Wonders of the Vegetable Kingdom."—6. An Inquiry into the Grounds and Reasons of Free Communion.—7. Sermons for Children. By Rev. Alex. Fletcher.

SELECT LIST.

The Holy Bible; being a revision of the authorized Version, principally designed for Families: with Notes, Historical, Geographical, and Explanatory. By Wm. Alexander (York.) Part I. (by way of specimen.) Royal 8vo. 4*s*. Imperial 6*s*. To make 20 Parts.

Thoughts on the Anglican and Anglo-American Churches. By John Bristed, Barrister, New York. 8vo. 10*s*. 6*d*.

An Impartial Account of the United States, from Materials collected during four years' residence. By Isaac Holmes, (Liverpool.) 8vo. 12*s*.

Short and plain Discourses for the use of Families. By the Rev. T. Knowles, B. D. Rector of South Somercoates, 3 vols. 12mo. 13*s*. 6*d*. Vol. 2 and 3. 8vo. each 5*s*. 6*d*.

Sermons on Important Points of Faith and Duty. By the Rev. R. P. Buddicorn, M. A. F. A. S. Minister of St. George's, Everton. 2 vols. 12mo. 10*s*.

Sermons by the late Rev. H. Worthington, 8vo. 2d. Ed. 12*s*.

Edmeston's Sacred Lyrics, 1st & 2d set, in 1 vol. 12mo. 5*s*.

Sketches of Sermons, vol. 4. 12mo. 4*s*.

Dr. Chalmers's Christian and Civic Economy. No. XIII. on Scottish Pauperism, 1*s*. No. XIV. on English Pauperism in February.

Hebrew Harmonies and Allusions, (Poetic.) By Wm. Coldwell. 12mo.

Psalms, or Sacred Odes in Metre. By Ditto. 12mo.

Fables and Moral Poems. By Ditto. 12mo.

A Mother's Portrait, for the Study of her Children. 12mo. (with Plate.) 4*s*. 6*d*.

The Redeemer's Tears, wept over lost souls. By the Rev. J. Howe, M.A. New Edition, with Introductory Essay. By Rev. R. Gordon, Edinburgh. 3*s*. 6*d*.

Journal of a Tour from Astrachan to Karass. By Rev. Wm. Glen, Missionary. 12mo. 4*s*.

Memoirs of Tim. Dwight. 18mo. 2*s*.

LINES

Suggested by the last words spoken by W. BLAIR, Esq.

(*See Evan. Mag. New Series, p.* 17.)

"I REST IN CHRIST."

"Charles, bring the Bible;" then his dying hand
Was on the blessed book of heaven laid:
"I rest in Christ;" O scene sublimely grand!
Blush Pride, thy dying peers are cast in shade!

"I rest in Christ" as warriors rest from fight,
When they return with victory elate;
I've put, through Christ, my "alien foes" to flight,
And "turn'd the battle to the city gate."

"I rest in Christ," as on its mother's breast
Sinks the sweet infant into quiet sleep:
No ghosts of past iniquities molest;
My sins are lost in love's unfathom'd deep!

"I rest in Christ," as doth the mariner
In the calm haven, when the storm is past;
No more he hears the elemental war,
Nor trembles at the desolating blast.

"I rest in Christ," and ev'ry hope disclaim
That does not centre in the "Lamb of God:"
I take to bliss no passport but his name;
I lean on nothing but his "staff and rod."

"I rest in Christ," my sapphire mansion waits;
I see the stars that stud my golden crown;
I shall in triumph pass the pearly gates,
And with the patriarchal sires sit down.

"I rest in Christ;" sky, ocean, earth may fail,
But I am safe as yon eternal throne:
Against this rock "hell's gates shall not prevail;"—
Love, changeless love, will not forsake his own!

"I rest in Christ," firm as the solid rock
That braves the fury of the dashing deep;
A voice divine says, "Fear not, little flock;"
"Mine eye shall guide thee, and my arm shall keep."

"I rest in Christ;" He will not let me sink,
Though this poor body fall into decay;
I stand on vast eternity's dread brink,
And soon on starry plumes shall soar away.

"I rest in Christ;" his promises avouch
Celestial joy shall pain and death succeed;
Immanuel's bosom is my dying couch,
My hope his cross; his covenant my creed.

"I rest in Christ;" Death, thou art not my foe;
Thy frown may fright a Johnson, Franklin, Hume:
Come, touch me with thy wand, I long to go;—
My hope has Immortality's full bloom.

Thus sunk the Christian on the Saviour's breast;
"The silver cord was cut, the golden bowl
"Was broken as the cistern:" BLAIR is blest
With pure delight congenial to his soul.

But thou, dear *Edifice of Truth*, shalt rise,
Though OWEN is no more and BLAIR is gone!
Thy Builder fram'd yon sapphire vaulted skies,
And though his *workmen die, his work goes on.*

JOSHUA MARSDEN.

ERRATA.—We are sorry to find, that after part of the impression of our Poetry for January was worked off, the *two first letters* in "New Year's Ode" dropt out of the type, which renders the first line unintelligible:—it should read, "Time with Eternity compared." In the second column also, verse 2, read the last line thus, "And chas'd the intruders away."

RELIGIOUS INTELLIGENCE.

LONDON.

NEW SOCIETY.

In our last Number we hinted the purpose of forming a new "*Society for the Assistance of Evangelical Dissenting Ministers whose incomes are inadequate to their support.*" We have now the pleasure to mention the establishment of the Institution at a public Meeting held at the King's Head, Poultry, on Tuesday, Jan. 14th.

The Meeting was both numerous and respectable. In addition to several ministers of Town and Country, many of the principal members of Dissenting congregations in London and its neighbourhood were present.

William Alers Hankey, Esq. was called to the Chair.

The Meeting was addressed by the Chairman, by the Rev. John Clayton, T. Jackson, J. Yockney, T. P. Bull, J. Blackburne, H. Lacey, E. A. Dunn, W. Henry; also by J.B. Wilson, R. Steven, J. Wilks, J. Proctor, and R. H. Marten, Esqrs.

The following is a brief abstract of the Regulations that were determined on.

"Ministers assisted by this Society must be of unexceptionable character; maintaining the sentiments of the Assembly's Catechism in faith and practice, and whose income from every source does not exceed the following limits, viz.:—

I. Unmarried ministers 40*l.* per ann.

II. Married ministers having no children, 60*l.* per annum.

III. Married ministers not having less than two children dependent upon them for support, 70*l.* per annum.

IV. Married ministers not having less than four children, under similar circumstances, 80*l.* per annum.

"The widow or family of a minister are eligible to be assisted once after his decease. And, in extraordinary cases, ministers of somewhat higher incomes than the prescribed scale may be assisted.

"Subscribers of One Guinea annually are Members of the Society; and of Ten Guineas at one time, Members for life. Subscribers of Five Guineas annually are Governors; and of Fifty Pounds at one time, Governors for life.

"The Committee consists of twelve ministers and twelve laymen.

"Ministers who collect not less than Ten Guineas, and Secretaries of county and district Associations contributing Twenty Pounds, are Members during the period of such contributions.

"The Annual Meeting of the Society is to be held in London on the third Wednesday in April."

Joseph Proctor, Esq. is appointed Treasurer; Rev. H. Lacey, Rev. J. Leifchild, and Rev. J. Yockney, Secretaries. The Committee consist of the following ministers and gentlemen:—Rev. Messrs. H. F. Burder, J. Clayton, jun., G. Collison, W. Eccles, J. Hyatt, J. Innes, T. Jackson, T. Lewis, J. Morison, B. Rayson, J. Stratten, J. Townsend. Also, H. Ashley, W. Bateman, J. Bunnell, J. Cecil, S. Davenport, J. Dyer, T. Gribble, Jos. Oldham, F. Smith, R. Steven, T. Walker, and T. Wilson, Esqrs.

A Subscription has commenced in a liberal and promising manner. The religious public, however, will perceive that nothing short of a large and permanent fund will enable the Committee to carry the benevolent purposes of the Institution into effect.

Communications may be addressed to the Treasurer, 125, Fleet-street; or the Secretaries, at 24, Paternoster-row.

We hear that a General Public Meeting of the Port of London Society will be held at the King's Concert Room, Haymarket, on the 15th of this month, (February.)

PROVINCIAL.

The Fifth Half-yearly Meeting of the new Association of Independent Ministers for the Southern parts of Lincolnshire and the Isle of Ely, was held on Tuesday, Sept. 3, 1822, at Grove-street Chapel, Boston. On which occasion Mr. Pain, of Horncastle, preached in the morning, from Hosea xiii. 9, and Mr. Monro, of Long Sutton, in the evening, from Psalm lxxii. 17—20. The services were well attended and highly interesting. A liberal collection was made at the close, in aid of the important objects of the Association.

Dec. 8. A new Independent Chapel was opened at Congleton, in Cheshire, by Rev. Messrs. J. Mather, of Beverley, J. Jones, of Birmingham, and Mr. M'All, of Macclesfield, who preached appropriate sermons on the occasion. The services were well attended, and a great spirit of liberality was manifested in the contributions, which, in the course of the day, amounted to the sum of 106*l.* 1*s.* 11*d.* Rev. G. Marres, from the late Countess of Huntingdon's connexion, is settled over the congregation.

[*The rest of our Provincial Intelligence is unavoidably deferred.*]

IRELAND.

IRISH EVANGELICAL SOCIETY.

THE Committee of the above Society have just published the sixth Number of their Quarterly Chronicle, which contains many interesting details of the Society's operations and usefulness. The Rev. R. Cope, LL.D. having resigned the office of Tutor to the Academy, the Rev. Matthew Wilks, Rev. John Townsend, and Thomas Walker, Esq. Treasurer, were deputed to visit Dublin for the purpose of inquiring into the state of the Academy, especially with a reference to the supply of the Tutor's Chair, and also to consult with the Committee there on the general interests and operations of the Society. The sentiments entertained as to their primary object appear to have been, that in supplying the Tutor's Chair it was desirable to obtain as large a share of literary and theological talent as possible; and, if practicable, to obtain it in Dublin, and from among the different denominations of Christians there; justly concluding that such Tutors, so obtained, would not only impart a larger measure of reputation to the Institution, but would also more effectually bring the catholic principles of the Society into practical operation, and more extensively call forth the energies and resources of the religious public. In accordance with these views, the attention of the deputation appears to have been particularly directed to the Rev. James Carlile, one of the ministers of the Scots church, Mary's Abbey. The Rev. David Stuart, minister of the Secession church, New Mary's Abbey, and Rev. W. H. Cooper, minister of the Congregational church, King's-Inn-street. Mr. Carlile, however, with perfect friendship and good will towards the Society, at once stated that his present engagements would not possibly allow his undertaking any additional labour: but the Deputation happily succeeded in being authorised to put Mr. Stuart in nomination as Theological Tutor, and Mr. Cooper as Classical and resident Tutor, which nomination the Committee have since confirmed. It is also gratifying to be assured by the Deputation that the Committee and friends in Dublin are unitedly and zealously engaged in promoting the interests of this important cause; and that in the public at large the state of religion is very evidently on the increase.

The Chronicle next contains interesting extracts from the Journals of the Society's evangelists, who are preaching in the Irish language. Their labours promise to be highly useful, especially in their visits at wakes, and other seasons when Roman Catholics assemble in numbers; as also in their preaching and teaching from house to house. Other letters, and instances of the Society's usefulness then follow; and in closing their Chronicle the Committee rejoice in the assurance, that the Great Head of the Church appears to be graciously smiling on the efforts of the Society, and rendering it a still increasing blessing to the inhabitants of long-neglected Ireland. They regret, however, that its funds are distressingly precarious. At the present moment the Treasurer is nearly 300*l.* in actual advance, and has received notifications of drafts on him to the amount of more than 400*l.* besides; *so that the very existence of the Society in the full preservation of its character and usefulness absolutely requires the immediate supply of* 700*l.* The distresses that have so sensibly pressed on the population of Ireland would naturally affect their charitable and religious contributions; and the serious embarrassments now resting on the Society's funds are occasioned by the necessity of largely contributing to the resources of the Dublin Branch, as well as by the widening extension of the Society's operations. The Committee, however, confidently hope, that efforts are now making in that country, as well as in their own, by which the ordinary resources of the Society will be systematically and encouragingly secured, could they, by extra liberality among the friends and well-wishers to the cause, kindly realize the removal of existing embarrassments. For this, to the kind and affluent friends of the Redeemer's kingdom—to Christian ministers, and the congregations over whom they preside—yea, to all the friends of Ireland in the public at large they affectionately, yet urgently make their appeal.

The report of famine, disease and pestilence preying on the inhabitants of Ireland had no sooner reached our shores, than with astonishing liberality upwards of *two hundred thousand pounds* were immediately raised for their supply. It was nobly done. Ireland is our brother, and "whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Still benevolence should be proportionate and consistent. There is a famine in Ireland of the bread of life, and immortal souls are perishing with hunger. There is the disease in Ireland of human depravity, and it is benumbing

he sensibilities and enfeebling the powers of moral character, and from the crown of the head to the sole of the foot leaving no soundness in it. There is the pestilence in Ireland of the Man of Sin, and it is blighting the very vitals of Christianity, and sweeping its thousands and its tens of thousands into the abodes of superstition and of death. These are considerations that involve the importance of an eternal world; and with all that importance they appeal with peculiar appropriateness and importunity to the principles and feelings of the Christian public. They remind you that your wants are supplied, that your maladies are healed, that the atmosphere in which you live is purified from pestilential vapours by the blessings of the gospel diffused so richly around you. And while they remind you of these your distinguishing privileges, thus capacitating you to become blessings to others, they powerfully tend to awaken the convictions of obligation to Him from whom these privileges have been derived. And with these convictions of obligation thus awakened, they point to the millions of your fellow-subjects sinking in spiritual famine, disease, pestilence and death, so near your homes; and then they urge their appeal with all the sacredness of inspired authority,—"FREELY YE HAVE RECEIVED, FREELY GIVE: YE HAVE SUPPLIED THE BODY, SUFFER NOT THE SOUL TO PERISH."

New Bethel Flag.

THE Ladies belonging to the congregation of the Rev. W. Cooper, sen., having commissioned Capt. Humphreys of the *New Harmony*, when he visited London, to purchase a Bethel Flag at their expense, on Tuesday, Dec. 24, the Flag arrived, and on the following day (Christmas day) was exhibited before a large and numerous congregation in Plunket-street Meeting. At the close of the morning service Mr. Cooper, in the name of the Ladies, accompanied with a suitable address, presented it to the Rev. G. Lilly, as Seaman's Missionary for Ireland, who in the name of the Irish Evangelical Society, and Captains and Seamen visiting the port of Dublin, returned thanks. In half an hour afterwards the flag was hoisted for the first time on board the *Robert* of Whitehaven, Capt. Porteus, when the Rev. G. Lilly preached from John i. 14. to a large and attentive assembly, chiefly composed of sailors.

FOREIGN.

Dreadful Earthquake at Aleppo.

THE following narrative of this most awful calamity is from the pen of Mr. Benjamin Barker, an agent of the British and Foreign Bible Society, who was preserved almost miraculously from the general destruction.

Garden of Ibrahim Aga, near the Ruins of Aleppo, Aug. 23, 1822.

"With a heavy heart I take up my pen to trace anew in my dejected mind the most dreadful of all events.* The wounds of affliction must bleed afresh when I recal to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, running naked from place to place, imploring the protection of the Almighty; or with their feeble hands trying, amidst the falling ruins, to extricate themselves and their relations.

"On the night of the 13th of August, about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations.

"I was at that time asleep on the terrace of my particular friend Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family.

"About half an hour previous to the great shock a light one was felt, when I took the precaution to draw my bed from under a very high wall where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides.

"To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous.

"I recommended my soul to God, and embraced the latter resolution. In consequence, I descended the back stairs of Mr. Maseyk's house, by the Almighty's guidance, for the great staircase fell at the same time.

"The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from perceiving the

* Only a few weeks previous to the earthquake, Mr Barker had disposed of, by cheap sale, no less than 499 Arabic New Testaments, and 640 Arabic Psalters.

stones and rubbish on the stairs which had fallen from a part of the house, and consequently I was precipitated into the court-yard on a dead body.

"How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him and killed him.

"I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms; mangled bodies lying under my feet; and piercing cries of half-buried people assailing my ears; Christians, Jews, and Turks were imploring the Almighty's mercy in their respective tongues, who a minute before did not perhaps acknowledge him.

"After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Babelfanige*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark and perceived that it was not locked, but the great iron bars that went across the folding doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

"I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near me, and joined hands to pray in their accustomed way, calling out, "Alla! Alla!" Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to intreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us.

"The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars, and opened the gate. No sooner had I quitted it than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

"A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees to render thanks to the Almighty for their preservation; but when the first transports of joy were over, the thought of having left buried, or in danger of being buried in the city their friends and relations, made them pour such piercing lamentations that the most hard-hearted person would have been penetrated with grief. I crept as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with the pain from my sores.

"Two or three of those people who recognised me in that miserable condition immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings, of a nature too poignant to be described.

"The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, other lamenting the death of their relations, others having before them their dying children, taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

"Early the next morning I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derché the French dragoman joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised.

"Of the European Jews, the Austrian consul Mr. Esdra de Picciateo, and a few others, were crushed to death; and many thousands of native Christians,

Jews, and Turks, perished with them. I have now the satisfaction to know that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pachalick of Aleppo.

"Of the interior as yet we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move, from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I am now, thank God, much better, and begin to walk a little, but with great pain.

"When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul Mr. Lesseps, who afforded me every possible assistance.

"I cannot too greatly admire the conduct of this worthy gentleman in the critical and afflicting position he is in. A father could not show more affection to his children than Mr. Lesseps manifests to his countrymen as well as to all those who are in want of his advice or assistance.

"The next day, my friend Mr. Maseyk, came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts.

"My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects they have been able to save must be sold for their sustenance."

Aug. 29.

"I have happily been able to extricate from the ruins some of my papers, among which is the account of sales of the Arabic Scriptures."

[*The following account of this great city may not be unacceptable to our readers.*]

ALEPPO, or HALEB, one of the chief cities of Syria, is situated in a vast plain, which extends from the Orontes to the Euphrates. It is built on eight hills, on the highest of which the castle is erected, and is supposed to be the antient Berœa, (Acts xvii. 10;) it is said to contain more than 200,000 inhabitants. The houses are large and commodious, all nearly of the same height, having terraces on the top, on which persons may go from house to house without descending into the streets. The city is constructed with some elegance, and is one of the cleanest and most healthy cities in Syria. The tall cypress trees, contrasted with the white minarets of numerous mosques, give the whole a most picturesque appearance.

From another account, transmitted by Mr. Barker, Consul at Antioch, we learn that the awful effects of this earthquake were very extensive; from Diabeker and Merhab, Aleppo and Scandaroon, Killis and Kahu Shekoon. The shock was felt at Damascus, Adeno, and Cyprus. Flashes of volcanic fire were perceived at various times throughout the night. There was nothing remarkable in the weather, or in the state of the atmosphere.

It is impossible to convey an adequate idea of the scenes of horror during that dreadful night. Hundreds of decrepid parents, half-buried in the ruins, imploring the succour of their sons; distracted mothers franticly lifting heavy stones from heaps that covered the bodies of their lifeless infants; the crash of falling walls, the shrieks, the groans, the accounts of agony and despair of that long night cannot be described.

Aleppo, Antioch, and several other towns, thus became, in ten or twelve seconds, heaps of ruins; and, at the lowest computation, 20,000 human beings were destroyed, and as many more maimed and wounded.

Although slight shocks of earthquakes have sometimes been felt in this country, and a single town, Latachia, was partially thrown down about twenty-seven years ago, yet none very destructive is recorded but one, which happened about sixteen centuries ago, when one-third of the inhabitants of Antioch perished, when it contained 700,000 souls.

From subsequent letters it appears that the shocks of the earthquakes continued to be felt, at various times, up to the 19th of October; more than two months after the first fatal shock.

Earthquakes must be numbered amongst the "*terribilia Dei*," the "terrible things of God;" in which his irresistible power to punish his sinful creatures is most awfully displayed; and which fill the human mind with greater terror than any other public calamity. History records many earthquakes, some of which have been more fatal than even that at Aleppo and Antioch. That which took place at *Port Royal* in Jamaica in 1692 was peculiarly terrific: it destroyed that town, then the capital of the island,

ly, and also lay out the ground annexed to their houses for their gardens.

Thus you will perceive that both the missionaries and the artisans are completely settled; and I shall lose no time in procuring other articles necessary for the commencement of the business for which they are come, in the exercise of which they may exhibit an example of industry and morality, as well as instruct them in all things needful to make them happy, both in this world and in that to come.

"With respect to the state of the mission here, (says Mr. Jeffreys) I can affirm, from observation, and from frequent conversations with Mr. Jones and Mr. Griffiths, that our prospects are at present most promising. Much, under God, seems to depend upon king Radama, who is, no doubt, a clever man and an able statesman: at the same time it becomes us to be modest, and not too sanguine in our expectations. A foundation seems to be laid for the great structure hereafter to be erected. I think, indeed, that all things considered, wonders have been wrought; many prejudices which seemed to be mighty barriers against the diffusion of truth, have already subsided. The king himself is so anxious for his people to receive instruction, that he sends for parents and desires them to send their children to the missionaries. Such influence and patronage must be of immense importance in a mission like this, and may be expected to bring great numbers into the schools. At the same time, permit me to add, that the Directors should not indulge an expectation that the mission may soon be able to support itself; it will probably be some years before this can be effected. Many things are yet wanted, particularly a Printing-press, for although we have a Lithographic-press, which will be of much use hereafter, yet a printing-press will be necessary for the purpose of printing Spelling-books, and other elementary treatises. A great quantity of paper, slates, and blank books for journals, registers, &c are needed. We also want 200 Bibles and as many Testaments."

We find that Mr. Jones remains in the house built for him by the king in his court-yard; another house is building for Mr. Griffith in the northern end of the town; and Mr. Jeffreys has a comfortable habitation in the southern extremity of it.

Schools.

Mr. Jeffreys, in the close of his journal, says, "This morning (June 16) at seven o'clock, went to Mr. Jones's school to hear the children catechised. It was a pleasing sight. The children were all clean, washed and combed, most of them having white shirts and trowsers. When I entered they were repeating a hymn after the monitor. For a moment I could fancy myself in England. Shortly after, Mr. Jones entered, and after singing a hymn, he proceeded to catechise them in the Malagash language. The catechism had been composed chiefly by himself, after the method of Dr. Watts.

"At ten o'clock, we had service in English at the house of Mr. Griffiths, who preached from Acts viii. 38. In the afternoon the children again assembled, were catechised, and practised in singing. I have seldom seen a finer set of children, as to cleanliness and order, in any school in England. It is delightful to witness such fine beginnings in a country like this, and it is, I trust, the dawn of a glorious day. In the evening, we assembled again at Mr. Griffiths's, where Brother Jones conducted the service."

Royal Visit to the Schools.

"June 17. It having been proposed by Mr. Hastie, and agreed upon, that there should be a public examination of the schools, his majesty, Radama, was pleased to honour us with his presence. About three in the afternoon the king came in his state dress, accompanied by two of his generals, and Mr. Hastie; Mr. Jones's school was first examined in reading, spelling, writing, and in the first rules of arithmetic. The needlework of the girls was also exhibited. The company then adjourned to the house of Mr. Griffiths, where the children went through a similar process. The total number of children in both schools is 85. After the examination was concluded, the party proceeded to the house of Mr. Hastie, where a handsome dinner was provided; when the social intercourse and good humour of old England were enjoyed in the capital of Madagascar."

INDIA.

CHINSURAH.

Extract of a Letter from Mrs. Townley, Chinsurah, to a relation in England.

May 1, 1823.

THE brethren here and at Calcutta have agreed to set apart a day (the 2d Friday of every month) for self-examination and secret prayer, especially for the heathen. We humbly hope that the kingdom of

heaven will be taken by violence—that it will be a blessed means of bringing down the blessing so earnestly desired; therefore do not forget this day, I entreat you.

Would I could say we have the joy of some converts from among the Hindoos, but five years is not a long time for the missionaries to wait. Look at Otaheite—they were almost 20 years labouring, and only lately the fruit appears. Things are certainly very encouraging, though the prejudice is still great. While at tea on an evening, numbers both of Hindoos and Mussulmen will come in and say, "I want a book!" What book? The Bible. Now, to get them to read our blessed Shastre in their own tongue is no small thing; and all the schools now learn the Catechism by heart, and read the Scriptures, so that an old Brahmin said lately to Mr. Townley—*Oh, Sir, in our children's children's time, it will be all over with us.* We know the value of the rising generation being early taught the Bible, and the bias it leaves on their mind; therefore let us pray more than ever we have done for the outpouring of the Holy Spirit.

CALCUTTA.

Calcutta Bible Association.

On Friday evening, June —, 1822, a meeting was held at the Town Hall, for the purpose of establishing a Bible Association with the Calcutta Auxiliary Bible Society, to include the co-operation of all classes in promoting the objects of that Society. The Rev. D. Corrie took the Chair, and the meeting was addressed by the Rev. Mr. Thomasen, Dr. Marshman, &c. Nearly all the missionaries both of Calcutta and Serampore were present. J. W. Sherer, Esq. was elected President; E. A. Newton, Esq. Treasurer; the Rev. Messrs. Bankhead, Schmid, and Statham, Secretaries; and J. N. Vant Hart, Sub-Treasurer.

A new church is about to be erected in Fort William, to accommodate 1000 persons.

Return of the Rev. Henry Townley.

We are informed that, on account of the ill-state of Mrs. Townley's health, Mr. Townley has judged it necessary to bring her to England; but on her recovery, he fully purposes to resume his missionary labours in India. Mr. T. expected to sail in December 1822, or January 1823.

DEATH OF DR. MIDDLETON,

BISHOP OF CALCUTTA.

We mentioned in our last Number the death of this prelate, and now insert some further particulars relating to that event.

On Wednesday, July the 3d, the Bishop and his Lady went out to take an airing about an hour before sunset. On turning a corner, about half a mile from home, the sun shone full upon the Bishop. He instantly expressed a feeling of having received what is called "a stroke of the sun;" and said that he was sure he should suffer from it. The carriage immediately returned home. Severe headach soon came on. His lordship took strong medicine; but would not allow his physician to be sent for. He became very restless; and on going to bed, said that he never felt so before, and God only knew what the result would be. Contrary to his usual habit when unwell, he spoke no more of death. In the night he was for getting up, saying he must work night and day to accomplish the business which he had on hand. Next day, he sat at his desk eight hours, answering some papers referred to him by government. At night, he allowed his physician to be sent for, but would see no one else—was exceedingly restless, and seemed to labour under the impression that a load of business lay upon him; and this idea did not forsake him till his death. The feverish symptoms were never violent—his pulse about 80, and only at one time 86; but the restless eagerness of his mind nothing could allay. In the evening of Monday, his physician left him with the impression that he was decidedly better; but he had not been gone long, when the Bishop became very violent, walked about in great agitation, and on being compelled to lie down, nature began to give way. His articulation soon failed. The archdeacon and his lordship's domestic chaplain were sent for. He knew the archdeacon, and made strong attempts to speak, but could not be understood. The final scene closed very rapidly, and about eleven he ceased to breathe. The physician, the archdeacon, the Bishop's chaplain, the senior chaplain at the Presidency, and another friend were present. The dying Bishop and his afflicted widow were commended, in humble prayer, to the God of their salvation; and she seemed to receive strength in the attempt to resign herself to His holy will.

The fever of which the Bishop died is known to medical men; but its cause and cure have hitherto escaped their re-

search. Under the restless anxiety occasioned by it, the patient, though conscious of every thing that passes, loses all controul of his mind; so that the Bishop would admit no one to his sick room but Mrs. Middleton and the doctor and servant.

On Sunday evening the Bishop had desired to be prayed for by the congregation at the cathedral. On the evening of Thursday, his remains were deposited, amidst the affectionate regrets of multitudes.

His Lordship has left 500*l.* to the college, with 500 volumes from his Library, to be selected by the principal; and, as a token of regard to the place of his early education, a like sum of money to Christ's Hospital.

On the character of the Bishop's successor, the true honour of the church which he will represent, and the efficiency of her exertions in India, will so greatly depend, that it must be earnestly hoped, by every intelligent and sincere Christian, that an enlarged, liberal, and conciliatory mind will be deemed, next to devotedness of heart to the work of the ministry, indispensable in any one who may be appointed to this office.

Death of Mr. Thomas Brown, Missionary Printer.

In addition to the mournful list of missionary labourers or their wives, who have lately been removed by death, we have now to announce the decease of Mr. Thomas Brown, formerly of Bungay, who left England on the 31st of December 1821, for Calcutta, where he resided some months; but his assistance being wanted at Bellary, he was proceeding to Madras, together with his family, with a view to go there; but it pleased God to call him hence while on his voyage. Mrs. Brown and children have returned to England.

MADRAS.

DEATH OF MR. NICHOLSON.

Letter from the Rev. Messrs. Loveless, &c. respecting the lamented decease of the Rev. Mr. Nicholson, one of the Missionaries at Madras; dated 2d August 1822, to the Secretary.

Dear Sir,—This has been a day of anguish and fearful trembling to us all; we have been called to witness the ravage of that disease which has been so long prevalent in this country on the person of our beloved brother and fellow-labourer, Mr. Nicholson. He died of the spasmodic cholera, after suffering most acutely about six hours. Such was the rapid progress of the disease, that he had no opportunity of saying much as to the state of his mind; indeed, when asked by one of us how he felt, he replied, "I can hardly think." Oh! what a lesson does this teach, to be prepared against the arrival of the summons, "we know not the day nor the hour." When racked with much pain, he observed, "This is harder work than preaching;" and to his wife, he said, "This to me is a trial of pain, but to you a trial of faith." He was frequently heard to exclaim, "there was need of patience;" and another time he uttered, "Heaven after all this." These, my dear Sir, are some of the short sentences gathered from the lips of our departed brother; they have left an impression upon our minds that will not be easily erased; and his sudden removal speaks loudly the necessity of preparation for the same eventful period. Mr. Nicholson was an eminent servant of Christ, his preaching talent was above mediocrity, and his services uniformly acceptable to the church. He was just becoming an efficient instrument among the natives, and we hoped, had he been spared, that benefit would have redounded to them through his labours: but our expectation like the flower is cut down; the church of Christ will mourn his sudden exit, and the cause of the heathen, as far as regards his individual exertions, suffer a suspense.

Oh! Sir, this awful dispensation has left a weeping widow and two fatherless children; they claim an interest in your prayers and sympathies, that the wound which has been made may be healed by Him, who is the God of the widow, and with whom the fatherless find both mercy and a refuge. An arrangement will be made, that his surviving and sorrowful partner may be made as comfortable and happy as is possible, and an account of our proceedings, with all necessary information, transmitted to you by the first opportunity. We need scarcely add, that our suffering mission claims your notice, and we trust it will not be long before our number is augmented; this is the more necessary, if you consider the pressing duties of the station, in connexion with its importance and the probability that others may be laid aside from disease or removed by the hand of death.

We should enter more into detail of circumstances did not the immediate departure of a vessel to England preclude it, and otherwise being desirous that you

should have the earliest intimation of this distressing event.

We remain, dear Sir,
Yours very sincerely,
W. C. LOVELESS.
CORNELIUS TRAVELLER.
EDM. CRISP.

BELLARY.

Extract of a Letter from Mr. Chambers, dated Bellary, May 26, 1822, to the Secretary.

Dear Sir,—I HAVE to thank you for yours of the 8th of March 1821, which came safe to hand. Our last general letter signed by Mr. Reeve and myself, bearing date 11th February 1822, I trust you have long since received. It contained interesting information respecting the baptism of two natives, whose lives, I am happy to say, appear to be regulated by the sacred principles of our Holy Religion.

Since that period, we have been called, as usual, to exercise faith and hope. A very large portion of these graces is necessary in a missionary of Jesus Christ, especially in India, where the mighty, but, I trust, tottering fabric of idolatry, assumes so formidable an appearance. Our friends in England can form but little idea of the awfully deplorable and dreadfully infatuated condition of the inhabitants of this pagan land. My soul had often wept over their miseries before I left my native land; but when I came to realize the scene, I found, alas, that the half was not told me. There seems to be such a dreadful apathy, and such a destitution of generous feeling, pervading the character of a Hindoo, as to a Christian mind is indescribably painful. The volatile disposition which they evince when speaking of their deities and their religious systems, is awfully manifest when they are addressed on the grand and important doctrines of the Gospel. Indeed, much is gained when they even appear to be serious on religious subjects. This is seldom the case, unless when they are disposed to cavil with you, and which the Brahmins in general appear to have no objection to. The great obstacle among them, next to the natural enmity of the human mind, appears to be that of "caste." This is the mighty barrier that holds them down to their foolish and absurd superstitions. This is the strong hold of Satan erected among them, and in which they are held his deluded votaries. But this, powerful as it is, must give way before the glorious Gospel of the blessed God. O, for sacred and copious effusions of divine influence from the Holy Spirit. This it is we want; this would effectually turn this valley of death into the garden of the Lord.

We have recently had several pleasing instances among the natives. Two Sepoys have been recently to inquire for copies of the Scriptures, who appeared, especially one of them, to be under great concern for the salvation of his soul Another man who came to beg a copy of the Tamul New Testament, on being requested to pay a small sum for it, went and fetched the money, saying he would have given twice that sum rather than not have procured it. Circumstances such as these, while perhaps there is but little definite about them, are nevertheless encouraging to us, who are taught by painful dispensations to regard minutely "the day of small things."

Mr. Howell, who is still at this station, has been detained longer here than was anticipated, in consequence of domestic circumstances. He is about to be settled at a neighbouring station very speedily. As Mr. Howell has remained until now at Bellary, he has continued his attention to the Schools, by which means I have had more time for attending to the language of the heathen here, which is of great importance. My chief attention is directed to it. I talk a little in it, as I am able, and hope I am making progress. The schools around us are well attended, and as little prejudice as we can expect is evinced. From these little establishments, I trust a seed may eventually be raised up who shall see the folly of the religion of their poor benighted forefathers, and who shall joyfully unite to call our Saviour blessed. For this reason we are now called to pray, to labour, and to wait, and we wish to do so, in reliance upon Him who hath assured us that our labour shall not be in vain in the Lord.

We much wish to establish a School for native girls at this place; but we find great difficulty. The natives are greatly prejudiced against their females receiving any education; but we do not despair of, being able to accomplish something in this way. We have suggested plans, and made inquiries; and Mrs. Chambers has had two or three girls promised, which we shall be happy to receive, to make a beginning. It is lamentable to see how the poor females of this country are degraded; they are not supposed to be capable of doing any thing, and are not regarded in a much better light than beasts of burden.

Mr. Hands has recently returned from a missionary tour, in which he has dis-

tributed considerable numbers of copies of the Holy Scriptures, Tracts, &c. which in many places have been received with great eagerness; while others, ignorant of the value of the sacred writings, have refused the invaluable gift, and have put far from them the word of life.

The members of the mission with their families, are, through divine mercy, in the enjoyment of good health. Our heavenly Father has been very gracious to myself and Mrs. Chambers since our arrival here. We experienced much inconvenience from the hot season last year, which, as it was our first, perhaps t affected us on that account the more. We desire to feel very grateful for the health which we, with our little boy, are permitted to enjoy. Our English services are well attended, and we hope good is doing. We have recently had several pleasing instances among the soldiers, some of whom are proposed as candidates for communion. You will be grieved to hear, in addition to the death of Mr. Skinner, the death also of Dr. Milne, Mrs. Ince, Mrs. Collie, and Mr. Nicholson, information of which, I suppose, you have received. These are solemn calls to us, who are in the vineyard. May we not hear the call in vain.

HIRAM CHAMBERS.

SOUTH SEA ISLANDS.

HUAHEINE.

Extract of a Letter from Messrs. Tyerman and Bennet; dated Huaheine, Jan. 21, 1822, *by Captain Gambier, who called at that Island, and kindly offered to take Letters for England.*

IN our last letter we had to give you the melancholy news that Pomare is dead! This event had taken place just before we wrote. We hope that no serious injury to the mission w ll arise from this event. His son succeeds him—a child of about eighteen months of age.

After visiting, transiently, all the stations but one in Tahiti, a suitable opportunity being offered of coming down to these leeward islands, by the General Gates, we thought it best to embrace it. We have been here about six weeks. From hence we propose to proceed to *Raiatea* and *Borabora;* and then return to Tahiti, to make a longer stay there.

It affords us unspeakable pleasure to assure you, that all you have heard in England respecting the state of this mission, is far exceeded by the fact. Our hearts have been filled, and overflowing with joy and gratitude, while we are perpetually exclaiming, What hath God wrought!

In Tahiti, Moorea (Eimeo) and this island, (all the islands which we have yet seen) a profession of the gospel is universal. The prayer-meetings and the schools are surprisingly attended; the churches are flourishing; the morality of the people is unparalleled; and civilization is making rapid progress.

In the five missionary stations which we have seen, there is, of course, a difference in the aspect of things; but in all of them the glorious work appears to be going on well.

We are highly pleased with the missionaries; we have been delighted on perceiving them so well satisfied with their situations, and with the society. We have been much gratified with their decided piety, their fervent zeal, and their good talents. They are high in the esteem of the several congregations among whom they labour, and, in general, very happy among them.

Respecting the success of the cotton-works, we are doubtful, but hope to be able to give you more decided opinion in a future communication.

Oh! what cause have you, and all our beloved friends, the supporters of the Missionary Society, to rejoice in the success with which it has pleased God to crown this mission. If you could but see what we have seen, not a heart would faint, not a hand would relax in exertion, not a discouraging thought would be entertained respecting the success of any similar undertaking.

Extracts of a Letter from G. Bennet, Esq. to his Nephew, Mr. E. M'Coy; dated Huaheine, Jan. 22, 1822.

I WROTE you and other friends letters a very short time ago by Capt. Riggs, who brought us to Huaheine, where we now are; in that letter I mentioned to you how delighted we are with the manners, character, piety, and progress in civilization of the inhabitants of Huaheine, as well as the Windward Islands (Tahiti and Eimeo) which we have left. I mentioned also how exceedingly comfortable we are with our pious and judicious and laborious missionary friends, Mr. Barff and Mr. Ellis, and their excellent wives.

We have just made the tour of this inexpressibly beautiful island; but it is the rainy season here, which prevented the examination of many natural curiosities, as well as *recently destroyed idol temples;* but these indeed abound, and we find almost every where a temple erected to Jehovah on the ruins thereof.

BERBICE.

Extracts of a Letter from the Rev. J. Wray; dated Berbice, 25 Aug. 1822.

A GOOD many old people seem to be seeking the salvation of their souls with their whole hearts; they come two or three times a week to me, or to Mrs. Wray, to receive instruction; but they hardly understand any English. I am often pleased with their conversation. A few days ago some of them spoke to the following effect:—"We lived like fools in the world; did not know any thing of God; but committed sin against him. Jesus Christ took our punishment upon him, that we might have new hearts. Jesus can cleanse us from all sin by his blood. We pray for a new heart and a new life."

On the 21st, old Torcba, a free woman who comes a considerable distance to chapel, said, "Fore-time they only teach us to work coffee and cotton; they no teach us about God. We foolish, like sheep; but now we learn about God. Fore-time we no know God; but now we know him. Fore-time me been fraid to sit in my house without a candle in the night; but me no fraid this time to sit in a dark room alone. Fore-time me fraid of Jumby; but me no fraid this time. God take all fraid from my heart. Me beg God for take away the old heart and give me a new one. Me pray to God every night, and every morning, and all day." She has indeed become a new creature in every sense of the word; old things are passed away, and all things are become new.

October 12. Last Sabbath four persons were admitted to the Lord's table. When they were proposed to the church, one of them in particular gave a very affecting account of what the Lord had done for her soul. She remarked, "that many things which she formerly did and *thought* they were *good*, she now finds were sinful in the sight of God. She spake of herself as a poor, lost, ignorant sinner; but that she trusted in Jesus Christ alone for salvation." A free woman was greatly affected with what she heard from her, and led to lament her own ignorance and darkness. She said the poor woman exactly spoke her own experience. Last Saturday evening we had an interesting meeting preparatory to the Lord's Supper. The new members declared that it was their determination, by the grace of God, to be the Lord's only. The husbands and wives stood up, and promised to the church that, by the grace of God, they would live as Christian husbands and wives in the world, and not separate as the heathen do.

DOMESTIC MISSIONARY INTELLIGENCE.

The Society's Publications.

THE following letter has been received from a very respectable friend in the country, who is deeply concerned to promote the best interests of the Society:—

"In one of the recent Chronicles, I observe, that reference is made to complaints in some quarters, of prodigality in the article of printing, and the Society seems to be charged with printing and issuing an undue and excessive quantity of Reports and papers of various kinds. It is possible that you may have laid yourself open to an imputation of this sort by sending more of your publications than were required in some places; but I can assure you that it is not the case with us, and that the quantity sent has been by far too small, so that in apportioning the large and small Reports of the Society to the different congregations in our Auxiliary, I have felt considerable difficulty, and have had my fears of giving offence, from the small number it was in my power to send to each place—indeed, in some instances I could not afford to send a single copy of the large Report. If, therefore, you could take, in future years, from those places which have been deluged with them, 40 or 50 additional copies to bestow upon us, I am sure they will be very acceptable. One thing which may here contribute to raise this outcry, I must beg leave to mention, as a fact very well known to me, when Reports have been sent for a town or congregation, instead of being speedily distributed amongst the subscribers, or those likely to become such—they have been suffered to lie neglected in a corner, and when they have been discovered at the expiration of a year or two, there is an exclamation against the profligacy of our great public Institutions, which spend so much money in printing more Reports than are wanted; whereas the waste is attributable to those who have so little consideration, or so little zeal, that they could not be at the trifling pains to put them into circulation."

Gold Ends of Muslins.

ON reading a letter which appeared in the Missionary Chronicle for the last month, relating to the gold ends on muslins, I felt constrained to bear my testimony to the advantages which may be secured to the Missionary Society by a general attention to the system which "a Country Draper" recommends

While living in a respectable shop in Surrey, about three years ago, a person called to inquire if we had any gold ends to dispose of; this circumstance at once convinced me that they were of some value, and I immediately began to save them. In a few weeks another person called upon the same errand, when I sold him all our stock (about 40 ends) for the sum of four shillings; thus encouraged, I continued saving them till the year 1821; at that time I felt an increasing interest in the prosperity of those institutions which are at once the glory and the honour of the present day; that interest naturally led me to think, what can I do more than I have done to promote the cause of God and religion; the money produced by the muslin ends I thought might be devoted to the purpose, and I proposed to my companion in the shop, that we should save all we could that year, and devote the money exclusively to benevolent institutions; at the close of the year we had the happiness to find that our savings amounted to upwards of *three pounds*, a portion of this sum was presented to an Auxiliary Missionary Society in the neighbourhood, and the remainder to kindred institutions. This single fact is sufficient to demonstrate, that a considerable sum might be raised annually for the Missionary cause, by this most simple means; no system that I am acquainted with at present could be adopted with equal success, and accomplished with less difficulty, or so small a sacrifice on the part of an individual, for the ends in question, I believe, in almost every instance are considered by the customer as perfectly useless.

I had long been wishing that this matter should be made public through the medium of the Missionary Chronicle, and was truly happy to find it introduced in so suitable a manner by "a Country Draper." May it be the means, under divine direction, of stirring up the minds of British drapers, their assistants and apprentices, to active exertions in the business; yea, exertions equal to the magnitude of the claims presented by the millions of the human race who are "perishing for lack of knowledge;" and may a considerable augmentation in the funds of the Missionary Society, be the happy result. Believe me,

My dear Sir,
Most obediently
A FRIEND TO MISSIONS.

To the Home Secretary.

The Directors would here present to their numerous friends sincere gratitude, for the kind and liberal attention which they have paid to the distressing circumstances of Mr. Monro and his family, as well as to the letter of a "Country Draper," and the hints suggested in reference to "Old Shopkeepers." *

CHESTER AUXILIARY ANNIVERSARY.

THE eighth Anniversary of the Chester Auxiliary Society took place on the 27th and 28th of October 1822. Messrs. Chaplin, of Bishop's Stortford, and Innes, of Camberwell, with Mr. Wilson, the Missionary stationed at Malta, then in England, attended as a deputation from the Directors. Nine Sermons were preached, and collections obtained in the different chapels of the city on the 27th, and a public meeting was convened the next day at Queen-street Chapel, D. F. Jones, Esq. in the chair. An interesting and encouraging account was given of the proceedings of the Society, and many impressive addresses were delivered by the different speakers. The effect was evidently favourable to the Missionary cause; and in the evening, after a Sermon by Mr. Innes, a Ladies' Association was formed, from which very considerable benefit to the Society is anticipated. In connexion with this Auxiliary, public services were held on the 29th at Tattenal, where Mr. Chaplin delivered two discourses, and obtained collections highly creditable to the friends of the cause of Christ in that place. A foundation was also laid for a permanent Missionary association there. The general aspect of the Chester Auxiliary is truly respectable, and the blessing of God is upon the work of their hands.

INFLUENCE OF RELIGIOUS INSTRUCTION ON THE CONDUCT OF NEGRO SLAVES.

AT a Missionary Meeting held October last, in Wales, Mr. Davies, a missionary who has been many years at Demerara, and is now on a visit to England for the recovery of his health, related the following anecdote, which strongly proves the beneficial effects of the gospel on the minds of the negro slaves.

He stated that in a part of the West Indies, when the missionaries first visited it, the anxiety of the negroes on some of the plantations to hear them preach was manifested in such a way as not only to give the managers just cause of displeasure, but even to excite in them some degree of alarm as to the consequences;

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* See list of Contributions.

one of the missionaries being sent for, immediately proceeded to the spot, where he found the negroes assembled in a large building called the *Losier*, for the purpose of hearing the missionary preach. A carpenter's bench was his pulpit, and the poor negroes were all attention. He took out his pocket Bible, and began to read and speak to them of Jesus Christ, and of his love in coming to die for sinners —even for poor black men and women such as they were. He had not proceeded far with his discourse, before he perceived them to hang down their heads, when they began to sob, one after another, until there was a general weeping among them. This effect being produced, he proceeded to read, from his Bible, the duty of slaves to their masters; and then informed them, that, by acting contrary to their duty, in this respect, they had greatly offended that Saviour who died for them. For this he therefore hoped they were truly sorry, and would do so no more. Upon this, they cried out, almost with one voice, "Yes, Massa; we sorry, Massa; we very sorry!"—"Then," said the missionary "since you have used your manager so ill, the least thing you can do, is to ask his pardon." He had no sooner made this proposal, than they all fell down on their faces, entreating forgiveness; and as many as could come near the manager, began to kiss his feet. In consequence of their submission, they were not only pardoned for the outrage just committed, but their wishes in reference to a missionary, fully complied with. Thus was an effectual door opened for the preaching of the gospel on this estate, where a chapel has since been erected for the use of the negroes.

AN OBJECTION ANSWERED.

At a meeting for the formation of a missionary association, at Beckenham, one of the speakers said, "It was observed to me, that we ought to convert all the ignorant and unbelieving at home, before we send missionaries abroad."

"This I have been surprised to meet with, as a very common objection. I therefore beg leave to remark, that if Christians in the early ages of the church had acted on this principle, then had Great Britain never known the light or blessings of Christianity! If continental Christians had waited till they had converted all their fellow-subjects before they sent Christian missionaries abroad, then had this island still been enveloped in the dark and sanguinary superstitions of heathenish idolatry! Indeed, on this principle, it would have been utterly impossible that Christianity should ever have made any progress whatever in the world: the great Founder of the Christian Religion Himself sent sorth his apostolic missionaries, commanding them, I grant, to begin at Jerusalem; but He did not enjoin them to remain there till they had converted all the inhabitants of that renowned city, before they extended their labours to other places: had the apostles acted on this principle, there would quickly have been an end to their work altogether; for it is certain that, generally speaking, the Jews blasphemed and rejected the gospel, and the conversions among them were comparatively few; but the Gentiles *received the word with all readiness of mind*, and of them were daily added to the church countless multitudes."

MISSIONARY PRINTER.

The following Letter has been sent to several Ministers and other Friends of the Society.

Old Jewry, 14*th Jan.* 1823.

Dear Sir,

The Directors of the Society in consequence of an application from Mr. W. Fyvie, at Surat, have determined to send thither a well qualified Printer, who possesses such other qualifications as may enable him to render valuable assistance to the missionaries there, in the instruction of the heathen, if a suitable person can be obtained.

The Directors therefore beg the favour of you to inquire whether, in the circle of your acquaintance, a young man can be found who is a good printer; who has discovered serious piety and zeal fo the good of souls; who would apply himself diligently to the attainment of the language of the heathen, teach in the schools, read the Scriptures to the natives, or serve the cause in any way for which he may be qualified; and also apply himself industriously to printing the Scriptures, &c. &c.

Should you, Sir, be able to find such a person, any information on the subject will be very thankfully received by the Directors, for whom I am with cordial esteem,

Your obedient Servant,

Geo. Burder, Sec.

The Directors to the Treasurers and Secretaries of the Auxiliary Societies and Associations.

Arrangements having been made by the Directors for an earlier publication

of the Annual Report, they respectfully request the Treasurer of the Auxiliary Societies and Associations to make their remittances, and the Secretaries of the same to transmit their lists of contributors, so that they may be received in London prior to the 31st of March next, on which day the Society's accounts for the year will be balanced. The Letters to be addressed to W. A. Hankey, Esq. Treasurer, Missionary Rooms, No. 8, Old Jewry, London.

Notices of other Missionary Societies.

MORAVIAN MISSIONS IN SOUTH AFRICA.

THE three settlements of the United Brethren in this country have suffered great disasters. The new one at ENON was greatly injured by the Caffres in the year 1819; and during the year 1822, their two other settlements, GROENEKLOOF and GNADENTHAL, have sustained most extreme distress by hurricanes, floods, and famine.

At *Groenekloof*, on the 23d and 24th of July, the heavy rains and floods occasioned immense mischief to the gardens and cottages, and the beautiful church was turned into a heap of ruins. Many thousand dollars will be requisite to repair the loss; but as provisions are hardly to be got for money, the difficulty is greatly increased.

At *Gnadenthal*, out of 48 houses which were materially injured, 20 are in ruins; and, out of 400 head of cattle, one half either perished, or were consumed in consequence of the famine within three months. "In brief," says the writer of the account, "we are ruined outright, and all the fond hopes of progressive improvement, which once cheered the spirit of the missionaries, are entirely blighted, unless God disposes the hearts of benevolent friends to come to our assistance."

This extreme distress has induced the Committee of the London Association in aid of the Moravian Missions, to solicit contributions from the religious public, which will be thankfully received by the Treasurer, Bankers, or Mr. Christian, 10, Strand.

AMERICAN MISSIONS.

THE Thirteenth Annual Meeting of the American Board for Foreign Missions, was held at Yale College, Newhaven, on the 12th and 13th of September 1822. The Rev. Dr. Proudfit, of Salem, preached on the evening of the 12th, from Malachi i. 11. "From the rising of the sun," &c. A numerous respectable audience were highly gratified by the discourse. Dr. Morse prayed.

In the morning of the same day, Messrs, William Goodell, William Richards, and Alexander Bishop were ordained, at the Middle Church, as missionaries. Dr. Miller, of Princeton, preached from Isa. lxi. 4. "And they shall build the old wastes," &c. Dr. Flint, of Hartford, gave the charge. The Rev. Messrs. Hawes, M'Ewen, and Dr. Lyman, engaged in other parts of the solemn service.

After a recess of half an hour, the Lord's Supper was administered in the North Church to a great number of communicants. The Rev. President Bates and Dr. Beecher engaged.

The receipts into the Treasury, during the year ending Aug. 31, 1822, amounted to about 61,000 dollars; the expenditure exceeded 60,000.

The next Annual Meeting is to be held in the city of Boston, Sept. 17, 1823.

The Report states, that Mr. Garrett joined the mission at Bombay, in May, and immediately began to superintend the printing business. The translation of the remaining parts of the New Testament, and some parts of the Old, are ready for the press. Books are distributed in all the tours for preaching and visiting schools. The mission press is employed by the Society for promoting Christian Knowledge, and may probably be employed by the Bombay School-book Society.

The design of educating heathen children is prosecuted with good success; but ten schools have been suspended for want of funds; fifteen however are continued. Efforts are made, but with difficulty, to educate native females; a few, however, are taken into the families of the missionaries.

THE friends of the *Osage* and *Cherokee* missions will be gratified to learn that a treaty of peace between these tribes has been concluded, of which the government of the United States is the guardian. Some of the sick and wounded Osages in the late war were brought to the mission house, and received medical aid; the natives have become more familiar with the missionaries; and their confidence in these white friends, and in the "good society" that sent them, is greatly increased. A youth about fifteen years of age, the eldest son of the second chief, has been committed to their care; they have named him *Philip Mil-*

Iedoler. He is of an active turn and pleasing disposition. Another boy has joined their family, whom they have named *Robert Monroe.* "Let the prayers of the Christian community rise continually to God for these dear youths, especially for the young chief, that he may become an instrument of great good to the Osage nation."

Sandwich Islands.

THE missions under the patronage of the American Board of Commissioners for Foreign Missions, are daily increasing in interest, and are daily making the most encouraging progress. This remark, we are happy to say, applies to the missions established for the Indians of the east, the Indians of the west, the inhabitants of Asia, and, especially, the natives of the Sandwich Islands. While years of arduous labour, and unceasing perseverance, were required of the London Society, and their missionaries, before the light of the gospel dispelled the thick cloud which covered the people of the Society Islands, the labourers in the Sandwich Islands met the dawn of the same glorious light at their very landing. They and their patrons can say of a truth, "before we called, the Lord did answer; and while we were yet speaking, the Lord did hear." The life of the faithful missionary, however, is not in any case without its trials and its difficulties: they must "go forth, weeping, bearing precious seed, if they would come again with rejoicing, bringing their sheaves with them."

But here we regret to say opposition comes from those who have had the privilege of living in Christian countries, as well as from the natives. This subject is thus noticed by the Editor of the Missionary Herald:

"Though the missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of divine truth. It is well known to all those who are acquainted with the islands of the Pacific, that in most of them are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practise wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof.

"We are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the missionaries, by exciting distrust in the minds of the chiefs and the people. Trials of this kind are to be endured almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored people; and that the Lord of missions is able to defeat, in a thousand ways, the machinations of his enemies."

The journal of the missionaries kept at Woahoo, published in the Missionary Herald, furnishes many interesting particulars which we shall proceed to notice.

Halo, a chief who had been sick several months, was visited almost daily by Thomas Hopoo, who laboured to impress him with divine truth, with encouraging success. He gave some evidence of piety.

In conversation with brother Loomis, he said he was vile,—that there was nothing good in him; but he desired Jehovah to take possession of his heart; that he was willing to commit his all to him. He seems to have a great reverence for the Bible. One day, Hopoo found him asleep, with the Bible pressed to his bosom. Being afterwards asked, why he did so, he replied, that "he loved Jehovah, and wished to be with him." When he eats and drinks, he uniformly gives thanks to Jehovah. How does the conduct of this chief condemn thousands, who have the Bible, and are able to read it.

Something of the barbarity of the natives may be learned from the following incident, related by Mr. Young.

"A man and wife having determined to separate, each insisted on having a child, which had been born to them. The father kept it for awhile, then the mother got possession of it; the father took it away again; and so things went on, till the father, to end the dispute, knocked the child on the head, and thus put an immediate end to its life."

A house of worship, 54 feet by 22, was dedicated to the service of Almighty God, on the 15th of September 1821; the first which has been consecrated to this holy use in the Sandwich Islands. The next day, a meeting was held in the church, and a son of Mr. Chamberlain received the ordinance of baptism. We observe with pleasure, that the Lord has raised up many friends to the missionaries among the officers of the numerous whale ships that visit these islands. A very friendly intercourse subsists between them, and a number of them have made liberal donations for building the church, supporting the schools, and adding to

the comforts of the missionaries. The proposed visit to the Society Islands, mentioned in a former Number, has been relinquished.

THE *influence of Foreign Missions on the state of religion at home*—From a sermon preached by Dr. Miller, at New Haven, Connecticut, at the ordination of missionaries to the heathen.* September 12, 1822.

"I am aware that some who profess to love the cause of missions, have seriously questioned the wisdom and the duty of sending missionaries to *Asia*, and to the islands of the *Pacific* ocean, while there remain so many literal heathen, as well as so many destitute frontier settlements, in our own land, to whom the heralds of salvation are yet to be sent. Into the general discussion of this subject, it is impossible, at present, to enter. A word or two only can be indulged. It is manifest that if the apostles and primitive Christians had acted upon the principle of these objectors, the progress of the gospel would have been much more slow, and confined within much narrower limits, than it was. But, blessed be God! they did not act upon it. They sent forth missionaries to distant regions, passing by, for a time, many waste and desolate places in their more immediate neighbourhood; and establishing a number of great centres of evangelical light and action in the midst of Satan's empire. This *was* a wise plan at *that time*, or else inspired men would never have adopted it, and it is a wise plan *still*. And, for myself, I have no fear, that following their example, will prevent, or, for an hour, retard the progress of the gospel among the frontier settlements, or the heathen on our borders. On the contrary, I am persuaded, that from every foreign missionary station on which God is pleased to pour out his Spirit, a blessed influence never fails to re-act, not only on all around it, but also, and in no small degree, upon the christian population of our own land; exciting on the subject of missions a deeper interest, and more fervent prayers; and eventually calling forth larger contributions, and more missionaries, for domestic as well as for foreign purposes. All experience demonstrates that we are never so likely to receive an ample blessing at home, as when we open our hearts, and send help to our brethren abroad."

* Two of these missionaries are appointed to the Sandwich Islands, and one to Palestine.

REVIVALS OF RELIGION.

ALTHOUGH remarkable revivals of religion have not lately been so frequent as in the preceding year, yet the following instances taken from the Annual Report of the General Association of Churches in CONNECTICUT are very pleasing:—

"The revivals of religion, which were in a happy progress at the time of the last session of this body, continued for months; in some instances, into the year which now closes. The city of New Haven is the only place, in which, after a decline of the work of grace, there has been any considerable revival of it. But in many places, the rich fruits of it have been realized in large accessions to the churches. These clusters of the vines, together with the gleanings from the state at large, presented to us in the returns of the several district associations, enable us to state, that something more than three thousand persons of our denomination have, during the year past, made a public profession of religion."

After stating, that apostacies of recent professors have been very rare, the Report proceeds:—

"Upon the first parish in Litchfield, there is at present, and there has been for several months past, a copious effusion of the Holy Spirit. Suffield, Wilton, Pomfret, West and South Woodstock, Killingly, and Exeter have been blessed with a revival of religion. Norwalk and New Canaan are also refreshed, and two or three other places in their vicinity, and a few elsewhere, share, in a less degree, the precious blessing."

Vermont.

"The following additions to the churches," says the New York Christian Herald, "are reported by the General Convention.—Benson, 150; Fairhaven, 40; Westhaven and Whitehall, 30; Westfairlee, 30; Thetford, 150; Newbury, 40; 20 or 30 more being hopeful subjects of renewing grace: Bradford, 60; Norwich, two churches, 118, and 30 who have not united with the church; Weathersfield, 100; Springfield, about 130; Sudbury, 30; Wallingford, 26; Tinmouth, 25; Brandon, 50 or 60; Clarendon, 30; Randolph, 250; Royalton, 39. In 12 towns in Addison Association, between 8 and 900 have publicly professed Christ, during the past year; and in the North Western Association, between 7 and 800; and in many other towns in that state, the refreshing showers of divine grace have been poured out, and the churches revived."—A revival is said to have lately commenced in Bernard.

Middle States.

There is said to be an extensive revival of religion in Bucks County, Penn. As many as 400 persons have lately become hopefully pious. At Basking Ridge, N.J. many have been awakened to serious inquiry. In West Nottingham, Del. 40 were added to the church in the month of September.

Slave Trade.

A SOCIETY named, "Massachusett's Society to aid in the Suppression of the Slave Trade," was formed in Boston, on the 12th of October 1822. The objects of this Society are, either to assist the American Colonization Society, or to contribute, by other means, towards suppressing the Slave Trade, as the managers shall judge best. The Hon. Daniel Webster, President; Rev. Dr. Jarvis, Corresponding Secretary; and S. H. Walley, Esq. Treasurer.

BAPTIST MISSIONARY SOCIETY.

Calcutta.

Extract of a Letter from the Junior (Baptist) Brethren; dated Oct. 12, 1821.

THE circulation of tracts, and the preaching of the gospel in various parts of this city, have excited considerable interest among the natives, and several of the most respectable of them have lately united to defray the expense of a periodical publication, intended to defend the cause of refined Hindooism. Of this work, called THE BRAHMUNICAL MAGAZINE, or THE BRAHMUN AND MISSIONARY, two Numbers have been published; and although they manifest great ignorance of the faith, and contain much misrepresentation of the motives of the missionaries they attack, we cannot but rejoice in the investigation to which we have no doubt the publication will lead. We hope that the perusal of these and similar publications will tend to arouse the more thinking Hindoos from that sloth and indifference to all religions which so generally mark the character of their countrymen.

WESLEYAN SOCIETY.

A NEW chapel has been commenced at Roseau, in Dominica. The foundation-stone was laid by the Earl of Huntingdon, the Governor, the 23d of October, 1822. Lady Selina Hastings, several other ladies, and some of the officers of the 5th regiment and Royal Artillery were present.

Mr. Close is obliged to leave Negapapam, (East Indies) on account of his severe and continued indisposition.

Mr. Broadbent (in South Africa) is recovering from his severe sickness.

Messrs. Cooke and Croggan state, that the prospects of usefulness in the South of France are still very encouraging.

Departure of Missionaries.—Mr. and Mrs. Fletcher for St. Vincent's; Mr. and Mrs. Murray for Grenada; and Mr. Stevenson for Tobago.

Christian simplicity of Converted Negroes.

THE following remarks of one of the Christian Negroes form a simple and forcible illustration of the apostle's words —*I was alive, without the law, once; but, when the commandment came, sin revived, and I died*:—

"Yesterday morning, when you preach, you shew we that the law be our schoolmaster to bring us to Christ. You talk about the ten commandments. You begin at the first, and me say to myself, "Me guilty!"—the second: "Me guilty!"—the third: "Me guilty!"—the fourth: "Me guilty:"—the fifth: "Me guilty!"—Then you say the sixth—*Thou shalt not kill.* Me say, "Ah! me no guilty! me never kill some person." You say, "I suppose plenty people live here, who say—'Me no guilty of that!'" Me say again in my heart, "Ah! me no guilty." Then you say, "Did you never hate any person?—Did you never wish that such a person, such a man, or such a woman, was dead?"—Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart, and say, "Me the same person!" My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill TEN people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how He take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose He no save me, I shall go to hell for ever

Of the *simplicity with which the Christian Negroes apply the Scriptures to their own cases*, Mr. Johnson gives several instances. At one of the Saturday evening Meetings, a man said—

"Massa, them words you talk last Sunday morning sweet very much to my heart; they comfort me, for true. That time me come to church, me so much trouble—my heart full up with sin. Me stand the same like sick person. Oh me so sorry for my sin! Me sit down, and by and by, when you begin talk them words in Matt. ix. 12, you say, "Sick people want doctor, but then people no sick no want doctor." Me say, "Ah! that true; suppose me no sick, me can't go for doctor." By and by you ask, "Who is sick in this congregation?" and then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible; and then you begin to talk about them heart-sick people. Ah, Massa! what you talk about them, same thing live in my heart; and me say, "Them words God send to me this day!" By and by, you talk about the Lord Jesus Christ—Him the doctor for heart-sick people. Oh them words make me glad! You talk plenty about the medicine he give; and that he take no money—he give it freely. O Massa! that make me so glad. That time me go home, me comfort very much. Thank God! the Lord Jesus Christ take Him own blood for medicine, and take all my sin away."

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 December 1822, to 16 January 1823, inclusive.*]

IN LONDON AND ITS VICINITY.

A Friend of the London Missionary Society		20	0 0
Collection at the Rev. R. T. Hunt's Chapel, Kennington, after a Sermon by the Rev. J. Clayton, jun. on Lord's Day Evening, the 12th ult...		20	0 0
Trinity Chapel.—Leather Lane.—Rev. T. Smith.—Fifth Annual Collections; after Sermons, per Rev. W. Harris, LL.D. and Rev. John Campbell		19	8 0
D. W.		1	0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—Chalfont St. Giles.—Produce of a Grape Vine; by Mrs. Chandler		1	0 0
Cornwall.—Penzance.—J. Clapham, Esq. —Donation		30	0 0
Cheshire.—Macclesfield.—Donation from a Friend		5	0 0
Devon.—Plymouth.—Plymouth Dock and Stonehouse Auxiliary Missionary Society.—Messrs. Stuart and Cree, Treasurers.			
From Aug. 1820 to Aug. 1821.			
Collections at the Anniversary.			
Plymouth, New Tabernacle.—Rev. J. Doney	29 0 8		
Batter Street Chapel.—Rev. T. Mitchell	19 5 0		
Plymouth Dock.—Mount Street Chapel.—Rev. Mr. Parrott..	27 14 3		
Stonehouse Chapel.—Rev. Mr. R. Burn	3 15 0		
Subscriptions, &c.			
Plymouth	19 2 6		
Plymouth Dock	14 9 0		
Stonehouse	1 0 0		
Plymouth.—Batter Street Chapel.—Ladies' Association.—A Freewill Offering	33 1 7½		
Ditto ditto 1 Year's Subscriptions	26 2 10		
New Tabernacle Juvenile Society	18 6 0		
W. B., Esq.—Donation	1 11 6		
		193	2 4½
From Aug. 1821 to Aug. 1822.			
Collections at the Anniversary.			
Plymouth, New Tabernacle.—Rev. J. Doney	30 6 2½		
Batter Street Chapel	13 13 3½		
Plymouth Dock.—Mount Street Chapel.—Rev. Mr. Parrot..	18 12 0		
Stonehouse Chapel.—Rev. R. Burn	4 0 0		
Plymouth, New Tabernacle.—Juvenile Society; per Mr. Clatworthy	12 10 0		
Donation	0 5 0		
Subscriptions, &c.			
Plymouth	18 2 6		
Plymouth Dock	15 1 1		
Stonehouse	1 0 0		
		113	10 1
From Aug. to 27 Dec. 1822.			
Collections at the Anniversary.			
Plymouth, New Tabernacle.—Rev. J. Doney	36 13 1		
Batter Street Chapel	10 4 1½		
Plymouth Dock.—Mount Street Chapel.—Rev. Mr. Parrot..	26 15 11		
Stonehouse Chapel.—Rev. R. Burn	3 5 7½		
Subscription	1 0 0		
Plymouth, New Tabernacle Juvenile Society; per Mr. Gibson	10 4 4		
Ditto.—Donation	0 10 6		
		88	13 7
Sidmouth Juvenile Society.—Collected by Miss Coombs		2	0 0
Kent.—Brinchley.—Mr. Wm. Ansell.—Donation		5	0 0
Northumberland.—Berwick and Tweedmouth.—Society for Propagating Christianity; by Rev. R. Balmer; per Rev. Dr. Waugh		20	0 0
Somersetshire.—Bristol Auxiliary Missionary Society.—W. Skinner, Esq. Treasurer		570	0 0
Surrey.—Croydon.—Produce of Gold Ends; by Mr. Aris		0	10 0
Wandsworth.—Mr. Hickson.—Donation		5	0 0
Thames-Ditton.—Rev. Jas. Churchill.—Ten select Pupils		2	10 0

Wilts and North East Somerset Auxiliary Missionary Society.—W.M. Everett, Esq. Treasurer.						
Marlborough.—Rev. R. Tozer.—Collection after a Sermon, by the Rev. G. Collison, of London	4	2	0			
Penny-a-week Subscription.—Collected by Miss Tozer, in her Sixth Year	2	2	6			
Ditto by Misses Hannam and May, and by Messrs. Cooper, Gale and Strong	11	0	9			
	17	5	3			
Less Expenses	0	2	6			
				17	2	9
Warwickshire. — Birmingham. — Mrs. A. M. James, for the support of the Native Teacher, "Rowland Hill." 3d payment				10	0	0
Yorkshire.—West Riding Auxiliary Society.—Sheffield and Attercliffe Branch.—Mr. L. Thomas, Treasurer. Half-year's Contributions.—Male Juvenile Society.						
Rev. J. Boden	4	16	2			
R. T.—Subscription	1	1	0			
Rev. Mr. Dixon	9	4	0			
Rev. Mr. Docker	8	0	5			
				23	1	7
Female Missionary Union Society.—Collected by Miss Boden	4	6	4			
By Miss Mather	9	13	10			
By Miss Deakin, Attercliffe	4	9	0			
Carried forward	18	9	2			

Brought forward	18	9	2	23	1	7
By Mrs. Waterhouse	14	7	10			
By Rev. Mr. Docker	7	17	9			
				40	14	9
				63	16	4
Less Expenses				0	0	6
				63	15	10
South Wales.—Cardigan.—Brig, Eliza.—Capt. Wm. Davies, being amount of Donations and Subscriptions of the Crew, from Oct. 1821, to Dec. 1822; by Mr. Caleb Lewis				3	0	0
Scotland.—Glasgow.—Robert Brown, Esq.—Towards the Annual support of Rev. Jas. Mercer, Missionary, on his Estate, South Naparima, Trinidad.—1st payment				100	0	0
Glasgow.—Youths' Auxiliary Missionary Society.—Mr. John Wilson, Treasurer				39	0	0
Stranraer.—Lieut.-Col. M'Dowall, C.B. Life Subscription; by Mr. Dudgeon, Strand				10	10	0
Montrose Society for Missions, Schools and Tracts.—Donation; per Mr. Jas. Dow, Secretary				10	0	0
Anstruther Auxiliary Missionary Society; per Messrs. Gray & Co.				2	2	0
Linlithgow Juvenile Bible and Missionary Society; by Rev. A. W. Knowles				7	0	0
Ireland.—Hibernian Auxiliary Missionary Society.—(Donation of the Misses Coleman, Tenby, South Wales, to Rev. J. Davies, Missionary from Demerara); per Mr. C. Cooper, Assistant Secretary				100	0	0
Newfoundland.—St. John's.—W. B. Calver, Esq.—Donation				20	0	0

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

John Clapham, Esq. Penzance	10	0	
Arthur Guinness, Esq. Dublin 10*l.* Irish.——British	9	5	

For the Education of Native Females in India.

Scotland.—Dundee.—Wesport District Penny-a-week Society for the propagation of Christian Knowledge; per Mr. Jas. Douglass, Treasurer	23	1	6
John Clapham, Esq. Penzance	10	0	0

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

Scotland.—Aberdeen.—Woodside Auxiliary Missionary Society	3	3	0			
C. M.—A poor Woman's Mite	0	2	0			
Thain.—Sundries; per Miss Helen	1	5	0			
Grandholm Mills.—Mr. Alex. Cooper	0	10	6			
Mr. John Barker	1	1	0			
				6	1	6
A few Females at Bristol; per Rev. John Campbell				0	5	0

The Thanks of the Directors are presented to the following; viz.

To Mr. W. Seymour, Odiham, for 5 pieces of printed Cotton, 7 ditto of coloured Muslins, 2 ditto of black ditto, 5 ditto of Worsted Berlin, 3 Muslin Dresses, Remnants of Salisbury Flannel, ditto of Silk stripes, 8 papers of Gloves, 1 ditto of Hose, 1 ditto of Lace Veils, 4 Leather Hats, 4 Handkerchiefs, 6 pair of Shoes, 1 Child's Dress, 1 Parasol, 1 bag of Buttons, Sundry Stays, Tippets and Trimmings.—Mrs. and Miss Chandler, for a Silk Pelisse, and sundry Articles as Rewards for Children.—Mr. Hogsflesh, for a parcel of Haberdashery and Drapery.—Mr. Leaver, for a packet of Needles.—Mr. Blake for a parcel of Gold Ends of Muslins, &c.—A ditto, from Mary-le-bone.—A parcel of sundry useful Articles from Scotland; per Rev. W. Broadfoot.—Mr. R. Tilt, for 3 dozen Swathes for Children.—W. H——d, for 9 pair of Women's Shoes.—Mr. Haddon, for sundry Maps of the East Indies.—Mr. Lillington, for sundry Books, Mag. &c.—Captain J. C. Grant, for an Elephant's Grinder.—Mr. Holdgate, for a renounced Charm, worn by the Natives of West Africa.—C. N. for sundry Trinkets.—E. R. for 2 Muslin Dresses.—Miss Dale, for 13 Numbers Home Miss. Mag.—Mr. Lilliugton, An old Man, Anonymous, and Miss Dale, for 172 Numbers Evan. Mag.

ERRATUM.—Chronicle for Dec. 1822.
Devon—Honiton—Miss Brown, *for* £2 11 11 *read* £3 11 11.

POETRY.

LINES ON THE DEATH OF THE REV. DR. MILNE,

Late Missionary at Malacca:

When those who occupy important stations,
Renown'd for talents, piety, and worth;
Employ'd in Missionary operations,
Diffusing light and knowledge thro' the earth;—

When men thus useful in their generation,
Are call'd by Death to quit their active sphere,
To make the silent grave their habitation,
Can we withhold the sympathetic tear?

Such was his character who now has slumber'd
The sleep of death, and enter'd into rest;
Milne, whose immortal Spirit now is number'd
Amongst the saints, with endless glory blest.

To him we often look'd with fond emotion,
As one by God appointed to make known
To heathens the true object of devotion,
That all their idols might be overthrown.

But ah! how vain is human expectation!
He, whom we hoped would live for years to come,
To publish the glad tidings of salvation,
Is suddenly remov'd to his long home.

Amidst his usefulness, see Milne expiring!
See the dear man of God resign his breath!
His holy soul to heavenly joys aspiring;
His body suffering the pangs of death.

At length its Spirit gains its glad dismission,
Far from this world of sorrow now it soars,
Attains in heaven the height of its ambition,
And there its Saviour and its God adores.

O happy soul! thou art for ever blessed;
God's service here below was thy delight;
But now, (O! bliss that cannot be expressed,)
Now thou dost serve thy God both day and night.

Thy work on earth, tho' heavenly, was laborious,
More than thy feeble body could sustain;
But now thou art engag'd in work more glorious,
Entirely free from weariness or pain.

At God's right hand, in those eternal regions,
Where sin and sorrow are for ever o'er;
Methinks I see thee join the angelic legions,
And mingle with thy brethren gone before.

But O the joys attending thy reception,
Among the blest society above!
Their raptures and thine own exceed conception,
A world of happiness, a heaven of love!

May we while here delight in such employments,
And follow in the path which thou hast trod;
Hereafter may we rise to such enjoyments,
And meet thee in the Paradise of God.

J. B.

B. Bensley, Bolt Court, Fleet Street.



Engraved on Steel by R. PAGE

REVᴰ WMˢ ALEXANDER.

LEIGH LANCASHIRE.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH 1823.

MEMOIR OF THE LATE REV. THOMAS JONES,

OF DENBIGH, NORTH WALES.

(*Concluded from p.* 51.)

Some characteristics of Mr. Jones's manner and habits as a preacher we think worthy of notice. With a commanding person and a good sonorous voice, his delivery was attractive and calculated for usefulness, as removed from the extreme of boisterous vociferation on one side, and of cold, dull monotony on the other. Were we to apply to those who best knew him for his character in this particular, would not their delineation accord with the model pencilled by the poet?

"Would I describe a preacher, such as Paul,
Were he on earth, would best approve and own,
* * * * * * * * * *
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; devout, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of peace to guilty men.

As a pupil of adversity, he had ceaseless opportunities to exemplify the Apostle's precept, "*Let patience have its perfect work.*" He suffered excruciating pains from the stone, and sometimes even for days without intermission. He was obliged to submit twice to the painful operation of incision; viz. in 1797 and 1802.* His own MS. account of his bodily sufferings is affecting and edifying. As an instance of their sanctified effect on his mind, we quote the following reflection:

"It always was, as it is still, my bounden duty to exclaim, *What shall I render to the Lord for all his benefits towards me*, the blackest and the poorest sinner; the most unworthy of his children, the most unfaithful and unprofitable of his servants within his house and vineyard. Certainly in viewing the many and singular mercies I have experienced (without considering such as I know not of) I have great cause to bless the God of the whole earth, and to wonder at

* Mr. Jones and his friends much considered one circumstance under the last operation as an instance of a remarkable providence that contributed to the preservation of his life. In a few days after the stone was extracted, such a dangerous inflammation near the incision took place that baffled the attempts of his medical attendants to assuage, and would have proved fatal, had he not thought of applying leeches. But none were to be found at the usual places in the town of Mold, where they were generally kept. However, after much search, one was found near the town; and owing to an unusual strength and eagerness exerted by the aquatic insect, the wished-for relief was effected. The stone extracted by the first operation was one ounce and three quarters, and the other, under the second operation, was two ounces and a quarter.

his great patience, his gracious and constant goodness towards me. In considering his saving grace and all his free mercies in Christ, which I cannot but hope I partake of, I feel constrained delightfully to say, *Not to me, not to me, but to thine own name, O Lord, be the* PRAISE. With respect to myself and my best fruits, (but rather my unfruitful life,) I have great cause for shame and grief. O that my life, in time past, had been, and that it were now, productive of much and abundant fruit to the praise of my Creator, my Supporter, my Guide and Saviour! Nevertheless it becomes me, in the view of my insignificancy, to add, that through grace I am what I am. To him be the praise for every deliverance, and all his goodness, for ever and ever. Amen."

Mr. Jones was married three times. He had for his first wife Miss E. Jones of Mold, a lady of deep piety, who died in 1798. By her testamentary disposal of her property, and wholly unsolicited by him, his own independence from his paternal property was improved. He continued to live in Mold from 1795 to 1804, when he removed to Ruthin, and married Miss A. Maesmor of Llanelidan, Denbighshire, a pious young woman, who in consequence of taking a severe cold, died of a rapid consumption in less than 18 months after her marriage. She possessed considerable property at her own disposal, and was solicitous to demise it to Mr. Jones; but was overruled by his objection to the measure. In 1806 he married another pious lady, Miss M. Lloyd of Llanrwst, who now survives him, to deplore the loss of his affectionate and profitable society, and has reaped from his death, as well as life, a Christian proof of his regard for her person and character. In 1809 he removed to Denbigh, where he resided at the time of his death, which we have now to notice, with a few particulars of the state of his mind during his last illness.

A day before he was confined to his bed, a few of his religious friends were present with him in his study, and were thus addressed by him: "Perhaps, my friends, you may expect from me some great things; but I have nothing now but Jesus, the subject of my public ministration. In the narrow sphere in which I laboured in preaching the word, and meeting the societies, my object has been, to be of service to sinners. And with respect to what I have written, I do not repent, though I have cause to repent of my faults. The end I had in view in all, was to defend the truth of God. But in all as far as relates to myself, there is a great deal of imperfection. But not according to my best things, or my worst things, will the Judge deal with me." He then wept. A few days before his decease a religious friend came to visit him by his desire. Mr. Jones expressed great satisfaction at seeing him; but was too weak to enter much into conversation. After a while he desired him to read Ps. 23, and to engage in prayer. He then dwelt in a very comfortable strain on those words in 2 Tim. i. 12. "I know whom I have believed," &c. He gave out a stanza of a Welsh hymn, and desired those who were in the room to join in singing it. He afterwards attempted to sing another stanza, expressive of his confidence of deliverance through his Saviour, in the floods of Jordan and in the judgment to come. He was unable to continue awake for any length of time, from the effect of the medicine which he took. But when awake he was very ready to converse. He desired his friend to pray that he might be enabled to suffer patiently, and added, "Humble yourselves under the mighty hand of

God." It is grace enough for me at present to be enabled to humble myself and to suffer patiently, and to see the hand of God in all, and that all is in the hand of a Father. "*When he hath tried me, I shall come forth as gold;*" and "that will be for ever wonderful, to be made pure." The following morning he desired his friend to read a chapter and to pray; and expressed his thankfulness for being much easier with respect to bodily pain.

Before his friend departed, he desired to be kindly remembered to the Brethren at the Association at Bala, which was then approaching, and expressed a desire that the Lord's presence might be among them; and that they would "pray unto the Lord of the harvest, to send labourers into his harvest." After saying more to the same purpose, he added, "Be earnest in prayer, walk in love and humility, strive to be useful in every place, and every part of the work, and to be increasingly strict with respect to doctrine and discipline. After a while he repeated a Welsh stanza, expressive of his confidence, that God would in infinite mercy be to him, in the distressing hour of death, a father, a brother, and a friend, when he should be deprived of the favour and friendship of all others. He then said, "*There is forgiveness with thee, that thou mayest be feared.* O my Father, let me depart in peace according to thy word;" and, after repeating many other comfortable passages of Scripture, he said with a loud voice, "O death, where is thy sting? I thank God for giving the victory to such a vile worm." When in great bodily pain he said, "My sins deserve a hundred millions more than this—if I have the smiles of thy countenance, all is well.—O my Ebenezer,—hitherto hath the Lord helped me." On Saturday night previous to his death, he asked what it was o'clock; he was answered 12: then he said in English, "Shall I, a poor worm, commence an eternal sabbath?" Then in his own language, "The righteous hopeth when he dieth; I die in peace, and thy peace be with thy Church." Being much troubled with the hiccough, he observed, "The hiccough is rather a rough chariot, but it will nevertheless convey me to everlasting joy." The last intelligible words he was heard to utter, were the following, "O shall I die in peace with the infinitely great God! O happy Heaven, happy Heaven!"

Mr. Jones contributed, no less by his labours with his pen than by the success of his personal ministry, to excite and promote a religious feeling in his countrymen. As one of the principal translators and authors of his day, his name will be noticed with respect in the annals of Welsh literature. The Welsh publications he put in circulation, amounted to at least 25,000 or 26,000 copies, and consist of the following works: Sylwadau ar Undeb Crefyddol.—Translation of Gurnal's Christian Armour in 4 vols.—Gair yn ei Amser.—English Welsh Dictionary, third edition now publishing.—His joint labours with the Rev. T. Charles, in publishing Trysorfa Ysprydol, and Vindication of the Welsh Methodists.—Drych Athrawiaethol.—Ymddyddanion Crefyddol.—Sylwadau ar Lyfr Mr. D—— Atteb Byr.—Cate.ism Eglwys Loegr, (Translation from the Latin.)—Merthyrdraith.—Llyfr Hymnau.—Achos Pwysig.—Cwyn ymosstyngar.—Llythyr at y Bedyddwyr.—Anrheg.—Ymddyddanion ar Brynedigarth.—Besides several Elegies, select Sermons, and School-books.

His poetical and controversial works are original. In those years of national trial when the kingdom was threatened with the French in-

vasion, he wielded his pen with a happy dexterity and skill, in opposing the progress of jacobinical principles; and in stimulating his Welsh fellow-subjects to rally around the standard of their king and country. His public character as a Minister of the Gospel, was supported, not only by the attainments of the sound Divine, but by the consistent spirituality of the Christian and the amiable virtues of religion. He was affable and courteous, hospitable and charitable to the extent of his ability, affectionately beloved by his friends, and much respected by many, even of the Clergy and the higher class of society.

THE REMAINS OF THE TRANSFIGURATION.

And straightway all the people, when they beheld him, were amazed, and running to him saluted him.—MARK ix. 15.

THE scribes and pharisees took advantage of the absence of our Lord, to harass and perplex his disciples. Like those who wish to entrap the young, and who assail them while their friends and guardians are at a distance, they regarded this as a noble opportunity for exposing their ignorance to the people. The questions which they put to them were not proposed with candour and meekness; or from a sincere desire to know the truth respecting their Master, but to puzzle them, and to draw from them such answers as they might employ to the prejudice of the claims of Jesus. Their kind and considerate Lord saw the snare that was spread for them, and appeared for their help in the season of need. Such was the attraction of his presence, that the people turned away from the scribes, and running to our Lord saluted him with respectful and affectionate omage. Neither their threats nor their cavils could keep them from yielding to this impulse.

But what was it in our Lord's appearance which amazed them, and attracted them to him? To this question I answer, it was the remains of that splendour which had irradiated him on the mount. After Moses had been with God forty days and forty nights, his face shone when he came down from the mount. But though our Lord had been only one night and a part of one day on the mount, his face shone with bright lustre. Aaron and all the children of Israel were afraid to come nigh to Moses, but the people were attracted by the splendour of our Saviour. The lustre on the face of Moses was awful and dazzling; that on our Lord's, though bright, was mild and pleasing. The one came from the scene of terror, the other from that of grace and love. The one was suited to the law, which was a dispensation of severity and bondage; the other to that of the Gospel, which is a dispensation of benignity and peace. This lustre required no veil as that of Moses did, for it was most pleasing and grateful to the eyes of the spectators. It resembled the moon walking in her brightness, rather than the sun in his meridian glory. It did not long continue, for that face was soon exposed to shame and spitting, and on his eye-lids sat the shadow of death.

This beautiful circumstance in our Lord's life suggests various reflections. It shows us how ready we should be to quit the scene of idle and captious dispute for the presence and the worship of the Saviour. The questions which these scribes were putting to the disciples might have excited the curiosity of the people, or flattered their prejudices in favour of the Mosaic institutions, or the temporal conquests

of the Messiah; but they abandoned them the instant they recognised our Lord, and, running to him, saluted him.

There are various questions which are agitated from time to time; some of these respect mysteries beyond the comprehension of human faculties, and others regard topics unworthy of the eager interest of Christians. These are perverse disputings, in which the worst passions are excited, and the most abusive names are given. These are questions in which the doctrines of the Gospel are held up for discussion as to their evidence and influence, and contentions respecting the talents of those that preach them. But it would be endless to specify the vain and bitter questions by which the Christian world has been agitated; and did we see the glory of Jesus full of grace and truth, we should cast them all behind us, and repair to Him in whom are hid all the treasures of wisdom and knowledge. From idle speculation let us engage in practical piety; and from angry controversy let us turn to adoring praise. In Jesus Christ, and him crucified, there is the best wisdom for the understanding, the best hope for the heart, the best motives for holiness, the best solace in affliction, and the best support in death: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

This incident shows us that communion with God hath an influence on those who enjoy it, which is apparent afterwards. We are not in ordinary cases to look for its traces in outward splendour; but its influence is visible in the spirituality of the conversation, in the circumspection of the conduct, in superiority to the world, in zeal in the cause of Christ, and in that cheerful patience with which the evils of life are borne, and that mild benignity with which the most offensive treatment is overlooked and forgiven.

Some, in their boasts of communion with God, have exhibited very indifferent evidences of it. Bodily convulsions, disregard of their worldly business, harsh reflections on others, contempt of the restraints of prudence and order, and the venting of the strangest speculations, and of the most extravagant plans, have been the result of the pretended fellowship of some with the Deity. The light which surrounded them was the wildfire, the rapture that inflates them was a delusion. It is by the meekness, the lowliness, and the sanctity of our Lord, that men will take knowledge of us that we have been with Jesus. To this test let us bring our own experience, as well as all the pretensions of others. They who are most with God will show most of God, and most of his image will be apparent where most of his love is felt. Many good men err in this, that they are more solicitous about communion to comfort, than communion to sanctify. In this incident we see that very strong impressions connected with religion may be felt without any lasting or saving change. Who that saw the amazement of the multitude, their running to meet our Lord, and their saluting him, would not have concluded that they would live and die the steadfast adherents of his cause; yet probably some of them joined in the cry, "Away with him"; and some who thus saluted him bore a part in the impious derision with which his claims and even his sufferings were insulted. And how many have there been, in subsequent ages, who have professed a warm regard to religion, and shown a great eagerness to attend on its ordinances, who have afterwards become cold and careless, like the

seed in stony places, which sprung up quickly, but having no proper root, soon withered away; so such professors endure only for a while, some circumstance disgusts them, and their fair appearances pass away.

When we hear of any general movement in any quarter of a religious cast, let us rejoice with trembling. It is delightful to hear of the slumbers of the secure being broken, and to see those, once indifferent and scornful, crowding to wisdom's gates; but let us pray that their goodness may not be as the morning cloud and the early dew. It is pleasing to mark the hearts of the young melting while religious truth is stated to them; yet let us not pronounce hastily that God hath given them an heart of flesh. We must ascertain this by their abiding interest in divine things. It is gratifying to see the careless brought to solemn reflection in the house of mourning; but let us remind them of the difference betwixt godly sorrow, and the mere regrets of nature; betwixt habitual piety and the momentary melting of serious feeling. When Barnabas saw that which he was assured was the grace of God he was glad, but exhorted them all, that with purpose of heart they should cleave to the Lord.

We are led by this incident to remark how inexcusable the disregard is, with which the Saviour is now treated. He is not with us, as to his bodily presence; we see not the lustre of that face which shone on Tabor, and hear not the accents of that voice in which sweetness and majesty were so happily blended; but in his word and ordinances he is exhibited to us in the glory of his power, grace and love; his glory as a Prince and a Saviour, with the law of kindness on his tongue, the tenderest pity in his countenance, and the blessings of salvation in his hands. Yet how many say to him, "Depart from us, for we desire not the knowledge of thy ways." How few are heard saying, "Behold we come unto thee, for thou art the Lord our God." Men will crowd to the scene of amusement and folly, they will run to greet with their acclamations any popular character, and lavish their applauses on persons deserving their abhorrence; but of Jesus they say, "He hath no form nor comeliness." Let us bewail such insensibility to the worth of the noblest object which the mind can admire, or the heart regard. Let us say, Draw me, we will run after thee; and let us plead the speedy fulfilment of that promise, "Thy people shall be willing in the day of thy power, in the beauties of holiness." We wish thee, O our Redeemer, the dew of thy youth, the homage of every kingdom, and the throne of every heart. There is a circle within which every man hath some influence, and let ours be employed to excite and to draw men to flee to the Saviour.

With what rapture will Christ be contemplated in heaven! There he appears in the fulness of his glory, of which the splendour on Tabor was only an emblem and a pledge, and looks on his redeemed with unmixed complacency. There he is beheld with admiration, ever new affection always glowing, and joy always rapturous. From his countenance not an eye wanders, and in his praise no voice is silent. Here familiarity produces indifference to the grandest objects of a worldly description, but it is the peculiar glory of religious objects that the more they are studied the more they are admired; the more they are felt the more they are loved. That prayer of Moses, "I beseech

thee, shew me thy glory," shall then be fully answered, because for the complete answer of it, saints shall then be fully prepared. The glory of God shall be seen shining in the face of Jesus, a glory which no humiliation can now darken, a face which no sorrow can now mar. It is to this object that every eye shall be directed. That call of our Lord, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," shall assemble his redeemed around him, and never shall they be withdrawn for one moment from the brightness of his presence, or the endearments of his love. Nay, that they may be brought to the enjoyment of this bliss, is the object of his intercession in heaven, for he knows that this alone can render them supremely happy, and in this one prayer he sums up all his wishes for their eternal felicity, "Father, I will that they whom thou hast given me may be with me where I am, that they may behold my glory." To this their best hopes are directed, and in this all their affections will rest.

Let Christians rejoice in hope of the glory of God. In every step of your journey through life look unto Jesus, and this will give you resolution to struggle, strength to hold on, and patience to finish your course; and in heaven you shall look to him in the midst of the throne, and beholding the fulness of the Godhead dwelling in him bodily, the brightness of the Father's glory surrounding him, and the power of an endless life flowing from him to all the mansions of the blessed, you shall sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Stirlingshire. H. B.

LETTERS TO A YOUNG PERSON ON INFIDELITY.

LETTER II.

To a Young Man on the Evidences of Divine Revelation.

My dear young Friend,

I HOPE you have mused so deeply over the necessity of a revelation from God that you are now anxiously inquiring, whether God has granted us this favour, so much to be desired? For I agree with you, that we cannot be sure that God has revealed himself to us in a supernatural way, merely because we need such discoveries from him; since to be left in darkness may be the just punishment of the fall, which has extinguished our light. Nor am I less convinced than you are that the more deeply we feel our need of a divine revelation, the more jealousy we should exercise over ourselves, lest we too easily believe what we fondly wish to be true, and thus follow an *ignis fatuus*, instead of a beam from the Father of lights. I own, too, that you have a right to demand evidence. The God who gave us our reason will call us to account for the use we have made of it; and where can our reason find a more legitimate or more important exercise for its utmost powers, than in examining the credentials of him who professes to come to us with a message from God? I am well aware that there are religious impostures, and false revelations, in the world. It was therefore quite unnecessary to apologize to me, for your stern demand of evidence before you believe; for, notwithstanding all the sneers of infidels, the demands which the gospel makes on our faith are perfectly rational; since that faith consists not in believing without evidence, or in spite of evidence, but according to evidence.

You ask, then, what kind of evidence we may rationally expect

But who is competent to answer this inquiry? A revelation which really comes from God may not have some particular proofs that we had expected; but then we may afterwards be convinced that it was from defective or mistaken views that those expectations were formed. A divine revelation may also have, instead of that which we foolishly expected, some proofs of its divinity which we not only did not look for, but could not previously have conceived of. All this would be perfectly analogous with the works of God in nature, where we find many things which no mortal could previously have expected; and where many things are wanting, which the fancies of men may represent to them as desirable.

From these considerations it is evident that a right disposition of mind is requisite to the reception of any revelation that God may give. As divine revelation is a part of the moral government of God over accountable agents, it will, *like all* other means addressed to them, be a test of their moral character. The vain, conceited, and presumptuous, who determine to tell God what he shall tell them, and demand just what evidence they please, are likely to be ensnared in their own toils, and ruined by dictating to their Judge. But this necessity of suitable dispositions should not surprise and offend us as peculiar to religion; for the same necessity obtains in every other science. He who should study mathematics with the dispositions for poetry; or attempt to write, or even to read a poem with his head full of mathematical calculations, would soon find that he was incompetent to either of these pursuits. Can we wonder then that a proud, profane, unteachable person should find in a revelation from God that at which he would cavil; and should think himself justified in rejecting it for want of some proofs which he has been pleased to demand, and God has not been pleased to give?

Still, however, a revelation from God may be expected to show that it deserves our acceptance, both by internal and external evidence.

Its *internal* evidence will consist, among other things, in giving us right views of God. The pretensions of the Heathen and Mohammedan revelations carry with them their own confutation, in the irrational, absurd, and horrid representations they give of Deity. With regard to the Christian revelation, it is enough to say that it sums up its whole account of the character of God in one word, "God is love." With regard to man, it is one of the internal evidences of revelation, that it describes him just as we find him, and that no where else have we so full and so just an account, either of his present character, his original creation, or his future destiny. The revelation of the scriptures shows itself divine by discovering to us our duty and our bliss; and many other things which we could not possibly have seen, but by this heavenly light.

A revelation from the Author of Reason should contain nothing contrary to right reason and the genuine light of nature. It may, however, contain many things above our full comprehension and grasp. For that which it is designed clearly to reveal, may be so intimately connected with other things, that are either in their own nature incomprehensible, being infinite, or beyond the reach of our present powers, that it may be necessary to try our modest deference to the divine wisdom and veracity, by calling upon us to receive what is above our comprehension on the testimony of God alone.

As a genuine revelation from God

must prove itself to be such by all those appeals to our reason and our moral sense which I have mentioned; so it must produce, wherever it is received, such effects on the heart and life as will prove that it comes from the Author of the *moral* world, to whom we are accountable for our moral character and conduct, and who has identified our moral state with our bliss.

Nor is it less requisite that all that professes to be revealed from God should prove that it comes from the Author of the *material* world, the Creator of our own bodies, and of all others by which we are surrounded. It is evident that we are amenable to him that formed our bodies; for he has so constituted us, that we are liable to be affected exquisitely either with pain or pleasure in this part of our being. We must, therefore, take care that we receive nothing as a rule of duty which does not come from Him who has thus curiously wrought our frame, and made us liable to be tormented or delighted by every other body, by which we are surrounded.

A revelation must, for this reason, come attended with *some adequate effects on this material system*, including the bodies of men, and the other parts of which the universe is composed. In other words, it must be attended with miracles. But these miracles must not be on so vast a scale, or so affect the whole system, as to alter or destroy it; for this would put an end to the race of beings whom it was intended to convince, to instruct, and to fit for their final destination.

Again: if these miracles are those of *judgment*, uniting the bodies of men with disease or death, they would not accord with the benevolent design of revelation, which would be better promoted by making *benefits*, such as healing and restoration to life, bestowed on some, the means of convincing themselves and others, that He who now addresses them is the same Being who made them; who can unmake them, or restore them, as may seem good in his sight. Permit me to subscribe myself

Yours truly, &c. J. B.

CAVEAT AGAINST DESPAIR.

The prevalence of self-destruction is regretted by many who do not give publicity to their sentiments, otherwise they might prove the means of exciting serious reflections in some unhappy fellow-mortal beset with the temptation to commit suicide, if not *prevent* a rash action, that may terminate in eternal misery! We cannot be ignorant that our present state of existence is one of *trial*, even to the pious; a warfare that makes it necessary for us to take up our cross daily; and by no means are we justifiable in precipitately making an *attempt* to lessen its duration. "Man is born to trouble as the sparks fly upward:" but "the work of righteousness is peace, and the effect thereof quietness and assurance for ever." This truth was strikingly exemplified in the experience of the late Mr. Sibree, of Frome; an account of whose triumphant death is given in the *Evan. Mag.* for *Oct.* 1822. Language is doubtless inadequate to convey the anguish he must have endured, after having been made sensible of 'adoption through the Spirit,' to be assailed by the fiery darts of Satan, and tempted to conclude that the door of mercy was closed upon him! and at the same time afflicted with inexpressible bodily pain: but *such* hold out to the end; whereas the victims of suicide are mostly those who, from pecuniary difficulties, or the loss of reputation, imagine them-

selves lowered in the scale of society; a feeling which, if traced to its source, will be found to originate in pride: yet even in this case it may be serviceable to reflect, how soon, in the ordinary course of events, every ruffling storm will subside, and the scorn of the unfeeling be totally forgotten; how short, comparatively, is the longest life, and that the oppressive, equally with the aggrieved, are soon to be remembered no more!

The strength of temptation, (when suffering under real or imaginary distress,) to become our own executioners, can only be fully known by those who have absolutely *felt* it; but the dreadful and hopeless alternative is too frequently the result of an injudicious education; parents encourage their children to attend places of public amusement, which are undeniably calculated to enervate the mind, incur needless expense, and subvert moral rectitude; they have a tendency to excite dissipation instead of leading the mind to useful contemplation and a firm reliance upon divine support.

When endeared connexions are removed, and temporal substance *entirely* destroyed, our situation is more supportable than that of pious Job, who endured a rapid succession of accumulated trials with calm resignation; whilst the deepest *mental* depression may be allayed by meditating upon the sufferings of our dear Redeemer, whose "grace," under every affliction, will, if trusted in, be found "sufficient."

THE CHRISTIAN'S HOPE.

"Death eternal! endless sorrow!
"Fills my trembling heart with dread;
"Sighs and groans—unceasing horror!
"Peace and joy for ever fled!"

Why should thus the hopeless mourner
Of his cheerless lot complain?
For a moment a sojourner
In a world of woe and pain.

See! the cloudy prospect brightens
Through a ray of Gospel light;
Heavenly love the scene enlightens,
As the dawn dispels the night.

Every anxious thought resigning,
Dwell beneath its radiant beam;
From the powers of hell combining
Christ is able to redeem.

Calm thy fears—His grace imploring,
Through each storm thy soul to save;
A suppliant at his feet adoring
Fearless meets the swelling wave.

From a gently trickling fountain
Strong and rapid currents flow;
Dreadful storms that shake the mountain
Glide softly o'er the vale below.

Meekly from the crowd retiring,
Our strength is only from above;
Salvation through the cross desiring,
Trusting in redeeming love.

Bishop Wearmouth. S.

ON EXERTIONS FOR THE SPREAD OF CHRISTIANITY.

To the Editor.

Sir,

During a period of twenty-three years, in which I have read the *Evangelical Magazine* with increasing interest, I have never felt an appeal more powerful to the judgment and the heart than that of H. F. B. "On the certainty that the Influences of the Holy Spirit will be granted in answer to the Prayer of Faith," in your Jan. Number. Eighteen hundred years have elapsed, and yet how limited are the conquests of the Cross! The *extension* of the Redeemer's kingdom on earth is an object of the highest magnitude which the zeal of man can embrace; and as this will never be effected but by the Holy Spirit, surely it is imperiously incumbent on every one who is a subject of this kingdom, to use the most fervent prayers for the immediate diffusion of that divine agent. O, that every citizen of Zion were animated by a glowing patriotism! Ministers, church officers, and members should encourage each other, and, for Zion's

sake, hold not their peace "until the righteousness thereof go forth as brightness," in the splendour of its own evidence; "and the salvation thereof as a lamp that burneth," to guide the feet of those who remain in the dark corners of the earth. Shall the Christian world be reproached with, "But thou hast not called upon me, O Jacob?" Let a simultaneous exhortation proceed from the various Societies and public functionaries in the metropolis. Ministers, instantly urge a spirit of prayer, and appoint the periods;—Church officers, strenuously second them;—fellow members, "hasten to the help of the Lord against the mighty," and you shall realize the promise, "Before they call I will answer, and while they are yet speaking I will hear;" "for in the wilderness shall waters break out, and streams in the desert."

O, for the harp of prophecy! then would
The vision'd Muse chant forth millennial times,
The conquests of the Cross, the golden days
When the great angel, through the midst of heav'n,
Shall with "the everlasting gospel" fly. [car,
Not o'er th' ensanguined field or trophied
The Christian banner floats. The cherub's hand
Unfurls its ample folds—displays the Cross;
And, smiling, offers earth celestial gifts,
Expansive as the light, and free as air.
All hail, thou holy Book! pillar of truth!
Which hast so long in exhibition held
This glorious era.—Lo! its dawn appears:
The bright prelusive day-star gilds the earth:
The desert smiles,—the mountains shout for joy.
Rise, Sun of righteousness, O rise and shine!
(The Spirit and the bride thy advent hail,)
Till, glorious in thy strength, one powerful blaze
Fill the meridian of that perfect day
When man shall banquet with his Saviour God,
And milk and honey flow around the world;
When all the baneful passions shall expire,
The torch of enmity, extinguish'd, drop;
The lion be recumbent with the lamb,
And love's soft bondage harmonize the world.

J. H.

INTELLECTUAL FLOWERS.

No. I.

Sparsa coegi.

"Let the whole world be divided into two great sects, viz. *Timists* and Eternalists."—*Adams.*

"A French writer (Bonnet) remarks of Pliny's Letter to Trajan on the Christians, 'It looks as if I had not taken up another author, in reading the Acts of the Apostles, but was still perusing the Roman historian of that extraordinary Society."—*Weston.*

It is said of Pompey that he desired the governor of a certain city only to receive into it a few sick soldiers, who in the night opened the gate of the city and let in his whole army. So lesser sins may make way for greater.

"That rich man is great, who thinketh not himself *great* because he is *rich.*"—*St. Jerom.*

The young oak, to be a useful tree, must not be reared in a hot-bed. Indulgence in the education of young people often spoils them.

Obedience is faith incarnate: I had rather obey than work miracles.

The apostle says, "An idol is nothing," 1 Cor. viii. 4. And yet the Ephesians cried, "Great is Diana of the Ephesians." Acts xix. 34. *Magnum nihil*, a great nothing: so we may say of many other things that are great in men's opinions, and nothing in themselves.

Luke the evangelist calls Christ's sufferings on the cross θεωρια, (Luke xxiii. 48.) it being the greatest *sight* that ever was seen; and so it is still to faith.

"To how little purpose will the mathematician find he has studied, in order to adjust and determine the proportions of points, lines, sides, and angles, if he neglect the proportions of piety and virtue! What will it avail the astronomer to see the planets through a tube, if he fall short of the happy world at last that is above all these! Is any man the better for being able to adjust and reconcile the Egyptian, Chaldee, and Grecian dynasties, by reducing all the different eras of nations to the Julian period, while he neglects

so to number his own days as to apply his heart to true wisdom? And, what advantage has any man by being able to speak all the languages in the world, while he worships and praises God in none of them?"—*Fleming.*

"I read other books that I may be the better able to understand the Scriptures."—*Philip Henry.*

"Of all the beasts, a *man-beast* is the worst."—*Baxter.*

It was the saying of one of the fathers, '*Flebam morituram Didonem, me mortuum non flebam!*' I wept to read of Dido about to destroy herself, but I wept not for myself already dead in sin!

Two feet walking on the water was an Egyptian hieroglyphic of an impossibility. Jesus walking on the sea was a proof of divine power.

"The name *Luther* signifies a *goose;* and it has been remarked, that the goose-quill struck through Antichrist in the fifth rib."—*Dr. Taylor.*

"John Howard the philanthropist had a small sun-dial, on which was engraven the admonitory word, "*Irrevocable.*"

Many sciolists learn to doubt of religion before they are acquainted with it, and set up for teachers of impiety before they have been the disciples of faith.—*Massillon.*

"A covetous man makes a halfpenny of a farthing, and a liberal man makes sixpence of it."—*Spanish Proverb.*

"Drunkards rob a man of himself, and lay a beast in his room."—*Trapp.*

Not one in ten thousand dies by poison, yet the bare mention of it strikes with horror; what multitudes by intemperance, yet how little is it feared!

A word once let fall cannot be fetched back by a chariot and four horses.

A man who hath neither equity, application, nor politeness, is a savage beast whose head is covered with a bonnet.

He who is observed by ten eyes, and pointed at by ten fingers, how cautious ought he to live.

"In company, set a guard upon your tongue; in solitude, on your heart."—*Chinese Proverbs and Maxims.*

It is not to be expected that another man should *think as I would* to please me; since I cannot think as I would to please myself.

"He that never *changed* any of his opinions, never corrected any of his errors."—*Whichcote.*

The *good nature* of a heathen is more godlike than the furious zeal of a Christian.

We never better *enjoy* ourselves than when we most enjoy God.

"Let all the strife of men be, who shall do best: who shall be least.—*Whichcote.*

Thirsk. J. J.

ILLUSTRATION OF SCRIPTURE.

Sheep known by name.—JOHN x. 3.

"IN the course of my evening's walk I fell in with the crowded pen, in which were two girls employed in milking the sheep. Observing that they were upwards of fifty in number, and that such as had been milked were soon lost among those that were unmilked, I asked how it was possible for them to distinguish the sheep with so much ease. 'O,' said they, 'we know them all by name;' a reply which at once brought to my recollection and illustrated that endearing part of the character of the Lord Jesus, that 'Great Shepherd of the sheep;' 'and he calleth his own sheep by name.'" *Dr. Henderson's Iceland,* vol. i. p. 189.

That the eastern shepherds gave particular names to their sheep, as most men do to their horses and dogs, appears from a passage in Theocritus, Idyl. v. 103, 104.

SYRIAC VERSION OF JOHN i. 45.

SIR, *To the Editor.*

IN your Magazine for June 1820, I ventured to submit to the attention of your learned readers a remark on the peculiarity of the Syriac version of Matt. xxv. 1. I would gratefully acknowledge my obligation to your learned correspondent, who, under the signature of Rabkasheb, favoured us with his thoughts upon that

passage in the succeeding Number; which, I doubt not, were very acceptable to students of that ancient and valuable version of the New Testament.

May I be allowed to propose another passage in the Syriac to the consideration of the same gentleman, and others of your readers who may be competent to explain an apparent difficulty. The Syriac translator, in John i. 45, repeats the preposition, which rendered literally into English will read, "of whom Moses writes in the law, and *in* the prophets." This rendering appears to represent Moses as writing *in the prophets* as well as in the law. Tremellius, in his Latin version of the Syriac, renders *de quo scribit Musche in lege et* IN *prophetis*, without making any remark in his notes on the peculiarity of the expression. Hoping to be favoured with some explanation of the passage through the medium of your pages, I remain,

Your's, &c.

Thirsk. J. J.

John-o'-Groat.

IN an interesting "Account of *John-o'-Groat's* House," at the most northerly extremity of Scotland, in a publication entitled, "Curiosities for the Ingenious," it is supposed that the family of *John de Groat* (or *Groot*, as the name is sometimes written) was originally from Holland. It has occurred to me, that as the name of the father of the learned *Grotius*, a native of Holland, was *John de Groot*, it is not improbable that the far-famed Scot and the learned Dutchman may have been of the same family. When I was a boy I knew an old Scotchman of the name of John-o'-Groat. It is rather remarkable, that the most westerly point of Ireland, in the parish of Dunqueen, which is also the most western point of all Europe, is called by the Irish, *Ty-Vorney Geerane*, or *Mary Geerane's House*, "a point as much celebrated by them as *John of Groot's House*, the utmost extremity of North Britain."—*Tour through Ireland in* 1799, *p.* 10.

ON PRAYER FOR THE SPREAD OF THE GOSPEL.

[From Bulmer's Vicar of Llandovery, p. 158.]

"O'erthrow the Serpent's power, nor let him
On high his hateful and malignant head;
Bear
Erect the Saviour's kingdom every where,
And most triumphantly on Satan tread."

"WHEN the above lines were originally written, there was not so much as one Protestant Society for missions to the heathen in Europe. How different the times in which we live! It was for such good men as the vicar to be often *praying* for the enlargement of the Redeemer's kingdom, and this was perhaps all they could do under their peculiar circumstances, not perceiving what means could be adopted for the spread of the gospel in foreign parts. It is our happiness to see the prayers of our forefathers extensively answered, and to be the honoured instruments of *doing* what they were not permitted to do. What would have been the feelings of Mr. Prichard had he lived to witness a late Anniversary of the South Wales Auxiliary Missionary Society, held in his own parish of Llandovery! With what joy would he have contemplated the proceedings of the London Missionary Society, whose object is "not to send Presbyterianism—Independency—Episcopacy, or any other form of church order and government (about which there may be differences of opinion among serious persons,) but the glorious gospel of the blessed God to the heathen;" while it is left to those whom he may call into the fellowship of his Son, to adopt that external form of religion which to them may appear most agreeable to the word of God! With what pleasure would he have seen the members of one of its auxiliaries, in his native country, coming from distant parts with the contributions of their respective churches, and cheerfully pouring them into the funds of the Parent Society! Would he not have said to the [illegible] of Llandovery, "The prayers of your parish minister are answered! Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

ANECDOTES.

It was lately mentioned at a public meeting, that Gibbon, who in his celebrated "History of the Decline and Fall of the Roman Empire," has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents, expends a large sum annually in the promulgation of that very gospel, which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it.

Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve apostles to build up. At this day, the press which he employed at Ferney for printing his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths.

It is a very remarkable circumstance also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which David Hume the infidel died.

SELECT SENTENCES.

"WEALTH is an accessory good, but no necessary blessing: a Christian may be completely happy without it."—*Dr. Arrowsmith's Chain of Principles, p.* 54.

"Oh, that ever so rich an heiress as the soul of man, should run away with so servile a thing as money is, or give the least consent to a match so far below her birth and breeding!"—*Ibid. p.* 56.

"If all the enjoyments in the world were to be sold together in one lot, they would not be worth even the labour of a man's opening his mouth to say, 'I will not buy them.'"—*Ibid. p.* 12.

OBITUARY.

MR. SAMUEL CURRY.

ON the 13th Sept. 1822, died, Mr. SAMUEL CURRY, aged eighty years, who joined the church of Christ under the pastoral care of the late venerable Mr. Shrubsole, of Sheerness, Kent; and who, through the power of grace, was preserved an humble, steady, and consistent follower of Christ fifty-four years. "Mark the perfect man, and behold the upright, for the end of that man is peace." His end was peculiarly serene and happy; all the horrors of the dying hour to an unprepared soul were completely removed by the consolation of the gospel—he truly fell asleep in Jesus. A few hours before his happy spirit took its flight, one of his sons said to him, "Father, do you think you are dying?" 'Yes,' replied the dying saint, 'I am, my son; every thing proves to me that my dissolution is near. God be praised; his will be done. We must be separated, this final parting must take place; may God enable you to put your trust in Him whose sovereign power will support you in the hour of death, and make your dying pillow easy; which you may see in me your dying father, and then we shall meet in the realms of bliss, to which I am now hastening, to part no more.' After a short pause, he said, 'What is this world with all its vanities? You see what poor creatures we are:—suppose I possessed half the world, it could not give me one moment's happiness in a dying hour; how much then it becomes you and me to put our confidence in that God who has said, "I will never leave thee nor forsake thee;" which gracious promise I am now proving by what I experience. It is his presence which enables me to bid defiance to death, and all its terrors: it cannot shake the hope that has God for its support. The Lord be with you!' Thus died this venerable saint, full of years, and ripe for glory. His death was improved on the succeeding Sabbath evening after his interment to a very numerous congregation, from the subject of Job v. 26.—the process of grace, or the aged Christian ripe for glory.

Sheerness. J. P.

Mr. ROBERT BROWN,

Late Assistant Surgeon in H. M. Dock, Sheerness; died Sept. 7, 1822, in the 52d year of his age, universally respected, beloved and regretted by a large circle of Christian friends.

This devoted servant of the Lord having descended from religious parents, had consequently been trained up in the nurture and admonition of the Lord; from which his genuine and ardent piety in riper years afforded another testimony to that excellent proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

An early and heart-felt conviction of sin seemed to have attended him through the greater portion of his life, which gradually terminating in a sound conversion of heart to God, induced him to seek his salvation alone in the perfect righteousness and atoning sacrifice of the Lord Jesus Christ. These early impressions were gradually deepened on the heart by a train of very striking providences, in which the hand of God was most singularly seen, together with the special operations of his grace, all hovering around the object of its peculiar care, and to which our deceased friend would often refer in a grateful reflection, citing that passage from the holy Book of Truth, "Preserved in Christ Jesus, and called." The writer of this brief but affectionate record to his pious memory has frequently heard him relate the following circumstances illustrative of the tender care of Providence over him when but a child:—By accident he fell from a window thirty feet high on the pavement in the street, from whence he was taken up unhurt; which, from the height of the window and the extreme hardness of the place on which he fell, appeared almost a miracle that his life should have been spared. At the early age of twelve years he went to sea, and on this his first voyage the ship in which he sailed foundered and was lost; but the whole of the ship's crew, with himself, were most providentially saved. This second very merciful preservation made some deep impression on his mind; but still there were no real proofs of a work of grace begun upon his soul. On returning home, he entered on preparatory studies for the medical profession, in which he afterwards continued to practise. In the year 1804 he again went to sea in the service of government, with the view of qualifying himself to become a navy surgeon, and in which he succeeded agreeably to his wishes: but in this voyage he was to experience another proof of the watchful eye of Providence over him. On coming out of Torbay, the ship struck against a rock and almost instantly sunk; only allowing time for the ship's company to save themselves from a watery grave, which yawned underneath them, by jumping on the rock against which she had unfortunately run. From this period it was that a decided work of grace appeared, which had been gradually ripening into fruit amidst the various vicissitudes through which he had passed, and which left impressions never to be erased from his grateful recollection. He often spoke of the ministry of the Rev. Mr. Gardener, (then residing at Southwold) as having been very useful to him while he had the opportunity of attending the means of grace at that place. On his being made Assistant Surgeon of H.M.D. at Sheerness he became a member of the church of Christ at Bethel Chapel, and in which he remained until the day of his death, adorning the doctrine of God our Saviour. It was here, during a period of between eleven and twelve years, that the writer of this Memoir became intimately acquainted with him, and who bears witness, with many others, how holily and unblameably he walked before men, fearing God above many. Among the many traits in this excellent man's character were prominently to be seen *his love of the truth*; how earnestly did he contend for the faith once delivered to the saints! From the sincerest conviction of his judgment and of his experience, he held the doctrines of the gospel as the foundation of his hope, and was always ready with meekness and with fear to give a reason of the hope that was in him,

In his peculiar views of the doctrines of grace, he claimed that for himself which he was always ready to concede to others: "Let every man be fully persuaded in his own mind," was his motto; but he cultivated Christian love to all who he believed "loved in sincerity our Lord Jesus Christ." Another part of this esteemed character was his zealous devotedness in promoting the divine glory:—of almost every department of usefulness he was found the active and steady supporter; and long will his removal from the sphere of active exertions be felt by his surviving coadjutors. He was also a man of the strictest probity, even to the minutest particular: his natural warmth of temper would sometimes appear in reproving those in whom he considered there was an absence of so essential a qualification. He was kind and attentive to the poor, who either happened to be his patients or the objects of his charity; indeed in his death the church has lost a consistent and useful member; and the cause of God in general a real friend: but, by the grace of God, he was what he so strikingly exemplified, "*The Christian.*" From the same source, O may many who saw his disinterested zeal, mark his steps, and follow his example! For some considerable time past his constitutional vigour was seen declining, and he at length felt the necessity of changing his usual very abstemious mode of living; but it was too late. Disease had made too deep an impression on his constitution ever to be restored to its wonted tone and strength; the very means of strengthening the weakened habits only accelerated the power of the disease. As he felt the gradully increasing languor of his mortal frame, and the use of medicinal prescriptions almost useless, he used to say, "I know not how this will end, but I am in the hands of God." The loss of two only daughters a short time ago, but a few months apart from each other, took an evident effect upon his whole frame, and although it was clear he strove to bring his mind into a perfect acquiescence with what he knew to be the will of God, yet such was the affection which had been naturally cultivated, that when the relentless hand of Death bereaved him of his *entire offspring*, it was felt more than could be expressed; yet he would and did say, "It is well; all is well:" neither did he open his mouth in complaint, but was silent, because the Lord had done it; and he refreshed his soul with the hope, that though they could not return to him, he should go to them.

On returning home from an excursion which he had been advised to make for his health a few days previous to his death, it was hoped that his health had acquired some improvement; but the hope was delusive; he immediately grew worse, and retired to his sick bed never to rise from it, continuing worse and worse every hour, until his enfeebled constitution sunk under the complication of disorders which had so long preyed upon it. On the morning of his dissolution his medical friend asked him if his mind was comfortable, to which he instantly replied, "For me to live is Christ, and to die is gain." These words from his quivering dying lips, when on the verge of eternity, are truly characteristic of his deportment in health, and of his joyful anticipations in seasons when his affliction reminded him of his near approach to the world of everlasting joy. Thus lived and died this disciple of Christ, leaving an affectionate widow to bemoan her loss, but which was his eternal gain. His mortal remains were conveyed to the silent tomb to await the trump of the archangel on the morning of the resurrection, when "that which was sown in corruption shall be raised in glory." Agreeably to his own express wish, and well-known antipathy to all kind of funeral parade, which he considered "the mockery of woe," he was interred in a plain and retired manner. His death was improved on the succeeding Sabbath evening to a crowded audience, from the subject of John xi. 11.—the sympathy and interest which the Redeemer manifests to his dying friends, the consolation of mourning survivors.—"Precious in the eyes of the Lord is the death of his saints."

Sheerness.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Holy Bible, &c. being a Revision of the Authorized Version; principally designed to facilitate in Families the audible or social reading of the Sacred Scriptures: with Notes, &c. By *W. Alexander*, York. Part I. Royal 8vo. 4*s*. Imperial. 6*s*. Harvey & Darton.

This work is intended to be completed in 20 Parts, making three handsome volumes in large 8vo. The principal object of the editor in his revision of the authorized translation appears to be, the correction of those expressions which, by change of time and circumstances, are become obsolete or indelicate; and the separation, in a different type, of the genealogical accounts, and the Jewish laws of peculiarity respecting the sexes, &c. which are manifestly improper for family reading. Beside the prose translation, he subjoins a lineal arrangement of those parts which he considers to be poetical, in the manner of Bishop Lowth; and some readers will, perhaps, be surprised to find that among these he reckons the first chapter of Genesis, from which we shall extract only the two first verses.

1. In the beginning
   He created,
   Did the Almighty,
   The very heavens
   And the earth itself.

2. But the earth was a barren waste
   And utterly void;
   And darkness was
   Upon the face of the deep,
   Until the Spirit of God moved
   On the face of the waters.

Here our critical readers will observe, that Mr. A. translates the word *Aleim* by "the Almighty;" and preserves, as emphatic, the particle *eth*, which our translators have considered only as the sign of the accusative case.

The text is divided into paragraphs and sections—a particular mark is put on the passages considered as *devotional*, and marginal references are inserted as in our larger Bibles. The Notes appear chiefly designed to justify Mr. A.'s variations in the lineal arrangement, or to explain occasional obscurities; but in no case to interfere with questions of theology. Some transpositions are also made in the chronological arrangement of the books. To the first vol. is prefixed a short life of Moses—to the second will be prefixed, Observations on the Hebrew Poetry—and to the third, a Connexion of the Jewish History from the time of Malachi to that of Christ.

Having thus sketched the plan of this work, it may be proper to subjoin one word respecting the *Author*, whom we understand to be a respectable member of the Society of *Friends*; and author or editor of several works, chiefly historical, moral, or philanthropic; and with these hints we recommend to our readers the examination of the *First* Part of this Bible, which is published by way of specimen, and which we doubt not will meet with due encouragement.

A History of the English Baptists, comprising the principal events of the History of Protestant Dissenters, and of the London Baptist Churches. By *Joseph Ivimey*, vol. iii. 8vo. 14*s*. Holdsworth.

Topographical researches are of the same use to literature as a division of labour to the mechanical arts. Our history has been greatly enriched by the history of the three kingdoms,—and in those kingdoms of the various counties of which they are composed. The like advantages have accrued to the history of religion. The history of the Established Church has been written by Dr. Fuller, Dr. Gregory, and others: the history of Nonconformists and Dissenters by Neal, Calamy, Walter Wilson, and Messrs. Bogue and Bennett: the history of the Quakers by Mr. Clarkson: of the Methodists by Mr. Miles: and of the Baptists, first by Mr. Crosby, and now by Mr. Ivimey. It is right that these histories should be written by persons of the same denomination, since they procure access to documents that, from jealousy and suspicion, might be withheld from persons in other communions. We do not, therefore, object to a history of the Baptists by one of their own ministers, though in all these cases we should read with the expectation of finding a degree of partiality, from which ourselves, in a similar case, could hardly expect to be exempt.

We shall not, however, enter into a critical examination of the present work,

differing (as we are known to do) from the worthy author on the Baptismal question, as we have no wish unnecessarily to fill our pages with discussions on the non-essentials of religion. In the two first volumes of his work, Mr. Ivimey has brought down his history to the period of the Revolution, *i. e.* nearly to the close of the seventeenth century, where the present volume begins, and continues the history to the commencement of the late reign. By Mr. I.'s preface, we are led to expect two more volumes. The fourth vol. is intended to complete the history of the London Baptist churches during this period; and to give the history of the Western Association, and the Bristol Education Society. The fifth and last volume will be devoted to the history of the denomination during the reign of the late venerated George III.

The history of the Churches is, of course, mixed up with short biographies of their ministers, and of some considerable laymen. For the reason above given, as well as from want of room, we avoid entering into particulars; but the memoirs of such men as Booth, Caleb Evans, Gill, Gifford and Stennett, can hardly be read with indifference by Christians of any denomination. The memoir of good Dr. Gifford, (Mr. I.'s predecessor) is, as might be expected, more detailed than most of them; and we were so pleased with the specimen given of the animated eloquence of the late Mr. Ryland at the Doctor's grave, that we should have been glad to have had more of it.

We cannot conclude without bearing our testimony to the indefatigable industry of the author; and thank him for the manner in which he has justified the loyalty of the Dissenters, particularly the Evangelical part of them, and their steady attachment to the house of Brunswick.

A Discourse on Regeneration, Faith and Repentance: also, on Justification by Imputed Righteousness: Preached at the Merchants' Lecture, Pinners' Hall, Broad Street. By *T. Cole;* reprinted by John Rees, late of Rodborough, now of London. 3*s.* 6*d.* R. Baynes.

Mr. COLE was an eminent minister of the gospel in the seventeenth century. He was one of the ejected ministers; and after his ejectment settled in London, where he exercised his ministry as a Nonconformist from 1674 to 1697. He was particularly distinguished by his zealous support of the doctrines usually called *Calvinistic*, against an erroneous system termed *Neonomianism.** He was a plain, faithful preacher of the truth, and died remarkably happy under the influence of those doctrines for which he contended. These Discourses were preached at Pinners' Hall, and were published in his life-time. The book having become very scarce, Mr. Rees has done well in producing a new edition, which we doubt not will be read with much edification by serious people. A short account of Mr. Cole's life and dying experience is prefixed.

The Doctrines of Grace conducive to eminent Holiness. A Sermon at the Monthly Meeting at New Salters' Hall. By *J. B. Innes.* 8vo. 2*s.* Knight and Lacey.

WE cannot but congratulate the Independent board on the many valuable discourses which have been given to the public at their Monthly Meetings, among which Mr. Innes's, though one of the last, is by no means the least.

This judicious discourse is founded on Rom. vi. 1, 2. From which, after a suitable introduction, the preacher proceeds to illustrate the state of the believer's mind as "dead to sin," and 2, The connexion between this state of mind, and the system which is embraced. This system discovers the enormity of sin—is associated with the most awful views of the Divine character and claims—represents us under infinite obligations to God—gives us the most exalted views of holiness—the most encouraging assurances of (Divine) assistance—and is guarded by the most awful sanctions. These propositions are enforced by scriptural argument, and by what we do not hesitate to call *a holy*

* The Neonomians were the advocates of a *new law*, the condition of which is imperfect (though sincere and persevering) obedience: they maintained, that by the covenant of grace, through the medium of Christ's death, sinners are justified by faith, not as it apprehends the righteousness of Christ, but that faith itself, and the imperfect obedience of faith, are accepted and rewarded with eternal life. This opinion was condemned by the Synod of Dort, and has been the subject of much controversy, especially between Dr. Crisp, Dr. Daniel Williams, &c. See a full account of Neonomianism in the "Dictionary of all Religions," by Mr. T. Williams, a new and improved edition of which is in the press.

eloquence. "We (says the preacher) are required to take heed, lest by any incautious words we give countenance to those who say, 'Let us sin, that grace may abound.' Oh, to be personally the subjects of that holy sensibility, which shall instinctively recoil at the bare suggestion! which shall constrain us under the influence of horror to say, 'God forbid!' If such be the state of our minds, there will not proceed from our lips that, at which the pious would mourn and the impious rejoice," (p. 53.) We doubt not but this discourse will be perused by many of our readers with pleasure; and we wish they could induce the perusal of it by those pious, but mistaken Christians who are enticed into the scheme of doctrinal Antinomianism by the syren sounds of "grace" and "Christian liberty."

Mr. I. has added to different parts of his discourse very interesting notes, from one of which (p. 60,) we give the following extract. "It is by no means uncommon for some highly objectional sermons to be concluded with some verbal antidotes. Hearers are told that '*notwithstanding* the elect *will* be holy.' A sermon which at the close of it requires any of these saving clauses, forms a contrast the most striking with the manner in which Divine truth is stated in the Scriptures."

Sanctification by the Truth: a Sermon. By *J. Harrington Evans.* 8vo. 1*s.* 6*d.* Higham.

THE subject of this Discourse is somewhat similar to the preceding. From his text (John xvii. 19.) the preacher educes this proposition—"that the medium of all holy influence upon the mind is the holy truth of God," particularly the doctrine of the Atonement; from this "arises a new and holy influence upon the soul," which is evinced in the sanctification both of heart and life. Where then does the Creator engage the affections of his creature? or rather, where does the Father draw the affections of his child towards himself? Reader, the name of that place is *Calvary.*"—p. 30. To guard, however, against enthusiasm, Mr. E. observes, "that all influence upon the affections is through the medium of the understanding; 'We love him *because* he first loved us.' Some there are, (he adds) who appear to expect sanctification in a way little short of immediate inspiration. Any impression on their minds, attended with a certain degree of assured confidence, is by such considered as the influence of the Spirit of God upon the soul. Let all such reflect, deeply reflect, upon the words of the text, 'Sanctify them through thy truth.' All inward impressions are to be brought to and compared with the outward testimony. For God speaks not one thing in the soul, and another thing in the word." We could gladly enlarge our quotations, but must forbear: we are happy to see such truths boldly stated, and ably and abundantly supported from the Scriptures.

Plain Dialogues, designed to relieve from various difficulties connected with the Doctrines of Election, Spiritual Inability, Christian Perseverance, &c. By *John Shoveller*, jun. Second Edition. 12mo. 1*s.* W. Jones.

WE shall not now enquire how many of those "various difficulties" connected with unquestionable truths of revelation, are ascribable to the influence of the heart upon the understanding; or how many of them are the natural and almost necessary consequences of crude and unscriptural statements in some popular works, and from some ignorant preachers; or how many are generated by those caricatures of sound doctrine, which are drawn and combated by the opponents of "Election, Spiritual Inability, and Christian Perseverance." It is sufficient that the "difficulties" exist. And as they exist chiefly among persons who have not thought profoundly, those who contribute by plain good sense, scriptural statement, and affectionate remonstrance, to guard the careless against a pernicious abuse of God's own truth, deserve well of the Christian public. Among the benefactors, we unhesitatingly rank Mr. S., who has, in the mild spirit of the Gospel, "earnestly contended for the faith once delivered to the saints." Our limits do not permit us to make any extracts, but we must refer our readers to the work. It is avowedly "plain;" and the author has clearly raised it above the severity of criticism, by bespeaking "the candour of the intelligent reader—on account of the homely illustrations contained in these dialogues; since the benefit of plain minds was a particular part of his design."—Preface.

We are anxious that the truths of the gospel should ever be presented before mankind, with absolute propriety of phrase and diction. We deprecate, and almost execrate, the slang of doctrinal Antinomianism, though we are far from insinuating that all who employ it, are,

either theoretically or practically, averse from holiness of heart and life. We are, however, after all, convinced, that such unscriptural statements are not unfrequently the *direct cause* of guilty practices; and that they are rather resorted to by the unrenewed heart as an opiate for a diseased mind, for a troubled conscience. But is it not dreadful that any professed—and still more, that any genuine—friend of Christ should, intentionally or unintentionally, lend himself to the support of opinions which can, by any thing like legitimate reasoning, afford comfort to those who still remain "enemies of God by wicked works?"

Sacred Lyrics. By J. Edmeston. Third set. 12mo. 3*s.* 6*d.* Westley.

We beg Mr. E.'s pardon for our tardy notice of his third volume—if it can be called a volume;—but having already expressed our approbation of the former in so *strong* terms, we expect our readers will have no hesitation in adding these poems to the preceding, with which they correspond both in devotional spirit and poetic talent. *Ex. gr.* p. 5.

The (Aged) Christian's Grave.

And oft the villager has said,
'Oh, I remember when a child,
'He placed his hand upon my head,
'And bless'd me then, and sweetly smil'd.
'Twas he that led me to my God,
'And taught me to obey his will;
'The holy path which he has trod,
'Oh, be it mine to follow still!'

Grave of the Righteous! surely there
The sweetest bloom of beauty is;
Oh, may I sleep in couch as fair,
And with a hope as bright as his!

Blossoms; by R. Millhouse: a Selection of Sonnets from his MSS. with Prefatory Remarks by the Rev. L. Booker, LL.D. 12mo. Baldwin and Co.

After the high recommendation of Dr. Booker, ours might well be dispensed with; we have no objection, however, to unite with the Doctor in giving publicity to these beautiful Sonnets, especially to assist a poor and modest child of genius and of heaven, in great temporal distress, with a family, for which his hands are utterly unable to provide, as explained by his Rev. friend and patron in the preface. We can give but a few lines, and they shall be from the close of his sonnet "To an Oak torn down by a Storm."

"- - - - - - - Methinks I see the day
When he who mourns thy lot like thee shall fall;
Nor does the thought his steadfast soul dismay;
Taught by Religion's power to bear it all.—
Thou, prostrate tree! shalt never more re-bloom,
But he shall rise in triumph o'er the tomb."

It will interest many, perhaps, to know that the author had no education but that of a Sunday-school, "where between the age of six and ten, those truths were inculcated on his mind, for [by] which he trusts he will be benefited both through time and eternity."

Hopes of Matrimony: a Poem. By *J. Holland.* 12mo. 3*s.* 6*d.* Westley.

There is scarcely any subject on which hopes are so often excited, and so frequently disappointed. This, however, is not the fault of the connubial state, but of the parties who enter into it without having proper views or motives. The state itself is of divine appointment, and, if entered into with the views and motives here poetically delineated, is likely to have a decided balance of happiness in its favour. Though neither the subject nor the poem be expressly *religious*, yet there are few religious persons but must feel interested in both—at least, if they have any taste for poetry.

Testimonies to the Truth of Natural and Revealed Religion, extracted from the works of distinguished laymen. By the Rev. *J. Brewster*, Craig. 12mo. Ogle & Co. 5*s.* 6*d.*

The vulgar prejudice, that all the ministers of the gospel are interested in its support, has operated with the public very unfavourably with respect to their labours in its defence. This has induced the Rev. author of "Lectures on Christ's Sermon on the Mount," to meet their prejudices in the present volume with a mass of "Testimonies" from eminent persons against whom that prejudice does not apply; for they are all laymen, and most of them the first names in literature and science.

Many of the Testimonies have been brought forward before by Mr. Murray, the Rev. J. Simpson and others, though not exactly with the same views, and certainly not to the same extent. The arrangement is as follows: Introduction.—Testimonies against Atheism, &c.—On the Principles and Foundation of Morals—Principles of Natural Religion—General importance of Religious Belief—Uses of Religion to Society—its connexion with its happiness.—Testimonies to the Evidences and excellency of Christianity—to its general and particular doctrines and duties: and, lastly, an Appendix in favour of Scripture History, in the Mosaic account of the Creation. In so large a collection of extracts (more than 400 pages) we cannot be expected

to pledge ourselves in favour of every extract and every sentiment; but viewing the book as a whole, we consider it as a powerful antidote to infidelity, and therefore recommend it to a place in the family library, and to the perusal of youth liable to be assailed by the sceptical philosophy of the present day.

Wonders of the Vegetable Kingdom, displayed in a Series of Letters. By the author of "Select Female Biography." 12mo. (With Frontispiece.) *7s.* Whittaker.

We are happy again to meet this fair and enlightened author so well occupied in the instruction of the rising generation; and as we have recommended the preceding work to young persons of our own sex, we cordially recommend this to young ladies. Not that there is any thing in either book improper to the other sex; but we think Botany a very interesting study to females; and we know not that they can have a better guide than Mrs. Wakefield, or the present authoress. Though the subject is not expressly *religious*, the style has a tincture of piety; and she endeavours to lead her readers to view the works of Nature and Providence with the eye of a Christian. The work is equally instructive and entertaining.

A Mother's Portrait; sketched soon after her decease, for the study of her children, by their surviving Parent. 12mo. 4*s.* 6*d.* Knight & Lacey.

This Portrait is from life, finely drawn, and is a beautiful picture. Whether the artist has flattered the original or not, we are unable to say, not having known the pious lady herself; but from the character of the (supposed) author, we have every reason to believe that the picture is a faithful likeness. And indeed, if we could suspect the existence of flattery, we should feel disposed to excuse it, when we find that the outline was "sketched in the gloomy interval between the death and funeral of the invaluable mother" here depicted. The outline was however filled up at leisure, and we doubt not that the character delineated was such as to deserve the admiration and imitation of the reader. Her humility, her meekness, her devotion, her consistence, her maternal affection, her strict attention to domestic duties, and her fortitude on the approach of death, are some of the principal traits of the portrait. Her love of retirement and dislike of all publicity were perhaps carried too far; but she had observed, with disgust, the conduct of some mothers, whose families were wretchedly neglected, while they were running after every new and popular preacher, or spending their whole time in visiting or receiving visits. But while these excesses are to be studiously avoided, we should be sorry to deprive the Bible, Missionary, and other charitable institutions of the valuable support they derive from female activity, which, we think may be exercised with the strictest regard to the modesty of the sex, and the conscientious discharge of relative duties. But in the unqualified opposition of the deceased to these public duties, the author does not commend her.

This volume, which is beautifully printed and embellished with a handsome Frontispiece, is one which we can recommend to the perusal of our friends, as far superior to the religious novels of the day.

Memoirs of the Rev. Thos. Brand, with a Sermon on his Death by Rev. S. Annesley, LL.D. New edition, revised by Wm. Chaplin. 12mo. 2*s.* Holdsworth.

Mr. Brand was educated at Merton College, Oxon, whence he removed to the Temple, being intended for the profession of the law. "Soul trouble" introduced him to the acquaintance of Dr. Annesley, who was first cousin to the Earl of Anglesea, Lord Privy Seal in the reign of Charles II.; Mr. Brand's trouble of mind led him to the study and profession of Divinity, and on the death of Mr. Poyntel, of Staplehurst, he succeeded him in the ministry; but some years afterwards, was driven away by persecution. He was a laborious preacher, a diligent catechist, an amiable and benevolent man, and particularly exercised his generosity in giving, to a large extent, books of practical Divinity. His life, though short, contains several interesting anecdotes; the religious public are therefore obliged to Mr. Chaplin for rescuing it from oblivion, and we sincerely hope it may be useful.

An Address to Members of the Established Church on several interesting and important subjects. By the *Rev. R. Bradley*, Manchester. 8vo Westley.

The topics here discussed are, "Fulfilling our Baptismal vows--Reading the Scriptures—Private and Family Prayer —Public Ordinances—Relative Duties—Death and Eternity," &c. These sub-

jects are certainly important, and this clergyman has pressed them on the members of his church with great seriousness and affection.

Jesus Triumphant in the Conversion and Death of Anna Catharina Merks, Executed at Rotterdam 1763; with a Brief Account of her Life. 8vo. New ed. 1*s*. W. Clarke.

We always look at these narratives with a sort of suspicion—not of the power of God to convert the deepest sinner upon earth; but lest the mere horrors of a guilty conscience should be mistaken for saving conversion; or lest the benevolent sympathy of Christian friends should flatter them with consolations to which they are not entitled. In this case, however, there appears more than ordinary caution in her pious visitants, and on her part a most satisfactory evidence of conversion. We recommend it, not only to persons in her unhappy state, but also to ministers and other Christians who kindly visit criminals.

LITERARY NOTICES.

Preparing for Publication.—A Catalogue of the Ethiopic Biblical MSS. in the Royal Library at Paris, in the Vatican Library, and in that of the B. and F. Bible Society, with remarks and extracts; also, specimens of the modern dialects of Abyssinia. By T. P. Platt, B. A. F. T. C. Camb.—2. The Wonders of *Conchology* Displayed. By the author of the Wonders of the Vegetable Kingdom Displayed.—3. A Farewell Testimony, being the substance of two Discourses in the Parish Church of Debenham. By Wm. Hurn, vicar.—4. Five Lectures on the Pretensions and Abuses of the Church of Rome. By the Rev. J. Birt, Manchester.

In the Press, and speedily will be published:—1. A Memoir and Select Remains of Miss M. Sheuston. By her brother and sister.—2. Practical Christianity, illustrated by Biblical examples. By Mrs. Sheriffe.—3. The Faith once delivered to the saints defended, in three sermons. By Wm. France.—4. Rural Dialogues. By a village pastor.

SELECT LIST.

The sixth edition (including an additional week) of Mr. Jay's Family Prayers. 8vo. Price 9*s*.

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RELIGIOUS INTELLIGENCE.

LONDON.

Society for aiding Ministers whose Incomes are inadequate to their support.

We gave in our last Number a brief statement of the formation of this Society, and an abstract of its regulations. We repeat the mention of this important Institution to *state, particularly*, at the request of the Committee, their desire to open a correspondence with Congregational and Calvinistic Methodist ministers, deacons, and elders; and to receive communications from them without delay. Communications should be addressed to the Treasurer, 125, Fleet Street, or to the Committee or Secretaries, 24, Paternoster-row.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1823.

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Jan. 8. The foundation-stone of the Chapel erecting on Maize Hill, Greenwich, for the church and congregation under the ministry of the Rev. H. B. Chapel, was laid in the presence of a large assembly by the Rev. Dr. Collyer, assisted by the Rev. Messrs. Chapman and Atkinson.

Jan. 12, was opened a new Chapel of the Independent denomination, in Philip Street, Kingsland-road, built by the residue of the church and congregation the late Mr. T. Williams, of Gloucester Chapel, Hackney, but afterwards of Haggerstone. Messrs. George Evans, of Mile-End, R. Saunders, of Mile-End Road, and G.G. Scraggs, of Poplar, preached on the occasion. This neighbourhood is well known to be populous, yet there is no evangelical place of worship in any direction very near this chapel. The congregation have subscribed to the utmost of their ability, but for the remainder of the expenses they must appeal to the religious public.

Wednesday, Jan. 29, the Rev. John Arundel, late pastor of the Independent church, Whitby, and one of the Secretaries of the London Missionary Society, was publicly separated to the pastoral charge of the church of Christ in Union Street Meeting, Southwark. The Rev. G. Burder commenced the service; Dr. Winter delivered the introductory discourse; Mr. G. Clayton asked several questions in reference to the steps which had led to the connexion, &c.; Mr. J. Humphreys, late pastor of the church, and principal of the Grammar School, Mill Hill, offered up the general prayer; Dr. Collyer preached from Phil. ii. 15; and the Rev. Rowland Hill concluded. Messrs. Collison, Gilbart, Davies, and Innes were also engaged. The services were peculiarly interesting to the parties more immediately concerned, and we trust that the large assembly which was convened, on a very unfavourable morning, will prove a pledge that the Great Lord will "build up Zion, and appear in his glory."

Wednesday, Feb. 19, the Rev. J. Fletcher, late of Blackburn, was publicly set apart to the pastoral office over the Congregational church at Stepney. The Rev. Messrs. Clayton, Dr. P. Smith, G. Burder, Dr. Winter, and H. F. Burder engaged in the several parts of the interesting service. A great congregation attended, and an unusual number of ministers were present.

We are grieved to hear that the Society for the Relief and Instruction of Poor Africans and Asiatics have been stopped in their exertions for want of funds, and that in a part of the year peculiarly trying to the natives of warm climates.

PROVINCIAL.

Sept. 24, 1822. The Rev. J. Griffiths, late student at Carmarthen College, was publicly set a part to the work of the ministry, as co-pastor with the Rev. J. Evans, over the congregational church at Beaumaris, Anglesey, N. Wales. Mr. T. Lewis, of Pwllheli, commenced the service; Mr. J. Breese, of Liverpool, stated the nature of a gospel church; Mr. J. Evans, of Amlwch, asked the usual questions; Mr. J. Evans, of Beaumaris, offered up the ordination-prayer; Mr. D. Morgan, of Machynlleth, delivered the charge from Jer. iii. 15. Mr. D. Jones, of Holywell, addressed the church from Eph. iv. 3. and Mr. W. Jones, of Carnarvon, concluded with prayer. On the other parts of the day and the preceding evening Messrs. Lewis, Breese, Rees, Griffith, Morgan, Owen and Jones, were engaged in the different parts of the services.

Nov. 27. A new chapel, called Ebenezer, was opened at Manarbier, Newton, near Tenby, Pembrokeshire. Mr. J. Phillip, of St. Clears, preached in the morning from John x. 16; Mr. D. Thomas, of Tiers Cross, from Is. xlii. 4. In the afternoon, Mr. Warr, of Haverfordwest, preached from 2 Cor. iv. 7. In the evening, sermons were preached by Messrs. Harris, of Pembroke, and Griffiths, of Glendowr. Messrs. W. & J. Thomas, and others, engaged in prayer. The place, which was much crowded, was erected under sanction of the County Itinerant Society, and owed its origin to the labours of Mr. D. Phillips, their itinerant.

Nov. 28. Rev. T. C. Butteaux, formerly of Hackney Academy, was set apart to the pastoral office over the Independent congregation, Oulton, Norfolk. Mr. Fairbrother, of Durham, commenced the service; Mr. Alexander, of Norwich, delivered the introductory discourse; Mr. Brown, of North Walsham, offered the intercessory prayer, and Mr. Hull, of Norwich, preached on the mutual duties of pastors and people, and concluded with prayer.

Dec. 2. A new chapel was opened at Herne Bay, a small watering-place, about eight miles from Canterbury. The ministers engaged on the occasion were: Rev. Messrs. Gurteen and Bloomfield, Canterbury; Atkinson, of Margate, and Toomer, of Preston Court. The circumstances connected with the introduction of the gospel into this village are highly interesting. It has, of late years, considerably risen in repute as a watering-place, from the healthiness of its situation, and the excellence of the bathing; but religious families could hardly be expected to visit it, for want of a place of worship: this deficiency is now supplied.

The union of persons of different denominations, some of whom went as visitors merely to the Bay, in the course of the last season, has happily led to this important result. The chapel, which we understand has cost between 4 & 500*l.*, is regularly vested in trustees, not for any one denomination in particular; but for the worship of God among protestant Dissenters of Calvinistic sentiments, with a proviso, that when a church is formed they shall choose their own form of church government. The chapel has been well attended since its opening.

Dec. 19. The Rev. J. Watkinson was ordained at Maplested, Essex. Mr. Carter, of Braintree, introduced the service, and asked the usual questions. Mr. Ford, of Long Melford, offered the ordination-prayer, and delivered the charge; Mr. Bass, of Halsted, preached to the people; and Mr. Stur, of Castle Hedingham, concluded with prayer. Mr. Sevier, of Ridgwell, preached in the evening.

Jan. 1, 1823. A neat and commodious chapel was re-opened at Arundel, which had for several weeks been shut up for repairs and enlargement. The two sermons preached on the occasion were delivered by Dr. Styles, Brighton, & Mr. Vowles, of Chichester, from Psalm xc. 12. and Ephes. ii. 21. The success of the ministers here during the last nine years has been considerable. A numerous congregation has been gathered, and a church formed; and the prospects are altogether encouraging and delightful. In the afternoon the Independent ministers of the county of Sussex formed themselves into an association for the purpose of spreading the gospel.

About three years ago a regular congregational church was formed in Bristol, composed of persons who are natives of Wales; and in the month of August, 1821, the Rev. Herbert Herbert, one of the students of the late Dr. Lewis, of Lanfyllin, was ordained to the pastoral office. The place where they assembled becoming too strait, a convenient chapel has been erected in Lower Castle-street, and was opened for public worship on Wednesday, Jan. 8, when two sermons were delivered on the occasion. The first, by Mr. Lowell, from Psal. cxxii. 1. and the other by Mr. Thorp, from Heb. xii. 2. The devotional parts of the service were conducted by Messrs. Wooldridge; Thomas, of Enfield; Weston, and other ministers.

On Wednesday, Jan. 8, 1823, the Independent chapel in Vicar-lane, Coventry, of which Rev. J. Sibree is minister, was opened for public worship, after having been considerably enlarged, so as conveniently to seat upwards of 1200 persons. On this occasion two appropriate sermons were delivered; that in the morning by the Rev. J. A. James, of Birmingham; and that in the evening by the Rev. R. Vaughan, of Worcester. The devotional services were conducted by Messrs. Franklin, Mason, Bate, Sibree, &c. Collections were made amounting to 70*l.* 4*s.*

Within the space of the last three years, the two Independent chapels in Coventry have been re-built and considerably enlarged, both of which are well attended.

ROMFORD NEW CHAPEL.

An union of the two congregations in this town having taken place under the pastoral care of the Rev. T. Strahan, and the old chapel having been surveyed, and pronounced dangerous, has been pulled down, and a new one erected on its scite, capable of seating upwards of 500 persons, about one-eighth of the population of the parish. The new building, with the strictest attention to economy, has created a debt of about 500*l.* towards defraying of which three sermons are intended to be preached on Thursday, 10th April next, by the Rev. R. Hill, Dr. Collyer, and Dr. Andrews. (See advertisement.)

New Chapel at Hatfield, Herts.

It has long been a subject of regret, that every effort to introduce the gospel in a manner best calculated to afford the means of religious instruction to the numerous inhabitants of the parish of Hatfield, consisting of not fewer than 10,000 souls, has failed of accomplishing the object. We are glad to hear, however, that an eligible plot of ground has been very recently purchased in the town of Hatfield by the Rev. C. Maslen, of Hertford, and friends, on which a new chapel will be immediately erected. There is the most encouraging prospect of a large attendance on divine worship, and we trust that "*the time to favour the people, yea, the set time is come.*"

The chapel and ground will be vested in the hands of trustees, for the use of the public; and we understand that an application will then be made to the friends of evangelical truth for their pecuniary assistance.

NOTICES.

The Rev. George Payne, A. M. of Edinburgh, has accepted the theological and resident Tutorship, in the Blackburn Academy, vacant by the removal of the Rev. Joseph Fletcher, A. M. to London.

The Rev. C. T. Sevier, of Ridgewell, in Essex, has accepted an unanimous invitation from the Independent church in Salem Chapel, Wellingborough.

The next Half-yearly Meeting of the Wilts Association will be holden at Devizes, on Tuesday, April 1. Mr. Tidman, of Frome, will preach in the morning, and Mr. Jay, of Bath, in the evening. There will be a Public Meeting in the afternoon entirely devoted to the business of the Association.

On Wednesday, April 9, the Rev. R. Tozer will be set apart to the work of the ministry at Marlborough.

RECENT DEATH.

Jan. 29. at St. Peter's, Thanet, Maria, wife of the Rev. J. M. Cramp, of Dean Street, Southwark. She was a woman of a strong and active mind, correct sentiments and fervent piety. Her accurate knowledge of Scripture, and the influence of it on her heart, distinguished her above many. Her last illness was long and painful; but the chamber of affliction was illumined by the light and the consolations of heavenly truth; and death was anticipated with unusual composure.

Died, Nov. 19, 1822, at her son's residence in London, Mrs. Sarah Green, formerly of Warwick-row, Coventry. The whole of her final affliction was distinguished by uniform composure, and sweet acquiescence in the divine will; and her last hours were *peculiarly* brightened by the most elevated spiritual enjoyment, resulting from those Christian principles which had animated and influenced her nearly forty years. The Rev. G. Burder, her former minister, improved the solemn event at Fetter-lane Chapel, from 1 Thess. iv. 13.

PORT OF LONDON SOCIETY.

On Wednesday, Feb. 13, a Meeting of this Society was held at the King's Concert Room, Haymarket. W. Wilberforce, Esq. M. P. who was called to the Chair, opened the business of the meeting with a very appropriate speech; after which the Report was read by the Rev. Mr. Hooper, of Hoxton, and the several Resolutions were moved and seconded by the Earl of Rocksavage, Lord Calthorpe, Sir C. Hunter, Rev. Rowland Hill, Rev. G. Burder, &c. Mr. Marten, the Treasurer, also gave the meeting much encouraging information.

Notice to Pious Mariners.

Captains of ships waiting at Cowes are informed, that a Bethel Flag is kept for their use, very near the landing-place—at the shop of Mr. Pinhorn, baker, West Cowes.

FOREIGN.

FRANCE.

THE friends of evangelical religion will be glad to learn that, in consequence of the letter from Dr. Pye Smith, inserted in this Magazine for August last, the Rev. Rutton Morris was induced to visit the *Basse Ville of Calais*, and has since removed thither for the exercise of his ministry amongst the English residents, &c. The place of worship is about five minutes' walk from the Calais Gate.

It is hoped that the friends of the gospel who may visit the place, will countenance and encourage this infant cause in a foreign land.

Prohibitions.

WE know not what to make of the following paragraph, but merely copy it from the foreign news, inserted in the *Times* of Jan. 31.

"*Hamburgh.*—According to letters from the German provinces of Prussia, the government has prohibited all private assemblies, the object of which was to pray and read the Bible. The nocturnal meetings of the Moravian brethren are likewise prohibited. The preachers of this sect are not allowed to go in future from one congregation to another. It is intended by these measures to prevent all suspicious correspondence, and carrying about of news."

INDIA.

A DREADFUL inundation occurred at Burrisal, in Bengal, early in the morning of June the 7th, 1822, which overspread an extensive district, including seveal populous towns and villages. It was accompanied by a terrible hurricane from the south-east, which rolled the waters of the sea, and of the large river Rabnabad, over the whole margin of the Sunderbunds, near Ruttundee. Many thousands of huts were destroyed; many thousands of cattle were drowned; and we are sorry to add, that more than ten thousand human beings are said to have perished in this calamitous visitation! The loss of property is incalculable.

The most prompt and vigorous measures were immediately taken in Calcutta, both by government and generous individuals, to afford all possible relief to the distressed survivors. The subscriptions (to July 16) amounted to nearly 16,000 rupees.

Another Inundation on the Western coast of India.

IN consequence of the severe heavy rains, the river at Surat had overflowed its banks, causing great injury to the town, with loss of lives. The river began to rise on the 15th, and did not abate for four days, when the scene that presented itself was of the most melancholy description. From the effects of dead bodies of men and cattle, the latter of which was spread over the whole town, a pestilence was apprehended. The water rose so rapidly, that gentlemen only saved their horses by taking them up stairs. Hundreds of low built houses were covered by the stream and quite destroyed. The Adawlut was the only house belonging to Europeans the lower rooms of which were not under water. The village of Brachia had been washed away. The troops there were only saved by the strength of their barracks, to the roofs of which they were compelled to betake themselves. All the villages on the banks of the river had suffered. Dead bodies of men and cattle were seen floating down the river. Two poor fellows passed Brachia alive on the branch of a tree with great velocity, but assistance was impossible.

CAPE OF GOOD HOPE.

IT is stated in the public papers, that on the 15th of November last, Mr. J.W. L. Gebhard, son of the Rev. Mr. Gebhard, Dutch clergyman at the Paarl, was executed for the murder of a slave. He was attended by the Rev. Dr. Philip and the Rev. Mr. Wright. A great sensation has been occasioned by this exemplary act of justice, which it is hoped will have its due effect in restraining the severity of slave masters. It is probable that we shall receive particulars of this awful event from Dr. P.

In the advertisement of a sale in the Colony of the Cape of Good Hope, printed in the Gazette of the Colony, 28 Sept. 1822, is the following article:—

"There will also be sold a female slave, named Candasa, of Mosambique, 54 years old, with her five children; Saphira, aged 13 years; Eva, 10; Candasa, 9; Jannotje, 7; Carolina, 5; each to be put up separately: the property of the joint children of H. L. Warnech, deceased.

IT is stated in some of the public papers, that at a horse-race near Baltimore, in North America, near a million and a half of dollars were depending; and that one bet was—*Eight Hundred Negroes!*

PERSIA.

THE cholera morbus has, during the last year, visited every city in Azerbaijan. The people of Sebritz have suffered severely: about 4,800 of them died in less than 25 days.

MEXICO.

THE city of Cartagua, capital of the province of Costa Rica, was totally destroyed by an earthquake, on the 7th of May 1822. The city contained about 12,000 inhabitants, and although not a house was left standing, it is extraordinary that not a life was lost. The earthquake commenced at 11 at night. A vast quantity of gold and silver has been discovered by the inhabitants, near the ruins of the city, brought into view by the earthquake.—*New York Gazette, 20 Dec.*

NORTH AMERICA.

Character of the American Indians.

THE Rev. Dr. Morse has lately published the Report of his Tour, made in 1820 under a commission from the President of the United States, for the purpose of ascertaining for the use of the Government the actual state of the Indian tribes. From this work, which is replete with curious and interesting matter, we give the following extracts:—

"*Persons and Character of Indians.*—Indians, generally, are about the size of the white people. The Osages, and some other tribes, who are of remarkable height and fine figure, are exceptions to this remark. In these respects they exceed any equally large body of white people known among us. In the shape of their limbs, and their erect form, Indians have evidently the advantage over the whites. Some, whom I have seen, would be perfect models for the sculptor. Instances of deformity are rare. In bodily strength they are inferior to the whites; as is true of all savages; civilized man being always superior in strength to savage man. They are fleet in their movements. Indian runners are prodigies in respect to their long continued rapidity in conveying messages to distant tribes. Their journies far exceed in length what a white man could perform in the same time, and with less weariness. With wonderful quickness interesting information is circulated among the tribes friendly to each other.

"Indians talk but little. Their knowledge is limited, and their ideas few; and they have the wisdom not to talk when they have nothing to say—a trait of character worthy the imitation of many who claim to be wiser than Indians. In conversation they do not interrupt each other, but wait respectfully till the speaker has finished. Except when intoxicated they are not vociferous, noisy, or quarrelsome in their common intercourse, but mild and obliging. Backbiting, whispering, cursing and swearing, to our shame it must be said, are vices not of *savage* but of *civilized* man! The Indians who have been *conversant with white men*, like the ancient Cretans, are liars. Many among them are full of subtlety, deceit and artifice, implacable, unmerciful, without pity. When enmity toward an individual, family, or tribe, from whatever cause is imbibed, it remains till death, unless previously gratified and removed by taking revenge on his enemy. The most horrid scenes of torture and cruelty are witnessed by whole tribes of both sexes, old and young, without any show of pity. Thousands of helpless women and children, crying for mercy, have been tomahawked and scalped, and mangled without mercy. But these dispositions, and the indulgence of them, unhappily are not confined to Indians. I would to God, for the honour of our country, they were. Were we to charge the Indians with indulging these ferocious dispositions, we should expose ourselves to the just retort, "Physician, heal thyself. Thou that reproachest us as implacable, unmerciful, unpitying towards white people; dost thou suffer thy warriors to indulge these same dispositions toward defenceless Indians, desolating and burning our pleasant villages, and slaughtering our shrieking wives and children?"

Hospitality is a prominent trait in the Indian character. To the stranger, whether white or red, they are hospitable and generous, furnishing the best food and accommodations their dwellings afford; often relinquishing their own food and lodging for the refreshment and comfort of the stranger.

"The women are slaves of the men, performing all the labour and drudgery of the house, of the field, and of raising their children. Those women who have families generally stoop in their walk; their heads project forward; they are deformed by the burdens which they are constrained to bear. The man considers it a disgrace to labour, and while at home is a mere lounger.

"Indian chiefs are generally, not always, the ablest and wisest men in the nation; more frequently they are old men, and manage their councils and the affairs of the nation with sober dignity, great order, deliberation, and decorum. They proceed slowly but surely. Nothing

is permitted to interrupt their great business after they engage in it; and when they have finished it the council breaks up. Special care is taken to prevent divisions in their deliberations, and in their respective nations. In conversing with individual chiefs and sections of tribes, in my late tour among them, and asking what they thought of the propositions of their Great Father, the President; their reply, in frequent instances, was—"We are but part of the nation; we cannot answer. We will deliver your proposal to the chiefs in council, who will deliberate on it and decide, and then we will let you know our opinion." Their public speakers are generally their most eloquent men, and many of them, in point of natural and forcible gesture, graceful attitude, and manly sense, not indeed, in learning and information, would rank among the first orators in any age or country. Next to the chiefs are the *medicine men*, a species of jugglers, and who have usually the dominant influence in the tribe.

"The Indians are shrewd observers, and quick discerners of character. They have a high sense of honour, justice, and fair dealing, and great sensibility when advantage is taken of their weakness and ignorance to deprive them of their property, and in other ways to trespass on their rights. When their confidenee in this way is once lost it is difficult to regain it. Their distrust too is not limited to the man who injures them, but is extended to all whom he is supposed to represent. "This white man would cheat us out of all our property. All white men would do the same. White men are all cheats." They have not our knowledge and means to make the just discrimination. This view shows again how necessary it is that the Government, in all their transactions with Indians, should be just, faithful to fulfil all their promises to them with paternal kindness in their uneducated, dependent state. In this way alone can they regain and secure their lost confidence; and without their confidence and affection we can do them very little good. This view of the Indian character also shows how indispensable it is to the success of any plans for the benefit of Indians, that none but men of good and exemplary character should ever be permitted to go among them, either in the military profession, as agents or traders, or in any other capacity. The reasons are so obvious that no observations are necessary to elucidate or enforce them.

"There is as visible a difference of character among the different tribes as there is in our own population; few general observations, therefore, will apply to them as a body. Whatever may have been their origin, about which there are many opinions, and none of which can be relied on as correct, they are certainly an intelligent and noble part of our race, and capable of high moral and intellectual improvement. When we consider their mode of life, the few advantages they have enjoyed for cultivating and enlarging their minds, that they have no written language, no books on education, but in the art of war, hunting, and a few other things; and no religion other than that which, not to use stronger expressions, is very imperfect, and of little moral effect: we may well wonder that we find them in the state we have described. They are a race who, on every correct principle, ought to be saved from extinction, if it be possible to save them. They are entitled to all that *can* be done for this purpose."

The education of Indian females, and intermarriages between Indians and white people.

I connect these subjects, because, in contemplating the latter, the former should be kept in view. While Indians remain in their present state, the minds of civilized people must revolt at the idea of intermarrying with them. It is natural, and decent, that it should be so. Intermarriages, however, in the present state of the Indians, or, that which amounts to the same thing, have taken place to a great extent, and this too by many men of respectable talents and standing in society. More than half the Cherokee nation, a large part of the Choctaws and Chickasaws, and I may add indeed, of all other tribes with whom the whites have had intercourse, are of mixed blood. The offspring of this intercourse, a numerous body, are of promising talents and appearance. Their complexion is nearly that of the white population. They require only *education*, and the enjoyment of our privileges, to make them a valuable portion of our citizens. Let this education then be given them, particularly to the female Indians.

It is essential to the success of the project of the Government, that the female character among our native tribes be raised from its present degraded state to its proper rank and influence. This should be a *primary* object with the instructors of Indians. By educating female children, they will become prepared, in turn, to educate their own children, to manage their domestic concerns with intelligence and propriety, and, in this way, they will gradually attain their proper standing and influence in society. Many examples exist, to shew that all this is practicable.

MISSIONARY CHRONICLE
FOR MARCH 1823.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS for the support of this Institution will be thankfully received by the Treasurer or Secretaries, at the Society's Office.

Mission House.

THE Ministers, and other friends of the Society, occasionally visiting London, have long been sensible of the inadequacy of the Rooms, at present occupied by it, for its intended purposes, and the great inconveniences sustained by the Directors personally in attending to their duties there; and have often expressed their readiness liberally to support any measures tending to place the Society on a footing of greater convenience and respectability in this instance. But the very large expenditure which the purchase of ground, and the erection of a house would incur, have prevented the Directors from acting upon the recommendation given by some of their friends, to build commodious premises; and it was not till lately that they were able to fix upon any house eligible for the purpose. They have, however, at length concluded an agreement for the lease of a house, situated in Austin Friars, at a short distance from the Royal Exchange, which they hope will be fully adapted to the desired objects. And as it will be necessary to expend a considerable sum on the premises, and for the purchase of fixtures, the Directors will gladly avail themselves of the liberality of the friends of the Society, in town and country, towards these objects, and they will thankfully receive such Donations as their kindness may furnish.

For the information of friends from the country, it is mentioned that Austin Friars is situated at the junction of Throgmorton Street with Broad Street, a very few minutes walk from the Royal Exchange; it may be entered also from Great Winchester Street, on coming from the Northern part of London.

After the 24th of March, the Directors request that all letters, parcels, and applications may be addressed to the "MISSION HOUSE, Austin Friars, London."

And the friends of the Society are requested to observe, that the Museum will close on Saturday March 15th, and not be opened till further notice.

NOTICES.

As the result of several letters which have been received by the Directors, in answer to the Advertisement respecting the Monthly Chronicle, which was inserted in the Number for November last, it has been determined to recommend to those Ministers, and others, who wish to receive the Monthly Chronicle *by post*, to pay the postage thereof themselves; and those who object to do so, are requested to charge the amount to the incidental expenses of the Auxiliary Societies with which they are connected.

The Ladies' Auxiliary Societies, in London and its Vicinity, are requested to meet at the *Mission House, Austin Friars*, on Monday, 31st of the present month, at Eleven o'clock in the morning, to pay in their Subscriptions, and the Amount of their respective Collections, &c. The Reverend Dr. Waugh is expected to deliver an Address.

The Committees, Officers and Collectors, of the several Auxiliary Missionary Societies, Congregational Branches, and other Associations, both of Ladies and Gentlemen, in London and its vicinity, will hold their Annual Meeting at the City of London Tavern, Bishopsgate-street, on Tuesday, April the 8th, when a Report will be made of the Sums contributed by each Society, for the year ending the 31st of March.

William Alers Hankey, Esq. Treasurer of the Parent Society, will take the Chair at half-past Six o'clock precisely, and several Ministers are engaged to address the Meeting.

The Treasurers of the various Societies, are respectfully desired to pay in *before that day*, at the *Mission House, Austin Friars*, or to the Treasurer, at No. 7, Fenchurch-street, the Amount of their several Contributions.

MADAGASCAR.

In our last Number, we inserted a Letter from the Rev. Mr. Jeffreys, dated June 22, 1822, giving a pleasing account of the safe arrival of the brethren at the capital, after a toilsome journey from Tamatave, and their cordial reception by King Radama. We now present to our readers a letter from Mr. Canham, one of the artisans, dated on the 30th of the same month. The former part of this letter relates to the same subject, and confirms the agreeable intelligence received from Mr. Jeffreys; but the latter part communicates the painful intelligence of the death of Mr. Brooks, one of the artisans; an event which we cannot but most deeply lament, and consider as a serious loss to this infant but promising mission.

Tamanarivo, June 30, 1822.

Rev. and dear Sir.—At the united request of my brethren, I embrace the earliest opportunity of addressing you, and our honoured Directors. I have the happiness to inform you of our safe arrival here, on June the 9th instant. During our voyage, our stay at the Mauritius, and journey up the country, goodness and mercy have indeed followed us, covered our heads in the hour of danger, and supplied our wants in a manner which far exceeded our most sanguine expectations.

Our reception by the King was highly gratifying, and the kindness of the principal men and the people in general, cause us, in a great measure, to forget that we are "strangers in a strange land."

The presents which you sent by us from England were presented by us in a body to His Majesty. He was much pleased with them; especially with the Bible and Portrait. Afterwards His Majesty proposed that each of the artisans should instruct two of his boys in his respective trade, as a remuneration for which, he would give each of us a servant. As the motives by which we were induced to devote ourselves to the work, were not, I trust, those of a secular kind, a premium with them was but small consideration to us. His Majesty also gave us a piece of ground (about two acres) bearing north-west of the city, and well supplied with water. At the commencement we had at least two thousand men employed in levelling the ground for the houses; and it is really astonishing to see the cheerfulness with which they work for us. We daily expect the arrival of the rest of our packages from Tamatave, when we

hope to pursue with diligence and assiduity the different objects for which we are come. I have the satisfaction to inform you that the boys are tractable and obedient, doing all they can to please us. But while we are diligent in instructing them in things pertaining to this life, we hope to lead their young minds to higher and nobler objects, and remember that while we administer to the body, "we must watch for their souls as those who must give an account."

Death of Mr. Brooks, Artisan.

And now, dear Sir, having briefly stated to you our present circumstances, and future prospects, would, that I could thus close my letter! But alas, I am obliged to reverse the scene, and eclipse the pleasing intelligence with gloomy tidings—with tidings which must fill your hearts with sorrow. Our cup of happiness appeared to be running over, when divine wisdom saw good to mix with it bitterness, in snatching from us a beloved brother. Yes! Thomas Brooks is no more! He had just entered the field, and was about to buckle on the harness, when death arrested his progress, cut short his career of usefulness, and consigned him to a premature grave.

On the afternoon of our arrival, while dining at Mr. Griffiths', he complained of an unusual sensation coming over him, and left the table. He, however, rejoined us in a short time, saying that he felt better. The day following he observed to us, that he had the same feeling as on the preceding night. Was indisposed all day. Wednesday the 12th, he was much the same, complaining of loss of strength. Thursday the 13th, the King sent for us, previously to which Mr. Hastie had given Mr. B. an emetic, which caused him to bring up a great deal of bile. He went with us; and, in the presence of the King, fainted, and fell with his face upon the table. Recovering again in a short time, we thought that it was only weakness, occasioned by the medicine which he had taken. He afterwards accompanied us to look at the ground which the King had given us. This was an effort beyond his strength; for in returning he was much fatigued, and leaned alternately upon our arms. He continued to grow worse, and by Thursday the 20th, was so much reduced as to require being lifted out and into bed. Friday the 21st, he was exceedingly ill, and lay most of the day, apparently, in a state of insensibility. In the evening something better. Saturday the 22d, much the same as yesterday. Delirious with now and then lucid intervals. Mr. H. saw him in the evening, and with much concern we heard him say that he was in the last stage of the disorder, and that a short time must decide whether he would live or die. Mr. Chick had the first watch with him, during which time he was restless and uneasy. After 12 o'clock he was more tranquil, and slept some time; was sensible, and asked for drink several times. Sunday the 23d, in the morning I asked him if he knew me; he looked in my face with a faint smile, and with a voice expressive of surprise at the question, said, "Oh, yes." I asked him if he were able to think of Jesus Christ? he replied, "Not so much as I ought." I observed that the Saviour was not forgetful of him; to which he said, "He is not, indeed." I spoke of the great mercy that he was taught to know the Saviour, before he was brought to a bed of affliction. He answered, "It is a mercy, indeed." I said to him, "You are not afraid to die?" Here severe pain prevented his reply. After a short pause, I again put the question, to which he replied, "Oh! no." Once more I said to him, "You do not fear death Mr. B.?" with a strong effort he again said, "No." Here I desisted, as I found that conversation distressed him. Mr. H. saw him in the evening, and thought him better; and said that the symptoms of mortality were not so strong as on the preceding night. Mr. Griffiths and Mr. Jeffreys sat up with him all night, during which time he was restless, and frequently turned from side to side, appearing most easy when lying upon his right side. Mr. J. called me at 4 A.M. and said that a change had taken place

in him at 12 o'clock; since which time he had lain quiet, and upon his right side. I got up and spoke to him, but received no answer. Mr. J. also spoke to him, but without effect. He requested him to hold up his hand as a sign that Christ was precious, but he could not. We observed that his feet and ancles were becoming cold; his hands also became cold; and he breathed with great difficulty. At day-light Mr. H. came, and with tears in his eyes said that nothing more could be done for him. He lay, apparently, in a state of insensibility until 20 minutes before 11, when his emancipated spirit winged her way to the blissful regions of immortality.

After giving way to the feelings of nature, we prepared to perform for him the last sad office of friendship. A coffin was ordered, and we went in search of a burying-ground; we wished to inter him at the bottom of our own grounds; but it being thought too near the king's rice-ground, another piece was given us. It is to be enclosed for a burying-ground, for any other missionaries whom God may remove by death. On Tuesday the 25th, we consigned his mortal remains to the silent tomb. He was carried by Malagash. Messrs. Jones, Griffiths and Jeffreys went before with white scarfs and hatbands; Mr. Chick, and myself, met the corpse with white hatbands and gloves. Mr. Rowlands could not attend in consequence of being much indisposed, the two German botanists followed us. After them the various artisans, and lastly, the children of the school. Mr. Hastie, who has had the fever several times himself, and attended others, attended Mr. B.; he spoke but little during his illness, but I doubt not, that a work of divine grace was begun in his heart here, which is now perfected in glory. His complaint was the Malegash fever and an enlargement of the liver.

His death is a serious loss to the mission, and the people of Madagascar, and his memory will long be dear to us. He was highly respected by Mr. and Mrs. Telfair; and as a workman, he was, at the Mauritius, unequalled. But he is gone! and it is our duty to bear the rod, and be silent. The Lord gave, and the Lord has taken away; blessed be the name of the Lord. I close this by thanking you in the name of my brethren for all your kindness, begging to be remembered by you at the throne of grace, I subscribe myself, Reverend and dear Sir,

Your humble servant,

JOHN CANHAM.

To the Secretary.

Further account of the Funeral from another Letter.

A hymn was sung before the corpse was removed; thousands of the inhabitants from all parts of the town crowded to behold the spectacle: and it was understood, that they were much struck with the solemnity with which the funeral was conducted. At the grave, Mr. J. read some portions of Scripture, and gave out two hymns, one at the commencement and the other at the close of the service. Mr. Griffiths prayed, and Mr. Jefferys gave a short address from Job xxxvii. 23. and concluded with prayer.

This mournful event excited great lamentation, not only amongst the missionaries but also amongst the Malegaches, even of the highest ranks. When the king's mother was informed of it, she burst into tears, and the king's ministers also manifested much sorrow.

We mentioned in our last that the king had gone out to war, and we learn that he was victorious. A great number of his opponents were killed, and the rest taken prisoners; a few of his own army were killed or wounded. Radama wrote home, with orders that 20,000 men should be sent without delay, with spades, hatchets, &c. to build a town on the spot where the engagement had taken place, while he proceeded with his army in search of the chief of the Sacalaves.

Mr. Griffiths writes:—The Malegaches are very ingenious, as their gold and silver cainhs, their mats and baskets fully evince. One of the

king's wives presented to Mrs. Jones and Mrs. Griffiths two pieces of fine mats neatly plaited, of which Mrs. G. formed two bonnets. It is hoped that as the princesses have taken a fancy to them, they will have their own heads covered, and that others will follow their example.

OTAHEITE.

LETTERS have lately been received by the Charles, Captain Lock, from the Missionaries in the Islands of Otaheite and Eimeo, dated in July and August 1822, with the printed Annual Reports of the state of the missions at the different stations, for the years ending May 1821 and May 1822.

Mr. Wilson, in a letter dated Matavai, in Tahiti, Aug. 17, 1822, mentions that His Majesty's ship the Dauntless (Capt. Gambier) touched there, that the officers behaved very kindly, and that one of them gave him 10*l.* as a donation to the mission.

He says also, that the Sydney packet, from New South Wales, came to anchor in Matavai bay in last May, and brought the various packages for the missionaries which could not be forwarded by the vessel in which the Deputation sailed.

He also states, that a vessel from Tubai had arrived there, sent for the express purpose of procuring teachers and books, the people having already renounced idolatry, and built places for the worship of God. This request was readily complied with, and the particulars stated in a letter from Mr. Nott.

New Octagon Church, in Eimeo.

Messrs. W. Henry and G. Platt, in a letter dated Roby's Place, Eimeo, give a general account of the missionary station there, and say, "On the 20th of February last, assisted by the principal chiefs, we had the gratification of laying the foundation-stone of a new church, of hewn coral rock, lined with stone, taken chiefly from the neighbouring Morais (places of idolatrous worship) it is of an octagon figure, and is going on well. It is the first house of such materials ever attempted in these islands.

Further account from another paper.

It is a work unattempted before in these islands, and attended with great difficulties; but it succeeds at present to the utmost of our expectations.

The stone was laid by the brethren, assisted by the principal chiefs. Addresses were delivered by Brother Henry; and one of the deacons, and Brother Platt engaged in prayer for a blessing.

After the service we all sat down to dinner. The chiefs, with widow Bicknell and our families, dined together in the English style, in a shed put up for the workmen; and all the people dined at the same time in their Tahitian manner, in sheds which entirely surrounded the ground-work of the intended building, which is an octagon, fifty feet radius. It was a truly interesting scene; nearly all the people of the island were collected on the occasion, and all went away delighted, with a determination to do their best to help forward the work.

An inscription, according to custom, was deposited in the foundation stone; we had no brass plate or medal to commemorate the event, but we wrote on paper, and sealed it closely in a phial.

Coronation of the young King, Pomare the Third.

We, with the chiefs and people of this island, being ordered by the authorities of Tahiti to attend the May meeting there, it being intended that the coronation of the young king should take place at that time, Brother Platt and the principal chiefs, went over, but brother Henry and the body of the people remained; the former being unwell, and the latter not having sufficient means of conveyance.

These brethren speak with much pleasure of the event before mentioned—sending native teachers to the destitute islands, three of whom are from Eimeo, and two of them deacons of the church there. They say, "the whole church and congregation approved of them, and they

went forth with the prayers of all; and received tokens of esteem from almost every member, and from many others, in useful articles. These teachers are the persons mentioned in our former reports, as having at our missionary meetings, approved themselves for such service. Thus the sacred leaven is spreading, and by the divine blessing will, in due time, leaven the whole lump."

Extract of a Letter from Mr. David Darling, at Burder's Point, Tahiti, July 25, 1822.

REFERING to a former letter, dated Dec. 17, 1821, he says, "I there mentioned the death of king Pomare, and expressed my fears as to the peace of the island; my fears, however, have happily been disappointed, for every thing goes on peaceably, much more so than was expected. The Lord is all-sufficient; to Him be all the praise.

Mr. Darling mentions the manner in which the Scriptures are read in the school, especially in the upper classes. Every verse is distinctly explained; and such questions as the following are asked, "Who is the speaker? Where spoken? Upon what occasion? To whom addressed? What is taught in it? What is required? What is forbidden?" &c. We find this method of instruction very useful, and this is the reason that we retain many in the school who can read well.

Mr. Darling then mentions, as several others of the brethren also do, that Mr. Tyerman and Mr. Bennet had left Tahiti, and are gone to pay a visit to the Marquesas and to the Sandwich islands. Their return was anxiously expected at Tahiti.

Mr. D. tells us that he lately visited a native who was very ill; he found his mind was severely oppressed with the recollection of his former abominable conduct. He was one of those wretches who used to deceive the people, by pretending that he was inspired by the gods, and actually murdered many, who were supposed by the infatuated people, to be destroyed by the evil spirit. He confessed to Mr. Darling that he used to procure a certain poison, and mix it with the food of persons who had offended him. In this way, he said, and in no other, did he possess that power to which he pretended. Such hellish practices are now abolished by the light and influence of the gospel of Jesus, who came, not to destroy men's lives, but to save them.

SEVEN NATIVE TEACHERS SENT TO RAIVAVAI, TUPUAI, RURUTU, AND RIMATURA.

Extract of a Letter from Mr. Nott, dated Matavai, Tahiti, Aug. 20, 1822.

ON the 12th of June last I embarked on board the king's brig, Queen Charlotte, Capt. S. P. Henry, with seven native teachers, who had been previously selected from the churches in Tahiti and Eimeo, and appointed to go to the islands and instruct the inhabitants in reading the Scriptures, and to communicate to them what they know of God, and of the way of salvation by Jesus Christ. My object in accompanying these good men to their respective stations was, that I might, on the spot, give the best, and probably the last, direction in my power to their labours.

Three of the abovementioned teachers have been landed at Raivavai,* two at Tupuai, and two at Rurutu. Rimatura being occupied by two teachers from Raiatea, before we reached that island.

The teachers were received in all these places with great eagerness, and all immediately began to learn to read the spelling-book which we put into their hands.

* Our readers will recollect that this is the island which first received instruction from a native of Otaheite, sent thither by the late king Pomare, and by whose means the inhabitants were induced to abandon idolatry and build a large place for the worship of the living God. See an account of this event in a letter from Captain Henry, who called there on his voyage from Port Jackson to Tahiti, in the Missionary Chronicle for Dec. 1821.

At Tupuai, I was unexpectedly detained for several weeks with the teachers, before we could proceed to the other islands, Captain Henry, through a particular occurrence, being obliged to return to Tahiti with the brig, before he could finish his voyage. This delay, however, afforded us an opportunity of taking a journey round the island, and preaching many times to all the inhabitants.

July 29, the brig having returned, we embarked for Raivavai, where we anchored the next day in the evening. Early on the following morning we went ashore, with the three teachers intended for that island, and were received by the king and chiefs, amidst a thousand of the people, in the most friendly manner. Having presented the teachers to the king and chiefs, and explained the object of their coming to reside among them, exhorting them to use their influence to induce all the people to come and learn the word of God; we entered the chapel, and spoke to about a thousand people, from the words of Christ, in John x. 16. "Other sheep have I," &c.

The following evening we sailed for Rimatura; but having occasion to call at Rurutu, we found that the schooner belonging to the chief of Raiatea, had been at Rurutu, and had sailed some days before for Rimatura with the two teachers, and was every hour expected back. The brethren Threlkheld and Orsmond had also come in the schooner; the former was then on shore at Rurutu, and the latter was still on board. In a short time the schooner appeared in sight, having landed the teachers at Rimatura. The chief and people on the side of the island opposite to that where the two Raiatean teachers reside, now became impatient to have the two teachers who were on board with us (who were intended for Rimatura) come and reside with them; and their arguments being such as we could not prudently resist, we consented and sent them on shore with their property, in the boat; and they were received with the greatest gladness.

As soon as the boat returned, we shaped our course immediately for Tahiti, but owing to calms and light winds, did not arrive till Saturday, August the 4th.

Extract of a Letter from Mr. Blossom, Tahiti, July 5, 1822.

Mr. Blossom relates, that one of the teachers lately sent to the neighbouring islands was a native of Tahiti. He was more than once marked out to be made a human sacrifice, but a watchful Providence always found a way for his escape; and, we trust, he has thus been preserved, for the important purpose of becoming a preacher of the gospel to the heathen—"a *living* sacrifice to the Lord."

On the 12th of December last, the English sloop of war, the Dauntless, Captain Gambier, came into Matavai bay. The captain and several of the officers paid us a visit, and were very friendly. One of the gentlemen made us a present of 10*l.* for the Auxiliary Missionary Society of this island.

On the 13th of June the Tahitian brig, Queen Charlotte, Capt. Henry, left this island, with four native missionaries and their wives, together with three more from Eimeo; they are destined for Tubuai and other islands of the group, about 300 miles south of Tahiti.

On the 13th of January, the Mermaid cutter, and the Prince Regent schooner, arrived from Port Jackson; they were bound for the Sandwich islands; the schooner was to be left there as a present from his Majesty George IV. to the king of Owhyhee. These vessels left Tahiti for Huaheine, Feb. 11, and shortly after, Mr. Wilson received a letter from Mr. Bennet, informing him that he and Mr. Tyerman, with Mr. Ellis, had taken a passage with them to the Sandwich islands; their object, it seems, was to settle some native missionaries from Huaheine, at the Marquesas. One of these is the man I have mentioned, who in the days of idolatry here was marked out for a human sacrifice. It was

their intention, after settling the native missionaries in the Marquesas, to proceed in the vessel to Owhyhee, and visit the American brethren there; and afterwards return by the cutter. We have not heard from them since, but are daily looking for their return.

The following letter from Mr. Crook, was read in the Report of the Port of London Society, at their late Public Meeting, at the King's Concert Room, Haymarket, February 13, 1823.

"Mount Hope, Wilks' Harbour, Taheite, August 26, 1822.

"Dear Sir.—I THINK it my indispensable duty, for the encouragement of your highly useful Society, and for the honour of our common Saviour, to communicate to you the following information. The bearer of this letter, Mr. Abijah Lock, master of the Charles, South Whaler, received a present of a publication of your's, "The Seaman's Devotional Assistant," from Mr. C——, the ship's husband. In the course of the voyage, having made use of the book himself, he was inclined to make use of it in public on the Sabbath, and every evening of the week. On his arrival at this island, a few weeks since, the ship was immediately recognized by the natives as *a religious ship*. The conduct of the officers and men while here has been very exemplary. I have preached every Sabbath-day; I have also attended their worship on board, both morning and evening; and at parting have supplied them with Burder's Sermons, &c. and have endeavoured to give them every encouragement to go forward in the good work so auspiciously begun.

"I request, dear Sir, that you will favour me with a few copies of the above-mentioned book; and if any of your friends are disposed to send me a few Bibles, hymn books, sermons, &c. for distribution among seamen, I will endeavour to apply them in the best manner. We have now five vessels in this harbour, and I believe I might induce two or three more of them to make use of the book which has done so much good on board the Charles. Perhaps some of the Whalers may take charge of a few books for me, as they frequently call here.

I remain, Dear Sir,
Your Obedient Servant,
W. PASCOE CROOK."

To the Secretary of the Port of London Society.

The Committee of the Port of London Society, make the following remark on this communication;—"When they reflect upon the difficulties through which our valued missionaries have perserved, and what a surprising moral revolution has at length been effected, it would, indeed, be an awful counterpart, were their pious labours, in any measure to be frustrated, and their animating prospects blighted, by the nautical representatives of the British nation, to which the South Sea islands owe their civilization and their religion."

We intended here to insert a large Extract from the Report of the Brethren, printed at Tahiti; but are obliged to defer it until next Month.

AFRICA.

LATTAKKOO.

Mr. MOFFAT, one of our missionaries at Latakkoo, in the close of his journal, which we have not room to insert, says, "You will see from the preceding journal what is our situation. The prospect is neither calculated to encourage or to cheer; but we labour in hope. The power of God exhibited in Greenland, and the South Seas, does encourage us to persevere. "Though the vision be for an appointed time, yet at the end it will speak, and not lie; though it tarry, it will surely come, it will not tarry." Whilst we are acquiring the language, good is done, as it furnishes the means for future usefulness. The peculiar structure of the language renders it a task of much labour, especially when we consider the very imperfect means we enjoy of acquiring it. There is not one interpreter, who can give the proper meaning of a single sentence. From the in-

flux of business, which I have been obliged, unavoidably, to attend to, for some time past, I have not been able to make the proficiency I could have wished, and which might reasonably have been expected: but after much hard labour, my situation is such as to enable me, this summer, to devote a suitable portion of time each day for the attainment of so important an object. I have translated Dr. William Brown's Catechism in his Christian Instructions. That Catechism having been originally intended for children, I have made a few alterations and additions. It is the most suitable work I have met with; is used and well understood. I have also translated a great variety of other little pieces, and trust soon to be enabled to speak to the Bootchuanas mouth to mouth.

Through the divine blessing we all enjoy good health and unite, &c. &c.

Death of Africaner and his Father.

Our readers cannot but remember somewhat of the history of this chief, who was, perhaps, as distinguished an instance of the sovereign and Almighty grace of God as any individual in modern times. Mr. Moffat, in his journal, lately come to hand, thus writes:—

"I have received a letter from Younker, a pious youth, who says, My grandfather, old Africaner has left me, and died in the Lord; also my dear father, CHRISTIAN AFRICANER; the chief, has left me, and died in the Lord. I have lost my grandfather, my father, and my teacher (meaning Mr. Moffatt, who formerly resided at Africaner's krall.) Thus I am deprived of parents." You may easily conceive of the mingled emotions I felt on receiving this intelligence. It naturally occurred to my mind to wish I had been present to have witnessed his departure to the mansions of the redeemed. I feel as if deprived of a near relation, especially when I call to mind the many happy hours I spent in his company, performing the delightful task of infusing into his growing understanding the doctrines of redemption.

DOMESTIC MISSIONARY INTELLIGENCE.

Recent Death.

IT hath pleased the great Disposer of human affairs to call to himself, and to the enjoyment of celestial glory, one of the first, warmest, and most generous friends and Directors of the London Missionary Society; that pious, amiable and useful servant of Christ, *the Rev. Samuel Greatheed*, F.S.A.

This mounful event, was notified to the Secretary by the Rev. J. A. Stephenson; brother-in-law of the deceased, in a letter dated *Bishop's Hull*, February 15th, 1823, from which he takes the liberty of inserting the following extract:—

"My dear Sir,—It is due to the long and affectionate intercourse which subsisted between yourself and Mr. Greatheed, to give you the earliest information of an event so glorious to himself but sorrowful to his surviving friends. After a few days of increased debility (for illness it could scarcely be called, as he had no accession of fever, pain, or cough) he has realized, what he last Sunday declared would be his highest gratification, that of knowing he should not spend another Sabbath on earth. At five this morning he fell asleep in Jesus, in a manner the most sweet and gentle; nor can we sufficiently express our gratitude for such a source of consolation and encouragement to our own faith.

"You know, my dear Sir, how uniformly his life has been devoted to the service of his Master, what delight he took in co-operating for the extension of his kingdom; how liberally he always opened his purse; how entirely his mind was divested of party feelings; and how indefatigably his thoughts and pen have been employed in the best of causes. Yet, with all these attainments, it was *a sinner* that relied, and relied confidently and simply, upon the Saviour—a reliance which has been honoured by correspondent support; for never did the great Shepherd carry any one of his lambs more gently and easily through the valley of death."

In another letter from the same

gentleman to W. A. Hankey, Esq., it is said, "Our dear and excellent friend has finished his long course of devotedness and liberality in the service of his Divine Master, and by a most easy transition has been admitted into his immediate presence." "Never was death more disarmed of its terror, never was it more evident that he was not merely a conquered enemy, but a friend. On Monday he sat, as usual, for eleven hours in his study, but was unable to rise the next morning: he remained in the same quiescent and collected state, and leaning his head on the bosom of his Saviour, 'he breathed his life out sweetly there,' at five this morning."

NORTH WALES.

It affords peculiar pleasure to the Directors to observe the pious zeal and increasing liberality of their friends of different denominations in the principality; the following extract of a letter addressed to the Home Secretary, by John Davies, Esq., Treasurer of "the Calvinistic Methodists Associated Congregations," while it gives a pledge of the warm attachment of that body to the principles and objects of the Society, excites encouragement in the Directors to continue sending forth labourers into the widely-extending field of Pagan darkness and superstition.

"I enclose a draft value 755*l.* 9*s.* 5*d.* and two receips for 27*l.* 6*s.* 1½*d.* making together 782*l.* 15*s* 6½*d.* the amount of the collections and contributions of the Calvinistic Methodists Associated Congregations of North Wales.

"I can truly say of our poor people, 'For to their power I bear record, yea, and *beyond* their power they were *willing of themselves*' to assist with their mites, to send the 'Gospel of Peace and glad tidings of good things' to the Heathen; and there are some very pleasing instances of the zeal of young people in humble life to support the Missionary cause.—In Anglesea, a young man devotes the yearly produce of a sheep, which he designates 'The Missionary Ewe;' the lamb and wool sold for 9*s.* 2*d.*

"Denbighshire Collections have been *nearly doubled* this year; and when it is considered that its inhabitants are chiefly employed in the farming business, and taking into account, the general distress of agriculturists: their noble efforts, *under such circumstances*, are the more praiseworthy; and in the list for this county, you will find, that a poor boy takes a pleasure in rearing a brood of chickens, and faithfully sends you, 'Account of Sales' with a remittance of proceeds."

I could enumerate several other similar acts of missionary ardour among the poor Welsh, who although they cannot furnish the cause with 'gold and silver, and brass, and blue, and purple, and scarlet, and fine linen,' still trust that their '*free-will* offering of goats' hair and ram skins' from the Cambrian Mountains will not be despised by the Directors."

SOUTH WALES—PEMBROKESHIRE.

We are pleased to find that the Missionary zeal of this county, is on the increase. The Missionary services commenced on Sunday morning, October the 13th, with two sermons, at the Green Meeting and at the Tabarnacle, Haverfordwest; the Rev. J. Davies, of Demerara, preaching at the former place, and the Rev. D. Warr, at the latter. In the afternoon, Mr. Davies preached to the children of the different Sunday schools of the town, who, with their teachers, occupied the galleries of the Baptist Meeting. It was truly gratifying to witness the children of different denominations not only listening with attention to the preacher, but publicly answering the questions which he put to them in the course of his sermon. In the evening Mr. D. preached at the Tabernacle, to a congregation which for some time before the service commenced had crowded every avenue to the place. The next morning two sermons were preached at the Tabernacle, Milford, by the Rev. W. Evans, of Bristol, and Mr. Davies, the missionary.

A public meeting was held at the same place in the evening, at which the Rev. W. Warlow, presided; the speakers were the Rev. Messrs. Bulmer, Davies, Evans, of Bristol, Phillips, Itinerant, Rogers, Baptist missionary, Sewel, Wesleyan minister; Thomas and Warr, A. Burnet, Esq.; S. Regaud, Esq.; Mr. W. Owen, Mr. Roberts, Mr. Thomas. The fourth Resolution is respectfully submitted to the independent mi-

nisters of Pembrokeshire who were not present:

"Resolved, That these meetings be considered as the commencement of a County Association, in connexion with the South Wales Auxiliary Missionary Society; and that the Rev. D. Peter, of Caermarthen, be Treasurer; and the Rev. D. Warr, of Haverfordwest, be Secretary."

A public meeting was held on Tuesday evening at the Tabernacle, Haverfordwest, when John Evans, Esq. Barrister was called to the chair; the speakers were nearly the same as at Milford, with the addition of the Rev. D. Davies, of Castle Villa; Rev. T. Harries, (Welsh methodists); and Nadir Bagster, Esq. late of Bombay.

On Wednesday evening the ministers again met at Pembroke, when a public meeting was held; at which Mr. Thomas, of Pembroke, presided.

The day following the Rev. J. Davies, and the Rev. W. Evans, of Bristol, visited Tenby, for the purpose of preaching and making collections. They were kindly received by two Ladies, whose names will long be remembered by the poor of Tenby with gratitude, and who in the course of the day presented the Society with a donation of *One Hundred Pounds*. From Tenby, Messrs. Davies and Evans proceeded on the following day to Narbeth, where they also preached and made collections.

While the religious services were well attended, the public meetings were crowded to excess. The ministers trust they enjoyed much of the divine presence; and the liberal collections made at the close of the services and meetings proved the interest our Welsh friends took in the Redeemer's cause.

It is with reluctance we omit, for want of room, some brief notices of other Missionary Societies, which were prepared for insertion; the following however must not be omitted:—

Increased Income of the Wesleyan Missionary Society.

The General Treasurers have the pleasure to state to the friends of the Wesleyan Missionary Society, that the amount of receipts for the year 1822, is 31,748*l.* 9*s.* 11*d.*, being an increase above the preceding year of more than 5,000*l.*; and the expenditure for the year having come under 27,000*l.* the debt of the Society has been reduced to 2,702*l.* 12*s.* 3*d.*

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January, to 16 February 1823, inclusive.*]

IN LONDON AND ITS VICINITY.

The Trustees of the Evangelical Magazine, for the use of the Widows and Orphans of the Society's Missionaries.—Donation	500	0	0
Ditto, ditto, Dividend on the above Sum	20	0	0
Rev. W. Thompson, Curate of Atherstone.—Life Subscription; per Thomas Thompson, Esq.	10	10	0
Dr. Darling.—Donation	5	5	0
D. R.	5	0	0
Rev. E. J. Jones, Silver Street and Islington Chapels.			
The Teachers and Scholars of Islington Chapel Sunday School	14 10 1		
Subscriptions and Donations	15 12 1		
The Teachers and Scholars of Silver Street Chapel Sunday School	17 13 4		
Subscriptions and Donations	8 19 6		
	56	15	8
Horsleydown Juvenile Auxiliary Missionary Society; per Mr. D. Scott, Jun. Treasurer	19	15	5
Scotts Church, Swallow Street.—Donation of the late Mrs. Sarah Easter; Mr. W. Smith, Exor.; per Rev. J. Arundel	10	0	0
A Friend	0	10	0
J. D.	0	15	0
J. S.	2	0	0
A Widow's Mite	1	0	0

CONTIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Collections and Contributions by the Associated Congregations of Calvinistic Methodists, in North Wales; per Mr. John Davis, Vronheulog, near Bala, Treasurer.			
Anglesea Aberffraw	2	0	0
Amlwch	9	0	4½
Beaumaris	3	3	6
Bethlehem	5 2 11		
A Year's produce of a Sheep; per Mr. J. Ellas, jun.	0 9 2½		
	5	12	1½
Bethel	2	18	0
Bethesda	6	15	0
Bodedern	3	16	10½
Bryn Sencin	4	5	4½
Bryn du	2	12	4½
Caergybi	7	0	0
Cnergeiliog	2	10	10½
Capel y Park	2	1	9
Dwyrun	2	13	6
Gaerwen	5	2	8
Glasinfryn	3	15	2
Gorslwyd	4	0	5
Gwalchmai	3	0	6
Llanerchymedd	6	6	0
Llanrhyddlad	4	5	10½
Llangristiolus	4	6	8
Llanfair	3	13	6½
Llanfwrog	3	0	0
Carried forward	92	0	7

Brought forward			92	0	7	
Llanfugail			3	9	3	
Llangoed			1	15	7	
Llangefni			9	0	0	
Llangwyllog			2	11	6	
Llandegfan			1	0	6	
Llanallgo			1	11	3½	
Lledroed			4	10	6	
Newbwrch			3	9	4	
Peniel			1	8	0	
Penygarnedd			2	11	10	
Rhos Colyn			2	4	0	
Sion			2	0	0	
Talwrn			2	2	6	
Tymawr			4	8	9	
Tyn y gongl			0	18	0	
						135 1 7½
Caernarvonshire.—Abererch			1	0	0	
Bangor			6	2	4	
Beddcelert			4	10	5	
Brynaerau			1	3	6	
Bryn-Engan	1	11	5			
Sunday School	1	4	0			
Monachdy ditto	0	14	6½			
			3	10	1½	
Brynrodyn Bwlan and Rhos			3	4	0	
Bryn Melyn	0	14	8			
Sunday School	0	10	3			
			1	7	4½	
Bontfechan			0	15	0	
Brony Fedw			0	6	0	
Bwlchderwyn			0	19	4	
Bontnewydd			1	9	1½	
Carnarfon			15	0	0	
Carneddi			5	12	6½	
Clynod			2	8	7	
Cwmcoryn			0	9	2½	
Criciaeth	0	10	10½			
Sunday School	0	10	3			
			1	1	1½	
Capel y Graig			1	0	0	
Capel y Gatehouse			2	1	9½	
Dinas ar Garn			1	15	3½	
Dwygyfylchi			1	3	0	
Edeyrn			2	9	0½	
Erw Suran			0	7	6	
Felin Len			0	16	8½	
Four Crosses	1	1	4			
Sunday School	1	6	11			
			2	8	3	
Garn	0	17	3			
Sunday School	1	2	0			
			1	19	3	
Gyfing	0	6	8½			
Sunday School	0	8	5½			
			0	15	2	
Llanfair Fechan			0	15	1½	
Llanfoilen			2	2	6½	
Llanberis			1	16	10½	
Llanrug			1	2	7½	
Llanllfni			1	18	4	
Llan Engan			2	15	9	
Llithfaen			0	16	0	
Nant			1	16	6½	
Nefyn			2	2	0	
Pentir			2	3	0	
Pentre' uchaf	3	11	0			
Llanor Sunday School	0	11	6			
			4	2	6	
Penycaerau			1	14	0½	
Penygraig			1	10	1	
Pwllheli			7	0	1½	
Pencoed			1	13	5	
Pig Street			0	12	1	
Rhyd y Clafdy	1	4	6			
Sunday School	1	2	0			
			2	6	6	
Rhydfawr			0	18	0	
Rhydbach			1	7	5	
Rhydlios			0	14	0	
Tal y Sarn			1	2	0	
Carried forward			94	3	7½	135 1 7½

Brought forward			94	3	7½	135 1 7½
Tersyn			0	10	11	
Tydweiliog			4	18	6	
Ty Mawr			2	8	6½	
Tre Madoc	1	1	11			
Sunday School	1	19	6			
Aberdeunant ditto	0	9	0			
			3	10	5	
Uwchmynydd			1	7	8½	
Waen Fawr			2	0	0	
Ysgoldy	1	10	6			
Llanarmon Sunday School	0	5	0			
			1	15	6	
Pentir.—Produce of a Missionary Box on the Shop Counter of Mr. R. Roberts			1	5	2	
						121 12 4
Denbighshire.—Abergele Missionary Association.						
Male Branch	6	1	3½			
Female ditto	5	17	2½			
Donations by Rev. T. F.	1	0	0			
A Friend; by ditto	1	0	0			
			13	18	6	
Bettws			1	11	6	
Bont Public Collection	1	0	8			
Sunday School	3	1	0			
Ysgeibion ditto	0	7	2			
Henblas ditto	1	13	0			
Gyffylliog ditto	3	2	4½			
Factory ditto	0	14	6			
			9	18	8½	
Bryndionyn			0	7	0½	
Bryndiano			1	4	6½	
Cefn Coch			0	14	0	
Cefn Meinadog			0	11	3	
Clawddnewydd Public Collection	0	9	2			
Sunday School	3	5	6			
			3	14	8	
Clocaenog (Waen) Sunday Sch.			2	0	0	
Conway Public Collection	1	19	1			
Sunday School	1	16	6½			
			3	15	7½	
Denbigh Auxiliary Society.—Mr. Tho. Evans, Treasurer. —Mr. Gee, Sec.						
Collected at Monthly Prayer Meeting	2	9	8			
Sunday School	9	5	6			
Ditto at Denbigh Green	0	8	11			
Ditto at Bontnewydd	0	5	9			
Ditto at Brookhouse; by Mr. Lloyd	0	16	4½			
Produce of a Cherry Tree; by Mrs. T. Jones, Widow	0	6	0½			
Ditto of a Pear Tree; by Mrs. S. Williams	0	5	0			
Profit of a Hen, by John Rowlands, a child	0	7	2			
Missionary Box; by Mr. Wm. Mellish	1	7	3			
Ditto by H. Roberts	0	6	4			
Ditto by R. Morris	0	8	0			
Ditto, by a sincere Friend to the Heathen	0	10	0			
Donations and Subscriptions	30	11	0½			
			47	7	0½	
Garnedd			1	1	6½	
Groes.—Public Collection	0	15	0			
Sunday School	3	0	0			
			3	15	0	
Gwtherin.—Collected at a Prayer-Meeting	0	5	5			
Sunday School	1	5	2½			
Carried forward	1	10	7½	89	19 5	256 14 0½

Byought forward				1	10	7½	89	19	5	255 14 0½
Ditto Hafod				1	2	2				
							2	12	9½	
Henllan.—Public Collection				0	15	1				
Monthly Prayer Meetings.....				1	9	1½				
Sunday School				1	4	7½				
Ditto at Cefn Beren				0	3	10½				
							3	12	8½	
Llandidno. — Public Collection.....				0	16	10½				
Sunday School.....				0	7	8				
							1	4	6½	
Llanelian.—Collection				0	10	0				
Bryebude Sunday Sc.				0	5	0				
							0	15	0	
Llanefydd. — Public Collection.....				0	13	3½				
Sunday School.....				0	18	8				
							1	11	11½	
Llanrwst Auxiliary Missionary Society. —Mr. Lewis Thomas, Treasurer.										
Collected with Cards				49	0	10				
Sunday School.....				2	18	4				
							51	19	2	
Llansanan. — Public Collection				1	9	4				
Sunday School.....				1	9	0				
							18	4		
Llansantffraid Missionary Association. —Collected with Cards				8	17	11				
Subscriptions				2	2	0				
Donation, by Cymreigyddeon Society				0	12	3				
							11	12	2	
Mochdre. — Public Collection.....				2	11	3½				
Sunday School.....				1	0	10½				
Donation.—Mr. J. P.				1	0	0				
							4	12	2	
Nantglyn. — Public Collection.....				0	16	0				
Sunday School				1	6	0				
Pennant ditto				0	12	9				
Nant ditto				1	14	0				
							4	8	9	
Pandy							1	1	9	
Prion. — Public Collection				0	17	1½				
Ditto Sunday School				3	8	11½				
Public Collection at Porth				1	12	9½				
Ditto Sunday School				1	15	4½				
Bryn ditto				1	9	0				
Pentre Public Collection.....				1	17	3				
							11	0	6	
Pwllterfyn							1	2	0	
Rhuddlan. — Public Collection				2	11	6				
Dysart				0	10	3				
Prestatyn				0	7	0				
							3	8	9	
Roe —Public Collection.....				2	3	0				
Sunday School				0	17	0				
Donation; by E. Jones				1	0	0				
							4	0	0	
Ruthen Sunday School Monthly Collection				2	13	6½				
Public Collection....				2	12	10				
Rhydyeilgwyn Sunday School Monthly Collection				1	8	10				
							6	15	2½	
Talybont. — Public Collection.....				0	18	0				
Carried forward				0	18	0	202	15	2¾	256 14 0½

Brought forward				0	18	0	202	15	2¾	256 14 0½
Sunday School.....				1	10	0				
							2	8	0	
Tanyfron. — Public Collection.....				0	9	1				
Sunday School.....				0	13	5				
Gwern Elwy Sunday School				0	9	6				
Cefn Fforest ditto ..				0	4	5½				
Brynygwylwyr ditto				0	3	10				
Hafod Dafydd ditto				0	3	3				
							2	3	6½	
Trefryw Missionary Association—Collected with Cards. —Mr. J. Jones, Treasurer..				10	17	4½				
							218	4	1½	
Less Expenses				0	10	0				
										217 14 1½
Flintshire.—Adwy'r Clawd				1	3	6				
Berthen Gron.....				0	16	4				
Bryn Eglwys				0	12	0½				
Caerwy's.....				1	0	0				
Carmel.....				1	1	1				
Capel y Waen				0	15	11				
Caergwrley.....				3	10	0				
Cilcen				1	9	0				
Dyffryn.....				1	1	2				
Gellifor				2	0	7				
Hollywell				5	6	9				
Halken				0	13	7½				
Llangollen				10	16	6½				
Llanarmon				1	3	6				
Llantysilio				0	5	0				
Mold.....				5	1	0				
Northop				5	11	2				
Rhosesmor.....				0	18	0				
Rhos Llanerchrugog				7	8	10½				
St. Asaph				4	3	9				
Wrexham. — Public Collection.....				5	0	0				
Donations.....				2	0	0				
							7	0	0	
										61 17 9½
Merionethshire.—Bala and neighbourhood.										
Bala Chapel, Public Collection.....				3	15	6				
Sunday Sch. Monthly Collection.....				12	0	0				
Monthly Collection; by Misses Lloyd and Owen				4	0	0				
Subscriptions				4	4	0				
Capel Celyn.....				0	10	0				
Ceindwygraig				0	13	1½				
Cwmtirmynach				0	8	3				
Glyn Llangower				0	16	2				
Llandderfel Collection				3	0	3				
Monthly Collection; by Mrs. Davies ..				2	10	4				
Llanuwchllyn.....				1	2	2½				
Lldiarde.....				0	13	2				
Moelygarnedd				0	13	8				
Park				1	0	0				
Sarnau				0	9	4				
Talybont				1	7	4				
Tomengastell				0	13	0				
Trebentmaen				0	5	2½				
Tre-Rhiwaedog				1	18	5½				
							40	0	0	
Barmouth. — Public Collection				2	9	10				
Sunday School.....				6	6	10				
Subscriptions				4	11	6				
							13	8	2	
Bettws y Coed.—Public Collection				1	6	6½				
Subscriptions				0	10	0				
							1	16	6½	
Bontddu							0	8	5	
Carried forward							55	13	1½	536 5 11½

Brought forward	55	13	1½	536	6	11½
Bryn crug	0	15	6			
Bryn y gath	0	10	8			
Bwlch	1	3	0			
Capel Currig	1	7	7½			
Capel Garmon	0	9	10½			
Cefnbrith	0	11	0			
Cerrig y Druidion	2	4	1½			
Corris	0	17	0½			
Corwen	1	19	3			
Cowrt	0	9	0			
Cwmpenanmer	2	1	2			
Cwmprysor	0	8	0			
Cynwyd	0	13	0			
Dolgelly	10	0	0			
Dolyddelen	1	10	8			
Dyfi Aber	0	8	0			
Dyffryn	3	1	7½			
Festiniog	1	18	0			
Glanyrafon	0	13	0			
Gro	0	7	7			
Gwynfryn	1	5	1½			
Harlech	0	14	0			
Llanarmon	2	5	3			
Llandrillo	1	1	3½			
Llandgryn and Guril	0	7	2			
Llanerchgoediog	0	6	7½			
Llangwm	1	18	1½			
Llanfachreth	0	10	11			
Maentwrog	0	13	0			
Penrhyn	1	0	4½			
Penmachno	1	3	2			
Rhiwspardyn	0	12	0			
Sion	0	9	4½			
Taitêg	0	7	2			
Talsarnau	0	13	5			
T-wyn.—Collection 0 9 0						
Subscription 1 8 6						
	1	17	6			
Trawsfynydd	2	7	6			
Tynrhos	0	13	8			
Wern	0	9	2½			
Yspytty	1	10	4			
				107	6	5½
Montgomeryshire.—Argoed	3	10	8			
Bont	2	17	1			
Brithdir	3	0	0			
Carno	3	1	4			
Cemmaes	3	14	0			
Crywlw-n	1	0	0			
Dreowen	3	1	1½			
Drefnewydd	6	12	6			
Glo	0	5	7			
Graig	1	1	6			
Llanbrynmair	6	11	0			
Llandinam	2	7	0			
Llanidloes	15	3	11½			
Llanwnog	3	0	0			
Llawryglyn	2	5	6			
Llanwyddelen	8	11	5½			
Llanwyddyn	1	11	1			
Llanfair	3	11	0			
Llanwrin	3	18	5			
Machynlleth	8	7	0			
Manafon	1	19	10			
Carried forward	85	10	0½	643	12	4½

The remainder of our Contributions in our next.

Brought forward	85	10	0½	643	12	4½
Mallwyd	2	0	1½			
Myfod	4	3	11½			
Pentyrch	1	4	0			
Shrewsbury Welsh Congregation	5	3	6			
Tregynon	5	6	1			
	103	7	8½			
Less Expenses	0	14	0			
				102		8
Welsh Congregation at Liverpool; after Sermons by Rev. John Elias.						
Pall Mall	20	4	6			
Bedford Street	14	8	0			
Collected by Miss Mary Jones	1	17	0			
				36	9	6
				782	15	7
Less Expenses				27	6	1
				755	9	6
Bucks.—South Auxiliary Missionary Society.—Mr. Jas. Burroughs, Treasurer.						
Great Marlow.—Rev. G. Edwards.—Collection				6	13	6
Cheshire. — Congleton. — Penny-a-week Subscriptions.—Collected by Miss Broadhurst				5	0	0
Cambridgeshire.—Newmarket.—Rev. W. Lee and Friends.						
Subscriptions and Donations				7	14	0
Devon.—Newton Abbott.—Rev. R. Crook and Friends.						
Annual and Weekly Subscriptions, for the year 1822; per Mr. R. Beard, Jun.				7	9	1½
Derbyshire.—Chapel-le-Frith.—Post mark, Anonymous.—"Gratitude to Christ for his continued goodness, a Mite for the Missions."				5	0	0
Essex.—Saffron Walden.—Abbey Lane Chapel.—Rev. Wm. Clayton.—Auxiliary Missionary Society.						
Subscriptions	18	16	6			
Collections at Missionary Prayer Meetings	4	14	4			
Produce of a Missionary Box	1	1	3			
				24	12	1
Somerset.—Bath British and Foreign Miss. Society; per Mr. Charles Goodwin				100	0	0
Worcester.—Lady Huntingdon's Chapel.—Rev. E. Lake.						
Half-year's Penny-a-week Subscriptions	24	16	0			
A Friend.—Annual Subscription	1	0	0			
Annual Subscriptions	3	3	0			
A few Sunday School Boys	0	9	0			
A Poor Woman	0	5	0			
Missionary Cottage	0	7	0			
				30	0	
Scotland.—Glasgow.—St. John's Parish. Association for Religious Purposes; per W. M'Gavin, Esq.				6	15	6
Dunkeld Juvenile Missionary Society; per Rev. J. Black, Secretary				20	0	0

A List of Subscriptions for erecting Perseverance Chapel, in New Amsterdam, Berbice.

Honourable Wm. Scott	600
Thomas C. Jones	600
Henry Wells	44
R. P. Mann	22
Thomas Grimes	44
A Friend	60
Robert Samuel	44
J. F. Obermuller	110
S. Davson	110
Richard Grimes	50
Peres Bonney	44
James Bone	44
D. Plaistow (Demerary)	44
Carried forward	1816

Brought forward	1816
Alexander Murray	55
J. C. Leisner	22
M. Rader	44
J. H. Schlarherst	44
Mary and F. Lindner	110
F. Nicolay	44
John Redmond	11
William Bennett	11
Honourable Charles Hyte	66
A. Schlapfer	22
William Grimes	11
Thomas Hill	11
Carried forward	2207

Brought forward	2267	
P. De Goege	44	
Charles Matheson	44	
His Honour M. S. Bennett, Fiscal.....	110	
Thomas F. Layfield	66	
His Honour Henry Beard, President	44	
Hugh Bethune.....	44	
William Henery	66	
Honourable D. C. Cameron	110	
Honourable John Ross.....	110	
Honourable John Cameron	110	
John Clapham	50	
John M'Lenan.....	132	
Donald Grant	44	
Honourable Lewis Cameron	110	
Robert Semple	44	
Rev. R. Austin.....	110	
L. F. Gallez, Esq. Lieut.-Colonel, Commandant of all the Indians	154	
Honourable William Kewley	66	
H. D. Obermuller	66	
John Hopkins	22	
Donald Cameron	100	
Capt. Ormand (Brig, Jane)	18	
M. Daly.....	22	
A. D. Cuche.....	33	
James Ellis	44	
Collection at Perseverance Chapel	264	
Sundry Subscriptions	122	5
Captain Wm. Parker.....	11	
Miss Elizabeth Hoods	11	
Mary Christie.....	44	
Jacob M'Cassa	5	10
S. Ostrehan	22	
J. Dillmere	11	
Richard Topin.....	8	10
Robert Garnal.....	11	
Mary W. Dawes.....	22	
E. Schneiders	24	
Honourable Hectar Downie	44	
A Commissary Gen. George Moore	44	
Captain Deeper, Brig George.....	22	
Joseph Ferrel	12	
Captain George Hepburn.....	22	
Collection, July 4, 1819.....	98	10
Major Thomas Moodie, R. E.....	44	
Rev. Mr. Davies and Congregation, Demerary	220	
John Brown.....	110	
J. B. Van Nieuwenhoven	33	
J. R. Gard.....	44	
Collection, 27th Feb. 1820	95	
James Roberts.....	22	
Ann Bennett.....	200	
Ditto for her Servants	20	
M. C. Hamilton	44	
Robert Rand.....	24	
Mr. Rand's School.....	32	
Peter Mathews	24	
Richard Esdaile	24	
John Benjamin.....	22	
Merey Harper	100	
Ann Akers	22	
Daniel Muno	22	
Walter Murray	22	
Mary Hill.....	16	10
Rosina Bellot	12	
Jane Knox	12	
Maria Threlfall	12	
Letitia Stewart	11	
Marry Harris	11	
Elizabeth Cherney.....	11	
Mary Green.....	11	
James Burnett.....	11	
Theresa Seaton	11	
John Dow.....	11	
Jssee Till.....	9	
Mary Ramsey	6	
Sarah Rice	5	10
Thomas C. Harris	5	10
Susanna Streek	6	
Carried forward	6124	5

Brought forward.....	6124	5
Grace Cox	6	
Ann M'Kenzie	3	
Susanna Barraw.....	3	
Mary Osborn	3	
Sarah Butcher	3	
Robert Payne	3	
John Warner	5	10
Catharine M'Rae	12	0
Thomas White	500	
Ditto's Three Children	66	
P. Mecklejohn.....	100	
John M'Kay.....	110	
Walter Scot.....	110	
Captain Sherriff	48	
——— Mearns.....	36	
——— Stalls.....	27	
——— Cram.....	44	
Elizabeth Brandes.....	44	
L. Brandes	22	
W. Brandes	22	
R. Thomson.....	11	
Mr. and Mrs. Schwartz	66	
Jane Fraser	3	
S Fraser	3	
Julier Ware	11	
Honourable W. Katz.....	200	
Honourable John Downer	110	
Benjamin Jackson	22	
Louisa M'Camon	12	
Susanna Mintos	11	
Collection.....	92	5
John Layfield	44	
Rev. Mr. Smith and Congregation, at Plan Le Resouvenir, Demerary.....	117	5
Amount of Collections from the Auxiliary Society, to 31st Dec. 1821.....	903	5
	8,897	10
Less Amount of Subscriptions not paid ..	321	
Guild.	8,576	10

Contributions towards the School.

His Excellency Lieut.-Governor Beard ..	110	
His Honour M. S. Bennett, Fiscal	110	
Honourable J. G. C. De Nieuwerkerk ..	66	
Honourable A. Kreiger.....	66	
L. C. Abbennetts.....	44	
Rev. R. Austin	22	
E. A. S.....	44	
A Friend	22	
Ditto a Water Vat, for the use of the School.		
Rev. R. Scheffer.....	22	
F. White	22	
Dr. William Munro.....	44	
Ann Bennett.....	44	
W. F. Rudder	22	
Honourable G. P. Vantsolst.....	44	
Honourable J. Farley.....	44	
A. G. Calmer	22	
J. P. Breer	27	10
J. H. P. Broeker.....	22	
A Friend	66	
H. D. Obermuller	22	
A. B.	22	
Lucretia Bridgewater	22	
C. S.	22	
Guild.	951	10

Summary.

Amount contributed towards the Chapel..	8,576	10
Ditto towards the School.....	951	10
Guild..	9,528	

Making a total sum of nine thousand five hundred and twenty eight Guilders.

Note of Cost of Perseverance Chapel, &c. &c.

Account for Building the Chapel		6941	10	
Interest on the Account		84	8	
				7025 18
Account for Blinds				95 10
Ditto for Window Glass, Sash, Cord, &c				271 10
Ditto for Paints, Oils, &c. &c.				747 6
Ditto for Lamps, Wicks, &c. &c.				114
Ditto for Branch Candlesticks for Pulpit, 12 dozen Lamp Glasses, 8 Shades, &c.				225 12
Ditto Workmanship at Pews, Lumber, Nails, &c.				486
Ditto Stones, &c. to pave a road to the Chapel and Workmanship				75
Ditto at Secretary's Office for Petitions				30
				9070 16

Cost of the School Room.

Carpenter's Account for Workmanship		439		
Account for Lumber, Nails, Paints, Oil, Labourers, &c.		766	19	
				1205 19
				10276 15
Amount of Collections as above				9528
	Balance			748 15

For the Education of Native Females in India.

A Friend	0	10	0

The Thanks of the Directors are presented to the following; viz.

To Rev. Thomas Hawkins, for 4 parcels of Tracts.—J. J. Cambridge, for sundry Books and Pamphlets.—Mrs. Creed, for Edward's Redemption, Williams on the Canticles, and 17 Pamphlets.—A Friend, per Rev. J. Burder, for Outlines of Moral Philosophy, 1 vol.—Rev. W. Harris, for a hamper of valuable Books.—Mr. N. D. Crisp, for sundry Spectacles.—W. H. for 14 pair of Womens' Shoes.—Dorcas for 20 ditto ditto.—J. M. for Reynold's Sermons, 1 vol.—J. M.—Mr. John Lake; and a Minister's Son, Mrs. Loveday, Mr. Bloye, Rev. G. Atkinson and Friends, for 18 vols. and 638 Nos. Evan. Magazine, and to E. Y. for a Trunk containing 233 Nos. of ditto.

POETRY.

A Hymn, said to be composed by the Rev. REGINALD HEBER, *(the newly appointed Bishop of Calcutta) for the purpose of being sung in Whittington Church, Shropshire, in which Parish a Missionary Association was formed, on Sunday April* 16, 1820.

FROM Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from Error's chain.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown:
The heathen in his blindness
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! oh! Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sun of glory,
It spreads from pole to pole:
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.



REV.D THO.S WEAVER.

SHREWSBURY.

Pub.d April 1823 by E. WESTLEY Stationers Court.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

APRIL 1823.

MEMOIR OF THE LATE REV. WILLIAM MILNE, D.D.

MISSIONARY TO THE CHINESE, &c.

OUR numerous readers, and the friends of Missions in general, will naturally expect to find in this work some memorial of the late Dr. Milne, whose excellent qualifications for the office of a missionary—assiduous and successful application to the difficult language of China, and unwearied and faithful labours in that country and in Malacca, have endeared his name to all classes of the religious public. We are happy, therefore, in being enabled to lay before our readers some account of his life, the early part of which was drawn up by himself, and delivered at the time of his ordination, which took place at Portsea, July 16, 1812.

In the course of that solemn service, Mr. Milne being, as is customary on such occasions, desired "to give a reason of the hope that was in him," made a full and satisfactory reply, from which we give the following extract:—

"I was born in the parish of Henethmont in Aberdeenshire, in 1785. My father died when I was six years of age; and my mother gave me the education common to others in the same condition of life. As to spiritual knowledge, I was a perfect stranger to it myself; nor did others seek to impress my mind with its importance. The natural depravity of my heart began very soon to discover itself, by leading me into those sins, for the commission of which my age and circumstances afforded opportunity. In profane swearing, and other sins of a like nature, I far exceeded most of my equals; and became vile to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart,) when I thought that to invent new oaths would reflect honour on my character, and make me like the great ones of the earth.

"Though I had a natural predilection for books, yet not, alas! for the book of God. I read it only when constrained, and even then with much reluctance and impatience. Though I learned by heart the Assembly's Catechism, and Willison's Mother's Catechism, yet this was more from a desire to equal my neighbours, and to avoid the displeasure of the minister of the parish, than from any love to the truths which these excellent books contained. Sometimes I used to say my prayers at night for fear of the evil spirit, from whose hurtful influence I supposed my prayers were an effectual security.

"I do not remember that any deep impressions of divine truth were made on my mind for the first twelve years of my life, except once in my tenth year, when I was constrained to pray, and to form resolutions of amendment. These impressions, however, soon wore off, and my vows were forgotten.

"The sinful propensities of my nature became stronger by indulging them; and many plans did I form in hopes of rendering myself conspicuous in the circle wherein I moved, for the vanity of my mind and gaiety of my conduct. I foolishly imagined that by the time I was sixteen I should attain great celebrity, as a vain and trifling youth. God, however, (I desire to adore his goodness) had other and better things in reserve for me.

"About my thirteenth year, a partial reformation was effected by reading some religious books, particularly *Willison on the Sabbath*, and *Russell's Seven Sermons*;—by the example of two pious persons who lived in a family where I for some time resided;—by a secret hope which I entertained of being saved by my prayers and reformation;—by the dread of temporal evils; of danger in the night, and of being drowned in a small river, which I had frequently to pass;—and by representations which were given of the sufferings of Christ by the minister at sacrament seasons. But as these representations seemed to move the animal feelings rather than to influence the heart, their effects were temporary.

"Soon after, I attended a Sabbath evening school, which at that time was commenced in our neighbourhood, where I became one of the scholars. Here my knowledge of evangelical truth increased, and considerable impressions of its importance were made on my mind. My increase in knowledge made me very proud; but I was led to search the Scriptures, and to pray. Sometimes I used to walk home from the school alone, about a mile, over the brow of a hill, praying all the way. At this time I began the worship of God in my mother's family, and also held some meetings for prayer, with my sisters and other children, in a barn that belonged to the premises.

"Notwithstanding this change in my outward conduct, I fear that I was all this time acting under the influence of self-righteous principles: for I had never felt my need of Christ in his complete character nor had I, *as a sinner*, made any humble application to God, through Christ; for pardon and grace.

"At sixteen years of age, when, as I had formerly wickedly supposed, that I should have my fill of iniquity, and see the accomplishment of my foolish plans, it pleased God to remove me to a place where I had the privilege of conversing with pious persons, who embraced every opportunity of turning my attention to the concerns of eternity. Though I was a stranger to them, they were concerned for my salvation; one of them especially, who, though poor in this world, was rich in faith. I used sometimes to go to his house at the hour of prayer, when he and his family worshipped God at the foot of their domestic altar. He was accustomed to make some remarks on the chapter read for the instruction of his children, and to prepare them for the solemn exercise of prayer: these interested me much, and shewed me a beauty in the word of God which I never saw before. He exhorted me to secret prayer, and to read pious books, with which he and some others furnished me. From this time my enjoyments of pleasure in the world were marred; and a beauty and excellence discovered in religion, which I had never seen before, and which led me to choose it as the only object deserving the chief attention of an immortal creature. As the family in which I lived were strangers to religion themselves, and derided all others who made it their concern, I was very disagreeably situated. The only place I found for retirement was a sheep-cote, where the sheep are kept in winter. Here, surrounded with my fleecy companions, I often bowed the knee, on a piece of turf which I carried in with me for the purpose. Many hours have I spent there, in the winter evenings, with a pleasure to which before I was a stranger; and, while some of the members of the family were plotting how to put me to shame, I was eating in secret of that bread "which the world knoweth not of."

"My employment at this time being chiefly of a rural nature, afforded

much opportunity through the day for spiritual improvement. Books were my constant companions; and some of them made powerful impressions on my mind. A book, entitled, *The Cloud of Witnesses*, containing an account of the persecution in Scotland, in the reign of Charles the Second, gave me an exalted idea of the excellency and power of Christianity. Often have I sat on the brow of a hill reading the lives of the martyrs, admiring their patience and fortitude in suffering; and seeing them "overcome their enemies by the blood of the Lamb, and by the word of their testimony," I longed that God would, some time or other, honour me thus to confess his name, and bear my testimony to the truth. In this there was perhaps more zeal than knowledge; more regard for the *honour* of martyrdom than *pure love* to God, and his cause in the world. All this time, however, I knew but little of myself as a guilty creature. The book which God made use of more especially for convincing me of my sin and misery, was *Boston's Fourfold State*, which I read with the deepest attention. It conducted me into my own heart, discovered the evils which before lay hid in the chambers of imagery; the monstrous ingratitude to God which had marked all my conduct; and the pollution of original and actual sin, with which my soul was contaminated. I saw that as I was necessarily under the strongest and most righteous obligations to God, and had never for one hour of my life discharged these, but lived in rebellion against the author of my life, so I was justly under the curse of God's righteous law, and exposed to everlasting misery. "What shall I give for the sin of my soul?" was literally the language which I used. To be condemned to toil for a thousand years in the lowest drudgery; or to endure the punishment of hell for a *limited* space of time, seemed easy when compared to *eternal wrath*, which I knew my sins deserved, and from which, for some days, I had but little hope of deliverance. To be transformed into a stone, or into one of the fowls of the mountains, which were often flying over my head, was what I sometimes wished, in order to avoid appearing before God in judgment, and to be freed from the danger of *everlasting* punishment. I could not endure the idea of being for ever left under the dominion of sin, and cast out from the presence of God; therefore I continued to pray, as opportunity served, ten or fifteen times a day, and said, "Who knoweth if God will return and repent, and leave a blessing behind him" on my poor, guilty, and wretched soul? But God in his gracious kindness, did not suffer me to remain long in this distress of soul, but directed me to those means by which I learned, how even a vile and guilty creature, such as I was, might be for ever saved.

"Two things contributed to remove this perplexity: one was a sermon of Mr. Boston's, entitled, *The Believer's Espousals to Christ*. Here the offices of Christ, as mediator, were treated in such a convincing and encouraging way as to produce a lively hope in my soul. The other was a sermon which I heard preached by the late Rev. G. Cowie, of Huntly, on a week evening, from Rev. xxii. 21. He expatiated on the free grace of God, through Christ, to the chief of sinners, with an eloquence peculiar to himself. He quoted those words: "Go, preach the gospel to every creature,"—"*beginning at Jerusalem.*" Then I was led to reason thus:—If pardon and salvation were offered, "without money and without price," to those who had killed the Prince of Life, and thereby committed the greatest possible crime; then, surely that grace, which could triumph over all *their* guilt, and so richly abound where sins of the highest aggravation once abounded, may be extended to *me*—pardon *my* sins, and renew *my* nature—heal and save *my* soul. Thus I was led to discover a glory and suitableness in the gospel—as displaying the lustre of the divine perfections, and as preserving the honours of the divine law, while at the same time it conferred eternal life on the guilty sinner believing in Jesus. This discovery captivated my

heart, and made me willing to devote myself, soul and body, to God for ever.

"Having an earnest desire of devoting myself to God, I was encouraged to do so in the way of a personal covenant. I found this method of dedication recommended in *Guthrie's Trial of a Saving Interest in Christ.* Judging this plan agreeable to the language of the prophet, that "one shall say, I am the Lord's, and another shall call himself by the name of Jacob," &c. I determined to adopt it; and having retired to a place surrounded by hills on every side, I professed to choose the Lord as my God, Father, Saviour, and everlasting portion; and to offer up myself to his service, to be ruled, sanctified, and saved by him. This was followed by much peace and happiness of mind, with earnest desires to be holy, with a determination to cast in my lot among the despised followers of the Lamb, and with a concern for the salvation of immortal souls.

"For two years I continued endeavouring to follow the Lord Jesus, and to keep a conscience void of offence towards God, and towards all men. Soon after this I renewed my dedication to God, wrote it down, and "subscribed with my hand unto the Lord." A year after, I was received as a member of the church of Christ at Huntly. Since that, to the present time, (1812) I have passed through many exercises of mind, and have had every day to lament, that I carry about with me "a body of sin and death." I have had many doubts and fears about my salvation. Many have been my backslidings; but I have endeavoured to look to Jesus alone for pardon and salvation; and though I have often, through the power of temptation and unbelief, been ready to cast away my confidence, and say, "there is no hope;" yet, "by the help of God, I continue to this day." My attainments in holiness have been, alas! few and small,—this is the greatest burden of my soul from day to day: and, if I deceive not myself, there is nothing in the universe that I so much desire as holiness of heart and life—as conformity to Jesus in all things. I look on myself this evening as the *chief* of sinners, and place my whole dependence for a complete salvation, on the righteousness and Spirit of Christ. O may I "be found in Him at last—not having spot, or wrinkle, or any such thing."

In the farther progress of the Ordination Service, on being asked what "induced" him to devote himself to the work of a Missionary, Mr. M. replied, "I trust I speak the truth when I say, that I do not engage in it from any idea of my own sufficiency for it, nor from any notion that I have had an extraordinary call, nor from any hope that I have of ease or aggrandizement in the world."

In explaining what he meant by "an extraordinary call," he says, "I neither heard any *voice* calling me to go to the heathen; nor had I ever any *dream* that seemed to intimate my duty in this respect; nor did ever any particular passage of Scripture come with *peculiar force* to my mind, from which I could gather that I ought to undertake this work. No. If these things are necessary to constitute a call, then I am not called." But the method which Mr. M. took to satisfy his mind upon the subject, was so rational and worthy of imitation, that we hope we shall render a service to the missionary cause, as well as gratify other inquiring minds, by stating his conduct on this occasion in his own words.

"The means I used in this perplexed state were *prayer, consultation with Christian friends,* and *application to the Missionary Society.* I set apart sometimes a day, sometimes part of a day, as circumstances permitted, as in the presence of God, to consider the nature and importance of this work, to examine my motives, and to solicit divine direction. I often and earnestly prayed that God would hedge up my way, and not suffer me to go unless he would go with me; and I said, "Here

I am—thou, Lord, hast a cause to promote among men—thou canst promote it without me, but I am willing to go any where, and do any work that relates to the coming of thy kingdom in the world, if thou wilt make my way plain before me; but if thy presence go not with me, carry me not up hence."

"*Consultation with Christian friends* was another means which I used.—There were some difficulties in the way, arising from various circumstances; but the *general* voice was, "that application should be made to the Missionary Society on my behalf;" which was done by the Rev. Messrs. Morrison, of Huntly, and Philip, of Aberdeen. The result was, that a Committee of Ministers at Aberdeen was appointed to converse with me, and determine as they judged proper.

"Having laid before me the parts of the work, and all things connected with it, they gave me a month longer to consider, and furnished me with further means of information. During that time I betook myself again to prayer, read the Missionary Transactions, the Life of David Brainerd and of Samuel Pearce. An Address to Young Men, in the Evangelical Magazine for April, 1805, I found of much service.

"The conclusion to which my mind was brought was,—as the Society wants missionaries, and as my earnest desire is to serve the interests of the church of God, I offer my services to them, willing to go forth to the ends of the earth, and to employ such talents as I possess, or may acquire, for the propagation of the gospel. This, Sir, was the substance of what I then wrote to the Committee at Aberdeen, who immediately sent word to me, to prepare to come to England, which I did; and have gone through the regular course of studies at Gosport, under the care of the Rev. David Bogue, my venerable tutor, to have sat under whom I consider as one of the greatest blessings of my life."

After a few more questions, the ordination proceeded in the manner usual among Dissenters. His venerable Tutor offered the ordination-prayer, and Mr. Bennett, now of Rotherham, gave the charge from those appropriate words, "An ambassador is sent to the heathen." Jer. xlix. 14. Other ministers engaged in prayer, &c.

Mr. Morrison having long solicited a colleague in China, the Directors proposed that station to Mr. Milne, who received the intimation with some surprise and trembling, but resigned himself into their hands. In the mean time he formed a conjugal relation with a young lady in the north of Scotland, and they sailed together Sept. 4, 1812, from Portsmouth, for the Cape of Good Hope. At the Cape they met with J. H. Harrington, Esq. who was there on a visit with his lady. From these they received great kindness, and next sailed for the Mauritius, where he stopped to collect some information for the Missionary Society, relative to Madagascar, which is inserted in No. V. of the Appendix to Mr. Campbell's first Travels. July 4, 1813, they arrived safely at Macao, and were cordially received by Mr. and Mrs. Morrison. Here he commenced immediately the study of the Chinese language; but on the second or third day after he began, he received a verbal order from the then Portuguese Governor, to leave the island in eight days, which was followed by another shortly after, to go on board a vessel then about to leave the port. Remonstrances were made, and seconded by several gentlemen in the English factory, but in vain. The order was peremptory and must be obeyed; the Governor not acting from any personal motives, but, as was understood, under the influence of the Catholic clergy, who were alarmed at the arrival of a Protestant missionary, to whom they could show no indulgence, notwithstanding, at the same

time a great number of their own body were so hospitably entertained, and even kindly fostered in the heart of England.

Leaving Mrs. Milne (who was permitted to remain) with some kind friends, Mr. Milne went in a small boat to Canton, where he remained the following season; but he was able to make but little progress till Mr. Morrison also removed to Canton, when under his judicious and kind instructions, and devoting his whole time to the language, he made a much more rapid progress; and on the Sabbath preached in his own hired house to such Europeans as thought proper to attend, as Mr. Morrison had before done in Macao; the Chinese never objecting to foreigners practising their own religion, but rather despising those who have no religion of their own. On this occasion Mr. Milne remarks the duty of foreign nations, especially the English and Americans, to support a resident minister (not a missionary) in places where many of them reside for four or five months in the year without an individual to perform for them those offices of Christian kindness, which are attached to the ministerial profession.

Mr. Morrison having by his individual labours brought the Chinese translation of the New Testament nearly to a close, it was completed and revised in the end of 1813. As Mr. Milne could not remain in Canton throughout the year, without danger of attracting the notice of the Chinese government, it was judged advisable for him to make a tour through the chief settlements of the Malay Archipelago, and circulate New Testaments and tracts. For this purpose, it was resolved to print 2000 Testaments, 10,000 Tracts, and 5000 Catechisms. Of these when completed, the greater part were placed under Mr. Milne's care for distribution in his journey. Leaving his family under the care of his kind friends, Mr. and Mrs. Morrison, he went on board the ship "James Drummond," bound to Java, by way of Banca. On board this vessel were 450 Chinese emigrants, who landed at the latter place, where they hoped to mend their fortunes. Among these he dispersed twenty-five of the first New Testament ever perhaps completed in that language, and a good number of religious tracts. At Banca also, where many Chinese are employed in the tin mines, were distributed Tracts and Testaments, and others left in care of the British Resident, who treated Mr. Milne with great kindness.

On the 10th of March, 1814, Mr. Milne arrived at Batavia, where, after lodging above a fortnight at one of the towns of that unhealthy city, by the kindness of the government he procured lodgings at a little distance from the town, and in the neighbourhood of Professor Ross, of the Dutch reformed Church, and Mr. W. Robinson, a member of the Baptist Mission in India. Having letters of introduction to Governor Raffles, he furnished him with means of travelling through the island at the expense of Government, and gave him letters to the residents and principal British officers, and native princes, in the settlements through which he had to pass, and who all rendered him every assistance that he desired. Before leaving the island, he sent round by sea several boxes of books to the chief eastern ports, and took some large packages with him in the carriage in which he travelled, for distribution on the road. The Dutch Christians in Batavia treated Mr. Milne with great kindness, and gave him encouragement to hope that some of

them, at least, would second his endeavours.

August 4, 1814, Mr. Milne left Java, arrived at Malacca on the 11th, and on the 5th of September again reached China, and was in much mercy restored to his family and friends.

(To be concluded in our next.)

LETTERS TO A YOUNG PERSON, ON INFIDELITY.

LETTER III.

On the Evidence of the Jewish Religion.

My dear young Friend,

HOPING that you have not merely read, but mused deeply over the subjects of my two former Letters, (for Christianity dreads nothing but depraved passions and superficial thinking) I proceed to lay before you a hasty outline of the evidence of the religion revealed in the Old Testament; for this, as the elder of the two dispensations by which a written revelation was given to man, demands our first attention.

In behalf of the Jewish religion we might plead prescription; for there is no religion in the world so old, by many ages; and therefore whatever now rises up and claims attention, may justly be called upon to show its superiority and its claim to supersede this, which is already in possession of our faith. It would be the more fair to put in and maintain this plea; because, in consequence of the high antiquity of this religion, carrying it up prior to all written records but its own, it has been objected, that it is not supported by any contemporary testimony. But, how should that writing which is older, by hundreds of years, than any other in the world, have the concurrent testimony of those who wrote at the same time? We might as well ask for the evidence of some of Adam's contemporaries, to prove that he was the first man.

It is, however, equally true, that the Jewish scriptures are not confronted by any contemporary testimony. For, while the Christian Scriptures are controverted by infidel writers, (the philosophers of those times when the New Testament was written, and we are therefore obliged to examine the controversy with Celsus and others,) the writings of Moses experienced no such contradiction, for this sufficient reason, that no writings in existence came near their date by many centuries.

In proportion, however, as other records do come near to the age of the first written revelation, they confirm it, by giving hints of the same great facts which it records, and showing a state of society, which proves the world to be about the same age as is assigned to it by the sacred writers.

The *reasonableness* of its *history* of the *world* furnishes an argument in favour of the Mosaic revelation. The Bible gives the first, and, I might say, the only rational account of the creation of all things, and especially of man. That history which the Greeks and Romans gave, and is most fully and elegantly unfolded by Ovid in his Metamorphoses, is manifestly taken from the revelation given to man in the book of Genesis; which is older by thousands of years. This, then, is the only record by which we know our original condition, and our present fallen state, which it so much concerns us to know, that every one who believes in a benevolent Deity, friendly to man, must attribute this discovery to his kindness and care. And, indeed, who else could tell us what was done five days before the first man was formed?

The same Scriptures are the only original records of the flood, of which there are so abundant evi-

dences in the globe, and of which we could give no account, if the Scriptures had not handed down to us the history.

The same may be said of the formation of the Lake of Sodom; that singular body of waters, which all travellers in those parts describe.

Nor is it less true, that by the Bible alone we are able to make any thing of that *unique* people the *Jews*. So singular is that people, and so unaccountable on any ordinary principles, that if the nation were not still in existence, infidels would say, "There never was such a people, and never could have been." Indeed, the thorough Deist, who is determined to cling to his unbelief, starts at the mention of the Jews as at the sight of a ghost, knowing that this is an untractable spirit, which he cannot lay by any spell or enchantment that he can command.

But let us now consider the *miracles* by which the religion of the Old Testament was proved divine. These were such that they could never have obtained credit, if not true. They contain the four following criteria, or characters of truth, which Leslie has placed in so strong a light:—1. They were such things as men's eyes and ears could judge of:—2. They were not done in a corner, but wrought before a whole nation:—3. They have been commemorated by public acts and monuments:—4. These commemorations commenced from the very time the miracles are said to have been wrought.

With regard to the first of these signs of truth; the Jewish dispensation was proved divine by miracles of which men's senses could judge. The dividing of the Red Sea was not like the supposed miracle of transubstantiation; for every one could see and know whether the waters were divided, leaving a dry path, and whether he walked through or not. All could see whether manna covered the ground of a morning or not, and whether they ate of it or not.

As to the second sign of truth: these miracles were not done in a corner, as many pretended miracles were, but from their very nature must have been in public, before all the people. As, for instance, the dividing of the Red Sea and of the Jordan; the giving of the law on Mount Sinai, the descent of the manna, and the fetching of water from the rock. When the false Messiah, Barchochebas, pretended to divide the sea for his followers, it led to his own confusion and destruction; and when the French prophets, in London, pretended to raise the dead, they were properly allowed to try in public, in St. Paul's Church-yard, and it ended in their exposure, so that their sect died away.

The third sign of truth is, that these miraculous events have been kept in remembrance by *public actions*. The passover, a feast which the Jews keep to this day, is a commemoration of their miraculous coming out of Egypt; the feast of tabernacles, which they still observe, celebrates their forty years' abode in tents or booths, in the desert. Just in the same manner, the revolution under king William is annually celebrated in our own country.

Lastly, these public commemorations commenced from the very time the miraculous events happened. If there had been no revolution under king William, it is manifest it never could have been commemorated. The passover was ordered to be kept from the time of the Exodus, or the departure from Egypt, and *that* it never could have been if there had been no such departure; nor could it have been in-

troduced afterwards, for all would have said, If this had been true, it must have been celebrated from the time of the event, and we are now called upon to commence that celebration long after.

Now these four *criteria* of truth, that meet in the miracles which prove the Jewish religion divine, are such, that Dr. Middleton tried for thirty years to find some falsehood to which they could apply, and was obliged to give it up in despair. Consider this, my dear friend; and may God lead you into all truth, is the prayer of

Your's truly, &c. J. B.

GOOD AND BAD MASTERS AND MISTRESSES.

To the Editor.

Sir,

Soon after the appearance of the essay entitled "Good and Bad Servants," a friend said, "You must now give us an essay on Good and Bad Masters and Mistresses." Convinced of the propriety of the remark, I almost immediately commenced it; but indisposition, and a multitude of other obstacles have retarded the accomplishment of my design till within these few days. The thoughts which have occurred to me I now transmit to you, Mr. Editor. May the Father of mercies bless the feeble effort to the good of that class of society for whom it is intended, and to whom, I trust, it will be found generally appropriate and sufficiently respectful.

Bermondsey. J. T.

It is one of the great excellencies of the sacred volume, that while it claims the honour of being written by divine inspiration, it also furnishes a rich variety of materials from which lessons of instruction may be drawn, adapted for all countries and all characters and all circumstances: consequently we find that the duties and failings of Masters and Mistresses are as fully and as strongly stated, as those which belong to Servants.

These duties are not only important, but they are reciprocal, and should be strictly adhered to by all classes of society. They are no more binding upon the lower than they are upon the higher orders. If the Holy Scriptures command servants to be faithful, diligent, obedient and submissive, it also commands masters and mistresses to exercise their authority and power with kindness, liberality and justice; and it makes no difference whether those who serve them are household servants, day-labourers, or bond-slaves; we are to be merciful and just to all.

It is evident that too many masters and mistresses are not aware of the obligations which they are under to treat their domestics as rational and immortal creatures; and that the great Governor of the world has condescended to make their interests and their happiness the objects of his protecting care, and the subject of some very appropriate and very forcible admonitions.

The duties of masters and mistresses are clearly and strongly inculcated in the laws given to the Jews:—"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry unto the Lord, and it be sin unto thee."—Deut. xxiv. 14, 15.

The great Prophet of the church, when teaching men the immense value of the soul, and the nature and excellency of the salvation he was about to accomplish by his death on the cross, mingled with those great truths a solemn charge, to regard all the duties which arise

out of their social relations. Sometimes he pointed out certain specific duties, and at others he laid down such general maxims as include them all: such is the language of Matt. vii. 12, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Some of the fullest lessons upon this subject will be found in the writings of the apostle Paul. The following passages are directly to the point:—"And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven; neither is there respect of persons with him." Eph. vi. 9. "Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven." Col. iv. 1.

It appears, then, that Moses, and Christ, and the apostles, all unite in calling upon masters and mistresses to act justly and mercifully to their servants; and that the principles and rules which the holy Scriptures have laid down are to influence and govern their conduct in the treatment of their domestics.

In endeavouring to detect and reprove what is wrong in the class of persons for whom this Essay is written, the author is anxious so to mingle caution and prudence with fidelity, that he may not give any reasonable ground of offence to those who are reproved; nor encourage servants to treat even bad masters and mistresses with the slightest disrespect or contempt. The following scripture is very explicit: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the *froward:* for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Pet. ii. 18, 19.

In the prosecution of this subject the writer will adopt nearly the same method as that in the Essay to Servants, by describing the character and conduct of each class under a few general remarks.

I. Good masters and mistresses, knowing that "God hath made of one blood all nations of men for to dwell upon the face of the earth," (Acts xvii. 26.) esteem their servants as fellow-creatures, possessing the same faculties and sensibilities as themselves; and, consequently treat them not as brutes, but as rational beings, differing from themselves more in outward circumstances than either in moral or intellectual qualities. We have a pleasing specimen of the spirit and conduct of a good master in primitive times, in the account given of Boaz, who, when he came into the harvest field to inspect the operations of his reapers, said unto them, "The Lord be with you. And they answered, The Lord bless thee." Ruth ii. 4. The affability, cheerfulness, and piety of this ancient Israelite are worthy of imitation by every Christian master and mistress.

On the contrary, bad masters and mistresses consider their servants of another species, something less than rational beings; vociferate their reproofs with a frowning aspect and an angry tone of voice, as they would speak to the brute creation, when they do wrong. Indeed it is evident, and much to be regretted, that in many cases their favourite animals have a larger share in the good-will, the tenderness and the liberality of these thoughtless and haughty superiors, than their most diligent and faithful domestics. Such conduct must naturally produce a disgusting and irritating influence upon the minds of good servants, and induce them to look out for new situations, in which they may reasonably hope to be treated as human beings; and, in return for their diligence and fide-

lity, at least, to meet with good words and civil treatment.

It is no wonder that such masters and mistresses are always changing their servants; and that, while it indicates something wrong in the management of such families, these perpetual changes must produce an amazing interruption to their harmony and comfort.

II. Good masters and mistresses are aware of the great importance of speaking the truth, and that it is essential to the formation of character. Therefore, desirous of never being themselves deceived by their servants, they inculcate upon them the duty and importance of speaking the truth at all times, and upon all occasions. They cherish the temper, and, as far as is practicable, follow the example of the psalmist, who said, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Psalm ci. 6, 7. When the heads of a family act upon this principle, they may inculcate the same upon their domestics with some confidence that they will imbibe the same feelings, and may be the more safely confided in.

Bad masters and mistresses very generally fail in their love of truth, and are in the habit of encouraging their servants in the most palpable and useless violations of it. This is a most criminal and odious practice, and is not unfrequently punished by a righteous Providence, through their servants cultivating such a fixed and unconquerable habit of lying, or such a disposition to deal in evasion, that it is impossible to give them credit for any thing which they affirm.

However it may suit the consciences and morals of some persons to justify the modern practice of servants being authorized by their masters and mistresses to say they are "not at home," and even to persist in it when doubts have been expressed, it is very unworthy of all who profess the religion of Jesus Christ, one maxim of which is this: "Putting away all lying, speak every man truth with his neighbour." Eph. iv. 25. It is deserving of notice, that while the manner in which the denial is made indicates a falsehood, by some unaccountable blunder, the party denied has been often seen through a window, crossing the passage or hastening up stairs.

It is true that custom has given a sanction to this evil practice, and explanations are made to take off its criminality. It is said that the denial of the party being at home is understood to mean that they are not to be seen. Why not then avow it in a plain and open manner?

If the heads of families will continue to instruct and authorize their domestics to utter downright falsehoods, that they may accommodate themselves to the fashion and folly of the gay world, let them not be surprised, nor blame the same servants, if at other times they tell them lies, to promote their own interests or to conceal their faults.

III. Good masters and mistresses regard the Sabbath as a holy day, as a day that should be devoted to God, to the interests of the soul, and to the devout performance of religious duties. When, in the name of the great God, and in the words of Scripture, the Christian minister says, "Thou shalt keep holy the Sabbath day," they have been accustomed to response with devout sincerity, "Lord have mercy upon us, and incline our hearts to keep this law." Seeing and feeling the subject in this light, and remembering that their servants have souls,

and are responsible to God for their conduct, both as it regards religion and morals, they will not only afford them the opportunity of attending religious worship, and that mode of worship which is most conformable to their educational habits, and to the dictates of their consciences; but such heads of families will endeavour to stimulate them to the regular performance of their religious duties. Indeed, they are satisfied that, under God's blessing, their proper regard to religious duties is adapted to make them real Christians, and, of course, to make them conscientious servants, and good members of society.

Bad masters and mistresses not only break the Sabbath, and neglect all their religious duties, thereby confirming every evil principle and habit in themselves, but they constrain their servants to follow their pernicious ways. With too many, the Christian Sabbath is a day of more than ordinary recreation and worldly pleasure. In some cases, the joint influence of education and conscience, or some regard to appearances, constrain the heads of families to compromise the matter, and divide the day between devotion and the world; and therefore they regularly attend worship once on a Sunday. How much sincerity, how much piety, there was in their religious services, or how much spiritual good they obtained, may be easily conjectured when it is carefully noticed in what spirit, in what conversation, and in what company and employment they have spent the rest of the sacred day.

Had the time spent in the house of God been really devotional—had the worshippers considered themselves in the presence of the great God, and felt his holy fear within—could they have passed so quickly from the throne of grace, and from conversing with God to join the motley group which crowd those public walks or drives, where the gay and the dissipated publicly proclaim their contempt of God and of his holy day? or could they so soon have entered into their spirit and conversation, with far more vivacity and zeal than ever pervades their religious services?

The demoralizing and mischievous results of such a mode of spending the sacred hours of the Sabbath, are not confined to the masters and mistresses, they extend through the whole domestic circle, including children and servants: the latter scarcely ever go to the house of God; nor are they allowed any time for reading or prayer at home. They will, it may be feared, perish in as much ignorance of the gospel, and as destitute of all the blessings of salvation, as if they had died in a heathen country. But will not the holy and just God require their blood at the hands of their irreligious masters and mistresses?

IV. Good masters and mistresses are forward to allow a full remuneration for all labour or services done for them, and are prompt and punctual in the payment of the same. They will never suffer it to be said to them, "Behold, the hire of your labourers, who have reaped down your fields, which is by you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James v. 4.* Nor will such betray the trust which

* It is notorious that the spirit and letter of this solemn and impressive denunciation applies, in a great measure, to too many in our own time: they have drawn largely upon the *time*, and *labour* and *property of tradesmen and workmen*; but by their folly and extravagance have rendered themselves totally incapable of any thing like a just remuneration. It is a species of robbery, against which the law has not provided either a prompt or an effectual remedy.

some industrious and economical servants have reposed in them, by appropriating what they have deposited in their hands to their own use; and which, when called for, they have been unable to repay.

Many masters, who would shudder at the gross injustice which has just been described, and rather pride themselves in their integrity, yet adopt a mode of paying their work-people which is highly injurious to them and to their families, and, of course, ought to be abandoned voluntarily, or put down by force of law. Justice and mercy both demand it, to secure to the labouring classes the full measure of their well-earned, and sometimes scanty wages. The methods of payment to which I refer are twofold: First, payment made in certain articles of property; such as provisions, and various articles of clothing for themselves and their families. Without much care and liberality on the side of the masters, servants must inevitably suffer injury by this mode of payment: they will be in danger of paying a greater price, and so neither obtain the quantity or the quality of things so much to their own minds, as they could procure for themselves, if they could go to market with money in their hands.

The second thing which should be avoided in the payment of workmen and servants is, the doing of it at a public-house, and late on a Saturday night. Where this is done, the men stay too long, and in many cases encourage each other in excessive drinking, to their own injury and that also of their families. Besides which, the wives are prevented from going to market till the Sabbath morning, which helps to induce tradesmen to keep open their shops and pursue their worldly callings; by which themselves and their families are immerged in the business of the world, instead of joining in the worship of God, and devoting the intervening time to the best interests of their immortal souls.

(To be concluded in our next.)

REMARK ON A PASSAGE IN CHARNOCK'S WORKS.

Every one who is conversant with the inestimable writings of the learned Charnock will have admired the superlative excellence that pervades all his works; and may have to accuse himself if he rises from the perusal of them without becoming wiser, and better, and happier. To commend such an author is unnecessary. While we admire, we do not however ascribe absolute perfection to his, or any other human productions. There is something in them all which remind us of the poet's acknowledgment,—*aliquando bonus dormitat Homerus.* An instance of a mistake which occurs in Charnock's Works, is met with in his *Discourse upon the Power of God*, in the following passage: "God is called in the book of Job *Jehovah* but once, which is Job xii. 9, unless in Job xxxviii. when God is introduced speaking of himself; which is an argument of Job's living before the deliverance from Egypt, when God was known more by his works of creation than by the performance of his promises, before the name *Jehovah* was formally published." *Works*, fol. vol. i. p. 446.

Compare the above sentence with the following passage from Scott on Job:—

"In the narrative part of this book, that is to say, the first and second chapters, and the eleven last verses of the concluding chapter, (all which are written in prose) the name *Jehovah*, the Lord, is used no less than *twenty-six* times. But in the *poem*, which begins with the third chapter, and endeth

with the sixth verse of the forty-second chapter, *this name* occurreth only in chap. xxxviii. 1. and xl. 1, 3, 6, and xlii. 1. where the writer speaks in his own person; and once in the *dialogue* of the poem, chap. xii. 9. where this name is put into the mouth of Job, *The hand of Jehovah* (the LORD) hath done this."— *Scott on Job, Appendix, p.* 429.

Thirsk. J. J.

On the attention of Ministers to the rising Generation.

WHILST Sabbath-schools are acknowledged to be nurseries for the church of Christ, it is often a subject of regret, that ministers in general do not pay that regard to the rising generation, which is required of them in their responsible situation. The welfare of our schools would be much promoted if ministers were occasionally to visit them, and by their presence animate the teachers, and show to the scholars that there are others, besides their teachers, who feel an interest in their prosperity, and watch over their improvement. Infinite good might arise from such visitations, and afford an opportunity of imparting their friendly advice, and thus confer great benefit by their personal influence and attention. If there are some who have been indifferent to these humble visits of usefulness, it is a pleasure to know there are ministers who feel anxious to imitate the example of their Divine Master, "who went about doing good," and have taken an active interest in the schools connected with their congregations, from which the most satisfactory and encouraging results have arisen, in aiding their pastoral labours.

It is hoped that the truly delightful practice, of taking the children to the house of God on the Sabbath, is now generally adopted throughout our schools. And here likewise, the ministers of Christ may be useful to the young, by addressing them at stated times from the pulpit, at the close of the sermon; and it is considered that there are very few discourses but what may be made applicable to them, and calculated to impress their youthful minds. This plan would further be the means of exciting feelings of delight in the hearts of the congregation towards the children of the poor.

These observations are made as an introduction to the insertion of an extract from a letter, in my possession, written by a clergyman of the Church of England, residing in Gloucestershire; that highly favoured county which gave birth to the benevolent RAIKES, and to the formation of those inestimable Institutions, which are not only the glory of Britain, but shall be the praise of the whole earth.

The sentiments are striking and impressive, and cannot fail to be read with gratification by Sunday-school teachers; and were they extensively circulated among ministers, it is not too much to hope that some would be influenced to go and do likewise.

The writer of the letter, alluding to his usual Sunday duties, observes: "I attend the Sabbath-school about an hour before each service, alternately morning and afternoon. To the young I pay particular attention, and personally, and at considerable length, address them from the pulpit. There was an article on this head in the Teacher's Magazine some time ago, which decidedly meets my views. It states, that if children and young persons compose *one-sixth* (the writer might have said *one-fourth*) of our congregations, then if they have immortal souls, they should claim a

proportionate share of our regard from the pulpit; for it must be allowed that by far the greater part of sermons are not adapted to the capacity of young persons: and besides, through the craft of Satan, young people imagine that sermons, as well as religion in general, belong to their parents and to older people; and so there arises a listlessness and indifference, and inattention to the subject, even if they could comprehend it when attended to. But if they are personally addressed with "Now, my dear children, I have something to say to you," they open their eyes and listen, wondering what the preacher has to say to them. They hear, and faith comes by hearing; and since I have been at ——, I have found, that to speak to the children is a very likely method to interest the parents; they are pleased with the notice taken of their children; and if the counsel be lost upon them, perhaps the parents receive it themselves: indeed, this has been the case already; the arrow which I aimed at the young, without totally missing them, has reached the hearts of others. Last Sunday morning, for instance, in preaching from "Fear not, little flock," &c. I was telling the children how kind our dear Shepherd is, even to the lambs of his fold; and when I had done, two persons came and told me how much they had been comforted and strengthened in their souls by that part of the sermon. One of them had come seven miles and intended to have gone elsewhere; the providence of God directed her to the church, and gave her that comfort and joy which she had long sought in vain. Another person (I was informed by his wife) who has led a very careless and dissolute life, and who had often heard the terrors of the Lord with unconcern, and even with a kind of daring opposition, went home after the above discourse, gentle as a lamb, and weeping, as I hope, tears of godly sorrow, that he had been so ungrateful and rebellious to his heavenly Shepherd, whose tender love and compassion he had heard set forth before him."

THEOPHILUS.

ILLUSTRATIONS OF SCRIPTURE.

[*From Jowett's Christian Researches.*]

FECUNDITY OF EGYPT.

"*The earth brought forth by handfuls.*" Gen. xli. 47. This I witnessed. I plucked up at random a few stalks out of the thick corn-fields. We counted the number of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next three; the next nine; then eighteen; then fourteen. Each stalk would bear an ear."—p. 166.

Task Masters.

"The Mâllems transact business between the bashaw and the peasants. He punishes them if the peasants prove that they oppress; and yet he requires from them, that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers placed by the Egyptian task-masters over the children of Israel: their Mâllems often find that their case is evil. See Exod. v. 6—29."—p. 168.

Numbers xi. 32. *And the people stood up all that day, and all that night.* Mr. *Forbes*, in his *Oriental Memoirs*, observes, "that during the bright moon-light evenings at Bombay, the smallest print may be read without inconvenience, through the medium of a cloudless atmosphere."

In the West India Islands "the nights are transcendently beautiful; the moon displays a magnificence in her radiance unknown to Europeans; the smallest print is legible by her light: and during her absence, the brilliancy of the milky way supplies to the traveller the necessary light, and makes ample amends for the shortness of twilight."—*Mavor's History of America*, p. 310.

OBITUARY.

ROGER CUNLIFFE, Esq.

It is with regret that we inscribe on the roll of departed philanthropists the name of *Roger Cunliffe*, Esq. of Blackburn, who died Aug. 15, 1822, in the fifty-fourth year of his age. For many years he was well known as a liberal contributor to benevolent and religious Institutions; and especially as the Treasurer of the *Blackburn Independent Academy;* to which, while living, he subscribed from its commencement 100*l.* per annum; and at his death made permanent provision for the continuance of his liberality. He was originally a member of the National Church; but became a Congregational Dissenter as the result of personal inquiry and deliberate conviction. His principles on religious subjects were decidedly evangelical, and he was the friend and supporter of all Institutions formed for their diffusion. He was a man of acute discernment, extensive observation, and eminent decision of character. He was remarkable for the unostentatiousness and simplicity of his benevolent exertions; and was ardent, active, and persevering in his efforts. During the last two years of his life, he was a deacon of the church assembling in Chapel-street, Blackburn; to which place of worship he subscribed above 500*l.* towards the expenses of its enlargement. The illness which terminated in his death was long and protracted; but his removal at last was preceded by a confinement of short duration. In the prospect of eternity, his hopes were founded on the Redeemer; and though not favoured with peculiar elevation, or animated feelings, his mind was composed and resigned. It was his wish and prayer to be "ready for death;" and, as he himself expressed it, "to die as a poor penitent sinner at the foot of the Cross!"

He left 500*l.* to the London Missionary Society, and 500*l.* to the Hibernian Society, in addition to the provision already specified on behalf of the Blackburn Independent Academy. J. F.

Mrs. ANN WILKINSON,

Wife of Rev. J. Wilkinson, of Howden in Yorkshire, died Oct. 5, 1822, in the seventy-third year of her age. She had made a profession of religion about half a century, and was highly esteemed in her connexion. When she commenced it, her zeal far exceeded her knowledge of divine things, being much influenced by pharisaical principles. But this was a circumstance in her experience which she deeply regretted afterwards. As she advanced in her spiritual pilgrimage, she discovered more of the depravity of her nature—more of the pride of her heart and the devices of Satan—more of the exceeding sinfulness of sin—and more of the preciousness of Christ as a complete Saviour. Nevertheless, for several years she was exercised with many distressing doubts and fears, and often wondered how it would be with her in the "swellings of Jordan." But when she was fast approaching her final conflict, these took a happy flight, and left her in possession of the triumph of faith, and the bright prospect of glorious immortality! In that situation in which Providence had placed her for a series of years prior to her marriage, she suffered much persecution; but decidedly preferred the painful Cross to the carnal pleasures and friendship of this present evil world. In due season the Lord appeared for her deliverance, and that conjugal union was happily formed, which is now solemnly dissolved. By this solemn event the church and congregation over which her husband has been upwards of forty years pastor, have been deprived of "a mother in Israel." Between seven and eight years ago, "the enemy came in like a flood," and threatened the church with destruction; when the Lord put it into her heart to unite with a particular friend to set apart a certain portion of every day for fervent prayer in its behalf; and that God, who is the God of Israel, graciously heard and answered their supplications, insomuch that they were constrained to

say, "The Lord hath done great things for us, whereof we are glad:" In an early part of her last confinement from the sanctuary, she was visited by a neighbouring minister, who in the course of conversation said to her, "You know in whom you have believed," &c. She replied, "That is a sweet passage!" and added the following lines:—

"When I can say my God is mine—
When I can feel thy glories shine—
I tread the world beneath my feet,
And all the earth calls good or great."

Afterwards they engaged in fervent prayer and spiritual conversation, which proved a solemn and affecting season. At one time in particular, she said to Mr. W. "I have supports from the Lord. He makes good his word. He never leaves me." At another season she said, "What a mercy it is that my mind is so calm! There is not the least shadow over my confidence in the Lord." Then she heard the bells of the parish church, and complained of being disturbed by them; but on being informed they were rung on occasion of the coronation, she said, "I shall see a greater coronation soon. Again my mind is composed. I have not the least shadow of a doubt. I have such views of the Father, Son, and Spirit as I never had before." On another day, when her disconsolate husband found her weeping for joy, she said to him, "I am overpowered with the goodness of God to my soul." A few days after she spake to him again, saying, "How unspeakably happy I am! O what a kind parent have I! No parent on earth could show such kindness as the Lord does to me." And then exclaimed, "Precious, precious, precious Jesus! thou art my heaven began on earth, and my heaven above." A short time before her departure she mentioned her heavy affliction, but immediately broke out, "How comfortable I am! Jesus is growingly precious to me daily."

Just before the power of articulation failed, she said, "I shall soon have done with all things here below, O glorious hour, O blest abode," &c.

Thus, after a confinement in her chamber of between four and five months by severe affliction, she was released from the shackles of mortality to dwell for ever in the presence of God. Her mortal remains are interred in the chapel; and, at her own request, the funeral service was performed, and a sermon preached from John xiv. 20. by the Rev. J. Morley, of Hull, to crowded and much affected congregations. Her memory will be long cherished in the minds of her friends; and her example considered worthy of their imitation.

Rev. JOHN WINTER.

On Saturday, Jan. 25, 1823, died at his house at Speenhamland Berks, the Rev. John Winter, in the 75th year of his age, and in the 39th of his pastoral connexion with the Congregational church in Newbury. We refrain from entering at present into any account of this venerable and excellent minister, as his brother, the Rev. Dr. Winter, in the Sermon which he has published on the occasion, has stated every particular. He had occupied his new place of worship but little more than three months, and his remains were deposited nearly under the pulpit.

His interment took place on Tuesday, Feb. 4. The attendance was very large, and highly respectable. The pall was borne by six ministers of different denominations in the town and neighbourhood. The Rev. A. Douglas, of Reading, delivered a very suitable and excellent address, and the Rev. James Bicheno, many years the Baptist minister at Newbury, closed the service.

In the evening of the same day, the Rev. Ralph Wardle, of Thatcham, prayed, and the Rev. Dr. Winter preached to an attentive and overflowing congregation from Numbers xxvii. 12, 13. The respect shown to Mr. Winter's memory was highly gratifying. Not only were the religious services attended by persons of all ranks and of every denomination, but very many of the shops and private houses in the town, not of the Dissenters only, but of members of the Establishment, were closed on the day of the funeral. It may be truly said, that he lived respected and died lamented. The memory of the just is blessed.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons on Important points of Faith and Duty. By the Rev. *R. P. Buddicom*, M.A. F.A.S. 2 vols. 12mo. 10*s*. Seeley.

If there be among any class of ministers an evident failure of popularity and apparent success, may it not be traced, in most instances, to a want of scriptural simplicity? An unnatural, affected, or rhetorical style appears unseemly, and ill adapted to the subject of gospel preaching; but those sermons can scarcely fail of popular approbation, and, we may add, of general success, that are enriched with scripture language and illustration. In this point we think many of the serious clergy evidently excel. They do not affect any peculiar taste or art; they are not pompous and pedantic; but they display that judgment, experience and fidelity which many others would do well to imitate.

We have in these volumes of Mr. Buddicom (and we could refer to many others) a striking illustration of the above remarks. He is evidently a man of talent, learning, and research; but is he therefore pedantic and full of display? By no means. He makes no parade of vain words, he employs no rhetorical flourishes, deals in no niceties of criticism, employs no obscure or profound arguments; but, like a "man of God," is serious, awakening, searching, consolatory; and in all he is *scriptural*.

In a short but excellent preface, Mr. B. states, that a severe illness which long excluded him, partially or wholly, from public service, united with the persuasion of some of his stated hearers, led him to the publication of these volumes. And whilst this appropriation of the hours of weakness and retirement may promote the spiritual welfare of a congregation, to whom he is united by the most endearing ties of public duty and private obligation, he humbly hopes their usefulness may extend beyond this limit, and promote the cause of scriptural truth. We sincerely hope so too; and, indeed, have little doubt of it.

As there are *forty-two* Discourses in these closely printed volumes, and of a very miscellaneous character, we need not give either their titles or subjects. There are a few on historical and biographical incidents, and also on doctrinal points; but most of them are experimental and practical. Mr. B. is well acquainted with the human heart, and is very faithful in dealing with the conscience. In a few instances there is an apparent stiffness of style, and some antique words are introduced; but in general his sentiments bear the impress of a strong and vigorous mind; they are amply supported by scripture quotation; and are, therefore, calculated to do much good. We trust, then, that an extensive benefit, under the divine influence, will result from these excellent, and we may say *cheap* volumes, which to the bulk of serious readers is no mean recommendation.

Memoirs and Remains of the Rev. John Griffin, late of Exeter. By *John Griffin*, Portsea. 8vo. 8*s*. Hamilton.

With a heart bleeding from the painful bereavement, Mr. Griffin had no easy task in the compilation before us; he has, however, acquitted himself in a manner that calls not for apology, and seeks not human encomium. The manly dignity and simplicity of the writer, the affectionate heart of the parent, and the resigned and humble piety of the Christian, all conspire to give interest to the present volume.

Mr. G. has, in great measure, made his son his own biographer, by collecting the various incidents of his life from his diary and letters, and filling up the interstices (if we may so speak) with extracts from his juvenile compositions. While we are pleased and with some delighted, we must at the same time commend the judgment and modesty of the father, in not claiming for his son a higher rank in literature than an impartial stranger would award him.

In nothing are parents more liable to err than in overrating poetic talent. Without ranking as "a poet born," Mr. G. jun. certainly discovered an early taste for versifying, in a variety of styles. The following lines, in a light and playful style, excel Dr. Johnson's first poem on the Ducks; and evince a talent that might have been improved to considerable excellence if his studies had been that way bent;—it must be remembered they are among the verses written between six and nine years of age.

"Old Laziness travels so slow
"That Poverty will overtake him;
"And when he can but wont go,
"'Tis Poverty's duty to make him."

Some of his subsequent poetic effusions are indeed beautiful; and the lines in imitation of Kirke White, p. 102. "Hush thy plainings, child of sorrow," would have done no discredit to the lamented bard they were meant to imitate. His latter compositions were generally of the most serious cast, especially after he made theology his peculiar study.

His first profession was the law, and he bears an honourable testimony in its favour. He assured his parents that "he had seen enough during his continuance in an attorney's office, to convince him that there was nothing essentially opposed to a good conscience and a good character in the profession of the law." After, however, he had evinced a decided piety, his mind leaned strongly to the ministry of the gospel, and he was constrained to say, notwithstanding his prospects in the law, his heart was fixed on the gospel ministry. This point being settled, with that view he entered Gosport Academy in 1816, under the age of 20, and next year removed to Hoxton; in the end of 1819 he had a call to the ministry at Exeter, which he accepted; and in about another three years he was called "up higher,"—to enter on the exercises and felicities of an eternal world, in his twenty-sixth year.

If there be any class to whom we would peculiarly recommend this volume, it is to students and young ministers; and we are glad to see that a price has been put on the volume that will not confine its purchase to the opulent. Above 500 octavo pages, well printed, cannot be dear at 8*s.*; and we know very few volumes from which more useful instruction and rational entertainment may be derived.

An Essay on Faith. By *Thomas Erskine*, Esq. 12mo. 3*s.* Ogle & Co.

It is with no ordinary feelings of satisfaction and delight that we introduce this Essay to the attention of our readers. We deem it even more valuable than the author's former publication, "On the Internal Evidence for the Truth of Revealed Religion." We are much indebted to him for exhibiting with so much clearness and fulness of scriptural statement, a subject which many good and many able men have involved in more or less obscurity. We think Mr. Erskine has successfully guarded against the two dangers to which writers on the subject of Faith are exposed—a danger, on the one hand, of aiming at too great simplicity, and, on the other, of indulging in too great complexity of definition and distinction. We rejoice also, that in conducting the discussion of his subject, he has united energy of intellectual effort with an ardour of holy feeling; ever alive to a sense of the transcendant importance of the subject, and deeply solicitous that his readers may be partakers of all the blessings of salvation by faith.

The arrangement proposed by the author in the commencement of the Essay is thus announced.—"In the observations which I am now to make, I shall point out the sources of some of the errors which have prevailed on this subject:—I shall explain what appears to me to be the correct view of Christian faith in its exercise and object,—and I shall attempt to describe some of its counterfeits."

In the early part of the Essay, Mr. Erskine justly remarks, that by numerous and perplexing distinctions respecting different kinds of faith, many theological writers have drawn away the attention of their readers *from the thing to be believed*, and engaged it in a fruitless examination of the *mental operation of believing*; so that "we see and hear of more anxiety amongst religious people *about their faith being of the right kind, than about their believing the right things*. Of course this has a tendency to send them, not to the study of the Bible, but to the investigation of the laws of their own minds. They leave that truth which God has revealed and blessed as the medicine of our natures, and bewilder themselves in a metaphysical labyrinth."

As a concise sketch of the outlines of the essay, and a specimen of its style, we extract the following paragraph at the conclusion.

"My object in this Essay has not been to represent faith as a difficult or perplexed operation, but to withdraw the attention from the act of believing, and to fix it on the object of belief, by shewing that we cannot believe any moral fact without entering into its spirit and meaning and importance; that we cannot believe in our own danger without apprehension, or in our own deliverance without joy; and that we cannot believe in generous compassion, or self-sacrificing benevolence, without having on our minds at the time impressions corresponding to these affections. Even had there been no mention of faith made through the whole Bible, it is yet evident to common sense that its communications could be profitable to none but to those who believed them; and it is no less evident that, unless these communica-

tions are understood, they cannot be believed in their true meaning. Our business then is to understand the meaning of those communications which God has been pleased to make to us in his word, and to receive them as substantial realities altogether independent of our admission or rejection. We must prosecute our inquiries on this subject, not as critics, or judges, or scholars, but as sinners. It is not an interesting exercise for our faculties, but a pardon for our sins, and a cure for our spiritual diseases that we must seek after. If we seek, we shall find, and we shall find them in Jesus Christ."

Thoughts on the Anglican and Anglo-American Churches. By *J. Bristed* Counsellor at Law, New York. London, reprinted by Holdsworth. 8vo. 10*s.* 6*d.*

THIS is a very miscellaneous work, comprizing a mass of curious information and amusing anecdote, relative to the churches and ministers of England and America, of various denominations. Mr. Bristed is a native of Great Britain, and the son of an English clergyman. His first studies were with a view to the medical profession; but taking a dislike to the practice of medicine, he turned his attention to the law—entered himself of Lincoln's-Inn—studied in the office of Mr. Chitty, and, in due time, commenced barrister. Having conceived a high idea of American liberty and independence, in 1806 he visited the United States, as affording a better chance in his profession, and dates the above work from New York, which we suppose to be his present residence. The principal circumstance which has given birth to the volume before us is a prize Essay, published about two years ago by the Rev. J. C. Wilks, entitled, "Correlative Claims and Duties: or the necessity of a Church Establishment in a Christian country;" of which the main position enforced is, "that wherethere is *no* church establishment a nation necessarily tends to irreligion and heathenism;" an opinion very current among ministers both of the English and Scotch Establishments. Mr. B. states the opposite principle, and defends his adopted country from this charge with great zeal and professional acuteness; but with temper and urbanity.

As we never enter into controversies of this nature, we merely mention the present work, to direct to it the attention of such of our readers as feel particularly interested in the subject. Besides this leading point, Mr. B. notices "The exclusive Churchmanship" of Mr. Wix, and "The Baptismal Regeneration" of Dr. Mant, the dangerous and anti-scriptural nature of whose doctrines is ably and pointedly exposed. And the author is indeed every where friendly to evangelical sentiments and vital godliness.

The Fulness and Freeness of Spiritual Blessings, and their adaptation to the Wants and Miseries of Man. By *J. Thornton.* 18mo. 1*s.*6*d.* Baynes & Son.

WE have long classed Mr. Thornton among the most useful writers of the present day; and we might add, that he is one of the most diligent. This, if we mistake not, is what musicians would call *Opera X.* (a plan, by the way, that might be advantageously adopted in literature as well as music:) and we are happy to say, that from the style, price, and form, they are all adapted for extensive circulation; and should by no means be overlooked in the formation of Village, Vestry, or Sunday-school libraries.

Serious Musings. By the Rev. *Jos. Jones,* M. A. 12mo. 2*s.* 6*d.* Longman & Co.

The Martyrs: a Poem. By the Same. 12mo. 3*s.* Longman & Co.

MR. JONES is another indefatigable labourer in the cause of religion and morality, with a due regard to the interests of the young, and the middling and lower classes. Several of his publications will be found noticed in the xxixth vol. of our Old Series. (See pp. 192, 514, 518.) Mr. Jones certainly possesses poetic talents; but there is a want of variety in his measures, which we fear will check their popularity; a circumstance that, considering their useful tendency, we cannot but regret. His "Serious Musings" are all in verses of four lines and ten syllables each, *without rhyme,* to which we think it will not be easy to reconcile *English* readers. We shall give a short specimen in the first two verses of the second *Musing*.

> "There is a God, Creator of the world,
> The Maker and supporter of mankind;
> He orders all things by his righteous will,
> And he sustains them by unfading power.
> Can mortal language tell me who he is?
> Can Seraphim in light declare his name?
> No: he is hid from all created view,
> Cloth'd in a glory which it cannot pierce."

The *Martyr* is a poem, in our opinion, of much superior merit. The theme is noble, and the poet's mind is elevated by it to a sublime enthusiasm. The narrative part is in blank verse, but is much relieved by the introduction of the Chris-

tian lyrics; and the conclusion of the whole is a fine missionary hymn, sung in the hour of martyrdom. We give the last stanza but one by way of specimen.

"Father of all, and God alone!
Let every land confess thy Son,
The north and south, the east and west:
Support the faithful in the night
Of their vexation, with thy might;
Sustain them in the fight,
That they, so noble and so blest,
May bring new honours to thy name,
And speed in death the triumphs of the Lamb!"

On Protestant Nonconformity. By *Josiah Conder.* 2d ed. 12mo. 5*s.* 6*d.*

THE former edition, in 2 vols. was reviewed in the 29th vol. of our Old Series, p. 109. The present edition, though in a much smaller compass, and in some parts abridged, may yet be considered as improved. By condensing the argument it is visibly strengthened; and every thing is rejected that was considered extraneous or unnecessary. The spirit of the work is excellent; and being detached from all personalities, we doubt not but it will obtain the rank of a standard work, and in a great measure supersede all others on the subject.

The Christian's Defence in the Evil Day: a Sermon preached at Hull, June 30, 1822, on occasion of the Death of the Rev. John Hawksley. By *Joseph Gilbert.* 8vo. 1*s.* Holdsworth.

THIS excellent Sermon, founded on Eph. vi. 16. ought to have shared, as it has certainly claimed, our attention much sooner. Mr. Hawksley, on occasion of whose death it was preached, appears during his last illness to have had great exercise of mind in reference to his personal security. He was constantly repeating the question, "What, if after having preached so long to others, I should myself be a cast-away? What, if those who have been converted to God by my instrumentality, and who have testified affection and kindness to me so unbounded, should look about in heaven for him who was once their minister, and not find him there?—What is faith? How am I to know that I am a believer? If, after all, I should not possess this precious, precious thing *faith*, then where am I? I am shaken to atoms at the thought of the alternative. O *what* an alternative! Why, Sir, in that case I am *lost*—I am *lost*."—"Well," said he, "here I am; I cannot cancel a single sin—I cannot change my heart—I cannot produce in my soul a single ray of consolation—I cannot of myself even exert the necessary confidence in the divine mercy; but all that I can do is to ask, that for his name's sake, and the sake of his promise, he will take me as I am, and make me what I must become."

"It might be supposed," says the excellent preacher, "that ministers are more favourably situated than the rest of mankind for the enjoyment of spiritual confidence, settled repose in the truth of Scripture, and inward peace of mind. Some are favoured with long periods of exemption from distressing doubt; and some pass to their final rest with scarcely any thing to mark the part of their path which crosses the valley of death's shade. But this is not the lot of all; not perhaps of many; and some even of the most eminent amongst them have to traverse a different course. The diaries and dying testimonies of the men of God, whose days have been devoted much to his service, often disclose a scene of trial and conflict, from which unsupported human nature would shrink with fearful sensibility.

"It is of the last importance that we should all know, that it is *faith*, and faith alone, by which we can repel the fierce insinuations darted into the soul in the hour of its distress. We look for relief in vain from evidences of a preceding favourable state of mind. It is in the fact that there is now, at this very moment, through the atonement of the blessed Redeemer, pardon for the guilty, and acceptance for the penitent, that we can alone obtain the enjoyment of peace, and a tranquil hope of everlasting life." It was in this way that Mr. H., after severe assaults by the wicked one—after great searchings of heart—after many jealousies respecting himself and his conclusions, found joy and peace in *believing*. "It was in the most simple reliance upon Christ for all the benefits of salvation;" so that with his expiring breath he exclaimed, "Lord Jesus, receive my spirit, with all its sorrows, with all its weaknesses, and with all its *sad, sad, sad* demerit!" And when he could not articulate, he testified by lifting up his hands, that his soul was happy in Jesus Christ. "Thus was exemplified the momentous value of the instructive sentiment of the text, '*Above all things take the shield of faith.*'"

We have heard expressed a diversity of opinion in reference to the propriety of the author's publicly laying open the peculiar privacies of Mr. H.'s experience and feelings; but we have been informed, that it was the final charge of Mr. H. to Mr. G., to disclose to others the conflicts which he had endured, and the peace

and tranquillity he had realized by faith. And, irrespective of such a charge, we sincerely thank Mr. G. for his interesting communications, and most cordially recommend the sermon for the information it gives on two important points: 1. How a guilty, condemned, penitent sinner can be justified before God:— 2. How solid peace and spiritual consolation may be restored to the soul in seasons of mental darkness and severe conflict.

Growth in Grace: a Sermon delivered Sept. 4, 1822, before the Middlesex and Herts Union, and published at their request. By *J. Knight*, Ponder's-End. 8vo. 1*s*. Knight & Lacey.

We cordially recommend this sensible Discourse to the notice of our readers. The subject is of first-rate importance, and the preacher has discussed it with perspicuity and judgment. If the fact were not too notorious to be denied, we should doubt whether it were possible for any person to read the New Testament, and deny the doctrine of "Growth in Grace." All the works of God are progressive. The heavens and the earth were not created in a day. The chaos was changed by degrees into a beautiful and habitable world. Providence advances step by step in the prosecution of its design. The human body gradually strengthens and increases. The mind slowly opens at first, but afterwards, when properly cultivated, it expands with great rapidity. Can we believe, then, that men are stationary in holiness, who are stationary in nothing else? and that a sinner, as soon as he is converted, sees all the glories of the divine character at a glance, and resembles Christ immediately on his conversion, as much as he ever will? They who deny the doctrine of Growth in Grace, confound the privileges which the gospel confers with the dispositions which it inspires. Our pardon and justification are undoubtedly complete, and, in the nature of things, they must be; for we cannot be more than fully pardoned and absolutely justified; but to say that, therefore, our sanctification acquires instantaneous maturity, is absurd in the extreme.

Our limits will only permit us to give a brief analysis of this sermon, in which the preacher, 1. Investigates the nature and necessity of that grace in which the saints are instructed to grow; 2. Considers the duty which the text (2 Pet. iii. 18.) enjoins, and particularizes a few of the principal marks or evidences of that growth in grace which the gospel requires; 3. Notices the means by which growth in grace is ordinarily effected; 4. Mentions some of the numerous hindrances to a believer's progress in the divine life; and, 5. The motives which should influence him to increase with all the increase of God, and go on towards perfection.

On the Importance of Educating the Infant Children of the Poor. By *S. Wilderspin.* 12mo. 5*s*. Goyder.

Mr. W. is, we understand, the master of "The Spitalfields Infant School," and Mrs. W. the mistress. That school was opened in Quaker-street, Spitalfields, in 1820, under the auspices of Jos. Wilson, Esq., its founder and supporter. The object is to take the young children of the working poor, (from two years old to seven) to keep them from being locked up in rooms, &c. where they are subject to many accidents; or from running in the streets, where their morals are very early corrupted, before they can be taken into other schools; and which Mr. W. considers as the true source of juvenile depravity. We cordially approve of the plan, particularly as due care seems to be taken for the exercise, amusement, and health of the little pupils; and we hope a cheap edition of this book (say at half-price) will be printed for circulation through the country, whereby it may prove a national benefit.

The Habitations of Cruelty; or a Picture of Heathenism. By the Author of the "Bible Association," "Sabbath at Sea," &c. 8*d*. Knight and Lacey.

This is a kind of sequel to the "Bible Association." A family much improved by the introduction and constant perusal of the Scriptures is here informed, by the friendly conversation of a Mr. Roberts, a pious Bible Collector, of the nature and evils of idolatry, and the horrid cruelties frequently associated with it in heathen countries. This Tract is well adapted to the information of the less instructed but well-disposed persons, who are seeking further measures of religious improvement; and we hope may induce many a reader to join some Auxiliary Missionary Society.

The Student's Manual: being an Etymological and Explanatory Vocabulary of Verbs derived from the Greek. 2d ed. augmented. 18mo. 2*s*.

A Sequel to Ditto: being a like Vocabulary of Words derived from the Latin. By the same Author. 6*s.* 6*d.* Longman and Co.

THOUGH etymological studies do not come exactly within the line of our Review, there is something so ingenious and useful in the plan of the little works before us, that we cannot refuse to add our approbation to the many testimonies it has received from literary journals. To those who have enjoyed a classical education, these may be considered as useful *memoranda;* to others, and particularly ladies, they will convey a great deal of useful knowledge; and some mere English readers will be perhaps surprised to find how much their native language is indebted to Greek and Latin. The same author has published the "Parent's Latin Grammar;" for the use of such as wish to make this a branch of domestic education.

LITERARY NOTICES.

THE St. David's Church Union Society have offered a premium of fifty pounds for the best Essay on the following proposition:—"That there is more Credulity in the disbelief of Christianity than in the belief of it."

Campbell's Travels.—We understand that the Journal of Mr. Campbell's First Journey in South Africa has been translated into the German language by a professor of a University in that country, and that about 6000 copies have been circulated on the Continent.

The Rev. J. Bulmer, of Haverfordwest, is preparing to publish, by subscription, in one volume, Memoirs and Select Remains of the Rev. Benj. Evans, of Trewen. The compiler will be thankful to those friends of Mr. Evans in Cardiganshire, and other parts of Wales, who may possess letters, or any kind of information suited to the work, if they will transmit the same to him as early as possible.

Also, preparing for Publication.—Sabbaths at Home; or Devotional Exercises. Intended for the use of pious persons when prevented from attending the public Worship of God. By H. March.—2. A Course of Lectures on the Pilgrim's Progress. By D. Warr, Minister of the Tabernacle, Haverfordwest.—3. The Harmony of the Scriptures Vindicated: or apparently Contradictory passages reconciled, in a series of nineteen Lectures. By the Rev. J. H. Cox.

In the Press.—Observations on Providence; chiefly in relation to the affairs of the Church. By the Rev. J. Leifchild. 1 vol. 12mo.—2. The Church in Canaan. By W. Seaton, author of the "Church in the Wilderness." 12mo.—3. Sketches of Sermons. Vol. 5. 12mo—4. The second edition of Thoughts o Baptism. By Agnostos.

SELECT LIST.

Vols. I. II. III. of the new and uniform edition of Dr. John Owen's whole works, (except his Commentary on the Hebrews) now first collected. To be comprized, as nearly as can be calculated in 16 vols. 8vo. A vol. published every two months, containing, on the average nearly 600 pages. 12*s.*

Lectures on *Scripture Comparison;* or Christianity compared with Hinduism, Mohammedanism, the Ancient Philosophy, and Deism. Forming the 7th vol. of a series of Lectures. By W. B. Collyer, D.D. &c. &c. 8vo. 14*s.*

Martin Luther on the Bondage of the Will. Translated by the Rev. H. Cole, of Clare Hall, Camb. 8vo. 10*s.*

A Sabbath among the Mountains. A Poem, in 2 Parts. 8vo. 2*s.*

Vallis Vale, and other Poems. By the Author of the "Juvenile Poetical Moralist." 8vo. 5*s.*

An Essay on the Salvation of all dying in Infancy: including Hints on the Adamic and Christian Dispensations. By David Russell, minister of the Gospel, Dundee. 12mo. 3*s.* 6*d.*

Clarke's History of Intolerance. Vol. 2. 8vo. 10*s.* 6*d.*

Christus in Corde; or the Mystical Union between Christ and Believers. By E. Polhill, Esq. Third edition. Edited by T. Clout, A.M. 12mo. 4*s.* 6*d.*

Love [to God] a Poem in Three Parts: to which is added, the Giaour [Infidel]; a Satirical Poem. By E. Elliott. 8vo. 7*s.*

The Voice of the Vaudois; or Maniac of the Vallies. A Poem. 8vo.

Scripture Riddles from the Old Testament, with Keys; in Dialogue. By Js. Fisher, Author of Spring Day, &c. 1*s.* 6*d.*

A Sunday-school Prayer-book. (Published by the Sunday-school Union.) 2*s.* 6*d.* bound.

The Remembrancer for such as believe the Truth as it is in Jesus. By a member of the Society of Friends. 18mo. 3d edition, enlarged. 1*s.* 6*d.*

The Precious Gift: or Improvement of Time the greatest Wisdom. 18mo.

The Happy Christian: and the Advantages of Sunday-school Instruction exemplified in a Memoir of the late Herbert Taylor. By W. Roby. 2d edition. 8*d.*

The Little Christian; or Distressed Family. 18mo. 8*d.*

Bible Teacher's Manual. By a Clergyman. Part I. containing Genesis. 6*d.*

RELIGIOUS INTELLIGENCE.

LONDON.

On the approaching Anniversaries.

THE season is now approaching in which the Anniversaries of our religious Societies are to be held in London. These will be followed by Auxiliary Meetings in different parts of the Country.

At a time when some of the most distinguished of these institutions are publicly acknowledging their need of special assistance from on high, it will not, we trust, be deemed intrusive to remind our readers of the importance of earnest prayer for the special influence of the Holy Spirit upon these assemblies.

This subject was adverted to previous to the last anniversaries; but it has been well observed, that it is not by the presentment of new theories, but by a devout attention to well-known truths that the cause of God advances. Let, then, Christians remember the nature of those meetings. Though branched out into different societies, they have all one object; to assist in promoting the glory of God, the advancement of the kingdom of his Son, and the salvation of immortal souls.

The metropolis at these seasons resembles Jerusalem of old at their holy festivals. Ministers from all parts are seeking spiritual refreshment. They come to our meetings, desiring to return filled with love to God, and with new zeal in the service of their divine Lord. Many of our nobility and gentry take these opportunities of observing the plans and the spirit of our societies. The brotherly kindness, the general good-will, and universal benevolence these meetings present, may, by the divine blessing, convince them of the reality of the Christian's hope. They may not only approve, but cordially unite in their objects. Our youths also may here receive some of their most interesting impressions, and learn from what they see and hear, that "Wisdom's ways are ways of pleasantness, and all her paths are peace." How important then are these anniversaries! Nor are those in different parts of the empire much behind them. They are like the conduits which receive the full stream, and convey the water to each part of the garden. The gentry of the country, and the body of the people who cannot conveniently reach the metropolis, there receive the same excitements. If these assemblies are but reflected on for a moment, it will be found they command an interest in the fervent prayers of the Lord's children. The servants of God also, who take an active part in these meetings, are placed in circumstances which call forth our affectionate sympathy. They leave their families for the public good. They are called upon to benefit others at the very moment that, necessarily placed upon the pinnacle, they are themselves the subjects of peculiar temptation. What need have they of a single eye and a simple heart? What need of prayer and watchfulness—of heavenly wisdom—of souls filled with divine love; that they may edify others without injury to themselves? Surely, then, their circumstances call for fervent supplication; that, for the gift bestowed upon them in answer to the prayers of many, thanksgivings may be given by many on their account.

It is encouraging to know that since the last annual meetings a considerable addition has been made to the Christians who, on every *Monday evening*, in their families, and to the pious individuals who every *Sabbath morning* in secret, especially pray for the general outpouring of the Holy Spirit. To the prayers of these Christians we particularly recommend the anniversaries of our religious societies. With what hope will the servants of God go forth, when they consider that they are borne up by the prayers of the faithful? And with what animation will Christians in general assemble when they reflect that previous supplications are likely to bring down showers of blessing. "Pray for the peace of Jerusalem, they shall prosper that love thee." H.

Society for the Propagation of the Gospel in Foreign parts.

ON Friday, Feb. 21, 1823, the Annual Sermon before this Society was preached at Bow church, by the Bishop of Bristol, from Matt. vii. 28, 29, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." The preacher lamented that the labours of former missionaries in India had been so unsuccessful, and ascribed it, in great part, to their want of human authority; but expressed great hope of future success from the ecclesiastical establishment and College in Bengal.

THAMES RIVERMEN SOCIETY.

DEC. 9, 1822, a numerous meeting took place at the City of London Tavern, to establish a Society for Promoting Religion among Watermen, Lightermen, Bargemen, and Fishermen of the River Thames, with the numerous other classes who obtain their living on its banks.

It had long been matter of regret with pious persons, that no direct means were employed to better the moral condition of this very numerous body of men, amounting to about 30,000 persons, whose general depravity is greatly to be deplored. It is hoped that the means adopted by the Society will diminish this evil; and that watermen, in particular, will find it materially to advance their temporal interests, by paying an attention to the moral duties required in their particular station.

W. Thompson, Esq. Alderman and Sheriff, took the Chair, and subsequently consented to become the President of the Society. After an address had been read, stating its objects, the meeting was addressed by the Rev. G. C. Smith, Rev. Mr. West, and other gentlemen. Two pious watermen also spoke, whose appeal on behalf of their profession were well received.

The following are the regulations of the Society to promote religion:—1. By urging a direct and particular attention to rivermen in every quarter where such influence is likely to be useful. 2. Visiting them on board their barges, and at their habitations, after the plan of Dr. Chalmers. 3. Attending them in hospitals and at their houses, when confined by sickness or injured by casualties; administering the consolations of religion with temporal relief. 4. Holding religious meetings on shore during the week expressly for rivermen. 5. Aiding the circulation of Bibles and religious Tracts among them, and the formation of Sunday-schools for the religious education of their children. 6. Encouraging the preaching of the gospel on the banks of the Thames, by accredited and zealous ministers of the gospel; and collecting them together to hear sermons on occasions calculated to awaken their attention, at places of worship near the river side, when any watermen, &c. die under peculiar circumstances.

The meeting was highly respectable, and broke up after making a very liberal collection; much pleased with the good likely to be effected among these numerous classes of our fellow men, who are perishing at our doors through want of religious instruction. It is earnestly hoped that every denomination of Christians (the Society being established on the most catholic principles) will feel a desire to forward their spiritual benefit, that the kingdom of our God may be extended from shore to shore, and from *this* river unto the ends of the earth. Messrs. T. Phillips, C. Lucey, & J. Smith, are appointed Secretaries.

Settlement of Mr. Joseph Fletcher.

[We could only insert a very brief account of Mr. F.'s settlement in our last, and are therefore happy in the opportunity to enlarge it.]

On Wednesday, Feb. 19th, the Rev. Joseph Fletcher, A. M. late of Blackburn, was publicly recognised as Pastor of the Church at Stepney, formerly under the care of the late Rev. George Ford. The services of this recognition were commenced by the Rev. John Clayton, sen. who read appropriate portions of Scripture, and engaged in prayer. The Rev. Dr. J. P. Smith, delivered an excellent discourse from Psalm xciii. 5. The Rev. George Burder then requested from the Church an account of their recent proceedings in the election of Mr. Fletcher to the pastoral office amongst them. The answer to this inquiry was delivered in the name, and on the behalf of the Church, by W. A. Hankey, [esq. the Senior Deacon; who after presenting an interesting sketch of the history of the Church at Stepney, under its successive pastors from the year 1644, to the decease of the Rev. G. Ford, then detailed the measures which had been adopted by the Church in reference to the present settlement. After this statement, the members of the Church publicly recognised and confirmed their election; Mr. Fletcher by a corresponding recognition signified his acceptance; and, in reply to an inquiry from Mr. Burder, stated the grounds of that acceptance and his reasons for removing to Stepney. Mr. Burder then implored the divine blessing on the union thus recognised; the Rev. Dr. Winter addressed the Pastor and Church in an appropriate discourse from Rom. xv. 29.; and the Rev. H. F. Burder concluded with prayer. The Rev. Messrs. Chapman, Lacey, Morison, Yockney, and Lewis, read the hymns; and more than fifty ministers were present on the occasion.

ON Friday next, April 4, we hear that Founders'-hall Meeting, near the Bank, will be re-opened for the use of the congregation of the Rev. S. Mummery, when the Rev. Dr. Collyer is expected to preach in the morning, and the Rev. J. Fletcher in the evening.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, Jan. 29, 1823.

[Omitted in our last.]

Name.	Denom.	Recommended by	£.	Name.	Recommended by	Denom.	£.
		English Cases.			*English Cases.*		
J. B—s.	Indep.	Rev. G. Collison. ..	6	M. S—t.	Rev. G. Collison. ..	Indep.	6
A. B—k.	———	G. Burder	6	H. T—d.	W. Roby	———	6
D. B—y.	———	R. Hill	6	A. T—r.	W. F. Platt ..	C. Meth.	6
E. B—d.	———	*Donation.*	4	D. V—y.	Dr. Smith....	Presb.	6
M. C—r.	———	G. Collison ..	8	A. W—e.	*Donation*	———	4
H. D—n.	———	Dr. Smith....	6	A. W—g.	M. Wilks	C. Meth.	6
A. D—y.	———	M. Wilks	6		*Welsh Cases.*		
E. D—n.	———	G. Burder....	6	E. D—s.	Dr. Smith....	C. Meth.	5
F—h.	Presb.	*Donation*	5	B. D—s.	G. Burde ..	Indep.	5
M. G—s.	C. Meth.	W. F. Platt..	8	M. E—s.	H.F. Burder..	C. Meth.	5
D. H—d.	Indep.	H.F. Burder..	6	J. G—s.	Dr. Bogue....	Indep.	5
M. H—n.	———	J. Boden.....	6	J. L—s.	J. Townsend..	———	5
W. P.	———	*Donation.*	5	P. L—s.	Dr. Winter. ..	———	5
R. J—s.	C. Meth.	Dr. Styles....	6	M.M—h.	J. Raban.	———	5
K—t.	Indep.	*Donation.*	5	M. T—s.	G. Collison. ..	———	8
E. K—e.	———	J. Arundel. ..	6	E. W—s.	J. Raban	———	6
A. L—b.	———	Dr. Bogue....	6		*Scotch Cases.*		
M—r.	———	J. Arundel....	6	E. C—n.	Dr. Waugh ..	Presb.	5
M—n.	———	J. Townsend..	6	J. R—d.	Ditto	———	5
A. M—t.	———	*Donation.*	5	M. R—d.	Ditto.....	———	5
A. M—n.	———	T. Beck.	5	M. G—t.	G. Ewing	Indep.	5
A. P—s.	———	R. Hill	6	I. S—t.	J. Smart.	Presb.	5
J. R—t.	———	G. Burder....	6	M. C—l.	Ditto.....	———	5
R—y.	C. Meth.	J. Arundel....	6	S. H—l.	A. Duncanson.	———	5
H. S—e.	Indep.	Ditto	6	M. L—y.	Ditto	———	7
S. S—l.	———	M. Wilks	6	E. P—n.	G. Ewing	Indep.	5
E. S—h.	———	J. Arundel....	6	M. K—d.	Dr. Waugh ..	Presb.	5
H. S—n.	———	J. Cockin	6	J. B—r.	M. Wilks	———	5

Some other Cases were voted provisionally, not having been applied for.

PROVINCIAL.

LOXLEY Chapel, four miles from Sheffield, after undergoing a complete repair and the erection of a new gallery, was opened for divine worship, May 15, 1822; on which occasion the Rev. Edward Parsons, from Halifax, delivered two sermons, in the morning from Matt. xvi. 18.; and in the evening from James v. 20. In the afternoon an appropriate discourse was delivered by the Rev. T. Smith, classical tutor of Rotheram College, from Isaiah lv. 1—5. The devotional parts of the service were conducted by Messrs. Mather, Waterhouse, Larom, Dixon, Docker, and several students from Rotheram College. The congregations were numerous, and the collections very liberal.

May 19, Rev. David Dunkerley, who had succeeded the Rev. Daniel Dunkerley (deceased,) was ordained to the pas

toral office over the church and congregation worshipping in this place. Mr. Boden introduced the service, Mr. Gilbert, of Hull, delivered the introductory discourse, and Mr. Bennett, of Rotheram, offered the ordination-prayer. Mr. Roby, of Manchester, gave the charge from Titus ii. 15., and Mr. Larom, of Sheffield, concluded the morning service.

In the afternoon a public prayer meeting was held to implore the blessing of God on the minister and the people of his charge, when Messrs. Boden, Docker, J. Dunkerly and Smith were engaged.

In the evening Mr. Mather, of Sheffield, preached to the people, from 2 Thess. iii. 4. The service was introduced by Mr. Roby, and concluded by Mr. Gilbert.

The 48th meeting of the Lincolnshire Association was held at Wrawby, Sept. 25th. On Wednesday morning, Mr. Smelle preached from Isa. xxxviii. 17. and the sufferings of Christ were commemorated. In the afternoon Mr. Mather preached from Isa. xliii. 1, 2, 3; and in the evening Mr. Morley from Ps. xvii. 15. Such was the spirit for hearing on this occasion, that, on Thursday evening the chapel was again filled; and Mr. Greenwood preached from 1 Pet. v. 7. Mr. Arbon preached on the preceding Tuesday. The next meeting is to be held at Mr. Gladstone's chapel, Lincoln, the last Wednesday in May.

October 3. The Hants Association held their half-yearly meeting at the Rev. J. Griffin's spacious chapel, Portsea; when the Rev. W. Priestley preached in the morning from Rom. ix. 5. After which Dr. Bogue presided at the celebration of the Lord's Supper, and Mess. A. Bishop, J. Bidlake, and J. Bristow addressed the communicants, &c. In the evening Mr. Adkins preached to a crowded auditory, from Dan. xii. 3; and on the preceding evening the Rev. J. Reynolds, from John i. 35—42.

Besides other pleasing intelligence, it was mentioned in the Report, that three new places of worship had been erected within the last year, in the neighbourhoods of Christ Church, of Romsey, and of Portsea, the expenses attending which have been liberally defrayed by these respective congregations, amounting in the whole to upwards of 1200*l*. The next Meeting of the Association is to be held at Andover, on Wed. April 23, when Mr. Edwards, of Petworth, is expected to preach.

The chapel above referred to at Ripley, near Christ Church, was opened Nov. 29, when Mr. Green preached from Ps. lxxii. 16., and prayer was offered by Mr. A. Bishop.

NOTICES.

THE next Meeting of the *Dorset Missionary Society* is intended to be holden at the Rev. Mr. Collins's chapel, Swanage, on the Wednesday in Easter week, April 2. The Rev. T. Durant, of Poole, has engaged to preach in the morning, and the Rev. J. Gleed, of Lyme, in the evening. Dr. Cracknell, of Weymouth, is expected to preach on the preceding evening.

The next Half-yearly Meeting of the *Middlesex and Herts Union* will be at Mr. Morrison's place, Barnet, on Wednesday, April 2, at eleven o'clock in the forenoon, when Mr. Brooksbank, of Edmonton, will preach on "The Union of Zeal and Prudence in promoting the objects of Christianity."

The Annual Meeting of the *Surrey Mission Society* will be holden at Hanover chapel, Peckham, on Wednesday, April 9. The Rev. W. Henry, of Tooting, is appointed to preach in the forenoon; and in the evening the Annual Report will be read. Dr. Collyer is expected to take the Chair.

The Annual Meeting of the *Herts Union* will be held at St. Albans, on Wednesday, April 23. The Rev. Rowland Hill to preach in the morning; the public meeting for business in the afternoon.

Newport Pagnel Evangelical Institution, for the Education of Young Men for the Christian Ministry. The Eleventh Anniversary of this Institution is to be held at the Rev. T. P. Bull's meeting-house, on Wednesday, April 30, when the Rev. J. Stratten, of Paddington, is expected to preach in the morning, and the Rev. S. Hobson, of Maulden, in the evening. The afternoon will be devoted, as usual, to the reception of the Report, &c.

FOREIGN.

INDIA.

CALCUTTA.

ON Wednesday, July 24, 1822, the foundation-stone of St. Peter's church, in Fort William, was laid with masonic ceremonies. The following prayer was offered up by the deputy provincial grand Master:

"Most gracious Father! who permittest and even commandest us through thy Son so to address Thee! We would rejoice in the affection and nearness which thou hast thus authorized and required of us, with the recollection due at the same time to thy greatness! The heaven

of heavens, we read, cannot contain *thee!* and the manifestation of thy glory are beyond creation! All time, like all space, is occupied by thee, as it is written, that thou inhabitest eternity. What are we, then, creatures of a spot and of a moment, that thou shouldest so regard us! It is of thy goodness, it is for thy dear Son's sake, that thou humblest thyself to behold the things that are on the earth, our globe of habitation! Encouraged and enjoined by thy revealed word, we make bold to ask of thee the presence and blessings of thy Spirit. We ask it in the name of him, whom it is thy delight to glorify, and of whom the Spirit, we read, testifies. We pray thee to sanctify by a divine influence the occasion on which we are assembled! We pray thee, that for the sake of Christ, thou wouldest bless and seal with the unction of thy Spirit our smallest initial act of undertaking an edifice to the glory of thy name. We pray thee to bless the government which thus does its part in outward religion. We pray thee to bless the ministers, whose duty it may be, or is, to minister under our government! We pray thee to bless the people, for whose benefit all this is intended. We pray thee to bless the fraternity, which affords its glad concurrence in this ceremony. We pray thee to bless thy worshippers here present, and to restore them to their private obligations with a new spirit of glorifying thee in the same!

"Let the structure which is now to be raised for the exposition of thy scriptures, and for the worship of him whom thou hast sent, be used to the effect of convincing men how deeply they needed such a Redeemer of their race. Create thou in a people professing thy Son's name, that new creature, without which they are but nominally his; pour down upon them a spirit from above! Determine the undetermined in thy service; strengthen thou the weak; cleanse thou the pure, and be a principle of perseverance in the unstable; till all, if it may be, shall overcome unto the end, and the termination of their present existence shall prove to be their admission into an existence unalterably more blessed and glorious. These things we ask, O God, in no conceit of our personal worthiness, or of the worthiness belonging to our petitions themselves, but on the ground of thy encouragements in scripture, and through the intercession of Him in whom thou art everlastingly well pleased; even thy Son, our Lord Christ Jesus! To whom with thyself, O Father, and the blessed Spirit, be all power and glory for ever and ever. Amen."

CALCUTTA BETHEL SOCIETY.

In the port of Calcutta the numbers of English and American sailors, though not to be compared with those of London, are sufficiently large to warrant exertions for their welfare; while here, as the consequences of exposure to the sun, vicious indulgences are so peculiarly injurious, seafaring men appear especially entitled to our benevolent attention.

Preparatory measures for the establishment of this Society were made in the month of June last, and the attendance of sailors at occasional services held on board ships in the harbour, appeared to justify the conviction, that if a vessel were purchased where worship could be regularly conducted, the objects of the Society would, under the divine blessing, be greatly promoted. A convenient brig-rigged pinnace has been, therefore, lately purchased, and fitted up for divine worship on the Sabbath, at which the attendance has been highly encouraging; and application has been made to His Excellency the Governor-general in Council, soliciting the use of moorings for the vessel, which has been most liberally granted.

His Lordship himself, on the respectful application of the Committee, has condescended to become the Patron of the Society; Commodore Hayes has obligingly accepted the office of President; and ministers of various denominations have kindly engaged to preach in rotation gratuitously on board the vessel.

PRESBYTERIAN CHURCH, BENGAL.

We are informed that the Presbyterian church establishment of Bengal is in future to be upon a much more creditable and satisfactory footing than it was before. The Court of Directors, with their usual liberality, have extended their fostering care to the establishment, and have appointed a permanent assistant to the Rev. Dr. Bryce, with liberal salaries for both. Any repairs too which St. Andrew's Church may require, are to be defrayed at the expense of the Honourable Company. Dr. Bryce is a passenger aboard the Larkins.—*India Gazette.*

PITCAIRN'S ISLAND.

Extract from the Report of the Ship Hercules, of Calcutta, Capt. John Henderson, from the coast of Chili, March 26, 1822.

The *Hercules* arrived at Pitcairn's Island on the 5th of May, and landed the presents which were sent to the inhabitants from the gentlemen of Calcutta. John Adams was still alive, and the rest of the inhabitants, fifty-three in number.

MISSIONARY CHRONICLE
FOR APRIL 1823.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS for the support of this Institution will be thankfully received by the Treasurer or Secretaries, at the Society's Office.

ANNIVERSARY OF THE MISSIONARY SOCIETY.

THE Directors have great pleasure in announcing to the Members and Friends of the Missionary Society, that the following Ministers have engaged, by divine permission, to preach at the next Anniversary in May.

Rev. J. LEIFCHILD, Kensington.
Rev. W. CHAPLIN, Bishop Stortford.
Rev. J. M'DONALD, Urquhart, Scotland.
Rev. E. SIDNEY, Lopham, Norfolk.

WHILE the Chronicle was passing through the press, letters were received from George Bennet, Esq. and the Rev. Dan. Tyerman, dated Wohahoo, one of the Sandwich islands, in August last. The communications are highly gratifying and encouraging, but the advanced state of the publication precludes us from doing more in the present Number than merely announcing their arrival.

MISSIONARY MUSEUM.

As the Museum of the Society is an object in which the Religious Public take a lively interest, while it tends to promote amongst the numerous persons who visit it, and especially the rising generation, a zeal for the Missionary cause, the Directors have judged it expedient to make suitable provision for its reception, in the premises taken by them in Austin Friars. An additional room is building in the yard of the house, to which access will be prepared without inconvenience to the Officers. A contract has been made for the erection, which, with the necessary expenses of fitting up, will amount to £500.

A wish has been expressed, in which the Directors concur, that the charges occasioned by this interesting appendage to the Society's establishment, might not be allowed to fall on the Funds devoted to the work of the Missions; and it being presumed from the liberal feelings expressed on the subject of any proper measure for placing the Society on a footing of respectability and convenience, in its accommodations, that it will equally meet the views of the friends of the Society at large, they are respectfully informed that donations towards the extraordinary charges incurred by the Museum, and the Mission House (as proposed in our last Chronicle) will be thankfully received by the Treasurer, at 7, Fenchurch-street, and the Officers of the Society at the *Mission House, Austin Friars*, where all letters, parcels, and applications will be henceforth received.

SOUTH SEAS.

Report of the Missionary Stations in Tahiti and Eimeo; with an account of the Annual Meeting held at the Royal Mission Chapel in Pare: from May 1821 to May 1822.

THROUGH the continued kindness of our God and Saviour, we are permitted to make another Annual Report of our labours and success. We can still repeat that the Lord's work goes forward; additions are made to our churches; many are baptized and attend instruction, not only on the sabbath and on the missionary and weekly days of worship, but many attend school daily as well as their regular meeting in their respective class. The work of *civilization* is also progressive. This is evident when we compare the country and people with what they formerly were. We can refer to the public roads and buildings; the large well-built boats; the decent appearance of the females in European dresses, cut out and made by themselves; and bonnets to imitate English straw, which they themselves have manufactured. These and many other things we might mention prove a change for the better.

Matavai.

Brother Wilson returned to his station accompanied by Br. Hayward in April 1821, since which time the school has been attended to as usual. Br. Wilson having resumed his labours in the duties of the station, Br. Nott has been more at liberty to attend to the work of translation. The irremediable loss however of the assistance of King Pomare, who died on the 7th of December last, has been a considerable check to this work. The Acts of the Apostles, part of which the King assisted to revise, is now in the press.

One hundred and fifty-two adults and 87 children have been added to the baptized. Forty-one have been received as communicants. The Gospel has been statedly preached, not only at this district, but also at Papaoa. The Queen and her sister with the young King having taken up their residence at that place, have requested that the chapel there might be supplied every Sabbath day.

The whole number of adults baptized at this station is 264, children 137, communicants 75, candidates for baptism 40. About 250 adults and 96 children attend school.

Wilk's Harbour.

Brother Crook and his numerous family remain at this station, and amidst trials and encouragements, through the grace of our Lord and Saviour, he is enabled to persevere.

The work of the mission at this station has been regularly attended to in public and private. The baptized this year are 43 men, 45 women, and 71 children; which makes the whole number of the baptized on the books at this station 191 men, 132 women, and the children 94 boys and 99 girls. The present number of candidates for baptism is 28. Seventeen couple have been married, which make the whole number in the marriage register 48. Several have died happily. The number that communicate monthly is 73. Our adult school assembles every morning at sunrise from 100 to 150; but the children's school has been very irregular; they attend best on the Sabbath, when they are catechised by the native teachers, addressed by the missionary, and walk in procession to the place of worship both morning and evening. Sister Crook has continued to meet the females.

Two natives of the Paumotu Islands *Moorea* and *Teraa*, members of the church, frequently testified their desire to go and instruct their countrymen; a work in which the former has been already employed with success. An opportunity offered of late to send them by the brig Macquarie, Captain Hunter. The two members were solemnly set apart by the church, and embarked with the prayers and good wishes of the congregation, who individually presented them with some small article at parting.

Burder's Point.

The brethren at this station have experienced much of the goodness of the Lord, and trust their labours have not been in vain. The preaching, teaching, and the meetings for catechising, and instruction, have been regularly attended to; and although some are deficient in christian experience, the plain evidence of it in others is very encouraging. Many have been baptized, and some admitted to the Lord's Supper in the course of the past year.

In the month of August the two brethren visited the Leeward Islands, in order to arrange some business relating to the property contributed by the Auxiliary Missionary Societies in these Islands. They were very kindly received by the brethren and people at Raiatea and Huaheine, and preached the word to the natives at both those Islands, and their hearts were refreshed in witnessing the work of the Lord.

In December Br. Darling travelled round Taiarabu, and preached and had

meetings for conversation with the natives of every district, relating to their spiritual state. Many were desirous to be baptized, as a seal to their faith in the Gospel of our Lord Jesus Christ. The death of the King about this time hastened Br. Darling's return.

In February Brother Bourne left Burder's Point, and formed a missionary station at Tahaa, one of the Leeward Islands. It was feared that the printing department, of which he had the charge, would have suffered by his absence; but Br. Darling has succeeded in learning the art, and endeavours, as far as the other duties of his station will allow, to supply the place of Br. Bourne with regard to the printing department. In addition to the gospel of John published last year, there has been printed at this station, a collection of Hymns 112 in number, a Spelling Book, and a small System of Arithmetic, (all in the Tahitian language.) The Acts of the Apostles is now in the press.

The whole number baptized at this station since its commencement in August 1819 is 355 adults, and 300 children. The number of the communicants is 31. The schools are daily attended to by the missionary, and many are making great progress, not only in reading, but also in the comprehension of the scriptures, as those that can read are catechised and instructed verse by verse.

The work of civilization goes forward, and is evident, in the dress and habitations of the people; and in their conduct and attention to the word of God. Br. Darling feels greatly encouraged to persevere in the work of the Lord our God.

Papara.

The state of the mission at this place, for the past year, has upon the whole been prosperous. The communicants and baptized have, with few exceptions, acted agreeably to their profession. The public worship, school, and various meetings have been well attended. Many families have removed hither from Taiarabu, for the benefit of instruction. The attention of the people has been diverted from their proper concerns by the arrival of ships in the neighbourhood; yet some of them have made considerable improvements in their dwellings, which they have plastered with lime; and others are preparing to follow their example.

Br. Jones removed to this station in February last. The people are building a comfortable dwelling-house for him, which is nearly finished. Tati the chief, has promised that as soon as Mr. and Mrs. Jones are agreeably settled, he will erect a new chapel without delay.

Br. Davies has baptized this year 107 adults and 108 children, and 32 persons have been admitted to the Lord's Supper. Many have been received as candidates for baptism; chiefly from Taiarabu. The number of communicants in Papara and Papeuriri, is 36 men and 34 women.

The baptized in Papara and the adjoining districts Atimaono, Papeuriri, and Papeari, including 52 from Taiarabu, and 10 from Huahine, are 175 men and 168 women. The candidates for baptism 117 men and 137 women. The whole number of children baptized 321. Of the above about 700, including children and adults, attend school, and their progress is encouraging.

Roby's Place (Eimeo.)

The state of the mission on this island for the past year, has, on the whole, been prosperous and encouraging. The brethren have enjoyed much peace and tranquillity, the people in general have shared largely in these blessings. They are in a state of progressive improvement, in a moral and spiritual view, and also in the arts of civilized life. The meetings for instruction and edification, both public and private, have been kept up as usual. the regular preaching of the word has been well attended; the hearers have been attentive, and, at times, apparently much impressed with what they have heard. In the course of the year 41 adults were baptized, and a number of their children; also many infants of baptized parents: 15 were admitted to the Lord's Supper. Brother Platt travelled round the island preaching and visiting the schools. The preaching was well attended, but the schools were not in so good a state as might be wished.

On the 20th of February the brethren had the pleasure to lay the foundation-stone of a new chapel, which is to be of an octagonal form, and built with hewn coral rock. The people are carrying on the building with spirit, observing that it will be the first house of stone erected in these islands.

ANNUAL MISSIONARY MEETING.

Most of the brethren stationed in these two islands attended; met the officers and members of the Auxiliary Society at Papaoa on the 8th of May. Some preliminary matters were settled by the missionaries and chiefs, and at 11 o'clock they entered the Royal Mission chapel. The people made a much better appear-

ance than they did last year. A great number were clothed in the European style, and not a single female was observed without a bonnet, some few of English manufacture, but the greater part made by themselves out of the bark of the Puran, plaited and sewed in imitation of English straw bonnets. The people filled the middle part of the house, and seated themselves around the central pulpit, in number about 3500.

The service commenced with a short address by Br. Crook, who then gave out the hymn, *Faaoto adu te lu*, i. e. "Blow ye the trumpet, blow:" which was sung with great spirit by the congregation. Br. Wilson then read the Scriptures and prayed; Br. Darling preached from Isaiah lx. 3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The people were very orderly and attentive, and many seemed to feel a lively interest in what was spoken.

Captain Potton of the Westmoreland, and two gentlemen, passengers with him, attended the service, and dined with the missionaries and a few of the principal chiefs, at the king's house. Pomare Vahine, in the absence of the queen, entertained them in the English style, as far as her means would allow. About 4 in the afternoon, they assembled as in the morning. The people, however, were not so numerous, principally, on account of the difficulty of getting food and lodging, however about 1000 remained. Br. Crook read the scriptures, &c. and Br. Platt preached from Isaiah lx. 11, 12.

Thursday, May 9th. The brethren assembled again this morning, and met the officers and members of the society in the chapel, this being the day for business. The meeting commenced with singing, and prayer by Br. Nott, after which he addressed the society at large, lamenting the death of their late president, king Pomare, who had given rise to this society; and concluded with moving, that the young king, Pomare III. be appointed president, in the room of his deceased father. Tati, in an animated speech, supported the motion, enumerating the good qualities of the deceased, and expressing his hopes that his son would be raised up to carry on what his father had so successfully begun. This being agreed to, *Hitote, with the young king in his arms, as his representative, took the chair.*

Piapa, a chief of Faaa, in the absence of Br. Wilson, who was unwell, addressed the chairman, and moved, that the secretaries of Tahiti and Eimeo be requested to read their respective reports.

Upaparu, the secretary of Tahiti, came forward and read his Report: from which it appeared, that the contributions for the present year amounted to 9226 bamboos of oil, 24 pigs, 267 balls of arrow root, and 191 baskets of cotton-wool. Upaparu made some lively remarks, tending to excite the liberality of the people, and to put to shame such as had been negligent; exhorting all to be more diligent in future.

Pati, the secretary of Eimeo, followed with his Report, from which it appeared, that 2829 bamboos of oil, and 12 pigs, had been contributed for this year, by the people of Eimeo.

Ahuriro of Pare, rose and made some remarks on the Reports, lamenting the smallness of the subscriptions, and exciting to fresh exertions. "*Where,*" said he, "*do we lay out our strength? Is it for God or the devil, for this world or for the next?*" He moved that the Reports be received. Vara of Eimeo seconded the motion, and spoke in a very able manner. The king, he observed, had kept his promise and supported the society to the last; "and now," said he, "let us not let it go, but hold it fast till death." The reports being received, and ordered to be printed, Tati moved, that the Society's oil be collected for the future into one place, and sold on the spot, to any merchant that would send for it and give the best price; and that the money received be forwarded by the Treasurer to the Treasurer of the Parent Society in London. Haapae, the chief of Toahotu in Taiarabu, seconded the motion, which was put and carried.

Br. Crook next addressed the society, and reminded them, that Tahiti was the first object of the Parent Society's compassion and liberality, and that therefore they ought to take the lead of all the islands in these seas, and exert themselves to the utmost to do good. He moved, that *Branch Associations* be formed at each of the missionary stations, and that they hold quarterly meetings, in order to forward the ends of the institution. Hue, of Burder's Point, seconded the motion, which was agreed to.

Br. Platt addressed the chairman, and showed the propriety and effect of the chiefs and governors going before the people in this good work, and setting them a proper example. He concluded with moving, that the thanks of the Society be given to the governors of Tahiti, for their past services. Horoinu, of Eimeo, supported the motion, which was put and carried.

Br. Darling rose to move thanks to the officers and governors of the Eimeoan Branch of the Tahitian Society, for their

past services to the society, and that they be requested to continue in their respective offices for the ensuing year. He called the attention of the meeting to the extent of the work yet to be accomplished, and also to the success that attends missionary exertions at the present moment in various parts of the world, as an encouragement to all who love the Lord. Utami supported the motion, which was agreed to.

The other speakers were, Hamaino and Ahuriro of Moorea, and Paraita and Maiobu of Tahiti. At the conclusion Hitote received the thanks of the meeting, for his conduct in the chair. Br. Platt concluded the whole by singing and prayer.

After a short conference among the brethren, they returned home, well pleased with the orderly and quiet manner in which the Anniversary had been conducted.

The Rev. Daniel Tyerman and George Bennet, Esq. being deputed by the London Missionary Society to visit these islands, arrived among us in September last. After visiting the late king at Eimeo, and most of the missionary stations at Tahiti, they sailed for the Leeward Islands in December last, and have subsequently proceeded to the Sandwich Islands and the Marquesas, in company with our Br. Ellis and some of the native converts.

Mr. Thomas Jones, Missionary, who accompanied the deputation from England, has been already mentioned as settled at Papara.

Messrs. Armitage and Blossom, also, who arrived at the same time to introduce the manufacture of cotton cloth, and other mechanical arts, were induced by the natives to settle at Pirae, in the district of Pare. They have met with great impediments to this design, but appearances are already more encouraging, and we doubt not but that the object will eventually be attained. However, the progress will necessarily be slow, from the indolent habits of the natives.

That grace, mercy and truth, may rest upon all that are engaged in teaching the perishing heathen the unsearchable riches of Christ, and upon all that serve the cause of the Redeemer, is the prayer of the undersigned.

Tahiti.—Henry Nott, Charles Wilson, and James Hayward, *Matavai*.—William P. Crook, *Wilks's Harbour*.—David Darling, *Burder's Point*.—John Davies and Thomas Jones, *Papara*.—Elijah Armitage, manufacturer, and Thomas Blossom, artisan, *Pirae*.

Eimeo.—William Henry and George Platt, *Roby's Place*.

NEW ZEALAND.

Extract of a Letter from Mr. J. Williams, to his Father; at Anchor in Kororadica Bay, in New Zealand, riding out a gale of wind.

April 23, 1822.

Since we have been lying here, many very distressing circumstances have transpired. I went on shore the other day, and saw the head of a very great chief belonging to the River Thames, with whose party Shungee has gone to war. The chief's name was Hinakee, a very large fine man; it is said he received four balls before he fell. Immediately after he fell, Shungee, with a revengeful glee, caught his blood as it was streaming from his veins, and drank it with all the eagerness possible. O, how horrid! how debased! Lord, what is man! But this is not all; they cut him limb from limb, roasted him, and ate a delicious meal of him.*

The large canoes are now returning from the war in every direction. The day before yesterday three returned; one or two of which had a man's head at the head and stern, and several prisoners they had taken in the war. One of our seamen went on shore at a chief's place, whose name is Pomare, and saw ten heads, all preserved, brought from the war, one of which was a little child's, about 18 months' old, probably the child of a great chief. Poor Hinakee had two brothers, the one almost as fine a man as himself; the other a fine young man about 18 or 20 years old—all massacred, and all eaten except their heads, which they preserve either as tokens of Victory, or to *sell* to *Christians* for muskets or powder, to enable them to execute more effectually their wicked deeds. Oh that the Lord would send more missionaries to New Zealand.

It is true that there are several gentlemen here from the Church Missionary Society, who have all behaved very kind to us: they are very industrious, some in agriculture.

I never was in a place so well adapted for the itinerant labours of

* These dreadful facts are corroborated by other missionaries.

active missionaries. The land is full of inhabitants settled in little villages a mile or two distant from each other. Mr. Leigh, of the Wesleyan Missionary Society is here, with his good wife. Oh! they are good people. I hope and pray that the Lord will enable him to acquire the language, then he will be a blessing to them. We have been at New Zealand now three times, two or three weeks each time, and the language being somewhat similar to the Tahitian, I can converse with them very well. I had three of them cutting grass for my heifers which I have on board. They asked me if they must work on the Sabbath-day? I told them, No; certainly not They came on board the Vansittart, a whaling vessel, where I went to preach in the afternoon by the captain's request, in consequence of having lost five unfortunate men by the upsetting of one of his whale boats a day or two before. Many natives were present, and were attentive during the service; they asked me why we made one Sun-a-day (*tabbitabee*) and not another. I explained to them as well as my language would admit. I have conversed with them upon their ideas of the soul; they appear to know of no other soul but a dream. I have talked with some of them upon the death of Jesus; one of them said he had seen the same in a picture. I have conversed with some upon the propriety of regarding the Sabbath-day; they told me they regarded it all over the land as a day in which they did no work—whether it is so or not I cannot tell. All that is wanted at New Zealand I think is active exertion. More good itinerant missionaries, with the blessing of God, will turn the lion-like New Zealander into the humble and peaceful Christian. They are very kind to us; are very fond of me, and wish me to stay with them.

But I must not forget to tell you of the merciful interposition of providence on our behalf. When we made the North Cape of New Zealand, Capt. Henry, fearing he should not be able to procure sufficient supplies at the Bay of Islands, as so many whalers had lately been there to refit, &c. for England, stood in towards the shore. The natives crowded on board, but we did not apprehend any danger, although they were troublesome. Mrs. Henry and Mrs. Williams wanted to go below, a chief had set himself in the hatchway and would not move. I was going over to them when one of our Tahitians pushed him out of the way. He rose up, turned white with rage, drew a knife and threatened to stab the man. Our Tahitian ran behind the companion of the vessel and took up a sword; there they stood—the New Zealander with the knife, and the Tahitian with the sword, the New Zealander saying, "Kill me, kill me;" they were however separated without any evil resulting. At length it fell completely calm, and we were but a few miles from the shore: a great number of natives were on board; they sent their canoes on shore under pretence of bringing hogs and potatoes. Presently we saw eight or nine large canoes, all well manned, some of them with between twenty or thirty natives on board. Capt. Henry and all of us thought it looked very suspicious, there being no women or children among them. Capt. Henry had all the muskets brought up and loaded; also the two guns. We turned with great difficulty all the natives out of the vessel; hailed the canoes which were coming towards us with great rapidity, and threatened them if they came any nearer we would fire upon them. They then desisted, and held a consultation, the result of which, if we may judge, was to accomplish their object and take the vessel if they could, for they all kept within about a hundred yards of the vessel for a considerable time; and although in all probability they would not have succeeded, we being well armed, yet it was a very distressing situation to be in. We dreaded the idea of being becalmed there all night. While in this state of anxiety, and expecting them every moment to make the attack, I retired to our birth, to look up to Him who is a "present help in time of trouble." I pleaded with God that many

thousands in England were praying for our safety; how many of our dear people in the islands ceased not day nor night to invoke his special protection and blessing upon us, and should all their prayers be unheard. We had been exposed to many dangers—travelled thousands of miles under his peculiar protection, and would he now yield us up a prey to the avaricious cruel dispositions of a set of lawless savages. When I came into the cabin, to my great joy Capt. Henry came down, saying a breeze was springing up, and in less than half an hour our anxious fears were turned into songs of gratitude. Think how awful a thing it would be to fall into the hands of such desperately wicked and filthy people; we should have been killed and eaten, and our poor wives, we can imagine what would have been their sufferings; but the Lord was better to us than our fears. Oh! for a holy confidence in God, who has said that "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." We look forward to the joyful day when we shall enter our peaceful habitations on the shores of Raiatea—how glad the poor people will be to see us; and we as glad to see them. In consequence of our detentions we shall not be able to call at the places we intended, but go as direct as we can to the islands. We shall touch at Ruruta and other places, if possible.

We are sailing to day the 28th of April 1822.

(Signed) JOHN WILLIAMS.

AFRICA.

Extract of a Letter from Mr. P. Wright, Missionary Artisan; dated Cape Town, December 9, 1822, to the Home Secretary.

Rev. and dear Sir,—THROUGH the watchful care of the kind providence of our God, we have arrived in safety at this place. According to my promise, and consistent with my obligations, I seize the first convenience of conveying to you the intelligence of our arrival. We had a long passage of nearly 15 weeks, in consequence of being much detained by calms between 10° N. Lat. and 10° W. Lon., during which time it was extremely hot. The day after we embarked, Mrs. Wright began to be troubled with sea-sickness, which continued about a fortnight; but for my own part I almost escaped, only feeling a little sickly before breakfast for two or three mornings.

On the whole we have had fine weather during the voyage, except a week in the Bay of Biscay, when we had gales of unfavourable wind; and we had also a few days of unpleasant weather near the Cape Verd Islands.

Merciful interposition of Providence.

I will just mention a remarkable deliverance which we experienced at the island called Bravo. We were under the necessity of touching at one of these islands for the purpose of renewing our stock of water and fresh provision. We sought the islands for two days, the captain not knowing what longitude we were in, having been driven to the westward by a current, and also not having had an opportunity of making lunar observations since we had been out. On the second night the captain resolved to proceed on his voyage if he did not see land the next morning.

If we had left the islands without renewing our stock, we should have been in danger of perishing for want of water, as our water was found to be nearer out than we expected, and we had little rain: but providentially about five o'clock the next morning the captain saw land from the fore-top. The morning was very rough, the sea very high, and the wind blowing a gale. At 7 o'clock I came on deck, and about this time it began to rain very fast, and the atmosphere became so thick that we could not see far before us. At eight o'clock the wind increased so much, that the men were ordered aloft to double reef the top-sails. When they were up, they cried out that we were close to land; that it was on the *lee bow*. They were immediately ordered down to veer the ship.

By this time I saw the land. It appeared like a lofty and dark mountain as seen through the thick fog, and we appeared to be just under it. On deck appeared nothing but a scene of confusion; the men running from one place to another—the wind tearing the sails as they were endeavouring to veer the ship—the vessel drifting nearer the rocks and expected to strike every minute.

Myself being the only passenger on deck and aware of the danger, I did not expect I should be allowed time to go below to inform either my dear wife or the other passengers: but with some degree of composure of mind, in hopes of being interested in the merits of my dear Redeemer, I resigned myself into the arms of death, expecting every moment to be lanched into the eternal world. Just at the very time that the men were using every proper means to veer the ship, He that holds the winds in his fist changed it, and immediately there was a great calm.

Dear Sir, I am sure you will unite with us in lifting up our hands to praise Him who commands the wind and the waves, and they obey Him, for so signal and seasonable an interposition of his power and goodness. And as the deliverance was such a remarkable answer to prayer, I hope it will encourage you, when you approach the throne of grace, still to bear us upon your mind; and pray for us, that we may not only be preserved in the hour of danger, but especially that our souls may be kept alive to God; that we may be preserved from sin; that we may be kept from falling; that we may be kept sensible of our weakness, and enabled to exercise a spirit of dependance on the grace and Spirit of Christ; that we may be clothed with humility. Also, that we may be more zealous for his honour; that we may be enabled to discharge the duties of our station with faithfulness, constancy and delight; with a single eye to the glory of God in benefiting the souls and bodies of the heathen, and with abundant success.

We put into St. Jago, and renewed our stock of water and fresh provisions.

Description of the Inhabitants of St Jago.

I went on shore and was introduced by our captain to the American Consul who resides there. I conversed with him about two hours, and found him to be a very agreeable and intelligent man.

He informed me that the island contained about 18,000 inhabitants, and that those who were not entirely ignorant of the being of a God were immersed in papal superstition. The inhabitants consist of Africans, with a few Portuguese; they appeared to be a miserable set of people. I felt very much for them, and sincerely wished that some benevolent Institution that is formed for the purpose of spreading the knowledge of Christ, might be able to send the gospel among them.

We left St. Jago on the 23d of September, and proceeded on our voyage; and on the 28th of November about five o'clock P. M. came to an anchor in Table Bay; and as some of our passengers were going on shore that evening, we sent a message by them to inform Dr. Philip we had arrived. The doctor was just going out to preach, but he was so kind as to call upon Mr. Beck, and request him to take a boat and fetch us on shore. When we came on shore, we were glad when it was said unto us, "Come, let us go up to the house of the Lord;" and rejoiced in the opportunity of spending the first hour on shore in the worship of God with his people, and in hearing a very appropriate and profitable sermon from Luke xii. 6, 7.

Influence of Religion on Seamen.

I will just mention that the captain behaved very well to us during the voyage. And though he was not a religious man, but on the contrary very ignorant and profane, yet he conformed so far as to avoid swearing in my presence, and also forbade others. Some of the men who sailed with him the last voyage were not a little surprised at his conduct. He scarcely ever omitted to request me to ask a blessing and return thanks at taking our victuals; he would also have conformed to family worship, had it not been for some dis-

sipated young men we had on board as passengers, who were open and avowed enemies to religion, to whom he appeared to pay a little respect; and I suspected he was afraid they would be teased too much with our religion, and he conformed so far to them as to join them in playing at cards every night. He, however, assembled all his men together on the quarter deck once every Sabbath, for the purpose of affording me an opportunity of performing the duties of public worship. I hope that the weak means that were used in this way, as also in private conversation, and in distributing tracts for benefiting their souls, will, through the divine blessing, not prove ineffectual.

Opening of the New Chapel at Cape Town.

On Sunday last the New Chapel in this place was opened, and a sermon preached in the morning by Dr. Philip; in the afternoon by the Rev. Barnabas Shaw, superintendant of the Wesleyan Missionaries in South Africa; and in the evening by the Rev. Mr. Beck. It was well attended, and the collection amounted to about 1000 dollars.

FRANCE.

Paris, March 12, 1823.

My dear Sir,—I SEND you a few extracts by which you may judge of the spirit that is kindling in this vast kingdom. Meetings for prayer and Missionary Associations are already established, and are establishing from the Alps to the Pyrennees, and from the Mediterranean to the Atlantic, in the largest cities and in the humblest villages. In this awful moment it is the especial duty of British Christians to offer their fervent prayers to the Great Head of the church, that nothing may extinguish the reviving flame, nor again devastate the heritage of the Lord. Your's affectionately,

MARK WILKS.

Extract of a Letter from a pious Layman, resident in a small Town in the Mountains of the Cevennes.

February 1823.

"I WAS invited on Sunday to a meeting which was to be held the next evening, it being the first Monday of the month, for the purpose of imploring the divine blessing on the Missionary Society of Paris, &c. The Meeting was held in a private house. I was punctual to the hour appointed; but instead of being among the first, I was the last. I found about 120 persons already assembled, and it was easy to perceive by their seriousness that they were deeply interested in the object of the Meeting. Though I did not observe among them either the rich or the wise of this world, I could not but enjoy the consoling conviction that the Lord, who is no respecter of persons, was in the midst of these sincere worshippers, and that he would not send them away without having opened to them the precious and inexhaustible "treasures of wisdom and knowledge that are hidden in Christ."

"I was much edified by a prayer full of unction offered by a young woman, in which, after returning thanks to the Saviour, for having condescended to introduce us into that church which he purchased with his own blood, and on which he had shed his blessings in every age, she deplored with humility the misery and helplessness of the hundreds of millions of his creatures who were still groaning in the horrors of the dark night of Belial, destitute of spiritual succour, and prayed the Lord to deliver them from their unhappy state, by blessing to this effect the benevolent labours of "our dear Parent Society for Foreign Missions established at Paris." These were her expressions—a Society whose tender and charitable solicitude extends to these desolate lands, and designs to send to them missionaries, in order to diffuse among them the reviving beams of gospel light, by making known to them Him who is "the light of the world."—I have every ground to believe that these prayers were not in vain in the Lord who answers the humble and fervent desires of his people.

"Verses of Psalms and Cantiques suited to the object of the Meeting were sung. The Address from the

Society of Paris was read, and a collection was made at the close of the service in favour of the Society. The amount of the collection was small, because it was strictly the mite of the widow, and the farthing of the poor; but as Meetings will be held on the first Monday of every month, when the sum is larger it will be forwarded to Paris.

"I mentioned the next day to one of our pastors the delightful service which I had attended the night before, and he assured me that if they had received the official circular from Paris, a public prayer meeting would have been held in the Temple."

Extract of the Speech of one of the Pastors of Besancon, at the formation of a Missionary Association.

February 1823.

"After having proved that it is the duty of every christian to exert himself to propagate the gospel, and that the disciples of Jesus are especially guilty if they refuse to make sacrifices for the cause of Him who has done so much for them; M. Sandoz described the dreadful state of the unhappy people who are the objects of missionary solicitude, and thus continued: "Well, such were our ancestors before the sun of righteousness rose upon our country, with healing beneath his beams. If we enjoy the comforts of civilization—if schools are opened for our children—if public benevolence relieves the wants of indigence, it is to the gospel we owe these blessings—if slavery has fled with barbarism, and all the abominable cohorts of superstitious and murderous practices—if the feeblest half of the human race has entered into all its rights, it is to the gospel that we owe all. Yes, Christian women, think of the immense tracts of country where females like yourselves curse, perhaps, the day that they were born of a sex doomed to be the exclusive property and too often the victim of the other. You especially ought to take the most lively interest in the conversion of the heathen, were it merely for the sake of the advantages which they cannot fail to enjoy in the present life."

Extract of a Letter from Asnienè near Bourges.

January 12, 1823.

"I have read with the deepest interest the Address of the Missionary Society of Paris, and bless God who has put it into your hearts to form an institution so sacred, so noble, and so useful. I assembled my parishioners in the temple, on Monday evening at seven o'clock; the church was nearly full; love to God, zeal for his cause, and the novelty of the subject that occupied us, brought together nearly all my flock. After prayers and singing suitable to the occasion, I addressed the assembly from Matthew ix. 35, &c."

Calvin completed his preparatory studies at Bourges, and preached the gospel there at the commencement of the Reformation.

Extract of a Letter from the foot of Pyrennees.

January 10, 1823.

"Our first business on the receipt of the Address from the Committee of Paris, was to assemble on the first Monday of the month, to recommend your Society to the blessing of the Lord; and I hope that every Christian of our flock will also pray in his closet, and in his family, that you may be blessed with wisdom from on high. Yes, may the Lord shed on you the same blessings which have so visibly accompanied the labours of those societies which are your elder sisters, and may thousands of souls be turned from darkness to light. I send you 60 francs collected at our first Meeting, and to which some Catholics contributed."

DOMESTIC MISSIONARY INTELLIGENCE.

Land dedicated to the support of Missions.

We have frequently noticed the novel and ingenious expedients to which the friends of missions have

resorted for the purpose of increasing the funds of their respective Societies to which they are attached. In the United States it appears that some pious farmers have devoted an acre or several acres of land to this object, and the success of the measure is thus expressed in a letter to the Board.

"Most farmers have more land than they can cultivate; and such as feel at all interested in the diffusion of Christian truth would readily give the use of an acre or two a-year for so important an object. Many would willingly contribute to prepare and cultivate the land, and to furnish teams and implements of husbandry. To some of the proprietors from whom land was obtained, we expected to pay one half of its value; but the unexpected crops sent them by a bountiful Providence were considered as a full compensation; and they declined receiving any thing from us. We cannot therefore help indulging the hope that this example will be followed by many; and that, in this and in similar ways, many thousands will be added to the funds already devoted to carry to our dying fellow-mortals the good news of life and salvation."

On this communication the Board make the following remark:

"It is not to be doubted, that if some enterprising friend of missions in each country village or neighbourhood, would immediately propose to his friends and neighbours the cultivation of a missionary field, the attempt would be successful, to a greater or less extent, in almost every instance. The outlines of the plan might be somewhat like the following; viz. That a piece or pieces of good land be devoted, for the present season, to missionary purposes —that one man be appointed to see that this land be cultivated according to a plan previously agreed on —that he call on his associates for labour in the proportion which they had previously engaged to render— that, when the crops are gathered, they be assigned for disposal to the person most competent to effect this part of the business; that they be sold by an appointed day, the money remitted, the official receipt returned, and arrangements made for the next year—and so on without intermission, till the spiritual wants of the world shall be supplied."

How far such an appropriation of land in England may be practicable in the present state of agriculture we presume not to say, but we hope the hint will not be lost on our British farmers—an acre or two thus devoted may bring a blessing on the whole farm.

A friend to the Ultra Ganges Mission Writes to inquire, "If there are any promising youths in the Malay or Chinese schools, might not some be induced to educate them for missionaries, provided a sum could be fixed for that purpose, with leave to attach any name the donor might please to give?—similar to the native teachers in India; such to be supported by the society. A separate sum might be given, including both, to meet the benevolence of the more affluent. Would not a conspicuous insertion in the Missionary Chronicle and Register, tend to renew the attention of different societies to this important mission?"

This friend enclosed for this object a draft for *One Hundred Pounds*. See List of Contributions.

Another friend recommends that all parents who can afford it, should subscribe One Penny-a-week, for each child, *from its birth*. This, he suggests, while it augments the funds of the Society will not fail to excite the attention of the children to its great objects; and the mere circumstance of having their names recorded in the Society's Reports from their earliest years would be no small stimulus to continue them in future life. The friend who recommends this method sanctions it by his own example.

A friend to missions has favoured us with a long letter, suggesting a new device for the purpose of increasing the funds of our Society; it

is by keeping Bees and devoting the profits to the cause. He states that in that part of the country where he resides, (Heathfield) a healthy swarm, or hive, may be purchased in March or April for 10*s.*; in May or June they will send forth a strong swarm; and in about twelve days after a weaker: for the reception of these, two hives and a stand for them, &c. must be provided. He calculates that at the end of the first year, the proprietor will have two stock hives, and 7*s.* 6*d.* in money (or honey and wax.) In the course of the next year, he will have four strong swarms and two weak ones, value 15*s.*; and at the end of the third year, he will have eight strong swarms, which, after deducting expenses, will be worth 7*l* 8*s.* 3*d.* Not being acquainted with these rural affairs, we merely submit the benevolent proposal of J. P. to the consideration of our friends in the country.

Our correspondent states that the sum of 240,000*l.* is sent out of Britain annually to purchase the produce of the Bee; all which might be retained at home if the culture of this valuable insect were duly regarded.

Departure of Missionaries.

On the 27th of February Mr. and Mrs. Massie, appointed to Madras, sailed from the Downs for that city, in the ship Pyramus, Capt. Brodie. And on the 9th of March Mr. and Mrs. Crow, appointed to Quilon, South Travancore, sailed from the Downs for Bombay, in the ship Euphrates, Capt. Meade.

We are concerned to hear of the death of Mr. John Harle, who departed this life on the 12th of August. He was formerly in connexion with the London Missionary Society, but had recently joined the brethren at Serampore.

Deputations from the British and Foreign Bible Society, and from the London, Church, and Baptist Missionary Societies, have waited on Lord Amherst, the newly appointed Governor General of India, to state to his lordship their respective objects, and to present to him copies of their Reports, &c. They were all favourably received.

From other Publications.

WESLEYAN MISSION.

Mr. Lynch, at Madras, states, that five natives at that station had recently been brought to the enjoyment of divine mercy, through faith in the Lord Jesus; and that two more were in a very hopeful way. He adds, "our openings for Tamul preaching are truly pleasing, and our expectations greatly raised."

CAPE TOWN.

The chapel in this town, erected by the Wesleyan Society for the use of the heathen population, was opened on the 16th of June 1822. Dr. Philip preached at three in the afternoon, from John xvii. 21. "That they all may be one," &c. The sermon was appropriate, the congregation respectable, and the collection good.

June 18. At six in the evening the house was filled with respectable Dutch inhabitants, when the Rev. J. Beck preached an excellent sermon in the Dutch language, from Luke xxiv. 47. "And that repentance and remission of sins should be preached," &c. A liberal collection was afterwards made.

June 20. Mr. Smith, a Dutch missionary, from Stellenbosch; kindly preached at six in the evening, from Hag. ii. 9. "In this place will I give peace, saith the Lord of hosts." The collection was liberal considering the wetness of the evening, which hindered the attendance of many.

The chapel is nearly 39 feet square within, and cost about 5,400 rix-dollars. The subscriptions for the building amounted to 4,300, and the collections to 450, so that only a small debt of about 700 rix-dollars remains.

Ordination and departure of Missionaries.

On Monday January 6th, Messrs. Davies, Tremayne, and Maggs, three Missionaries appointed to the West Indies, were solemnly set apart for the work of the christian ministry among the heathen. The service was held in King-street Chapel, Bristol, and the crowded attendance and deep and prayerful interest manifested on the occasion, were encouraging to all present, especially to the missionaries themselves. Several mi-

nisters assisted, the Rev. Messrs. Moore, of Bristol; Reece and Roberts, of Bath; and R. Smith, of Kingswood; who conducted the service with much solemnity. The three brethren are about to sail from Bristol for their stations at St. Christopher's and Jamaica. We earnestly recommend them and their wives to the prayers of our friends.

AMERICAN MISSION.

Sandwich Islands.

A LETTER from these islands speaks in terms decidedly encouraging on the present state and future prospects of the mission. The missionaries, without being aware of the preparations then making for their necessities, gave an opinion that a considerable number of prudent, tried, and faithful men, possessing high qualifications, might be advantageously employed on these islands; and they earnestly require that such aid may be sent to them. They also state that they are on the point of being in great need of supplies in various kinds of provisions, clothing, &c.

The missionaries destined to reinforce the above mission, embarked at New Haven, in the ship Thames, Captain Closby, on the 20th of November 1822. The religious services which preceded their embarkation were calculated to excite in the friends of the missionary cause devout thanksgivings and fervent prayers.

Ceylon.

Letters from Ceylon contain interesting notices of souls brought, as it is hoped, from the darkness of nature and of pagan superstition into the light of the gospel. Some additions have been made to their little church; and it now contains 17 Malabars, three of whom are preachers of that gospel of which they themselves were but a little while since totally ignorant. Two of the communicants, of different castes, have given the natives an opportunity of witnessing a Christian marriage among their own countrymen.

Mr. William Goodel and Mr. Isaac Bird, with their wives, have lately sailed from New York for Malta; they are intended to reinforce the Palestine mission. They preached in several of the churches in New York with acceptance, and attended several public meetings. Collections were made to the amount of 600 dollars. Numerous Tracts were given to them in English, Spanish and French, and various useful articles were presented by individuals. They embarked on board the *Shepherdess*.

Another account states, that Mr. Trey, as agent for the "American Society for meliorating the condition of the Jews," has formed about 100 Auxiliaries in the New England States, and the northern part of this, New York, State. He has now commenced a tour to the southward, with the same objects in view.—*Christian Herald, Dec. 7*, 1822.

Cornwall School for Educating Heathen Youth.

THE object of this institution, which was commenced in 1816, is to educate heathen youths in such a manner as with subsequent professional instruction will qualify them to become useful missionaries, physicians, surgeons, schoolmasters, or interpreters; and to communicate to the heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting christianity and civilization.

In the first year, 12 were admitted. In September 1820, the number was 29; it has lately increased to 32.

Under the able instruction of the Rev. Mr. Daggett, and his faithful assistant, Mr. Prentice, the improvement of the pupils has in general been satisfactory, and in some instances remarkably good. Seventeen are thought to have given evidence of a living faith in Christ, and several others are seriously thoughtful on religious concerns; four of the members have gone with the mission to their native (the Sandwich) islands.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of* 5*l. or upwards, received from* 16 *February, to* 16 *March* 1823, *inclusive.*]

IN LONDON AND ITS VICINITY.

R. I.—Donation	20	0	0
Collection at Oxendon Chapel, after a Sermon, by Rev. W. Broadfoot	20	0	0
Colliers' Rents.—Rev. James Knight and Congregation	21	4	3½
Penny-a-week Subscriptions, from a few Young Ladies belonging to a Boarding School, Chelsea; per Rev. E. A. Dunn	0	15	6
Rev. J. Thomas and Friends, Highgate	10	10	0
A Gentleman at the Missionary Prayer Meeting, Orange Street, March 3; per Rev. G. Burder	1	1	0

A Missionary Box, "Arundel House," per W. Riddle, Jun.			0 5 2
Fourth Half-yearly Subscription of a private Family, Tabernacle Walk			0 15 2

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

A Frend to the Ultra Ganges Mission, towards the Education of a Student at the College of Malacca, whose objects shall be purely Missionary			100 0 0
South Wales Auxiliary Missionary Society.—Rev. David Peter, Carmarthen.			
Caerleon and Tabernacle; by Rev. Mr. Williams			3 5 0
Newport; per Rev. J. Davies, Missionary from Demerara	9 1 4		
Subscriptions, &c.	3 2 0		
		12 3 4	
Cardiff; by Rev. Mr. James	2 6 0		
Miss Mary James, for the Education of Native Schools in India	1 0 0		
		3 6 0	
Mynyddyslwyn; by Rev. Mr. George			1 1 0
Penymain; by Rev. Mr. Thomas			3 0 0
White Cross; by Rev. Mr. Hughes	4 17 1		
A Donation	1 0 0		
		5 17 1	
Zoar-Merthyr; by Rev. S. Evans	3 14 0		
A Subscription	1 1 0		
		4 15 0	
Merthyr Tydvil.—Collections at the Annual Meeting.			
Ynysgon, and the Stage	19 8 2½		
Bethesda	4 12 3		
Zoar	5 2 2		
		29 2 7½	
Rumney.—Rev. Mr. Stevens	1 15 4½		
Nantyglo; by ditto	1 12 0		
		3 7 4½	
Hanover.—Rev. Mr. Davies			5 9 0
Abergavenny.—Rev. Mr. James Collections, after Two Sermons, by Rev. J. Davies, of Demerara	8 2 0		
Penny-a-week Subscription, for One Year	7 18 0		
Donation; by a Friend to Missions	5 0 0		
		21 0 0	
Bethesda.—Rev. Mr. Davies	2 8 0		
Peniel in Cwmdu, ditto	7 3 6		
		9 11 6	
Aber.—Rev. Mr. Lewis			3 15 9
Cymer.—Rev. Mr. Davies			3 0 0
Tredegur.—Rev. Mr. Morris	3 0 0		
Donations	1 0 0		
		4 0 0	
Tredustan.—Rev. Mr. Lewis			2 10 0
Maesyranen.—Rev. Mr. Jones	1 6 6		
Brecbfa ditto	0 16 0		
		2 2 6	
Talgarth ditto	2 5 0		
Slaethrog ditto	1 0 0		
		3 5 0	
Raiadr.—Rev. Mr. Evans			3 8 0
Lanwrtyd.—Rev. Mr. Williams	1 10 0		
Merthyr Cynoe ditto	1 14 4		
Troedrhywdalar ditto	3 5 0		
		6 9 4	
Brecn; by Rev. Mr. Powell	7 2 0		
Subscriptions	2 1 0		
		9 3 0	
Brychgoed; by Rev. Mr. Jenkins			2 10 0
Herman; by Rev. Mr. Lewis			2 0 0
Pentretygwyn; by Rev. Mr. Morgan	2 16 6		
Bethel ditto	1 2 6		
		3 19 0	
Carried forward			147 19 9

Brought forward			147 19 9
Llandovery.—Penny-a-week Collection; by Messrs. Rees and Thomas	2 15 6		
Salem; by Rev. Mr. Powell	2 14 6		
		5 10 0	
Tynycoed; by Rev. Mr. Williams			1 5 0
Swansea.—Ebenezer; by Rev. Mr. Davies			12 6 6
Gwynve; by Rev. Mr. Jones			1 10 6
Caermarthen.—Rev. David Peter. Collections	16 6 7		
Sunday School ditto	15 3 7		
Penny a-week Society.—ditto	5 1 11½		
Subscriptions, &c.	11 0 0		
A Friend to the Cause	1 1 0		
Ditto, for the Education of Native Females in India	1 0 0		
Profits of a Strawberry Bed; by a Lady	1 2 6		
		50 15 7½	
Mr. C.			1 1 0
Penteg.—Rev. Mr. Davies	2 10 0		
Sunday School	1 4 7		
		3 14 7	
Builth.—Rev. Mr. Williams			3 0 0
Ebenezer.—Rev. Mr. Griffith	1 1 0½		
Sunday School	0 8 6½		
Tynygwndwn; by ditto	1 8 0		
Sunday School	1 3 6		
Llanfair.—ditto	0 12 2		
		4 13 3	
Hawen and Glyn.—Rev. Mr. Griffiths	7 0 0		
Sunday School	6 10 6		
		13 10 6	
Bwlchnewydd.—Rev. Mr. Bowen	0 15 3		
Sunday School	0 15 7½		
		1 10 10½	
Bethlehem.—Rev. Mr. Phillips			3 16 6
Trelech; by Rev. Mr. Jones	6 3 10		
Juvenile Society	4 4 10		
Capel-Nan; by ditto	2 1 1½		
Juvenile Society	1 11 0		
Peterwell ditto	2 6 0		
Juvenile Society	1 4 0		
Blaenywed ditto	1 12 1		
Juvenile Society	3 5 0		
Llwyn yr Hwndd ditto	1 2 9		
Juvenile Society	1 3 5		
Penybont ditto	0 13 0		
Lanwinio ditto	1 11 6		
Henfeddan Juvenile Society	1 5 0		
		28 3 6½	
Henllan.—Landilo.—Carvan and Lanbaidy; per Rev. Mr. Lloyd			24 3 0
Glandwr.—Rev. Mr. Griffiths			10 0 0
Haverfordwest.—Tabernacle.—Collection after a Public Meeting and Sermons by the Rev. D. Warr and Rev. J. Davies, of Demerara	20 7 1½		
Pupils of Rev. D. Warr	1 1 0		
Bethesda Chapel, after a Sermon to Young People; by Rev. J. Davies, of Demerara	3 8 10½		
		24 17 0	
Rev. Mr. Bulmer.—Auxiliary Contributions at the Green	9 14 0		
Collection, after a Sermon, by Rev. J. Davies, of Demerara	6 0 0		
Sunday School	0 6 0		
		16 0 0	
Theystone; by Rev. J. Davies, of Demerara	1 3 2		
Pembroke; by ditto	4 15 3		
Tenby; by ditto	3 14 9		
Narberth	2 7 0½		
		12 0 2½	
Milford.—Rev. Mr. Warlow			18 0 0
Carried forward			383 17 10

Brought forward				383	17	10
Trefgarn.—Rev. Mr. Griffiths	3	0	0			
Subscriptions.....	2	0	0			
				5	0	0
Rhodiad and Salva. — Rev. Messrs. Harries and Griffiths	7	18	4			
Annual Subscriptions	2	2	0			
				10	0	4
Bridgend.—Rev. Mr. Skeel ..	3	15	0			
Annual Subscription	1	0	0			
				4	15	0
Newport.—Rev. Mr. Jones.....				4	4	0
Trewen.—Rev. Mr. Williams	3	0	7			
Sunday School	2	19	2			
Farmwr ditto.....	1	0	3			
				7	0	0
Penygroes.—Rev. Mr. Evans	3	0	0			
Sunday School	3	10	0			
Hebron	4	10	0			
Sunday School	3	0	0			
				14	0	0
Horeb.—Rev. Mr. Griffiths ..	2	10	6			
Sunday School	1	19	6			
Carmel.....	1	2	0			
Bwlch y Groes Sunday School	0	11	9			
				6	3	9
				435	9	11
Less Expenses including the Sum of 61*l.* 4*s.* 5*d.* expended for Welsh Missionary Chronicles				91	6	11
				343	15	0
Beds.—Biggleswade.—Mr. Jos. Meen.						
Life Subscription	10	10	0			
Annual Subscription	1	1	0			
				11	11	0
Berks.—Hungerford.—From a Farmer, as the fruits of his Field; per Rev. R. Frost				1	0	0
Devon.—Appledore.— Rev. H. Bromley.						
Annual Subscriptions	2	2	0			
Weekly ditto; by Miss Jeffrey	2	2	0			
A few Friends; by Mrs. Gribble, for the Education of Native Females in India	3	10	0			
				7	14	0
Cawsand.—Rev. J. Varder and Congregation.....				6	0	0
Hants.—Southampton.—S. H.				0	5	0
Botley.—Produce of a Missionary Box in 1822; per Rev. Dr. Bogue				3	10	6
Christchurch.—Rev. Dan. Guinn.						
Annual Subscriptions for 1822 and 1823.....	8	0	0			
Auxiliary Missionary Society.—Miss Dunkin, Treasurer. — Half-year's Subscriptions and Donations..	10	10	0			
				18	10	0
Herts.—Cheshunt College.—Rev. W. Kemp	3	5	0			
Essex.—Nazeing.—ditto	2	17	0			
				6	2	0
Kent.—Dover.—Rev. W. Mather and Congregation.....	15	1	3			
Juvenile Missionary Society.—Mr. J. Mummery, Treasurer	16	7	0			
Zion Chapel Sunday School.—Mr. T. Moule, Treasurer ..	1	12	4			
				33	0	7
Tunbridge Wells.—The late Countess of Huntingdom's Chapel.—Rev. Mr. Finley.—Female Branch Society.—Mrs. Finley, Treasurer. Collected by						
Mrs. Finley.....	3	5	0			
Mrs. Beeching	1	11	0			
Mrs. D. F. Saxby.....	2	0	6			
Miss E. Dickenson	3	8	4			
Carried forward	10	4	10			

Brought forward	10	4	10			
Miss Baker.....	1	0	0			
Ditto Missionary Box.....	1	1	0			
Miss S. Richardson	8	11	7			
Ditto Missionary Box.....	5	0	0			
Mrs. W. Seamer ditto.....	0	9	0			
				26		
Brompton.—Contents of two bags presented to Rev. John Davies, Missionary, by a little Son and Daughter of Sergeant Gibson; after a Sermon to Children				0	17	0
Lancashire.—East—Auxiliary Missionary Society.—J. H. Heron, Esq. Treas.						
Tyldsley.—Collection by Rev. Daniel Aitkin.....				4	6	0
Bamford, Friends at; by the Rev. Tho. Jackson				11	5	0
Manchester.—Leaf Square, Grammar School Association; by Rev. John Clunie, L.L.D.....				12	0	0
Stand Chapel.— Rev. R. Slate. —Moiety of Monthly Subscriptions from the Congregation	12	11	0			
Ditto ditto from the Sunday Scholars	3	1	0			
				15	12	
Ashton-under-line.—Rev. J. Sutcliffe.—Subscriptions	20	0	0			
Sunday School Missionary Box	5	2	0			
				25	2	0
				68	5	0
Warrington.—St. John's Chapel.—Rev. A. Hay.						
Annual Subscriptions	21	4	0			
Small ditto	2	1	10½			
Collected by						
Mr. Jno. Cassedy	2	0	9			
—— James Pincock.....	2	2	0			
—— Jon Saxon	1	10	4			
—— James Johnson.....	1	3	0			
—— William Dowling	2	3	0			
Miss Lloyd	1	14	11½			
—— Hurst	1	13	6	3		
—— England	1	12	8			
—— Rowlinson.....		15	3			
				38	0	0
Manchester.—Moseley Street Chapel.—Juvenile Society; per Geo. Hatfield, Esq. Treasurer.....				25	0	
Preston Auxiliary Society. — Mr. J. Hamer, Treasurer.						
Half-year's Contributions	22	11	9			
Missionary Box at Fishergate Sunday School	0	18	6			
Kirkham Branch Society; by Mr. H. Crook.....	2	10	10			
Collection at Public Meeting	10	0	0			
Missionary Box at Rev. Mr. Griffiths	0	11	0			
Clifton Branch Society; by Mr. H. Crook.....	9	10	0			
Newton ditto; by ditto	0	10	10			
Penwortham; by Mr. F. Martin	3	7	1			
				50		0
Middlesex.—Harrow on the Hill; by Mr. Jos. Blake.						
Annual Subscription	1	1	0			
J. B.—Two Years' Penny Subscriptions.....	0	8	8			
J. T. B. Two Years' ditto, from his Birth	8	8	0			
J. B.—An old Debt given up for lost.....	1	4	6			
				3	2	10
Willesden; by Mr. O'Nodes.						
Moiety of Juvenile Association	3	6	8			
Ditto of Produce of a Missionary Box, kept by a poor Man	2	7	0			
Produce of a swarm of Bees..	2	5	4			
W. K.	1	1	0			
S. B.....		6	6			
				9	6	6

Northampton.—A Friend.—Donation			20 0 0
Northumberland.—Wooler Auxiliary Missionary Society.			
—Mr. Wm. Jobson, Treas.	14	10 0	
Fowberry.—A Prayer Meeting.			
—Donation.....	2	0 0	
			16 10 0
Hexham Auxiliary Society; by Rev. W. Colefax			12 0 0
Somersershire.—Barton.—St. David and Kingsdon.—Rev. W. Reynolds and Congregation			5 0 0
Staffordshire.—Leek Missionary Association, at Rev. J. Morrow's Chapel, Male Branch.—Half-year's Collections; by Messrs. Barlow and Moss			5 5 0
Sussex.—Brighton.—Late Countess of Huntingdon's Chapel.—Auxiliary Society; by Mr) J. F Ward			30 13 7
Lewes.—Tabernacle Auxiliary Society. Female Branch.—Miss E. Penfold, Treasurer.—Collected from 8th April 1822, to 9th March 1823.			
Weekly Subscriptions.....	25	12 1	
Donations	0	3 6	
Girls in Sunday School	0	14 0	
Missionary Box.....	0	2 6	
Sale of Missionary Hymn Books	0	0 3	
			26 12 4
East Grinstead. — Auxiliary Missionary Society; per Mr. G. Mottram. —Three-quarters of a Year's Contributions.			
Male Branch.—Penny-a-week Subscriptions.....	5	5 9	
Female ditto	5	10 10	
Sunday School Children.....	2	3 11	
Produce of a Missionary Box	1	12 0	
Ditto ditto		1 6	
Donations	1	1 0	
			15 15 0
Ireland.—Dublin.—Hibernian Auxiliary Missionary Society.—Rev. David Stuart, Secretary.—On Account ..			100 0 0
Jersey.—Rev. F. Perrot.—One year's Collection ending 1st March 1823.			
Juvenile Society.....	22	3 11½	
St. Helier, Monthly Collections	8	16 6½	
Produce of a Lucerne Field ..	5	0 0	
St. Aubin.—Rev. P. Messervy and Congregation	6	8 0	
St. Jean.—Rev. T. Martin and Congregation	5	11 6	
	48	0 0	
Less Discount....	3	0 0	
			45 0 0

Donations towards the Missionary Museum, &c.

W. Alers Hankey, Esq. Treasurer..... 25 0 0

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

William Dennis, Esq. Penzance Cornwall, per Rev. John Foxell. 10 0 0

For the Education of Native Females in India.

Miss Mary James, Cardiff, (South Wales list).....	1	0	0
A Friend to the Cause, Carmarthen, (ditto)	1	0	0
A few Friends at Appledore, Devon, per Mrs. Gribble.....	3	10	0

The Thanks of the Directors are presented to the following; viz.

To W. J. for a Lady's Scarf, left at the Egyptian Hall, Mansion House, at the Bible Meeting 1821.—Rev. Mr. Pinchback and Friends, a Hamper of Books.—Mr. J. Blake, for 50 yards of printed Cotton, 10 Cloth Pelisses and Great Coats, and 18 pairs of Gloves.—Mr. French, for a Communion Service.—Mr. John Holland, for 4 parcels containing sundry pieces and remnants of Bombazins for the South Sea islands.—A sincere Friend, for sundry Beads, Trinkets, &c. for Africa.—Mrs. W. Bowden, for sundry scarce Missionary Sermons.—Miss Thompson, 1 vol. Milner's Sermons.—Mr. and Miss Walker, for a Bale of Books and Linen Drapery Goods.—Mr. Thomas Newcomb, for Flavel's Works, 1 vol. and Barker's Bible.—Anonymous, for sundry Sermons, Reports, &c.—Mr. E. Carter, for a few Old Books.—R. and M. A. for 24 Nos. Cottage Mag.—Mrs. White for 57 Nos. ditto.—Mr. Jos. Parry, per Rev. T. Weaver; Rev. Mr. Knight, Mrs. Wells, Brasscie, and Burkett, Miss Thompson, the Committee of Silver Street Chapel Juvenile Society, Whitby; Rev. Mr. Mather; Messrs. Hancock, Burnard, and Deakin; Mrs. White and Burgess; a Friend; Anonymous, and M. C. for 58 Vols. and 1000 Nos. Evangelical Magazine.

POETRY.

On the Death of the Rev. S. GREATHEED, *F.S.A. of Bishop's Hull, near Taunton.*

GREATHEED, my early friend—but he is gone!
And recollection silent views the past,
Time's rueful changes, ever rolling on,
What he has been, and what he is at last.

The pow'r of Truth to form the soul anew
And give to native talent noblest aim,
He felt—and meekness into courage grew,
And humble hope shone forth an ardent flame.

Allied with men who, pitying dying men,
Would snatch the heathen from Satanic sway,
He strove with feeble voice, but mighty pen,
To urge the cause and smooth the rugged way.

His languid frame forbade the loud address,
His modest habits shunn'd the public glare;
Yet thousands heard him from the teaching press,
And when he preach'd, the word of God was [there.

The good man's study is no idle place;
There he converses with the holy dead,
There views his heav'nly Father's smiling face,
And gathers fruit with which the world is fed.

The friend of Cowper bore no common mind;
The friend of Missions seeks no scanty gain;
The generous Christian holds no purse confin'd;
The faithful preacher cannot live in vain.

His useful days thus pass'd, he meekly said,
"I would not spend another Sabbath here;"
'Twas giv'n;—his weary flesh to rest is laid,
His spirit shares the bless'd Sabbatic year.

ALIQUIS.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY 1823.

MEMOIR OF THE LATE REV. WILLIAM MILNE, D.D.

MISSIONARY TO THE CHINESE, &c.

(*Concluded from p.* 139.)

IN our last Number, we left Mr. Milne among his friends at Canton; but the extreme jealousy of the Chinese government rendering it imprudent for him to remain with Mr. Morrison throughout the year, after much consideration it was agreed, that Mulacca was, in many respects, the preferable centre of the Ultra-Ganges Mission; and preparations were made for Mr. Milne's removal thither with his family. Chinese books, printing-paper, and materials, a teacher of the language, and proper workmen were procured, and after a most painful farewell to their friends at Canton, they embarked April 17, 1815. Unhappily, when they had not been more than five days on board, Mrs. M. was taken in labour, and delivered of twin boys under very trying circumstances; but by the kindness of Providence they all safely arrived at Malacca, after a passage of 35 days, and were very kindly received by the Resident, Major Farquhar.

The Dutch Protestants being at this time without a pastor, Mr. Milne was invited to accept the office; being determined, however, not to relinquish his missionary work, he declined the offer; but agreed to preach to them once a week: for this service he received a compensation that enabled him, for two years, to relieve the Missionary Society from expense on his account. Afterwards, however, personal indisposition and an increasing family obliged him to recur to them again for his support. His labours among the Dutch, though in the English language, were not altogether in vain; much success, however, could not be expected, considering their imperfect knowledge of the English language, in which only he could preach.

His heart was, as we have seen, intent upon his missionary work; and as a first effort he determined on the formation of a school for the instruction of the children of the poor. A place that had been occupied as a stable, was at a small expense fitted up as a school-room; and papers being posted up in different parts of the town to give notice of it, they excited considerable attention; the Chinese never having heard of a *free* school before. Some difficulties however arose from their native superstitions. The Chinese master could only begin upon a *lucky* day, and each of the children must have what they called "a heart-opening cake," to prepare him for instruction. These things, in the first instance, it was found

necessary to comply with, or the school could not have been commenced.

But this was not all. It is customary also for the Chinese, in all their schools, to set up the images of Confucius and of Wan-chang (the god of letters); to which the children used to bow and to burn incense-matches every morning, before they began to learn their lessons. This, however, was positively refused; and the objection was at length surmounted, by stating that the school did not stand upon the ground of a Chinese.

At length the school was opened on the 5th of August, with five scholars; but they soon increased to fourteen, who were instructed in reading, writing, and arithmetic; the whole in their native tongue. Still the grand difficulty was to introduce Christian books, and the knowledge of that religion which was necessary to connect the school with the office of a Missionary. The first object of the master was, of course, to instruct them in the elements of their native language, and to enable them to read. He was then persuaded to teach them (with consent of their parents) Dr. Morrison's Catechism; from which they learned from six to ten questions in a week. Mr. Milne afterwards expounded this, dwelling on such words as God, creation, soul, death, &c. which, by degrees, formed a catechetical exercise for the Sunday afternoon. The masters were also gradually induced to attend on the public worship with their children.

Mr. Milne had now, for two years, a great weight of engagements on his hands. Every morning his Chinese domestics met for Christian worship, in that language. A portion of the New Testament was read, with short remarks, and followed by prayer. He had then a part of the Old Testament in hand to translate, the school to superintend, and his own studies in the language, of which his knowledge was as yet very imperfect, to pursue. Every Sabbath Day he had to preach in the Dutch Church in the morning; his usual morning exercise was therefore deferred till the middle of the day. At one o'clock the Scriptures were read, followed by an exhortation somewhat more at length than on other days. In the afternoon, the scholars were catechised, as above stated. Mr. M. then visited the town, distributing tracts and conversing with the natives. In the evening, at eight o'clock, the Scriptures were read and expounded, and the day closed with prayer. From three to eight adults usually attended, and there have been as many as twenty; but great difficulty was found in collecting any number of silent and attentive hearers. Copies of the Scriptures and Chinese Tracts were distributed, by various mediums, throughout the Archipelago; and Mr. M. usually visited the different ships that arrived from China.

In the close of this year was commenced the Ultra-Ganges *Library*, with a very small number of books, European and Chinese. On a memorial to the Governor in Council at Penang, a grant was made of ground for the erection of Missionary buildings, subject to the future approbation of the Dutch Government. A free press was also allowed at Malacca; and a free passage for members of the Ultra-Ganges Mission to any parts of the Archipelago where cruisers should be visiting.

In 1816, the Chinese scholars had increased to nearly sixty; and Mr. Milne composed for them the Youth's Catechism, and printed two new tracts, "The Strait Gate,

and "The Sin of Lying." Mr. Milne's translation of the Book of Deuteronomy, after being revised by Mr. Morrison, was now put to press: and, in the course of this year, the Chinese printer was baptized, on a credible profession of his faith in Christ.

Additional printers having arrived from India, the printing establishment was considerably increased: and, in the autumn, the Rev. C. H. Thomsen arrived, to commence a *Malay* Mission (the importance of which had been long urged by Mr. Milne), and applied himself sedulously to that object.

In January 1817, a new range of warehouses and printing-offices was erected, having become necessary from the enlargement of the concern. Mr. Milne's next step was, as had been previously agreed, to publish a kind of Magazine, called "The Chinese Gleaner." No. I. is dated May 1817, and was printed at the Mission press. It was proposed to be published quarterly, and to contain extracts of the correspondence of the Eastern Missionaries, and miscellaneous notices relative to the philosophy and mythology of the Indo-Chinese nations. This work was calculated to produce the double effect of showing the Chinese, from their own writers, the folly and wickedness of their idolatry, and convincing Europeans of the necessity and importance of the Chinese Mission. The circulation of this work commenced at 500, and increased to 1000 or more monthly. It reached nineteen or twenty Numbers before Mr. Milne's death.

In June of this year (1817) arrived Mr. Medhurst, as assistant to Mr. Milne in the Chinese Mission; but, within two months after his arrival, the latter, partly for his own health and partly on account of his afflicted partner, who had gone thither a little before him, sailed for China, where he landed September 3d, and did not return till the following February. During this period some of the Missionary labours were necessarily interrupted, as Mr. Medhurst could not be supposed in so short a time sufficiently qualified to fulfil all the duties of an experienced Missionary, especially in China.

Previous, however, to Mr. Milne's leaving Malacca, he had translated the Book of Joshua; and while in China he translated the Book of Judges. An Exposition of the Lord's Prayer, which had been partly delivered in weekly lectures in a small temple at Malacca, was also here finished; beside which he wrote a tract "On the Folly of Idolatry." Mr. Morrison and his old colleague, Mr. Milne, being now once more brought together, they jointly drew up some regulations for the future conduct of the Ultra-Ganges Mission. A friend having given 4000 Spanish dollars for the express purpose of building an *Anglo-Chinese* College, they also devoted a spot upon the Missionary premises at Malacca for its erection. Another friend of the cause offered 400 Spanish dollars, as the foundation of a fund for the Widows and Orphans of this Mission, to which each Missionary was to contribute one dollar monthly.

During the same year, Mr. Morrison finished his translations of Ruth and the Book of Psalms; and some progress was made in other books of Scripture: he also translated into Chinese the Morning and Evening Prayers, from the English Common Prayer Book. During this period also, Mr. Morrison revised Mr. Milne's Scriptural translations, and prepared them for the press; and they agreed upon a division between them of the remaining books of the Old Testament.

Mr. Milne, as the junior Missionary, choosing the rest of the historical books, as the more easy, and Mr. Morrison undertaking the books of Solomon and the prophets.

The health of Mr. and Mrs. Milne being considerably improved by the change of climate and the kind attention of their friends, they now returned to their proper station, and landed at Malacca, Feb. 17, 1818. Here they found Mr. Thomsen, who had also returned from a voyage in the December preceding; and Mr. and Mrs. Slater, who had come from England by the way of Java, where Mr. S. had been detained by the Batavian fever. Mr. T. and Mr. M. resumed their respective labours, and Mr. Slater applied to the study of the Chinese language. Sept. 14. three more missionaries, (Mess. Milton, Beighton and Ince) with their wives, arrived from England, two of whom applied to the study of the Chinese, and one to the Malay.

About Michaelmas this year, (1818) Malacca, according to treaty, was restored to the Dutch government; and the mission being recommended to their protection by the English, was received with great kindness. Nov. 10. the foundation was laid of the Anglo-Chinese College, on which occasion both the English and Dutch authorities condescended to attend.

During this year, Mr. Milne got through his translation of the books of Samuel and Kings, and wrote some new tracts and short discourses. A new Chinese school was opened, and Mr. Medhurst took the charge of the school and printing-office. Mr. Milne (as also Mr. Morrison) was honoured with a gratuitous diploma of D.D. from the University of Glasgow.

Feb. 6. 1819. Mrs. Milne laid-in of her last child, named Farquhar. At first she appeared to recover rapidly, but soon fell back, and died on March 20, "in humble hope (as Dr. Milne expresses it) of eternal salvation through Jesus Christ." An interesting Obituary of this excellent woman may be found in the *Evan. Mag.* for 1820, p. 13—15.

During the spring and summer of 1819, Dr. Milne finished the historical books of the Old Testament; and on the 25th of November the whole of the Old Testament was completed. The same year a mission was commenced in the Island of Sincapore, in the straits of Malacca, which was conducted by Mr. Milton.

As a proof and specimen of the piety and missionary spirit of Dr. Milne, we give the following extract from a letter written about this time (1820) to a friend in England.

. . . "Our schools prosper; knowledge increases; some hear the word. Ten or fifteen heathen, however, we consider equal to a congregation of several hundreds of professing Christians. The whole Scriptures are now rendered into Chinese. Many thousands of tracts, and other publications, have been widely circulated. Many fields are open. We want missionaries; young men—hard students—flaming souls, to set this dull part of the world on fire, for though we live under the line, the people's hearts are cold as ice. Spiritual death reigns around. Pray for us, and for the outpouring of the Spirit in Ultra-Ganges India. Though we see not success yet, we faint not—we plough in hope. The Millennium is doubtless approaching: though we shall not see it, we resolve to labour to hasten it on. God has no need of us; but he confers great honour upon us, in suffering so vile and unworthy creatures to have any share in this glorious work. Java, Sincapore and Penang, are all-important fields, both for the Chinese and Malay. We have lately been visited with the Cholera Morbus in these countries, which has carried off multitudes; yet

none lay it to heart. The nominal Christians in these colonies are most deplorably void of every thing like religion. There are many Catholics scattered over India, extremely superstitious, ignorant, and often very immoral; but there are pious persons among them; and in Bengal and some other parts of India, religion is greatly revived. Among the Protestants in the English colonies, (for we are under the Dutch) things wear a very cheering aspect; never were such things seen in India before. Multitudes,—multitudes of children instructed, and the Gospel made known in very many languages and dialects, and by men of many different denominations.

Your's ever,
W. MILNE."

"P.S. Many ways you may be useful to the good cause. Seek a wise and judicious acquaintance with the Holy Scriptures; show great reverence and love to your parents; avoid the flimsy, flighty gossips of the religious world; read general history, it will enlarge your mind; view the world on the vast and broad scale of the divine government; cherish tenderness of heart to all objects of distress."

Dr. Milne's health began now visibly to decline; which being reported to the Directors of the Missionary Society in London, they were desirous that he should visit the Cape, or even return to England for the recovery of his health; but he was unwilling to leave the mission till his labours could be better spared.

Prior to leaving Penang, Dr. M. had anticipated the fatal termination of his disorder. "As to my own case," said he, "I think a great and peculiar uncertainty hangs upon it; there is a complication in my disorder. I believe that a long sea voyage might be useful; and yet I am so tied at Malacca that I cannot take it. I *must* hang on till I see persons able to carry on the work." He took a voyage however to Sincapore, and proceeded thence to the Prince of Wales's Island, where he remained about a fortnight with the missionaries, Ince and Beighton, who attended him alternately. Finding the heat of George Town too overpowering, he retired for a short time to the house of a kind friend, Mr. D. Brown: but he soon became anxious to return to Malacca, and the Governor very kindly sent the *Nautilus*, a Government cruiser, to convey him home, where he arrived in eight days, May 24, 1822, in a very debilitated state, under the care of Mr. Beighton, and died a few days afterwards. "On the Sabbath he spent at sea," says Mr. Beighton, "he appeared to me more composed than usual; and as he lay on his couch was observed to be much engaged in prayer. 'O God,' said he, 'prepare me for life or death!' adding, with peculiar emphasis,—'but death!—death! that is the thing!'

Dr. Milne had previously made his Will, and settled all his earthly concerns. The Dutch physician who attended him pursued the same course of medicine as had been recommended by Dr. Boyd. It appeared after his death that his complaint was wholly pulmonary, and that his liver was not affected.

On Saturday afternoon, June 1, Dr. M. was in extreme pain, and exclaimed, "My God, my God, help me!" His pain abated as his frame grew weaker; and at half past two on Sunday morning, June 2, 1822, he finished his earthly pilgrimage at little more than the age of 37. We expected to have been able to subjoin a sketch of the character of this valuable missionary, by an able pen; but not being come to hand, hope we shall be able to insert it next month.

LETTERS TO A YOUNG PERSON, ON INFIDELITY.

LETTER IV.

My dear Youth,

You have considered, I doubt not with due attention, the evidences of divinity which accompanied the revelation of the Old Testament, given by the ministry of Moses, arising from the miracles which he wrought, or rather, which God wrought by him; and you are now disposed to give full consideration to the *evidences which arise from the prophecies* contained in the Jewish writings.

That no mere mortal could tell, with absolute certainty, the events which will happen to individuals or to nations, for ages to come, is too obvious and indisputable to need proof. Absolute and unlimited prescience is an attribute of Deity, and a certain portion of that quality appearing in any production shows its author to have been favoured with communications from the divine Fountain of that knowledge.

Among the prophecies contained in the Old Testament, we may particularly mention those which concern the Jewish nation. When Israel was about to enter Canaan, Moses forewarned them, that if they should imitate the sins of those nations which they were about to dispossess, they should, like them, be cast out of the country; and, rising to animated strains, he foretells their fate in the most awful manner; showing that, in the horrors of the siege of their capital, women should eat their own children, and that the nation should be outcasts throughout the whole world, and be a bye-word and a hissing.

Now the Jews are carrying about with them, through all the earth, those Scriptures which contain the prophecies of their dispersion and miseries; and thus they carry about the proofs of their own wickedness, which exhibit them as the marks of the arrows of Divine vengeance. Wherever, then, you see a Jew, you see the proof of the truth of his religion.

As that religion was designed to introduce a Messiah and Saviour for *the soul*, and they have rejected that Saviour, the religion ceases to be, in the hands of the Jew, available for the salvation of *his* soul. That the Jews have not *invented* those prophecies we may be sure; for they speak too much against themselves, and clearly support the system of the Christians, which they abhor.

I forbear to enter into the evidences of the inspiration or divinity of the ancient Scriptures, arising from the prophecies concerning Nineveh, the reduction of which to its present state was predicted while it was, as it were, the seat of empire.

While Babylon was sitting as queen, and was the imperial city, the mistress of the earth, the prophets of the Old Testament predicted its present state, that it would be the habitation of dragons.

At the very hour that Tyre was the mart of the earth, and their merchants were princes, enriched by the merchandize of three quarters of the globe, the same prophets foretold that she should be destroyed, and become a naked rock in the sea, just serving for fishermen to spread their nets upon, and dry them in the sun: such is the present state of that far-famed spot.

Of Egypt, the seat of the earliest and most splendid empire, the Old Testament foretold, that it should be reduced to the lowest degradation, to be always a base nation, under a foreign lord. See the fulfilment of it, in Egypt, subject first to the Persians, then to the Greeks under the Ptolemies, afterwards to the Romans, next to the Saracens, and now to the Mamelukes, — slaves

bought in the market, and from thence raised to be the sovereigns of the country.

While the first great empire, the Babylonian, was yet standing, the prophet Daniel foretold the rise of three others, the Grecian, the Macedonian, and the Roman; and that the last should be broken into the ten kingdoms which now form the European states: all attempts to form a *fifth* empire ever since have proved abortive.

The book which thus pourtrayed the state of the world, for ages before the events took place, must have been dictated by the Infinite mind, to whom are known all things from the foundation of the world.

But one thing is remarkable in those predictions, that the Jewish religion predicts ours. This I hope will be seen more fully, when we come to the evidences of the Christian religion.

Let us now consider the *contents* of the Jewish Scriptures, for proof of their coming from God. They describe *fully* and *circumstantially* the events they record. This is a clear mark of truth; while the vague generality of Moore's Almanack is a proof of the vanity of its pretensions to occult science. Time, place, and manner are so detailed in the Scriptures, that it is evident the writer was confident of the truth of the statement, and never feared contradiction.

The people who lived at the time the Scriptures were written, must have known whether the things they relate were true or not, such as the crossing of the Jordan, and the fall of the walls of Jericho; and their reception of the writings show that they knew them to be correct.

It was impossible to forge them at any other time than that at which they profess to have been written. Take, for instance, the books of Moses, which declare that they were ordered to be laid up in the ark as soon as written, and that they were written as soon as some of the most remarkable events recorded in them happened. Now, it was impossible to forge them afterwards, because any man would say, "These books declare that the Deity, by whose order they were written, ordered them also to be laid up, as soon as written, in the ark; and those books have but just been composed, and have not been in the ark from the period of which they speak."

They bear the most striking marks of truth and sincerity, and none of deceit. They tell the faults of their own writers. Moses tells of his passion; and of Aaron, his brother and fellow-ruler's sin; and the faults of their great men, the ancestors of the Jews. At the same time, these writings condemn lying and deceit, and declare that God is a God of truth, and the punisher of falsehood; so that if they are a deception, the writers condemn themselves to infamy here, and perdition hereafter.

These writings are followed by other histories, which confirm those of the Scriptures, as far as profane histories go.

In addition to this it must be observed, that the laws and religious system of a whole people, and its public documents, are not so easily forged as private papers might be.

The *preservation* of the Jewish Scriptures show that they are genuine; for, from the conviction of their divine origin and authority, this singular people have numbered not only the words, but the very letters, that they might be able to detect any alteration or omission.

In addition to this, the Samaritans, who hated the Jews, preserve their laws with great care; so that if the Jews wished to alter them they would have been detected by their vigilant foes; and, to crown

all this, the Christians, who are hated by the Jews, have preserved these Scriptures, and, daily studying them, see the prophecies of those books fulfilled, in the events that are daily happening in the world.

I might close with a view of the evidence of divinity, which *the moral character* of those books afford; for until Christ came, those books were the only documents that gave right views of God; that gave a rational account of the creation of man, and of all things; that afforded any discovery of the way of acceptance with God; or the path in which man could find happiness; or the way of worshipping God; for these rites and sacrifices which other religions represent as available for their own sake, this religion rendered rational, by representing as important for the sake of their relation to some grand moral objects, of which they were but types and pictures. Meditate on these things, my friend, and may God give you understanding in all things: so prays your affectionate friend,

J. B.

GOOD AND BAD MASTERS AND MISTRESSES.

(*Concluded from p.* 145.)

V. Good masters and mistresses, aware of the sinfulness and weakness of human nature, do not expect to find their servants faultless. They will not, therefore, assiduously watch for occasions of finding fault, or magnify every little mistake into a crime, and work up their own passions to such a height as almost to alarm the neighbourhood with their angry and furious exclamations. On the contrary, they will exercise much patience and forbearance, knowing that they themselves are liable to infirmities. If the faults of the servant be of such a magnitude as imperiously to demand special notice and decided censure, the matter will be attended to with prudence and gentleness. The manner and spirit in which the thing is done will lead the delinquent to perceive how just, how reasonable, how necessary it was that this evil should be reproved and condemned, that it may be avoided in future. Yea, it will appear that the whole process of censure is more the expression of kindness and good will toward the offending servant, than the indication of either authority or anger on the part of the superior.

Bad masters and mistresses are too often all passion and irritation in the management of their servants. They do not give themselves time to reflect or reason upon things, and, of course, the smallest error or fault inflames them; and they not only use hasty and profane expressions, but sometimes they rashly discharge them, without any previous warning, accompanied with a threat that they will not give them any character. The writer does not mean to say, that cases never occur in which this degree of promptness and severity may not be justified; but it is evident that in most cases it arises out of a sudden gust of ungovernable passion. Whereas nothing should induce heads of families to resort to such an extreme measure of punishment, but offences of the most flagitious description.*

The cruelty of passionate heads

* The late Rev. T. Scott has left on record a very strong remark upon this subject, as far as it bears upon female servants. "At every offence girls are turned out of doors with a month's wages; often in the evening, and at an hour's warning. They have lodgings to seek; a set of wretches let lodgings who make it their study to betray them into situations from which few escape. Often their clothes are stolen, if not they are pawned for money to pay expenses; and in a few weeks they are thus stripped of apparel, and can get no place at all."

of families towards servants have, in some cases, originated in mistake, or rested on some unfounded charge; which if the matter had been coolly and patiently investigated, the truth would have appeared, and an act of high injustice been prevented. Some servants have been hastily discharged under the suspicion of having purloined some articles; which it appeared afterward had only been mislaid, or had been taken by some other person, who had not even been suspected: and others have been discharged and calumniated by the false, malignant, and wicked accusation of some lying tongue. The Scriptures furnish a striking proof of the last remark in the very affecting history of the Hebrew youth Joseph. His mistress accused him most basely to her husband, and without the slightest investigation, or supposing it possible that the whole of this charge arose from the lewdness and consummate wickedness of Joseph's mistress, his master not only dismissed him from his service, but cast him into prison; and but for the special interposition of Divine Providence he had remained a captive to the end of his days. Modern times have furnished a long and a dark catalogue of crimes perpetrated against poor slaves, who have been torn from their native homes, and bought and sold like cattle, and that too by nations which boast of their light, their civilization, and their religion. How pathetic is the lamentation of the wise man, and how justly may it be applied to the case of slaves and servants in too many instances: — "Behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Eccl. iv. 1.

VI. Good masters and mistresses act with liberality towards their servants, especially towards industrious and faithful servants. It is not enough in their esteem punctually to pay their wages, but they feel it a duty to bestow some gratuity upon them. In many instances such faithful and laborious servants have been admitted to some share in the concerns which their fidelity and close and persevering attention have assisted to raise to a permament and prosperous condition. The writer could furnish a long list of persons who, by their prudent conduct and excellent characters, have risen from the low stations of errand boys, shopmen, and porters, to be the heads of the most flourishing and respectable trading and mercantile establishments. In addition to which, through their great wealth and respectability, they have risen to the most honourable and responsible civic stations in the metropolis of the world.*

Bad masters and mistresses cherish no honourable feeling; nor do they perform any friendly actions towards their domestics. On the contrary, they are equally indifferent to their health, their comfort, and their prosperity; and in the most unfeeling and ungrateful spirit they study how to diminish their ratio of wages, or to wring from them an undue measure of time and labour. The result to such servants must be truly painful. After expending the prime of their days and strength, and when scarcely fit to commence a new course of labour in a new situation, they are by ill-treatment driven out upon the world under such circumstances as Jacob had nearly met with from the hand of his mercenary and cruel father-in-law, whose injustice he thus exposes:—"Ex-

* Sir J—s S—n, Sir W—m S—s, and many other citizens of London, were raised from a state of servitude to honour and opulence by their own industry and faithfulness to their employers.

cept the God of my father, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty." Gen. xxxi. 42.

VII. Good masters and mistresses knowing the value of health themselves, feel anxious to preserve that of their servants, and therefore cautiously withhold them from those situations and services which have any tendency to destroy or diminish it. Should divine providence permit them to be visited with sickness, they will adopt the most prompt and appropriate means for its removal, and shew their anxiety for success. They will indulge them with a cessation of their usual labours, procure for them medical advice, and see that their medicines are administered; and, in short, watch over them as they would over a relation, doing every thing that can be thought likely to restore them to health and strength. We have a beautiful model of the spirit and conduct of a good master toward a good servant, when labouring under severe indisposition. "A certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." Luke vii. 2, 3. How humane and how praiseworthy was the conduct of this Roman soldier to his sick servant!

Bad masters and mistresses too much resemble the Amalekite, whose servant or slave is described in the following passage, which exhibits a picture of human misery seldom if ever exceeded: "And they found an Egyptian in the field, and they brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs and two clusters of raisins; and when he had eaten his spirit came again to him, for he had eaten no bread nor drank any water for three days and three nights." On being questioned, he said, "I am a young man of Egypt, servant to an Amalekite, and my master left me because three days ago I fell sick." Here is a most glaring instance of inhumanity, a striking proof how little value is set upon the life of a poor servant or slave. His master most probably had compelled him to take part in the iniquitous enterprize against Ziklag, and now he abandons him to misery and destruction. Seeing that this marauding party had four hundred young men who rode upon camels, it would have been as easy to have taken this poor invalid with them as the abundance of spoil, and the numerous captives with which they were of necessity encumbered. But the master of this poor Egyptian was one who valued his worldly property far above either the health or the life of his servant. How righteous, how tremendous is the retribution of divine providence. The neglect and cruelty shown by this unfeeling master to his sick servant, is made the instrument of punishing him and the whole party with whom he had acted in this nefarious transaction; and also in the complete restoration of the afflicted captives, and the whole of the spoil which they had taken. How true is the language of the Holy Scriptures, "Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19.

VIII. Good masters and mistresses will most assuredly feel great respect for, and express sympathy and liberality to those domestics who have grown old and are worn out in their service, or in that of their families. There are many ways in which this may be done. By changing the nature, or diminishing the quantity of their labour—by putting them into some situations where they may easily

obtain the little they want for their support and comfort—or by entirely supporting them by a small but adequate pension. In this way many an aged and worn-out domestic has been assisted to go down to the grave by more gentle steps and a smoother path than they had at all calculated upon. These friendly measures on behalf of aged and superannuated servants has led many of them to say, with devout gratitude, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. xvi. 6. And they pour forth the most grateful benedictions on the heads and families of their kind benefactors, and earnestly pray to God that they may be rewarded an hundred fold. To see the contentment and satisfaction of those worn-out servants thus provided for, or nearly so, by a regular stipend, is really a feast to those who take pleasure in doing good themselves, or in seeing it done by others.

How opposite is the conduct of bad masters and mistresses; insensible to the weakness and infirmities of old age, they exact such a measure of time and labour from their servants, as greatly distresses, if it does not absolutely do them an injury. This may be done by walks either too frequent or too long—carrying loads by far too heavy for their strength—calling them up and down stairs more frequently than would be found needful if a little thoughtfulness and a little more mercy were mingled with the system:—and to complete the injustice and cruelty of bad masters and mistresses, when they have had the prime of their servants strength, they find some occasion of complaint against and discharge them, without affording them the least assistance for their days of weakness and infirmity: nay they even bless themselves that inattention, or some hasty answer of the aged vassal has furnished the long desired opportunity of getting rid of them in what they esteem an honourable way. It may fairly be doubted, whether those persons shew so much cruelty as this to their aged animals. And what is the result of the whole? These aged domestics have no resource but to close their days among the idle and dissipated inmates of the workhouse, or live and die out of it in wretched garrets, the victims of weakness, disease, and starvation.*

IX. Good masters and mistresses, at least those who are such in the highest degree, that is, truly Christian ones, who know the value of spiritual instruction, and the importance of prayer to God, will conscientiously engage in family devotion. They will feel solicitous for the souls of their servants, and read the holy scriptures, and commend them to God in prayer, knowing that if they obtain the knowledge of Christ, and feel the power of true religion, they will be made happy both here and hereafter. These heads of families have imbibed the spirit, and are determined to follow the example of that Old Testament saint who said, "As for me and my house, we will serve the Lord." Joshua xxiv. 15. They will strive to imitate the father of the faithful, of whom the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way

* Aged and infirm females have of late years found very great assistance from "The Friendly Female Society for the relief of aged women of good character, who have seen better days;" and such is the excellency and utility of this institution, that the writer laments it is not more liberally supported. The more so, as it has extended its benefits to some aged female servants for whom little or no provision had been made by the families in which they had spent the best of their days.

of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii. 19. Many instances have occurred, of servants receiving their first serious impressions through the medium of religious exercises in some Christian family; therefore let those servants who reside in families where the holy scriptures are read, and prayer offered to the throne of grace, remember, that if they die in ignorance and sin, the fault will lie with themselves; they cannot say, "No man cared for my soul." Ps. cxlii. 4.

Bad masters and mistresses having no care for their own salvation, will of course feel no concern for the souls of their domestics. They come under the awful description of the families that "call not upon God," and their habitations are as much estranged from the reading of the holy scriptures and prayer, as if they were situated in some heathen land, where there is neither a Bible, a Christian temple, nor a preacher of the gospel of Christ. In too many houses it would be difficult to find a volume of the holy scriptures, or even a prayer-book, whilst their book shelves are covered with plays, novels, romances, and caricatures. Thus in families nominally Christian, nothing is to be found that indicates any attachment to religion, or any regard to its most obvious and important duties; and the whole family are in danger of passing out of time into eternity without any well grounded hope of salvation and eternal life, or any right view of the duties which they owe to God and each other. And if the heads of families do themselves neglect their religious and moral duties, and encourage their servants in the same irreligious course, how vain for them to expect their servants to perform their duties conscientiously to them! He that is unfaithful to his God, and to his own conscience, will most probably be unfaithful to his fellow man; if not by purloining his property, yet by wasting his time, and neglecting his ordinary duties. If then we would have *good servants*, and expect them to be honest, diligent, and punctual, let us inculcate upon them the importance of religion, go before them in acts of religious worship, and, by our own example, say to them, "This is the way, walk ye in it."

Bermondsey. J. T.

ON THE MILLENNIUM.

SIR, *To the Editor.*

IN your Magazine for *February* last appeared an Inquiry for Texts illustrative of a future period of universal righteousness and happiness on the *earth*. The writer of the following paper would esteem it a favour conferred on him, to have it inserted as an answer to that Query.

The fixing of time, place, and other particulars, not specially explained in the Bible, for the great sabbatical rest, can have no other foundation than that of mere conjecture; on this ground a hundred different commentators may have as many ideas, and arrive at nothing satisfactory in the end; but may greatly endanger the Scriptures being brought into disrepute: it is, therefore, far from the writer's intention to approve of such detrimental speculations. But at the same time that he reprobates all presumptuous inquiries into the unrevealed will of God, he cannot but observe, it is his firm belief that such a period will arrive, in God's own time and appointed means; and this opinion, he trusts, has not been rashly taken up, but is the result of serious investigation, accom-

panied with earnest prayer for the teaching of the Holy Spirit.

To enter fully into this topic at present would far exceed the limits of your publication; only a few passages, therefore, shall be brought forward, with as little comment as possible, leaving them to speak for themselves.

St. Peter in his second epistle, ch. iii. 13. for the comfort of those scattered strangers whom he is addressing, says, "We, *according to his promise*, look for new heavens and a *new earth*, wherein dwelleth righteousness." Here mark, "*according to God's promise;*" which is to be found in Isaiah, ch. lxv. 17. "Behold, *I create* new heavens and a *new earth;*" the following verses of the same chapter seem to prohibit this from being explained with reference to the heavenly state; as for instance, verse 18, "Be ye glad and rejoice for ever in that which *I create:* for, behold, *I create Jerusalem* a rejoicing, and her people a joy:" verse 21, "And they shall *build houses* and inhabit them; and they shall *plant vineyards, and eat* the fruit of them." Now, surely the direct terms of *building, creating, planting, and eating,* can have no analogy to any one thing in a spiritual sense.

In Isaiah, ch. lxvi. 3. the righteousness of this period is described; "From one new moon to another, and from one sabbath to another, shall ALL *flesh* come to worship before me, saith the Lord." It appears in the Corinthians, that "*flesh* and blood cannot inherit the kingdom of heaven;" therefore, if this text is taken literally, (and the writer knows not in what other sense to take it) it is evident that heaven, *spiritual* heaven, cannot here be intended.

Isaiah ch. ii. 4. shows that peace shall reign entirely over the world. On speaking of the establishment of God's house on the top of the mountains, the prophet proceeds thus: "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah, ch. xi. 9. "The *earth* shall be full of the *knowledge* of the Lord, as the waters cover the sea."

These quotations have been *confined* to Isaiah with one exception; but let not the learned inquirer suppose from this that there is a dearth of texts to this effect; it is only for the reason above stated that the writer concludes by observing, he is ready to produce still further *scriptural* arguments to substantiate his opinion, if required; and remains,

Portsea. Your's truly, יבן,
And a LOVER OF TRUTH.

*** We have received several other Answers, but the above appears most concise and pertinent.

INTELLECTUAL FLOWERS.

A TRULY wise man is he, who learns of every body.

A man deserves to be accounted wise, whilst he seeks wisdom; but as soon as he thinks that he has acquired it, he is a fool.

If the ass on which Christ rode should go to Mecca, he would come back from thence as much an ass as he was before.

Engraved on the front of a mosque built in a solitary place:—"A knowing and religious man makes up a congregation, though he be alone in a mosque, and it be situated on the top of a hill." *Persian Maxims. Sir John Chardin's Travels.*

The Rev. Thomas Harmer, author of "Observations on Passages of Scripture," &c. had a pair of salt-cellars, on which were inscribed in Greek capitals, the words, ΥΜΕΙΣ ΕΣΤΕ ΤΟ ΑΛΑΣ ΤΗΣ ΓΗΣ. ("Ye are the salt of the earth." Matt. v. 13.)

A useful memento to all, but especially to Christian ministers.

"Always encounter petulance with gentleness, and perverseness with kindness; a gentle hand will lead the elephant itself by a hair."—*Persian Rosary.*

"No Cross no Crown." When Ignatius came to the wild beasts, "Now," said he, "I begin to be a Christian."

"God deals by his people here as the host does by his guests, who lets them have the best meats and fairest lodgings, but reserves the inheritance for his children."—*Trapp.*

"If you would eat much, eat little," says the Italian proverb. If you would eat with an appetite and live long, be temperate. *Modicum cibi, medicum sibi.*

An author published a book with this title, "Pen and Ink well employed." It would be well if every book deserved such a description.

"We are often angry with the world, when the error is on our own side. I have kept a table; whilst it was well covered, guests were plenty; the scene changes, and no one seeks my abode. You will think that I am unhappy; on the contrary, I have lost a pebble and found a gem. I know nobody, and begin to know myself—True knowledge."—*La Berlue.*

That must not be done in the *defence* of religion, which is *contrary* to religion.

Scripture, as a rule of faith and life, is not one text, but all.

Things but *half done* will quickly be *undone.*

A second sin is not only another of the same kind, but a consummation of the first. We all find it far easier to commit a second sin than the first.

Laziness is more painful than industry; and to be employed is easier than to be idle.

If every body did confine himself to that which is right, just, and fit, we should all be the better one for another.

"A covetous man equally enjoys, having nothing, and having all things."—*Dr. Whichcote.*

Thirsk. J. J.

ILLUSTRATIONS OF SCRIPTURE.

Bricks made with Straw.

"At one place the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is that when villages built of these bricks (which were hardened in the sun,) fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the bashaw: treasure cities for Pharaoh." Exod. i. 11.—*Jowett's Christian Researches; p.* 167.

Eutychus.

The Rev. Mr. Jowett, in his "Christian Researches," mentioning in his visit to the Greek Christians at *Haivali*, the form of their houses, says that their chief room is in an upper, or third story. "The room" he describes as "higher and larger than those below; it has two *projecting windows*, and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The *divan*, or raised seat, with mats or cushions, encircles the interior of each projecting window; and I have remarked that when company is numerous, they sometimes place large cushions behind the company seated on the *divan*; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be at once level with the open window, and being overcome with sleep, he could easily fall out from the third loft of the house into the street; and be almost certain, from such a height, to lose his life. Thither St. Paul went down and comforted the alarmed company, by bringing up Eutychus alive."

It is noted, that "there were many

lights in the upper chamber." The very great plenty of oil in this neighbourhood would enable them to afford many lamps: the heat of these, and so much company, would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open."—p. 67.

CATHOLIC ANNOTATIONS.

FROM the New Testament, with Annotations, &c. approved of by the most Rev. Dr. Troy, R. C. Archbishop of Dublin, 1816.

"The Church service of England being in heresy and schism, is, therefore, not only unprofitable, but damnable."—*Annot. on Acts* x. 9.

"The prayer of a Protestant cannot be heard in heaven."—*Annot. on John* xv. 7.

"Their prayers and service are no better than the howlings of wolves."—*Annot. on Mark* iii. 12.

"The translators of the English Bible ought to be abhorred to the depths of hell."—*On Heb.* v. 7.

"A Christian, (that is, a Catholic) is bound to burn and deface all heretical books; for example, the English Bible." J. J.

Thirsk.

ANECDOTE.

IN the year 1789, the late Rev. J. Newton, Rector of St. Mary Woolnoth, related to me the following anecdote, which I immediately committed to writing in my memorandum book, where it has remained unobserved ever since, till it accidentally came in my way to-day. I believe it is nearly in the same words in which he related it to

Kingsland. Your's, &c. J. C.

"There is at this time a man, a member of my congregration, who, some years ago, married a good woman, with whom I was a little acquainted. The man, not long after his marriage, was apprehended for theft, committed to Newgate, tried at the Old Bailey, found guilty, and condemned.

"While under sentence of death, his wife desired me to visit him in prison, which I did; and found him among seventeen or eighteen others in the same melancholy situation; but he seemed quite careless and unconcerned. During the time I continued to visit him he was brought under conviction of sin; and expressed much grief on account of his vicious courses, and his refusing to hearken to the good advice which his pious wife had given him. In my view he then appeared to be a converted man.

"A day or two before the time appointed for his execution, a pardon arrived, and he was set at liberty; but, alas! he soon threw off his convictions, and returned to the same wicked course he had formerly led.

"Not long after his liberation, his wife was taken ill and died. He was standing at her bed-side when she expired. No sooner did the last breath escape from her lips than at that instant an invincible power reached his heart; and from that day to this he has continued a professed disciple of Jesus Christ. 'The grace of God,' said Mr. Newton, 'is wonderful!'"

A Boasting Preacher.

THE different effects produced by pulpit eloquence are well described by the following anecdote of two French preachers:—Le Pere Arrius said, "When Le Pere Bourdaloue preached at Rouen, the tradesmen forsook their shops, lawyers their clients, physicians their sick, and tavern-keepers their bars; but when *I* preached the following year, I set all things to rights—*every man minded his own business!*"

A Praying Family Preserved.

A credible historian tells us, that about a century ago there was an earthquake in Switzerland, by which part of a mountain was thrown down, and it fell upon a village that stood under it, and crushed every house and inhabitant to pieces, except the corner of one cottage, where the master of the house with his poor family were found *praying together unto God!*"—(*Polani Syntag. p.* 841.) *Orton on the Lord's Day, Disc.* 5.

OBITUARY.

Mr. MABBS,
OF MOUNTNESSING.

The unutterable importance of religious instruction in childhood and youth, is daily made manifest by striking facts. Mr. John Mabbs, of Mountnessing, was blessed with pious parents, and at an early age he heard from their lips the truths, and saw in their life the fruits, of vital Christianity. It was not, however, till he arrived at mature age, that he turned his attention to eternal things, and began, at the earnest recommendation of his excellent mother, the perusal of the "Rise and Progress of Religion in the Soul," by Dr. Doddridge, which proved the means of fixing deep and serious impressions on his mind. For nearly forty years he was a member of the Independent church at Billericay, Essex; and more than half that period he filled with great fidelity, discretion, and diligence, the office of a deacon. During the last three or four years his health was evidently declining, and at times he suffered much; yet he evinced an exemplary patience, and enjoyed, in an eminent degree, the consolations of religion. On Monday, Dec. 2, 1822, he was seized with a violent spasm on the lungs, and appeared to be dying; after a little time, however, he recovered, and spoke in the most animated and triumphant strain of the mercy and faithfulness of God. With great energy and affection, he exhorted his numerous family to trust in the Lord, and go on in his ways. "I can," said he, "set my seal to his truth. Oh! I cannot doubt his promises or love, for He who gave his only begotten Son, what will he withhold? It is a trial to part with you, and it is the only trial I have, though there is one above I love better than you; but I rejoice that you are all following Christ; and we shall soon, very soon, meet in heaven." His pastor finding him greatly exhausted, said, 'You do not now lean upon a feeble reed, but on the Rock of Ages.' "Oh, yes," he replied, "Christ is my hope, my all; no trust but in the covenant love of God:" then he repeated this verse,

"My Saviour, my Almighty Friend,
"When I begin thy praise,
"Where will the growing numbers end,
"The numbers of thy grace?"

At another time it was observed to him, that in such circumstances as his, human healers and helpers can do but little. "No," said he; "but there is a skilful Physician to whom no case is unknown; one who is ever near and all-sufficient." He lamented his want of more humility, crying, "Oh, for a deeper sense of my own unworthiness! yet I think I can say, I enjoy my mercies; they are exceedingly, amazingly great. These children are comforts to me, and my Lord gave *them*, as well as all other comforts." On a Monday morning it was said, 'Though you could not fill your place in the house of God, I hope you enjoyed the presence of God at home.' "Yes," he answered, "I had a feast on the 84th Psalm; *The Lord God is a sun and a shield, he will give grace and glory.*" Speaking of the transient scenes and troubles of this life, he exclaimed, "O eternity, eternity! glory, glory!" "Heaven," said he, "is a place of peace and purity. Pardon is a great blessing, but it would not avail us without sanctification." He then sweetly enlarged on the perfect holiness of heaven, and the happiness of being entirely conformed to the image and likeness of Christ. In this delightful frame of mind he finished his course on the 20th of December 1822, aged 63.

Mr. John Mabbs was a Christian in whose character the virtues and graces of genuine piety shone with great lustre. His faith was strongly fixed upon the immutable promises of a covenant God. He entertained the most admiring thoughts of the person, offices, and work of Christ; and redemption, through his atoning blood and imputed righteousness,

was his favourite theme. His views of the Holy Spirit's influence were neither cold and speculative; nor wild and enthusiastic. The manner in which he conducted the duties of religion at home was remarkably judicious and impressive.

Few enjoyed so large a share of domestic harmony and happiness, or diffused so much of the spirit of piety through their family and connexion. How much he prized the public means of grace appeared by his punctuality in attending them, and the pleasure which he avowedly derived from them, both on the Sabbath and on week days. He closed the public services of the sanctuary on the 1st of December, at the Lord's table, an ordinance which he always highly valued. Far be it, however, from the writer to represent him as a perfect character, for there are none such on earth; he was certainly marked by a habit of reserve, being less communicative on subjects which he well understood than could have been wished. He loved and promoted peace among Christian brethren; and while he was decided in his own doctrinal principles, he showed great candour towards those who differed from him. In ministering to the wants of the needy, in aiding Bible Societies, Missionary Societies, and other valuable institutions, he was ready cheerfully to communicate of his property, and some very delicate and pleasing instances of his liberality occurred which are little known. J. T.

Rev. T. MILES.

The Rev. T. Miles, of Aldborough, Suffolk, minister of the Baptist congregation (mixed communionists) died on the 6th of March, aged twenty-eight. During a severe illness of eighteen weeks, he enjoyed a sweet composure of mind, and manifested a holy resignation to the divine will. A friend visiting him who appeared concerned for his suffering situation, he said, "Am I to choose my affliction, and to fix the time of my death? dying is but going to my Father's house." To a neighbouring minister he said, "Go on preaching Christ crucified, and soon we shall meet again to part no more;" at the same time adding, "Oh, my friend! if I had all to do now, what a miserable thing! how unfit are we to think about death and eternity when the body is racked with pain." His medical attendant having called upon him a few days prior to his death, he asked what was his opinion; being told he thought him fast declining, he exclaimed, "That's right; I am glad of it."—He shortly after realized what he had been anticipating,—he sweetly fell asleep in Jesus.

His remains were interred in the chapel on Wednesday, March 12. The Rev. R. Robinson, of Cratfield, (Independent minister) delivered the oration at the grave; and Rev. Mr. Squirrell, of Sutton (Baptist) concluded with prayer. On the following Lord's Day evening, his death was improved by Mr. Robinson, in a funeral discourse, to a large congregation, from Luke xix. 10.

RECENT DEATHS.

Feb. 24, departed this life, sincerely lamented by her Christian friends, Mrs. R. Cole, relict of Mr. Charles Cole, of Buntingford, Herts, whose maternal parent opened her premises for the preaching of the gospel; and was honoured as the instrument of laying the foundation of the congregation of Protestant Dissenters in that town.

March 12, the wife of the Rev. J. Lister, of Liverpool, died, after a long and painful illness.

On Thursday, April 3, died, the Rev. W. Evans, of Wymondham, Norfolk, aged 26, after a lingering illness of about six months; and only *nine months* after his ordination to the pastoral office. We understand his funeral sermon, preached by the Rev. J. Hooper, and accompanied with a brief memoir, is about to be published.

As this sheet was going to press we received accounts of the deaths of the Right Hon. and truly excellent Lady Barham, and of the amiable and much esteemed Rector of St. John's Southwark, the Rev. W. J. Abdy, M.A. which, with some others, will appear in our next.

REVIEW OF RELIGIOUS PUBLICATIONS.

Short and Plain Discourses, for the Use of Families. By the *Rev. T. Knowles, B. A.*, Rector of South Somercotes. Three vols. 12mo. 13*s.* 6*d.* Simpkin & Marshall.

We believe Mr. Knowles has been long known and esteemed as the faithful and successful curate of Humberstone, in Lincolnshire, where these discourses, dedicated to the parishioners, were probably preached. "They are adapted," as he states in the Preface, "to the use of families, both as to brevity and plainness of language: they exhibit those doctrines of the gospel which are essential to conversion and edification; and enforce those duties to God and man which are inseparably connected with the principles of the Christian religion." The work is divided into three volumes, each containing eighteen sermons, including one for Christmas Day, and Good Friday, —in all fifty-four.

The author has no particular plan; his Sermons are of a miscellaneous, practical character. They are remarkable for simplicity, plainness and brevity. He does not lead his readers into any depth of theological doctrine, nor does he advert much to the inward warfare of the Christian; there is nothing speculative or flighty—nothing but what even servants, and persons of the meanest capacity may comprehend, almost without any effort. Now, without censuring the simplicity and brevity of Mr. Knowles, in a work designed chiefly for village perusal, we have felt, as we proceeded in the perusal, something wanting, occasionally at least —something either of a doctrinal or experimental nature, the introduction of which would have not surpassed the knowledge and attainment of many plain Christians. In a word—let the true Christian have the *food* of the gospel, and he will be the better prepared for "every good word and work." He will then say with the apostle, "I can do all things through Christ, which strengtheneth me." We fear that from a dread of enthusiasm or Antinomianism, too many practical preachers do not pay sufficient attention to this. They require much labour and exertion from the Christian, but withhold his proper food and nourishment. They forget "to feed the church of God, which he hath purchased with his own blood."

As far, however, as Mr. K. has entered into the "glorious gospel," his views are evangelical; his spirit is serious and devout; his manner of treating every subject is faithful and admonitory; and our hope is, that many will peruse the work with much advantage to themselves and their families. For *family* reading, on Sabbath evenings, the general style and sentiment of the work seems happily adapted; and we hope the divine blessing will accompany its perusal. We subjoin a brief specimen.—

"Some of you, I trust, can testify that what I assert is true; that you would not willingly break God's sabbath, either by doing unnecessary worldly business, seeking vain and carnal pleasure, or speaking unedifying or useless words. The ways in which you would walk are the ways of God; the pleasures which you are seeking are heavenly and spiritual pleasures; and the words which you would speak are holy and religious words. What St. Paul has enjoined upon you to be observed at all times, you will be particularly attentive to on the Sunday; "Let no corrupt communication proceed out of your mouth; but that which is good, to the use of edifying, that it may minister grace unto the hearers." You surely can never want profitable subjects to converse upon. The mercy of God and the love of Christ, in the redemption and salvation of sinners, is a subject which can never fail you."—Vol. i. p. 99.

Love; a Poem in Three Parts. To which is added the *Giaour*, a Satirical Poem. By *E. Elliott.* 8vo. 7*s.* Stocking.

These poems do not properly come under our department, they not being on religious subjects, further than, the first inculcates the purest morals on a theme that has often been polluted by licentious rhymsters; and the last gives a severe, but just castigation to an infidel writer, who has been puffed into undeserved notice.

The poem on Love, is indeed a lovely poem as far as it goes, depicting the strength and tenderness of human affection, and its happy effects in all the relations of life, when fitly directed; and powerfully representing the dreadful consequence of unbridled passions and treacherous pretensions.

Such is the outline, which the gifted author has richly filled up with great originality of manner. Almost every line

is tuned with harmony, and every page abounds with those minute, yet correct appeals to nature, which only a poetic mind could notice, and which only enlightened readers will understand. The monotony of a long poem, in lines of ten syllables, is occasionally relieved by the introduction of passages of different metre.

The ingenious writer has interwoven with his subject several curious anecdotes of history, illustrative of his argument; and closed the whole with an impressive funeral address over the graves of the seduced and the seducer, delivered by the venerable Elliott in America, who in the year 1646 commenced those labours among the natives, which procured for him the title of the Apostle of the Indians.

We regret that our limits will only admit of a small specimen of so much that is excellent. We select from page 11 the following extract, because it is the shortest that can be detached to give a just idea of the author's manner.

"What power invincible, on earth, in heav'n,
"Like Love can strive with fate, like love hath striven?
"Thou only spark in man that is divine!
"If thine is transport, Stoic strength is thine;
"And calmly canst thou smile on danger's form,
"Like rosy summer on the thunder-storm.
"Thine is the hand to act, the heart to dare,
"The soul to feel, the fortitude to bear,
"The breast that softly glows, or bravely bleeds,
"The voice that calls to fame, the step that leads,
"And time-tried truth and constancy, that prove
"He is no wretch who hath no friend but Love."

It may suffice to say of the *Giaour* that it is very witty, very pointed, and very properly applied.

Reflections on the Death of a revered and beloved Brother; a Sermon, preached at Newbury, Feb. 4, 1823, on occasion of the Death of the Rev. John Winter. By *Robert Winter, D.D.* 8vo. 1*s.* Black & Co.

To preach a funeral sermon for a beloved brother must be a very painful service; but this Dr. Winter undertook, judging, as he observes, p. 17, that "feeling should ever be subdued by principle." The text chosen on this occasion was remarkably appropriate—Numbers xxvii. 12, 13, "And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered." In these words the author notices three particulars, which were presented to the view of the aged Moses: 1. Before his death he was to be favoured with an enlarged view of the promised land;—2. The death which he was warranted to expect was represented under the idea of being "gathered to his people;" and, 3. An emblem and an earnest of his approaching dissolution had been exhibited to him in the death of his brother." These particulars are briefly treated with the usual judgment of the preacher, and suitably applied to the character and state of the deceased, his congregation, and the surviving members of the family connected. A pretty full historical account is given of the late Mr. Winter, from which we shall hereafter take the liberty of making an extract, that we may preserve in our work a memorial of this pious and venerable servant of Christ.

On the best Method of Promoting an effective Union among Congregational Churches, without infringing on their Independence; a Discourse at the Monthly Meeting, Sept. 5, 1822. By the *Rev. J. Morison.* 1*s.* 6*d.* Westley.

THE title of this Sermon sufficiently denotes the object of the preacher. In the introduction, he expresses very fully his catholicism as to all the disciples of Christ of every denomination, and his abhorrence of narrow-minded bigotry; this liberality however he thinks perfectly consistent with a zealous attachment to the distinguishing principles of those churches which are commonly styled *Independent;* but this term he warmly reprobates, preferring that of *Congregational,* as we believe his brethren of that denomination generally do. In the prosecution of his subject, the author, 1. Glances at the object of the association of believers, as answered by the existence of separate churches, with a view of determining in what the real effectiveness of union in a single society consists; and then, 2, Inquires by what means a more effective union among such churches may be formed, without the evil (so much dreaded) of infringing on their independence. These constitute but a small portion of the sermon, although they are the principal objects proposed. Such a union is by many Congregational ministers earnestly desired, and indeed is *partially* effected by the County Associations, which we believe are eminently serviceable to the general cause of religion, yet not at all injurious to the just and proper independency of the churches so associated; they would however perhaps form more appropriately a union of *churches,* if there were *lay* as well as *clerical* representations at their annual meetings.

In one point, we must beg leave to differ from the worthy and respectable author of this sermon, who says, p. 41, "With all my liberality to other denominations, and I would yield to none in this quality, I hope to see the day when there shall emanate from our churches, in their *associated* capacity, a Congregational mission to the heathen; for if our sentiments have done aught for the benefit of mankind at home, they must be equally adapted to this end abroad." Now, we must be permitted to say, we hope that neither we nor our children will ever see the day in which "The Missionary Society," so called originally, but since the rise of others distinguished by the names of their denominations, in courtesy called "The London Missionary Society," shall so far depart from the noble catholicism of their plan, embracing all evangelical parties who were liberal enough to join them, as to inscribe on their banner any distinctive name; for it is the glory of that Society to disclaim all party views, and to aim alone at the conversion of the heathen to Christ and Christianity; and we trust that the Congregational Dissenters, who constitute so important a branch of the Society, will never withdraw from it to form a separate Institution.

Examples of Juvenile Delinquency no Real Ground of Discouragement to the Moral and Religious Instructor: A Sermon by the Rev. *J. Clayton*, Jun. Westley. 8vo. 1*s*.

This discourse was occasioned by melancholy facts, which appear to have had a discouraging effect on the labours and hopes of some active agents in schools for the poor. Mr. Clayton, in order to counteract this discouragement, 1. Assigns the causes which facilitate and urge the progress of youth in sin; and, 2. Shows that examples of juvenile delinquency and ruin furnish no just ground of discouragement. On both these topics much useful matter is introduced, and we trust the perusal of the Sermon will be peculiarly serviceable to the teachers in our Sunday schools.

An Affectionate Tribute of Sincere Respect to the Memory of Mrs. Martha Gregory, of Hampstead, who died February 16, 1823, in her 91st year. By Rev. *Jacob Snelgar*. 1*s*. Westley.

This discourse is founded on Job xix. 23—27. "I know that my Redeemer liveth," &c. from which the preacher considers, 1. The important principle avowed; 2. The humiliating testimony expressed; 3. The animating expectation declared; and, 4. The application of the discourse to the special purpose of the meeting, in reference to the very respectable deceased, whose character for true piety and large benevolence he eulogizes, we believe, very justly. We are informed from other quarters, that this lady has bequeathed a considerable sum to a female friend, for distribution among indigent dissenting ministers of the Three Denominations.

Reconciliation: A Funeral Sermon for Miss S——, containing an account of her Experience and Death. By the Rev. *T. Lewis*. Archer.

The author published this discourse at the urgent request of many who heard it, and who judged, as we also do, that not only is the important subject of it treated in a truly evangelical and useful manner, but that the *peculiarly interesting experience* of the deceased may prove beneficial to many readers.

The Brave Old Soldier; or Memoirs of the Life of Charles Davies, late of Whitchurch, Hants. By *T. Bingham*, author of "William Churchman," &c. 2*d*. Westley.

"- - - Whoso shall telle a tale after man,
"He moste reherse, as neighe as ever he can,
"Everich word, if it be in his charge,
"All speke he never so rudely and so large;
"Or else he moste tellen his tale untrewe,
"Or feignen things, or finden wordes newe."
Chaucer, Prologue

LITERARY NOTICES.

In the Press.—1. *Exempla Concionum*, or Plans of Sermons; chiefly intended as Outlines, to be filled up by written compositions, or to assist and facilitate extemporaneous delivery. 1 vol. 12mo. 4*s*. boards.—2. Beauties of Dwight; or Dr. Dwight's Theology abridged; with a Sketch of his Life, a Portrait, and an Original Essay on his Writings. 4 vols. 18mo. 10*s*.6*d*. bds.—3. Sermons preached in St. John's Church, Glasgow. By Thomas Chalmers, D.D. 8vo. 10*s*. 6*d*. bds.—3. Four Treatises, by Mr. J. A. Haldane, of Edinburgh, on the Mystery of Redemption, Duty of Self-Examination, &c. —4. Memoirs of the late Rev. S. Greatheed. By the Rev. G. C. Smith.—5. Remarkable Passages in the Life of Mr. W. Kiffin, Merchant and Alderman of London, written by Himself. Published from the Original Manuscripts; with Notes and Additions by W. Orme, of Perth.—6. A Tribute of Affection to the Memory of a beloved Wife; being a

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New Editions.

The Fourth edition of Calmet's Dictionary of the Bible is just completed, with an additional vol. of Fragments, and nearly 300 Plates.

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LINES

WRITTEN IN ANTICIPATION OF THE

ANNUAL MEETING OF THE MISSIONARY SOCIETY.

HAIL! sacred bond of union,—
The Missionary Cause,
Which into sweet communion
The hearts of Christians draws;
Joyful once more we hail the day,
Which shall thy growing power display.

Each year brings new successes,
And does fresh proof afford,
That God our labours blesses,
In countries far abroad;
O, may his blessing still attend,
His glorious triumphs to extend!

Now, lesser points resigning,
See Christians all unite!—
In this great cause combining
With mutual delight:
Heart join'd to heart, and hand to hand,
Strong in united love they stand.

Regardless of all dangers,
See Missionaries go!—
To poor benighted strangers,
The path of life to show;
Not counting health or comfort dear,
Or life itself,—they persevere.

Your noble self-denial,
Ye holy men of God!
After this state of trial,
Shall meet a large reward;
Blessed for ever shall you be,
When death shall set your spirits free.

Long had the heathen nations
In ignorance remain'd,
Their vile abominations
Were practised unrestrain'd;
Until the Missionaries came,
They never heard the Saviour's name.

Amidst much opposition
The light of truth was spread;
Error and superstition
Before its progress fled.
Renouncing idols once adored,
Heathens have turn'd to serve the Lord.

Come to the Southern Ocean!
Ye Britons, come and see!
Here witness pure devotion,
And zeal, and harmony!
These the first fruits of Missions are,
The glorious harvest is not far.

Ere long, shall every nation
Receive the joyful sound;
The tidings of salvation
Shall through the world resound.
Our God shall come with power to reign,
And free mankind from Satan's chain.

Ye men of God, take courage,
Go forward and prevail!—
Let nothing e'er discourage,
The cause can never fail.
No!—God will still your efforts bless,
And crown your labours with success.

J. B.

AMPLITUDE OF CHRIST'S COMMAND.

"Go ye out into all the world, and preach the Gospel to every creature."

Go! ye messengers of God,
Like the beams of morning, fly;
Take the wonder-working rod;*
Wave the banner Cross on high!

Where th' aspiring minaret
Gleams along the morning skies,
Wave it till the crescent set,
And the "star of Jacob" rise.

Go! to many a tropic isle,
In the bosom of the deep;
Where the skies for ever smile,
And the Blacks for ever weep!

O'er the negro's night of care
Pour the living light of heaven;
Chase away the fiend Despair,
Bid him hope to be forgiven!

When the golden gates of day
Open on the palmy east,
Wide the bleeding Cross display,
Spread the Gospel's richest feast;

Till the Para lift his head,
High among the saints enroll'd;

And the widow's burning bed
Is a tale no longer told!

On Arabia's burning soil,
From the Cape to Niger's strand,
Bid each dreary region smile
Lovely as the promis'd land.

Fearless of perennial frost,
Go to Greenland's cold domains;
Seek the outcast, save the lost,
On the Calmuc Tartar plains.

In yon world of stream and shade,
Many an Indian Wigwam trace;
And with words of love persuade
Savages to sue for grace!

Circumnavigate the ball,
Visit every soil and sea;
Preach the Cross of Christ to all;
Jesu's love is full and free!

Conquer by the Cross alone,
Mystic virtue dwells in this;
'Tis the saint's palladium-stone,
Rock of rest, and pledge of bliss!

JOSHUA MARSDEN.

* The Gospel, called "the rod of God's strength."

RELIGIOUS INTELLIGENCE.

LONDON.

To the Ministers, Deacons, and Members of the Congregational Church.

CHRISTIAN FRIENDS,

Every renewed Election of Children into the Congregational School, proves its importance and utility by the number of applications, and the earnestness which ministers discover for the admission of their sons.

Yet still there is reason to lament that the ministers and churches in the country do not exert themselves for its continuance and enlargement as might reasonably be expected. Some few have shown their good will for the object, but it is very far indeed from being general; and the Committee have felt this the more powerfully in the recollection of nearly all the London congregations having had one Collection, and some have even had more; and also that the children, who are now receiving, and who may be expected in future to partake of the blessings of this Institution, are the children of poor ministers in the *country*, many of whom have large families and small incomes.

The writer of this address hopes that the ministers, officers, and members of the Congregational churches in the country, will see the propriety of immediately making collections, or procuring a few annual subscriptions; if it were only to the amount of three or four guineas, they would be favourably received, and show that our country brethren do not wish the London churches and ministers to bear the weight of this merciful and highly useful Institution alone. It would indeed stimulate the Committee to commence a new course of labour, with greater confidence of raising the Institution to a much higher degree of reputation and usefulness than it has ever yet attained.

Some of our benevolent Institutions have not only been preserved from embarrassment, but have attained to much prosperity by frequent and handsome legacies: from this source the Congregational School has not reaped the assistance which might reasonably have been expected, when it is considered how many of the Congregational denomination have died in the possession of great abundance, a small portion of which might have been devoted to this object without the least injury to the survivors. Let us hope that some of our wealthy brethren, ministers and laymen, will not overlook this hint.

Some of the friends of the Institution have thought that it has been conducted upon a plan too expensive; while, on the contrary, some have been ready to charge the Committee with a parsimonious conduct. The truth is, that a small number of pupils requires almost as expensive an establishment as would support a larger number of pupils. If the school could be raised to the number of forty or fifty boys, the average expense of each scholar would be greatly diminished; and the Principal be more amply remunerated for his arduous labours.

The Rev. Mr. Simper having resigned the office of Principal, the Committee have chosen the Rev. Mr. Hope, formerly Classical Tutor for three years in the Independent Academy at Blackburn, in Lancashire; and the Committee are led, from a combination of circumstances, to believe, that useful as the Institution has been already, it will be more abundantly so, if the ministers and churches in the country will assist to supply the means of carrying it on.

This address is not a matter of course; it arises from the urgent necessity of the case. At the meeting of the Committee in April, there was not cash enough in the hands of the Treasurer to pay all the bills which were presented. The Treasurer is one hundred pounds in advance, and not one farthing in the funds. The call therefore for aid, for immediate aid, is clear and powerful; and in the confidence of now receiving it the Committee have increased the number of pupils from twenty to twenty-five.

Bermondsey, JOHN TOWNSEND.
April 10, 1823.

ON Thursday, March 20, the Rev. Jos. Denton was set apart to the pastoral office over the Independent Church at Mill Wall, near Limehouse, London. The services were commenced with reading and prayer by Mr. J. Vautin; Mr. Hooper, of Hoxton, delivered the introductory discourse; Mr. G. Evans asked the questions; Mr. T. Williams offered the ordination-prayer; Mr. J. Fletcher delivered the charge from 1 Tim. vi. 20.; Mr. A. Reed preached to the people from Deut. i. 38; and Mr. Mackenzie concluded with prayer. The Rev. Rowland Hill preached in the evening for the Sunday-schools.

MARCH 26. A new Chapel in Jewin-street Crescent was opened for the congregation of the Welsh Calvinistic Methodists assembling at Wilderness-row.

Dr. Collyer preached in the morning from Zech. xiv. 4, 5; in the afternoon, Mr. Fletcher, of Stepney, from Matt. xxviii. 18; and in the evening, Mr. Rowland Hill, from Isaiah xxvi. 2.

Also on Good Friday, the following Sabbath, and Monday, several sermons were preached appropriate to the occasion, by the Rev. J. Elias of Anglesea, G. Solomon of Carnarvonshire, T. Hughes of Liverpool, J. Hughes of Deptford, and J. Lewis of Rotherhithe. The congregations were numerous; and on Sabbath afternoon the new chapel was so crowded, that it was thought proper to have service in the evening at Wilderness-row also, when both chapels were filled. The contributions after the several sermons amounted to upwards of 150*l.* exclusive of upwards of 400*l.* collected by the congregation previous to the opening of the chapel. The expense of this chapel, and the house adjoining, which is now building, will amount to upwards of 2,600*l.* and near 2000*l.* yet remains.

ON Friday, April 4, Founders'-hall Meeting, near the Bank, was re-opened for the use of the congregation of the Rev. S. Mummey, late of St. Mary Axe; on which occasion Dr. Collyer preached in the morning, and Mr. J. Fletcher in the evening. The devotional parts of the service were conducted by Dr. Winter, and Messrs. J. Townsend, J. Brookshank, sen., J. Pinchback, of Hoddeston, W. F. Platt, and — Mackenzie, of Deptford.

WE understand that a very commodious Chapel is erecting at North Brixton, on the estate of Lord Holland, for the purpose of accommodating the rapidly increasing population of that district with the means of evangelical instruction. It is further rumoured that the above Chapel is to be occupied by the Rev. Dr. Styles, now of Brighton.

PROVINCIAL.

July 29, 1822, Mr. Macklawrin, late student at Rotherham Independent College, and at Glasgow, was ordained over the Independent Church at the island of Islay, Argyleshire. Mr. E. Campbell read the Scriptures and prayed. Mr. Mackay, of Arran, delivered the introductory discourse from Acts ii. 49; asked the usual questions; offered up the ordination-prayer, and delivered an impressive charge from 1 Tim. iv. 16. Mr. Murry, of Kintyre, preached to the people; Mr. Mackay concluded.

Sept. 19, the Rev. S. Ransom, formerly of Hackney Academy, and late of Rowell, was publicly ordained over the church and congregation at Fordham, Cambridgeshire. Mr. Sheppard, of Burwell, commenced the services of the day; Mr. Thodey, of Cambridge, delivered the introductory address; and Mr. Roote, of Soham, offered up the ordination-prayer, with the laying on of hands. Mr. Chas. Hyatt, of London, gave the charge, from 2 Cor. vi. 4.; Mr. Lee, of Newmarket, preached to the people, from Deut. i. part of the 38th verse; and Mr. Audley, of Cambridge, concluded. Mr. Hyatt preached in the evening, when the devotional parts of the service were conducted by Messrs. Whittingham (Wesleyan minister) and Barber, of Wymondly College.

A neat Meeting-house, about 30 feet by 20, has been erected at Kepley; a small village between Christchurch and Ringwood, Hants. The preaching of Messrs. D. Gunn and A. Bishop, at places of worship distant about a mile on either side from that now erected, had produced considerable effect, and was the immediate cause of its erection. The expense incurred in the building of it has been defrayed by the congregation of Protestant Independent Dissenters of Christchurch; and the house and a small burial-ground have been vested in the hands of trustees. The above place was opened on Friday, November 29, 1822. A sermon was preached by the Rev. D. Gunn, from Psalm lxxii. ver. 16; and prayer was offered by the Rev. A. Bishop. The other parts of the service were supported by various individuals. It is a satisfaction to observe, that the meeting-house is completely filled. About a mile and a half from this, at Bockhampton, is a place of worship, which has also been enlarged at the expense of the congregation at Christchurch. This place is capable of seating nearly 300 people, and is also completely filled.

December 11 and 12. Meetings were held at Cwmaman and Cwmllynfell, in the county of Glamorgan, S. Wales, on the removal of the Rev. John Rowland from Llanybree to the places mentioned; in which meetings the following ministers preached: T. Jones, of Newport, Wm. Jones, Rhydybont, D. Jones, Crygybar, H. Owens, Swansea, R. Powell, Cross Inn, L. Powell, Mynyddbach, and J. Davies, Swansea.

December 12. A meeting was held at Pantley, in the same county, when Mr.

Davies of Neuadhuyd, L. Powell, Mynyddbach, and Davies, of Sardis, preached. On the 13th day, Mr. Philip Griffith was set apart to the work of the ministry amongst the Independent denomination, and to the pastoral care of the church at Alltwen, Glamorganshire. Mr. Lewis, of Hermon, introduced; Mr. Evans, Mynyddbach, delivered the introductory discourse; Mr. Howels, of Baran, asked the usual questions; Mr. Jones, of Crygybar, offered the ordination-prayer; Mr. Bowen, of Neath, addressed the young minister; and Mr. Davies, of Sardis, addressed the people, and then concluded.

December 26, was re-opened the new Independent Chapel, Okehampton, Devon. Appropriate sermons were preached by the Messrs. Good, of Launceston, and Rooker, of Tavistock. The devotional exercises by Mr. Pool, of Bow, agent to the Home Missionary Society; Mr. S. Rooker, of Bideford; and Mr. G. Moase, the stated minister.

Pembrokeshire Itinerant Society.—The subscribers and friends of this Society are respectfully informed, that their itinerant, the Rev. D. Phillips, has continued his labours on the same extensive scale as last year. It appears that his endeavours to propagate the gospel, have met with increasing acceptance, and that a great spirit of hearing has been excited in the English parts of this county, and also in the neighbourhood of Laugharne, in Carmarthenshire. At many places, crowded congregations assemble; good appears to have been done; and neighbouring places of worship have, in consequence, been better attended. Of these facts, some of the acting members of the society have received satisfactory assurance. Mr. Phillips was accompanied in his journies, last spring, by one of the secretaries, the Rev. J. Griffiths, of St. David's; and recently by the Rev. W. Davies, of Pen Caer; both of whom give a most favourable account of what they saw and heard in several of the preaching stations. The prospect of erecting a place of worship at Manorbier Newton, mentioned in the last Report, has since been realized; a plain and convenient chapel, 34 feet by 22, having been opened there on the 27th of last November. Upon the whole, the society has much reason to be thankful for what has been done, and abundant encouragement to persevere in its exertions. B. Thomas, Esq. Narbeth, is appointed Treasurer; Rev. J. Griffiths, St. David's, John Bulmer, Haverfordwest, and T. Harries, Pembroke, Secretaries.

NOTICES.

The Gloucestershire Half-Yearly Association of Independent Ministers will meet at Chalford, on the 21st of May, and not on the 28th, as formerly mentioned. The Committee will meet on the preceding evening at Mr. Wild's.

On Wednesday, the 28th of May, three sermons will be preached at Hindon, Wilts, by the Rev. W. H. Murch, of Frome, to young people; A. Tidman, of Frome, in behalf of the Sunday Schools; and J. E. Good, of Salisbury.

On Thursday, May 29th, (the last Thursday in May) the Anniversary of the Somerset Association of Ministers and Churches is appointed to be held at the Independent Chapel at Ilchester. The Rev. S. Pittard of Rodwell, and the Rev. T. Luke of Taunton, are expected to preach on the occasion. The services to commence at 11, 3, and 6 o'clock.

The Anniversary of the Union of Christians, formed at Bedford, will be held at Bedford on the first Wednesday in June; when Dr. Steadman of Bradford, Yorkshire, and Mr. Cutriss of Ridgemount, are expected to preach.

The next Annual Meeting of the North Bucks Association will be held at Buckingham on Tuesday the 3d of June. The Rev. Dr. Winter, of London, has engaged to preach on the occasion.

FOREIGN.

AMERICA.

REVIVAL OF RELIGION.

DICKINSON COLLEGE, CARLISLE.

[*From the Christian Herald.*]

"In the midst of mercies and of judgments, how delightful is the assurance that the people of these United States are not forgotten before the Lord. He has been mindful of his covenant.

"If pestilence, wasting sicknesses, and death have visited many parts of our country, to humble, to solemnize, and to awaken us, yet God has been pleased, in many places, also to vouchsafe the healthful influence of his grace; sanctifying the dispensations of His providence for the salvation of precious and immortal souls. Revivals of religion, commonly so called, are blessings almost peculiar to this country; and for which every heart that breathes adoration to God and benevolence to man is bound to be grateful to the Author of life, the giver of every good and perfect gift. We are often forcibly reminded of the prophet's declaration in past ages, 'In the

last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.'

"In many instances the Lord hath mercifully sent the showers of his grace on our seminaries of learning, consecrating by his Holy Spirit the tender affections of youth to the love and service of the divine Redeemer of their souls. Dickinson College, lately resuscitated at Carlisle, has been favoured with a revival of religion, as well as a part of the Rev. Mr. Duffield's congregation in that borough.

"In the months of September and October last, some dispensations of providence in the surrounding country were of a nature calculated to awaken reflection. The preaching of the pastor was faithful; his attention to pastoral duties diligent; and his prayers for a revival of religion ardent and persevering. The communion season, in the early part of November, was unusually solemn, and some of the young men in the College were seriously impressed. One or two of them applied for Christian instruction. On the 16th of November took place the death of Mr. James Hall Mason, a young gentleman who had graduated in June last, and had for two months taught the Grammar-school with much approbation. He was the fourth son of the Rev. Dr. Mason, president of the College, and a youth so pious, amiable and exemplary, as to have commanded, in an uncommon degree, the affections of his youthful companions, and the sincere esteem of a respectable community. It was remarked, that no decease within recollection had produced so powerful an effect on the public feeling. The young men in College, by whom he was greatly beloved, were penetrated with grief at the sudden decease of their youthful friend; and some of them, on that very day, were roused to a sense of their own danger, and to call on the name of the Lord, that they might be saved. The funeral was numerously attended on the following day, and the address at the grave, delivered by the Rev. Mr. M'Cartee of New York, proved pungent and powerful, so that the whole assembly were bathed in tears. In the College there were, from the beginning of the present session, ten youthful professors of religion, of decided piety. From them accounts reached Mr. Duffield, two days after the funeral, that there were eight more of the students deeply exercised about the state of their souls; the number soon increased to fourteen. The eight that were originally impressed, had some bosom friends in college, who felt alarmed at the rashness (as they deemed it) of the young converts; fearing it was only a temporary excitement which would wear off, and leave them with the reproach of being hypocrites or backsliders. Frequent interviews, however, assured the friends of the young inquirers that the work of grace in their hearts was genuine; and their conviction and sincerity likely to ensure a consistent and persevering profession of religion.

"This produced a most happy effect; the doubting advisers became themselves also earnest inquirers; and, blessed be God, were enabled to lay down the wisdom of this world at the foot of the Cross, and with their affectionate friends to desire the sincere milk of the word, that they might grow thereby. Some of them passed through deep exercises of mind, of fasting, and agonizing prayer, before they received that hope that maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. They immediately formed themselves into a Society for prayer, and met weekly at the hour when the new inquirers, and those of the students who came for the first time, were to meet in private with the Rev. Mr. Duffield, for religious instruction and direction. In the college rooms, where the occupants were of the number thus awakened and comforted, morning and evening worship was attended to in the manner usually followed in family worship. The peace and joy which filled the minds of those dear young men, led them forth as zealous missionaries to plead with their fellow-students yet careless, to seek after God; and to persevere in seeking until they found him. The first arrow which seemed to fasten in their youthful minds was the fear of death: 'Were I called by a rapid fever, as James Mason was, to pass into eternity, have I a solid hope for my immortal spirit that all would be well in that interminable state of the soul?"

"Aware of their past neglect, of the value of the soul, of the possibility of sudden death, of their absolute dependance for temporal life from hour to hour, on that God whom they were daily provoking by their sins, they perceived the necessity of immediate attention to this, of all others the most important object, and betook themselves to prayer, reading of the word of God, and anxious inquiries of their spiritual guides, 'What they could do to be saved?' It is worthy of observation also, that as each of them found peace, it was generally given by

the powerful application of some comforting promise in the sacred text to the heart and conscience, (we have reason to trust) by the Spirit of God. It was a work truly delightful, to behold sometimes two, at other times four new students coming forward as humble and anxious inquirers after the way of salvation.

"The number of the awakened soon increased to twenty-six; and now there are probably thirty-five, of whom good hopes are entertained for thirty, as being truly regenerated by the Holy Spirit, and united by a living faith to that dear Redeemer who is the living vine, able to nourish all the living branches to eternal life.

"This number, added to the ten originally pious, form a happy proportion of the whole number of students in Dickinson College, which does not exceed seventy-seven. Nor is the mere profession of religion the only fruit of this revival. The awakened students display in their whole conduct the lovely deportment of the disciples of the blessed Saviour, and a noisy college is now transformed into the peaceable order of a regular family!

"An opposition was at first manifested by some of the students, and a regular organization threatened to counteract the religious exertions of the new converts. One or two of those fell off from the ranks of opposition, and became themselves warmly engaged on the side of truth. A seasonable and powerful address from the Rev. Dr. Mason put an end to all show of opposition; and the attendance of the students on many religious exercises of a public nature became almost general.

"This special attention to spiritual things was not confined to the college, but was found to prevail in a proportion of Mr. Duffield's congregation. He appointed an inquiring meeting on Monday evening the 25th of November, when there were present about sixty persons from the college and congregation.

"At this meeting, one of the ministers found himself seated between a hoary-headed man of seventy years and a boy of ten, a Sunday-scholar, whose softened heart bore testimony to the work of grace.

"Turning from the youthful disciple, the minister thus addressed the aged inquirer: 'Are you come to teach or to learn? Surely thou art not come here to learn of me' 'Oh yes,' was the reply; 'though old in years, I am but a babe in the spiritual life.'

"A lad of fourteen, who had been able to give a touching and satisfactory account of his passing from darkness into light, and of his resolution to serve the Lord in the strength of his grace, was asked if he had any difficulties? With a solemn air, and after a pause, he said, 'The suggestions of Satan trouble me; if I pursue the course I have now entered upon I shall forfeit the pleasures of this world, and his suggestions trouble me at all times.'

"During a visit of nearly a fortnight, the Rev. Mr. M'Cartee was actively engaged in forwarding the good work; and his ardent preaching was evidently accompanied by a divine blessing.

"Mr. Duffield has the happiness to find in the Rev. Professor M'Clelland a diligent, evangelical, and able coadjutor. The Rev. Mr. Ebaugh, of the German church, gives all the kind and cordial assistance that the cares of his own congregation will permit.

"On Saturday evening, the 30th November, Mr. Duffield held a meeting of his church members, in which they mutually engaged, as in the sight of God, to be more alive to the spiritual interests of themselves and others; and to do all in their power by prayer and exertion to forward the good work now going on; and to avoid whatever might prejudice sinners against the religion of Christ. At the next inquiring meeting on the 2d December, there were about seventy present, and lately there have been eighty-five, at a time when it was known that about fifteen or sixteen who had obtained a hope were absent.

"May a gracious God continue to vouchsafe the influences of his Holy Spirit, until many more shall be added to the church of such as shall be saved! The statement of facts given above is no doubt correct, and may be acceptable to many readers. It is impossible, however, to impart the spirit, the life, the mourning and the joy alternately in exercise, where a revival of religion extensively prevails. Christians of experience appear to have their graces rekindled anew; new-born Christians are lost in admiration at the view imparted by faith of the glory of God, the love of Jesus, and the sanctifying influence of the Holy Spirit.

"Parents rejoice over their children; brothers embrace in spiritual joy; the word is preached with power, and received in love; gracious affections flow out, and the weeping, yet rejoicing assembly gives an animating hope that God is near."

New-York, 30th December, 1822.

ANNUAL MEETINGS IN MAY.

Thurs. 1*st. Even.*—At Half-past Six. Annual Sermon for 'The WESLEYAN MISSIONARY Society,' at the City Road Chapel, by the Rev. Dr. Clarke.

Fri. 2*d.*—*Morn.*—At Eleven Annual Sermon for the same Society, at Great Queen-street Chapel, by the Rev. W. Jay.

Even.—At Half-past Six. Annual Sermon for the same Society, at the Southwark Chapel, by the Rev. R. Wood.

Mon. 5*th.*—*Morn.*—At Eleven. Annual Meeting of 'The WESLEYAN MISSIONARY Society,' at the City Road Chapel. J. Butterworth, Esq. M. P. in the Chair.

Even.—At Half-past Six. Annual Sermon for 'The Church MISSIONARY Society, at Christ Church, Newgate-street, by the Rev. W. Cunningham, M.A.

Tues. 6*th.*—*Noon*—Annual Meeting of the same Society at Freemasons' Hall, Admiral Lord Gambier in the Chair.

Wed. 7*th.*—*Morn.*—At Eleven. Annual Meeting of 'The Brit. and For. BIBLE Society,' at Freemasons' Hall, Lord Teignmouth in the Chair.

Even.—At Half-past Six. Annual Sermon for 'The PRAYER-BOOK and HOMILY Society,' at Christ Church, Newgate-street, by the Rev. H. Budd, M.A.

Thurs. 8*th.*—*Noon*—Annual Meeting of the same Society, at Stationers' Hall, Ludgate-street.

Same Hour.—Annual Meeting of 'The Merchant Seamen's BIBLE Society,' at the City of London Tavern, Admiral Lord Exmouth, G. C. B. in the Chair.

Even.—Half-past Six. Ann. Ser. for 'London Soc. for promoting CHRISTIANITY among the JEWS,' at St. Paul's, Cov. Gard. by Rev. W. Thistlethwaite, M.A.

Fri. 9*th.*—*Morn.*—At Eleven. Annual Meeting of the same Society at Freemasons' Hall, Sir T. Baring, Bart. in the Chair.

Evening—At Seven. Annual Sermon for 'The Lond. Assoc. in aid of Moravian MISSIONS,' at St. Clement's Danes, by the Rev. T. Mortimer, M.A.

Sat. 10*th.*—*Noon*—Annual Meeting of 'The HIBERNIAN Society,' at Freemasons' Hall, H.R.H. the Duke of Gloucester in the Chair.

Sund. 11*th.*—*Morn.*—Ann. Sermon for 'Female PENITENTIARY,' at St. George's Church, Bloomsbury, by Hon. and Rev. E. Turnour, A.M.

Mon. 12*th.*—*Noon*—Annual Meeting of 'The London FEMALE PENITENTIARY,' at the Crown and Anchor, Strand. W. Wilberforce, Esq. in the Chair.

Same Hour.—Ann. Meet. of 'The Port of London Soc. for promoting RELIGION among SEAMEN,' at City of London Tavern. Ad. Lord Gambier in the Chair.

Same Hour.—Annual Meeting of 'The Brit. and For. SCHOOL Society,' at Freemasons' Hall. H.R.H. the Duke of Sussex in the Chair.

Even.—At Six. Annual Meeting of 'The London ITINERANT Society,' at the City of London Tavern, S. Robinson, Esq. in the Chair.

Tues. 13*th.*—*Morn.*—At Six. Annual Breakfast of 'The Sunday SCHOOL UNION,' at the City of London Tavern. Chair at Seven.

At Eleven, and Three—Two Annual Sermons for 'The Port of London Society,' on board the Floating Chapel, by Rev. G. Clayton, and J. Fletcher, of Stepney.

At Twelve—Annual Meeting of 'The Naval and Military BIBLE Society,' at the King's Concert Room, Haymarket.

At Six—Annual Meeting of 'The Irish EVANGELICAL Society,' at the City of London Tavern, Bishopsgate-street, T. Walker, Esq. in the Chair.

At Half-past Six—Annual Sermon for 'The CONTINENTAL Society,' at St. Ann's, Blackfriars, by the Rev. Dr. Williams, of Stroud.

Fri. 16*th.*—*Morn.*—At Six. Annual Breakfast of 'The Religious TRACT Society,' at the City of London Tavern, J. Reyner, Esq. in the Chair.

Afternoon.—At One. Annual Meeting of 'The AFRICAN Institution,' at the Freemasons' Hall, H. R. H. the Duke of Gloucester in the Chair.

Sat. 17*th.*—*Morn.*—At Eleven. Annual Meeting of 'The PROTESTANT Society for the Protection of Religious Liberty,' at the City of London Tavern.

Mon. 19*th.*—*Even.*—At Six. Annual Sermon for 'The Home MISSIONARY Society,' at Salters' Hall Chapel, by the Rev. T. Adkins.

Tues. 20*th.*—*Morn.*—At Eleven. Second Annual Sermon for the same Society at Craven Chapel, near Marlborough-st. by Rev. Dr. Wardlaw.

Even.—At Six. Annual Meeting of the same Society, at Spa Fields Chapel, T. Walker, Esq. in the Chair.

Wed. 21*st.*—*Noon*—Annual Meeting of 'The CONTINENTAL Society,' at Freemasons' Hall. Sir T. Baring, Bart M.P. in the Chair.

Tues. 27*th.*—*At Half-past Six*—Annual Meeting of 'The AGED PILGRIMS' Society,' at Eagle-street Meeting, Dr. Collyer in the Chair.

MISSIONARY CHRONICLE

FOR MAY 1823.

ANNIVERSARY

OF

The London Missionary Society.

THE ARRANGEMENT OF THE SERVICES AT THE NEXT ANNIVERSARY IS AS FOLLOWS :—

WEDNESDAY, MAY 14.

Morning, Surrey Chapel.—The Rev. JOHN LEIFCHILD, of Kensington, to preach

Evening, Tabernacle.—The Rev. WILLIAM CHAPLIN, of Bishop Stortford, to preach.

THURSDAY, MAY 15.

Morning.—The Members of the Society will hold their Public Meeting, when the Report of the Directors will be read, and the general Business of the Institution transacted, at the Wesleyan Chapel, Great Queen Street, Lincoln's Inn Fields.

The Children's Gallery will not be opened.

Evening.—Tottenham Court Road Chapel.—The Rev. JOHN M'DONALD, of Urquhart, Scotland, to preach.

FRIDAY, MAY 16.

Morning.—Parish Church of St. Ann, Blackfriars.—The Rev. EDWIN SIDNEY, B.A. of Lepham, Norfolk, to preach.

Afternoon.—The Members of the Society will meet for Business at the Committee Room, Sion Chapel, at Four o'Clock.

Evening.—The Sacrament of the Lord's Supper will be administered to those Members and Friends of the Society who are *stated Communicants*, and who produce Tickets, which may be obtained by application to their respective Ministers, viz.—

SION CHAPEL, Rev. Dr. Bogue, ... to preside.
ORANGE STREET CHAPEL, Rev. Rowland Hill, ——
SILVER STREET CHAPEL, Rev. William Roby, ——
KENNINGTON CHAPEL, Rev. Dr. Collyer, ——

Ditto.—Spa Fields Chapel.—Rev. JOSEPH FLETCHER, A.M. of Stepney, to preach to the Members of Juvenile Auxiliary Missionary Societies (who are *not Communicants*, and therefore not necessarily present at the Sacramental Services). As the Young form the future hope of the Society, the Directors have thought it proper to appoint a Service specially for their encouragement.

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'Clock.

WELSH SERVICES.

On Thursday Evening, the 8th of May, the Rev. JOHN ELIAS, of Anglesea, will preach a Sermon in the Welsh Language, on behalf of this Society, at the Rev. A. FLETCHER'S, Albion Chapel, Moorfields.

And on Friday Evening, the 9th of May, the Rev. W. WILLIAMS, of Wern, will preach in the same Language, for the Society, at the Rev. JOHN CLAYTON'S Chapel, Poultry. Both services to begin at Half-past Six o'clock.

A Collection of Missionary Hymns, price Sixpence, may be had of the Publisher of this Magazine, and at the Doors of the Chapels.

SOUTH SEA ISLANDS.

We have much pleasuse in presenting to the Members of the Society the two following Letters, which relate the circumstances of a most unexpected and providential opening of a new and extensive field of Missionary Operations in the Sandwich Islands; where the population is perhaps five times greater than that of the Society Islands. It has seldom, if ever, been our lot to introduce to our readers information of a more interesting nature; and, we doubt not, it will infuse new animation and zeal into the Meetings of the Society at their approaching Anniversary.

Honarooroo, in Woahoo, one of the Sandwich Islands, near Owhyhee, 10th August, 1822.

Reverend and Dear Sir,—It is only a short time since we wrote to you from this place (May 8th), favoured by Mr. Ritchie, one of the owners, and supercargo of the ship Lady Blackwell, of Calcutta (Captain Hall), bound for Canton, after a short trip to the N. W. Coast of America.* In that letter we gave you an account of the unexpected and remarkable circumstances which had providentially opened our way, and, we may say, constrained us to visit *these* islands.

The pleasing and prosperous circumstances of the missions in the Society Islands, were briefly noticed, though we had sent previous letters, in which those circumstances are more dwelt upon. Pomare's death, (he died at Tahiti two or three days after our last interview with him) we trust, will not occasion any harm to the cause of missions in these islands.

His Britannic Majesty's cutter the Mermaid, from New Holland, called at Huaheine, in February 1822, where we had then been six or seven weeks. The cutter was on its way to the Sandwich Islands, to convey a schooner, as a present from George IV. to the king of those islands. Captain Kent offered a free passage to us, and a missionary, and a few natives, to the Sandwich Islands and to the Marquesas, at which he said he intended to touch on his return; and said he would bring us back to Huaheine. His obliging offer induced us to consider whether we ought not to avail ourselves of so favourable an opportunity to convey the Gospel to the *Marquesas*. Our friends, Barff and Ellis, who are filled with charming missionary zeal, tempered with prudence, highly approved of the opportunity being seized. We found also an extraordinary solicitude among the Christians of Huaheine, kings, chiefs, and people, to send *that* gospel, which had made themselves so happy, to their perishing heathen brethren in the *Marquesan* Islands. The church unanimously selected two of their deacons, and their wives, for this arduous engagement, who all accepted joyfully the appointment, notwithstanding the difficulties and dangers connected with it; only expressing a fear, lest they should prove unequal to so great a work, and unworthy of so high an honour.

Our missionary friends agreed also between themselves, that Mr. Ellis should lead these devoted servants of the cross, and assist in establishing them in their new situation. Under these circumstances, we could not hesitate as to the path of duty. Nor did the necessity we should be under, of going first to the Sandwich Islands, pain us; but we rather rejoiced in the prospect of seeing for ourselves the condition of those islanders, and the state of the American mission, which we learned had been established there. By the will of God, we had a prosperous voyage; and, after a month's sail, we came in sight of the islands. Our reception, by our brethren and sisters, the American missionaries, (as we mentioned in the letter of the 8th May,) was most affectionate. The brethren received us on the beach, and kindly constrained us to take up our abode in their missionary house; where, with much pleasure and edification, we have been domesticated with the four families to the present time. Mr. Bingham and Mr. Thurston are preachers, Mr. Chamberlain and Mr. Loomis are not. None of them have as yet begun to preach in the native language, but only in English, which, until Mr. Ellis came, was interpreted by two Owhyeean youths, who have been educated at the mission school in America. Besides these four families, there are two other missionary families, on the neighbouring island of Atooi; but neither Mr. Whitney nor Mr. Ruggles are preachers. The way was opened, for the admission of missionaries here, in a remarkable manner: Divine Providence having induced the king Rehoreho to cause the idols and morais of these islands to be destroyed,† just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They

* This letter has not yet come to hand.

† This was done in consequence of what he had been informed had taken place in Otaheite, &c.

have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the mission house) on Lord's Day, and one evening service in the course of the week. An unpleasant circumstance arose, which at once cut us off from all expectation of visiting the *Marquesas*, and placed at an indefinite distance our possible return to Huaheine. In this trial we had the kindest sympathy of our missionary friends; who, as well as ourselves, felt a persuasion that by-and-by light would shine out of darkness, and we should all perceive that some valuable end was to be answered by the gloomy providence: and this persuasion has proved pleasingly correct.

From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Owhyhee, before we saw our missionary friends here, we frequently said to each other, "Would God, that missionaries were here, to speak to these people, of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Owhyee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, would remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating, what could be intended by our way being so hedged up, as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huaheine) and his wife, came up to us at the mission house, from the king and queen of Atooi, (with whom Auna and his wife have lived ever since they came to this island) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our missionary friends were requesting us, with our Tahitian companions, to take up our residence at the mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discovered, that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also, that Mr Ellis would go, and fetch his wife and children, to settle here as a missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Ora madua*, (pastor) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation:—

> Judge not the Lord by feeble sense,
> But trust him for his grace;
> Behind a frowning Providence,
> He hides a smiling face.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us, and we desired their sentiments freely; which, after exchanging a few words with Mr. Ellis, they gave. Our missionary friends unanimously declared their opinion, that the thing was from God; that, at present, there appeared a decisive indication, that Mr. Ellis and the Tahitians should enter this missionary field; and that if, after due deliberation, enquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt, but Mr. Ellis's experience in missionary labours, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huaheine, has left no choice. The path appears quite plain; and, we may add, the king of Rehoreho and his favourite queen also desire Mr. Ellis to come. Our object now is to obtain the means of bring-

ing Mr. Ellis and his family hither as quickly as possible; for which purpose we shall endeavour to charter a vessel from this place, or from New Holland, as we may be able. HE, however, who has hitherto enabled us to commit our ways to him; who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Owhyee; and he now preaches in it with ease and fluency two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Owhyeean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said, it was *maitai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many enquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Owhyeean, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *maitai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Rehoreho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rehoreho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and get well acquainted with the Owhyeean language. But alas, the king is slow to learn! Nevertheless these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian Baptism to the natives, will commence by the missionaries.

Dear Sir, we trust you will desire our Christian brethren and sisters, in Britain, to unite with us in thanksgiving to God, for this remarkable opening for still more extensive missionary usefulness! and in earnest prayer for the Divine blessing upon the joint efforts of the American and English missionaries in these islands, that the present most promising appearances, may be abundantly realized.

But, while our dear friends are thus thankfully acknowledging the Divine goodness, which has granted the success for which they have been praying, it would perhaps be unnecessary to remind them, that fresh openings for exertion will require increased zeal in all the officers of societies at home, and also increased liberality in all the friends of the Saviour; in order to enable the Parent Society to meet the unavoidably increased demands which must, in such cases, be made upon its funds.

An American vessel has recently informed us that she spoke a ship in the neighbourhood of Tahiti, which said she had packages and letters for us; so that we hope to meet with these on our return to the South Sea Islands. A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend Mr. Bingham. They were presented by

Captain Starbuck, of L'Aigle. We have had great delight from perusing the Missionary Chronicles up to January 1822. The Lord is truly riding forth in his Gospel chariot in every quarter of the world! and we trust he will proceed conquering and to conquer, until all shall bow to his gracious sceptre! What a delightful picture do these Chronicles and Registers present, of numerous associations of good men of various denominations, harmoniously and successfully labouring in different parts of the Lord's vineyard!

We write by the same vessel which conveys this to Canton, to the American Board of Foreign Missions, mentioning the wish of our Missionary friends at this station, that Mr. Ellis should unite with this mission; and giving them our special reasons for concluding that it is the will of Providence that he should settle here. It was our intention to have inclosed a draft upon our respected Treasurer, for a sum about equal to the expense to which our long residence here must have put the family. This sum must have been considerable for our three selves and five or seven natives from Huaheine; [for every thing is at a high price in this place;] whether raised in the islands or brought from abroad (America, &c.) Our obliging friends have however absolutely forbidden our offering any remuneration. We feel it justice to add that these pious, intelligent, and interesting families, have uniformly acted with as much affectionate kindness towards us, as they could have done had we made a part of their own mission, or even been literally their brethren.

Our residence among the Sandwich islands has afforded us much satisfaction; the only drawback on our enjoyment, (except the particular providence which at first looked so gloomy, and which detained us here,) has been Brother Ellis's extreme anxiety about Mrs. Ellis, who will of course be unable to account for his long absence.

The usefulness of our visit to those islands is, through the favour of Divine Providence, in several respects evident. Through the same mercy by which we are preserved in perfect health, we were saved, a few days after our arrival at Karakakoa Bay, Owhyhee, from a watery grave. A whale-boat, which had been lent to us by the Captain of an American ship, was swamped, through the ignorance or carelessness of the boat-steerer, and we were all overwhelmed in the breakers. But we cheerfully trust that *he* who hath delivered will continue to deliver, so long as our preservation shall be for his glory!—Bless the Lord, O our souls!

Entreating your prayers, and those of our Christian friends at home, that Divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths:—in hope of soon being favoured to receive communications from you and our other dear friends:—begging you to present our kind Christian remembrances to your brother Secretaries, to the Treasurer, and to all the Directors of the Society, and requesting you to accept our assurances of much affectionate regard, we remain, Dear Sir,

Yours faithfully,

GEORGE BENNET.
DANIEL TYERMAN.

P. S. The King's decision is made in favour of the Gospel! He, his Queens, and Chiefs are all learning from day to day. Two days ago, the chapel overflowed with all the royalty and other dignity which these islands afford. All connected with the mission are fully employed in communicating instruction in reading and writing to Kings, Queens and Chiefs, old and young! Verily Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!

G. B.
To the Secretary. D. T.

Extract of a Letter from Mr. Ellis, dated at WOAHOO, *one of the Sandwich Islands, July 9th*, 1822.

Dear Sir,—THE deputation which I have the honour to accompany, will probably have acquainted you, by their communications sent in the Lady Blackwood, with the unexpected and remarkable manner in which a way was opened for our visiting these and the Marquesan Islands. I will not therefore detain you with a recapitulation; yet I cannot forbear observing, that the indications of the Divine will were peculiarly striking, and every circumstance concurred in pointing out the path of duty. The voyage seemed to be marked out by the finger of God, and we appeared only to follow the cloudy pillar of his providence. The facilities it promised for the extension of the Redeemer's kingdom and the prosperity of his cause, together with the favourable opportunity it afforded for the introduction of the gospel among the Marquesan Islands, (an object we had long been desirous to accomplish,) filled our hearts with joy, and called forth our most fervent prayers for the success of our undertaking.

After a most agreeable voyage of thirty-one days, land appeared in sight; and we soon afterwards found ourselves within a few miles of the most easterly point of the large island usually called Owyhee, but the proper

name of which is *Ha-wai-i*. We continued sailing along within a few miles of the shore until March 31st, when we came to anchor in Karakakua Bay, about 10 A. M. The bustle occasioned by the boats passing from ship to ship, the natives paddling about in their canoes, surrounding our vessel with vegetables, &c. for barter, crowding our decks, hallooing to each other, singing their heathen songs in honour of their late or present king, produced a scene of confusion which, contrasted with the quietude of the Sabbath among the Society Islands, very powerfully affected our minds. In the afternoon, I preached to our little Tahitian congregation, from 1 Cor. vi. 11. "And such were some of you." The ship was crowded with natives from the shore, and many were in their canoes alongside during the service; they all behaved very quietly, and listened with attention. The singing of our Tahitians appeared to interest them very much. While our vessel remained at Karakakua, we made frequent visits to the shore, and conversed almost daily with the people, whom we always found kind, and attentive to what we conversed with them about. I also made two visits to Kairua, the residence of the king's brother-in-law, who is governor of the island. He appeared pleased with our visit to the islands, and supposing that we were all missionaries, expressed his wishes that two of us would remain with him, to instruct him in reading and writing, also in the knowledge of the true God and the religion of Jesus Christ, saying, that the king had missionaries residing with him in Woahoo, but that he had none with him in Owyhee. Several others also seconded his request by asking some of us to become their teachers.

After waiting a fortnight for the Prince Regent (the schooner sent out by the British Government as a present to the king of these islands), our captain weighed anchor, and proceeded to Woahoo. We called at Kairua and Tevaihae on our way; and on Monday the 21st, we came to anchor in Kou Harbour, off Haparooroo. Shortly afterwards we accompanied Captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the mission-house. After paying our respects to the king and other branches of the royal family, together with foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing-place, where we were very kindly welcomed by our sisters Thurston, Chamberlain, and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our very protracted detention here. Our brethren and sisters are very laudably employed in studying the language, and teaching several of the natives; preaching also the gospel by means of an interpreter. They appear to possess the spirit of their office; and though they experience much opposition, and are exposed to many trials, yet are enabled to persevere in their benevolent attempts to propagate the gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

Our Tahitian companions were soon invited to the house of Kaahumanu, queen-dowager of Tamehameha, lately married to Taumuarii, king of Atooi. They had met with a countryman of theirs, whose name is Moe, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were represented as poor and miserable. They were also frequently enquired of by Rehoreho, the present king, respecting these kings, and were enabled we hope perfectly to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their approbation, and desired to join, requesting that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had now full employment in teaching the king of Atooi, his queen, and their attendants, to read and write; the proficiency of the Tahitians in which very much surprised them.

About three weeks after our arrival, they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue here, and ac-

company them, to instruct them in the word of God, &c. They also expressed their wishes that I would remain with them, and send for my family; or go back to Huaheine, and return here with them, to teach them in the good way to heaven. From the first day we had landed, we had often been requested and invited by some of the chiefs and people to come among them; but considering the field occupied by our American brethren, we had made no answer to their applications: however we now felt that we must give them some decisive answer. We consulted with our missonary brethren here, and requested their opinion as to the expediency and desireableness of the Tahitians remaining, and my returning to engage in missionary labour in the Sandwich Islands. They declared it their unanimous opinion, that it would most likely be for the advantage of the great cause in which we were all engaged that our Tahitian friends should remain; and expressed themselves pleased with the prospect of my becoming a labourer in these inviting fields. Messrs. Tyerman and Bennet were also of opinion that I could be spared from the Society Islands, and that there was much greater need of more labourers here than among those islands, which were so well supplied with Christian teachers. We therefore requested Auna to tell king Taumuarii and Kashumanu that we were anxious they should be instructed in the doctrines, precepts, &c. of the *new religion* (for such they call Christianity); and that it was perfectly agreeable to us that he should remain with them; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engaged in teaching them and their people the good things we had been teaching the natives of the Society Islands.

In the evening of the same day we waited upon them, when they expressed their pleasure at our friends remaining with them, and not going on to the Marquesas; and also the satisfaction they felt at my intending to return and settle among them. The next morning Auna and his wife, with many tears, took an affectionate leave of us, to accompany the king of Atooi and his queen to Moui and Owhyhee; we followed them with our prayers, that the leaven of the gospel which they carry may soon spread among the unleavened mass around them. A few days afterwards Rehoreho, the king, expressed to Mr. Bingham and myself, his decided approbation of my coming here, as did also his queen and most of the chiefs, together with his prime minister, Karaimoku, (ycleped Mr. Pitt). I have since received a letter from Auna, dated Maui, in which he speaks of the kindness and attention he had received from those whom he accompanied; also that he had been able to keep up family prayer every day, and to hold two prayer meetings with some few (who were attached to the new religion) every sabbath.

To a missionary's view, these islands now present a fine and an inviting people. The population at present is perhaps upwards 100,000. Generally speaking, they have cast away their idols, but not entirely; they may truly be said to be without any religion at all, and are literally waiting for a better one than that which they have just abandoned. Some few attempts have been made to revive the old system of idolatry, but have not succeeded, as it has but very few advocates among the chiefs or persons of influence in the islands. The great majority of the people, though halting between Christianity and heathenism, express themselves favourable to Christianity, yet fear publicly to attend religious instruction, lest they should incur the displeasure of the king.* The general answer which most of them make when we invite them to attend to religion is, We are waiting for the king to send his messenger to tell us it is his wish, or to see him go before us himself in learning to read, and in praying to the true God. When the king begins to pray and to worship Jehovah, then all the people of the islands will follow. We are waiting for him, and we wish him to make haste and attend to it. The king has frequently expressed his conviction of the truth of the Bible, and the superiority of the principles it inculcates; that by-and-by he intends publicly to avow himself a Christian, to worship Jehovah, to believe in Jesus, and use his influence to make the religion of Jesus Christ the religion of all the islands; but that at present his chiefs are of a different opinion, and seem, he says, satisfied with the present order of things.

The analogy between this and the Tahitian language is very great; as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity; and to set before the people in a plain and intelligible manner, the unsearchable riches of Christ: the will of God for their salvation. I have preached regularly twice a week ever since our arrival, to our friends from the Society islands; many of the natives of these islands have attended and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance with the Tahitian affords me very great assistance, and accelerates my

* This letter was written previously to the happy change related in the preceding letter of the deputation.

progress. The king proposes to be our instructor, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is perhaps the best acquainted with the language of any individual in the islands, and would make the best instructor; but his time and attention are seldom unoccupied by his other numerous affairs. However we are very happy to receive instruction from him whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assisting the translation of the Scriptures into it, as Pomare's was in aiding the translations into Tahitian.

It is much to be regretted that this interesting group of islands should have been so long overlooked by the Christian world. Mr. Young informed me, that after they heard of the missionaries residing in the Society Islands, they were very anxious that some should be sent among them. I am decidedly of opinion, that had missionaries been sent here soon after the Duff's voyage to Tahiti, the difficulties that now lie in the way, would not have existed; and there is every reason to suppose, humanly speaking, that they would have been as happy now as those highly favoured islands are. The American churches have however manifested a truly commendable solicitude for their salvation, and have made the most praiseworthy exertions for the melioration of their wretched state, by sending among them as goodly a number of missionaries as are now in the field, besides a considerable reinforcement which is shortly expected to arrive; and if I can by any means hasten the period when these islands shall be happy in the enjoyment of the blessings of the Gospel, I shall be very willing to spend and be spent in so delightful an employment; and I feel assured that you will rejoice in the advancement and prosperity of that glorious cause in which the Church of Christ throughout the world have a common interest. Wishing you increasing success in all your arduous undertakings,

I remain, Dear Sir,
Your obedient Servant, in Christ,
WILLIAM ELLIS.

To the Treasurer.

PROVISION FOR ORPHANS.

A benevolent way of supporting Orphans, left unprovided for by eminent missionaries, suggested by the Rev. Dr. Morrison: an extract from one of his letters:—

"Dr. Milne's four orphan children have left Malacca, on their way to England. Our late fellow-servant wished that his orphans might be supported by the property he left; but I hear that it is inadequate. I purpose to *adopt* the boy, Robert, and bring him up with my own son and daughter. And I beg to submit it to the consideration of the Christians in Britain, whether or not the practice of adopting a orphan child of those who have died abroad in their Lord's service, be not one of the most efficient modes of providing for such bereaved children, and of showing the reality of the individual's love to the Saviour: "Inasmuch as ye have done it to one of the least of these, ye have done it unto me."

"True charity is accompanied by personal inconvenience and care, which money cannot buy."

ARRIVAL OF REV. HENRY TOWNLEY IN ENGLAND.

Extract of a Letter from Mr. Townley, dated at Sea, in the Asia, April 1st, 1823.

My Dear Sir.—A GRACIOUS providence has brought us within a few days' sail of our native shores. Our hearts beat with gratitude and delight, at the prospect of seeing all our dear relatives and friends once more in this world. We have had a delightful passage: and I am grateful to God, in being able to add, that the health, both of Mrs. Townley and myself, improved.

Awful have been the visitations in Bengal, as it respects death, during the past year. You will, I apprehend, already have been informed by letters despatched before we sailed, of the removal of that hard-working labourer, Mr. Keith, from his work to his reward. A mysterious providence followed the blow, by shortly after removing Mrs. Keith, and a few days after that, Mr. Bankhead: they all lived together in the same house in Calcutta, and are, we hope, now living together in a better habitation, not made by hands, eternal in the heavens.

These events greatly agitated our little Mission before our departure, and almost unstrung our nerves. But it is God's doing, and that is enough to satisfy any reasonable man, that all has been done in wisdom and love. The goodness of God has been conspicuously manifested in his having led the Society to send out those worthy men, the two Hills, and Warden, and their partners.

We sailed the beginning of December, in order to be in time for the May Meetings, if our divine and blessed Master see fit to regale his unworthy servants with such a feast. Love to all Christian friends,

Yours, ever affectionately,
H. TOWNLEY.

P. S. 14th April.—All well. The pilot is now on board, and the purser is preparing to go on shore.

Female Education in India.

We rejoice to hear that Miss Cooke has already under her care *Fifteen* Schools, calculated to receive about 50 Girls each. The subject is beginning to excite attention among the Natives; and a learned native has written a phamphlet, to prove that it was customary among the Hindoos, in ancient times, especially among the higher classes, to educate their females; some of whose names are handed down even to the present time, as celebrated for their acquirements.

DOMESTIC MISSIONARY INTELLIGENCE.

Missionary Ordination.

On Wednesday, April 2d, Mr. Thomas Dexter, from the Seminary at Gosport, and formerly a member of the Church, under the pastoral care of Mr. Millar, of Atherstone, was publicly set apart as a Missionary to Trinidad, at Burnley, in Lancashire.—Mr. Calvert, of Colne, read the scriptures and prayed; Mr. Cockin, of Halifax, delivered an introductory discourse; Mr. Payne, the Theological Tutor in the Academy at Blackburn, proposed the usual questions, and offered the ordination-prayer; Mr Parsons, of Leeds, gave the charge and concluded with prayer; Mr. Payne preached in the evening.

The day was exceedingly unfavourable, yet the chapel was crowded, and the deepest interest excited. It was suggested to the Directors by the minister of the place, that the ordination of Mr. Dexter, at Burnley, would be of service to the Society. It has proved so already. An Auxiliary Society was formed there a few days after.

Formation of a Missionary Association.

On Wednesday, April 9th, a Society was formed at Middlewich, in the County of Chester, called the Middlewich Association, for the purpose of aiding the London Missionary Society, &c. The Rev. J. Thorp from Chester, preached on the preceding evening.

On Wednesday afternoon the Association was formed, William Cross, Esq. in the chair; when addresses were delivered by the Rev. Messrs. Robinson, Sylvester, Thorp, Marshall, Hamilton, Wilson, and Turner.

The Rev. R. W. Hamilton, from Leeds, preached on the same evening. The congregations were numerous and attentive, and evinced the deepest interest in the proceedings and prosperity of the Societies.

Missionary Anniversaries.

On Tuesday, May 27th, the First Anniversary of the South Bucks Auxiliary Missionary Society, will be held at High Wycombe. The Rev. W. Roby, Manchester, and the Rev. J. Griffin, Portsea, have engaged to preach. Robert Steven, Esq. London, will preside; and one of the Secretaries of the Parent Society has engaged to be present.

CAMBRIDGE.

On the same day the Anniversary of the Cambridgeshire Auxiliary Society will be held at Foulmire, when the Rev. Dr. Bogue, of Gosport, and the Rev. Mr. Edmonds, of Cambridge, are expected to preach in the Forenoon; Public Meeting in the Afternoon, and the Lord's Supper in the Evening.

Special Gifts.

A FRIEND to the London Missionary Society offers the enclosed (2*l.* 12*s.*) as a practical comment upon that text.—"Upon the *first* day of the Week let every one of you *lay by him* in *store* as God *hath prospered him.*" The *hint* was suggested by the Treasurer at the last Annual Meeting in May.

A Friend to Missions thus writes:—"On seeing an Address to Old Shopkeepers" in your Chronicle for January; that light goods would be useful to the Missions, though I am not a shopkeeper, I have sent you the under-mentioned goods:—

Two pieces of printed Valencia, containing 38½ yards, and six ditto of imperial Dress Cloths, containing 121 yards.

For the information of the writer of the above, we subjoin the names of the following Officers of the Society:—W. Alers Hankey, Esq. *Treasurer*; Rev. George Burder, Rev. John Arundel, *Secretaries*; who, in the name of the Society, present to him their best thanks for the very handsome present.

For the Education of Native Females in India.

Female Association, Bond Street, Leicester,—Rev. E. Webb	35	5	1
Per Eliz. Elston, Thedingworth	3	0	0
Female Branch Society, Stepney; per Miss Alers Hankey	1	10	0
R. M. E. and H. by four Female Children; per Rev. John Hyatt ..	1	0	0

Donations towards the Mission House, Museum.

J. Stonard, Esq. Stamford Hill	10	10	0
Rev. Geo. Burder	5	0	0
D. Lister, Esq. Hackney.....	10	0	0
Wm Hale, Esq.	10	0	0
Rev. Matthew Wilks	5	0	0
G. H. S.	½	10	0

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March to 16 April 1823, inclusive.*

IN LONDON AND ITS VICINITY.

Anonymous Donations through the Treasurer.

Y. W.	30	0	0
A Lady	20	0	0
Two Gold Pieces	7	7	0
X. Y. Z.	3	0	0
Letter with Tiverton Post Mark	10	0	0
In a Blank Letter	0	2	6
John Wilks, Esq.—Life Subscription	10	10	0
A Wellwisher	10	10	0
T. B. for the support of a Native Teacher, "George Burder," 2d payment	10	0	0
Mr. Tomkins, New Broad Street	10	0	0
Mr. David Williamson, Leadenhall Street	10	10	0
O.	10	0	0
E. Y. (No. 16,959)	5	0	0
A Friend, by Mr. Smith, Britannia Row, Islington	1	0	0
Fourth Half-year's Subscriptions of a Private Family, Tabernacle Walk	0	15	2
Amica and her Family	1	0	0
Missionary Box in small private Family, J. A.	2	0	0
A Lady at the Scots' Church, Swallow Street; per Rev. J. Arundel	1	0	0
A Friend to the Society, as a Comment on that Text, 1 Cor. xvi. 2.	2	12	0
Produce of a Missionary Box by Miss Buck	1	8	0
Mrs. Yeoland and Family, Missionary Box	0	17	6
C. D.	1	1	0
D.	0	6	0
H.	0	7	0
G. H. S.	2	10	0
Proceeds of a pair of Gold Ear-rings	0	2	6
Legacy under the Will of the late Mrs. Abigail Buchan, of Charles Street, Northampton Square.—Mr. Baddeley, Oxford Street, Exor. 30 0 0 Less Duty 3 0 0	27	0	0
Ditto ditto of the late Mr. Thomas Mann, of St. Catharine's, Tower. 100 3-per Cent. Consols.	71	5	0

Auxiliary Missionary Societies, Associations, &c.

Adelphi Auxiliary Missionary Society.—Male Branch.—Mr. Kennerly, Treasurer	23	0	0			
Female ditto.—Miss Porter do	27	0	0			
				50	0	0
Albion Chapel.—Rev. A. Fletcher.—Evangelical Society.—Mr. John Pirie, Treasurer				30	0	0
Aldermanbury Association.—Miss Fenn, Treasurer.—Half-year				11	19	0
Artillery Street Evangelical Society.—Rev. T. S. Britten				26	0	0
Bishopsgate Street (175) Mission Union Society.—Mr. Geo. Johnson, Treas.				10	0	0
Bermondsey.—White's Grounds Union Chapel, Juvenile Auxiliary Society.—One Quarter's Contributions; per Mr. W. Peacock, Treasurer				13	8	0
Bethnal Green.—Ebenezer Chapel.—Rev. R. Langford	3	0	0			
Mrs. Summerland's Subscription	1	0	0			
				4	1	0
Broad Street.—Rev. Jos. Berry.—Auxiliary Society.—Miss Wilkinson, Treas.	44	7	1			
Mrs. Alexander; per Mr. Simmons, a Silver Box and	1	5	0			
				45	12	1
Brompton.—Trevor Chapel.—Rev. John Morison and Friends				16	2	3
Camberwell and Peckham Auxiliary Society.—Mr. Josiah Roberts, Treas.				157	0	6
Camomile Street.—Rev. Sam. Nichols.—Ladies' Auxiliary Society.—Miss S. Baker, Secretary.						
Subscriptions, &c.	19	16	2			
Servants at Mr. Harper's, Jerusalem Coffee House	2	0	0			
Sunday School Children	9	17	4			
				31	13	6
Chapel Street, Soho.—Rev. T. Stollery.—Auxiliary Society.—Mr. E. Bradshaw, Treasurer	58	16	2			
Less Expenses	0	8	0			
				58	8	2
Clerkenwell Auxiliary.—Mr. Sam. Fuller, Treasurer.						
Annual Subscriptions and Donations	77	12	8			
Ditto ditto Welsh Branch Society.—Wilderness Row	33	6	6			
Ditto ditto Branch Society.						
Male Department	17	7	7			
Female Department	56	4	3			
				73	11	10
Collection at the Annual Meeting at Spa Fields Chapel, 10th June 1822				9	10	9
Ditto at ditto, after a Sermon by Rev. Rowland Hill, 28th Feb. 1823.				28	5	0
Produce of a Missionary Box, per Mr. Tarn				1	12	2
Ditto ditto domestic economy in one article for one Year; by Mrs. G., Coppice Row				2	0	0
Interest paid by Treasurer				1	14	1
				227	11	0
Less Expenses for Printing, Committee Meetings, &c.				13	16	0
				213	15	0
Crown Court.—Rev. G. Greig.—Auxiliary Society.						
Male Branch.—Mr. Young, Treasurer	23	6	9			
Female ditto.—Mrs. Stephenson, ditto	34	0	0			
Juvenile ditto.—Mr. Stephenson, ditto	31	18	2			
				89	4	11
Fetter Lane.—Rev. G. Burder.—Auxiliary Society.						
Male Branch.—Mr. Muston, Treasurer	37	0	0			
Sunday School Boys	3	0	0			
Female Branch.—Mrs. Muston, Treasurer	35	4	6			
				75	4	6
Gate Street Chapel.—Rev. G. Williams.						
Male Branch.—Mr. Hagger, Treasurer	31	11	10			
Female do.—Mrs. Perkins do.	20	11	3			
				52	3	1
Guildford Street.—Welsh Chapel.—Rev. D. S. Davies and Congregation				23	17	1
Hackney Auxiliary Society.						
Gravel Pit Meeting.—Rev. Dr. Smith	55	16	9			
St. Thomas Square.—Rev. H. F. Burder	170	6	9			
Well Street Chapel.—Rev. G. Collison	121	8	6			
Walthamstow & Wanstead do	131	6	6			
Homerton.—Rev. B. Wiliams; per Mr. Pearson	13	14	2			
				402	12	9

Holywell Mount Chapel Auxiliary Society.—Rev. W. F. Platt, Treasurer.

Male Branch			30	14	6½	
Female ditto			8	6	11	
Male Juvenile Branch			20	16	6½	
Female ditto			5	7	4	
Sunday School Children			9	3	4	
Poor Child's Sunday School			2	0	0	
			76	8	8	
Less Expenses			1	0	0	
					75	8 0

Horselydown Meeting.—Rev. J. Boddington.—Female Branch.—Mrs. Warner, Secretary 30 6 0
Missionary Box 1 4 0
31 10 0

Hoxton Female Auxiliary Society.—Mrs. Stratten, Treasurer 112 0 0
Academy, Family Association.—Masters W. C. and R. Harris, Collectors .. 6 7 10

Jamaica Row.—Auxiliary Society.
Male Branch.—Rev. J. Townsend, Treasurer 13 16 6
Female Ditto.—Mrs. Townsend 26 4 9
40 1 3

Kensington.—Rev. John Leifchild.—Ladies' Auxiliary Society.—Mrs. Leifchild, Treasurer 100 0 0

Kingsland.—Rev. John Campbell.—Auxiliary Society.
Male Branch.—Mr. D. Langton, Treasurer 34 3 2
Female do.—Miss Conquest, do 54 11 3
88 14 5

Mulberry Gardens.—Rev. R. Stoddart.—Auxiliary Missionary Society.—Mr. Stiles, Treasurer 40 0 0

New Road, St. George's, East.—Rev. A. Reed.—Juvenile Female Auxiliary Society 60 0 0

North London and Islington Auxiliary Society.—Union Chapel Branch.—Rev. T. Lewis.—Mr. G. Steell, Treasurer.

Annual Subscriptions and Donations			61	14	0	
Boarding Schools and Young Persons in the Congregation			56	15	10	
Two Half-yearly Collections by a Lady amongst her Friends			20	3	0	
Four Quarterly ditto by one of the Pew openers			7	8	0	
Charity Children			3	0	0	
Mites dropped into the Missionary Box			0	9	9	
Miss Esdaile; per Rev. T. Lewis			5	0	0	
					154	10 7
Less Expenses					2	16 3
					151	14 4

Holloway.—Rev. R. Bowden and Congregation 17 19 1

Tonbridge Chapel.—Rev. B. Rayson.—Sundry Friends by him 15 17 9

Lower Street, Islington.—Rev. J. Yockney.—Auxiliary Missionary Society.

Annual Subscriptions			21	10	6	
Quarterly ditto			20	2	11	
Donations, &c.			8	6	7	
					50	0 0

Kentish Town.—Rev. Mr. Hasloch.—Collected by the Ladies of his Congregation 30 0 0

Orange Street Chapel Auxiliary Society.
Male Branch.—Mr. Byfield, Treasurer 58 2 10

Carried forward 58 2 10

Brought forward			58	2	10	
Female ditto.—Mrs. Walker do			60	5	0	
Annual Collection			21	6	8	
			129	14	6	
Less Expenses			11	6	0	
					118	8 6

Paddington Auxiliary Society.—Rev. T. Stratten.

Male Branch.—Mr. Anderson, Treasurer			38	12	11	
Female do.—Miss M. E. Dyer			30	14	0	
Sunday School Boys			2	3	6	
Ditto Girls			1	17	8	
					73	8 1

Poultry Chapel.—Rev. John Clayton.—Auxiliary Society.—Mr. Samuel Houston, Treasurer 120 0 0

Rose Lane Meeting.—Rev. T. Williams.—Auxiliary Society.—Mr. J. Hebditch, Treasurer 30 8 8½

Salters' Hall Meeting.—Rev. Dr. Collyer.

Sabbath School Children			2	16	6	
Friends			1	10	2	
					4	0 8

Scots' Church.—Swallow Street.—Rev. Mr. Marshall.—Auxiliary Society.—Mr. Peter Laurie, Treasurer 43 7 10½
Sabbath School Boys 2 6 5½
Ditto Girls 2 5 8
4 12 1½
Moiety collected by Sarah Davidson, in one Farthing-a-week, for Eleven Months' 2 0 0
50 0 0

Shepherd's Market.—Rev. S. Hackett .. 24 10 4

Stepney.—Rev. Joseph Fletcher.—Auxiliary Society.
Male Branch.—Mr. Monds, Treasurer 44 5 0
Female ditto.—Miss Alers Hankey, ditto 100 0 0
144 5 0

Stockwell.—Rev. Tho. Jackson.—Auxiliary Society.—Mr. T. Hayter, Treas. 80 0 0

Surrey Chapel.—Rev. Rowland Hill.—Auxiliary Society.
Female ditto.—Mrs. Green, Treasurer 100 15 3
Less Expenses.. 2 15 3
98 0 0

Tabernacle Auxiliary Society.—Rev. Matt. Wilks, Treas.
Male Branch 302 15 3
Female ditto 137 4 9
440 0 0
Less Expenses 18 14 1
421 5 11

Tottenham Court Chapel Auxiliary Society.—Rev. John Hyatt, Treasurer.

Male Branch			114	2	3	
Female Branch			206	12	6	
Prayer Meetings at Mr. Preece's, 50, Howland Street			20	0	0	
Union School, Boys' and Girls'			1	19	3½	
Fitzroy School; by a few Boys			0	18	7	
Produce of Two Missionary Boxes			0	14	3	
Mr. Fox, Great Portland Street.—Missionary Box; per Rev. J. Hyatt			1	8	6	
Mrs. D.; per ditto			1	0	0	
			346	15	4½	
Less Expenses.—Male Branch		6 11 2				
Female ditto		4 10 6				
			11	1	8	
					335	14 8½

Union Street Meeting, Borough.—Rev. J. Arundel.—Mr. Leete, Treasurer 26 10 0
Missionary Box; by Miss M. Arundel 1 0 0
29 10 0

Well Street.—Rev. Dr. Waugh. Female Association. — Mrs. Martin, Treasurer 33 8 0
Contributions from Mr. Roe and Pupils, from Sept. 1822 to March 1823 ..... 1 2 0
34 10 0

Westmoreland Place, City Road.—Heathens Friend Association.—Mr. G. Fox, Treasurer 4 1 0

White Row.—Rev. Mr. Goode.—Female Juvenile Society; per Miss Fletcher 19 4 0

Barbican Sunday School.—Miss Bird, Treasurer 17 0 0

Camden Town Sunday School.
Boys' 0 4 6
Girls' 0 6 6
0 11 0

Cumberland Street.—Providence ditto.—Mr. Forrester 3 8 6

Chelsea.—Sloane Street.—Union Chapel Missionary Prayer Meeting; per Mr. Edwell 5 6 4

Sion Chapel Sunday School.
Collected; per Mr. Cheeper 14 9 6
Teachers and Friends; per Mr. Morris 3 13 6
Female ditto; per Mrs. Taylor 3 14 0
21 17 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Beds.—Woburn Auxiliary Society.—Rev. M. Castleden 4 6 0

Berks Auxiliary Society.—D. Fenton, Esq. Treasurer.
Balance of Account 220 10 11
Less Expenses..... 18 5 0
202 5 11

Bucks.—Chalfont.—St. Giles.—Mrs. Chandler and Friends 1 7 1
Missionary House; by ditto .. 0 5 6
1 12 7

South Bucks Auxiliary Society.—Stoken.—Rev. Mr. Paul and Congregation 3 0 0

Cambridgeshire Auxiliary Society.—Mr. R. Haylock, Treasurer.
Cambridge.—Rev. Mr. Thodey, &c. 78 1 2
Chishill.—Rev. Mr. Dobson 20 0 0
Duxford.—Rev. Mr. Pyne 23 0 0
Oversden.—Rev. Mr. Golding 5 0 0
Foulmire.—Rev. Mr. Miles 10 10 0
Linton.—Rev. Mr. Hopkins 15 0 0
Melbourn.—Rev. Mr. Carver 21 2 7
Royston.—Rev. Mr. Towne 81 6 9
Shelford.—Rev. Mr. Burgess 2 12 0
256 12 6
Less Expenses 37 18 9
218 13 11

"Ely Missionary Association in aid of the London Missionary Society.—Rev. Thomas Noyes, of the Countess of Huntingdon's Connexion, President."—Subscriptions & Donations from Michaelmas 1822 to Lady-day 1823; per Messrs. Ellingham and Wathen, Secretaries .. 13 6 7
Missionary Boxes 0 2 0½
13 8 7½
Less Expenses .. 9 3 4½
13 5 3

Burwell.—Rev. J. Sheppard.—Ladies' Society, Monthly .. 3 11 0
Children's Penny-a-week Society 4 9 0
8 0 0

Melborn.—Legacy under the Will of the late Mr. J. Trigg 100 0 0
Less Duty 10 0 0
90 0 0

Cheshire.—Chester Auxiliary Society. — Mr. Williamson, Treasurer.
Annual Subscriptions 38 10 6
Queen Street Chapel, Ladies' Penny-a-Week Association, 4 4 5
Sunday School Children's ditto 0 5 9
Young Man's ditto 0 19 0
5 9 2
Octagon Chapel Ladies' Penny-a-Week Association, One Quarter 0 15 10
Wharton Penny Subscriptions, by Miss Wynne, Two Qrs. 0 11 0
Clotton ditto, by Mrs. Rutter, 1 17 4
Saighton Missionary Box, by Mr. Peter Dutton 2 1 9
49 5 7
Less Expenses 0 11 10
48 13 9

Ladies' Branch Association, established October 1822.
Annual Subscriptions 11 11 0
Sundry Small Subscriptions, 22 2 3
33 13 3
Less Expenses 2 18 6
30 14
79 8 6

Heaton Norris.—Mr. Ed. Brown.
Sheepwash Factory 6 5 0
Old ditto 6 8 0
12 13 0

Macclesfield.—A Friend, for the Support of a Native Teacher, "James Rathbone," 2d payment 10 0 0

Cumberland.—Whitehaven Auxiliary Society.—Rev. A. Jack.—Balance of Account 11 2 7

Derbyshire.—Chesterfield, Beaver Place.—Mr. Cook and Friends 2 8 10
Collected after reading the March Chronicle 0 8 7
Miss Mellor's Missionary Box 0 11 11
Master John Marshall's ditto 1 0 4
4 9 8
Less Base Silver 0 0 6
4 9 2

Devon.—Ashburton.—Rev. J. Kelly.
Annual Subscriptions 12 4 0
Penny-a-Week Society 4 8 0
Donation from a Charitable Fund 0 10 6
Sunday School Children 0 3 0
17 15 6

Axminster.—Rev. J. Small and Congregation 19 0 0

Bideford.—Rev. S. Rooker and Congregation 9 2 0

North Devon.—From Rev. T. Sharp, one of the Home Missionary Society's Agents 2 14 11

Dartmouth.—Rev. T. Stenner.—Penny-a-Week Subscriptions, from June 1822, to March 1823 ..... 9 1 0

Carried forward .. 9 1 0

Brought forward			9	1	0	
Sabbath School Children'			2	19	6	
						12 0 6
Exeter Missionary Association.—Mrs. Evans, Treasurer, per Mr. J. M. P. Rawling						22 14 6
Exmouth.—Rev. J. P. Baker.—Collected at the Monthly Missionary Prayer Meetings						5 0 0
Sidmouth.—Rev. D. S. Ward.						
Monthly Contributions.—Mr. Hall, Treasurer			10	13	9	
Juvenile Collections.—Miss Stone, Treasurer			3	18	0	
						14 11 9
Teignmouth.—Rev. W. T. Strutt and Congregation.						
Annual Subscriptions			4	3	0	
Quarterly and Weekly ditto			12	9	3	
Donations			2	3	0	
			18	15	3	
Less Expenses			0	5	3	
						18 10 0
Dorsetshire.—Bridport.—Rev. John Saltern and Friends			21	0	0	
Mr. R. Peters, of Launceston, Cornwall			1	0	0	
						22 0 0
Cerne Abbas.—Rev. James Trowbridge and Congregation			15	11	8	
Annual Subscriptions			2	2	0	
						17 13 8
Poole.—Rev. T. Durant.						
Annual Subscriptions			33	13	0	
Penny-a-Week Society			35	19	11	
Donations			17	1	0	
						86 13 11
Sherborne.—Rev. Jas. Weston.						
Annual Subscriptions, &c.			8	8	0	
Weekly ditto			13	6	5	
						21 14 5
Weymouth.—Rev. Dr. Cranknell.						
Annual Subscriptions			20	6	6	
Smaller Contributions, per. Misses Barling and Cox			0	14	8	
						21 3 2
Wareham.—Friends at the Old Meeting, for the Native Schools; by the Rev. J. P. Dobson						10 0 0
Berwick.—Bankhill Missionary Prayer Meeting; by Mr. Alexander Moor			1	11	6	
High Street ditto; by Mr. Jas. Black			0	13	6	
Tweedmouth ditto; by Mr. R. Elliot			1	7	6	
Spital ditto; by Mr. James Black			1	1	0	
Mr. John Alexander's Children, for Female Schools in India			0	10	0	
						5 3 6
Essex Auxiliary Society.						
Hornchurch, Romford, and Upminster.—Collected by Mr. John Brett and Friends						22 0 0
Plaistow.—Rev. H. Lacey.—Missionary Association.—Miss Murten						26 5 11
Gloucestershire Auxiliary Society.—O. P. Wathen, Esq. Treasurer.						
Cam.—Rev. T. Griffiths and Friends						4 2 0
Cheltenham.—Collection at Portland Chapel			6	3	4	
Robert Capper, Esq.			10	10	0	
						16 13 4
Dursley Subscriptions						2 1 0
Ebley ditto			3	13	6	
Collected by						
Miss Lewes			4	1	0	
— Bamfield			3	8	4	
— Stevenson			5	2	6	
Carried forward			16	5	4	22 16 4

Brought forward			16	5	4	22 16 4
Miss Eny			2	2	0	
Mr. John Brewer			2	12	0	
Monthly Donations			6	1	2	
Youths at Mr. Trigg's School			2	12	6	
						29 13 0
Forrest Green.—Collection at the Independent Chapel, Rev. T. Edkins						15 0 0
Frampton and Framilode.—Rev. T. Richardson, Secretary.—Subscriptions						15 0 0
Gloucester Independent Meeting.—Rev. W. Bishop.						
Collection			12	6	4	
Subscriptions			12	1	4	
Collected by Masters W. and R. Stratford, on Cards		5 10 0				
Ditto in Missionary Castle		0 7 8				
			5	17	8	
Ditto Mr. Vick, on Cards		6 9 7				
Ditto in Missionary House		0 9 1				
			6	18	8	
Ditto Mrs. Hopton			2	5	2	
Ditto Miss Grimes			5	15	2	
Ditto Miss Watts, Elmore Court School			2	0	0	
Ditto Miss W. Page			0	4	2	
Ditto Miss Purbrick			0	13	0	
			48	1	6	
Less Expenses			0	3	5	
						47 18 1
Little Dean Collection			2	10	0	
Missionary Box, by Mrs. Cooper			1	0	0	
						3 10 0
Mitchell Dean.—Rev. J. Herlick and Friends						1 0 0
Painswick Chapel.—Rev. R. Meek.—Mrs. Loveday, Treasurer.—(Three Quarters' Collections.)						
J. Ware, Esq.			2	2	0	
Mrs. M. Archer			2	0	0	
Collected by						
Miss Wiffen			5	7	4	
— Preston		3 15 4				
Ditto Missionary Box		0 9 2				
			4	4	6	
Miss N. Wood			3	18	2	
— M. Wood			2	2	8	
Messrs. Herlick and Phillips			1	1	0	
Two Children of Mr. Phillips, to teach Black Children to read about Jesus Christ			0	4	6	
						21 0 2
Rodborough.—Collection at the Tabernacle, per Rev. J. A. James			26	17	8	
Subscriptions			19	18	0	
Collected by Mrs. Wood			1	5	0	
J. B. W. Produce of an Apple Tree			0	10	0	
Teachers and Children of Sunday School			10	0	0	
						58 10 8
Ross.—Collection at Independent Meeting.—Rev. T. King						4 10 6
Stonehouse Chapel, Friends at						2 10 0
Stroud.—Rev. John Burder.						
Subscriptions			30	14	0	
Donation, "Dei Deo"			10	0	0	
Collection at the Anniversary			62	14	11	
Collected by						
Miss Atkinson			9	0	6	
Mrs. Hobbs			4	5	5	
Sunday School			12	5	6	
Hymn Books Sold			0	12	0	
						129 12 4
Carried forward						351 1 1

Brought forward				351	1 1
Tetbury.—Collection at the Independent Meeting	4	15	6		
Collected by Miss Dixon	0	14	0		
				5	9 6
Tewkesbury, Friends at				6	0 0
Thornbury.—Collection at Old Meeting				1	12 0
Ulley.—Subscriptions				2	2 0
Whitechurch. — Collection at Doward Chapel.—Rev. Mr. Penhall				4	1 6
Wotten Underedge. — Tabernacle, Rev. Mr. Jones.					
Subscriptions	17	18	0		
Collection	12	9	5		
Sunday School Missionary Box, at Old Town Meeting	0	19	11		
Kingswood Subscriptions	1	0	0		
				32	7 4
				402	13 5
Interest on Balance held by the Treas				5	3 1
				407	16 6
Less Expenses				22	5 6
				385	11 0
Hants.—Andover.—Rev. James Bidlake and Congregation				30	19 2
Basingstoke.—Rev. Jas. Wills. —Auxiliary Society	19	10	0		
S. T.—Annual Subscription ..	0	10	0		
				20	0 0
Emsworth.—Mr. James Ransom. —Collected at Missionary Prayer Meetings	2	13	4		
Missionary Temple; by Mrs. Tite	1	6	8		
Village of Rowland's Castle.— "Gratitude for the Labours of Missionary Students."—Female Auxiliary, formed May 1822.—Rhoda Marshall, Collector	3	16	0		
Sabbath School Children	0	15	9		
Missionary Box in Chapel	1	0	3		
				9	12 0
Ovington.—Miss E. Goodwin. Subscriptions, &c.	3	17	5		
Produce of the Garden, per Rev. C. Howell	1	0	11		
				4	18 4
Stockbridge.—Rev. R. Ayliffe and Friends				6	0 0
Herts.—Auxiliary Missionary Society. — Messrs. Adamson & Co.				233	18 6
Bushey.—Rev. W. Snell and Congregation				12	0 0
Cheshunt-street.—Rev. J. Higgs.....				6	0 0
Kent Auxiliary Society.—Mr. W. Tuzer, Chatham, Treasurer.					
Ashford Annual Subscription				1	1 0
Canterbury. — Dane. — John Chapel.—Rev. J. Blomfield.					
Juvenile Missionary Society	14	0	0		
An Annual Subscription ..	1	1	0		
				15	1 0
Chatham Miss. Association.— Mr. Higgins, Treasurer.					
Annual Subscriptions	9	17	6		
Quarterly and Monthly ditto	22	3	8		
Donations	0	9	8		
Ebenezer Chapel. — Rev. J. Slatterie.					
Best Street School ..	1	12	2½		
Brompton ditto	1	19	0		
Brook ditto	2	3	3½		
Ebenezer ditto	2	9	6		
High Street ditto ...	2	15	9		
Hickard's Hill ditto	0	12	0		
				11	11 9
Produce of Missionary Boxes.					
William King	0	1	7		
Apollos Jos. Slatterie	0	15	0½		
Mr. Higgin's Children	0	10	8		
Carried forward	1	7	3½	44	2 7 16 2 0

Brought forward	1	7	3½	44	2 7 16 2 0
W. Johnson	0	1	9		
Mr. Jackson	1	12	1½		
Troy Town Academy, Rochester	2	8	9½		
Miss Pike's Scholars	0	4	6		
W. Loft	0	4	4		
				5	18 10
Female Missionary Association. —Mrs. Matthews, Treasurer				22	12 7
				72	14 0
Cranbrook Missionary Association.—Rev. Mr. Skinner.					
Annual Subscriptions	2	9	6		
Quarterly and Weekly ditto ..	9	12	0		
Donation	0	17	6		
				12	19 0
Deal.—Rev. John Vincent.— Collected after Missionary Prayer Meetings	12	15	0		
Contributions of a Religious Conference Society. — Mr. John Bailey, Treasurer ..	3	0	0		
Donations	0	15	6		
A few Children; per Master Fells	0	7	2		
				16	17 8
Folkstone.—Rev. W. Maitland. —Female Auxiliary Society. —Mrs. Maitland, Treasurer.					
Subscriptions collected by Misses Tapley & Viney ..	6	10	6		
Sabbath School Children; by Miss Martha Moore.....	1	18	0		
Missionary Castle; by Miss Hannah Tapley.....	0	11	6		
				9	0 6
Maidstone Branch Missionary Society.—Rev. A. Jinkings.					
Annual Subscription	6	3	0		
Quarterly ditto	11	2	3		
				17	5 3
Sutton Vallence.—Mr. F. Jenkins, Treasurer.					
Quarterly Subscriptions ..	10	12	0		
Monthly and Weekly ditto ..	11	17	11		
Sunday Schools	2	13	7		
				25	3 6
Woolwich.—Collected at the Anniversary of the County of Kent Auxiliary Society ..	13	12	0		
Rev. J. B.—Subscription ..	1	1	0		
				14	13 0
				184	14 5
Less Expenses				3	11 7
				181	2 10
Sandwich.—Rev. Mr. Anderson.—Missionary Box ..	7	0	0		
Juvenile Missionary Society	3	5	0		
Master Edward Tapley's Missionary Box; per Mr. J. Simmons, Jun.	2	6	0		
				12	11 0
				193	13 10
Canterbury.—Rev. S. Gurteen. Juvenile Missionary Society	18	0	0		
Missionary and Tract ditto ..	5	0	0		
Littlebourn	1	18	0		
				24	18 0
Margate.—Rev. T. Young.— Produce of a Miss. Box				7	8 8
Francis William Cobb, Esq. Life Subs.				10	10 0
Tonbridge Wells.—Rev. Mr. Finley.— Female Branch Society.—Mrs. Finley, Treasurer				18	0 0
Deptford.—Rev. T. Barker and Friends				8	16 0
Greenwich Road Tabernacle. —Rev. W. Chapman.—Miss. Association. — Male Branch. —Mr. S. Savage, Treasurer	41	13	0		
Female ditto.—Mrs. Savage	60	0	0		
				101	13 0

Lancashire. — East. — Auxiliary Missionary Society.—J. H. Heron, Esq. Treasurer.

Manchester. — Moseley Street Chapel.—Rev. S. Bradley				21	9	6
Bethel Chapel.—Bury Street. —Juvenile Missionary Society; per S. Woodcock, Esq.				5	0	0
Park Chapel, near Bury Street. Juvenile Missionary Society				3	13	0
					30	2 6
Grosvenor Street Chapel.—Rev. W. Roby; per T. Harbottle, Esq.						
Annual Subscriptions				42	14	0
Mr. P. B.—Donation				2	10	0
Quarterly, Monthly & Weekly Collections				42	2	0
Youths' Auxiliary Society				35	0	0
Part produce of fancy Boxes, by Two Young Ladies				2	0	0
A Thank Offering to the Lord for past Mercies; per Rev. W. Roby				1	0	0
					125	6 0
					155	8 6

West Lancashire Auxiliary Society.—J. Job, Esq. Treas.

Great George Street. — Rev. Dr. Raffles.—Ladies' Missionary Society.—Mrs. Mather, Treasurer. — Annual Subscriptions				47	18	0
Donations				5	10	0
Quarterly Collections				41	10	1
				94	18	1
Less for Books ..				0	9	9
				94	8	4
Captain John Davis.—Donation				1	0	0
Sundry Collections; per Mr. Peter Molling				4	1	0
				99	9	4
Less Expenses ..				3	11	6
					95	17 10
Lancaster Auxiliary Missionary Society; per Mr. E. Dawson. Annual Subscriptions ..				13	12	6
Per Miss Lucy Dawson.—Produce of a Missionary Cottage	1	7	1			
Two Missionary Cottages sold	0	6	6			
Donations	0	6	0			
Small Annual Sub...	8	19	11			
				10	19	6
Per Miss Eliz. Walmsley.—Small Annual Subscriptions				3	15	6
Per Miss Alice Bagott.—Collected from a few Friends at Settle				0	16	0
					29	3 6

Leicestershire, Nottinghamshire, and Derbyshire Auxiliary Society.—Mr. Joseph Nunneley, Leicester, Treasurer.

Leicester. — Bond Street. — Rev. E. Webb. — Female Association for the Education of Females in India ..				35	5	1
Juvenile Association				15	8	8
Subscriptions ..				7	5	6
				60	19	3
Ashby-de-la-Zouch. Rev. Mr. Newton. —Penny-a-week ..				4	0	0
Carried forward				4	0	0 60 19 3

Brought forward				4	0	0 60 19 3
Penny-a-week ..				2	13	0
					6	13 0
Bosworth and Newton.—Collected.—Rev. S. Burrows ..					6	0 0
Bardon and Donnington.—Rev. Mr. Abell					6	0 0
Lutterworth Congregation ..					10	0 0
Narbro'.—Do Rev. Mr. Bidford					7	0 0
Hinckley. — Ditto Rev. W. Buckham					8	0 0
Great Wigton.—Ditto. — Rev. W. Hunter					8	0 0
Newton Burgoland.—Sunday Schools					2	0 0
Kibworth.—Rev. Mr. Chester.—Collection				3	13	6
Sund. School Children				2	0	0
					5	13 6
Theddingworth, by Elizabeth Elston, for the Education of Females in India					3	0 0
						123 5 9
Nottinghamshire. — Keyworth. —Congregation. — Rev. Mr. Smith					8	0 0
Sutton and Newton.—Ditto.—Rev. Mr. Roome					8	0 0
Barkergate. — Ditto. — Mr. Butcher					2	2 0
Moor Green.—Penny-a-week Society.—Rev. Mr. Shaw					4	0 0
Mansfield.—Rev. Mr. Weaver. Collections ..				19	6	6
Penny-a-week Society				19	11	0
A few Sunday School Girls				0	4	6
					39	2 0
Nottingham.—Castle Gate Chapel.—Rev. Mr. Alliot.						
Philanthropic Society				20	0	0
Juvenile ditto				18	3	6½
Sunday School Girls				3	7	8
Ditto Boys				0	6	0
Miss Cullen's Missionary Box				2	1	10½
Mr. Moore's ditto ..				1	10	7½
Collected, after a Sermon by Rev. Mr. Hamilton				14	10	3½
					60	0 0
Sion Chapel.—Rev. Mr. Bryan. —Juvenile Society					8	16 0
Rev. Mr. Weaver					2	2 0
Selstone.—Penny-a-week Society.—Rev. Mr. Benclif ..					7	0 0
						139 2 0
Derbyshire.—Repton.—Rev. Mr. Pritchard					7	0 0
Bolsover.—Rev. Mr. Raine					1	0 0
Green Bank and Tretcn.—Rev. Mr. Bowden					7	0 0
Matlock. — Rev. J. Wilson.—Subscription				2	0	0
Penny-a-week Subscribers; by Mrs. Wilson				10	17	6
Sabbath School ..				2	2	6
A Friend.—Donation				1	0	0
Missionary Box ..				0	10	0
					16	10 0
Melbourn.—Rev. Mr. Smith					2	0 0
Ilkeston. — Penny-a-week Society.—Rev. Mr. Shaw ..					20	15 7
Wirksworth. — Rev. Mr. Hine.—Penny-a-week Society ..				15	3	6
Sunday School				5	9	6
Carried forward..				20	13	0 54 5 7 292

Brought forward	20	13	0	54	5	7	262	7	9
A few Friends.....	2	10	8						
Annual Subscriptions	2	2	0						
				25	5	8			
Chesterfield.—Rev. Mr. Burges and Congregation				17	19	10			
Ashbourne.—Rev. Mr. Start.—Three-quarters of a Year (the first Quarter acknowledged in October Chronicle)				15	0	6½			
Derby Juvenile Society.—Miss Fox				15	2	0			
Belper and Hinge.—									
Sund. School Girls, Miss P. Lomas's Class	0	2	1						
Missionary Box ..	0	2	3						
Mrs. Nuttall's School	1	11	1						
Half-year's Subscriptions and Donations	12	6	7						
Collected at Hinge..	6	0	1						
				20	2	1			
							147	14	6½
Collected at the Anniversary							101	3	3
							511	5	8½
Less Expenses							15	2	0½
							496	3	8
Lincolnshire.—Boston.—Rev. T. Haynes. Missionary Association.									
Annual Subscriptions				10	4	0			
Smaller ditto				10	3	0			
							20	7	0
Gainsbro'.—Rev. W. King.—Auxiliary Missionary Society.—Mr. J. Tidd, Treasurer.									
Collected at the Anniversary, after Sermons by the Rev. Messrs. Rowland Hill, T. Jackson, and James Bennett				46	16	11			
Annual Subscriptions				8	13	0			
Collected by									
Mrs. Rogers				3	15	4			
Mrs. Cook				3	3	6			
—— Mott				1	7	1			
Misses Osborn and Ashley				6	7	9			
Miss Tee				2	15	6			
				72	19	1			
Less Expenses				9	2	11			
							63	16	2
Lincolnshire Auxiliary Missionary Society.—Mr. J. Lupton, Treasurer.									
Balance of last year				0	5	9½			
Collections at the Anniversary				46	19	11½			
Per Rev. G. Gladstone.—Annual Subscriptions				3	13	6			
Penny-a-Week ditto, per Miss Clark				0	15	4			
Per Rev. Mr. Byron.—Annual Subscriptions and Donations				16	13	0			
Collected by Miss Doughty				1	4	0			
—— Wilson				0	9	0			
—— Coupland				2	0	7½			
Mr. C.—Donation				1	1	0			
Mrs. Haywards.—Penny-a-Week Collections				4	10	1			
Miss Laurie, ditto				13	6	0			
Children at the School				0	10	1½			
Miss Gladstone.—Penny-a-Week Collection				2	9	0			
							*93	17	5
Middlesex.—North Middlesex and South Hertford Auxiliary Society.—Mr. James Meyer, Enfield, Treas.									
Enfield.—Rev. W. Thomas.—									
Annual Subscriptions				15	2	6			
Work People at Messrs. Baylis & Co.'s Factory				7	3	0			
Carried forward							22	5	6

* Including £55, acknowledged in September Chronicle.

Brought forward.....	22	5	6					
Sundries	0	19	0					
							23	4	6
Rev. W. Brown.—Annual Subscriptions	1	11	6					
Baker-street, Penny-a-Week Society	8	16	0					
							10	7	6
Rev. W. M'Donald.—Countess of Huntingdon's Chapel, Penny-a-Week Society	21	7	0					
Annual Subscription	1	0	0					
							22	7	0
Collection at the Spring General Meeting at Edmonton, after a Sermon by the Rev. Dr. Collyer	20	10	6					
Ditto at the Meeting for Business	7	8	10					
Ditto at the Autumnal General Meeting at Enfield, after a Sermon by the Rev. John Leifchild	17	4	8					
Ditto at the Meeting for Business	7	1	0					
							52	5	0
Edmonton.—Rev. W. Williams and Friends							15	8	2
Barnet.—Rev. J. Morrison.—Annual Subscriptions	7	7	0						
Sundries	5	1	6						
							12	8	6
Cheshunt.—Rev. F. Weybridge.—Annual Subscriptions	2	2	0						
Sundries	3	0	6						
							5	2	6
Ponder's End.—Rev. J. Knight.—Annual Subscriptions	1	11	6						
Penny-a-Week Society	3	2	0						
Workmen at Mr. Wall's	1	3	7						
Ditto at Messrs. Pharaah's	2	10	10						
							8	7	11
Tottenham and Edmonton.—Rev. J. Brooksbank.—Annual Subscription	0	10	6						
Penny-a-Week Society	6	0	0						
							6	10	6
Winchmore Hill.—Rev. H. Pauling.—Annual Subscriptions	2	2	0						
Sundries	12	4	7						
							14	6	7
Southgate.—Rev. W. Lloyd.—									
Subscriptions and Donations	15	10	2						
Collection	7	0	0						
Pupils of the Rev. W. Lloyd	2	13	3						
Ditto of Mr. Fleuret	0	12	0						
Produce of Three Miss. Boxes	3	4	7						
							29	0	0
							199	8	2
Less Expenses							31	8	11
							167	19	3
Feltham Chapel; per Samuel Woodham, Treasurer.									
Collection	1	15	0						
Penny-a-Week Subscriptions —Collected by Miss E. Shore	2	10	2						
Donation by Miss M. S.	1	0	0						
							5	5	2
Hammersmith Auxiliary Missionary Society.—Rev. D. Washbourn's Chapel.—Mr. D. Nisbett, Treasurer.									
Annual Subscriptions	14	7	0						
Smaller ditto	16	16	6						
Annual Collections	17	16	6						
							49	0	0
Ebenezer Chapel.—Rev. Mr. Day and Congregation							9	15	0
Mill Hill Grammar School.—A few Young Gentlemen; by Master Burnell							1	6	6

Tottenham.—A few Friends; by Miss Maria Hague	7	1	2			
Young Ladies at Mrs. Hague's School	2	4	6			
				9	5	8
Whetstone and Totteridge Auxiliary Society.—Mr. Robert Rouse, Treasurer.—Sundries	6	14	3			
Ditto ..	5	10	7			
Ditto ..	5	10	10			
				17	15	8
Monmouthshire. — Pontypool.— Mr. J. Walker.—Annual Subscription				5	0	0
Norfolk.—Association in aid of Missions. — Mr T Brightwell, Norwich, Treasurer				129	0	0
Harleston.—Rev. T. Fisher.—Auxiliary Missionary Society				8	13	6
Norwich Auxiliary Missionary Society. — Mr. Jeremiah Butcher, Treasurer	40	10	4			
Juvenile Society. — Male Branch —Mr. John Bidwell, Treasurer	18	3	3			
Female ditto.—Miss Popjoy	30	0	0			
				88	13	7
Northumberland. — Newcastle Auxiliary Missionary Society.—Mr. T. Bonner, Treasurer.						
Balance of Last Account	0	11	3½			
Annual Subscriptions, Donations, &c.	30	10	10			
One-Third of Collections at Monthly Prayer Meetings and Quarterly Sermons	4	4	8			
Female Missionary Association	65	0	0			
Young Men's ditto ditto	25	7	6½			
Juvenile ditto ditto at the Congregational Chapel, Westgate-street; per Rev R. Gibbs	7	0	0			
	132	14	4			
Less Expenses	5	13	8			
				127	0	8
Alnwick United Associate Congregation, —Rev. D. Paterson.—Auxiliary Missionary Society.—Mr. W. Milne, Treasurer				42	15	11
Morpeth.—Rev. G. Atkins.—Missionary Box in Chapel				6	10	0
Rutlandshire.—Uppingham Auxiliary Society.—Rev. J. Green, Treasurer						
Collections after Sermons by Rev. Rowland Hill and Thomas Jackson .....*	30	1	6			
Annual Subscriptions	26	5	0			
Donation	0	10	6			
Collected by						
Miss Kemp	9	10	7			
—— Bell	7	18	0			
—— E. Loaton	2	10	2			
—— Blyth	2	4	10			
—— M. A. Bell	1	11	4			
Mary Bates	1	8	9			
Martha Holmes	1	4	2			
Mary Gamble	0	11	9			
W. Bell	2	11	11			
H. Corby	2	10	11			
F. Kemp	2	11	7			
T. Sewell	0	9	9			
Sunday School Children	0	3	2			
Donation.—W. K.	0	1	0			
	92	4	11			
Luffenham Association.						
Mrs. Jelly	5	9	1			
Mr. Jelly	1	1	0			
	6	10	1			
				98	15	0

* Acknowledged in September Chronicle.

Salop.—Ellesmere.—Rev. J. A. Thomas.						
Collection	2	10	9			
Sunday School { Girls	2	11	0			
Sunday School { Boys	1	9	3			
Missionary Church	0	9	0			
				7	0	0
Shrewsbury Auxiliary Missionary Society.—Rev. T. Weaver, Treas. — Annual Subscriptions, &c.	30	15	11			
Juvenile Missionary Association, at Swan Hill Chapel. Mr. W. Blunt, Treasurer	55	6	8			
Sunday School at ditto.						
Girls	2	1	0			
Boys	1	10	6			
Sale of Society's Publications	0	11	0			
Cotton.—Mrs. W.	1	1	0			
Eaton.—Rev. E. W.	1	0	0			
Hadnall.—Mr. J.	1	1	0			
Soulton.—Mr. H. D.	1	1	0			
Wem.—Mr. J.	1	1	0			
Mr. K.	5	5	0			
Mrs. L.	1	1	0			
				101	15	1
Somersetshire.—Bristol Juvenile Missionary Society.—Rev. R. Ferris, Treas.				20	0	0
Chard.—Rev. John Gunn. Subscriptions, &c.				28	3	0
North Somerset and Wilts Auxiliary Missionary Society.—W. M. Everett, Esq. Treasurer.						
Sutton.—Rev. W. Scammel				6	0	0
Surrey.—Dorking.—Rev. John Whitehouse.						
Missionary Association	12	0	0			
Donation	10	10	0			
				22	10	0
Farnham.—Rev. J. Johnson.—Auxiliary Missionary Society. —Mr. Reece, Treasurer.						
Annual Subscriptions	10	12	2			
Juvenile Society	0	16	6			
Young Ladies at Mrs. Abbot's and Miss Wilmer's School	2	2	0			
				13	10	8
Guildford.—Miss Hawes. Annual Subscriptions, &c				19	1	9
Kingston.—Miss Bidens and Young Ladies; per Rev. Dr. Harris				2	10	0
Mortlake Chapel, Sunday School Missionary Box; per Mr. J. Gray				1	13	6
Tooting.—Rev. W. Henry.— Collection	20	0	0			
Subscriptions from the Young Ladies at Misses Furze and Christie's School	1	14	0			
Ditto from the Sabbath Evening School Girls at Merton Turnpike	1	1	0			
				22	15	0
Wandsworth.—Rev. W. Seaton.—Auxiliary Miss. Society. Annual Subscriptions, &c. ..	11	16	3			
Mr. J. B.	1	0	0			
Produce of a Missionary Box, per Mr. I. B. (7 Months) ..	1	5	6			
Ditto Miss. Box, (10 Weeks)	0	10	0			
Ditto ditto.—Sunday School, (8 Weeks)	0	8	3			
				15	0	0
Sussex.—Alfriston.—Rev. Geo. Betts.—Juvenile Missionary Society.—Half Year's Contributions	20	0	0			
Hailsham.—Baptist Meeting-House.—Collection after a Sermon, by Rev J. Campbell	2	11	0			
Lewes.—Ditto after ditto ..	4	8	6			
	26	19	6			
Less Expenses	2	2	0			
				24	17	6

East Grinstead. — Bethesda School.— First Fruits of two Missionary Boxes, per Mr. Birt 1 12 3½
Brighton Union St. Chapel.— Rev. Dr. Styles. — Ladies' Aux. Soc. per Miss. Penfold Treas. 26 7 3
Collections, at ditto after Sermons; per Rev. Dr. Collyer 35 0 0
61 7 3

Late Countess of Huntingdon Chapel, North Street. — The Teachers and Scholars of the Sunday School, Half Year's Collection, per Mr. E. Simms 5 0 0
Lewes Tabernacle. — Auxiliary Missionary Society.—Male Branch.—H. A. Hilton, Treasurer 22 10 6
Wilts.—Wilton.—Rev. John Bristow, and Congregation 12 0 0
Codford.—Rev. Tho. Waters, and Congregation 10 0 0
Sunday School Girls .. 0 6 6
10 6 6

Yorkshire.—Hull and East Riding Auxiliary Missionary Society.—Mr. W. Briggs, Treasurer.
Balance of Account 100 0 0
Hull.—Juvenile Missionary Society.— Mr. Edward Squire, Treasurer 80 19 1
West Riding Aux. Miss. Soc.— Mr. Geo. Rawson, Treas.
Wakefield.—Salem Chapel 20 11 6
Leeds.—Branch 63 8 0
Pontefract, ditto 14 0 0
Huddersfield.—Female Branch 50 8 0
Bingley Branch 12 0 0
Idle ditto 15 19 0
Hopton, ditto 28 0 0
204 6 6

Sheffield and Attercliffe Miss. Union.—Mr. L. Thomas, Treas.
Male Missionary Society.
Lee Croft Chapel.—Rev. Mr. Dixon 10 2 2½
Annual Subscriptions, &c .. 2 2 0
Queen Street Chapel.—Rev. J. Boden; per Mr. R. Thomas 4 19 7
NetherChapel.—Rev. T. Smith. Association; 1 Year's Sub. 16 10 7
Garden Street. — Rev. Mr. Docker. — 2d. Half-year's Subscription. — Half-penny Contributions by a few Sunday Schools Boys 9 9 9½
43 4 2

Female Missionary Society.— Howard Street Chapel.—Rev. Mr. Mather; per Miss Mather 8 8 6
Queen Street Chapel. — Per Mrs. T. Waterhouse 5 18 6
14 7 0

Ditto.—Per Miss Blythe .. 1 10 6
Garden Street Chapel. — 2d. Half-year's Subscriptions; including Half-penny Contributions, by a few Sunday School Girls 6 16 2½
22 13 8½

North Riding Auxiliary Missionary Society.—Mr. James Dunlop, Treasurer.
Kirbymoorside Branch, for last Year 4 2 6
Malton Branch.—Ditto 1 11 6
Pickering Branch 17 19 5
Whitby ditto 65 0 0
Malton ditto 12 9 11
Scarbro' ditto 27 5 6
Kirbymoorside ditto 3 4 0
131 12 10
Less Expenses 6 12 10
125 0 0

Thirsk.—Rev. Joseph Jefferson.
Penny-a-Week Society Collected by Ladies 5 18 0
A Friend to Missions 3 0 0
A Lady 0 10 6
Smaller Donations 0 13 0
10 1 6

North Wales Auxiliary Missionary Society.—William Williamson, Esq. Greenfield, Treasurer.
Anglesea.—Amlwch.—Rev. J. Evans 4 0 0
Beaumaris.—Rev. Messrs. Evans and Griffiths 4 17 6
Bodedern.—Rev. Robert Roberts 0 13 1
Ceuchlog.—Ditto 3 6 11
Groeslon 2 10 3
Holyhead.—Rev. W. Griffiths 5 0 0
Pentraeth. —— Rev. Messrs. Evans and Griffiths 3 3 0
Penymynydd 1 13 4
Llanfechellier 10 0 0
35 4 1

Carnarvonshire.—Bangor.—M. J. A. .. 0 10 0
Mr. B. 0 10 0
Donations under 10s. 8 19 11
A Friend to the Heathen 1 0 0
Monthly Contributions 1 11 0
12 10 11

Bethesda. — Rev. D. Roberts. — Donations under 10s. .. 7 1 6
Monthly Contributions at Chapel .. 0 16 8
Caergwigin; by ditto 3 7 5
Cororion; by ditto .. 3 0 0½
Monthly Contributions at Chapel 0 15 3
Pentir; by ditto .. 0 10 0
R. D. A. & L. R. .. 0 10 0
16 0 10½

Carnarvon. — Rev. W. Jones 6 12 6½
Dolwyddelen 0 10 6
Hebron 1 15 10½
8 18 11

Pisgah. — Rev. D. Griffiths 0 12 9
Talsarn; by Ditto .. 0 11 7
1 4 4

Aberwich. — Rev. T. Lewis 0 16 6
New Chapel; by do. 0 9 6
Pwllheli; by ditto 5 5 2
6 11 2

Capelhelig 0 15 11
Cerrig y felin 0 7 7½
Cwilog 0 6 0
Llanestyn 0 9 6
Rhoslan 0 13 7½
Llaningan.—Rev. R. Owens 1 18 1½
Nebo and Horeb.— Rev. J. Jones .. 1 4 0
5 14 9½
51 1 0

Denbigh. — Rev. R. Everett.—Collections at Monthly Prayer Meetings 2 18 4
Ditto at General Annual Meetings 16 14 4
Missionary Boxes at Chapel Doors, from January 30 to October 24 ..... 14 19 0½
Mr. S. 0 10 6
Sundry 0 12 6
35 14 8½
Carried forward .. 35 14 8½ 86 5 1

Brought forward.....				35	14	8½	86	5 1
Harvod, Rhos Llanerchrugog and Wern.—Rev. W. Williams.								
Donations under 10s.	14	2	6					
Subscriptions	4	1	0					
				18	3	6		
Llangwm.—Rev. T. Ellis	0	9	3½					
Pentrellyn, Cymer; by ditto	0	12	11½					
				1	2	3		
Llanarmon. — Rev. J. Griffith	1	3	0					
Llandegle; by ditto	0	13	0					
Llanselin; by ditto	0	13	0					
				2	9	6		
Llangollen.—Rev. W. Davies				1	7	0		
Rhydlydan.—Mr. R. Daniel .				2	4	7		
Donations under 10s.	1	8	1					
Subscriptions	1	10	0					
				2	18	1		
							63	19 1½
Flintshire.—St. Asaph.—Rev. Messrs. R. Everett & D. Jones.								
Subscriptions	1	0	0					
Donations under 10s.	3	11	4½					
				4	11	4½		
Buckley Mountain.—Rev. J. Saunders.								
Subscriptions	2	2	0					
Donations under 10s.	4	18	6					
				7	0	6		
Flint.—Rev. B. Evans and Mr. W. Jones.								
Donations under 10s.	6	6	6					
Mrs. S. Haye -	0	10	6					
				6	17	0		
Halkin. — Rev. O. Owens	3	5	10					
Hilken.—Ditto	1	15	6					
Nannerch.—Ditto ..	1	10	2					
				6	11	6		
Holywell Parish. —Bagillt.—Rev. B. Evans				4	4	0		
Holywell.—Rev. D. Jones.—Donations under 10s.	30	3	10					
Donation of Pennyball Chapel	3	0	0					
W. Williamson, Esq. Mrs. W. and Subscriptions of Ten Children, 5s. each	3	0	0					
Weekly Contributions at Chapel	9	0	0					
Subscriptions	9	7	0					
				54	10	10		
Mold Parish.—Rev. R. Williams.—Donations under 10s.	10	2	10					
Mr. James Hamson, Frondirion	1	0	0					
Monthly Prayer Meeting at Chapel ..	0	17	2					
				12	0	0		
Newmarket. — Rev. T. Jones	0	10	6					
Donations under 10s.	7	12	2					
				8	2	8		
Whitford Parish.— Rev. D. Jones, Esq., Dawning				0	10	6		
							104	8 4½
Merionethshire. — Bala. — Rev. J. Lewis				2	10	0		
Dinas Mowddwy. — Rev. W. Hughes..	3	8	9½					
Bethesda.—Ditto ..	1	6	9½					
				4	15	7		
Dolgelle. — Rev. C. Jones.—Mr. T. D.	0	10	6					
Carried forward ..	0	10	6	7	5	7	254	12 7

Brought forward	0	10	6	7	5	7	254	12 7
Few Friends to the Heathen	0	17	0					
Brithdir; by ditto ..	2	11	2					
Llanelltyd.—Ditto.— J. W. Esq.	0	10	6					
Donations under 10s.	1	17	5					
				6	6	7		
Fystiniog.—Rev. S. Williams				3	2	2½		
Llanuwchllyn. —Rev. Mr. Jones.								
Mrs. E. O.	1	0	0					
Public Collection ..	1	11	3½					
Bethel; by ditto ..	0	11	0					
Rhydywernen.—Ditto	0	6	2					
				3	8	5½		
Llanwyddyn.—Rev. M. Hughes				0	16	1		
Trawsfynydd.—Rev. E. Davies.								
Canllwyd ditto	0	16	6					
Maentwrog ditto ..	1	7	11					
Penystseet ditto	1	19	7					
				4	4	0		
							25	2 11
Montgomeryshire.—Bethesda.				1	1	11		
Llansaintfraid				2	8	0		
Llanbrynmair.—Rev. J. Roberts				8	0	0		
Llanfyllin.—Rev. W. Morris.								
Subscriptions	5	13	6					
Weekly and Quarterly Collections	6	6	0					
Public ditto	2	0	6					
				14	0	0		
Llanrhaiadar.—Rev. M. Jones				2	8	0		
Llantair careinion.— Rev. J. Davies ..	3	2	0					
Pennaith.—Ditto ..	2	1	0					
Ty'n-y-fwynog.—Ditto	0	11	6					
Brynelen.—Ditto ..	0	10	0					
				6	4	6		
Llanidloes				1	10	0		
Main Myfod.—Rev. J. Jones				4	2	4		
New Town. — Rev. E. Davies	0	10	6					
Donations under 10s.	8	0	2½					
R E., Esq.	0	10	6					
A Friend to the Heathen	1	0	0					
				10	2	2½		
Penygroes.—Rev. J. Ridge ..				1	10	0		
Sammah.— Rev. W. Hughes	1	15	3					
Voel.—Ditto	1	11	3					
				3	6	6		
Sarney				1	0	0		
							53	13 5½
							335	8 11½
Less Expenses....							27	19 9½
							307	9 2
Machynlleth.—Sepall. — Donations from, by Rev. D. Morgan				5	0	0		
South Wales Auxiliary Missionary Society.—Rev. D. Peter, Carmarthen.								
Penrhywgaled; by Rev. Mr. Thomas				6	1	2		
Pisgah; by ditto				2	0	5		
Wig; by ditto				2	13	5		
Sunday School ditto				1	5	0		
							12	0 0
Ebenezer Chapel.—Pontypool; by Rev. Mr. Jones				3	4	0		
Bluenavon Chapel; by ditto ..				1	16	0		
Usk; by ditto				2	0	0		
New Inn, near Pontypool; by ditto				3	0	0		
							10	0 0
Rhydybont; by Rev. Wm. Jones				3	9	1½		
Sunday School ditto				2	1	3½		
Carried forward ..				5	10	5	22	0 0

Brought forward	5	10	5	22	0	0
Capel Nonni; by ditto	2	15	1			
Sunday School ditto	3	1	0½			
Mr. Saunders; by ditto	1	1	0			
				12	7	6½
Troedrhiw, Allywalis; by Rev. Mr. Griffiths				1	16	3
Ysgerdawe; by Rev. Mr. Jones	0	8	3			
Sunday School ditto	0	19	1			
Tfaldybrenin; by ditto	0	14	6½			
Sunday School ditto	1	11	10			
Capel yr Erw; by ditto	0	12	6			
				4	6	2½
Nenaddlwyd; by Rev. Mr. Phillips	7	19	3½			
Sunday School ditto	2	12	0			
Seminary.—Ditto	1	11	3			
Cilcenin; by ditto	1	17	0			
Nebo; by ditto	1	1	0			
Talybont; by ditto	1	6	1½			
Sunday School ditto	0	12	10			
Aberystwith; by ditto	0	16	6			
Lanbadarnfawr; by ditto ..	0	9	6			
				18	5	6
Trewyddel; by Rev. Mr. Rees	1	1	0½			
Sunday School ditto.....	1	5	0			
				2	6	0½
				61	1	6½
Glamorganshire. — Neath Independent Congregation; per Rev. Tho. Bowen				4	6	0
Denbighshire.— Wrexham Auxiliary Missionary Society. — Rich. Browne, Esq. Treasurer.—First Half Year's Contributions.—Sums Collected at the formation of the Society in October 1822				4	0	0
Abbot Street Chapel	3	16	1			
Pen-y bryn	4	7	1½			
The Town Hall	3	17	6½			
Chester Street Chapel	6	5	0			
				18	5	9
Pen-y-bryn Branch. Annual Subscriptions				7	1	6
Pen-y-bryn Ladies Association.—Mrs. Hobson, Treasurer				15	0	0
Ditto, Juvenile Association.—Mr. W. Hughes, Treasurer				2	0	0
Missionary Boxes				1	0	0
Carried forward				43	7	3

Brought forward				43	7	3
Chester Street Branch Annual Subscriptions.						
Rev. J. Pearce and Friends.....				10	3	6
Chester Street Ladies' Association ..				6	2	3
Sunday School Children				0	17	4
				60	10	4
Less Expenses.....				1	9	4½
				59	1	0
Scotland.—Edinburgh.—Josh. Liddle, Esq.—Edinburgh Auxiliary Missionary Society	20	0	0			
Musselburgh Missionary Society	18	0	0			
Lerwick Society for the spread of the Gospel	4	0	0			
				42	0	0
Dumbarton Auxiliary Missionary and Bible Society.—Mr. J. M'Gregor, Sec.				10	0	0
Greenock Auxiliary Missionary Society. —R. D. Ker, Esq. Treasurer				15	0	0
Paisley.—Rev. J. Thompson. —Cumbrae's Missionary and Bible Association.—Mr. J. M'Kirdy, Secretary	5	5	0			
Largs Auxiliary Missionary Society.—Mr. L. Lyle, Sec.	4	4	0			
A Mite from Sabbath School Monitors	0	18	0			
	10	7	0			
Less Expenses....	0	1	3			
				10	5	9
Greenock Female Missionary Association; per Mr. W. Tarbet.....				9	0	0
Galston Bible and Missionary Society.—Rev. Dr. Smith				5	0	0
Banff.—Rev. J. Gibb, per the Rev. J. Morison.—Two Ladies, £5. each ..				10	0	0
Kirkintilloch Bible and Missionary Society, by Mr. James Baird.....				2	0	0
France.—Paris.—Mr. Wilder.—Donation; per Jos. Butterworth, Esq. M.P....				1	0	0

The Thanks of the Directors are presented to the following; viz.

To Amicus B. for Arnott's True Christianity, 2 vols. Dodd's Hall's Contemplations, 2 vols. Maurice's Social Religion, The Village Minstrel, 2 vols. and others, with 29 Nos of The Eclectic Review.—Mr. Elstone, for 5 pairs of Shoes, 7 yards of Stuff, 13½ yards of Printed Cotton, and 8 pairs of Gloves.—W. E. R. for Sundry Wearing Apparel, and a few Pamphlets.—Mr. R. Clarke, per Mr. C. Cooper, Dublin, for 48 Nos. of the Hibernian Evangelical Magazine.—Rev. D. Clarke, for 1 piece of Coral and a large Tortoise Shell for the Museum.—"A Lady," for a few Ribbons, &c.—Mr. James Cowie, for Dr. Fulke's Works, 1 vol. folio.—To Mr. Gale, Mr. Payne, by Miss Townsend; Mrs. Holditch, Bell, Parkhurst, Williams; "A Friend;" and "A Lady," by Mr. Godbold, for 305 Nos. and 9 vols. of the Evangelical Magazine.

SUBSCRIPTIONS and DONATIONS for the support of this Institution, will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London.

MISSIONARY HYMN.

"This is a day of Good tidings."—2 KINGS vii. 9.

SPREAD the news—go spread it wide—
Spread the joyful story;
Tell how Jesus lived and died;—
Spread the Victor's glory.
He is now by angels crown'd,
He whom man rejected;
Tell to all the nations round
What he has effected.

Having heard the joyful news,
Let us not conceal it;
Rather let his people choose
Boldly to reveal it:

'Tis the joyful news, when known,
Takes away our sadness;
This it is, and this alone,
Fills the heart with gladness.

Let us, then, with zeal engage
In a work so glorious;
Knowing, though the foe shall rage,
Truth will prove victorious:
'Tis a cause that must prevail,
Let who may neglect it;
Since the arm that cannot fail
Can and will protect it. H. E.



REVᵈ JOHN YOCKNEY.

ISLINGTON.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE 1823.

BRIEF MEMOIR OF THE LATE ISAAC BROWN, Esq.

OF COCKERMOUTH, CUMBERLAND.

HOW inestimable are the happiness and honour of pious ancestry! What a treasure is inherited: and what an incentive is furnished for the practice of religion and virtue! Base must be the principle, and bad the practice indeed, that can barter these hereditary possessions for the pleasures of the world; or break asunder the sacred ties of holy obligation, which relationship and education unite to confirm. If religion were a system of mere expediency, then might its friends have accommodated their deportment to the taste and temper of the age, and have never incurred the reproach of "a gainsaying and perverse generation." But the sacred history represents them as "not of this world;" as hated and persecuted of men; and as "not accepting deliverance" from the dangers of their profession, "that they might obtain a better resurrection."

With the martyrs and men of God celebrated by inspired history, we can associate, though of course of a humbler rank, those of the Puritanic and Nonconformist race; for to them the united voice of public testimony has applied the language of the Apostle, "of whom the world was not worthy." In this honourable connexion stood the deceased friend and "father in Israel," whose life is here the subject of instructive consideration.

Isaac Brown was paternally descended from some of the very earliest Nonconformists in the county of Cumberland. The family estate was at Scales, in Leath Ward, the immediate neighbourhood of which had the honour of witnessing no fewer than four worthy confessors on the memorable Bartholomew-day of 1662: John Rogers, of Croglin; George Nicholson, of Kirkoswold; Simon Atkinson, of Lazonby; and William Hopkins, of Melmerby. On the ministry of these eminent men, the family of the Browns attended in public and private; and participated alike in their adverse as well as prosperous circumstances. Some interesting traditions are still preserved relative to the privacy and protection of their worshipping assemblies, when surrounded by the storms of a desolating persecution, and of the first of these ministers the late Mr. Brown has been heard to speak with the highest enthusiasm. It may be observed, that this name stands enrolled in the church register at Parkhead from its earliest date, in 1653.

In the year 1721, one of this family, Mr. Joseph Brown, removed to Cockermouth, where he embarked in a commercial business, and soon afterwards became a family man. He attached himself to the congregation then under the charge of the Rev. John Atkinson, who seems to have laboured here with considerable success for upwards of thirty years. He had four children—John, Joseph, Mary, and Isaac; the last of whom is the subject of the present short biography; and who survived his brothers and sister several years.

On the 15th of April, 1748, he was born; and most probably was initiated into the Christian church by that pious and excellent minister, the Rev. Thomas Jollie. Subjoined to a list of his ancestors, which he transcribed in a family Bible a short time before his death, is the following note:—

"It is somewhat extraordinary, that my great grandfathers, (by my father's side, William Brown, of Scales; and by my mother's side, John Pattinson, of Cockermouth,) were both soldiers in the service of Oliver Cromwell:—the sword belonging to the latter is now in my possession."

Accustomed to religious instructions and privileges from his infancy, the impressions of spiritual piety were efficiently, though gradually produced. Like the beams of the morning sun stretching themselves imperceptibly over the heavens, they were progressive in effecting that change which ultimately secured an enlightened and decided character. In his case the well-known direction of Solomon was successfully observed; and all its happy results realized through life: "Catechise a child in the beginning of his way; and when he is old he will not depart from it."

It was a happy circumstance that his parents were not merely general professors of religion; but also the decided friends and promoters of "the *truth* as it is in Jesus." On his approach to years of manhood, an occurrence took place of a public nature, which was of great importance in the establishment of his future religious character. The introduction of Arianism into the chapel by the settlement of Mr. Lowthion in 1765, rendered necessary a public profession of orthodoxy on the part of those who were its real friends. Mr. Brown's family, and others, determined for "the faith once delivered unto the saints;" and which had of old been confirmed by the persecutions and deaths of their martyred ancestors. Another meeting-house was immediately prepared; and here a numerous congregation was collected, and continued to assemble until the death of Mr. L., soon after which a re-union of the two churches took place.

This attempt at propagating the Arian heresy at Cockermouth seems to have been during the period in which it was publicly professed in other parts of the kingdom. The historians of the Dissenters, (Mess. Bogue and Bennett,) after having recorded its first open avowal among the Dissenters in Devonshire, observe, (vol. iii. p. 248.) that "before the conclusion of this period a more melancholy scene was presented to view. In every part of England, Arianism was not only embraced, but openly acknowledged by not a few of the Presbyterian ministers. The heresy polluted some of the London pulpits: in Lancashire it was prevalent, and in the counties to the south: it gained ground also in the west, whence it first sprang." It is gratifying to remark, that the effect of his Arian endeavours at Cockermouth died with its author; and that neither in this town nor in any other of the county, is there, at the

present time, one instance of Congregational apostasy from the faith of their Nonconformist forefathers, while Lancashire still exhibits a lamentable number. These observations will not be considered as irrelative to the present biographical Memoir, when it is recollected how much its subject was concerned in preserving the orthodox cause at Cockermouth; while some branches of the Scales family have, during later years, even embraced the principles of Socinianism.

During this period, Mr. B. entered on "the holy state of matritrimony" with Miss Walker, of Broughton; who was a member of the Dissenting church in that place, and in every respect qualified for the duties of this relationship. They were eminently prospered by the blessing of Providence in their domestic and commercial pursuits; and the church with which they were connected, had the satisfaction of beholding them "walking in all the ordinances and commandments of the Lord blameless."

The re-union of the people at the old meeting-house, under the ministry of Mr. Townsend, in 1783, was an event desirable on every account, and communicated much pleasure to all parties, however adverse they had latterly been to each other. To the deceased it was a source of high satisfaction; and it contributed very materially to his own personal improvement, and his public usefulness. It is not certainly known in what particular year he was first officially employed in the affairs of the congregation; but it is believed that it was about this period; and the very circumstance of his having retained the deacon's office from this time to his death, is a sufficient testimony to his qualifications for it, and the honourable acceptance with which he was enabled to discharge its important engagements.

It need not be disguised, that his disposition was naturally warm, and might occasionally betray him into some inadvertencies; but it must be likewise affirmed, that his character undoubtedly possessed many superior, redeeming qualities. In his domestic relations, he was most affectionate and faithful; in his commercial transactions, integrity and uprightness always preserved him; and, as a deacon, he "served tables" with the utmost punctuality and kindness. It is difficult to state in which of these capacities he most excelled: his family retains every grateful recollection of his parental regards; in the business of the world he obtained universal confidence and respect; and the church, with all its pastors during his deaconship, had every reason to admire the promptitude and fidelity of his official services.

Mr. B. was, for many years, literally "a door-keeper in the house of the Lord:" always the first to open, and the last to close the doors of the sanctuary. He regarded it as a point of honour and of conscience, to perform his official obligations; and therefore he was determined that the pecuniary concerns of the church should be managed with the same order and method as those of the regular tradesman. To his minister he was especially attentive in this particular; not barely procuring him the accustomed contributions precisely on the quarter day, but frequently presenting him with some additional expressions of his own, or the people's grateful attention.

He was in every sense of the term an Independent or Congregationalist. He understood well, and appreciated highly, the principles of civil and religious liberty. No one ever more highly venerated the memory of the Puritans and Nonconformists; and he used to

say, that the church of Christ is eternally indebted to such men as Neale, and Calamy, and Palmer, who have preserved the records of those invaluable characters. To his care we owe the preservation of the old church register at Cockermouth, which has furnished so many interesting particulars relative to the Nonconformist churches in Cumberland.

In the spring of 1813 he was bereaved of his affectionate and highly estimable partner. Though some years from the ordinary term of human life, her bodily frame was dissolving, while at the same time she discovered indications of spiritual maturity for heaven. She was enabled conscientiously and comfortably to appropriate the language of Scripture resignation:—"All the days of my warfare will I wait until my change [my revival] come:" and at length her warfare was accomplished, and her happy spirit, bursting from the bonds of mortality, sprang forth into eternal life.

The afflicted widower, though bemoaning his irreparable loss, anticipated the period as not far distant when he would rejoin the company of his beloved associate. Eight years, however, were to roll away before this consummation of his joys; nor did he, in the mean time, cease in actively doing, while he was deeply suffering, the will of God. He enjoyed through life an unusually good measure of health: his habits of early rising and temperate living no doubt contributed to its promotion; while he was equally remarkable for his diligent application to business.

This worthy deacon must now be contemplated in the last scenes of his mortal life. In a letter to one of his children, a few weeks before his death, are the following sentences, which manifested the cheering hope and happiness of his mind:—

"If I be spared till next Sabbath I shall be seventy-three years old. May that life, which has been so long spared, be more and more devoted to the service of God than it has hitherto been! It may be that the great Disposer of all events has said in the book of his providence, 'Set thine house in order; for this year thou shalt die and not live.' However that be, may I be prepared for the issue thereof; that if I live, I may live unto the Lord; and if I die, I may die unto the Lord: so that, whether living or dying, I may be the Lord's."

His "sickness unto death" was of short duration; but attended with excruciating pain: all his sufferings, however, he was enabled to bear with unmurmuring submission. He said, "It is well I have not repentance and pardon to seek in my last hours, when my strengthi s gone." And when told that a few hours more must terminate his sufferings, he exclaimed, "The will of the Lord be done! May I have faith and patience to hold out unto the end!" His prayer was mercifully answered; and on the morning of the second Lord's Day in May, 1821, he received "the crown of life." A funeral discourse was preached to a very crowded auditory on the following Sabbath, by the Rev. Thomas Gritton, of Keswick, from Rev. xiv. 13.

"Blessed are the dead, who die in
the Lord from henceforth:
"Yes, saith the Spirit,
"That they may rest from their labours;
"And their works do follow them."

Oswestry. GENER.

LETTERS TO A YOUNG PERSON, ON INFIDELITY.

LETTER V.

On the Evidences of the Christian Religion.

My dear Friend,

LET us proceed now to the grand object of our correspondence, the proofs that the Christian religion is

true and divine. Here I begin with the evidence derived from *prophecies*. The Saviour, and the religion revealed in the New Testament, exactly answer to the prophecies contained in the Old. The sacred book of the Christians is but a second volume to that which was given to the ancient Jews. The Evangelists commence their history of Jesus Christ by saying, "As it is written in the prophets." The prophecies that are fulfilled in Jesus of Nazareth are very numerous, and enter into minute circumstances.

They declare the *exact time* at which he should appear. If it had been a mere guess that some great deliverer *might* arise, they would have left it at large, and taken the chance of all ages for a fulfilment. But by fixing it to the period before the Jewish state should be destroyed, and to the seventy weeks of years, 490, from the building of Jerusalem, they gave as many chances against the accidental fulfilment, as there were other periods of time beside those predicted. Christ came at the appointed time. The prophets foretel the country, nay, the very town in which Christ should be born. Judea is called Immanuel's land, in which a child should be born to us, and Bethlehem the town of his birth. Isa. ix. 6; Micah v. 2. This again swelled the chances against the fulfilment in any other than a divinely appointed way, by all the other countries and towns in the whole world, in which a great deliverer might arise. But all these countries and towns must be multiplied by all the periods beside that in which Christ was to appear, in order to give any approach to the number of chances there were against the mere accidental fulfilment of this prediction. Indeed, the calculation should be made in the same way as we reckon the number of changes that may be rung on a certain number of bells. How many ways then are there in which the chances might turn up wrong to that only one in which they could be right? The Old Testament foretold, not merely that the promised Deliverer should descend from the pair whom God created, but through Abraham. This increased the chances against the accidental fulfilment by all the other men in the world at that time, from whom a Deliverer might happen to descend. Again, it was limited to Isaac, to the exclusion of other sons of Abraham; afterwards to Jacob, then to Judah; next to David; and now the chances were swollen by all the other descendants of Abraham, Jacob, &c. All these numbers, not easily calculable, must be made the multipliers to the preceding amount; or, rather, we must add so much more to the progression of chances against accidental fulfilment. Gen. xii. 3; xxvi. 4; xxviii. 14; xlix. 10: Psal. cxxxii. 11.

The circumstances in life in which Christ should appear were foretold; that though descending from the royal stock, it should be when that stock was cut down, leaving a mere stump in the ground; so that he should be despised and rejected of men. Isaiah liii. 2, 3; xi. 1.—He was to be of a meek and gentle spirit; Isa. xlii. 2, 3.—He was to work miracles; giving sight to the blind, &c.; "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isaiah xxxv. 5; also xlii. 7.—He should however be rejected and put to death. liii. 12.—The exact death he should die was foretold, being pierced, but not having his bones broken; (Ps. xxii. 16.) though dashing the person to pieces with great stones was the mode in which the Jews executed those who

were rejected as blasphemous pretenders to a divine commission. Messiah was to be numbered with transgressors. Jesus was crucified between two thieves. Isaiah liii. 12. —His enemies were to part his garments among them, and cast lots for his vesture. Psalm xxii. 18. —They were to utter certain taunts and reproaches. Psal. xxii. 7, 8.— They were to mock him in his thirst, by giving him vinegar to drink. Psal. lxix. 21.—The words he should utter on the Cross were predicted, "My God, my God, why hast thou forsaken me!" Psalm xxii. 1.—The manner in which he should be buried; "And he made his grave with the wicked and with the rich in his death." Isai. liii. 9. —The success which should attend his cause after it seemed desperate.

That some of these prophecies were apparently contradictory, you should observe; as that he should be of the royal house of David, and yet be despised of the people, esteemed a worm, and scarcely a man. When you reflect on the tendency of man to idolize royalty, nothing seemed more unlikely than that one could be proved to be the promised Deliverer, descended from the ancient royal family of David, and should be thus treated. When, again, you consider how eager this people was to receive any pretender to be the Messiah, how unlikely it was that one who could work miracles should be despised by them!

Again, that he should make his grave with the wicked, and with the rich in his death, was improbable; because rich men seldom choose to have graves near those of malefactors; but in this case it was verified; for Joseph of Arimathea had a garden near calvary, where Jesus, with the two thieves, were crucified; and in this garden Joseph had prepared a tomb for himself, in which he deposited the body of Christ because it was near; and the preparation for the Sabbath was so near as not to admit of conveying the body farther. Once more; that they should part Christ's garments among the soldiers that executed him, and yet that they should cast lots, looks improbable; for if they part them into equal portions, why cast lots? and if they cast lots, why part them? Then, however, it was found, that there was one garment which they did not wish to part, and this was too good for any one to take the whole, and therefore they made four parts of the others, for each soldier a part; they cast lots who should have the whole of this one article of his dress.

Now let me intreat your peculiar attention to this proof. It may be said, that by mere chance these prophecies have come true; or that they have been written after the events. Against the latter it is enough to say, that the Jews, who never received Jesus, but hate him, have the prophecies in their books just as we have them in ours; and they will assure you that the prophecies have not been written, to make it appear that Jesus of Nazareth was the true Messiah; for they would never have received an imposture devised to give credit to a person whom they had already rejected.

As to the former objection, that mere chance might have produced all this concurrence of predictions and fulfilments, I only wish that it may be calmly and thoroughly considered. We will admit, for the sake of argument, that the first prediction of a great Deliverer might have come true by chance; but when the other predictions that we have already considered were added, they each of them so multiplied the chances against actual fulfilment, that it came at length to be what may be called an infinity of chances

against this mode of accounting for the fulfilment of the prophecies; or, in other words, it is an infinite improbability that Jesus of Nazareth should be any other than a Deliverer promised by God, and sent to fulfil his counsels of love.

Here I may introduce the prophecies of Jesus Christ concerning himself. He foretold his own death, that it should be a violent one; not according to the Jewish customs and law, but after the manner of the Romans, a crucifixion; that he should be rejected by the ecclesiastical rulers, and given up to heathens; be spit upon, condemned with malefactors, forsaken by all his disciples, denied by one, sold by another; and, after being gibbetted, should yet be buried and rise again on the third day. Matt. xvi. 21; xvii. 22; xx. 18. Mark ix. 31; x. 33, 34. Luke xviii. 32, 33. John iii. 14; viii. 28.

Now it may be said, how do we know he predicted these things? for I admit that we have not here, as in the prophecies of the Old Testament concerning Christ, the evidence that arises from the predictions being in the sacred books of the Jews, who would not forge any thing in favour of Christ. But every one must own, that the disciples of Christ at that time must have known whether he had uttered these predictions to them or not; and they proved that they did believe it by dying for their faith in him, after having published to the world these prophecies, which their Master first uttered to them. Now these predictions prove Christ to be a true messenger from heaven; for no impostor would predict his own rejection and ignominious cruel death. Every impostor wishes to make himself great in this world; and, if he predicted his own rejection and execution, unless these events should happen he would be proved false. In the next place, an impostor would not rest the truth of his pretensions on something that was to happen after he had gone into another world; for knowing that he had really no power in that world, he would expect that his posthumous fame would be blasted by the failure of his prophecies concerning what should happen to him after death.

But Jesus Christ foretold his own ignominious death, which happened in all respects just as he predicted; though it was effected by the malice of enemies, who had no wish to prove his words true. And Christ told his enemies, that in three days he would raise his body up again; and so he did, in spite of their efforts to defeat the prediction. Thus we are assured, that it was the infallible prescience of Deity that *gave* the prophecy, and the omnipotent power of Deity over life and death that *fulfilled* it. Consider what I have said, my young Friend, and may God give you understanding in all things.

Your's truly,
J. B.

ORIGINAL LETTER OF THE REV. MR. MILNER.

To the Editor.

Sir,

The late Rev. *Joseph Milner* was a burning and shining light in this town, and by his works (especially his "Church History,") "he, being dead, yet speaketh." As he has sometimes been mentioned in your pages with respect, I send you the following Letter of his, which I copied some years ago from the original, in his own hand writing. I think it would give pleasure to some, to see it in the *Evan. Mag.* as it contains the sentiments of an eminently wise and good man on some important points of doctrine in which good men differ among themselves.

I am, Sir,

Hull, Feb. 24, 1823.

Your's respectfully,
A. Kidd.

To Mr. D. H——e.

Dec. 21, 1780.

"DEAR SIR,

"I have examined the book you sent me. As to the point of election, the author seems to be totally unacquainted with the distinction between moral and natural inability; and for want of this distinction, all he writes on the subject seems to me a heap of confusion. 'Tis true the distinction alluded to is matter of philosophy rather than divinity; but it behoved him to have weighed better his own talents and learning before he meddled with things of this kind. He writes better I think toward the latter end about holiness, and the evidences and fruits of the Spirit: and it would be very strange, if those who hold that God has chosen his people that they should be holy, were not as warm advocates for holiness as any in the world. But when he talks about the injustice of God's damning men if so and so,—there is something shocking to pious ears. "Who art thou that repliest against God?" is the scripture answer, and must be so, when men have wrangled ever so long. Ask an Arminian, Why did God create at all those souls, who, he foresaw, would in the issue sin themselves into hell? he cannot answer, any more than he who holds the election of grace. The difficulty is exactly the same in the one case as in the other: and this is the solid reason why the Calvinist view is to me preferable to the Arminian; the latter undertakes to solve what he cannot; the former honestly gives it up. Besides, the humiliation of soul before God, so suitable to a guilty creature, patience and resignation, and other practical fruits of the Spirit, are, I doubt not, learned more powerfully from the doctrine of election.

"But I write not to persuade you. Any (man) may see I lay no weighty stress on such points of doctrine, either in the pulpit or out of it. As to Mr. Newton, I believe him to be an humble, holy man; but he is no more my master than Mr. Wesley is. I have ever thought for myself. I hold universal redemption, and preach it constantly: for "I believe in God the Son, who redeemed me and *all mankind*.' But when we come to think of the application of this grace to particular persons, and yet see numbers walking without any interest in this redemption, though surely it is their own sin, yet I must add with the Catechism, 'I believe in God the Holy Ghost, who sanctifieth me and all the *elect* people of God.'

"Thus have I frankly told you my views on these disputed points; partly siding with (the) Methodists in opinion, and partly with those called Calvinists. This was the exact medium, I think, on which the Church of England was constructed: and, what is more, I think St. Paul was of the same opinion: and if all good men were good reasoners and thought calmly, they would see they differ more in words than things. But enough of this. I assure you I take in good part your letter and book; and as I think your meaning was charitable, you will allow me the liberty of my own opinions. Let us mind the main things—repentance, faith, and love in ourselves, and in all whom we can influence. I desire to show sincere love to all good Methodists, all who love Jesus Christ. Let us pray to God to revive and increase his work among us. Show this to whom you please, and believe me

Your's sincerely,
JOS. MILNER."

INTELLECTUAL FLOWERS.

. . . . *Ego apis matinæ*
More modoque. Hor.

"Christ is to the believer what the hinge is to the door; the *foundation* on which he *rests*, and the *principle* by which he *moves*. He *depends* upon Him for salvation, and he *acts* by him to sanctification."—*Serle.*

"The more believers love God, the more they will love one another; as lines, the nearer they are to the centre, the nearer they are to one another."—*Charnock.*

"To make a religion of our own inventions, to overdo with will worship and the traditions of men, as the Pharisees of old, to go beyond the rule, is called in Scripture, 'being righteous over much;' that is, is unrighteousness. All overdoing in God's work, is under-doing."—*Baxter.*

"We should not wait for opportunities of doing good, but make them."—*Lord Verulam.*

"Literature is an excellent thing when it is not the best thing a man has."—*More.*

"It is safer to be humble with one talent than proud with ten; yea, better to be an humble worm than a proud angel."—*Flavel.*

"If there were no other argument for the corruption of our nature, the cold and indifferent way that we praise God for Christ is a demonstration of it."—*M'Laurin.*

"What we are afraid to do before men, we should be afraid to think before God."—*Sibbs.*

"He that hath slight thoughts of sin, never had great thoughts of God."—*Owen.*

Dr. South said of some of the popular but illiterate preachers of his day, "That there was all the confusion of Babel, without the gift of tongues."

"I pity unlearned gentlemen in a rainy day," was the usual saying of Lord Falkland.

"Some people's heads are like a bell, in which there is nothing but tongue and emptiness."—*Jeremy Taylor.*

"In China, excessive talkativeness in a woman is, by the law, considered as a sufficient ground for a divorce.

Plato being asked by one of his scholars how long his precepts were to be obeyed, answered, "Until there come a Holy One, by whom the fountains of truth shall be opened, and whom all may safely follow." A remarkable expression; something like a prophecy of Christ.—*Plato Alcib.*

"In the same place where Christ stood when he looked upon Jerusalem and wept over it, did the Romans set up their standard when they besieged it."—*Josephus.*

"At the destruction of Jerusalem by Titus, such as had not attained the age of seventeen years were put up to auction with the women; and thirty of them were sold for a denarius. The blood of the just Jesus was sold for thirty pieces of silver at Jerusalem, and the people had cried, 'His blood be upon ourselves, and upon our children!' God heard this wish of the Jews, and for the last time he granted their prayer: after which he turned away his face from the land of promise, and chose for himself another people."—*Chateaubriand.*

Thirsk. J. J.

Diligence in Study.

It is said that *Bunyan* wrote as many books as he was years old, which was *sixty.*

Richard Baxter wrote *one hundred and forty-five* distinct treatises.

Dr. Cotton Mather published *three hundred and eighty-two* pieces; many of them indeed but small, yet several of larger size.

Origen, however, left other diligent writers far behind. Erasmus said of him, he would make a book while a man might stand on one foot: his books are numbered no less than *six thousand.*

It is said of St. Jerome that he filed away his teeth to the very gums that he might pronounce Hebrew with greater facility.

It is related of those deep scholars Budæus and Turnebus, that they spent their wedding-day in a severe prosecution of their usual studies, which were remarkably dry!

"If the crowns of all the kingdoms of Europe were laid down at my feet," said Fenelon, "in exchange for my love of reading, I would spurn them all!"

Dr. W. King was a remarkable *Helluo librorum.* It appeared from his loose papers, (termed *Adversaria,*) that before he was eight years standing in the University, he had read over and made reflections on *twenty-*

two thousand and odd hundred books and manuscripts.

The late Bishop *Stock's* translation of the book of Job was hastily written, in six weeks, during the fatal illness of his lady; and Dr. Stock particularly informs the reader (such was his composure!) that the last line was tracing while they were *carrying her to the grave!*

Joachimus Fortius Ringelbergius advises the student to take great care lest he should lose much time in sleep. He advises him to have an alarum clock by his bed-side; but if that is not to be conveniently procured, to lay stones and bits of wood on his bed, and under his side, which, though he will not feel them much at first, may *after an hour or two* gall him to the quick, and cause him to rise of his own accord! Not content with spending the day in labour, he wished the student to lose the sweets of repose, and almost literally to plant thorns upon his pillow. This is *fanaticism* in study.

POPISH NEW TESTAMENT.

THE New Testament was printed in French at Bourdeaux in 1668, at a time when the persecution of the Protestants was in its height. It is a remarkable instance of the falsification of the Holy Scriptures, some account of which from the *Memoirs of Literature*, vol. iv. art. 44. may be acceptable to many readers.

This edition was published with this title: *Le Nouveau Testament de Notre Seigneur Jesus Christ, traduit de Latin en Français par les Theologiens de Louvain. A Bourdeaux chez Elie Routier* 1686. *Avec Approbation et Permission, in octavo.*

The Approbation of the doctors of Bourdeaux is dated February 11, 1661; from whence it is inferred, that this translation by the Louvain divines was then printed the first time at Bourdeaux, but without any falsification. The license of the Archbishop of Bourdeaux bears date July 17, 1686. It imports that this New Testament has been *revised and exactly corrected.* Several passages were strangely perverted in that edition. The following are some instances: Luke ii. 41. Instead of these words, *Now his parents went to Jerusalem every year*, there is in that New Testament, "And his parents went every year IN PILGRIMAGE (*en pelerinage*) to Jerusalem."—Acts xiii. 2. "As they ministered to the Lord," &c. N. T. of Bourdeaux, "As they WERE OFFERING UP to the Lord THE SACRIFICE OF THE MASS." (*Le Sacrifice de la Messe.*)—1 Cor. iii. 15. "But he himself shall be saved; yet so, as by fire." N. T. of Bourdeaux: "But he himself shall be saved; yet so, as by the fire OF PURGATORY." *Par le feu du Purgatoire.*)—1 Cor. vii. 10. "And unto the married I command." N.T. of Bourdeaux: "But as for those who are united by THE SACRAMENT OF MARRIAGE." (*Par le Sacrament de Marriage.*)—1 Cor. x. 21. "Ye cannot be partakers of the Lord's table and of the table of devils." N. T. of Bourdeaux: "You cannot be partakers of WHAT IS SACRIFICED UPON (*qui est sacrifié sur*) the Lord's table, and of WHAT IS SACRIFICED UPON (*qui est sacrifié sur*) the table of the devils."—1 Cor. xi. 26. "For as often as ye eat this bread," &c. N.T. of Bourdeaux: "For as often as ye eat this LIVING bread," (ce pain *vivant*, &c.)—2 Cor. vi. 14. "Be ye not unequally yoked together with unbelievers." N.T.of Bourdeaux: "Be not united with unbelievers BY THE SACRAMENT OF MARRIAGE." (*Par Sacrament de Marriage.*)—1 Tim. iv. 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." N. T. of Bourdeaux: "Now the Spirit plainly says, that in the latter times some

shall depart from the ROMAN faith." (*De la Foy Romaine.*)

When such liberties as these are taken in departing from the sacred text of the word of God, we do not wonder that the common people, who read such editions of the New Testament as that of Bourdeaux, should depart from the "faith once delivered to the saints." It is only by such additions to divine revelation that the errors of popery have been established, and continued so long. We are assured that every plant which the Author of Truth hath not planted, shall be rooted out of his vineyard in due time. May the reader be truly thankful for a faithful, if not altogether perfect translation of the Holy Scriptures, with which we are so highly favoured in this Protestant country; and be concerned to improve so blessed a privilege to his own edification and the glory of God.

POPERY AND PROTESTANTISM CONTRASTED.

WE have received from ALPHONSO, a gentleman in the communion of the church of Rome, a letter complaining of one of our Correspondents (J.J.) who, in our *January Mag.* ventured to ridicule some of the "solemn fooleries" of popery, particularly the Baptism of Bells. We are far from thinking ridicule the test of truth, nor do we wish to see it indiscriminately applied; but really there are some, at least, of the rites of "Alphonso's" church in our view so extremely ridiculous,

"That to be grave exceeds all power of face."

At the same time, we are sure that J.J., as well as ourselves, is far from wishing to hurt the feelings of those who *can* be grave on such subjects. We are not able to find room for the whole letter of "Alphonso;" but there is a part of it with which we are so much gratified, as coming from a Catholic, that we cannot withhold it from our readers. It exhibits, in our view, the true ground of distinction between the churches, the one founded on *tradition*, the other on the *Scriptures*. The reason why Protestants appear to be so divided is simply this—they *think for themselves*, while the Catholics leave their *Holy Mother to think for them.—Editor.*

"Allow me, Sir, to inform you, if you do not know it, that Catholics are not so much concerned to inquire whether what they believe and practise in religion is founded in scripture as that they are *founded in and taught by the holy Catholic church.* They believe that the *holy mother* of all national establishments of religion, has authority to decree *what rites and ceremonies she thinks proper;* of course they consider it very right and proper to baptize bells, ships, *infants*,* &c. and to consecrate earth, bricks and stones; mortar, wood and iron, as Protestants do.

"But I must remind you, Sir, that Protestants profess to found their faith and practice in matters of religion on the *authority of scripture*, and no doubt you do the same: why then are not Protestants consistent with that profession? why so divided among themselves? why are they not united in their faith and practice like the holy Catholic church; for that is compact, firm, and immoveable as a mountain. Whereas Protestants are so split and divided among themselves, as to their faith, ceremonies, and modes of worship, that many of them appear to be neither one thing nor another; what one party approves another rejects; like the summer bat, which is half a bird and half a mouse, so they appear to be half Catholics and half Protestants."

ALPHONSO.

* Our Correspondent in classing the baptism of *infants* with that of bells and ships, quite mistakes the ground of our conduct. We do not baptize infants because *we are not forbidden*, but because, as we conceive, *we are commanded*, ("baptize all nations," &c.); but we cannot here enter into the question. As to ships, we think their baptism, if it must be so called, equally ridiculous with that of bells; but it is a custom, and in our opinion a very profane one.

OBITUARY.

Mrs. JANE WILLIAMS.

Died, at Daventry, on Lord's Day, Feb. 2, 1823, aged 62, Jane, relict of the late Rev. E. Williams, D. D. of Rotherham. Through a long and severe affliction with which it pleased an all-wise Providence to exercise her, she possessed that heavenly grace which proved a firm and unshaken support to her soul. To use her own words, "It was cause of thankfulness that she had been brought to the knowledge of divine truth in early life, when about sixteen years of age; though previous to that time her mind had been powerfully impressed by reading Dr. Doddridge's Hymns for Children." Her piety was sterling and exalted. Habitually conversant with the sacred Scriptures, and having read some of the works of the ablest divines, as Owen, Edwards, Doddridge, &c. her mind was richly fraught with religious truth. In her spirit and deportment, the tendency and efficacy of the gospel were uniformly displayed. The doctrines of grace were her peculiar delight. The righteousness and grace of the Redeemer were her refuge and hope; which appeared throughout her life, especially in her long affliction, and as her latter end approached. For the last two years, such was her bodily weakness, owing to the rapid progress of disease, that to her friends around it seemed impossible she could long continue. Towards the close of the past year there was a visible alteration for the worse. Frequently she expressed her satisfaction that "all was settled for eternity." Great was her confidence in God; that she was in his hands; that all her sufferings were the effect of his love, and designed for her good. Upon one occasion, observing those about her affected at her extreme sufferings, she said, "What a mercy that I feel so composed! I am in a Father's hands!" adding,

"He is a God of sovereign love
"That promised heaven to me," &c.

Nov. 11, 1822, she was very ill. Inquiring into the state of her mind, she replied, that her pain had been so acute, that she could scarcely think at all; but when her thoughts could fix upon divine things, she was not harassed by distressing doubts; and "respecting my state before God, (said Mrs. W.) I may say, a sinner saved by grace. I know that God is good and gracious, and will perfect that which concerneth me. I bless God, that he hath led me and fed me all my days." In the evening of the same day she was increasingly worse. When in violent pain she said, "What a mercy that I have not religion to seek now! If I looked for any thing in myself, what a miserable creature I should be!"

On Thursday, Jan. 30, 1823, when she was seized with her last attack, and symptoms of approaching dissolution appeared, she said, in reference to a remark which was made,

"O glorious hour! O blest abode!
"I shall be near and like my God."

The day preceding her death, being asked how she felt in her mind, she replied, "Cheerful and happy; disposed to look forward to the blessedness of an eternal rest."—During the evening of the last day she spent upon earth, and when she was thought to have been some time in a dying state, it was remarked, that she would soon inherit a crown of glory; she stretched out her arms, and with clasped hands, and a countenance beaming with joy at the prospect, exclaimed, "O yes, yes!" after this she sunk into a kind of stupor, almost uninterrupted until the following day, when at one o'clock, P.M. she gently expired.

The solemn event was improved the Sabbath but one after her decease, in a discourse founded upon Psalm xvii. 15. W.

RECENT DEATHS.

LADY BARHAM.

On Saturday, April 12, at her residence at Fairy Hill, in the county of Glamorgan, died, the Right Hon. Diana, Baroness Barham, of Bar-

ham Court in the county of Kent, sole daughter and heiress of the late Lord Barham, and lady of Sir Gerard Noel Noel, Bart. M.P. The health of her ladyship had long been extremely delicate, and her best affections resting only in the skies, she was induced to retire from that exalted circle to which her rank entitled her, and which her piety adorned. She selected as the place of her future residence the obscure and long neglected peninsula of Gower in the above county. In her retirement she appeared to seek only the advancement of the divine glory, and the moral culture of those amongst whom she lived. Her active spirit often prompted her to exertions too great for her enfeebled health, and surprising were the efforts which she made to benefit all around her: her piety dignified her rank, her benevolence adorned her nature, and all about her had the opportunity of enjoying its advantages. The various churches which she had the honour of planting, have, by her removal, sustained a heavy loss; the numerous schools which she established, a most liberal friend; the sick and necessitous poor, a most generous benefactress. Long will her honoured memory be cherished with grateful remembrance by those who enjoyed the honour of her friendship, and deeply will the inhabitants of Gower have to regret the removal of one, who, since her residence amongst them, appeared to live only for their advantage. W. H.

April 10, the Rev. J. Bryan, (formerly of Newgate-street,) who had been sixteen years the faithful and laborious pastor of the church and congregation at Sion Chapel, Nottingham.

On Wednesday evening, April 16, at the Rectory-house, departed this life, in the 68th year of his age, the Rev. W. Jarvis Abdy, M.A. more than forty years the highly respected minister of St. John's, Horsleydown.

This much lamented and venerable clergyman was, in the early part of his ministry, for some time curate of the parish church of Staines, Middlesex. In this station he was not only much respected for his serious and punctual performance of his parochial duties, but it was evident that his preaching was much blessed to the awakening of a considerable number of persons to a serious concern for the salvation of their souls. He manifested such urbanity in his general manners, and such a friendly and conciliatory disposition towards those who differed from him in sentiment, that he was as much esteemed by others, whether Churchmen or Dissenters, as he was by his more constant hearers.

After his removal from Staines, he was for some time curate and lecturer of St. John's, Horsleydown; and on the death of the incumbent, the parishioners petitioned the Lord Chancellor to have him appointed to the situation; which being strongly seconded by the friendly recommendation of Henry Thornton, Esq. then Member for Southwark, after some hesitation the Chancellor presented him to the living; but it is said that he accompanied the act with the expression of a hope that he would conduct himself with all that minute regard to the order and discipline of the church, "which her formularies imperiously inculcate;" a remark, that had the Chancellor known this excellent man better, he would not have thought necessary, as Mr. A. was as conscientiously devoted to the discipline as he was to the doctrines and prayers of the church.

As the uniform and sympathetic friend of the poor; the adviser of the afflicted and distressed; and incessant and tender-hearted visiter of the sick and dying; he will long be remembered by many, and his lost services seriously regretted.

After this sheet was completed, we received intelligence of the deaths of the Rev. Mr. Beaufoy, of Town Sutton; the Rev. and venerable Jn. Stanger, of Bessel's Green, (aged 81); and of Miss E. S. Garrington, the pious and long-afflicted authoress of "Spiritual Recreations;" of all whom we hope to give further particulars.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons on the Nature and Effects of Repentance and Faith. By the *Rev. James Carlile.* 8vo. 9*s.* Longman & Co.

We regret that this able and judicious volume has not been before introduced to the notice of our readers. The subjects on which it treats are of the highest importance. The author pursues his inquiries, and conducts his discussions, with the seriousness and the earnestness of one who takes the word of God as his guide, and is solicitous to exhibit clearly, and to inculcate forcibly, the truths it reveals. He displays a mind trained to the habit of careful and patient investigation; and this appears to great advantage in a critical essay inserted in the Appendix, on the terms employed to denote the act of believing, both in the Hebrew and Greek Scriptures. We think this essay does great honour to the author's critical acumen, while at the same time we cannot perceive a solid ground for some of the distinctions he aims at establishing. The following are the subjects of his discourses:—The nature of Repentance—The nature of Faith—The practical influence of Faith—The connexion between Repentance and Faith—The present imperfection of the knowledge of Believers—The effects of the perfect vision of God and spiritual things on the character of the Redeemed—Justification by Faith—The tendency of the plan of Redemption to secure the interests of morality—The active exertion of man in working out his salvation harmonized with the free grace of God, as being the sole author of it—The privileges of a life of Faith

Without pledging ourselves to the accuracy of all Mr. Carlile's statements of doctrine, or to the soundness of all his reasonings, we have made ourselves sufficiently acquainted with his volume, to deem it a valuable acquisition to our treatises, on the principal subjects on which he writes. Perhaps, as a whole, the discourses have more of the didactic form than it would be desirable that pulpit addresses should ordinarily assume. In this respect they appear to have more of the character of the Scottish than of the English pulpit. They are not, however, destitute of warm and animated appeals to the conscience. As a specimen of these, and indeed of the general diction of the author, we give the following quotation from the second Sermon on Repentance.

"What monstrous presumption is it to calculate so confidently upon a death-bed, as to risk eternity upon it, when you know not that you shall ever see a death-bed? Your removal into the world of spirits may be sudden as a clap of thunder. The interval between perfect health and the silence of death may be so short, as not to admit the intervention of a single serious thought; or if there shall be time enough for thought, yet the mind may be suddenly struck with delirium, so as to become incapable of thinking. Oh my friends, the present moment is yours, the Bible is in your hands, the gates of mercy are open, God is in Christ, seated on his throne of grace waiting for your petition. Put not off till to-morrow what can be done to-day. By to-morrow your condition may be totally altered, and you may be placed at a hopeless distance from repentance. You may have now come to the turning point of your history; and if you neglect the present call of the Spirit, the sentence may go forth, 'He is joined to his idols, let him alone'—and the Spirit may be withdrawn from you for ever."

Lectures on the Pleasures of Religion. By *Henry Forster Burder. M.A.* 8vo. 7*s.* 6*d.* Westley.

Happiness is the object of universal pursuit. To desire it is an instinctive and natural affection; but to seek it in the excessive pursuit of what within certain limitations is lawful, or in the indulgence of what in all circumstances is unlawful, is the melancholy proof and awful characteristic of human depravity. In the primæval state of our nature, every affection was duly regulated. The sensitive pleasures harmonized with the dictates of conscience; the intellectual powers were occupied by objects worthy of their exercise; the social felicities were consecrated by the influence of devotion; and God was "all and in all:" for *his* presence, even in the bowers of Paradise, constituted the supreme bliss of its holy inhabitants. The entrance of sin has deranged the moral nature of man, destroyed the balance and order of his affections, caused the passions and appetites to become predominant, perverted the judgment, alienated the heart from God, and led man to "hide himself from the presence" of his Maker! Since that fatal period, it has been the constant object of fallen man, in all states of society, and under all the varied modifications of his natural propensities, to seek and to

find happiness *either in opposition to God, or independently of him!* For this purpose, Sense spreads abroad its fascinations, Imagination creates its visions of ideal good, and Reason, unenlightened by Revelation, pursues its endless speculations, and is bewildered in the labyrinths of its errors. All is employed to invent the method of making man happy "without God;" and all terminates in the bitter consciousness of "vanity and vexation of spirit."

It is the great object of Christianity in its discoveries and by its institutions, to "bring man to God"---to convince him that in his state of moral distance from God, he must be miserable,—and to conduct him from the "broken and empty cisterns," to the "fountain of living waters." Guided by this heavenly illumination, he is led to the Cross of the Redeemer, as at once the source of pardon and of purity; and there he obtains "peace of conscience"—"joy in believing"—and "the hope that is full of immortality." This is happiness which deserves the name. It is not an emotion that gladdens only for a moment, but a permanent state of mind; it is not the sudden sparkling of a meteor, leaving behind it a darker gloom, but "the soul's calm sunshine, and the heartfelt joy"—"the light of the countenance of God!"

It is one of the fatal delusions of the great enemy of our happiness, that religion is hostile to pleasure. It is indeed hostile to sinful and polluting pleasure; but it is inimical to no pleasure that is not inimical to man. To explain the nature, sources, materials and tendencies of such pure and undefiled pleasures, is the object of the interesting volume which has called forth these cursory observations. The character of the author is well known, and needs not the aid of our feeble eulogium. His writings are characterised by a clear and lucid diction, and a style of thought distinguished by accurate reasoning and methodical arrangement. All the discourses before us are pervaded by a spirit of devotional fervour and evangelical simplicity, combined with that precision of statement, and exhibiting those habits of philosophical analysis, which might be expected in the author of "Mental Discipline." Comparing this volume with his other works, it yields to none in importance; and it excels all he has hitherto published in point of vigour, expansion, and impressiveness.

We particularly recommend the volume to the attention of young persons. They will find in its reasonings and illustrations, abundant proofs that "the ways of wisdom are pleasantness and peace;" that its principles will stand the test of rigid investigation and all the hardihood of skepticism; that its influence lays a solid basis for usefulness and honour; and that its happiness, like the source from which it flows, "endureth for ever."

The Christian Family's Assistant; containing a Discourse on Prayer in general; also suitable Forms of Prayer, with Hymns adapted to Family Devotion; and a series of Essays on different subjects: partly original, and partly selected from the best Authors. By *H. J. Poppewell.* 8vo. 10*s.* 6*d.* Holdsworth.

THE religion of public worship, and the zeal that seems to animate popular assemblies, are very dissimilar to the unostentatious performance of domestic duties and family devotion. Public religion is easily assumed and is maintained with equal facility; but to lead the devotions of a family, and to be the faithful instructor, monitor, and example of the entire household;—here is labour and exertion! Yet, we may surely add, here also will be the rewards of piety.

Now, without going into the length of this worthy author, in his preface, in supposing that family worship is "a subject of *ridicule*" among professors, we must conclude with him, "that it is sadly neglected." We must, therefore, highly commend his pious design in attempting to remedy the evil, though he is probably aware, that several recent and superior authors have introduced into their works discourses or essays on personal and family religion. Yet he conceives that prayers by different authors, and other edifying matter which his book contains, "will be more likely to meet with some share of attention than the volumes of his precursors in the same path."

The contents of the volume are, Part I. On the Nature and Obligation of Prayer; the advantages of Family Prayer, &c. Part II. Table of Chapters to be read at Family worship, morning and evening throughout the year, with Hymns for the Sabbath and for week-days. Part III. Forms of Prayer for Families, for Private persons, and for Occasional Services. Part IV. Essays on the Scriptures, on Retirement, the Lord's Supper, Visiting the Sick, the Religious Education of Children, and on the Duties of Masters, Servants, &c. "In the prayers," says Mr. P. "care has been taken to provide for the different capacities of those who use them; and by uniting the peculiar

excellencies of different devotional writers, a more edifying and interesting, and yet less expensive variety is provided than the prayers of any one writer." And those that are borrowed from living or deceased authors have their names prefixed. The Hymns are taken from Dr. Collyer's collection, or supplied by the author's Christian friends.

Many awakening and profitable reflections occur in the Essays, which will repay the attention of the prayerless and lukewarm professor; and the prayers and hymns are, with a few exceptions, of the most devout and elevating character. Yet we could have wished a better arrangement, and a compression of plan—we mean on account of the sale, as well as the utility of the volume. However, we hope it will be very successful among a class of persons for whom it is compiled; for we are certain that "the author's great object has been to promote the spiritual edification of his fellow-creatures, and thus to advance the knowledge, worship, and honour of God in the world." A respectable list of subscribers have added their sanction to the publication.

Saul; a Tragedy. Translated from the Italian of Count *Alfieri*: and *Jephthah's Daughter;* a Scriptural Drama. By a Lady. (Published for the benefit of the B. & F. Bible Society.) 8vo. 4*s*. Cadell.

As the writings of Alfieri need not our encomium, we have only to observe, that this translation appears to be correct, and a good one, allowing for those obscurements of its beauties which the original must suffer in being rendered into a different language.

Of the Drama that follows *Jephthah's Daughter*, it may be sufficient to say, that it is well written—that it is founded on the supposition that she was actually sacrificed—that the most has been made of the scanty and unpromising materials, and that the author has rendered it the vehicle of conveying many just and religious sentiments. The following lines are part of the *Maiden's Death Song*.

"Ye dearest friends, a last adieu,
"Mortal scenes I quit, and you;
"Brighter scenes I seek above,
"In the realms of peace and love.*
- - - - - - - - - -
"There the tree of life is seen,
"Vivid in immortal green,
"Whose various leaves all nations heal;
"Nor scorching heat nor thirst they feel;
"For there the Lamb his flock shall feed
"And to living fountains lead;
"All tears he wipes from every eye,
"And turns to joy the sorrowing sigh."

* This distich it may be recollected is taken verbatim from the Oratorio of Jephthah.

Sequel to an unfinished Manuscript of Henry Kirke White (not White's): designed to illustrate the Contrast afforded by Christians and Infidels at the close of life. By the Author of "The Wonders of the Vegetable Kingdom Displayed." 12mo. 4*s*. Whittakers.

We see no reason why this book should be called a *Sequel*, except that it *follows the preface*, on which ground every book with a preface may be called a *sequel*. But why a sequel to *Kirke White?* The fact is, that Kirke White, like many other scheming authors, wrote a *preface* to a work, which work itself he never wrote. This *preface*, forming *six* small pages, is the "MS." here referred to, and the whole to which Mr. White has any claim. What materials would have constituted the body (or sequel) of *his* work it is in vain to guess; but we should have expected something very different from "the Sequel" now before us. Had the book, however, appeared merely as a compilation by the author of "Wonders of the Vegetable Kingdom," (which lately had the cheerful commendation of our reviewer) our censure would probably have been confined to the *price;* for 4*s*. for about 150 pages 12mo. and those consisting of "stories ten times told," as most of these have been, is, in our opinion, far too much. We have no wish to discourage the fair writer, but hope never again to meet her under BORROWED colours. We regret, also, that no authorities are produced to authenticate the several narratives—a point which we consider of great importance in a work of this nature.

Two Discourses on the Sin, Danger, and Remedy of Duelling; with a View of the Rise, Prohibitions, Progress, and Preventives of Single Combat, with Notes. By the Rev. *Peter Chalmers*, M. A. one of the Ministers of Dunfermline. 3*s*. Whittakers.

We do not suppose that any of our readers stand in need of arguments to convince them of the evil of duelling; nor should we have conceived that it was a very proper subject for sermons in a parish church. Mr. Chalmers, however, deserves well of the public for the pains he has taken to expose this murderous practice. "His VIEW of the rise and progress," &c. is valuable; and the *notes* are interesting and curious. We sincerely wish that gentlemen disposed to vindicate duelling, would dispassionately peruse this little volume; we hope it would prove an effectual preventive.

LITERARY NOTICES.

Mr. *J. B. Williams*, of Shrewsbury, has been engaged in selecting and arranging the numerous MSS. in his possession, and within his reach, of the venerable *Philip Henry*, with a view to a greatly enlarged edition of his life, by his son Matthew. Mr. W. is desirous, prior to committing the work to the press, that he may have an opportunity of inspecting every existing document which may at all bear upon the object, and, therefore, solicits, from the holders of such papers, the temporary loan of them—more particularly diaries and letters in Mr. Philip Henry's hand-writing, under the assurance that, if forwarded to Mr. W. by coach, they shall be most carefully preserved, and returned free of expense.

T. Williams has in the press and *nearly* ready for publication, a Third Edition of his *Dictionary* of all religions and religious denominations, *Ancient* and *Modern*: it will make *one* large vol. in 8vo. closely printed, and comprising nearly 1000 articles, besides Mr. *Fuller's* Essay on Truth, &c. and a concise MISSIONARY GAZETTEER.

J. Mitchell is preparing for the press—Introductory Exercises to the Writing of Greek, on a plan similar to that of his Introductory Latin Exercises.

Preparing for the press, a New Edition of the works of Mr. Toplady, with considerable additions from his manuscripts, in 7 vols. 8vo. The whole arranged &c. by the former Editor of his works.

A new and elegant edition of the whole Works of Mr. A. M'Lean, 7 vols. 8vo. will be ready in a few days.

The Rev. J. Fry has in the press, a Present for the Convalescent, consisting of Devotions, &c. in 12mo.

A Second Volume of serious Poetry, by Miss Fry, will appear shortly.

In the Press—A New Edition of the Rev. A. Fletcher's Spiritual Guardian, for Youth, in 18mo., uniform with his Sermons for Children, will be ready in the course of the month.—2. Scripture Portraits, in Verse, for Youth. By the author of "Scripture Female Portraits."—3. The Sunday Scholar's Friendly Instructor, in Dialogues. By the Rev. Jos. Kerby.

SELECT LIST.

Narrative of the Establishment and Progress of the (Wesleyan) Mission to Ceylon and India. By W. M. Harward, one of the Missionaries. 8vo. Plates. 9*s.*

Remarkable Passages in the Life of W. Kiffin. Written by Himself, with Notes, &c. by W. Orme. 12mo. 5*s.*

Essay on Baptism. With an Appendix. By G. Ewing. 12mo. 3*s.* 6*d.*

The Harmony of the Scriptures Vindicated. In a series of 19 Lectures. By J. H. Cox. 8vo.

Sacred Fugitives, in Prose and Verse. By E. Dermer. 18mo. 2*s.* 6*d.*

Advices to the Young, on the outset of Life. 12mo. 2*s.* 6*d.*

A Narrative of the Life and Travels of Serjeant B—. By Himself. 12mo. 5*s.*

On Education. By the late President Dwight. 18mo. 1*s.* 6*d.*

Mary Magdalen's Funeral Tears for the Death of our Saviour. 2 vols. royal 16mo. with Portrait. 8*s.*

Haldane's Four Treatises on Self-Examination, &c. 2*s.*

A Sermon on the Death of the late J. Plaisto, Esq. By Rev. W. Vowles, M.A.

Ditto, on the Death of Lady Barham. By J. Barfett.

Examination of the Principles of the B. F. School Society. By W. Williams. 8vo. 1*s.*

The Church connexion between Believers and their Infant Offspring: a Sermon. By J. Spence, M. A. 8vo. 1*s.*

Colonel Gardiner: a Christian Drama. By a Bible Student. (Profits devoted to the N. & M. Bible Society.) 8vo. 2*s.* 6*d.*

Lent Lecture: Plain Proofs against the Invocation of Saints and Angels, &c. By the Rev. J. Petherick, Dublin. 8vo.

A Tribute of Affection to the Memory of a beloved Wife; being a Sketch of the Life of Mrs. Maria Cramp. By J. M. Cramp. 3*s.*

The Faith once delivered to the Saints defended — concerning the Person of Christ. By W. France. 3*s.*

An Essay on the Resurrection of Christ. By Rev. J. Dore. 2d ed. 1*s.* 6*d.*

Dissertations Introductory to the Study of the Apocalypse. By A. Tilloch, LL.D.

The Church in Canaan. By W. Seaton. vol. i. 12mo. 6*s.*

Sketches of Sermons. Furnished by their respective Authors. Vol. V. 12mo. 4*s.*

Observations on Providence. By the Rev. J. Leifchild. 12mo. 3*s.*

Essays relative to the Habits, Character, &c. of the Hindoos. 8vo. 7*s.* 6*d.*

Letters to the Children of God on the Necessity of Special Prayer for the Holy Spirit. By a Brother.

The Penitent Magdalen: on Conversion of Jane Hering. By J. Crabbe. 18mo.

[*Many articles are unavoidably deferred.*]

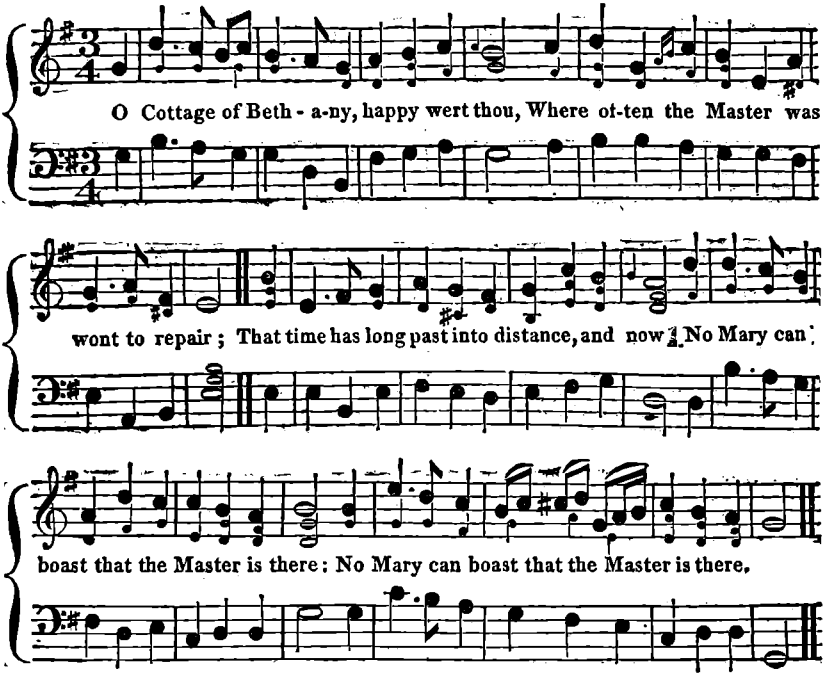
Errata.—In the Review of Dr. Thompson's Sermons, in our *Feb. Mag.* p. 62, for the price and publisher *read* 10*s.* 6*d.* Baldwin & Co.

A Life of Mr. Greatheed by Mr. Smith, was announced in our last, (p. 196,) in a *mistake*—but not ours.

POETRY.

BETHANY.—A new Hymn tune. (Elevens.)

The Tune taken from "Psalmo Doxologia." Words from Mr. Edmeston's "Cottage Minstrel."



But though not in presence our Saviour be nigh,
A guest to partake, and a teacher to guide;
Faith sees, though unseen by the bodily eye,
Him present in Spirit on every side!

Yes, Saviour, thou surely art here: for thou didst
A promise bestow as thou passedst away,
That thou wouldest for ever be found in the midst
Of two, or of three, who assemble to pray.

LINES ON THE DEATH OF THE

REV. SAMUEL GREATHEED, F.S.A.

As from the first-ripe grapes and tender vine,
A grateful foretaste of their future savour,
The skilful dresser culls, with nice design,
Till vintage gives their richest hue and flavour;—
So, from the Church, the saints are summon'd home,
Till the last great in-gathering day shall come.

Mourn we their loss?—and would we seek to save,
Or still defer the painful, parting hour!—
O'er all of man that mortal is, the grave,
And death, though spent its sting, assert their pow'r;

This the dark vale ;—the awful gloomy road,
That brings the ransom'd soul to heaven and God.
This dreary path the patriarchs have trod,
Martyrs, confessors, saints ;—though cheerless,
In arms ethereal clad, and feet well shod
With truth, they came off scathless—fearless :—
This cloud of witnesses did GREATHEED keep in view,
And trust, like them, by faith to conquer too.

Of soul capacious,—rich in classic lore,—
Fraught with the lov'd disciple's loving spirit ;
Largely benevolent,—his wordly store
He bade the child of penury inherit :
Prompt, like his Master, at pale Misery's call,
He pitied, aided, lov'd, and pray'd for all!

And now *he's* called !—a messenger's sent down,
Herald of death, of peace, of love, of glory!
To deck the servant with a brighter crown
Than e'er encircled brows renown'd in story :
But bought with blood more precious, more divine,
Than e'er was spilt at mad Ambition's shrine!

This was the theme, still new and boundless found,
That GREATHEED lov'd,—his heart delighted, cherish'd ;
—That none, howe'er by sin and misery bound,
Bathed in that vital stream, had languish'd—perish'd!
His was the theme !—The sovereign Saviour God!
Who quench'd the flame of justice in his own heart's blood !

Its rich sufficiency's now full unveil'd,
Clear'd from the mist o'er human scenes that gather'd ;—
Freed from the clog of clay, his spirit 's hail'd
By friends, who erst the storm of life have weather'd!
Radiant with joy, of Providence they sing—
The secret wonders of their glorious King!

And he, the drooping Bard,* so long enchain'd,
And sorely tost on strong Temptation's billow ;
The peaceful, heav'nly port at length attain'd,
Has ta'en his harp, long silent, from the willow ;
And tunes with rapture every golden string,
To strains as sweet and loud as angels sing!

Eager, he hastes to greet the welcome guest,
Whose friendship oft on earth his sorrows lighten'd ;
Pours forth the bliss that fills his glowing breast,—
Bliss, by each soul new-risen to glory heighten'd :
Prostrate together, now before the Throne,
They join the sacred shout for victories won.

Thus must the holy courts of light be fill'd ;
(Each heart replete with "Joy's ecstatic measure,")
With gleanings from the earthly garner swell'd,
Till all th' elect complete the Saviour's treasure :
Till comes the end of Time and Nature's sway,
That ushers in the dawn of an eternal day.

Till comes the end!—till thrills on every ear
The loud, dread blast, that all who sleep must hear :
"When small and great in their own lot must stand,"
To take their doom from the great Judge's hand ;
When strictest justice on his foes must fall,
Jehovah's "kingdom come," and "God be all in all."

F. C.

* It is almost needless to name Cowper, as the friendship that existed between Mr. Greathee and that amiable man is generally known.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7, was held the Nineteenth Anniversary of this noble and excellent Institution at Freemasons' Hall, the Right Hon. *Lord Teignmouth* President. The hall was soon crowded in every part, and many were unable to gain admission.

Immediately as the President had taken the Chair, and introduced the business, an abstract of the Report, which was very voluminous, was read: it announced the death of their late laborious and highly esteemed Secretary, the Rev. J. Owen, to whose memory it paid a tribute, in which the Meeting expressed their concurrence by the manner in which they received the intelligence. The number of the copies of the Scriptures circulated this year exceeded that of any former year, and made the total circulated by this Society alone, since its commencement, more than three millions of copies. The Report stated at great length the progress of the Society, which was represented to be still flourishing in every quarter of the world. It had spread its agents, and increased its supporters in India, Russia, and America. The most perfect intercourse subsisted between the Society and its foreign associates; and this intercourse had been productive of other beneficial effects, beyond the great one of the dissemination of the Scriptures, in the promotion of a friendly and Christian feeling in quarters where it had not before existed. It had occasioned people to read who had never read before, and was found useful to the people in respect to their temporal, as well as spiritual welfare.

The Right Hon. *Lord Bexley* moved, that the Report should be received and printed. It was scarcely necessary for him to say any thing in behalf of the exhilarating Report which they had heard; but he could not help congratulating them on the beneficial effects which the Society had already produced, and the extent to which they had spread the Scriptures, as exemplified in their having already distributed them for the comfort of the inhabitants of the frozen regions of Iceland, and also through a large portion of that much-neglected part of a new world, South America. His Lordship concluded by expressing his most ardent wishes for their prosperity.—Seconded by *Lord Lorton*.

The motion was carried unanimously.

Lord Harrowby was received with much applause. He moved the thanks of the Meeting to their President. To those who had witnessed the amazing progress of the Institution, no words could be necessary to induce them to give their thanks to him, who had persevered in his exertions up to the present time. This motion was seconded by the Bishop of Gloucester, and acknowledged by the noble President.

The *Secretary* of the Russian Bible Society then addressed the Meeting in imperfect English, assuring them that all the bishops in Russia were engaged in this good cause. He was followed by *Dr. Paterson*, who remarked, that the circulation of the Bible was capable of uniting all hearts that were worth uniting, for they saw in Russia the Metropolitan of the Catholic church, the Patriarch of the Greek church, and the leaders of various other bodies of Christians had united in the great work.—(Applause.) They had printed in the last year 160,000 copies of the Scriptures at St. Petersburgh, and this year would print 100,000 more. They had made even the soldiers the propagators of the Gospel, for the military sought the book, and studied the divine word with ardour. In conclusion, the Rev. Gent. assured the Meeting, that Russia would all unite in circulating the Scriptures, not only within the empire, but among the whole of the nations by which it was surrounded.—(Applause.)

Lord Calthorpe considered it a matter of high congratulation that this Society originated in our country.

The Right Hon. *C. Grant* paid a just tribute of respect to the late Rev. H. Martyn, the highly beloved and respected Persian missionary; and combated, at some length, the notion of circulating the Scriptures being inconsistent with the interests of the Established Church.

Rev. *R. Daly* (from Dublin,) commented with some severity on the neglect, till very lately, of furnishing the Irish with the Scriptures in their own language, to which they are superstí-

tiously attached; and enlarged much on the importance of giving them a religious education.—He was followed by the Rev. *J. Fletcher* and Mr. *Wilberforce*, M. P. the latter of whom took a review of the Society's progress through the world, and considered the achievements of this Society as far more important than those of our fleets and armies.

The Rev. *Dr. Baker* stated that he had been on a mission to Greece and Athens, which had been sanctified and made interesting to the Christians by the Apostle Paul. The Bible Society had obtained a footing, spread its benefits over this classic ground, and 20,000 copies of the Scriptures had been distributed amongst the inhabitants of the islands of the Archipelago, where they now, doubtless, afforded consolation and hope to those who were made widows and fatherless by the calamity of war. (Hear, hear.) The effect of the dissemination of the Scriptures amongst most of the distant countries would be, to avert the horrible calamity of war, and prevent the impious contests that were so constantly carried on. (Hear, hear.)

The *Treasurer* stated the receipts of last year, to be 97,052*l.* This sum, when compared with the average of the three last years exceeded them by 1600*l.* There had been one legacy of 5000*l.* left to the Society; and they had received 8,600 from Auxiliary Societies. Though the funds were diminished in consequence of the increased expenditure, yet the prospect was, in every way, most gratifying; and increased exertions might safely be calculated upon.

The Rev. *Mr. Hughes*, one of the Secretaries, in returning thanks, paid a warm tribute to the late Mr. Owen.

Several other gentlemen and clergymen addressed the Meeting at considerable length; and after the usual resolutions of thanks were passed, the large assembly separated, highly gratified with what they had seen and heard.

WESLEYAN MISSIONS.

After the usual preparatory sermons, which were this year preached by Dr. Clarke, Rev. W. Jay, of Bath, and Mr. R. Wood; and after the Annual Meeting of the London District Auxiliary;—On Monday, May 5, was held the Annual Meeting of the Wesleyan Missionary Society, at the City Road Chapel, *J. Butterworth*, Esq. M.P. in the Chair, when the chapel was crowded, as usual, at an early hour. Soon after Eleven o'clock the Chairman opened the Meeting by a short introductory address, wherein he congratulated the Meeting on the favourable circumstances under which they again met; and at the same time lamented the many millions of heathen were still "sitting in darkness and the shadow of death," whose circumstances, and, in some cases, their earnest wishes called for Christian benevolence to be still farther extended; and he (Mr. B.) remarked on the advantages which this country possessed from her navy and her commerce, to carry the Gospel "from sea to sea, and from shore to shore." He rejoiced that much had been accomplished, under the blessing of God, by this Society; and that other Societies in the same spirit, and with equal zeal, were engaged in the same cause. Money had flown in beyond former precedent; and missionaries had been sent out, and more were ready, waiting only the recruiting of their funds.

The Report was then read by the Rev. Mr. *Watson*, (one of the Secretaries) and contained, as usual, a circuit through all their missionary stations. Beginning with Europe, it remarked that the Scriptures had been happily introduced into Spain from our garrison at Gibraltar, where a good work appears to be carrying on, as also in Malta. No recent intelligence had been received from continental India, but the prospects in Ceylon are very encouraging. At New Zealand, circumstances have been very unfavourable, owing to the late war; but letters up to November last, state that the missionaries are in safety, and enjoy free access to the heathen natives. Van Diemen's land requires the greatest number of missionaries, partly on account of the mass of wickedness exported from this country thither. The Report noticed the progress of missions in West and Southern Africa, the latter groaning under slavery; as well as the West India Islands, where the readiness of the poor negroes to receive the Gospel calls for more assistance. The Report proceeded to a statement of accounts, the total receipts being 31,748*l.*, and the balance remaining due to the Treasurers 2702*l.* It concludes with rendering thanks to God for his blessing upon their labours, and confidently relying on the assistance and support of all who love and fear him.

Rev. *J. Hughes*, (Secretary to the B. & F. Bible Society,) remarked on the utility of Missionary Societies in general, and the catholic spirit that pervaded them. He was followed by J. Bacon, G. Rhodes, W. Wilberforce, J. Steven, and W. Williams, Esqs. Rev. Messrs. Newton, Arundel, (of the Lond. Miss. Soc.) Bunting, and Dr. A. Clarke, and others. Mr. Bunting stated the total receipts of this Anniversary at 1138*l.*

CHURCH MISSIONARY SOCIETY.

TUESDAY, May 6, was held, at Freemasons' Hall, the Twenty-third Anniversary of this Society, before an elegant and crowded audience, which filled every part of the room, the galleries included.

Adm. *Lord Gambier* having taken the Chair, surrounded with a considerable portion of the nobility, gentry and clergy, proceeded to the business of the day by a few introductory remarks. They were met, he said, for one of the most useful, glorious, and delightful objects which could possibly bring them together. They ought to rejoice in the Lord God of their salvation, that by his mercy they were enabled thus to meet. Let them lift up their hearts devoutly in prayer, and magnify the Lord our God for it, every day and hour giving thanks to his holy name. He then adverted to the immediate objects of their meeting. It was an awful and a pleasing sight to see so many around him of the excellent of the earth—so many men of high rank and intellect. He knew their feelings must be as his were, wrapt in delight at the scene which surrounded them. But it was an awful consideration, that, since they last met, some millions of human souls had been removed into eternity, without the knowledge of the true God and his Son Jesus Christ; and it was no less awful to reflect, that there still remained many millions of human beings who never knew the true God, and upon whom the light of the Gospel had not beamed. What use ought they to make of these reflections? Why, every human being should immediately put forth his might to do all in his power for the diffusion of the glorious Gospel among the heathen. That was the proper object of the Meeting. When the angels announced to the shepherds the birth of the Saviour, they were accompanied with a vast multitude of the heavenly host, praising God, and singing, "Glory to God in the highest, and on earth peace—*good will towards men!*" This was the direction of their duty; but they needed not an angel from heaven, as in antient times, to inform them of it. They had it in the blessed Gospel. Largely had they received, largely should they give. Let us renew, said he, our utmost endeavours to set forth to the miserable heathen the knowledge of that salvation, to effect which the Son of God came down upon the earth, and was made man. The noble Chairman here prayed fervently for the enlarging of their hearts to accomplish the will of the Redeemer; and urged them to this task by all the means which God had given to them.

The Rev. *Secretary* proceeded to read the Report, which stated the income of the year at about 35,000*l.*; being a little more than 1000*l.* beyond last year. The first thirteen years had averaged an income of 1700*l.* their total value being 22,000*l.* The last ten years averaged 24,000 a year! There were promising fields of labour opening in different countries, and not enow husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. The Report then reviewed, *seriatim*, the condition of the several missions. The first in order was that to the North West American, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklin, as the best means of fixing and civilizing the numerous tribes which rove the immense plains to the West of the United States. The next in consideration was the mission to the South Sea Islands; and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief, (Shungee,) who had come over from New Zealand—was hospitably entertained and instructed by the Society, and furnished with ironmongery and other articles of convenience, all of which he exchanged, on the way home, for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnson, which conveyed the most encouraging tidings of it. Capt. Sabine visited the colony on his way home; remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth as that of Sierra Leone. It is remarkable that the settlement was founded on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnson of their primitive and simple manners. Two young men approached the communion table, and said, that they were afraid to receive the Sacrament, as they

had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local government to establish a printing-press in Malta. The Report went on to the Asiatic missions, and the state of the Syriac church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cooke. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition, could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers to prove that the attempt never could succeed. We regret that we have no room for farther notice of the Report, which will give great delight in reading.

The *Treasurer* stated the accounts.

The Right Rev. *Bishop of Gloucester* moved the adoption of the Report—reviewed the encouraging facts which it contained, and urged them to persevere, looking to the aid of God's Holy Spirit for their success. His Lordship was succeeded by Lord Calthorpe, Major Mackworth, Mr. Wilberforce, Sir G. Rose, Rev. W. Marsh, R. Daly, B. Woodd, &c.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

FRIDAY, May 9, a most numerous Meeting of this Society took place at the Freemasons' Hall, *Sir T. Baring*, Bart. in the Chair. There were upwards of 500 ladies present, and the platform was crowded with clergymen and nobility.

The *Chairman* having stated the object of the Meeting, observed, that there was something in the history of the persecutions of the Jewish people which most powerfully commanded the sympathies of those who felt for the spiritual welfare of their fellow-creatures. From the first institution of the Society, about 300 children of the Jews had been educated in the Christian faith, none of whom had, to the knowledge of the Society, ever returned to the errors of their forefathers. A good number of copies of the New Testament in the Hebrew language, and hundreds of thousands of tracts, had been circulated wherever Jews could be found, throughout the Continent, as well as in this kingdom; and the most cheering consequences arose from so vigorous a diffusion of true knowledge. The Chairman then called upon the Meeting for their unremitting efforts in favour of the Institution, whose views embraced the interests of six millions of people scattered over the face of the earth.

The *Rev. Basil Woodd* (one of the Secretaries,) eulogized the Society, and said it was almost time for the Gentiles to avail themselves of the opportunity of making some amends for the frauds they had committed upon their Jewish brethren. The Rev. Gent. also affectionately addressed the children; congratulated them on their admission to the Christian church; and admonished them not to neglect their privileges, but to pray for their benefactors, and the conversion of their nation. On this subject he read, and expounded as he proceeded, part of the 61st and 62d chapters of Isaiah; after which the children sung a hymn in the Hebrew, "Unto us a child is born."

Rev. Mr. *Hawtrey* (another of the Secretaries), read the Report, which was long, and contained a great deal of intelligence transmitted by the missionaries from distant nations, as well as accounts of the branches which were shooting out in different parts of the kingdom from the present stock in London. The total amount of subscriptions for the last year was 10,924*l.* (exceeding last year 230*l.*) of which Ireland had contributed, notwithstanding the privations under which that country had recently laboured, no less than 1,450*l.* Within the year, 8,824 copies of the Scriptures, in whole or part, (including above 3000 Testaments in Hebrew, German, &c.) had been issued, and no fewer than 74,000 Tracts. An additional number of Missionaries were going out to Poland, where the efforts of the Society were strongly felt. In Holland a steady progress was making, notwithstanding many and peculiar difficulties which arose from the great dissatisfaction the Jews there felt at the state of their own religion. The Report cited cases of infidelity cured by the means of the Society; and one case of a thief who had been condemned to imprisonment in the House of Correction at V—, converted without any persuasion from the clergyman, or prospect of advantage. The Jew was baptized—remained in prison until his offence was expiated, and was now in the service of

a man, who placed the most unbounded confidence in him. The Report concluded with a call for increase of funds.

The Bishop of *Gloucester*, in moving that the Report be received and printed, most powerfully advocated the cause. His Lordship alluded to the recent Anniversary of the Bible Society in that room, and remarked that the greater part of that holy book was written by and for the Jewish nation. They were, he said, bound in gratitude to serve the Jews, who had suffered scorn and derision on their account in days long gone by, and who had been left to perish millions after millions; but they were bound to Him more especially who was the King of the Jews. The diffusion of Christian knowledge was now operating like a well-marshalled army; the batteries were at play, the mines were springing, and recruits were from time to time coming into the Christian camp.

Lord Calthorpe seconded the Resolution; in doing which he took occasion to commend, in the strongest manner, the system of educating children upon their establishment. His Lordship commended their attempts for the conversion of the young, whose hearts were more open to instruction and conviction.

Lord Bexley declared, that not one of the great Institutions of the country better deserved support than this.

The motion was seconded by Lord Calthorpe. Lord Bexley, Dr. Pinkerton, Sir G. Rose, and several other gentlemen and ministers addressed the Meeting. Also a converted Jew, the son of a Rabbi, returned his thanks for the exertions of the Society in the behalf of his nation. In the north of England he met with a man of talents who spoke very lightly of the object of the Society, and its effects. He did not suppose that they would convert more than 100 altogether.—"Be it so," said he; "you are a skilful calculator—take your pen now and calculate the worth of 100 immortal souls!"

LONDON HIBERNIAN SOCIETY.

THE Seventeenth Anniversary Meeting of this Society took place on Saturday, May 10, at the Freemasons' Hall, H. R. H. the *Duke of Gloucester* in the Chair, and was numerously and respectably attended.

The *Secretary* read the Report for the present year. It was of great length, and detailed the various and increased operations of the Society. From this it appeared that the number of schools in Ireland, under the patronage of this Society, are considerably on the increase. They are divided into three classes, as follows:—

Day Schools .	553—	Scholars	51,869
Sunday Ditto	103—	....	6,824
Adult Ditto..	128—	....	8,150
	784		66,873

Of these last nearly nine tenths are Roman Catholics, and of the whole about five sixths. The increase within the last year, upon the whole, is 13,640 scholars.

The Society has also twenty-two *Readers* of the Scriptures in daily employ, and eight principal Inspectors in uniform circulation through the scene of its labours.

The Society also distributes the Scriptures both in English and in Irish. The distribution of last year has been—Testaments, English, 11,107; Irish, 822; Bibles, English, 1015; Irish, 100. These making 92,600 Bibles and Testaments since the commencement of the Society; and the Society's funds were, through recent legacies, &c. in a flourishing condition. Instead of being in debt, as formerly, they have 3000*l.* in the hands of their Treasurer.

Right Hon. *Lord Lorton* said, that from a residence in Ireland, he had some knowledge of that country; and he felt great satisfaction in bearing his testimony to the excellence of the Society, and to the benefit which Ireland derived from it. He could say from observation, that in some of the hedge schools which had been established in opposition to this Society, the Testament had been laid aside, and he had found the children engaged in reading the Arabian Nights. It would be obvious to every one, that nothing but the circulation of the Scriptures could eradicate the superstition of Ireland. One single fact would illustrate the benefit of this Society, even in a political point of view. In the county of Limerick there were few or no schools, and they all knew the unfortunate state of that county. In that part of Ireland from which their Royal Chairman derived the title of Earl of Connaught, there were a great many schools, the population was extensive, and all were most anxious to derive instruction. It had been well observed that Ireland could never be tranquillized by Acts of Parliament. The most effectual way to promote that object was the circulation of the Scriptures.

His Lordship was followed by the Rev. J. W. Cunningham, Earl Gosford, Hon. C. Shore, Rev. Dr. Wardlaw, Rev. R. C. Dillon, and others. Mr. Dillon stated the important fact, that in the North of

Ireland, where the children educated were as one to twelve, all was peaceable; but in the South, where all is uproar and disorder, they were only as *two to one thousand.*

LONDON ITINERANT SOCIETY,

For introducing Sunday-schools and the Preaching of the Gospel in destitute villages within fifteen, (formerly ten) miles the metropolis, held its Twenty-sixth Annual Meeting at the City of London Tavern, on Monday the 12th of May, *Samuel Robinson*, Esq. the Treasurer, in the Chair.

The Rev. *Mr. Browning*, one of the itinerants, opened the proceedings with prayer. The Report was then read by Mr. *W. Beames*, one of the Secretaries. It stated that the Lord had made the Society the honoured instrument of training up and introducing to this work no less than 48 of his public servants, whom he had since employed in various parts of the world. Some in the South Sea Islands, in New Zealand, and India; whilst the rest are labouring at home, either as stated pastors, or in the service of the Home Missionary Society, and which Society *chiefly* owes its origin to some valuable and zealous brethren, in connexion with the London Itinerant Society. That the preachers and teachers are *gratuitously* engaged from Sabbath to Sabbath in proclaiming the unsearchable riches of Christ to hundreds of immortal souls; many of whom, but for the labours of the Institution, might never have heard of the glorious gospel of God. That although the Society is still burdened, it was pleasing to find that during the past year the debt had been reduced by upwards of 90*l.* That Sydenham, Dulwich, Merton, Wimbledon, Garrett, Wandsworth Common, Battersea Rise, Finchley, and Barking side, are the villages now under the charge of the Society; and some pleasing things were mentioned regarding the progress of the truths of God in most of these places. The introduction of the new plan of the Religious Tract Society, circulating bound tracts, selected and properly classed, had been adopted, with prospects of usefulness. That the spiritual interests of the congregations at Lewisham, Bromley, Mortlake, Ealing, Acton, and Crouch End, (raised by the Divine blessing on the Society's exertions,) appear to be improving. At Lewisham a more commodious place of worship is in progress, and at Ealing, in March last, there was one opened, erected by the zealous efforts of the villagers and their friends. A pastor has been recently settled at Crouch End, and the Rev. Mr. Blackburn continues to minister with increasing acceptability at Mortlake. The Chapel there, belonging to the Society, the people had generously repaired. The Report lastly stated, that for want of an increase in the Society's funds, the Committee had not been able to send the word to any new station during the past year, although several villages call for it. A general appeal was then made to the Meeting, urging to renewed co-operation and support, under the heart-encouraging assurance, that "to the poor the Gospel *shall* be preached;" and that it is to be "the power of God unto salvation," to the multitudes now "dead in trespasses and sins;" whilst it shall be the almighty instrument to build up the saints in their most holy faith, until all the people of God are gathered in from every neighbourhood and village, and town, and city, and kingdom throughout the whole world. After the usual motion, that the Report be adopted, printed, and circulated, the following was the principal resolution, "That the Meeting duly appreciating the important services of the preachers and teachers who have been instrumental in diffusing the light of the Gospel in the villages in connexion with the Society, do express a grateful sense of their unwearied exertions, and request them to continue the same."

The different Resolutions were moved or seconded by the Rev. Mess. Chapman, Curwen, Hillyard, C. Hyatt, Irons, Lockyer, Nicholls, Rust, Watson, and Williams. The Rev. Mr. Saunders concluded with thanksgiving and prayer. Just as the Meeting was breaking up, the Chairman holding in his hand a book, entitled, "Riches Increased by Giving to the Poor," written by the Rev. T. Gouge, a minister of the sixteenth century, strongly recommended that it might be procured and happily acted on by all who had the cause of Christ at heart.

MERCHANT SEAMAN'S AUXILIARY BIBLE SOCIETY.

THURSDAY, May 8, the Ninth Anniversary Meeting of this Society was held at the City of London Tavern, where the great room was filled by a most respectable assemblage, chiefly of females. The Right Hon. Adm. *Lord Exmouth* in the Chair.

The Report was read by the Secretary, (*Mr. Suter.*) It stated, at great length, the progress the Society had made during the last year. A great change had been

effected in the manners and morals of sailors, amongst whom the Scriptures had been circulated. Bibles and Testaments were now made part of the furniture of ships, and sailors were thereby instructed in the way of salvation, that they might be prepared, on any sudden call, to meet the face of their Maker. Such a change had been wrought, that many sailors had, in their desire to obtain the Scriptures, actually purchased them out of their own wages. They were now neither so profane nor profligate as heretofore. In some instances they had declined breaking the Sabbath, though requested by their captains to do so. A great change had been wrought in the captains themselves; their commands were often unaccompanied by curses; and one of them had said, he endeavoured never to work his men on Sundays, if it could be avoided. Another had acknowledged to the Society's agent, that he was one of the "greatest *scamps* imaginable" before he received the Scriptures from them. In fact, sailors were now becoming sober, steady men, to whom property might be entrusted with safety, and whose honesty and courage might be equally relied upon.

The number of Bibles sold by the Society last year at Gravesend, amounted to 730, and 79 Testaments; and the number left without payment (many of which have been since paid for) is, 90 Bibles and 356 Testaments. The total distribution from the commencement of the Society in 1818, is 7,190 Bibles, 9,279 Testaments.

The *Earl of Rosksavage* moved the printing of the Report, but unhappily in too low a tone to be heard by our reporter.

R. H. Marten, Esq. He was happy to be able to state from his own knowledge the great benefits of this Institution; and in many cases the altered characters of the sailors. On the arrival lately of a vessel from New York, he had the gratification of witnessing nearly the whole of the crew upon their knees in the cabin, engaged in prayer and singing hymns to the God of love and mercy. Mr. Marten was followed by the Rev. J. Hatchard, Ald. Key, Rev. G. Clayton, Dr. Steinkopff, &c. The noble chairman said, he had been forty years subscriber to a Bible Society, and always found those the best sailors who were acquainted with the Scriptures.

PORT OF LONDON SOCIETY, for Promoting Religious Knowledge among Seamen.

On Monday, May 12th, a numerous body of the friends of the above Institution assembled at the City of London Tavern, at twelve o'clock. The Right Hon. Adm. Gambier, in the Chair.

Lord Gambier said, it was gratifying and delightful to himself, and he was sure it was to the Meeting, to see so large an assemblage of the people of God, brought together in aid of the benevolent purposes of this Society. It was truly lamentable that so large a body of men, as the British Seamen were, who under Divine Providence might be termed the sinews of the commerce and prosperity of the country, should have been so long without the blessed Word of God in their hearts; but by the mercy of Heaven, this Society had been raised up and made the humble instruments of admitting them to a knowledge of that light, which would be their happiness in this world, and their eternal life in that to come.

The Rev. Mr. *Irving* then offered up a solemn and impressive prayer for the success of the Institution.

The Report of the Committee's proceedings being then read, it appeared that there was now scarcely a port in Britain where the Gospel was not preached to Seamen, and received with avidity. There were numerous instances of conversion from the grossest profaneness and ignorance by the efforts of this Association. The Society being truly catholic, they had invited Ministers of all denominations to the pulpit of the Floating Chapel for Seamen, taking only care that they should be men of good report in the Church. The Committee strongly recommended the formation of small libraries, on board our trading vessels. In allusion to the Society's finances, these they were sorry to say were not equal to the great expenditure and the claims on their exertions; but they did not doubt of the charity and benevolence of the Meeting.

Rev. Mr. Innes and Lord Rocksavage moved and seconded the motion for receiving the Report; Rev. Mr. Irving, F. Philips, Esq. Rev. J. Clayton, Lieut. Gordon, Rev. Dr. Andrews, and Alderman Key, spoke in moving and seconding the other motions. Thanks being voted to the Chairman, his Lordship, in reitring said, "Ladies and Gentlemen, I accept with gratitude this mark of your approbation, and in bidding you farewell, I will repeat, may God Almighty, of his infinite mercy bless you all!" Mr. Marten, the Treasurer, then took the Chair, and stated the Society's accounts, by which there appeared a balance of 75*l.* in hand, and a debt of 216*l.* against them.

REFUGE FOR THE DESTITUTE.

On Saturday, May 10, this Society held its Anniversary Festival at the City of London Tavern, the Right Hon. *Lord Kenyon* in the Chair, in the absence of the Duke of York, who was indisposed. We do not usually notice public dinners, as foreign to the nature of our work; nor shall we now do more than state to our readers the design and objects of this benevolent and well-conducted Institution, by an extract from their Report.

"The object of this Institution is to provide a place of refuge and reformation for persons discharged from prisons or the hulks; for unfortunate deserted females and others, who, though willing to work, are unable, from loss of character, to earn an honest maintenance. During the seventeen years from its establishment (in 1805), the Committee have the satisfaction of announcing, that means of returning from the ways of vice and misery have been afforded to more than 1600 persons of both sexes, who would otherwise probably have been left to perish in the depths of crime, want, and despair.

"There are two distinct establishments, Male and Female; the former under the superintendence of Mr. J. Ross; the latter under Mr. J. Hoskins. During the last year, 50 males have been received, in addition to 60 previously in the house. Of these, 18 have been restored to their friends, and 16 put out to service or to trades: one has died, and seven have been expelled, or have withdrawn. The rest remain. In the Female establishment, 62 have been admitted in addition to 58 before. Of these, 31 have been put out to service, 19 restored to their friends, and 11 discharged.

"Temporary assistance has also been afforded to 55 persons, who did not require admission into the establishment. A temporary refuge is also provided, to which, on the payment of 7*s.* per week, the Committee of this and of the Mendicity and Prison Discipline Societies, may send objects as candidates for the establishment: 120 persons, (70 males and 50 females,) have been thus admitted during the past year.

"All the inmates are daily taught to read and understand the Scriptures; and to make them the rule of their life and conduct. The Sabbath is particularly employed in divine worship and religious instruction.

"The employments of the females are chiefly washing and household work. The males are employed in tailoring, shoe-making, book-binding, cutting of wood, &c. according to their capacities."

The funds arise from subscriptions, donations, legacies, &c.

Lords Liverpool, Sidmouth, Harcourt, and other absent friends sent liberal donations *R. Forster*, Esq. is the Treasurer, and the Rev. *Mr. Crosby*, Secretary.

NAVAL AND MILITARY BIBLE SOCIETY.

Tuesday, May 13, the Anniversary Meeting of this Society, for the Distribution of Bibles amongst Sailors and Soldiers, was held at the King's Concert Room, which was extremely crowded, chiefly by ladies, who appeared to take a strong interest in the Society. *Lord Visc. Lorton* took the Chair.

The *Secretary* read the Report, which represented that the Society had been greatly cramped by their want of adequate funds; but they were determined to proceed in their course of making all in the army and navy soldiers and sailors of Jesus Christ, and not to sheath the spiritual sword whilst one remained who did not submit to the sacred standard. The Institution had received strong aid from the Auxiliary Societies in Ireland and Scotland, and also from the Ladies' Association, at the head of which was the Dutchess of Beaufort. The exertions of the ladies in behalf of the soldiers and sailors had been by far the most efficient, and they had made the greatest subscription to the Society. (Applause.) The Society had appointed an officer to travel from station to station, and offer Bibles and Testaments to the soldiers; and he had distributed altogether 9,000 copies of the Scriptures, and had succeeded in getting in return upwards of 100*l.* This agent had been eminently successful in supplanting blasphemous and seditious tracts, which he feared had been extensively circulated amongst the soldiers. Notwithstanding the endeavours which were made by persons to seduce the soldiers, there was a strong desire amongst them for the Scriptures, which desire was manifested by the actual purchase of them. Nothing could be better than the plan of selling the Scriptures at the cost price; for the chance was, that the man who paid for them would read and prize them more than if he had them for nothing. The Report concluded by an exhortation to the friends of the Scriptures to come forward and save the soldiers from the current of infidelity which was let loose upon them.

Lord Calthorpe, Rev. Mr. Stewart, Major Mackworth, Lord Gambier, Rev. Dr. Clarke, Major General Ord, Captain Bailey, Capt. Gordon, and several other Gentlemen addressed the Meeting in moving and seconding the resolutions.

PROTESTANT SOCIETY,
For the Protection of Religious Liberty.

THE Twelfth Anniversary Meeting of this Society was held May 17, at the City of London Tavern, *Lord Dacre* in the Chair. The Meeting overflowed, as usual, at an early hour.

After a few introductory observations from the noble Chairman, and some extracts from the minutes of the Committee, read by Mr. Pellatt, Mr. *Jn. Wilks*, the other Honorary Secretary, rose and addressed the Meeting with his usual ability and effect. Taking a review of the cases of the past year, he divided them into the usual classes, beginning with those of a pecuniary nature, as Turnpike Charges, Taxing of Chapels, &c. Mr. W. informed the Meeting, that since the last Anniversary an Act had been passed, exempting Dissenters, as well as Churchmen, from all Sunday tolls in going to, or returning from, their customary places of worship. Several fresh attempts had been made to assess Dissenting Chapels and School-rooms; and a Mr. P. Watson, of Newcastle, had been imprisoned for a contempt of the Ecclesiastical court, arising out of Easter Offerings.

Parochial relief had been withdrawn from paupers on account of their attendance at Dissenting chapels; and a publican had been threatened with the loss of his licence because an itinerant preacher put up there. Several riots had taken place at Dissenting places of worship, and in some cases the magistrates had taken part with the rioters. In other instances, however, justice had been done.

Some refusals of burial, and even of marriage, had occurred. In one instance, a Welsh clergyman refused to marry a man who had been twice baptized, in infancy and when adult; and made him submit to a third baptism from his own hands before he performed the marriage ceremony. The Court of Chancery had also lately decided, that a registry of baptism, on the plan of Dr. Williams, at the RedCross-street Library, was no legal record.

The subject of out-door preaching was attended with considerable difficulty. Preaching in a street or highway was manifestly improper; yet some had been so imprudent as to preach facing the church door while service was performing. If above twenty persons were assembled in any uncertified place, they were liable to a penalty. They might certify a field, which was not a highway, but the legality of the certification was not settled. The Committee would endeavour to ascertain it.

Mr. W. then exhorted Dissenters to contend for equal rights and privileges with members of the Establishment—for exemption of their chapels from taxation—for the right of marrying their own members, like the Jews and Quakers—for the repeal of the Corporation and Test Acts, &c.

Mr. W. concluded a long and eloquent speech with a hasty glance at the state of religious liberty on the Continent and in America; and with his warmest wishes for its triumph and progress through the world.

The various resolutions which followed, were severally moved and seconded by the Rev. Dr. Newman, W. Townsend, Esq. Rev. J. Townsend, Rev. Mr. Stewart, (of Dublin,) W. Bateman, Esq. Dr. J. H. Brown, Rev. Messrs. Adkins, G. Townsend, T. Smith, T. Young, J. Dyer, and M. Wilks. The noble Chairman stated the high gratification he had derived from attending the Meeting, and his earnest wishes for the universal spread of civil and religious liberty.

*** The Annual Contributions from congregations is 2*l.* in England, and 1*l.* in Wales.

NOTICES.

HOMERTON ANNIVERSARY.

The Friends at the Academy at Homerton, are respectfully invited to the ensuing Annual Meeting, on Wednesday, June 25, at nine o'clock; the Ministers educated in that Institution, or favourable to it, will breakfast together at the King's Head Tavern in the Poultry.

The same day, at twelve at noon, will be held at the King's Head Tavern, the Annual Meeting of the Subscribers and other Friends.

On Wednesday evening, a Sermon will be preached at the Meeting House in New Broad-street, by the Rev. Thomas Raffles, LL.D. Service to begin at half-past six.—And on Thursday, June 26, the examination of the Students will be at the Academy at Homerton. The chair to be taken at eleven precisely.

The Ministers will please to observe, that no circular letter will be sent, this notice of the Anniversary being deemed sufficient.

COUNTESS OF HUNTINGDON'S COLLEGE.

The thirty-first Anniversary of the above Institution will be held at Cheshunt, on Thursday, the 26th of June.

The Rev. Thomas Young, of Margate, is expected to preach. Service to commence in the morning, at 11 o'clock.

MISSIONARY CHRONICLE

FOR JUNE 1823.

THE TWENTY-NINTH GENERAL MEETING OF THE MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society.

Held on the 14th, 15th, and 16th Days of May, 1823.

SURREY CHAPEL.

THE Annual Meetings of the Society commenced on Wednesday morning, as usual, in the above Chapel. The prayers of the Established Church were read by the Rev. Rowland Hill. The Rev. Richard Alliot, of Nottingham, prayed before the sermon. The Rev. John Leifchild, of Kensington, preached from 2. Cor. x. 4. "The weapons of our warfare are not carnal, but mighty through God," &c. The preacher, after adverting to the charge of extravagance brought against those who attempt the conversion of the world to Christianity, by persons who, on the supposition that the charge is founded, stand aloof from their proceedings, and treat them with indifference, bordering upon contempt; proceeded at once to the object of the discourse, which was to show the sufficiency of Christianity, in itself, apart from worldly rank and carnal policy; and, by the simple means of information and preaching, to extend itself throughout the earth. He argued this, on the grounds of its authority, as a divine revelation; its adaptation to alleviate the deep anxieties of the human breast; the divine intention respecting the sphere of its publication and prevalence; and the specimen already afforded in the earlier ages of its progress and triumphs. In this latter particular, he took a view of the peculiar feature of the extensive progress of the gospel in the first three centuries, as distinguished from that of all other religions, in the human means and resources to which they were indebted; comparing Christianity, in this respect, to a living spring, pursuing a course totally opposite to that of all other streams, receiving no tributary aid, like them, to swell its waters, but being every where resisted and opposed, and yet spreading into a wider circumference and rolling with a mightier impetus than all the rest. He then dwelt on the duty and encouragement of Christians to persevere in attempting to secure its universal promulgation. He insisted on the essential connexion, by divine appointment, between the spread of the gospel and the instrumentality of Christians; on the genius also of Christianity and the spirit it was calculated to inspire; and on the numerous and incontestible signs of the actual concurrence of Providence with the efforts of Christians at the present day, in rapidly advancing the religion of Jesus among the nations of the earth. Mr. Leifchild alluded to the supposition that the millennial glory of the church was passing away, and combated it, at considerable length. The preacher closed, by enforcing, most earnestly, the several topics of prayer for the Holy Spirit; christian co-operation and union; the interests of our own country, as inseparably connected with the prevalence of a missionary spirit; the duty and privilege of the young to occupy, as soon as possible, the posts which the recent death of several of our missionaries had occasioned to be vacant; and the loud call that was presented, by the new openings for missionary exertion, on the pecuniary efforts of all the friends of truth and of the gospel. The congregation whom he addressed, he said, had always been generous and noble; and he called upon them, at that time, to set an example of increased liberality and fervour; urging them to spare nothing for the cause, and to look for no blessing on what was improperly withheld from it. The appeal, we are happy to say, was crowned with the greatest success.

Rev. Dr. Wardlaw, of Glasgow, concluded with prayer.

Hymns, &c. Rev. Messrs. Hooper, Goulty and Owen.

TABERNACLE.

In the evening, the Rev. William Chaplin, of Bishop Stortford, preached. The subject of Mr. Chaplin's discourse was the example and success of primitive missionaries, founded on Mark xvi. 20. "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." I. Their employment. 1. "They went forth." The spirit of going forth in that age was contrasted with the indolence which afterwards prevailed, and which still too much remains. The preacher then pointed out the methods of going forth in the present day. Some are to go personally, as with their lives in their hands—all are to go forth with their silver and gold—with their influence, and with their prayers. 2. "They went forth and preached." The work of preaching was considered as divinely appointed; and as the peculiar and prominent object of missionary undertakings, combined with other modes of instruction, as auxiliaries to that object. Several considerations were advanced to illustrate the wisdom and goodness of God in commanding the gospel to be preached. 3. "Every where." A short sketch was given of the progress of the gospel in the apostolic age, and the importance of its being preached "every where" now, was faithfully represented.—— II. The Divine concurrence with their labours. "The Lord worked with them," not only by miraculous attestations, but also by the converting influence of divine grace. 1. It is clear that they worked. They did not expect success without labour. Hence the necessity of zealously working, if we would hope that the Lord will work with us. 2. What is the nature of that influence by which the Lord works with his servants? Distinctions were here drawn between the agency of Providence in the material world, and the influence of the Spirit upon the human mind. When the Lord worked, it was by a *kind* of influence suited to the object influenced, and the effects produced. 3. The importance of a constant feeling of entire dependance upon this influence, applied to all the branches of missionary labour, and to all the agents employed. III. The manifest proofs given of the truth and importance of their preaching; "confirming the word with signs following." Mr. C. adverted briefly to the signs of that age, and then proceeded to those of the present, which, though not miraculous, are still very striking and encouraging. 1. The partial destruction of idolatry. 2. The extensive translation and dispersion of the scriptures. 3. The progress of knowledge, and the advancement of civilization. 4. The fruits of righteousness in a desert world. A variety of facts and illustrations was brought forward upon each of these points; after which the preacher mentioned, 5thly, some encouraging signs at home; such as the spirit of union among Christians of different denominations, which this cause has evidently promoted; the extraordinary generosity manifested in support of the great object; the activity and exertions of the age, and the beneficial effects produced in the revival and prosperity of religion within our own Christian realm.—The discourse was closed by an urgent appeal to the vast assembly, in favour of the pecuniary interests of the Society.

The Rev. D. Stuart, prayed before, and the Rev. Mr. Curwen after, the sermon.

Hymns.—Rev. Messrs. Golding, Sevier and Noble.

TOTTENHAM COURT CHAPEL.

Thursday Evening.

The prayers of the Church of England were read by the Rev. Mr. Geary. The Rev. Mr. Marshall prayed before the sermon.

The Rev. J. Mc Donald, of Urquhart, preached from Acts ii. 17, 18. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," &c. The preacher first pointed out the connexion of the words with the day of Pentecost, quoted from Joel ii. 28, 29. Contain a promise which points to gospel times, and to men of every nation under heaven—a promise which merits the serious consideration of Christians in general, and of Christian Ministers and missionaries in particular. The preacher proceeded to consider and improve the promise. 1. The great subject of it—The outpouring of the Spirit.—Here the preacher considered, the divine nature of the Spirit—His distinct personality—His influences—His official, or relative characters—and his peculiar department of operation in redemption. II. The source whence it (the promise) proceeds—The sovereign will and grace of God the Father, considered as the first person in the Godhead, as well as the first in the economy of redemption. He is the ori-

ginal source and moving cause of man's salvation. III. Its relation to Christ—The promise intimately connected with his death and ascension—The Spirit given to him, rests upon him, and through him, as the channel, is communicated to men. IV. The glorious results of its fulfilment—Originally, miraculous gifts bestowed—use and design of these now laid aside; but in all ages, saving blessings communicated, and a great moral change, or new creation, effected.—*Results:* Conviction, spiritual knowledge—faith in the Redeemer—holiness of heart and life, or devotedness to God—true consolation—and the hope of eternal glory. These results were considered particularly in regard to the ministers of religion, missionaries, and all connected with the missionary cause.—Improvement. 1. The importance of the promise, and of our being the living subjects of its accomplishment. 2. It presents a loud call to prayer; the promise fulfilled on the day of Pentecost, and in all ages since, in answer to prayer.—Ministers, and private Christians are therefore called upon to unite with fervour and importunity in this important duty. 3. It is peculiarly connected with missionary enterprises—Is the origin, life, and success of these—Day of Pentecost, an example of this. 4. Calls for the exercise of Christian liberality—Spirit works by means of the Word, as the seed, and in connexion with the labour of Missionaries—These must be provided and supported by means of pecuniary resources. Miracles are no longer to be expected; ordinary means must supply their place, and a field therefore left open, for the trial and exercise of Christian benevolence.

The Rev. Mr. Hooper concluded with prayer.

Hymns.—Rev. Messrs. Trego, Ives and Mudie.

PARISH CHURCH OF ST. ANN'S, BLACKFRIARS.

Friday morning.

THE Society was again accommodated by the Rev. Mr. Saunders, rector of the parish, and the churchwardens, with the use of this church. The Prayers were read by the Rev. Mr. Saunders.

The Rev. Edwin Sidney, B.A. of Lopham, Norfolk, preached from Rev. xxi. 5. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." The preacher considered, I. The nature of the Redeemer's kingdom, as being entirely spiritual; and pointed out the effects of his administration, as exhibited in the faith, love, and holiness of his subjects. II. The subordinate means by which the promised *new creation* is to proceed to its final glory:—viz. 1. The faithful preaching of the gospel, by ministers and missionaries of pure motives, animated zeal, and fervent piety:—2. By the circulation of the Holy Scriptures:—and, 3. By the various other modes of imparting religious instruction. With respect to missionaries appointed to heathen countries in a state of civilization; the preacher pointed out the importance of their minds being stored with such appropriate learning and information as may enable them to combat prejudices; and, in a measure, to disarm opposition: and, with regard to missionaries sent to uncivilized countries, of their being qualified to communicate useful instruction as to temporal affairs and the arts of civilized life; in reference to which subject he mentioned the observation of Mr. Locke, that "when God makes the saint, he does not unmake the man." III. The glory of the final consummation of the new creation. IV. The assurance felt by the Christian that the joyful anticipation of the text will be realized; arising from his faith in the promises and power of Jehovah, and the evidence he possesses of the beginnings of a new creation in his own soul. Here the preacher observed, that the missions which had been undertaken in various parts of the world, but particularly those in the East Indies, were themselves a proof of reliance on the faithfulness and power of God; while the success which had already crowned the labours of missionaries, especially in the South Seas, affords a strong incitement to future exertions. In the concluding part of his discourse, he observed, generally, that the success of missionary societies, under Providence, greatly depends on the personal spirituality of those who compose them; on the gifts contributed for their support, being offered from pure motives, with fervent prayer, love to Christ, and zeal for his glory; and on the simplicity of aim, and anxiety for the salvation of souls, by which his ministers are actuated in preaching the gospel and advocating the cause of the heathen.

SPA-FIELDS CHAPEL.

THE Rev. Joseph Fletcher, M.A. of Stepney, preached on Friday evening

at this chapel, to the Members of Juvenile Missionary Societies. His text was from Rom. x. 13—15. "Whosoever shall call upon the name of the Lord," &c. &c. The introduction contained some observations on the sources of prejudice and indifference amongst nominal professors of christianity, in reference to the cause of missions. In tracing these causes, some were ascribed to ignorance and inconsideration; some to sectarian feelings and educational associations; some to instances of partial failure and occasional disappointment in particular instances of missionary operation; and some to erroneous and antiscriptural views of religion itself. All were considered as proofs and illustrations of human depravity; and in opposition to their influence, and the influence of all possible objections to Christian missions, the preacher brought forward the argument contained in the text. He then proposed to consider, I. The important connexion on which the argument is founded. This connexion, he observed, was threefold. 1. A connexion between salvation and calling on the name of the Lord. The former, he considered as a state of acceptance with God, and restoration to his favour. The latter, as describing the act and the habit of prayer; and therefore implying the conviction of sin—the knowledge of what God has revealed concerning the way of salvation—and the influence of such convictions and feelings on the state of the heart, and especially the habit of intercourse with God. Hence he inferred, 2. A connexion between calling on the name of the Lord, and faith in the divine testimony; and endeavoured briefly to explain and illustrate the principle of this connexion. But this implied, 3. A connexion between faith and the appointed means of instruction. Here the preacher particularly dwelt on the preaching of the gospel, as the most important medium of instruction; observing, that the argument applied to all the methods by which the divine testimony is, or may be presented to the attention of men. He then proceeded to consider, II. The facts which this connexion supplies to prove and illustrate the necessity of missions. He observed, that the whole argument of the text implied, 1. The awful state of those nations which are destitute of the gospel. For this purpose he referred to their ignorance, their pollutions, and their cruelties. The great subjects on which it is of importance to possess right conceptions are—the object of worship—the rule of conduct—the nature of happiness: but on all these, the nations destitute of Christianity are in the most awful condition. He then considered, 2. The adaptation of the gospel to the condition of man; and after glancing at its characteristic discoveries, adverted to it as a system of instruction, as a source of consolation, and as the appointed medium of divine agency, by which alone its moral and spiritual results are secured. He then specified, 3. The exclusiveness and the universality of the gospel, as facts involved in the argument stated in the text, and as constituting the most important reason why we ought to be active and persevering in the diffusion of the truth. Having discussed these topics, the preacher closed the discourse by stating, III. The obligations by which the duty of the young is enforced, in reference to this great cause. For this purpose he referred, 1. To the claims of the cause itself, and its appeal to the conviction of duty; the sense of gratitude, and the principle of benevolence. 2. The actual success of the cause furnished a reason why the young ought to feel particularly interested in its promotion. It was no longer a novelty, it had been tried, and they might safely expend upon it their ardour and their resources. 3. The importance of early habits and associations was then urged upon their attention, and their influence in the formation of character applied to the subject. 4. The peculiar state of the times called for their exertions. Here the preacher adverted to the increasing facilities possessed by the friends of truth, the melancholy removals of distinguished labourers, and the necessity of more extended exertions: and, finally, he referred to the still binding commission of the Redeemer, and the promise of his presence, in connexion with the agency of his people, "to the end of the world."

MISSIONARY COMMUNION.

SION CHAPEL.

The Rev. John Griffin presided.—Addresses were delivered by the Rev. Messrs. Joseph Cockin, Hillyard, Rees, and Matt. Wilks. Prayers, Rev. Messrs. J. Eastman, T. Townsend, and Matt. Wilks. Distribution of the Elements. The bread, by Rev. Messrs. Brooksbanks, sen. and jun., Coulson, Geary, Hillyard, C. Hyatt, Kingsford, Lockyer,

Mummery, Pickering, G. Townsend, West, and Young. The wine, by Rev. Messrs. Britten, Browning, Coombs, Davies, Gibbons, Hyatt, Muscutt, Quigley, Saunders, Sevier, Sharp, Sturtivant, Thompson, Vautin, and Watson. Hymns, Rev. Mr. Platt, and Messrs. Sanders, Harris, Wood, and Parsons, students at Cheshunt, and Mr. Timson, student at Hackney.

SILVER STREET.

THE REV. WILLIAM ROBY presided.—Addresses were delivered by the Rev. Messrs. Roby, Gurteen, Castleden, and Innes, of Edinburgh. Prayers, Rev. Messrs. Slatterie and H. Pawling. Distribution of the Elements. The bread, by Rev. Messrs. Hopkins, Scraggs, and Ford. The wine, by Messrs. Sanderson, Caston, and George. Hymns, Rev. Messrs. Sloper, Ford, jun., Gilbart, Creighton, and Sloper.

ORANGE STREET.

THE REV. ROWLAND HILL presided.—Addresses by the Rev. Messrs. Stowell, Hill, Adkins, and Smith. Prayers, by Rev. Messrs. Curwen and Steinkopff. Distribution of Elements and Hymns, by Rev. Messrs. Chapman, Shepherd, Washbourne, J. Hyatt, H. Townley, Lewis, Adkins, J. Townsend, Winter, Smith, Collison, Geary, Turner, Dunn, Browne, Hunt, Wilson, Morison, Maslen, Cobbin, Mc Donald, Stratten, Pattison, Day, Oates, Hackett, and Bowden.

KENNINGTON CHAPEL.

THE REV. Dr. COLLYER presided.—Addresses, by the Rev. Messrs. Henry, of Tooting, Jackson, of Stockwell, and Innes, of Camberwell. Prayers, by Rev. Mr. Morris, of Olney, and Mr. Hunt, of Kennington. Hymns and Distribution, by Rev. Messrs. Salt, Bodington, Cooper, Moore, Shaw, Sugden, and Atkinson.

WELSH SERMONS.

IN the week immediately preceding that of the General Meeting, two Sermons in the Welsh Language were preached for the benefit of the Society; the first at Albion Chapel, Moorfields, by the Rev. John Elias, from Anglesea, on the Evening of Thursday the 8th of May; and the other at the Rev. John Clayton's Chapel in the Poultry, on the Evening of the following day, by the Rev. W. Williams of Wern. Mr. Elias took for his text, Isaiah liv. 2, "Enlarge the place of thy tent," &c. He observed that those persons who love God, are distinguished by their zeal, efforts, and prayers for the enlargement of the kingdom of Christ, the overthrow of the powers of darkness, and the salvation of their fellow creatures; and that, although the gospel has been sent to many parts of the world, and multitudes have been saved by means thereof, yet numerous extensive countries, and many millions of human beings are still destitute. "There remaineth much land to be possessed." The prophet having in the preceding chapters foretold the humiliation, sufferings, and death of Christ, and the result thereof in the increase of his seed, &c. &c, in the present chapter calls upon the Church to rejoice in the calling of the Gentiles, and to make room for the children who should be born to her. *Explanation of the Text.* "Enlarge," &c. Thou Zion, that art desolate, believe the promise, and expect the birth of multitudes, and prepare a place for them. "Let them stretch forth," &c. let others assist thee; let the ministers of the word, governors, merchants, mariners, rich and poor, all conspire to assist in stretching "forth the curtains of Zion's habitation." "Spare not;" do not imagine that thy expectation or preparation can be too extensive for the promise:—"Lengthen thy cords;" endeavour to extend the limits of the Church by the preaching of the gospel.—"Strengthen thy stakes;" hold possession of the land which has been conquered. The larger the tent, the stronger should be the stakes that support it. The more Zion's cords are lengthened, the greater is the danger from errors and corruptions. The Churches of Asia and Africa lost the ground they once possessed, from neglecting to strengthen their stakes more effectually. "Thou shalt break forth on the right hand, and on the left;" thy abundance shall exceed the utmost extent of room thou canst provide. "Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited;" the people of God, the saints of the Most High, shall at length inhabit the whole earth. *The Doctrine:* Here he remarked, that it is the duty of Christians to make exertions for the advancement of the kingdom of Christ, and that there are strong grounds to expect that the exertions made will be successful. The following things, observed the preacher, ensure success. 1. The counsel and purpose of God.

2. The divine promises. 3. The death of Christ. 4. His intercession. 5. The office and work of the Holy Spirit. He, the Spirit, will surely apply salvation, as the Father hath planned it, and as Christ hath wrought it. He will raise up and qualify instruments; He will send means, and accompany them with his power.

Application 1. The efforts of missionary societies to spread the gospel, may be considered as a compliance with the call of the text. "Enlarge," &c. so that the complaint in the prophecy of Jeremiah can now no longer be made—"There is none to stretch forth my tent and to set up my curtains." 2. The place of Jehovah's tent shall surely be enlarged. Happy are those who shall be his instruments in carrying on the work. 3. The cause is already successful. 4. The Tabernacle of God must be established wherever men can be found. Until that be accomplished, our endeavours must not be slackened. 5. Let all who are of a willing mind, do what they can in this great work.

The text of Mr. Williams was from Haggai i. 2—6. "Thus speaketh the Lord of Hosts, saying, This people say, The time is not come," &c. &c.—The preacher observed, I. That men are prone to attribute their negligence to the Providence of God.—1. As not affording convenient seasons for the performance of their duties. "The time is not come," &c.—2. As presenting a barrier to the accomplishment of their designs.—II. That although men furnish themselves with various excuses for their inattention to the interests of Christ, yet they find time to attend to their own; the people's houses were decorated and beautified, while the house of God "lay waste." When men enter upon their business they do so—1. Without delay—2. They encounter every difficulty—3. They act with diligence—4. With zeal and energy—5. With perseverance.—III. That it is an awful sin to be more careful and assiduous in our own pursuits than in the cause of Christ. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"—1. By neglecting the cause of Christ, we evince the greatest ingratitude. Christ did not act so, when our cause was at stake; for, in due time, when we were yet without strength, "Christ died for the ungodly."—2. By pursuing such a conduct, we do not act according to the relative value and importance of things. What are our insignificant concerns compared to the great cause on account of which the whole universe was created and preserved?—3. Because of the great need there is of our assistance; "this house lieth waste."—4. Because it is an attempt to frustrate the chief end of God in all his works.—IV. That this conduct is unprofitable, and incurs the divine displeasure. "Ye have sown much, and bring in little; he that earneth wages earneth wages to put in a bag with holes."—1. It is unprofitable with regard to our worldly interest. "The heavens over us shall be stayed from dew, and the earth stayed from her fruit."—2. It is unprofitable to our spiritual interest, by producing a barrenness of soul. When we do not perform our duties, God will withhold his blessing, and show his indignation. "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord."—V. The important duty enjoined, "Consider your ways."—1. By seriously examining yourselves relative to the concern you have for the cause of God. David evinced greater care for the ark of God than for himself, by requesting it to be carried back to the city. 2 Sam. xv. 25.—2. Consider that all your trials and disappointments are the consequences of your negligence, and not the effect of chance, see verse 9.—3. Consider that you cannot hurt your own interest more than by neglecting the interest of Christ.—4. Deliberately "consider your ways," with resolution and prayer to reform.

ANNIVERSARY COLLECTIONS, 1823.

Surrey Chapel,	£448	0	5
Tabernacle	156	14	6
Queen Street	182	7	2
Tottenham	137	2	8
St. Ann's	69	7	0
Zion	96	17	1
Orange Street	80	0	0
Silver Street	31	9	10
Kennington	41	0	2
Spa-Fields	38	2	3
Poultry Chapel	13	0	0
Albion	10	0	0
Total	£1304	1	1

ANNUAL MEETING.

The Society met for Business in the Wesleyan Chapel, Great Queen Street, Lincoln's Inn Fields (with which they were kindly accommodated for the purpose, by the Trustees) on Thursday the 15th of May. This large and commodious place was crowded to excess at an early hour. At Ten 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. Thomas Young, of Margate. An abstract of the Report of the Society's Proceedings during the past year, was read by the Home Secretary.

The Treasurer, after presenting the accounts, spoke, in substance, as follows:—

I am sensible that the details of accounts form the least agreeable part of the proceedings of meetings such as the present: and, if my duty permitted, I should spare you and myself the task of entering upon them. But, as the mere reading of an account cannot put you in possession of all that it is necessary you should know, on the important subject of your pecuniary resources and prospects, I must detain you, for a short time, from the more pleasing views which my friends around me are prepared to open before you.

My first duty is of an agreeable kind; to express the satisfaction and gratitude which I feel in referring to an increase in the best source of the Society's prosperity—the voluntary contributions at home and abroad—to the extent of 4,300*l.* On the other hand, you must observe a decrease of 400*l.* per annum, in the income from the funded property, occasioned by the sales of stock, called for by the necessities of the Society, during the last two years. It is further to be stated, that the expenditure of the last year is less than that of the preceding, by 7000*l.* and upwards. But it is still more important to remark, that, notwithstanding this increase of income on the one hand, and this decrease of expenditure on the other, the *latter* still exceeds the *former* by 1,200*l.* a result which I cannot come to, without great concern. It is the more to be regretted, when it is considered that the last year has been one of unusually small expense, from *new* operations: so that it forces upon me the conclusion, which I beg most strongly to impress upon you, that the account before you presents what ought to be regarded as nearly the *permanent*, and therefore the *lowest*, scale of the Society's expenditure, (viz. about 31,000*l.* per annum), and one from which it cannot recede, except by an abandonment of its undertakings. That rate of expense must rise from year to year, as our proceedings advance; and will receive an augmentation from the necessary charges occasioned by the families of deceased Missionaries, and other concomitants.

After the statement which I last year presented to you, a friend and most generous supporter of the Society, anxiously inquired on what I confided for the stability of its operations. I told him that, besides the confidence which I reposed in God and his people, I had, as it respected the *then ensuing* year, two agreeable anticipations,—that of an augmented income, and that of a diminished expenditure. Both of these have been realized; but for the *now ensuing* year, I have only the former as a ground even of hope. Instead of a decreased outlay, I anticipate one considerably greater. For, besides the exertions necessary to supply the chasms which death has made, the resolutions of the Directors, which you have heard, to send additional labourers to the South Seas, and the urgent claims of further aid from India, Africa, and other parts, will show the propriety of my conclusion. It follows, then, that we must obtain large accessions to our income during the ensuing year, or, that deeper inroads must be made in the funds of the Society, which every principle leads me to deprecate, and which I earnestly entreat its friends to avert.

The necessity then of an enlarged and growing income, is obvious: and if I be again asked, where my hope of obtaining it lies, I answer, as before, *in God*, for whose cause the Society labours; and *in God's people*, who have, before God and man, pledged themselves to support that cause. My judgment tells me, further, that the field of Missionary benevolence is vast, and as yet very partially explored. Assuming the annual income, from voluntary contributions, to our Society, to be 30,000*l.*, and supposing even that it were collected from individuals at the rate of 1*d.* each, per week, the number of contributors would fall short of 150,000; but when I deduct from

that sum the amount of donations, congregational collections, and larger subscriptions, it leaves a result that really surprises me, by showing the small number of persons who actually unite in the support of the Society; small in itself, and strikingly so, when compared with the great body of Christians whom the cause of missions has called forth as its professed friends. There remain then abundant sources in the unexhausted liberality of the servants of the Redeemer, for all the wants of this and every other kindred Institution,—for the observation applies to them all. To whom shall we look, then, for the cultivation of that field? I address myself, first, to you, *Christian Ministers;* and recommend you earnestly to point out to your people the obligations to support this cause, and the modes of liberality by which they may promote it. And here allow me to suggest an easy way of estimating the measure of liberality, shown by your congregations respectively: multiply the annual sum contributed, by 5, and the product will show the *number of the persons* adequate to raise that sum, even at the low subscription of 1*d.* per week each *. You will readily draw the practical inference. I look to the zeal and perseverance of the *Female Friends* of the Society, and, thankful that such a spring of influence has been brought to bear upon the interests of Missions, I assure them that I rely upon it as one of the surest and most abundant sources of our pecuniary prosperity. I look to the *Young* for the dedication of their growing talents and energies to the most sacred of causes; and tell them, that their labour, independently of its immediate gratifications, is preparing the way for the most happy ultimate rewards. It is amongst those *of their own age*, in various parts of the world, that the seed of future triumphs to the Gospel must now be sown; and they may even live, to reap with joy, the fruits of their own labours.

In closing these remarks, I beg to commit the cause for which we are assembled, to the blessing of God, and to the continued support of your affections, your liberality, and your prayers.

The Rev. Dr. Bogue, of Gosport, having been prevented, by domestic afflictions, from attending the Meeting, the Rev. Dr. Wardlaw, D. D. of Glasgow, then moved the following Resolution:

I. "Resolved, that the Report, of which an abstract has been read, be approved and printed; and this Meeting desires to offer its most grateful thanksgiving to God, for whatever, tending to the furtherance of the Gospel amongst Heathen Nations, has been effected by the instrumentality of this Society, and for the prospects of future usefulness which he is pleased to open before it."

My dear Christian Friends,—It is with the most sincere diffidence and reluctance, that I present myself to your notice thus early in the business of the day. I expected to have seen still at his post, a revered and holy veteran in this best of causes, one who has also, for many years, been in the practice of proposing to you the resolution now in my hand. I remember when I had the pleasure and honour of seconding the same resolution, after he had moved it, five years ago, it was told me by himself, that he had not been absent from a single Anniversary Sermon, or Meeting, of this Society, in the metropolis; and this is the first Annual Meeting from which he has been absent. There is one wish in which he with his whole heart would join with me, and all this meeting, namely, that the Society itself, which he has so long supported, may never, be allowed to feel the encroaching infirmities of age, but continue through the providence of God, in all the vigour of manhood to prosecute its glorious objects; and, at length, in the full delight of having effected the end it had in view, to lay down the weapons of its warfare when they have proved themselves mighty through God, to the pulling down the strong holds of Satan.

The revered individual to whom I have alluded, was, I know, in the practice (possessing as he does a naturally vigorous and comprehensive mind, and familiar as he is with the progress of the Society,) of tracing its operations in its different departments from the beginning; of taking a review of the Report, and of commenting on the various parts of it. In this it is impossible for me to attempt to follow him, but on general grounds. The Report, upon the whole, contains very cheering tidings, but it presents a chequered scene of lights and shadows; death has made his inroads to an unusual extent among the Missionaries of this Society, and we not only lament that these labourers are removed, and that the operations of the Society have been impeded, but also on account

* This will give too high a product, as the sum should be multiplied by a number fractionally less than five.

of the distresses which have arisen to the individuals connected with the deceased. We are called to die at home; we are called to mingle our tears of sympathy with the tears of conjugal, of paternal, and filial sensibility. I have sometimes admired the wisdom of God in placing his people in a great variety of circumstances and conditions of life. It is this which sets before us the endless and lovely variety of the influence of the love and the Gospel of Christ, on the human heart, and human conduct. Throughout the natural, as well as the spiritual world, there is a sameness, yet an endless and beautiful variety. Although nature appears almost entirely clothed in her lovely mantle of green; on which the human eye dwells with delight; yet she also presents in the products of the vegetable world, a beautiful variety in tint, and form, and fragrance. So in the spiritual world, the great principles of Christian character are the same; yet still, from the various circumstances in which the people of God are placed, these great principles, operating in different circumstances, produce the lovely variety that appears in the Christian character, throughout the Christian world.

Dr. Wardlaw then proceeded to remark, that although the principle of novelty in the human mind had its peculiar attractions, and a certain degree of influence in stimulating to exertion, yet he was happy to perceive that the Society, both in its contributions and operations, continued to advance, notwithstanding the charms and power of novelty had declined. He further observed, that as this principle had no place in the mind of the infinite God, so he had never wearied of the purpose which he early conceived of sending his Son into a lost world, nor of those steps which were necessary to prepare the world for the full accomplishment of that purpose. Shall *we* then (proceeded Dr. W.) be wearied in the service of his Son? Shall we be weary of active efforts and liberal contributions, to promote that cause which he had at heart from eternity, and which he will have at heart till the multitude which no man can number shall be gathered from all nations, and kindreds, and people, and tongues, to celebrate for ever the praise of his mercy? The operations of this Society have not been such as to diminish the powerful claim it had on our hearts, but on the contrary, have been such as to recommend it to our increased regard; and I trust that the vigorous efforts it has been making will be continued and will be supported, powerfully supported, by all Christians who feel interested in the spread of the Redeemer's kingdom. And what Christian does not feel interested in the spread of the Redeemer's kingdom? Has that heart felt its obligations to Christ for itself, that is not concerned about the honour of the Redeemer, to whom it has been laid under obligations that tongue cannot express nor heart conceive; such as it shall lie under to all eternity, and will not be able to express even there. We may rest assured, that the state of religion in every man's soul will always be in exact proportion to the interest he takes in the spiritual welfare of others, and the salvation of the world.

It is pleasing to think, when we hear of the deaths that have taken place, that it is the hand of Divine Providence. Ah! how different is this, from what it would be to hear of some of our missionaries apostatizing from the faith of Christ, and leaving their post through the love of this world. It is a proof that it is the hand of God which is upon us. I would therefore say to you, Sir, (as I cannot detain the meeting longer—for when we come from the North, we come rather to receive than to impart instruction; we come from the northern cold to catch a little of the warmth of your Summer's sun, and I hope to retain on my mind the impression, such scenes as those I have witnessed are calculated to produce, and act in my blessed Master's service under that impression);—I would say, Sir, Go on and prosper; the work in which you are engaged is imperishable, for it is the work of God; and even upon that portion of it which you have accomplished you might write, (I must be excused if I quote what to many may be an unknown tongue, but I shall be my own interpreter),

Iamque opus exegi; quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas.

The meaning is, for the sake of those not acquainted with the language, 'The work you have been honoured to perform, neither the wrath of heaven, nor fire, nor sword, nor all-consuming time, shall ever bring to nought.' We need not be afraid of the first of these, *the wrath of heaven*; for the smile and not the frown, the blessing and not the wrath, of heaven rests upon it.—And shall we be afraid of the *fire*, no, for he hath said and will fulfil it, "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." And shall we fear the *sword*? no, for the same Omnipotent

Word hath said, "I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy; no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn;" nor need we fear *all-consuming time*, for he hath also said, "I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever;" "His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in him, and all nations shall call him Blessed." Let us then with one heart and soul conclude with singing, Now blessed be the Lord God, the God of Israel, who alone doth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.

The Rev. Joseph Julian, A.M. Curate of Trimley, near Ipswich, seconded the motion, and spoke to the following effect:

As a friend of Missions, I was not at all displeased to have this motion put into my hand. I do not come forward to make an apology, saying, 'I wish it had been given to some other person,' because so deeply do I feel myself interested in this Society, that I rejoice to think, to speak, and to pray for it whenever and wherever I can. The fundamental principle of this Society, is the principle of my heart; it is confined to no sect nor party, but, like the gate of heaven, is open to all. It breathes, indeed, the very spirit of heaven, even that spirit which pervaded the angelic choir when it proclaimed the Saviour born; the spirit that breathes "glory to God in the highest, and on earth peace, good will towards men." Tell it in the ears of princes; proclaim it to the nobles and senators of the realm; that there is nothing either in the spirit, or operations of this Institution, hostile to any establishment whatever, but the establishment of Satan, and that it is inimical to no powers but the powers of hell and of darkness. On all kindred Institutions, it looks as intimately united with itself, in spirit and design, as branches of the same tree, as members of the same family. It bids them God speed, and if they go to proclaim the unsearchable riches of Christ among the heathen; it rejoices with them when they rejoice, and sympathizes with them when they have occasion to weep. This cause, Sir, must prosper, because it is the cause of God; the banner of the Cross must be unfurled among all nations, and Immanuel, Prince of Peace, shall ultimately reign from sea to sea, from shore to shore. I would appeal, Sir, to every heart, and ask if it were possible to attend to the Report which has been read, and hear of the success of the operations of the Society, during the past year, without emotions of gratitude and delight. For my own part, my feelings were such as I can express only in the language of one of old: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, for he that is mighty hath done great things, [by the instrumentality of this Society] and holy is his name." Look at the prospects which are presenting themselves before you. Look at the islands stretching out their hands for Missionaries—thirsting for the knowledge of the Redeemer, desirous of having the word of life. Ah, Christians! they would rejoice if they could but partake of the crumbs of the table on which you are regaled. Can you "eat of the fat and clothe you with the wool," without desiring to contribute to send the glad tidings of a crucified Saviour, amongst those who are starving and perishing? God forbid; for "whoso hath this world's goods," and can contemplate the state of the heathen, and "shutteth up his bowels of compassion" from them, how dwelleth the love of God in that man?—I rejoice in this Society's success—I rejoice in the success of the Church Missionary Society, of which I am an unworthy member—I rejoice in the success of the Baptist Missionary Society—I rejoice in the success of the Wesleyan Missionary Society—I rejoice in the prosperity of every Christian Society, where Christianity is faithfully proclaimed, where the Gospel is simply preached, and the word of eternal life is faithfully dispensed. Opposition in this cause we must expect; but no weapon that is formed against us shall prosper. No wonder that Satan is on the alert, and all his emissaries in an uproar, when he beholds his dominions invaded and his territories added to the dominions of the Prince of Peace. Directors, Ministers, Christians of all classes and of every denomination, I call upon all of you,—"Come forward to the help of the Lord, to the help of the Lord against the mighty." Do not relax; do not be weary in well doing; remember the time is approaching when your work will be over, when you must follow the

departed Missionaries, and all who have lived and died in faith—may you all be found active agents in the work of the Lord, promoting his cause at home and abroad; and when the moment of *your* departure shall arrive, may the God of Jacob be your strength and consolation; and, in the last day, when we must all stand at the judgment-seat of Christ, may we be found among his loyal subjects, on his right hand, and hear him say, "Well done, good and faithful servants, enter ye into the joy of your Lord." At that unutterably important moment.

Oh! may we with yonder throng,
Before his footstool fall;
Join in the universal song,
And crown him Lord of all.

The remaining Speeches are unavoidably postponed until our next Number.

In the mean time, we insert the several *Resolutions* on which they were founded, that the reader may have the whole of them before him at one view.

On the Motion of the Rev. Thomas Smith, A.M. of Rotherham, seconded by the Rev. Henry Townley.

II. "That this Society feels itself called upon, by the numerous and affecting instances of Mortality amongst its faithful Missionaries and their Families, during the past year, to acknowledge with the deepest humility the Divine Sovereignty in these mysterious dispensations; and to implore the Father of Mercies to continue life, health, and increasing devotedness to those who survive; to qualify with every needful endowment, those who are preparing for Missionary labour; and to call forth others, whom he shall approve, to offer themselves to the work; and especially to pour out of his Spirit on the converted Natives of the Heathen lands, that they may be fitted for spreading the Gospel in the surrounding countries.

The Society affectionately commends also to the Divine care and protection, their Brethren who form the Deputation to the several Missionary stations, that their lives and health may be preserved, and that in due time they may be restored to their native country."

On the Motion of the Rev. David Stuart, of Dublin, seconded by the Rev. John Morison, of Chelsea.

III. "That this Meeting, sensible that, whatever may be the qualifications of its Missionaries, the desired success can only be obtained through the Agency of the Holy Spirit, do most earnestly entreat their Christian Brethren, every where, and especially in the United Kingdom, to render the ensuing Year conspicuous by the unity and earnestness of their supplications, at the Throne of Grace, for a more copious effusion of his Divine influences, upon all labourers in the work of Missions, in all places; and, as one mean of so doing, to afford a constant attendance on the Monthly Prayer-Meetings, established with that design."

On the Motion of the Rev. Joseph Fletcher, A.M. seconded by the Rev. Edward Irving.

IV. "That this Meeting receives with the highest thanksgiving to God, the Report of the Increase of the Contributions during the last Year, over those of the preceding.

It offers, at the same time, its warmest gratitude to its Christian Friends, by whose zeal and activity this has been accomplished.

It presents, in a particular manner, its acknowledgments to the Ministers who have made journeys on behalf of the Society; to the Treasurers, Secretaries, and Members of all Auxiliary Societies and Associations, established at home and abroad:—to those Friends by whose means new Auxiliary Societies and Associations have been established in the course of the past Year.

And this Meeting, while expressing its gratitude for past benefits, begs earnestly to recommend the further formation of Auxiliary Associations in Districts and Congregations, in the several forms of Male, Female, and Juvenile, wherever practicable."

On the Motion of Rev. Mark Wilks, seconded by Professor Stapfer, of Paris.

V. "That this Meeting rejoices in the harmony subsisting amongst the

several Christian Societies engaged in similar labours with their own, and earnestly hopes that the growing zeal of the Christian Church at large, in the cause of Missions, may become the means of a more brotherly Union amongst the different bodies of which it is composed, than has, as yet, been witnessed.

It views with the greatest pleasure the establishment of Missionary Societies in various parts of the Continent, and regards with peculiar esteem that recently formed by their Protestant Brethren in Paris."

On the Motion of Dr. Pinkerton, seconded by the Rev. Mr. Marsden, minister in the Wesleyan connexion.

VI. "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."

On the Motion of the Rev. Mr. Dyer, Secretary to the Baptist Missionary Society; seconded by the Rev. Dr. Paterson.

VII. "That the cordial Thanks of this Meeting be presented to the Trustees and Managers of Great Queen-street Chapel, for their renewed kindness, in affording the excellent accommodation which this Meeting has enjoyed on the present occasion."

On the Motion of Robert Steven, Esq.; seconded by Thomas Brightwell, Esq.

VIII. "That the Thanks of this Meeting be presented to William Alers Hankey, Esq., Treasurer, for his able and obliging conduct in the Chair this day."

ADJOURNED MEETING

Of the Society, held at Zion Chapel, on the 16th of May 1823.—Rev. John Griffin, of Portsea, in the Chair.

Resolved—That the most cordial Thanks of the Society be respectfully presented to the Rev. John Leifchild; the Rev. William Chaplin; the Rev. John Mc Donald; and the Rev. Edwin Sidney; Rev. John Elias; and Rev. William Williams; for their excellent Sermons preached at this Annual Meeting.

Resolved—That the Thanks of this Society be respectfully presented to the Rev. Rowland Hill; the Rev. Mr. Geary; and the Rev. Isaac Saunders, for reading Prayers; to the latter as Rector, and to the Churchwardens, for the use of St. Ann's, Church, Blackfriars; and to the several Ministers and Managers who kindly obliged the Society with the use of their respective Chapels, for the various Services on the 14th, 15th, and 16th. inst.

SANDWICH ISLANDS.

Letter of Rev. Messrs. Bingham and Thurston, (the Ordained American Missionaries, at the Sandwich Islands), addressed to the Secretary. Dated Honoroorvo, Oct. 27, 1822.

Rev. and dear Sir,—Your kind letter, and the favour of a valuable package of pamphlets, &c. duly received by the ship L'Aiglé, Capt. V. Starbuck, were acknowledged in May last, by the Lady Blackwood. We again tender you our cordial thanks for your affectionate remembrance of us. When your communications arrived, we were favoured with the society of your worthy agents, the Missionary deputation, Rev. D. Tyerman, and Geo. Bennet, Esq. and your excellent Missionary, Rev. Wm. Ellis, from Huaheine. The same mysterious hand that conducted them hither, by unexpected means, detained them here also beyond their expectations, by occurrences equally unforeseen, and uncontrollable by them. Thus they had an opportunity more fully to survey this field, and to become acquainted with the character, the wants, and the prospects of the people; the plans, the progress, and the hopes of the Mission. Having sojourned with us at this place more than four eventful months; having strengthened and refreshed us by their

prayers, their affectionate counsels, their kind sympathies, and their prompt and efficient aid, by their communications of interesting intelligence, and by the comforting influence of Christian fellowship, they gave us the parting hand, and left us with their benediction, on the 22d of August, embarking on board the cutter Mermaid, Capt. Kent, for Huaheine. But if this should be the first information you receive on the subject, you will be interested to know, that before they left us, the deputation proposed to locate Brother Ellis here, to unite his efforts with ours in the great work of bringing this nation to the knowledge and obedience of the Gospel; and, with his full consent and ours, as well as that of the government, took measures for his immediate removal, with his family, to this place. Already has the brig Cossack, Capt. Dix, left this port, bound to Lima, by the way of Huaheine, to touch there on her return also, with a view to bring Brother Ellis to our aid; and such is the probability that he will embark in the Cossack, that we confidently expect to greet him with a cordial welcome when the brig returns, which may be looked for in March or April next. A large reinforcement is expected also to arrive about the same time, from our native land. But the aid of Brother Ellis, as an important auxiliary in the acquisition of this language, so nearly allied to the Tahitian, and in the early translation of the sacred Scriptures into the Hawaiian language, will not, we apprehend, be the less needed on that account. The field is large and open, and the present appears to be the favourable, the accepted time, for making as great an effort as possible, to give a proper direction to the nation, now in a forming state. The king and queen, and principal chiefs, have begun to read and write their own language; and they frequently listen to the preaching of the everlasting Gospel, in the same tongue. We have printed 2,500 copies of the Hawaiian Spelling-book, about 500 of which are already in the hands of the people. Hopu and Honorii are useful as assistant teachers; also Auna, an interesting Tahitian convert, now settled here with his wife. Several of our pupils, instructed here since our arrival, begin to aid in teaching others.

We desire to be thankful to our gracious and covenant-keeping God and Father, for these tokens of his mercy towards this nation. Let none despise the day of small things; neither let any imagine, that the victory is yet achieved in these islands. No; darkness still covers this portion of the earth; and gross darkness, the people; and those who are versed in the history of Tahitian abominations, can easily conceive that their kindred tribes in the Sandwich Islands, long led captive by Satan at his will, and plunged into the depths of the most fatal pollution and crime, cannot at once be delivered from their dreadful bondage, weaned from their accustomed and favourite vices, purified and elevated to the dignity and happiness of intelligent, consistent, and active Christians, unitedly devoted to the service of the Redeemer of the nations. This must, indeed, be the work of the Holy Spirit; whose unlimited power might, by miracle, accomplish it at once; but, through the ordinary and appointed means, of publishing and enforcing evangelical truth, by the feeble agency of a few Missionaries, opposed by Satan and his assiduous, enterprising, and persevering emissaries, the complete deliverance and renovation of the people must be a work of time. You, and your beloved associates and helpers, will not cease to pray that the grace of God may triumph here, as it has triumphed gloriously in the Society Isles. With Christian salutations, we are affectionately yours,

H. BINGHAM,
A. THURSTON.

SOUTH SEA ISLANDERS.

Extract of a Letter from an Officer belonging to H. M. Ship Doris, on the S. American Station, dated Pernambuco, Feb. 23, 1823.

WE have two Otaheiteans on board, who were obtained out of a ship round Cape Horn. Their names are Farapaae and Faataree; the former was in Pomare's household, and performed the duty of clerk in the Mission chapel. The schoolmaster of this ship, who is a pious young man, is teaching them English, in which they are making great proficiency. I was present when he was instructing them the other afternoon. They have very distinct and clear ideas of the Godhead; are acquainted with the historical, as well as the other parts of the Bible. They seem to have had some of the best principles instilled into them. At my request they sung an Otaheitean Hymn, out of an hymn-book they have on board. Farapaae first gave out the hymn throughout, and then the first two lines. They sang the tune to which we usually sing "Lord, 'tis a pleasant thing to stand," (Portugal New); and when

they came to the last two lines of the last verse, they were repeated. Picture to yourself several hundred of the same nation doing the same thing. Surely "this is the Lord's doing, and it is marvellous in our eyes."

I am more convinced of the good effects of the Missionary Society and their labourers, by what I have seen in these two men, than I have been by reading Missionary reports, or attending Missionary meetings.

CHINA.

Letter from Rev. Dr. Morrison, dated Canton, Dec. 15, 1822, addressed to Mr. Langton.

My dear Sir,—The box of books, and whatever else it contained, was put, Messrs. Parbury and Co. informed me, on board the Regent.

The Regent is unhappily lost on the coast of Manilla. A box you sent in 1819 or 20, was lost in the Cabalva. A line in the Chronicle, mentioning this circumstance, would inform those who may have sent me books or letters, on those two occasions, of the loss of them.

If spared till January 15, 1823, I proceed to Malacca. May my visit tend to the furtherance of the Gospel in these parts of the world! Yours, sincerely,

R. MORRISON.

NOTICES OF ANNIVERSARIES.

THE Annual Meeting of the Clerkenwell Auxiliary Missionary Society, will be held at Claremont Chapel, Pentonville, on Tuesday evening, 17th June, at six o'clock. The Rev. Dr. Collyer in the chair.

On the 3d, 4th, and 5th of the present month, the Anniversary of the Auxiliary Society for the West Riding of Yorkshire, will be held at Leeds, where the Rev. Messrs. Geo. Clayton, of London, J. A. James, of Birmingham, and H. Townley, from India, with other ministers, are expected.

On the 4th, 5th, and 6th of ditto, the Anniversary of the Hull and East Riding of Yorkshire Auxiliary Missionary Society, will be held at Hull, where the Rev. Messrs. Orme, of Perth, Coombs, of Manchester, East, of Birmingham, Townley, from India, and Davies, Missionary from Demerara, are expected.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 April to 16 May 1823, inclusive.*

IN LONDON AND ITS VICINITY.

Gravel Lane Auxiliary Missionary Society; Rev. J. Hooper, A.M.	32	0	1½
Charles Bevan, Esq. 16, Devonshire Place. Life Subscription; per Mr. Nisbet	10	10	0
Henry Munn, Esq.; per Mr. Emerson.—Life Subscription	10	10	0
Mr. Robinson, 13, Cranbourne Street.—Do.	10	10	0
A Young Tradesman (1-10of 1st Year's Profits)	2	10	0
Gaza (for a special application)	2	0	0
The Ninth Annual Subscriptions of the Assistants of Messrs. Rose & Son, 119, Bishopsgate Street.....	1	17	6
Subscriptions by the Work-people at Messrs. Suttaby, Evance and Fox, Stationers' Court	3	1	0
S. E. K.	1	0	0
D. H.; per Rev. C. Hyatt	0	4	6
Dr. Petch, 6, Castle Street, Fulcon Square. Donation	1	1	0
Maze Pond.—Sunday School Children; by Miss Courtney.....	2	7	6
Chatteris B.....	5	0	0
Missionary Box; by Miss Maitland; per Rev. J. Hyatt	2	3	6
Anonymous for the Mission to the Sandwich Islands	5	0	0
Vauxhall.—The Produce of a Missionary Box; by E. G.	0	10	0
Legacy under the Will of the late Mr. Lockyer, of North Street, Tottenham Court Road; per Rev. A. White	10	0	0
A Lover of Truth	0	5	0
A Friend who was not able to attend the Anniversary	1	0	0
A Friend; per Rev. John Leifchild.....	1	1	0
Guardian Society.—The poor Inmates; per Mrs. Holmes, the Matron.....	1	0	0
C. D. Camden Town Half-year's Collections; per Mr. Dunbar.....	1	10	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedford.—Rev. Sam. Hillyard.						
Moiety of Collection	15	0	0			
Annual Subscriptions	4	4	0			
Biggleswade:—Moiety of Collection	18	1	11			
	37	5	11			
Less Expenses	2	0	0			
				35	5	11
Berks.—Peppard.—Rev. J. Walker and Congregation				3	0	0
Windsor. — Berks Auxiliary Society.—Rev. A. Redford.						
Sundry Gifts in the Vestry....	1	4	11			
Produce of a Box at a Prayer Meeting	0	10	1			
Sunday School Children.....	0	15	0			
				2	10	0
Cheshire.—Stockport.—Weekly Contributions from a few Friends.....				2	0	0
Cumberland.—Keswick.—Rev. T. Gritton and Friends				5	5	0
Devon.—East Budleigh.—Salem Chapel Missionary Box; by Mrs. Carpenter				1	15	0
Ottery St. Mary's.—Penny-a-week Subscriptions.....	4	11	8			
Sunday School Children.....	0	15	10½			
				5	7	6

Exmouth.—Glenorchy Chapel. Rev. R. Clapson.
Collected at the Monthly Missionary Prayer Meetings.... 5 15 3
Sunday School Children..... 1 16 1
Missionary Box..... 0 1 2
The late Mrs. Hosch 2 0 0
Annual Subscription of Miss P. 1 0 0
10 12 6

Tiverton.—Donation from Rev. Mr. Follet; per Rev. Mr. Whitton 5 0 0
Dorsetshire.—Beaminster.—Penny-a-week Subscription; by Mrs. Gale 4 0 0
Dorchester.—Rev. L. Hall.—Auxiliary Missionary Society.
Moiety of Contributions at a Missionary Prayer Meeting 1 16 10
Female Branch 6 7 0
Male ditto 1 0 0
Mr. J. T.—Subscription..... 0 10 6
9 14 4

Essex Auxiliary Missionary Society.—Epping.—Rev. Mr. Alcott.—Annual Subscriptions..... 8 15 0
Young Ladies and Teachers at Miss Burton's Boarding Sch. 2 3 0
Young Ladies at Miss Gregore's 1 1 0
A Collection and sundry small Donations 5 17 6
17 16 6

Foxheath; by Rev. J. Howard..... 3 0 0
Gloucestershire.—Wickwar Meeting.—Rev. W. Summers..... 4 0 0
Hants.—Alton.—Rev. C. Howell.
Annual Subscriptions and Donations..... 6 12 0
Missionary Box at the Chapel 1 4 6
Ditto in the Family of C. H.. 1 3 6
11 0 0

Gosport.—Rev. D. Bogue and Congregation.
Annual Subscriptions 32 4 0
Collection 10 12 4
Penny-a-week Auxiliary Missionary Society 31 0 0
Female Auxiliary Society 7 1 8
A few Girls in the Sund. School 2 0 0
Elson Female Auxiliary Society 7 15 0
90 13 0

Hasler Hospital.—A Friend.—Donation 8 19 0
Haslemere.—Rev. D. Evans.—Sunday School 2 19 2
Shotter Mill.—Ditto 2 14 4
5 13 6

Hants.—Romsey.—Rev. J. Reynolds.—Auxiliary Missionary Society 42 6 0
Southampton.—Rev. T. Adkins and Congregation.—Annual Subscriptions 38 0 0
Collection 20 1 8
Penny per Week Subscription, collected by Miss Coward 4 16 7
Ditto Mrs. Ingram 3 19 6
Ditto Miss Rolf..... 2 0 0
Ditto Miss Ross..... 1 0 0
One Class of Sunday School Girls, by Miss Coward.... 1 11 3
Penny per Week Subscription, by a little Girl..... 2 10 0
A few Friends at Bishopstoke 1 1 0
78 0 0

Titchfield.—Rev. Mr. Flower and Congregation 8 0 0
Isle of Wight.—Newport.—Rev. Mr. Caston and Friends 11 5 0
Kent.—Woolwich.—Salem Chapel.—Rev. T. James.—A private Society; per Miss A. Miller, Two Years' Subscriptions, from 12 Quarterly Subscribers 4 10 0

Sunday School Missionary Society.—A Moiety; per Mr. C. Warden 6 3 6
Missionary Box; by ditto.... 0 5 6
Ditto by Corporal Campbell .. 0 3 9
6 12 9

Eltham.—Penny-a-week Society; per Mr. Wright 4 10 0
Mr. S. Annual Subscription .. 1 1 0
5 11 0

Ramsgate.—Rev. G. Townsend.—Annual Subscriptions 9 4 0
Weekly ditto 10 7 0
Collection after a Sermon, by Rev. Henry Townley 14 6 6
Sunday School 2 6 0
36 3 6

Leicester, Nottingham and Derbyshire Auxiliary Missionary Society.—Mr. Jos. Nunneley, Treasurer.—Earl Shilton.—Rev. Mr. Birkby 10 0 0
Lancashire.—Darwin.—Donation of the late Mrs. Deborah Heslem; per Mr. C. Cheetham..... 10 0 0
Tintwistle, near Manchester.—Female Association.—Mrs. J. Rhodes, Treas. 10 0 0
Rochdale.—St. Stephens (late Countess of Huntingdon's) Rev. J. K. Foster.—Annual Subscriptions, including dues for Christenings, 1l. 10 6 0
Middlesex.—Staines.—Rev. Mr. Porter.—Auxiliary Society.
Male Branch.—Penny-a-week Subscriptions for One Year, ending 30th April 1823..... 14 0 4
Female ditto ditto..... 6 13 6
Collection after the Annual Sermon 5 7 6
Missionary Box at Mr. J. Godfrey's 1 15 0
Missionary Boxes at Meeting Doors 0 10 1
S. S. G. 0 5 0
Profit on Sale of Missionary Hymn Books 0 1 0
Interest from Savings Bank .. 0 9 7
29 3 0

Northamptonshire.—Daventry.—Sheaf Street Meeting.—Rev. John Whittenbury.—A Free-will Offering from a few of the Teachers and Scholars of the Sunday School 3 0 0
Rowell.—Rev. W. Scott.—Juvenile Missionary Association (formed in consequence of the visit of Rev. Rowland Hill, A.M. 1 15 8
Wellingborough.—Cheese Lane Chapel.—Rev. R. Jacomb.—Penny-a-week Society.—Two Years' Contributions; viz.
1821 ..... 12 3 10
1822 ..... 12 6 2
24 10 0

Salop.—Bridgnorth.—Rev. S. Barber.—Annual Subscriptions, &c. 4 19 0
Domestic & School Missionary Box at Carn Hall, Bridgenorth 3 9 1½
Alms accompanying Prayers in behalf of the Heathen 1 5 6
Weekly and Quarterly Contributions.—Collected at Bridgnorth and Cardington; per Mr. Wright..... 3 14 10½
Two Friends 7 6
13 16 0

Somersetshire.—Bristol Juvenile Missionary Society.—Mr. Rich. Ferris, Treasurer.—Produce of Miss. Boxes for Three Months (being the First Quarter) 20 5 2½
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Staffordshire.—Leek.—Rev. J. Morrow.—Missionary Association. — Female Branch	10	0	8
Suffolk Association of the Independent Congregations for Promoting Missions.—Mr. S. Ray, Treasurer	256	8	2
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Ewhurst ditto	0	11	0
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Elgin and Morayshire Missionary Society. —Rev. Neil M'Neil	11	0	0
Greenock, Port Glasgow, and West Renfrewshire Bible Society; per R. D. Ker, Esq.	10	0	0
Perthshire Missionary Society; Rev. Wm. Orme, Treasurer	80	0	0
Wick and Pulteny Missionary Society; per Rev. Robt. Caldwell	7	2	0

For the Education of Native Females in India.

Chapel Shade, Dundee, Penny per Week Society; per Mr. J. Stevens	6	14	3
A few Friends at Dunmow, Essex; per Rev. Mr. Frost	2	2	6

Donation towards the Expenses of the Mission House, 26, Austin Friars.

Mrs. Tappy	1	0	0

The Thanks of the Directors are presented to the following; viz.

To Rev. G. More, for 8 vols. of the Christian, and 41 Nos. of the Hibernian Evangelical Magazines.—Mr. Munn, for 5 Reports of the British and Foreign Bible Society, and a few old Books.—Mr. Stone, for 38 Nos. of the Christian Guardian, and 16 ditto of the Jewish Expositor.—"A Friend," for Dr. Render's Tour through Germany, 2 vols. and another old Book.—Mr. C. Williamson, for a Pocket Bible, in French.—Mrs. M'Lachlan, for 103 Nos. of the Missionary Register, 55 ditto Jewish Expositor, and sundry Sermons.—Mrs. Kittle, for a Gown-piece, and a Bag of Pincushions and Thread-cases, as Rewards for Children at Mission Schools.—Mr. T. Nottage, for 6 Copies of the New Testament.—Mrs. Creed, for a Hamper of Books.—"A Lady," by Mrs. Cross, for a History of the Bible, 2 old Books, and a few Pamphlets.—"A Dunstable Gentleman," for 47 Nos. of the Christian Guardian, &c.—Rev. David Jones, for an Arabic Bible, for the Anglo-Chinese College, Malacca.—Mr. T. Lindop, for a Steel Chain and 24 Prints.—"A Friend to Missions," per Rev. C. Howell, for a small Tea Set of English China, Copper Tea Kettle, and Looking-glass.—Messrs. Munn, Stone, Ray, Willmott, Barker, Adams, Bruce, Phillip, Lindop; Mrs. Flower, M'Lachlan, Tappy, Kittle; "A Friend," "A Lady," by Mr. T. Cross, and "A Lady" of Woburn, for 19 vols. and 937 Nos. of the Evangelical Magazine.

ERRATA.

May Chronicle, page 215. Salters' Hall *for* Sabbath *read* Charity.
Ditto 221. Bristol, *for* Rev. *read* Mr.

Lines on the Death of Wm. Oswald, Esq. *of Deptford, Kent. Aged* 78 *Years.*

When ripe for Heav'n and bow'd with weight of years,
God calls his suff'ring servant home to rest;
The blissful change forbids repining tears,
And meek submission calms the troubled breast.
With ev'ry duty amply fill'd on earth,
Good Oswald's ashes to the dust descend;
Fond mem'ry dwells upon his living worth,
And gathers comfort from his peaceful end.

Admire we Friendship?—his was firm and true,
Yet choice and pure, the cheerful kindness beam'd;
A friend to every friend of truth he knew,
And every honest man his brother deem'd.

Is Bounty lovely?—his was large, and free;
His candid mind and charitable heart
Gave ready audience to the suppliant's plea,
Nor suffer'd one unaided to depart.

Doth true religion by its fruits appear?—
He bore the form, and felt its saving pow'r;
Unostentatious, active, and sincere,
It ruled his life, and sooth'd his dying hour.

His spirit, fled to its etherial place,
Yet left, for sweet remembrance, long behind,
A proof triumphant of redeeming grace,
A bright and full example to mankind.

Aliquis.



REVD HENRY LACEY.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY 1823.

BRIEF MEMOIR OF THE LATE REV. SAMUEL BEAUFOY,

OF TOWN SUTTON, KENT.

THE departure of this good man from a life of infirmity and trial, and his consequent entrance into the joy of his Lord, took place on the morning of the Lord's Day, March 23, 1823.

The following is an abridged account of his experience and entrance on the ministry, as written by himself, and stated at his ordination.

"I had the misfortune to be born in a part of Warwickshire where the pure Gospel of Christ was not preached; and to the age of twenty-one I do not know that I ever heard a gospel sermon. At length the Lord in his providence brought me to London, and my desire was to obtain worldly good and enjoy the pleasures of life, (as I then termed vanity.) Whilst I was running the downward road to ruin, with the world for my god, and yet in a state of self-righteous security, a Christian was cast in my way; his conversation, although despised and rejected, was instrumental in fastening convictions in my heart, which I could never entirely overcome. These impressions were increased by the young man's upright and holy conduct; for although I watched closely for a spot in his character, I was constrained to believe there was a reality in his religion. From hence appears the necessity of professors recommending the cause they espouse, not only by their lips but by a life according to godliness. Notwithstanding the impressions I had received, and the distress of mind in which I was frequently thrown by an accusing conscience, I continued to follow after the things of the present world, promising myself much happiness in the pursuit. At length the Lord laid his afflicting hand heavily upon me for more than three years, during which time I was relying on my own arm for strength, and building my hopes of salvation on a reformed life, instead of the righteousness of Jesus Christ. By the desire of my physician I went to Southampton for the benefit of sea air and water, which means the Lord was pleased to bless to my partial recovery. I then resolved I would devote myself to his service; but this resolution, being made in my own strength, was soon broken; and I again launched into the false pleasures of the world. About this time the Lord called after me by his alarming judgments, big with mercy towards me: twice while swimming in the sea I was in a miraculous manner preserved from drowning. Once I was near perishing in the snow, which came unexpectedly, and caused me to lose my way when hunting in a forest. On another occasion I was compelled, contrary to my inclination and promise, to decline joining a party in a pleasure boat to the Isle of Wight, on the Lord's Day, when every one of the party was buried in the ocea

These alarming providences I beheld for a time with wonder and astonishment; but alas! the recollection of them soon yielded to the voice of folly and dissipation. A few months elapsed, and the set time to favour Zion was come; the Lord showed me the exceeding depravity of my nature, convinced me of the spirituality and just demands of his holy law, and caused me to acknowledge myself guilty in his sight. Deep distress and anguish of soul followed these convictions, and I believe a view of the Lord's having raised Peter after his fall was the means of preventing me from despair, and encouraging me to seek for mercy. At this time I attended the ministry of the Rev. Mr. Kingsbury, of Southampton, which was much blessed to the comfort of my soul; and I became a member of the church under his pastoral care.

"Soon after I had experienced the work of grace on my own soul, I felt much concerned for the inhabitants of those villages where the gospel was not preached; to see numbers of my fellow-creatures strangers to, and in rebellion against God, was a source of grief to me; and I felt that I could willingly resign every earthly comfort, and suffer any persecution, if the Lord would condescend to qualify and send me for their profit. These impressions continued with me for some time, which my pastor perceiving, kindly offered his aid in recommending me to an academy; accordingly I was received into the Countess of Huntingdon's connexion, where I have been to the present day."

The Rev. S. Beaufoy was one of six ministers who were ordained at Spa-Fields Chapel on March 9, 1783, and was the last survivor. He was author of a little work, entitled "A Treatise on Faith," which has passed through nine editions, and been made eminently useful to the inquirer in the way to Zion. It is a book admired by the lovers of truth for the simplicity of its style, and the evangelical sentiments it contains: and by it the author being dead yet speaketh. About the year 1793 he accepted the invitation of a few individuals to preach at Town Sutton; and considering the Lord had called him to labour in that place, he remained with them, and had the happiness of seeing a house built for God, and a church formed: he continued as pastor over that people eighteen years, an ornament to his profession, and a useful member of society. During the last six or seven years of his life his mental faculties gradually declined, and rendered him incapable of holding forth the word of life. A friend conversing with him some months since on the doctrines of the Gospel, he remarked, "Once I could converse on the niceties of doctrine, but now I cannot; yet this I still know, that I am a poor unworthy sinner, and Jesus Christ is my all-sufficient Saviour." The last few months of his stay below he experienced great bodily afflictions, and his intellects, as he approached his end, became more impaired; nevertheless, his confidence in his God appeared to remain with him. When asked by his dear partner as to the state of his mind in the prospect of death, his answers were satisfactory and pleasing; and when his tongue failed to express his feelings, his placid countenance was an index to his inward peace. Early on the morning of the 23d day of March last, in the 74th year of his age, he entered fully into that rest which remaineth for the people of God, leaving a wife and five children to follow after. Thus terminated the mortal existence of a man in whom centered "the excellency of the Christian, the tenderness of the father, the affection of the husband, and the faithfulness of the friend." His remains were interred in the parish burial ground on the following Thursday, followed by his chil-

dren and several friends and members of the church over which he had formerly presided. On the following Lord's Day, Mr. Scott, of Ashford, preached an impressive sermon on the occasion, from Heb. chap. iv. ver. 9.

ON THANKFULNESS.

The man who is insensible to favours received, is devoid of every amiable quality, and detested on account of that intrinsic baseness, which is too strongly marked on the character to be concealed or mistaken. Such a man must be as unhappy in himself, as disagreeable and repulsive to others. On the other hand, a thankful mind is filled with a thousand exquisite and pleasurable feelings, which it is difficult for language fully to express. Gratitude and devotion are fires kindled on the altar of a renewed heart, by a live coal from above. While the soul continues in a carnal unregenerate state, it is dead as the breathless clay, cold as the northern ice. The first principle of life, and the first spark of holy love, are from God. This grace opens the understanding, touches the conscience, rectifies the will, raises and refines the passions, and, in a word, restores the divine image, which was defaced by sin. "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

Some have maintained, that we are required to love God with an affection absolutely pure and disinterested; an affection moved rather by what he is in himself, than by what he is to us. This opinion, however, seems to derive no support from Scripture, and but ill agrees with experience. "We love him, because he first loved us." "What shall I render to the Lord for all his benefits?" It is certainly a pleasing and profitable task, to contemplate the diversified and abundant manifestations of Divine goodness towards us. Let us then often pause in the career of busy life, and retire to expatiate on this interesting and fruitful theme. Let us begin at home, and surely every one may find materials in his own nature and destiny, to engage his best thoughts, and animate his best feelings. We are fearfully and wonderfully made. The form and proportions, the acute senses, and active members of the body, bear witness to the wisdom and power of that Being, who moulded and framed it out of the common dust. But when we consider the soul, with all its capacities and faculties, whatever before seemed interesting and glorious in matter, vanishes in a moment, and sinks into comparative insignificance. There we find an understanding capable of close reasoning and profound research; an imagination able to depict objects and characters with every feature and lineament of nature and truth; a memory fitted to receive and retain a vast variety of ideas, the collected treasure of successive years; a will that sits arbiter, and, amidst doubt and fluctuation, turns the internal balance, whether we choose or refuse; a conscience, the secret and awful witness of our actions, words, and purposes, whose touch distinguishes between good and evil, and whose voice is one while softer than music, and another, loud as harsh-sounding thunder. In a word, the soul is "a mystic enclosure," a little world of wonders in itself.

Again, let us reflect on the blessings bestowed on us in the ordinary course of Providence. These are worthy of our frequent contemplation. Providence hath drawn the lines of our habitation, and fixed us in a goodly heritage, a country where, under the shade of mild government

and equitable laws, liberty and peace walk hand in hand unmolested. Providence hath supplied our manifold wants with all things needful and convenient for us; food and raiment, domestic comfort, and the rich sweets of friendship. Whatever means have been employed, are to be viewed as the fruits of Divine goodness. Providence hath guarded our path through the perplexing maze of life, and shielded us from unnumbered dangers, visible and invisible. The bounties of our God have descended upon us in refreshing showers, and followed us in copious streams; at all times and through all places. From helpless infancy to hoary age, he has visited us in mercy, and made us the objects of his care. Who can count the temporal blessings which our indulgent and heavenly Father has bestowed? Who can even glance over the long list of them, without a glow of pleasure and gratitude?

But the benefits derived from the religion of Jesus ought especially to engage our musing thoughts and rising affections. Do we cordially believe the gospel? Then we are possessed of the sure mercies of David. Behold the mystery unveiled, which was hid for ages and generations. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." For us the King of glory threw aside his robes of light and majesty, to assume and wear a body of clay; for our redemption, he fulfilled and magnified the violated law, and poured out his precious blood on the cross! And having drawn the sting of death, and vanquished the powers of hell, he ascended to the right hand of God, where he ever liveth to make intercession for us. Into these things the angels desire to look. Come then, ransomed souls, open the mystic ark of the covenant, and behold what benefits are there laid up for you. Yes, you are allowed and invited to unroll a Father's will, which bequeaths the fairest inheritance, the best portion. Here are the stores of everlasting love, the unsearchable riches of Christ; here are pardon, peace, liberty, divine life, and abundant consolation. Happy, thrice happy, is the man, whose God is the Lord! For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, what God hath prepared for them that love him!" To be a son of God, an heir of heaven, a living member of Christ! What privileges are to be compared with these? "Bless the Lord, O my soul, and forget not all his benefits." Surely praise is both comely and pleasant to the saints. The very music of heaven begins below, when grace touches and tunes the finest chords of the heart. Let us then render to the Lord a constant tribute of sincere homage, and unfeigned gratitude. Is it not written, Offer unto God thanksgiving, and pay thy vows to the Most High? This is not a Jewish rite, but a duty of universal and immutable obligation. So long as we live under the care, and upon the bounty of God, we are called cheerfully to present our grateful acknowledgments at his footstool. Let us abundantly utter the memory of his great goodness, and sing of his righteousness. It was an ordinance of old, that the sacred fire in the temple should never be suffered to go out; and assuredly the fire of holy gratitude in our hearts ought to be watched, and fed, and formed, so as to be kept perpetually burning. "By him, therefore," says Paul, "let us offer the sacrifice of praise to God continually;" that is, the fruit of our lips, giving thanks unto his name. When we receive benefits from a fellow creature, and design to make some

return, we consider what will prove most acceptable to our benefactor. Jehovah is infinitely above us; yet, though adored by angels, and in no need of our services, he nevertheless stoops to listen to our mortal tongues, and has said, "he that offereth praise, glorifieth me." And oh! who does not blush that this high and holy duty has been so strangely neglected, or, at best, so feebly discharged? Who does not see himself deep in arrears, and the mighty accumulated debt of gratitude in a great part yet unpaid? O may every one pray for quickening grace, and for the love of God to be shed abroad in his heart by the Holy Ghost, that all his powers and feelings may unite with intense ardour in the service and praise of God! VOLENS.—B.

ANTICIPATIONS OF HARVEST.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—*John* iv. 35.

THERE is no season which calls so loudly on the grateful feelings of mankind as that of Harvest, when the husbandman gathers the produce of the fields into his garner, and "rejoices over it with the joy of harvest:" when the Lord "crowns the year with his goodness," and "fills our heart with food and gladness."

Except the land of Israel, (which had peculiar privileges,) there is no country in which the providence of God is more remarkable than in our own, in furnishing a rich and abundant supply of food; though sometimes the cupidity of man restrains the enjoyment of it from the poor. The present season has been seldom exceeded in the promise of a plentiful harvest; and we have reason to "lift up our eyes and look on the fields," and bless the bounty of our God. But there is a *spiritual* harvest also, and the motto just cited directs our views beyond the mere supply of temporal food—however liberal, and however unmerited.

This passage represents our Lord in the interim between his conversation with the woman of Samaria and the coming of the Samaritans, when she had ran into the city to tell, how wonderful a person she had met with;—"Come, see a man which told me all things that ever I did. Is not this the Christ?"—Jesus had long fasted, and the disciples having brought food, pressed him to eat. But his attention was otherwise occupied. His "meat and his drink" was "to do the will of his heavenly Father." He therefore directs their minds to higher objects; and, seeing a number of the Samaritans crossing the fields, (most of them probably clothed in white, the prevailing colour of eastern garments,*) our Saviour thus addresses his disciples: "Say not ye, there are yet four months unto the harvest? Lift up your eyes, and look on the fields; for they are white already to harvest;" referring, evidently, to that spiritual harvest which Jesus came to gather in, and in which labour his apostles were to succeed him.

Now, there is an analogy between the natural and spiritual harvest, on which, for a few minutes, we may profitably dilate.

1. Harvest is always preceded by a seed time. For many centuries, Christians have prayed for the gathering in the "fulness of the Gentiles;" but they prayed in vain, because they sowed not the seed:

* "In India," says Mr. Ward, "white cotton is the dress of all the inhabitants:" so Solomon says, Eccles. ix. 8. "Let thy garments be always white."—See *S. Burder's Oriental Literature*, vol. ii. p. 76.

they have since sowed the seed, and behold "the fields are already white to harvest!" — Let us lift up our eyes and survey the fields around us. In how many parishes of our own country, and especially in Ireland, is there a desire, like that of the men of Sychar, to hear the word of the Saviour, insomuch that they will travel miles to hear it when an opportunity is presented! Are not our own fields then white to harvest? But let us take a more extensive prospect. If we turn to the South Seas, in some of the islands the harvest is already gathered in; in others, it is growing "white to harvest." If we turn our eyes to the fields of India, and the vast countries surrounding it, are they not likewise "white to harvest?" Are not our Missionaries continually calling to their fellow-Christians in Europe and America? Are not the natives themselves also calling, "Come over and help us?" Is it not the same in Africa, in North and even South America? Are they not craving more Bibles, and fresh Missionaries? Let us "pray, therefore, to the Lord of the harvest, to send forth more labourers;" and not pray *only;* let us seek out for them, encourage and send them forth with the word of God in their hands,— the seed of eternal life.

2. As in the natural world there is a variety in the produce of harvest, so in the spiritual. In the former we have the hay-harvest, the wheat-harvest, the barley-harvest; in the latter, we have a harvest, not only of the word of God, but also of benevolence, and of knowledge. There is a harvest of *benevolence;* and as the apostle says, (2 Cor. ix. 6.) "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap also bountifully: for God loveth a cheerful giver." Never, certainly, was there such a display of benevolence, especially among the middle and lower classes, as at our annual May meetings; whether we consider the magnitude of the amount, (about 300,000*l.* annually,) or the variety of the channels in which it flows. That ingenuity which was formerly confined to the amassing of property, is now exerted in finding the most suitable objects for its distribution. The Christian philanthropist is unwearied in following the precepts and example of his divine Redeemer. Is any hungry? he labours to provide him food. Is any naked? the family of benevolence shall be set to work to clothe him. Have we a stranger from some foreign land? He shall return, and carry with him the praise of British generosity. Is any sick or in prison? The Christian visits and instructs him: neither the loathsomeness of an hospital, nor the miseries of a gaol, damp the ardour of his benevolence. Though the soul of man is justly considered of paramount importance, yet to the Christian, nothing that concerns the welfare of a fellow creature is indifferent: he is taught to "love his neighbour as himself."

But there is also a missionary philanthropy, (if I may use that phrase,) which leads to benevolence at a distance. God be thanked, there are no slaves on English ground!

"Slaves cannot breathe in England; if their lungs
"Receive our air, that moment they are free;
"They touch our country, and their shackles fall."

But we have heard of *Africa,*— of much-injured Africa, whose inhabitants are bought and sold like cattle; and we have heard of certain West India islands, where

"Man finds his fellow guilty of a skin
"Not colour'd like his own; and having power,

" Dooms and devotes him as his lawful prey:—
" Chains him, and tasks him, and exacts his sweat
" With stripes, that Mercy, with a bleeding heart,
" Weeps when she sees inflicted on a beast." COWPER.

But what can we do, it may be said, in a case of misery so distant and so hopeless? What is practicable may be seen, when Philanthropy has been personified under the names of *Wilberforce*, *Clarkson*, and *Allen*. The Slave Trade has been rendered illegal, and is now declared by almost all the crowned heads in Europe piratical; and the venerable statesman, who at first almost stood alone in his exertions, having so far succeeded in the abolition of the Slave Trade, is now aiming at the gradual extirpation of *slavery* itself, and we doubt not of his final success. In the mean time

There is a harvest of *knowledge* to be sown and reaped. The seeds of knowledge have been scattering over the earth; but philanthropists are now concentrating their energies to promote a system of universal education through the world, which seems prepared in every quarter to receive it; so that in respect of this instance also, " the fields are white to harvest." Knowledge spreads on every hand with a rapidity which former ages would have thought impossible without a miracle; and many inventions of modern times are directly calculated to promote the circulation of religious knowledge. For it is worthy of observation, that as Providence ushered in the Reformation by the invention of printing, so the art of stereotyping and the steam-press are calculated to give the power of multiplying the Scriptures, tracts, and books of elementary instruction, to an extent all but infinite. The improvements in navigation by the steam vessels, &c. are also calculated to spread those Bibles over the globe; while the hopeful conversion of our sailors may provide, we trust, hundreds and thousands of Missionaries to accompany and explain them. Such is the *apparatus* of the nineteenth century for the conversion of the world; and nothing is now wanting but the united energetic prayers of vital Christians, of all countries and denominations, for that " blessing from on high," which never was,—which never shall be denied when thus sought. " If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the HOLY SPIRIT to them that ask him?" (Luke xi. 13.)

SHEVA.

WELSH INDIANS.

MANY of our readers will recollect that inquiries have been made for many years past respecting a tribe of Indians, supposed to be descended from a colony which emigrated from Wales to North America under prince Madoc about the year A. D. 1100. These inquiries have, we fear, proved fruitless, and no satisfactory account has hitherto been obtained concerning their present existence. The following letter, however, from a pious minister in Wales, who has paid much attention to the subject, will not be unacceptable.

Rev. and dear Sir,

'I have a brother in the ministry who has resided in North America about twenty-eight years. I have long ago desired him to make all the inquiry in his power respecting the supposed tribe of Welsh Indians; and the accounts received from him from time to time of the result of his inquiries, rather increased my doubts of the existence of such a tribe. However, I beg leave to lay before you and the public the following extract of a letter lately received from my

brother, from which your numerous readers may draw their own conclusions.

The Rev. E. Chapman, a very reputable missionary among the Osage Indians, on the river Arkansa, dated July 5, 1822, and printed in '*The Religious Intelligencer*' of Nov. 23, 1822, says, "From travellers of our acquaintance, and of undoubted veracity, we have lately received the following facts concerning some of the Indian tribes of the Rocky Mountains." Mr. Chapman proceeds to describe several tribes, and then says, "The Navahoes are a large nation, living in the midst of the mountains, about 150 miles north west of Santa Fé. They are extensive agriculturists, and are immensely rich in flocks and herds. They possess and work the richest mines in North America. They profess the Christian religion, and are taught by their own native preachers. They were probably originally instructed by the Jesuits, but are now dependent on no other nation for the education of their clergy. May not this be the Welsh colony spoken of by Stoddart?" I have written to Mr. Chapman, and requested him to make further inquiry respecting the Welsh Indians, and, among other things, have furnished him with a great number of Welsh words to ascertain whether there is any affinity between their language and the ancient British. With every sentiment of respect, I remain,

Rev. and dear Sir,

Your's, &c.

Llanbrynmair, April 29, 1823. JOHN ROBERTS.

SELECT SENTENCES.

"THOSE who fear the plague are said to be the first who catch the infection; but they who most fear the *plague of sin* are the persons who escape it."—*Gurnall.*

When interest is at variance with conscience, any distinction to make them friends will serve the hypocrite.

Flattery is a false coin, which our vanity makes current.

"All is but *lip-wisdom* which wants experience."—*Sir Philip Sidney.*

"The highest *flood* of natural zeal and resolution may ebb and be wholly dried up; but saving grace is a *well* of *water* springing up unto eternal life."—*Flavel.*

"The gospel of Christ is like a seal or signet, of such divine graving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby, so many sacred signatures and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly Operator. Some may think it the duty and business of the day to temporize, and by preaching the gospel a little more conformable to natural religion, in a more rational or legal form, to bring it down as near as may be to their scheme, that we may gain them to hear and approve it; or at least that we may not offend them. But I am rather of opinion, that we should, in such a day, stand up for the defence of the gospel in the full glory of its most important doctrines, and in the full freedom of its grace; that we should preach it in its divinest and most evangelical form, that the Cross of Christ, by the promised power of the Spirit, may vanquish the vain reasonings of men; and that this despised doctrine, triumphing in the conversion of souls, may confound the wise and the mighty, and silence the disputers of this world."—*Watts.*

"There are many lovely sights; but there are few so lovely as a little child reading the Bible. It is beautiful to see a bee sucking the honey out of a fragrant flower; but it is far more beautiful to see a little child reading the Bible. It is beautiful to see a bird sitting upon a lovely tree singing a sweet song; but it is far more beautiful to see and hear a little child reading the Bible.—*American Mag.*

ILLUSTRATION OF PSALM lix. 14, 15.

"AND at evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat,

and grudge if they be not satisfied." Mr. Jowett, when at Smyrna, says, 'A person landing at the water-side in the evening, is accosted by the furious barking of a multitude of dogs; they are very numerous in the street,—unowned and unfed. In Constantinople, it is said, they are fed by a public officer, appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch. In the long Greek fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day they seem very torpid from the heat, and as if they had no spirit to join in the bustle of mankind; but at night they are ready with their clamour at every little stir. They are considered useful as keeping the streets somewhat less offensive than they would otherwise be.' P. 56.

Travellers report that dogs abound exceedingly in Egypt; if so, that circumstance related in Exod. xi. 7. that "against any of the children of Israel shall not a dog move his tongue," is the more remarkable, especially as the movement of the Israelites was by night.

LATE HOURS.

[*Extracts.*]

'THE present custom of having our hours of business and meals later than our fathers, especially late evening visits, whether to our friends or public places, are mischievous both to personal and family order and godliness. In this case, children are gone to bed, servants fatigued, and all fitter for sleep than prayer; not to mention the injury which such late people do to the more regular families of their friends. If you are obliged, or think it right to spend the evening abroad, let family worship be performed before you go out. But a man's *own house* ought, in general, to be his place of entertainment in the evening: and especially that of men of business. This is almost the only time when they can taste the sweets of domestic life, enjoy the company of their families, and teach them wisdom and piety: therefore their evenings should not be always, nor often, spent abroad.' *Orton on Family Worship, &c. Disc.* vi.

"I am afraid your influence, at first at least, will be insufficient for what I am about to add; but persevering, firm, and mild efforts may do much: I mean in avoiding *late visits*, and the *late* entertainment of visitors. *Even among pious persons, I scarcely know any thing more hostile to the religion of the closet; that is, the religion of the heart and soul.*"—*Lett. of Rev. T. Scott. Life, p.* 500.

"*Change of Times and Manners.*"

Tempora mutantur, et nos mutamur in illis.

"From the change of times and of manners, the sanctity of an apostle, or of a father of the church, *cannot be expected in a modern bishop.* If the prelates attend to the concerns of religion, maintain decorum in their manners, and avoid the grossness of vice and immorality, *the public have reason to be satisfied!*"—*New Hist. of Great Britain by the Rev. John Adams, A.M.* Fifth edit. p. 299.

Thus saith the Rev. John Adams, and he appears to mean what he says; but "what saith the Scripture?"

Government of the Tongue.

IT is related of one of the ancients, that a man without learning came to him to be taught a psalm. He turned to the 39th; but when he had heard the first verse of it, "*I said, I will take heed to my ways, that I sin not with my tongue;*" the man would hear no more, saying, this was enough if he could practise it; and when the instructor blamed him that he had not seen him for six months, he replied, that he had not done the verse; and forty years after, he confessed he had been all that time studying it, but had not learned to fulfil it. "*If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*" James iii. 2.

Think. J. J.

OBITUARY.

Mrs. ROSE HARRIS,

Wife of Mr. Joseph Harris, of Aldgate, London, died Sept. 9, 1822, in the fifty-sixth year of her age, sincerely regretted by a numerous circle of friends, in whose minds her memory will be long cherished. She received her first serious impressions under a sermon of the Rev. Dr. Newman of Bow. She now saw herself a great sinner, and remained in a distressing state of mind till the Holy Spirit's influences led her to Him who bled and died for sinners, and completed in her a sound conversion to God. Yet during the greater part of her Christian life she was a subject of many doubts and fears; feeling at times anxious lest her faith should fail her when assailed by the last enemy, and in passing Jordan's streams. But the holy Scriptures, to which she recurred with delight, removed her fears, and strengthened her faith. She joined the Independent church at Barking, (then under the care of the Rev. J. K. Parker,) in 1803; and during the whole of her subsequent life, evinced a steady attachment to the sublime doctrines of the Gospel by an exemplary life and conversation. She felt great pleasure at all times when able to attend the means of grace; and her pious demeanour was very visible to her fellow-worshippers. In the year 1817 it pleased God to remove her and family to London, which at the time was a great trial. But the Lord overruled this event for her soul's benefit, by introducing her to the ministry of the Rev. T. Griffin, under whose word she received much profit and encouragement. For many years she was a subject of severe afflictions, but more particularly for the last twelve months. A fortnight previous to her death, on the Sabbath morning, she requested her dear children and partner to approach her dying bed: and now, on the precincts of an eternal world, did the expiring mother affectionately intreat, and piously exhort them to seek the Lord, to turn their faces Zionwards, and comfort their dear father. It was an impressive scene;—an almost broken-hearted parent with his weeping offspring fondly listening to the solemn injunctions of the pious sufferer!—Shortly after, seeing a child near her in tears, she said, "Don't weep for me—I am a great sinner. What a mercy for me that Christ is a great Saviour!" At another time, when suffering extreme pain of body, during which, in patience she possessed her soul, the conversation turning upon death, she emphatically exclaimed,

"Jesus can make a dying bed
"Feel soft as downy pillows are," &c.

To one of her daughters, who asked if she felt supported under her affliction, she said, "her dependance was on the finished work of Christ. As she approached nearer to the gloomy vale, the difficulty of parting with her children distressed her. Yet she was supported by divine strength, imparted in proportion to her weakness, which enabled her to resign them into the hands of a faithful Creator, saying, "I hope I shall meet all my dear children in glory." It was her ardent desire to obtain "the rest that remaineth for the people of God" herself, and that her children might follow.

On the Friday preceding her dissolution, a daughter whose wish was to hear more from her dying lips, as to her peace of mind, and faith in her Redeemer, asked if she was happy; "Oh, yes!" 'Is Christ precious to you now, mother?' she replied, "He is." On the Sabbath morning previous to her entrance into the invisible world, Satan was harassing her; her medical attendant being in the chamber, told her it was the enemy's last effort, but he was a conquered foe. Shortly after, he said, 'I have no doubt you experience the presence of your Saviour now.' Though her articula-

tion was nearly gone, she replied, "He is mine!" 'And the change you are about to experience will be a happy one?' she answered, "Oh, yes!" These were the last words she was heard to express; though she apparently continued praying to her very last breath; and on the following evening, about nine, she fell asleep in Jesus.

Her remains were deposited in the chapel burial ground at Barking, on the Sunday afternoon following; and on the evening of that day her death was improved by the Rev. T. Roberts, of Bristol, (one of her earliest friends) who highly esteemed her, from 1 Tim. i. 15; and on the next Sabbath morning by the Rev. T. Griffin, of Prescot-street, from the last verse of Daniel. G. H.

Miss S. THOMAS.

Died, at East Stonehouse, on the 5th of Feb. 1823, aged 53 years, Miss Sarah Thomas, late of Plymouth Dock, where she lived from infancy, till, within nine years past, she removed with her sister. She was much beloved by a large circle of Christian acquaintance, on account of her eminent piety, suavity of manners, and commiseration in the sufferings of the afflicted and needy. Her memory in those exercises will long remain and be blessed. Many of her manuscripts bear testimony to the sensibility she had of her own infirmities, insufficiency and unworthiness, and her unshaken reliance in general on the atonement, righteousness, and faithful promises of her God and Saviour, and of her earnest desire to be like him and with him. More than twenty-seven years are past since she first had distressing convictions of the evil of sin; and having also at that time a severe nervous disorder, she was the subject of inexpressible terror for six months, when at length the great and glorious Shepherd was pleased to reveal himself to her in that character, removing her fears and filling her soul with joy and peace in believing. Since that time, she has adorned her Christian profession by a conversation and conduct according to godliness, and has known much of that blessed experience, "to be *spiritually minded* is life and peace." And though sometimes brought into strong conflicts and exercises of mind, the Lord has graciously condescended to hear her prayer, apply his word with power, and strengthen her with all might by his Holy Spirit. A few months before her death, she had an increasing debility of the nervous system; so that during five weeks confinement to her bed, she spoke but very little; but what was said intimated her firm reliance on a God of truth, till she calmly fell asleep in Jesus.

A funeral sermon was preached at St. John's Chapel, Dock, two days after her interment, by the Rev. J. M. Hitchins, (from 1 Thess. iv. 14.) whose ministry she statedly attended before she resided at Stonehouse, and frequently afterwards on his evening lectures in the week. The Lord's Day evening after, her brother-in-law improved her death at Stonehouse, from James iii. 17, 18. which words were considered an appropriate description of her character. R. B.

Mrs. ISAAC.

Wednesday, Feb. 12, died in the Lord, Anne, wife of Rev. B. Isaac, of March, in the Isle of Ely. About ten years ago, the Lord discovered to Mrs. I. her state as a fallen sinner, and by gradual steps led her to believe and rejoice in the glorious gospel of the blessed God. Her religion lay much between God and her own soul, and was the work of his Holy Spirit on the heart. Reading the word of God, attending the means of grace, both in private and in public, were her delight; but she was not happy unless she also felt its truth on her heart. Her delicate state of health often confined her at home, when, though deprived of the streams, she often was permitted to drink at the fountain head. She was a true help-mate to her husband in the ways of God, and would often rouse his sinking spirits. She would often remind him of that God who

has said, "I will never leave thee nor forsake thee." Six months before her death she lost a dear little boy, and from that time had an impression on her mind that she should soon follow him; so much so that death was seldom absent from her thoughts, but they were not thoughts of terror; she spoke of this to her husband with great composure, and gave some directions respecting her funeral about a fortnight before her confinement. One evening, as she was going up stairs, she said, "This is the last time I shall ever go up these stairs." A day or two after this, the Lord gave her a sweet anticipation of those joys which are at his right hand; and all at once she broke out in an ecstasy of soul, (her countenance indicating the inward joy of her heart,) and said, "Coming, Lord, I am coming! Oh, yes! oh, yes! I am coming."

After she was delivered, the child survived only a few days; and it was now that the mother appeared to be in a dangerous state; and a physician being called in, he pronounced it a hopeless case. But it did not move her. Her father being sent for, as he entered she fixed her eyes on him for some moments, and said, "My dear father, I am going home." He then put to her some questions respecting her interest in Christ, and her answers were so satisfactory that they filled his aged soul with joy. The day before, her soul had been in darkness; but the Lord appeared for her as she was about to enter the dark valley. She now made a surrender of her husband and dear babes, saying, "I have now done with the world." She lay a few hours longer as though in a state of meditation, and as if she were contemplating the glory to which she was going. A few moments before she departed, she said, "Oh, how beautiful it looks!" and shortly after fell asleep in Jesus, aged 33. She was the youngest daughter of the Rev. R. Bevill, Independent minister of this place, and had been married about eight years to Mr. Isaac, who now had just accepted a unanimous call from the congregation to which her aged father, (now almost 80) had preached gratuitously twenty years, besides having built the chapel at his own expense.

B. I.

Mr. W. M'CULLOCH

Died lately, at his son-in-law's, near Richmond, Yorkshire. He was a native of a village called Burnt Island, in Fifeshire, where he followed the business of a shoemaker; but having met with some disappointments in his native country, he determined to leave it, with an intention of visiting London. He wandered from town to town until he arrived at Darlington, where he took up his residence for upwards of forty years. Although brought up under religious parents, he appeared a total stranger to the gospel, until it pleased God to take from him his only son, who died in the army, in Holland, under the command of His R. H. the Duke of York. Soon after this event, the Rev. Wm. Graham opened an Independent chapel in Darlington, and he being a native of the same country, Mr. M'Culloch went to hear him; and from that time became a serious and attentive hearer of the gospel of Christ. Mr. Graham's ministry appears to have been greatly blessed to him, for which he was thankful through life. He was chosen a deacon of the church, and died happy in the Lord, at the advanced age of 88.

J. L.

RECENT DEATHS.

On Whitmonday, May 19, departed this life, (in the 57th year of her age) Susanna, the wife of Mr. Anthony Aviolet, of Clerkenwell, after a long and painful illness. She was an affectionate wife, a kind and valuable mother, and a steady follower of the Lord from her infancy.

On June 4, in London, the Rev. W. Hopkins, of Tisbury, Wilts. He had been at the Annual Missionary festival, and had taken his coach to return on the day of his death. Symptoms of water in the chest had appeared some days, which rapidly increasing, put an unexpected termination to his mortal course.

PSALM CXXXVII.

WHERE great Euphrates' murmuring waters flow,
There sat we down oppress'd with mighty woe;
Wept while we thought of Sion's towers,
Her temple and her shady bowers;
And on the willows by the side
Of the gently flowing tide
Our harps we hung, through grief unstrung;—
In fruitless tears consum'd the day,
And pass'd the joyless hours away.

For they who trod our city down,
When under great Jehovah's frown;
And tore us from our native place,—
And brought us captives in disgrace,
Our hands require to touch the lyre;
In scorn they say, to increase our pains,
"Come, sing us one of Zion's strains."

But how, in foreign lands,
Shall our unwilling hands
Touch with seraphic fire, and sweep the sounding lyre;
The lofty songs of Zion sing,
The sacred honours of our King?

If e'er my heart forget to move
For thee, Jerusalem, in thoughts of love;
If e'er my sorrows cease to flow,
In sad remembrance of thy woe;
Eternal silence bind my tongue,
And cease my voice to raise the joyful song;
No more my hands the harp inspire,
Nor wake to rapture the celestial lyre.

But when, in Salem's happier day,
Thine anger shall be turn'd away,
O Lord! th' avenger of thy saints,
Forget not all their sad complaints;
Remember Edom's sons, who cried,
"Be Solyma, and all her towery pride,
Rased to the ground! and all around
Her dreary and forsaken plain
Let Desolation hold her reign!"

Daughter of Babylon! presumptuous state!
Prepare to meet thy righteous fate:
The terrors of Jehovah's rod,—
The wrath of an offended God.
—Happy is he whose powerful hand
Shall pour destruction on thy land;
Make all the sorrows, woes, and toil
That we have felt on thee recoil:
—And happy he who, deaf to tears,
A mother's cries, a mother's prayers,—
Unmoved by all their tender moans,
Shall dash their young ones on the stones.

J. K. K.

Lines written in a Young Lady's Album.

DEAR Friendship's call, these humble lines obey,
Could but my pen some useful hint convey;
The name inscrib'd upon this Album's page
May Recollection's future thought engage.
Another Book my faith now seems to read,
The name inscribed *there* is bliss indeed;
In the blest Book of Life while many shine,
Be it *your* care to know that bliss divine;
And O, when hands that write no more can move,
May all our hearts record Redeeming love!

J. J.

REVIEW OF RELIGIOUS PUBLICATIONS.

ספר תהלים *The Book of Psalms*, without Points. Corrected from the Edition of Vander Hooght; with a Key, Grammar, Literal English Version, and Lexicon, upon an improved Plan. By *John Reid*, M. D. Member of the Faculty of Physicians and Surgeons, Glasgow. 8vo. 1*l.* 1*s.* (Printed at the University press.) Ogle & Co.

EVERY attempt to facilitate and recommend the acquisition of the original languages of the holy Scriptures, deserves encouragement from the friends of religion and learning. Of late years, a most laudable attention has been paid to the cultivation of Hebrew. We have noticed in our Review department some late publications, similar in design to Dr. Reid's, all of which possessed different degrees of excellence, and were adapted to the improvement of the student. The present work professes to be executed "upon an improved plan," which the author "hopes will be found sufficient to enable the diligent student to read, understand, and analyze every word in this part of the sacred volume, (the Psalms,) and thus prepare the way for the attainment of Oriental literature."—(Preface.)

We profess to have employed some *diligence* in the *study* of Hebrew, and by a variety of helps; and should have been happy to have had it in our power to recommend to our readers any *royal way* of attaining the language. A late Jewish teacher, the "Rev. S. Lyon," has outdone even Schickhard himself, in professing to teach Hebrew in *twelve hours*, which the *Horologium Ebræum* was to do in *twenty-four!* The learned author of the present work must excuse the anxiety we feel for the reception and success of his labours. We fear few *students* will exercise sufficient *diligence* in encountering his "improved plan." We confess ourselves to have been not a little puzzled in comprehending, or at least in remembering, the abstruse "Explanatory Key," which constitutes the "Preface" to his book. The Hebrew vowel-points are discarded; but the English points and accents are introduced in a singular manner, in the Literal English Version, as explanatory marks of the new method. The Notes of the Grammar, though they contain much valuable information for the more advanced student, are too philological for tyros in the language. His classification of the adverbs, shews a better acquaintance with the genius of the Hebrew tongue than some other grammars, (particularly Frey's,) in excluding from the list the instance of מי יתן, considered as equivalent to the Latin *utinam*. The concise Lexicon is valuable, as being in a great measure extracted from Parkhurst. This part of the work, and the Literal English Version, (very literal indeed) may be useful to the student. We have noticed some mistakes and typographical errata, of which we shall mention only two or three instances.

P. 25, Gram. יהודית "after the manner of the *Hebrews*." (Jews.)

P. 28, line 15, אמרת *for* מארת *lights*.

Psalm lvi. 9. "not in thy book," the interrogative ה before לא is neglected; "*Are they* not in thy book?" as in the authorized *version*.

This work, as coming from the pen of a gentleman of the medical profession, does much credit to his taste and choice of occasional studies; and we hope the period is advancing when medical students will consider their leisure hours as far better employed in such studies, than in collecting frivolous objections against divine revelation from their own professional researches. We join in the author's "heart's desire and prayer, that the blessing of God, and the influence of his Holy Spirit may accompany this work; and that it may please Him to cause it to redound to his glory and to the edification of those who peruse it; to their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen and Amen." Preface.

The Christian's Monitor; or Discourses chiefly intended to recommend and illustrate Scripture Principle and Practice. By *W. Schaw*, Minister of the Gospel, Ayr. 12mo. 5*s.* Brown. Edin.

THIS is a book which we can safely recommend. Without entering into any elaborate controversy, the author furnishes us with a clear statement of the evidence by which the claims of revelation are supported, and the doctrines which are according to godliness defended, against the insidious attacks of the spirit of error.

Nor is this volume fitted only to impart clear conceptions of the *nature* of

right principle and practice, but also, by the blessing of God, to press the affections into the service of religion. And while we find nothing in the shape of empty declamation, we are often struck with the impressive and awakening appeals addressed to the conscience. The author seems justly to regard a prettily constructed sentence, or a finely turned period, as a matter of very secondary moment. And yet his composition is in general perspicuous, his style manly and unaffected, and his reasonings and illustrations are marked by a *continuity* of thought, and so pervaded by a vein of strong sense, as to leave a highly favourable impression of his qualifications in the capacity of a *Christian's Monitor*.

We much like the boldness and originality of thought and illustration which characterize this volume. These qualities render it much more interesting than many which have been subjected to our critical ordeal, and which, though free from positive error, and chargeable with no very glaring faults of manner, yet from their tameness and insipidity fail to arrest the attention.

The ministers of the Scottish Secession (to which large and respectable body we understand Mr. Schaw belongs,) have often, like many of the Dissenters nearer home, been charged with dwelling in their sermons too exclusively on the doctrinal points of religion, and neglecting to show the connexion of these points with the practice incumbent on Christians. This charge may in some instances, for aught we know, have been well-founded. But if the sermons before us be a fair specimen of the manner in which our brethren of the Secession usually conduct their pulpit labours, the charge does not *now* apply. This conclusion is confirmed by many publications which have recently issued from ministers connected with the same religious body.

We have on the whole been so pleased, and, we trust, edified by the perusal of Mr. Schaw's volume, that we can recommend it, even to our clerical readers, as a model of the happy union of doctrinal and practical preaching—where the beautiful edifice of evangelical morality is built on the immutable foundation of the Cross of our Lord Jesus Christ.

A Dissertation on the Eternal Sonship of Christ. By *James Kidd, D.D.* Professor of Oriental languages in Mareschal College, &c. Aberdeen. 8vo. 7*s.* 6*d.* Chalmers, Aberdeen.

This work claimed certainly an earlier attention from us, but a circumstance neither interesting to the author or the public unhappily prevented it; and now we confess there is a sacred mystery attached to the subject that induces us to approach it with awe. Every thing which regards the being of God is sublimely incomprehensible, and can only be learned from the Scriptures; and here it is well known to be a question of doubt among the most zealous Trinitarians, whether when they speak of the Sonship of Christ, they refer to his divinity in relation to the eternal Father, or to his sacred office in the eternal covenant—or to his human nature, according to Luke i. 35.

Dr. Kidd takes up the former hypothesis, and this Dissertation includes three series of propositions.—1. The principles in which the supporters and opponents of the doctrine agree; 2. Those in which they may or may *not* agree; and, 3. The principles maintained by the supporters, and denied by the opponents of the doctrine. These principles the learned Professor pursues and examines through fourteen chapters; and may well be admitted, not only to embrace, but to exhaust every topic of argument on the subject. The appeal is of course to the Scriptures as final umpire, and they are critically examined in their originals; but the last chapter exhibits the opinions of the principal Fathers, Reformers and Divines, from Hermes the pastor, down to Mr. Andrew Fuller.

The Voice of the Vaudois; or the Maniac of the Vallies. A Poem. 8vo. Seeley.

"THE Vaudois still inhabit three beautiful vallies in Piedmonte, where under oppression the most cruel, and unceasing persecutions, they still exemplify the power of religion, in being faithful even unto death." This secluded people held fast the faith committed to them by the Apostles, when the church of Rome degenerated into worldly pomp, superstition and idolatry. From these Vaudois or Albigenses originated the glorious light of the Reformation, which has produced such a happy mental and moral change throughout the Continent, and was the means of establishing religious and civil liberty in England. Their adherence to the truth, and their purity of worship, drew down upon them the vengeance of the Inquisition; "and, after the revocation of the Edict of Nantes, they were driven from their homes and property, and no less than 1500 men, women, and children miserably perished from exposure or famine.

One of their pastors, Henry Arnauld,

at the head of 600 followers, returned four years afterwards, defeated their invaders, and retook the vallies, where, ever since, under the providence of God, they have remained."

This latter event is the only portion of their history celebrated in this poem; in which their sufferings are pathetically represented, and their constancy and re-establishment happily recorded. The poem is well-written in the Spenserian stanza; and although short, will be found interesting, both from the subject and poetry. The eighth verse of the first canto, being part of a hymn sung by the wanderers, will shew the manner of the whole.

Strangers on earth we are, and exiles now,
Driven from home, forsaken and forlorn;
With refuge none, save heav'n. But, Father, thou
Canst heal our hearts, with pain and anguish
Behold in pity, this reproach and scorn, [torn.
Heap'd by the world upon us: yet Thy name
Be ever prais'd, although affliction's thorn
By Thee be our appointed lot,—the same
Shall joy or grief be found, for from thy hand they came.

To the above is added a poem, called "Rachel," relating an affecting incident, "communicated to the author during his residence at Rome," respecting the conversion of a Jew, through the means of his believing and dying daughter.

Advices to the Young at the Outset of Life: with an Appendix, containing some interesting Anecdotes, &c. 12mo. 2*s.* 6*d.* 18mo. 1*s.* 6*d.* Smith and Co. Edinburgh.

To those who doubt the efficiency of Sabbath-evening institutions, we would recommend them to peruse the work now before us. The advantages resulting from such institutions are here proved by numerous interesting facts. In the course of twenty years, during which the author has superintended an Institution of this description, he has had the great satisfaction of seeing many happy effects of his exertions. Some have been brought up in this institution who are preparing for the office of the ministry; and one actually on his way to India as a missionary. Others, at present in respectable situations in society, ascribe their present well-being, the purity of their principles, and the uprightness of their character, to the religious truths which were impressed on their minds in their early years in this institution; and on the bed of death they have appeared in the happiest and most impressive manner. To the young, and those who are setting out in the world, we would especially recommend this little work. From the author's long experience, he has not only the tact of adapting his instructions to their taste and understanding; but has so planned his instructions as to embrace every situation and circumstance in which they are likely to be placed.

An Examination of the Principles on which the British and Foreign School Society is established; the nature of the Education it imparts; the Extent of its operations; and the Support to which it is intitled. By W. Williams. 1*s.* Relfe.

This is an interesting, well-written pamphlet; and the friends of universal education are greatly indebted to the respectable author, for the pains which he has taken, and the ability which he has displayed in advocating their cause.—Mr. W. commences his little work with a short but perspicuous history of the progress of benevolence, which he contends "has regularly advanced with knowledge, and increased with religion." He most deeply laments, and we conceive very justly, that an institution like the British and Foreign School Society, whose object is to convey the benefits of a religious education to the children of the poor of both sexes in every country, of every colour, and of every religion, should obtain so small a portion of the patronage and assistance of the religious public, and especially of Dissenters, whose liberality on other occasions, to promote the best interests of their fellow-creatures, is always active and abundant.

When it is considered that the operations of this Society extend to *all* the children of the poor in *all* the world; that the only religious book taught by them is the authorized version of the Bible, without note or comment; that schools on the plan of the British system are established in every quarter of the globe, and continually multiplying; that wherever such schools are formed a large selection of reading lessons from the holy Scriptures, provided by the Society, is in great demand; and that even in those parts where the Bible is not allowed to be read, these lessons are introduced and approved; what happy consequences are likely to be the result! We are convinced that this Institution requires only to be known to be approved, and the more it is known the more it will receive the encouragement and support of all who are truly concerned for the religious and moral improvement of the rising generation of the poor.

An Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire, in behalf of the Negro Slaves in the West Indies. By W. Wilberforce, Esq. M.P. 8vo. 2*s.* 6*d.* Hatchard.

Negro Slavery: or a View of some of the most prominent features of that state of Society, as it exists in the United States of America, and in the Colonies of the West Indies, especially Jamaica. 8vo. 3*s.* Hatchard.

If Humanity in distress were to choose her advocate, among all the sons of men she could fix on no name in preference to that of *Wilberforce*, who is known throughout the civilized world, and even beyond it, as "the friend of negroes;" and it must be a gratification to this venerable statesman, and (what statesmen seldom are) this pious Christian, in the decline of life, to know that his labours, thwarted and reviled as they were, have not been in vain. If there were no other fruit of his labours, the colonies of liberated negroes in West Africa, where many hundreds, where even thousands of stolen Africans, are not only restored to liberty, but favoured with the blessings of civilization and Christianity, are a monument to his name more honourable, more durable than the pyramids.

Mr. W.'s Appeal is to Britons and to Christians. Perhaps a greater violence was never done to the cause of Christianity, than by citing it to give evidence in favour of slavery. It is true, the Christian religion is adapted to all the families of man; but why is it adapted to slaves? Because it brings consolation to the injured and distressed; because it directs them to a country, where a slave-holder or a slave-driver can never enter.

Mr. W. apologizes for not having sooner brought this subject before the country; but he flattered himself, that by the suppression of the Slave Trade, the planters would be compelled, for their own sakes, to treat them with more kindness. Alas! "there is no flesh in the heart" of a slave-holder; and the pride even of a mulatto spurns at the idea of being considered as of the same species with a negro. There is, perhaps, no proof of the depravity of human nature to be drawn from fact, equally strong with that which may be derived from the conduct of slave-dealers and slave-drivers. Mr. W. strongly insists on the *moral* degradation to which slaves are reduced, but it would be hard to prove them more degraded than their masters. Which is the most degrading in a moral point of view—the infliction, or the endurance of human misery?

The second pamphlet above-named is entitled, "Negro Slavery"! 'Ah, Slavery, thou art a bitter draught!' and not all the spices of the east, or sugars of the west, can sweeten thee. This tract, though anonymous, is understood to be written by a gentleman of the same philanthropic principles, who has an accurate and extensive knowledge of the subject, and who has uniformly co-operated in all the plans suggested for the suppression of the Slave Trade, and for ameliorating the condition of the unhappy slaves.

The appalling facts here stated, (for this is a book of facts) are, as it respects North America, from the travels of Hall, Fearon, and Birkbeck: those which relate to Jamaica, from the Rev. T. Cooper, Dr. Williamson, Mr. J. M——, and the Royal Gazette of Jamaica. We can think of nothing better adapted to impress the minds of Britons with the wickedness of slavery, than the circulation of the facts here stated in cheap tracts, and in the public prints; and shall be happy occasionally to contribute the assistance of our extensive circulation: for, eloquent as is the language of Mr. Wilberforce and the author of this tract, there is, on such subjects, no language so eloquent as facts; and that on the principle of the old adage, that "actions speak louder than words."

A Sabbath among the Mountains: a Poem in 2 Parts. 12mo. Whittakers.

This writer has been favoured with an opportunity of witnessing the solemnities of a Sabbath day, as observed by the Mountaineers of Scotland. He appears also to be endowed with a mind capable of entering into the spirit of their primitive acts of devotion; and he is further gifted with ability to make the intelligent reader a participator in his feelings, in an energetic and well-modulated poem. Here is a strong and pleasing description of the romantic mountain scenery;—we seem to see the place, to feel the fervour, and be affected with the simplicity of the preacher, and share in the delight of beholding the order and improvement of the Sunday-school children, and the pious dignity of their venerable pastor. In short, this is a small poem of great beauty and high interest. The following lines (from p. 12,) will probably create a desire in the reader to peruse the whole.

The mountaineer had marked the matin bell
Chime from the spire that overlooks the dell,

Where up the sunny slope the church was seen,
Like a star twinkling though the foliage green.
Oh! there is something in that simple note
Sweet to the dweller of the lonely cot;
Who, stretch'd at ease beneath the garden thorn,
Hears it from far proclaim the Sabbath morn:
From toil it calls him by a flowery road,
To heav'n's assembly—to the courts of God.
The boon that he bestows on man the best,—
Joy to the wretched—to the weary rest.
Lone sorrow hails the hour with happy tears,
And earth evanishes as heav'n appears.
The poor man's troubles then awhile depart,
There is a Sabbath quiet in his heart.' &c.

Lent Lecture. — *Plain Proofs against the Invocation of Saints and Angels and the Veneration of Images:* a Sermon. By the Rev. *T. Petherick*, Dublin. 8vo. Westley.

THIS is a temperate and well-meant effort of a worthy minister of Christ in the Sister Island, to expose the unscriptural dogmas and the abominable practices of the Romish church. A Christian's spirit must be stirred within him, as he perceives the whole land given to idolatry; for every papist is as truly an idolater as the worshippers of gods of wood and of stone. The only lawful and efficient instrument of attack against the monstrous system of popery is the Bible. This is the sword of strength and temper with which our forefathers hewed down the legions of Antichrist; and it is still "quick and powerful, sharper than any two-edged sword."

The Sermon before us has no claim to originality; it is sometimes inaccurate in its composition; but it discovers great seriousness of mind, much patient labour, and an evident concern for the souls of men. We cordially unite with Mr. P. in his Address to the members of the Protestant church. If, then, the Reformation be a blessing of unspeakable value, let those who assume the name of Protestants take care that they do not retard its progress, and disgrace its high claims to superior excellence.

Protestants, so called, may be instrumental in retarding the progress of the Reformation in two ways; first, by embracing an anti-scriptural creed, essentially different from that which the Reformers held, and the Scriptures teach; and, secondly, by an ungodly practice. Let individual Protestants try their creed then by the criterion laid down in the Bible, "the law and the testimony;" and see to it, that their practice comports with the precepts of Christ; and let them not forget who hath said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The First Set of Original Psalm and Hymn Tunes; adapted for Public Worship, and Harmonized for Four Voices, the Organ, &c. By the Rev. *D. E. Ford*, Lymington. 2*s*.6*d*. Westley.

THE Tunes here published are of two sorts: 1st, Plain Psalm tunes, of which there are nine or ten that will form a valuable addition to our congregational psalmody; the harmonies being correct, and the melodies beautifully simple. In some of the hymns, however, we suspect that the author has sacrificed his own judgment to that of some country choir with which he may stand connected, and whose object is, generally, display of their own talents. In *Stevenage*, for instance, the second part of the melody is light and common-place, though the words are remarkably solemn. In the first bar of the tune, also, the awful name "Jehovah" is very improperly accented on the first syllable. The tune called *Olivet*, is set to a *parody* of "Thou soft flowing Avon," (p. 14.); and we confess that we have so little taste for religious parodies, that its being adopted by Dr. Collyer, (Hymn 826) does not reconcile us to them, *especially* in public worship. The *Coda* also, in which the bass takes the lead, is calculated to create great confusion in a congregation. The concluding ode is excellent; and indeed, if all that is inferior were excluded, what would remain is worth double the price of the whole.

We do not admire directing the time solely by Maelzel's metronome, since, assuredly, not one in a hundred is likely to possess that ingenious instrument; nor is it adapted for a place of worship.

Consolations for Mourners bereaved of Relatives by Death. By *R. H. Shepherd*, Minister of Ranelagh Chapel. 18mo. 6*d*. Westley.

THIS is an excellent Tract, written in a spirit and temper truly Christian; rich in evangelical truths, and well adapted to the end designed.

A Christian Directory; containing Rules and Regulations pertaining to the Faith, Discipline, and Deportment of Members composing a Church of Christ, meeting at Crown-street Chapel, London. By *John Rees*, Minister of the said Chapel. 12mo. 3*d*. Baynes.

THE doctrines and regulations recommended in this little manual appear to us to be strictly scriptural; and for substance those which are generally regarded as such in the churches of Christ. They

may therefore be of use to other societies besides that for whose particular use it was composed.

In a brief statement of doctrines, the author thus expresses himself, (p. 10.) concerning the holy law of God.

"That all believers in the Lord Jesus Christ are delivered from the law, and dead to the law, and not in any degree under the law as a covenant, giving life for obedience, or threatening death for disobedience. But as it contains the mind and will of God concerning his creatures, how they should conduct themselves towards him and each other, it is as unchangeable as God himself; and is, with the other preceptive parts of the New Testament, a rule to believers as well as others, for the regulation of their conduct towards God and man; and is of great use in the hand of the Spirit, to show the evil of sin, and the dreadful consequences of disobedience; but it is only by faith in Christ we can establish it, by pleading a righteousness adequate to all its demands."

The Protestant Dissenter's Catechism; containing a Brief History of the Dissenters. 2. The Reasons of Dissent. 17th edition. With an Appendix and Preface by *W. Newman*, D.D. 12mo. 1*s*. Offor.

Seventeen editions of this well-known Catechism of the late Mr. Palmer, (of Hackney,) may well supersede our recommendation; and if not, Dr. N.'s sensible preface is abundantly sufficient; and he has given very good reasons for the slight alterations he has introduced. The few pages of Appendix are valuable and curious.

A Catechism on the Constitution and Ordinances of the Kingdom of Christ. By *W. Orme*. Fourth edition. 6*d*. Westley.

Mr. Orme is known to our readers as the author of "Memoirs of Dr. Owen;" and we also noticed the first edition of this Catechism. (See *Evan. Mag.* 1820, p. 570—1821, p. 190.) This edition is enlarged in matter and reduced in price, and contains an explicit account of church order, supported by texts of Scripture, according to the views of the Scottish Independents, among whom we understand Mr. O. to be a minister.

Memoir of Henry Obookiah, a Native of Owhyhee, and a member of the American Foreign Mission School. 18mo. 1*s*. Nesbit.

This is a very entertaining and instructive narrative for young people. Obookiah discovered a capacity equal to an European; and being converted, by the grace of God was an ornament to the Christian name.

The Happy Christian, and advantages of Sunday-school Instruction; exemplified in a Memoir of the late Herbert Taylor. By *W. Roby*. 18mo. 8*d*. Westley.

Mr. Roby's name is a sufficient guarantee that this little work is neither uninteresting, nor unsuitable to the purpose for which it is intended. In fact, both this and the preceding are narratives of uncommon interest for young persons.

LITERARY NOTICES.

In a few days will be published, A Letter to Rev. H. H. Norris, A. M. (Hackney,) containing Animadversions on his "Respectful Letter to the Earl of Liverpool," on the subject of the Bible Society. By John Paterson, D. D. St. Petersburgh.

Letters, illustrative of the Wonders of Conchology. By the author of "Wonders of the Vegetable Kingdom."

A Plea in behalf of a Christian Country for the Christian Education of its Youth. Addressed to various classes of Society. Abridged from the larger work of the Rev. G. Monro,, M.A. (Ireland.) 1 vol. 8vo.

A Second Set of Original Psalm and Hymn Tunes, with an Anthem, &c. By Rev. D. E. Ford. 3*s*. 6*d*.

Pulpit Recollections. By the Rev. Sam. Neale, Aldersgate-street Chapel. 6*s*.

An Account of the Baptist Mission to the Burman Empire; in a series of Letters to a Gentleman in London. By Ann H. Judson. 1 vol. 8vo.

SELECT LIST.

Baxter's Practical Works, in octavo, vol. 9. 12*s*.

God's Judgments upon the Gentile Apostatized Church: with Dr. Grabe's Opinion of the Scripture Prophecies of the Church of Rome, &c. New edition. 1 vol. 8vo.

Memoirs of Mr. Coxe Feary, first Pastor of the Baptist Church, Bluntisham. By J. Audley.

Lives of Celebrated Pious Women. By the Rev. S. Burder. With considerable Additions. 3 vols. 12mo.

Chalmers's Christian and Civic Economy of Large Towns. vol. ii. 8vo. 8*s*. 6*d*.

English Translation of the Latin Vulgate New Testament. 8vo. 7*s*. 6*d*.

The Holy Life of Mrs. Eliz. Walker. A new edition. By the Rev. J.W. Brooks. 12mo. 3*s*. 6*d*.

Scriptural Supports for the Timorous Christian in the Prospect of Death. By Reynold Hogg. 8vo. 4*s*.

Macneil; or the Scottish Orphans. 12mo. 4*s*. 6*d*.

The State of the Metropolis; or the Importance of a Revival of Religion. By Rev. J. H. Stewart, M.A. of Percy Chapel. 12mo. 6*d*.

Thoughts on the Religious Profession and Defective Practice of the Higher Classes in Scotland. By a Lady. 18mo. 3*s*.

Remarks on Female Education; — adapted particularly to the Regulation of Schools. 1 vol. 12mo.

Faithful Ministers worthy of due Respect: a Sermon at Wakefield, at setting apart the Rev. Dr. Cope. By the Rev. B. Rayson, London. 1*s*.

Universal Stenography: or a Practical System of Short-hand Writing. By W. Harding. 18mo. 3*s*.

Psalms and Hymns for Public Worship. By the Rev. J. Foster, London. 18mo. 2*s*. 6*d*. bound.

Letters of Dr. S. Johnson, with Notes and a Portrait. 24mo. 5*s*.

The Pleasures of Friendship: a Tale.

Chaplin's (Rev. W.) Sermon, preached before the London Missionary Society at the Tabernacle, May 14, 1823. 1*s*.

The Character of the Apostles, as exhibited in their Ministry: a Sermon, delivered at Chalford, Gloucestershire, May 21, 1823. By the Rev. R. Vaughan, Worcester. 1*s*. 6*d*.

Sermon before the Hull Sunday-school Union. By the Rev. J. Gilbert. 1*s*.

The Student's Walk; or a Sabbath in the Country. By the author of "Lily Douglas." 2d edition. 18mo. 1*s*. 6*d*.

Pierre and his Family; a story of the Waldenses. By the same. 18mo. 3*s*.

Scripture Prophecies of the Emancipation of Roman Catholics, Greeks, and Jews: to be fulfilled in 1823-4. By P. Bolton. 8vo. 2*s*.

Dr. Pole's Observations on Infant Schools. 8vo. 2*s*. 6*d*.

The paramount Importance of communicating the Gospel to the Heathen considered: a Sermon to the Baptist Auxiliary Missionary Society, Bridgewater. By J. Baynes.

Pædobaptism inconsistent with the doctrines of Grace: or Queries on Infant Baptism Answered. In Letters to the Rev. T. Drew, of Stroud: including some Remarks on a Sermon by the Rev. W. Chapman, of Greenwich. By J. Rogers, of Eynsford, Kent. 1*s*. 6*d*.

Portrait of the late Rev. J. Owen, M.A. from a Drawing by Mr. Slater. Proofs, 16*s*. Prints, 8*s*.

Engraving of Hoxton Chapel. 1*s*. 6*d*.

American Publications.

A complete and Improved Life of Brainerd has lately been published by the Rev. Mr. Dwight, of Boston, in one 8vo. vol. of about 500 pages.

A Life of the famous Eliot, (sometimes called the Apostle of the North American Indians,) has recently been published by the Rev. Mr. Moore, of Natick, Massachusetts.

Tracts & Books for Children, chiefly 18mo.

The Faithful Little Girl. By the author of "Margaret Whyte," &c. 1*s*.

The Parish Clerk; a Tale. 1*s*.

Eight Lectures on the Being of a God and the Truth of the Bible. 1*s*.

Six Prayers for the Use of Missionary and Bible Associations. 4*d*.

A Present for Sunday-schools. 4*d*.

The Warning Clock. 1*d*.

Primitive Catechist. By J. Bulmer. 2*d*.

Supplement to Watts's Songs. 4*d*.

Jane and her Teacher. 10*d*.

Gilbert Oliphant; or the Gardener of Glaumis. With a Plate. 6*d*.

Prayers for the Use of Children. By the Rev. A. Bishop. 2*d*. or 1*s*. 8*d*. per doz.

Three Tracts by the Rev. G. C. Smith: viz. The Log Book, Ships of War, West Indies; each 2*d*.

A Catechism, with Proofs, on Adult and Infant Baptism; intended as a Sequel to the Assembly's Catechism.

The Widow of Roseneath, a Lesson of Piety. 1*s*.

The History of Poor John. 18mo. 8*d*.

History of Henry and Eliza. 8*d*.

Life of P. Aug. Heaman, Executed at Leith; with Remarks by Dr. Campbell and Mr. R. Haldane. 2d edition. 9*d*.

Sunday Scholar's Friendly Instructor. By J. Kerby. Half-bound.

Advice to Young Women going to Service.

Good Servants Encouraged, and Bad Servants Reproved. By Rev. J. Townsend.

Hints on Good and Bad Masters and Mistresses. By the same.

Jesse Allan, the Lame Girl. By the author of "The Decision." 1*s*.

Summary of Divine Revelation, for the Instruction of Youth. By J. A. Haldane. 1*s*.

Memoir of J. Meldrum, aged 18. 10*d*.

The Revelation of God's Righteouness. By the same. 3*d*.

Three Dialogues between Evangelicus, Credens, and Gnosticus. By J. Dennant.

The Precious Gift: or Improvement of Time the greatest Wisdom.

Catechism on the Book of Genesis. 4*d*.

Penitent Magdalen. By J. Crabbe.

Supplement to Watts's Divine Songs. 4*d*.

RELIGIOUS INTELLIGENCE.

LONDON.

HOXTON ACADEMY ANNIVERSARY.

JULY 1st, The Report will be made at a General Meeting of the subscribers and friends, at the City of London Tavern, at Half-past Six.

On the following day, July 2, three of the students will deliver short exercises at Hoxton Chapel. To commence at Six o'clock precisely.

Newport Pagnell Evangelical Institution for the Education of Young Men for the Christian Ministry.

THE Annual Meeting of the friends and supporters of this Institution will be held at the King's Head Tavern in the Poultry, on Wednesday evening, July 16. Chair at Six precisely.

RETRACTATION.

WE copy, by request, and with much pleasure, the following Note from the minister of the New Chapel, John-street, King's-road, to the Editor of another periodical publication.

"DEAR SIR,

"BEING painfully convinced that the views of our Lord, contained in my "Dialogues on the Trinity," are derogatory to his real glory and divinity; little aware as I was (at the time of their publication) of such a conclusion, so foreign from my heart; and, as I believe the Holy Spirit of God to be a divine personal agent in the economy of Redemption, I shall be much obliged by the insertion of this acknowledgment in your Magazine. Your's, &c.

J. H. EVANS."

*** We are authorized to add, that Mr. Evans has bought up all remaining copies of the above Dialogues, to prevent their further circulation.

Albion Rooms.

APRIL 22, a numerous body of the friends of the above Institution met in Moorfields, for the purpose of commemorating the commencement of the building. The principal room is fifty-seven feet long and thirty feet wide in the clear; the seats rise one above the other, and there is a large platform or orchestra. The Rev. A. Fletcher, after a prayer and address, deposited what is called the first stone, with the following inscription: "This Stone was laid 22 April, 1823, by the Rev. Alex. Fletcher. James Edmeston, Architect." This stone was completely covered with silver and with gold, the free-will offerings of the friends present; and about fifty afterwards dined together at Baker's coffee-house.

The design was set on foot by Mr. A. Fletcher, who has been usefully and honourably active in striking at the root of moral evil by sacred and religious instruction. One principal end of the above building is to afford a convenient place for a Sabbath-school: it will accommodate 7 or 800 children; and the supporters of education in the neighbourhood have pledged themselves to spare no exertion to fill it; which so populous a neighbourhood will, doubtless, enable them to do. But another end proposed, and one from which much benefit is anticipated, is to form a plan for scientific lectures, &c. It is also presumed, that benevolent Societies, generally, will find these rooms much more convenient than any tavern for their periodical meetings.

A building of this description was much wanted; and it is hoped others will be erected in other places. It is ground neutral to all parties, and belonging to no sect but that of Christianity and Philanthropy.

PRAYER BOOK AND HOMILY SOCIETY.

Eleventh Anniversary.

THE Annual Sermon for this Society was preached on Wednesday evening, May 7, by the Rev. Henry Budd, A.M. minister of Bridewell precinct, &c. from 2 Pet. i. 15. The Annual Meeting took place next day at Noon, at Stationers' Hall, the Right Hon. *Lord Bexley* in the Chair. The total income of the Society for the past year amounted to 2,082*l.* and its expenditure to 1,977*l.* In moving and seconding the usual resolutions, the meeting was addressed by the Lord Bishop of Gloucester, Adm. Lord Gambier, Lord Calthorpe, the Earl of Gosford, Ald. Sir C.S. Hunter, W.W.C. Wilson, Esq. M.P., Z. Macaulay, Esq., and the Rev. Messrs. Burn, Budd, Treschow, and Basil Woodd. The collections, both days, amounted to upwards of 62*l.*

BRIT. AND FOR. SCHOOL SOCIETY.

THE Eighteenth Anniversary Meeting of this Institution was held on Monday, May 12, at the Freemasons' Hall. The Meeting was very numerous, and respectably attended. The body of the hall and the galleries were filled by an elegant assemblage of ladies. On the

platform were observed His Excellency Admiral Jabat, the Spanish ambassador, the Earl of Taukerville, Count Papoff, from Russia, &c. &c. A great number of the Society of Friends, both male and female, were present.

Some time after one o'clock the Committee entered the hall, and a few observations having been made by W. Allen, Esq. respecting the absence of His R. H. the Duke of Sussex, who had undertaken to preside—

Mr. *W. Williams*, M.P. took the Chair until the arrival of His Royal Highness.

The Rev. *G. Clayton* then proceeded to read the yearly Report of the Committee to the Society. It stated that the receipts of the last year had just covered the expenditure, but that the operations of the Society had been impeded by the want of adequate resources. They acknowledged the assistance they had received from the Bristol Auxiliary Society, and also from the Corresponding Committees at Bath, Plymouth, &c. No pains had been spared to render the Central Schools as perfect as possible. They now received 500 Boys and 300 Girl scholars, and there were 150 waiting for admission. Since the first establishment of the Boys' school in 1798, the number admitted was 14,606, and of Girls 7420,—total 22,026. A public examination took place at the Central Schools on the 27th of March, and was very numerously and respectably attended. Of the eight Madagascar youths stated at the last Anniversary to have been placed under the care of the Committee by the London Missionary Society, one had since died. Four had left school to learn the different manufactures to which they were destined by king Radama, leaving three still in the Society's house. The very great improvement of these youths supplied a striking proof of the facility by which instruction is communicated by the British System.

During the last year they had assisted several schools with grants of slates and lessons. The schools in the metropolis had been recently visited, and in general were very satisfactorily conducted. These, 57 in number, contained upwards of 9000 children. The Inverness Education Society was making considerable progress in the Highlands. Besides the model school under Mr. Cameron, there were 35 schools, containing 1,524 scholars. In one district, with a population of 600 persons, and in which a few years ago there were but eight individuals who could read, there were now 240 who could read with ease, and not a family was without its Bible. The progress of education in Ireland was highly gratifying. By the last Report of "The Society for Promoting the Education of the Poor in Ireland," it appeared that the number of their schools was 727, containing 51,637 scholars. Of these schools 17 were formed in gaols, and had produced the happiest results. More than 100,000 copies of their cheap and useful publications had been circulated. The London Hibernian Society patronize 575 schools, in which 53,233 children are educated. Ninety other schools are under the Baptist Irish Society, containing 7000 scholars.

The Report then adverted to the progress of the System in foreign parts, particularly in Spain, in the Ionian Islands, in Russia, India, the West Indies, the United States and South America, where several schools are already formed.

Mr. *Spring Rice*, M.P. moved the adoption of the Report, and hailed the progress of education through the world. Several other Members of Parliament followed; and H. R. H. the Duke of Sussex now entered. Rev. Mr. *Townley*, from India, stated the happy progress of female education under Miss Cooke.

The accounts of the Society were then read. The income of last year was stated at 2,053*l.* which was a surplus of 141*l.* above their expenditure; but there was a balance of 1800*l.* due to the Treasurers. Mr. *Allen*, the Treasurer, then adverted to the finances of the Society, and recommended a farther effort to render the Society independent.

Dr. Paterson, from Petersburgh, Mr. Lennard, M. P. Rev. Mr. Wilson, from Malta, J. Hume, Esq. M.P. and Mr. Ald. Key, moved and seconded the other resolutions. The Royal Chairman in concluding, adverted with considerable severity to some reflections cast upon the Society as disloyal, though sanctioned by His Majesty, and by his illustrious father.

LONDON FEMALE PENITENTIARY.

The Annual Meeting of this important charity was held on May 12, at the Crown and Anchor in the Strand.—*W. Wilberforce*, Esq. M.P. in the Chair. The resolutions were moved and seconded by the Rt. Hon. Sir G. H. Rose, M.P., J. Butterworth, Esq. M. P., T. Wilson, Esq. the Rev. Messrs. Watkins, Bartlett, Ruell, Dr. Winter, Blackburn, &c. &c. The Report of the last year's proceedings related some very pleasing instances of the good effects resulting from the persevering endeavours of its conductors. During that period, thirty of the inmates had been placed out to service, and thirty-five had been reconciled and re-

stored to their friends. Out of 140 applicants, ninety-five had been received. From the statements in the Report, and other facts related, and from the account given by Mr. Rawlins, one of the Secretaries of the Liverpool Penitentiary, of equally remarkable success attending that Institution, it can no longer be a matter of doubtful speculation, even in the minds of the most prejudiced, as to the beneficial effects resulting from these truly Christian efforts. Endeavouring to follow the example of the compassionate Saviour, the conductors appear to be steadily and successfully pursuing the object before them, and we very cordially wish them success. From age and infirmity, Lord Carrington has requested to relinquish the situation of President; but to show his unabated approbation of the Society, and of the manner in which it is conducted, he has requested to be placed in the list of its Vice Presidents. W. Wilberforce, Esq. M. P. has kindly consented to become the President of the Institution.

SUNDAY SCHOOL UNION.

TUESDAY, May 13, at Six o'clock in the morning, was held the Annual (breakfast) Meeting of this Society at the City of London Tavern, *J. Butterworth*, Esq. in the Chair, who stated the great pleasure he felt in finding the schools in a state so prosperous, not only in the spread of school instruction, but also evangelical religion. The Report was read by Mr. *Lloyd*, one of the Secretaries, which stated the formation of a number of new Sunday-schools in Paris, Charenton, Calais, and Gibraltar. In India, Miss Cooke has under her care 400 female children. A supply of books to the value of 75*l.* has been forwarded to New South Wales; and books to the amount of 11*l.* 9*s.* have been voted for Van Diemen's Land.

The schools in the South Sea Islands, West Africa, (negroes) and South Africa, increase and prosper. The New York Female Union embraces 37 schools, 2,854 scholars, and 514 teachers, superintended by a Committee of thirty ladies. The Union for Boys, 42 schools, 540 teachers, and 4,055 boys.

The Philadelphia Sunday-school Union, which extends to thirteen States, has in its connexion 402 schools, 4,197 teachers, and 31,297 scholars. This Society has sent forth a S. S. missionary, who has travelled 2,500 miles to visit the different schools. The Committee here remark, that many of the revivals of religion in America have originated in Sunday-schools. In one church, out of 100 members received into one church, 98 were or had been connected with them.

In Canada a S. S. Union has been formed, with which stand connected 28 schools, 200 teachers, and 1,200 children. To this school the London S. S. Union has voted books to the amount of 43*l.* to be sold at *reduced* prices. There are 858 scholars in Newfoundland, and 233 in Nova Scotia.

In the West Indies, (principally at Antigua,) there are 6,000 S. S. scholars; and the Committee remark, that the four principal Missionary Societies educate no less than 40,000 at their various settlements; but in Demarara negroes are forbidden to learn to read.

Of the *Domestic* statements of the Society we give the following totals:—

	Schools.	Teachers.	Scholars.
In London	397	5,083	55,175
Country Unions, &c. in England ..	2,888	37,546	393,670
Do. Wales	974	14,018	98,240
S. Schools, Scotland	1,292	3,000	71,308
Ireland, S.S. Society	1,819	11,628	140,732
Hibernian Society in S.S. Schools..	103		6,824
Total	7,173	71,275	764,991

which is an addition of 109,449 since last year.

The Meeting was then successively addressed by the Rev. Messrs. Irving, J. Clayton, Hillyard, Curwen, Harvard, (late missionary to Ceylon,) J. Taylor, Upton, Sen. and S. Kilpin; W. Rust, Esq. of Hull, Ald. Key, of London, and the Chairman.

RELIGIOUS TRACT SOCIETY.

FRIDAY morning, May 16, this Society met at Six o'clock at the City of London Tavern, when no less than 1,054 persons breakfasted, (at their own expense,) and great numbers who came late could obtain no admittance.

At seven o'clock, *Jos. Reyner*, Esq. (Treasurer) took the Chair, and the Report was read, from whence we extract the following particulars. The Russian, Prussian, and other German and Dutch Tract Societies, continue active in printing and circulating tracts: 600,000 have been circulated in the former country. The Paris Tract Society is enlarging its sphere of action; and the labours of M. Malan, of Geneva, claim particular notice. An extensive field is opening in Spain, and 8000 tracts have been already distributed from Gibraltar. Rev. S. S. Wilson is engaged in translating tracts into the modern Greek language, for dis-

tribution on the shores and islands of the Mediterranean. Tracts have also found their way into South and West Africa; into the West India isles, and South America, in which latter country there is a most extensive field of circulation. In the United States, Tract Societies have been formed, some of which threaten to rival even England. In short, wherever Bibles or missionaries find admittance, there also is an opening for the circulation of religious tracts; and even in places where they cannot gain admittance.

At home, the Society has published new tracts in all the different series; 105,000 have been last year circulated at fairs, and 206,000 dying speeches in the metropolis. Rev. S. Kilpin has affixed 20,000 of the Society's broad sheets to the walls of poor cottages in the West of England, where they have supplanted a vast mass of superstitious and demoralizing trash. The total distribution of tracts during the past year has been 5,711,000; and from the institution of the Society, upwards of 51 millions.

The receipts of the Society for the last year have been, in subscriptions, donations, &c. 2,164*l.*; from the sale of publications, 6,645*l.*—total, 8,809: and its expenses, 8,852*l.* The collection at this Meeting 64*l.*

In moving and seconding the various resolutions proposed, the meeting was addressed by the following ministers:—Rev. Messrs. Irving, J. Clayton, jun. Roberts, Mark Wilks, Hillyard, Kilpin, Campbell, and Treschow; Drs. Pinkerton and Wardlaw. Also by Mr. Alderman Key.

This Society has lately published the following new Tracts. In the first series, No. 192. The Woodman of Switzerland; 193. The two Old Men;—194. *The Nature of an Oath Explained.* We are particularly pleased with the last, such a Tract being much wanted; and we think it may very usefully be distributed at County Assizes and Quarter Sessions, and especially to persons who are about to appear as witnesses on any trial. Two or three hundred (at 2*s.* 8*d.* per 100,) would be well disposed of on such public occasions.

The Society has also published some new Children's Books; as, 1. The History of Samuel; 2. The History of Shadrach; 3. The Young Cottager; 4. The Village School; 5. The Image Boys; 4. The Reward Book, Part VII. and VIII.

Wishing earnestly to forward the benevolent views of this laudable Society, we also insert the following *Plan of circulating Tracts by Loan.*

"The Committee of the Religious Tract Society recommend to their Auxiliary Societies and friends, the plan of circulating, *Monthly*, a number of Tracts by way of loan, done up in stiff covers; for which purpose a selection of Tracts, in twelve books, numbered from one to twelve, is now on sale at their Depository. The plan adopted is this: Notice is given, that once every Month, at a given time and place, an individual will attend to lend and exchange the packet of Tracts. Those who wish to receive them will go accordingly and receive the Loan Tracts; an account of which is entered in a book provided for that purpose; and which may be had at the Depository. A plan so simple, so easy of adoption, and so economical, commends itself to general attention. In some cases, loans of Tracts have been made by personal visitation at the houses of the poor; this plan may be found most expedient in some cases, but it is not so easy as the foregoing, nor so likely to excite the poor to consider the loan as a favour. It has been found expedient to ascertain the number of individuals wishing for the loan, previously to the distribution, in order that a sufficient number of sets may be provided, fully to meet the demand."

AFRICAN INSTITUTION.

FRIDAY Noon, May 16, the Annual Meeting of the members of this Institution was held at Freemasons' Hall. There was a numerous assemblage of ladies present, and the platform was crowded with noblemen, Members of Parliament, and other distinguished individuals.—H. R. H. the *Duke of Gloucester* in the Chair.

T. Harrison, Esq. Secretary, read the Report. It contained an interesting detail of the proceedings of the Institution since the last Annual Meeting; and, among other matters, it stated that the Duke of Wellington had not been enabled to effect any decisive arrangements with the king of France relative to the abolition of the Slave Trade: it also expressed regret and disappointment at the result of the conferences held at Verona on the same subject.

The meeting was successively addressed by the Marquis of Lansdowne, Mr. Buxton, M. P., Count de Torreno, Member of the Spanish Cortes, (who, in the French language, expressed the good will of his country to the objects of this Institution,) Lord Calthorpe, J. Stephens, Esq. Mr. Wilberforce, M. P. and H. R. H. the Chairman, who expressed his satisfac-

tion that slavery was becoming much more circumscribed; at the same time, exertions were still necessary to extend the blessings of freedom, in co-operation with North America and other free governments.

HOME MISSIONARY SOCIETY.

THE Annual Sermons of THE HOME MISSIONARY SOCIETY were this year preached at Salters' Hall, on Monday evening, May 19, by the Rev. Thomas Adkins, of Southampton, from Jer. viii. 21, 22; and on Tuesday morning, May 20, at Craven Chapel, by the Rev. Dr. Wardlaw, from 1 Cor. i. 26—29. The attendance was respectable, and the collections were good.

The Annual Meeting of this Society was held at Spa Fields Chapel, *Thomas Walker*, Esq. in the Chair. The Rev. C. Hyatt gave out a hymn, which a crowded assembly devoutly joined in singing. The Rev. W. Roby prayed, and the Rev. F. Moore read the Report. After which the meeting was addressed by Thomas Thompson, Esq. Rev. Mess. Irving and Henry, Dr. Wardlaw, H. Lacey, Mr. Stuart, (of Dublin) T. Golding, Thomas Wilson, Esq. Rev. A. Douglas, J. Irons, W. Salt, S. Kilpin, Mr. Kemp, (Tutor of Cheshunt College,) Mr. Miller, (cash Secretary,) Rev. E. A. Dunn, Mr. Millar, (of Glasgow) Mr. Kirwan, Mr. Smith, (of Rotherham,) and Mr. Cobbin.

The amount received at the Meetings was 260*l*. The Report states that the Society has now *twenty-four stations*, employs *twenty-two missionaries*, who preach in 189 villages, and have nearly *three thousand* in their Sunday-schools.

CONTINENTAL SOCIETY,

For the diffusion of Religious Knowledge over the Continent of Europe by Native Local Preachers. Established in 1818.

THE above Society held its Fifth Anniversary General Meeting on Wednesday Morning, May 21st, at Freemasons' Hall, and it was fully and most respectably attended. The *President*, Sir T. Baring, Bart, M.P. took the Chair, and opened the business of the day with some appropriate remarks. Indisposition, however, compelled him to retire before the conclusion of the meeting, when he was succeeded by Gen. Neville, one of the Vice Presidents of the Society.

A very interesting Report was read by the *Secretary*, the Rev. Isaac Saunders, A.M., and suitable resolutions, founded on the proceedings of the Institution, were moved and seconded by the Right Hon. Lord Powerscourt, Spencer Perceval, Esq. the Rt. Hon. Lord Rocksavage, the Rev. John Townsend, W. Wilberforce, Esq. M. P., the Rev. Mark Wilks, the Rev. E. Irving, Dr. Parker, W. Cunninghame, Esq. Sir Claudius Stephen Hunter, Bart., the Rev. A. Mac Neil, and the Rev. Jabez Bunting. The number of agents employed on the Continent is twenty. The gospel has been preached by them in several hundred towns and villages. The expenditure of the last year amounted to 1,450*l*. A large number of New Testaments has been distributed. The speeches delivered were very excellent and animating. Great feeling was excited on behalf of the spiritual necessities of the nations on the Continent, and the sum of 62*l*. was collected.

Reports may be had at the Continental Society Office, 8, St. Andrew's Hill, Doctors' Commons.

PROVINCIAL.

ANNIVERSARIES.

ON Tuesday and Wednesday, April 1 and 2, was held at Newcastle-under-Lyne the Annual Meeting of the Staffordshire Association of Congregational Churches and Ministers. Mr. Cooper, of West Bromwich, and Mr. Whitridge, of Armitage, preached on the occasion. This Society has resolved, that the name henceforth shall be, "The Staffordshire Association of Congregational Ministers and Churches, and Auxiliary Home Missionary Society;" and that instead of employing their funds as formerly, in supporting itinerants, they shall be remitted to the Home Missionary Society, with the understanding, that that Society shall, as far as possible, supply the destitute parts of the county with Missionaries. We are glad to learn that the cause of Christ appears to be exciting considerable attention in Staffordshire; and that three new chapels among the Congregationalists have been erected during the past year, and two or three others proposed; all of which, except one, are for the accommodation of an extensive population, which were previously destitute. We hear that the next Annual Meeting is to be held at West Bromwich.

On Wednesday, April 2, the Anniversary of the Dorset Missionary Society was held at Swanage. Rev. T. Durant

preached in the morning from Phil. ii. 5—11; and Messrs. Shoveller, Evans, and Bailey prayed; the Rev. J. Gleed preached in the evening, and Dr. Cracknell and Mr. Collins prayed. Dr. Cracknell also preached on the preceding evening from Rom. x. 15—17. The chapel was numerously attended, and the services peculiarly serious and impressive. On the resignation of the Secretary, Dr. Cracknell, thanks were unanimously voted to him for his valuable services during nearly 27 years.

ORDINATIONS CHAPELS, ETC.

Jan. 23, 1823. Rev. J. Williams, late Home Missionary, was set apart to the pastoral office over the Independent church, in Zion Chapel, Brompton, Cumberland, when Mr. Williams of Swalwell, Mr. Woodrow, of Carlisle, Mr. Haddock, of Parkhead, Mr. Harper, of Alston, Mr. Haydon, of Hayden Bridge, and Mr. Blair, of Penrith, united in the services of the day.

Feb. 20, was opened, Zion Chapel, Collington, Cornwal, when three sermons were preached, by Mr. Good, of Salisbury, Mr. Hartley, of Plymouth, and Mr. Perratt, of Plymouth Dock. The collections amounted to between 20*l.* and 30*l.*

March 20. The Chapel in Mount-street, Blackburn, was re-opened for public worship. Mr. Bradley, of Manchester, preached in the morning, from 2 Cor. iii. 16, 17; and Mr. Roby, of the same town, in the evening, from Psalm cxv. 25. The church assembling in this chapel having been previously dissolved by mutual consent, the congregation have unanimously requested the Rev. George Payne, Theological Tutor in Blackburn Academy, to become their minister.

On the same day, after the morning service, was held in the Academy House, an adjourned Meeting of the Committee of the Blackburn Independent Academy, when an inaugural oration was delivered by the Rev. J. A. Clunie, LL.D., Leaf Square, Manchester, on the introduction of the Rev. G. Payne, A.M., late of Edinburgh, to the Theological chair in the aforesaid Institution, vacant by the removal of the Rev. J. Fletcher, A.M., to Stepney.

March 25. A neat chapel, capable of containing 700 persons, with school-rooms below for the use of 400 children, has been erected in the increasing populous township of Belston, Staffordshire. It appears by the great influx of hearers, that it has not been erected in vain. The congregation was favoured with the services of the Rev. Messrs. James of Birmingham, Alliott, of Walsall, Eagleton of Birmingham, Salt of Litchfield, Cooper of West Bromwich, and Beddow of Cosley.

March 27. A new chapel, (48 feet by 60) was opened, with very encouraging prospects, in the town of Newark. Mr. R. Alliott, of Nottingham, preached in the morning; Mr. J. Stratten, of London, in the afternoon; and Mr. J. Parsons, of York, in the evening. Messrs. Byron, of Lincoln, and Haynes, of Boston, engaged in the devotional parts of the services. The following day (Good Friday) Mr. R. Dawson, of Grantham, preached in the morning, and Mr. J. Stratten in the evening.

Same day, a new and spacious meeting-house was opened for divine worship at Sudbury, Suffolk; when a sermon was preached in the morning by Mr. Hughes, of Battersea, from Neh. x. 39. In the evening, by Mr. Dewhurst, of Bury, from Proverbs xix. 2. Prayers were offered up by Messrs. Cox, of Hadleigh; Ward, Saville, James of Woolwich; Ford, of Long Melford, and by the pastor of the church. The place was filled on both occasions, and the collections amounted to 119*l.*

On the following Sabbath, Mr. Ray, (who is in the 50th year of his ministry at Sudbury,) preached from 1 Cor ii. 2. after which, the members of the church renewed the dedication of themselves to God by a solemn celebration of the Lord's Supper. The ordinance of Baptism was also administered, for the first time in the new sanctuary, on the following day; when Mr. Ray joined with the parents in devoting his great grandson unto the Lord.

Unwilling to be encumbered with a debt, the Committee for the erection of the building met, on the morning of the 28th, and recommended an additional per centage on their first subscriptions, to all the subscribers; which being approved, and the measure adopted, Mr. Ray had the unspeakable satisfaction of informing his congregation, on the Lord's Day, that the place in which they were assembled was their own; for that provision had been made for the payment of every farthing of the debt which had been contracted by its erection. — Would that all ministers could say so too, on opening new chapels!

FOREIGN.

AMERICA.

Interesting Letter from the Rev. Mr. Maclean, of New York, to the Rev. Geo. Burder.

"MY DEAR SIR,

"Last week this fine city exhibited no small resemblance to your great metropolis. On Wednesday evening, the 7th of May, was held at the City Hotel, the Annual Meeting of the United Foreign Missionary Society. The Report was interesting; the prospects are encouraging. Many found the meeting in a high degree delightful. On Thursday morning, the 8th of May, the managers of that noble Institution, the American Bible Society, met the delegates from the Auxiliary Societies in their splendid Committee Room, in the Bible Society's House recently erected in Nassau-street. From hence they walked in procession to the City Hotel, where the exercises of the day were commenced by reading a chapter in Isaiah. General Clarkson, one of the Vice-Presidents, took the Chair; the venerable President, the Honourable John Jay, being unable, through the infirmities of age, to attend. An address from him, however, was read to the Society. The audience was very numerous and respectable. Dr. Woodhull, the Home Secretary, read an able, luminous, and highly interesting Report. From this it appeared, that *fifty-four thousand eight hundred and five* Bibles and Testaments were issued from the depositary last year, of which 7,000 were Spanish; making a total of 323,777 since the formation of the Society. A stereotype edition, to a large amount, of the Spanish Bible, is preparing, and facilities for introducing it into South America are daily opening. A gentleman, a native of Peru, electrified the Meeting by a speech in broken English, displaying eminent talents, ardent patriotism, and personal piety. Through the whole course of the day, 'the feast of reason and the flow of soul' were enjoyed in a high degree. It was stated, that fifty-nine Auxiliary Societies had been added in the course of the last year, making the total number 360; and that the income had exceeded that of any preceding year. On Friday evening, May 9, the Domestic Missionary Society held its Annual Meeting at the City Hotel. Report interesting—prospects cheering. The whole resembled London in miniature, at the same season of the year. Permit me to add, that, on Monday, the 12th of May, was laid, in Broome-street, west of Broad-way, the first stone of a new Church, 60 feet by 80, for the use of the congregation, collected by my own ministry since I landed in this city."

Some additional Particulars of the Bible Society Meeting, from the New York Evening Post of May 9.

"On no similar occasion have we experienced such unmingled gratification as at the present. Although the day was rainy and uncomfortable, the large room in which the Society met was filled with company, a large proportion of which was composed of females. Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State, a large number of clergymen of different denominations, and other gentlemen of distinction from different parts of the Union. Although the exercises lasted for nearly five hours, and many persons were unable to obtain seats, no symptoms of fatigue or uneasiness were manifested; but the audience exhibited a closeness of attention, and a degree of delight at the different addresses, which must have been peculiarly gratifying to the gentlemen by whom they were delivered. As the addresses were highly respectable, and not unfrequently eloquent, we shall however be pardoned for saying, that the meeting listened to the address of the aged Dr. John Woodhull with mingled emotions of delight and surprise. This venerable minister of the gospel has reached within a few months of his 80th year. He assisted in forming the Society; he has witnessed its progress and prosperity with fervent thankfulness; and now, at his advanced age, appears to pronounce upon it his parting benediction. Possessed of most singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him say, "He who now addresses you will probably address you no more. His head is whitened by 80 winters; he has laboured fifty-five years in his Master's vineyard; it may truly be said, his course is finished."

REVIVALS IN BOSTON.

THE editor of "*The Boston Recorder*," in a late Number, says, "As several accounts of the state of religion in Boston have appeared in other papers, it may seem singular that we have not been more explicit on the subject. But as we

hope the good work has but begun, and the time has not arrived which will authorize us to give a particular statement of facts, we can only say, to encourage the prayers of our friends at a distance, that the prospect is now more than ever encouraging, that the Lord designs to bless all classes in society, and all denominations in his church, with the special influences of his Spirit. At the last Inquiry Meeting in Park-street Society, upwards of 250 persons were present; and in the Old South Society upwards of 100 attended similar meetings. Brethren, pray for us, that a divine blessing may descend on all the churches planted by our fathers in this populous city, and their ancient faith and purity be restored to them."

AMERICAN SOCIETY FOR THE JEWS.

FOR several months past the Rev. Mr. Frey has been employed as an agent for this Society, and has visited a number of places in New Jersey, Pennsylvania, Delaware, Maryland, city of Washington, &c. and has met with much success. Besides increasing the funds of the Society by collections, where he has preached, he has assisted in the formation of a number of Auxiliary Societies.

Earthquakes in Syria.

THE following are extracts of letters received from John Barker, Esq. British Consul, dated Aleppo, April 12, 1823:

"I am happy to say, that for twenty days past the earthquakes have been so slight that not one person in ten has felt them; but still, few venture to sleep under roofs supported by stone walls.

"The principal difficulty I shall have to encounter is, to make an equal distribution of the charity, when so many persons of various sects and nations prefer claims, which can be rejected only on the ground of the insufficiency of the funds to relieve the distresses of all.

"The admission of the claims of our fellow-sufferers of the Mahommedan religion will very much increase the difficulties of the undertaking; but I shall gladly encounter them, because that now the philanthropic principle which animated the benevolence of the contributors will not be violated, and their wishes be carried into full effect by the charity being equally distributed to Christians of every sect;—to Turks, to Jews, and to idolators.

"I need not say that this splendid and unprecedented act of European generosity and sympathy towards the natives of this country will produce the most beneficial consequences, for it cannot fail to prove to the most ignorant and most fanatic classes of this population, that we look upon all God's creatures as our brethren, and regard every human being in distress as an object worthy of our compassion.

"Consul-General Cartwright has placed at my disposal the 40,000 piastres remitted to him on account of the subscription.

"My first care has been to point out to the Consul-General the most eligible mode for conveying the funds of the charity to my hands; and, in the interim, I am preparing for the execution of the difficult, but most pleasing and honourable task of distributing the bounty so as best to give, in due time, every reasonable security to the public, that the whole amount of their contributions has been faithfully and properly administered.

"With this view, I have required from each head of all the different religious establishments in this country a detailed list of the necessitous widows, orphans, the maimed, the blind, and otherwise unfortunate persons, directly or indirectly victims of the earthquakes; and, at my solicitation, Mons. Mathieu Lesseps, French Consul-General, and Mr. John Van Masseyk, Dutch Consul, have obligingly condescended to favour me with their advice and assistance, and to grant me the sanction of their names, by co-operating with me in the delicate duty I have to perform. The charity has been publicly talked of here, and some applications have been made in cases of peculiar interest among the Turks.—Claims, with the details of particular cases, are fast coming in, and then a general and more accurate view of the melancholy picture may be taken."

BUENOS AYRES.

WE are glad to hear that not only a Bible Society has been established here, but a few pious protestants meet for social worship on the Lord's Day, and at other times. We are informed, likewise, that the Government of Buenos Ayres have renounced the supremacy of the Pope, and that all the affairs of the church are to be under the direction of the civil authorities. The monasteries and nunneries are also suppressed, and the perfect liberty of the press established.

CONSTANTINOPLE.

A terrible conflagration has lately ravaged this great city, by which 30,000 or 40,000 houses have been destroyed, together with a great cannon foundry and marine arsenal.

MISSIONARY CHRONICLE
FOR JULY 1823.

THE TWENTY-NINTH GENERAL MEETING OF THE MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society.

Held on the 14th, 15th, and 16th Days of May, 1823.

(Concluded from page 263 in the Missionary Chronicle for June.)

The Rev. Thomas Smith, A.M. of Rotherham, moved the IId Resolution,* and spoke to the following effect:—

I consider, Mr. Chairman, that the Missionary cause is under the protection of a *special providence.* Had the Scriptures not told us so, we might have reasonably inferred this. For it is not likely that God, who takes a peculiar concern in whatever regards the happiness of man—who watches over the interests of the church—who made the grand expedient of divine mercy the subject of his counsels in eternity, and of preparation for many ages of the world, until the coming of Christ: whose providence is extended to the mighty and the mean, to the insect as well as to the hero, would leave that cause for which his Son bled and died, without the special care of his special providence. Neither is it likely that He whose heart was pierced for sinners, will now, when he is swaying the sceptre of the universe with the energies of a divine nature, and all the interests of his mediatorial glory in view, be sparing in his attention to that cause for which he bled and died. But, Sir, the existence of this Society is itself a token of the special care of a special providence. There were no Missionary Societies in the first ages of Christianity, and there was no necessity for any, for each of the churches, separately, was itself a Missionary Society; and all the churches of Christ, collectively, were one great Missionary Association, though without any peculiar arrangements differing from those of the churches themselves. In those days, when one went forth in the name of Jesus Christ, all who loved and venerated their Saviour, received him "after a godly sort;" helped him on his way; their joy, that of being glad with the company of the churches, and their hope, that of *the gospel being preached in the regions beyond them.* But other days followed, when it would have availed nothing to have come with the countenance of Paul, or even with the countenance of Jesus Christ, unless he could say *sibboleth* or *shibboleth*, framing his mouth to pronounce it rightly. What was more likely to meet this peculiar exigency than some such arrangement as that of Missionary Societies, composed of men who, though of different sentiments, and having, in some respects, different aims, yet, in this way, unite together in promoting the dissemination of the gospel. Not that we consider this as any improvement on the original plan, or that it is the best arrangement for the conversion of the world; no, but that it is the most likely method of promoting this object, until the better days of the Millennium shall dawn, and the spirit of life and fervour and union be poured out in a more eminent degree upon the church. When those days shall arrive, and the glories of the primitive church shall again burst forth upon our view, then, perhaps, it will, in its turn, give way to another and a better arrangement.

Mr. Smith then alluded to the preparation of the world for the coming of Christ, and the state of it when he actually did come, as pointed out by writers on the Evidences of Christianity, and observed, that he saw something analogous to this in the time and circumstances under which Missionary Societies arose. Suppose, said Mr. S., they had risen in a land of slavery and oppression; where they might have been crushed by the hand of tyranny, or choked by the embrace of worldly authority, and with the coming of Jesus Christ might have come the world also; but when this cause rose in a land of freedom, though it might be put on its

* See Missionary Chronicle for June, page 263.

defence, still it would get fair play; and, through the eloquence and learning of its friends and their Christian demeanour, it would be certain, like the cause of the Abolition of the Slave Trade, to make an impression more deep, and a progress more permanent, for the fiery trial under which it had previously passed. These Societies, might have risen too, at a time when there was little intelligence and little mutual intercourse among men; but in a time when British navigation embraces the world, and the quick transmission of intelligence may be compared to the rapid communication of influence from a galvanic battery, I consider that these and other advantages give this country, and especially its metropolis, a peculiar fitness for being the birth-place and cradle of missionary exertions. The light of the gospel shone first from Salem's towers, and enlightened all lands. Paul was carried to Rome; a Christian church was planted there; and from thence went forth Roman missionaries, who carried the gospel to the ends of the earth. And so from London, missionaries go forth; and also travellers; multitudes of persons in a military and naval capacity, and others, who contribute, each according to his measure, to spread knowledge and disseminate the gospel of Christ to the remotest parts of the world.

Mr. S. then pointed out the high encouragements to missionary labours derivable from the fact, that the Son of God, when he had ascended to heaven, leading captivity captive, *received gifts to bestow upon men.* I speak not (said Mr. S.) of the gigantic strength of a demi-god, nor of the blazing intellect of a Newton. True He gives these; but the gifts which he received were for a special purpose —to qualify apostles, prophets, teachers, evangelists, &c. for the edification of the church and the conversion of mankind. It is plain to me, said Mr. S., that when the Son of God intended *to bless* the *whole* world, he gave us men of elevated views, men of large discourse, whose catholic minds grasped the universe, and who, disdaining party or local views, regarded the interests of all. Here he alluded to the valuable men who have already been employed by the Head of the Church, both in conducting the affairs of Missionary Societies at home, and labouring in the dissemination of Christianity abroad; and, after expressing his joy that a considerable number of them had been spared to labour for many years, lamented that others (and especially several belonging to the Society, during the past year) had been taken away at an early period of their labours, and particularly alluded to the late Dr. Milne, of Malacca.

Mr. Smith then proceeded to remark on the wisdom and goodness displayed by Divine Providence, in fixing men of peculiar character and qualifications in those particular stations of missionary labour, where their talents and exertions were likely to be most useful and effective; and also in ordaining that the several Societies should possess each a distinctive character, so that, while aiming at a common object, they should respectively have been led to prosecute it with an interesting and useful diversity of operation. He considered the great *line of Missionary Stations* with which the whole world was begirt, to a species of electric conductor, or a train laid, which, when the sacred fire of divine influence should descend from heaven, would spring the mine, and destroy the throne and kingdom of darkness. He paid a deserved and appropriate tribute of commendation to the Moravians, to the Wesleyan, Church, and other Missionary Societies, and in reference to the Baptist Society, noticed the highly valuable services rendered to the cause of missions by the number of their translations of the sacred Scriptures; but while alluding to these, he would not omit to notice, with due commendation, the labours, in this line, of Drs. Morrison and Milne, and other missionaries, of our own Society. He here deprecated any feeling of jealousy, and in reference to the several Societies, and their missionaries, said, "Peace be with *all* thine helpers; the Lord bless them *all* a thousand fold."

Mr. S. then observed, that no good effort in the cause of Christ would prove utterly abortive; but that, generally speaking, it would be blessed with visible and great success. [Here he alluded to the prosperous results which have attended the labours of other Societies, and then proceeded;—] But, as an inhabitant of the town of Sheffield, and in reference to my townsman and countryman Mr. Bennet and Tyerman, I cannot but particularly allude to the favour of God to the islands of the South Seas, and what has lately taken place in the Sandwich Islands. With regard to the latter, Mr. S. then alluded to a *species of preparation* indicated on the part of the natives, one of whom said, that the things of Christianity "seemed to break on his mind, like the light of the morning;" and by another, a governor of

one of the islands, who exclaimed, "that he desired to learn, and that *great* was his desire;" and then said, Sir, I should be blind did I not see the finger of God in these things, and especially when, in the South Sea Islands, I see that the people who formerly lived as beasts and savages, "now marry and are given in marriage;" appear in the church of God "clothed and in their right mind;" live in the fear of God, and keep the Sabbath with an observance that might put London and Britain, and even Scotland to the blush—and here I must be allowed to repeat a few of the lines addressed to Mr. Bennet on his departure by Montgomery, our Sheffield bard;

"Leave our Jerusalem,
Jehovah's temple and his rest;
Go, where *no Sabbath* brake on them,
Whom pagan gloom oppressed,
Till bright, though late, around their isles
The Gospel-dawn awoke in smiles."

Mr. Smith concluded with dropping the tear of sympathy and sorrow over the missionaries of the Society who have been removed by death during the past year, and by declaring his firm persuasion of the spirit of Christian benevolence and liberality which pervades it, in reference to the widows and orphans of those who fall in its service.

Rev. Henry Townley, from Bengal, seconded the IId Resolution, and spoke to the following effect.

My respected and beloved friends:—It is eight years since I was called upon to stand before this Society at its Anniversary. You had then been pleased to accept my offer of service, as a Missionary to the East, and it has pleased God to grant me this unexpected felicity of again meeting you on earth. And, if you now inquire of me, "Do you repent having been sent out?" I reply "No." Did you ever repent of it?" I answer, "No." "Did you ever waver for one moment?" I answer, "No." "Are you willing to go out a second time in the cause of God and souls?" I answer, "Yes." The resolution which I am called to second, touches upon a mournful topic, and is calculated to re-open those wounds which we felt in India; yet is the sensation of pain, arising from the death of those who were labouring in this blessed cause, mitigated by a variety of considerations. Your missionaries in India feel, indeed, most acutely the loss of those with whom they were closely connected; they cannot but do so; yet permit me to say, their tears are very much dried up by the recollection, that there is a road from Bengal to heaven, as well as from England to heaven:—"I heard a voice, saying, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." It tends to mitigate our feelings to know, that the value of a man's life is not to be estimated so much by the number of years he has lived, as by the multitude of the works he has done; and here I would appeal to that Exemplar of Lives, the life of our Divine Master; how short was his time, and yet how fraught with blessings. When I was about to leave England, some of my friends said, "Go not to India, you will die there, perhaps soon." I granted the truth of the supposition; I did not expect to see England again, and only presumed that my life might last for five years; but I was persuaded that if it lasted for five years in India, it would be worth fifty years in England. I have now made the experiment. I have been in India, where there are 100 millions of immortal souls, and I have always imagined, that one year there was equal to ten here, and though this thought brings to my recollection the death of some, who have laboured in that country, in the prime of life; yet if you allow ten years for every year of labour, and this, in my opinion, is a low estimate, they must be considered as having lived long lives. When contemplating the thinning of our ranks by death, I have often been relieved and encouraged by the thought, that the work does not hinge upon numbers, and that the blessing of God was never so near as when he reduced the army of Gideon, from 32,000 to 10,000, and from 10,000 to 300! I consider, that God may do greater works by those missionaries who survive than by the whole former number. Again, Jonathan and his armour-bearer went down to the camp of the Philistines alone, and yet those two smote the whole army, which went on beating down one another. So you may send out a couple of missionaries, and if they convert twenty, the rest may, peradventure, be convinced, and do the work among themselves; and let me add, that if Jonathan and his armour-bearer had lost their lives in the enterprise, it would have been a small circumstance compared with the result.

It is proper on this occasion, that I should allude to Hindoostan, as I can speak as your witness; and, though many of the facts to which I shall refer may

not be new, yet repetition may not be useless; it may be necessary to repeat what you already know, lest it should be forgotten. Hindoostan needs every possible exertion that Christian Philanthropy can make on its behalf; for, though we have seen there many things whereof we are glad, yet the great mass of its inhabitants still continue in an awful state of sin and misery; their ignorance and delusion is, indeed, almost incredible. Of these I met with a variety of proofs in a late journey up the country. To give you an instance that now occurs to my memory: while a brother was preaching to a congregation of Hindoos, a Brahmin appeared in front of the circle, when one of his disciples broke through the ring, having in his hand a small vessel containing water. He instantly prostrated himself at the feet of the Brahmin, and entreated him to put his feet in the water. He did so, and the disciple took it away, expecting from it peculiar blessings, both in this world and the next. It is no uncommon thing for a whole family to wash the feet of a Brahmin, and afterwards to drink the water. When an eclipse of the sun takes place (of the true cause of which they are entirely ignorant), they believe that a spirit of the name of Rahoo has a quarrel with the sun and is endeavouring to devour it, and they perform incantations to extricate the sun from his imminent peril; and it is a fact, that all the Hindoos are engaged in the observance of these rites for this absurd purpose. But in touching on the superstitions of the Hindoos, I must remark, that they are divided into two descriptions; viz., those who are denominated *spiritual* men, (i. e. men who profess to be acquainted with the nature of the true God,) and those who think to get to heaven by their own performances. One of the former class called on me one day (and I may observe by the way, that not more than one in five hundred profess to be enlightened men), and I will give you an outline of the conversation. I inquired if he was acquainted with the one living and true God; he replied, 'Sir, you are a babe in knowledge; I have acquired accurate information on this matter, and I know that I myself am god." I replied, though you may employ this language now with impunity, yet the day is coming when that God against whom you thus blaspheme, will tell you plainly, that you are a guilty and depraved creature. He laughed at me; I then alluded to the attributes of the Deity, and asked, where is your omnipresence? where is your omnipotence? But he answered in Sanscrit, that I might not comprehend him, and that he might hide his shame from the bystanders in a cloud drawn from that language. Many of the Hindoos entertain the idea that there is no difference between the creature and the Creator, or rather, that they mean one and the same thing; of course, every motive for offering worship to God falls to the ground. For, when a man believes himself to be God, why and whom should he worship? I charged this upon him, and said, your doctrine is subversive of all religion; and he acknowledged the consequence, and said it was utterly unnecessary for him to worship at all. The other class are all idolaters, and worship their gods, which they say are in number thirty-three thousand. These they worship in a variety of ways. It may be necessary to specify some of the features of their worship, to show its nature, and what strong demands are made on you for persevering exertions to enlighten their understandings. The absurdity of it is known to all, viz, that the Hindoos worship a stone, a monkey, a river &c. But perhaps the dreadful extent of the uncleanness and cruelty of their religion may not be known to every one present. Their uncleanness cannot be detailed, it can only be glanced at. To give you one instance. You have often heard of Juggernaut's car; this is to be found in almost every principal place; where also he is carried about. I went one day to look at it, and my attention was excited by seeing sundry paintings and figures on it; but when I had beheld one or two of them I was constrained to retire. Practices were represented on it, for the commission of which a man is here deemed a monster, and banished from society; and, my friends, men, women and children go to see those pictures, and deem it a meritorious act! As to their cruelty, one of the most dreadful instances is the burning of widows. I have seen it take place. I was informed that a woman was about to be burned, and I wished to be present on one occasion of the kind, that I might be able to say I had myself witnessed what some persons in this land can scarcely credit. I went to the spot, where several Brahmins were in attendance, and the first salutation which was made to me by one of them was, Pray, Sir, are you come to see the fun? I replied, "You may call it fun, but God will call it murder." They answered, "It is the custom of our country, and if there be any blame it be-

longs to your Government." This however is not true; it is the earnest desire of Government that the practice should be suppressed in India, and in proof of it, they have resorted to such measures as seemed calculated to diminish the evil, but the result unhappily has been an actual increase. The case now assumes this aspect: no widow is permitted to be burned till the case is submitted to the neighbouring magistrates, and they have to ascertain the facts of the case, and to learn whether, according to the *Shasters*, they may authorize her to be burned, and if not, they are bound forcibly to prevent it. Formerly, when Government and all Europeans beheld the scene, and spoke of it with horror and detestation, it was not so common, because the Hindoos then knew that though the English did not interfere, they abhorred the deed; but now they affirm, "Here is the license and sanction of your own Government." I have myself seen a letter to Government on the subject, stating that more harm than good is done by any magisterial interference; and I will take this opportunity of stating what I have been informed of since I entered this chapel, by the Rev. Mr. Hillyard, who has requested me to make known to this assembly, that there has been a Petition addressed to Government by the inhabitants of Bedford on this point, calling their attention to it, and entreating them to take it into their serious consideration. It is signed by two thousand names in that county. It is by no means, Sir, our business as a Society, nor my business as an individual, to be giving here opinions concerning matters of government. It rests with Government itself to determine what measures they will adopt; but thus far may be said without danger of intrenching on the province of others, that we are all at liberty to petition Government to take the subject into consideration; and I may also be allowed to state the opinion of my own pundit, a Brahmin whom I took to instruct me in the language and customs of the country. His opinion was, that if Government were to issue an order, that the burning of widows should be discontinued, it would excite no stir, much less any thing like insurrection: he said the drowning of children had been coercively suppressed, and without any symptoms of disaffection having been manifested on the part of the Hindoos. And here it is important to observe, that in Hindoostan a considerable part of the population is Mohammedan, and all the Mohammedans abhor it, as do the English and Europeans; and I would further add, that a very large caste of the Hindoos themselves abhor it and count it murder: so that in favour of its suppression there is all the European influence, all the Mohammedan influence, and that of all those Hindoos who abhor the practice. But besides the burning of widows, there are various other species of cruelty which the Hindoos practise, some of which I have been an eye-witness to. I will just glance at them, without going into detail. In one of their religious festivals all kinds of cruelty are displayed. On one of these occasions, I saw a man with his arm pierced through and a bamboo in it, and he was practising the drawing a bamboo backwards and forwards through the orifice, in order to make it pass lightsome and easy; others were running iron spikes through their tongues, and some of them had living snakes passed through a hole made in their tongue. I saw men standing on a platform as high or higher than this, and thence falling backward on knives; others with iron hooks through their backs. A post is erected with a cross-beam affixed to it, on which they are swung round a considerable circumference, a space as wide probably as the area of this chapel, and I saw a man actually suspend the whole weight of his body on the cross-beam, by a hook fixed in the fleshy part of his back. They are in the practice of burying alive as well as of burning alive. In some castes, the widow, on the death of her husband, sits in the grave with his head in her lap; the earth is filled in gradually till it approaches the lip, when her children and relations throw it in quickly, and shout *Hurribah!* and a hundred, or a thousand, voices shouting *Hurribah, hurribah!* close the dismal scene.

Permit me now to advert to the success which God has been pleased to vouchsafe to your Society in Bengal. Your missionaries in Calcutta took their stand there six or seven years ago; and it would not, therefore, be just to expect that they should be able to report to your Society a success equal to that of the South Sea Islands, where the brethren have laboured between 20 and 30 years; yet, I am persuaded, that all the expenditure of life and money which this Society has made in Calcutta, has been life and money well expended. Had I died there when I had been but three or four years in the country, I should not have regretted going out; and I have the pleasure to say, that the exertions

of this Society have not been in vain in the Lord. In Calcutta there is a very handsome Chapel, built by the exertions of this Society, about 70 feet long and 40 feet wide, the area not much less than that of this chapel; there are no galleries, but there are places reserved for them in case they should be needed. The whole has been paid for; so that no debt is handed down, to be a burden on the shoulders of succeeding missionaries; and I have the pleasure to add, that the seats of the chapel are now let, and the receipts appear to be sufficient, or more than sufficient for the entire support of one missionary. The receipts of the Bengal Auxiliary Missionary Society will also be equal to the support of a second missionary, should it be necessary to apply it to such purpose. Hitherto it has gone to defray the expense of circulating tracts and copies of the Scriptures, and to the building of bungalows and chapels in that country. It ought not either to be forgotten, that the liberality of Government supports another missionary of this Society at Chinsurah, and one is totally self-supported there in his labour of love; therefore, in that country there are three missionaries provided for by Christian friends. A printing-press is connected with the Bengal Auxiliary Society, and they have circulated one hundred thousand tracts since the first arrival of your missionaries in that country. There is another point, probably unknown to the Directors themselves, and that is the formation of a new Society, which took place just on the eve of my departure from India, it is called the "Calcutta Christian School Society." It is formed on the most catholic and enlarged basis, and embraces good men of all denominations. A second feature of it is, that it attempts to do the greatest good at the least possible expense. There were already native schools, either entirely supported by natives or by missionary Societies, but the Society in question proposes to assist the indigenous Hindoo schools of the country, and in the following manner. Suppose in a village there is a schoolmaster, whose services are paid for, who has from 20 to 40 children, and who may obtain perhaps 20*l.* or 30*l.* per annum. It will be proposed to him to teach his scholars to read the Scriptures and Catechisms, and to allow him about one penny a week for each child thus instructed. The experiment has been made, and has to a considerable extent already succeeded in that country; and thus, instead of paying 25*l.* a year, which a mission school would cost, it will not cost 3*l.* a year to effect the same object, of imparting Christian knowledge to the Hindoo children.

I will draw these remarks to a close by simply saying, that I hope this Society does not repent of the work in which it is engaged. I do not repent of having been their servant, I hope they do not repent of having been my master. I hope, having put their hands to this plough, they will not look back; there are a great many encouragements to go forward; and among others I beg to particularize the enlightened conduct of Government. Sir, Government have, in no one instance, opposed any of your missionaries. I feel a glow of gratitude to the Government of India and of England for their kindness. The Marquess of Hastings, where he has interfered with missionary operations, he has interfered to forward them, and out of his own purse. As to facilities for preaching the Gospel, I travelled 200 miles up the country, and there was not a village where I was not permitted to go and stand up in the market-place and preach to the people. There is, indeed, greater freedom for preaching the Gospel in Bengal than in England itself. This calls upon us to go forward, and work while the door is open. The door is now open, and we ought to work while it is called to-day; while we have the opportunity. Let me then entreat this assembly to influence as many as they can to contribute to the support of this Society; both as it respects money and as it respects prayer. I fully approve of the time our beloved Treasurer took up to impress it on our hearts, that money is needed, and if we all were to resolve during the ensuing year to be more self-denying, we might do much more than we do in the work of God. In my way from Ramsgate to London, I read a little pamphlet called "The claims of 600 millions of Heathens;" and it mentioned that at the time the abolition of the slave-trade was in prospect, about 30 thousand persons denied themselves the luxury of sugar, in order to promote the abolition of slavery; and if they did it for the temporal welfare of mankind, shall we not make sacrifices for the benefit of immortal souls? Let me entreat you to deny yourselves in every way; you will not repent it upon a dying bed; I have had death staring me in the face, and thought I had not an hour to live, but I never repented my having engaged in the work of this Society.

Rev. D. Stuart, of Dublin, moved the IIId Resolution, and spoke to the following effect:—

My dear Christian Friends—

You have heard details that I am persuaded deeply affect your hearts as to the need of the gospel in heathen countries, and which strikingly illustrate the truth of the scriptural declaration, that the "dark places of the earth are full of the habitations of cruelty." The Resolution which I am called upon to propose, states the influence by means of which both the darkness and the cruelty may be swept away from the world, and by means of which the world itself may be renovated. You have heard of the success which God is pleased to give to the labours of his faithful servants, and the Resolution which I have to propose goes to the source of that success, and calls upon you to abound more and more in prayer, as the means of calling down from on high that influence without which all labours are vain. The few remarks that I may take the liberty of making, shall bear on the spirit of this Resolution; and, Sir, it gave me pleasure, from the details that I have heard to-day, both from the Report read, and the extremely interesting details given by our brother who has just sat down, to find that when I return to my own country, and my friends shall ask me, "What went ye over to see?" I can answer, "It was not a reed shaken by the wind;" but that the Missionary Society, firm to the principles on which it was formed, pursues, with increasing ardour and zeal, the great object before it, and that God is crowning its labours with success. To Him we render thanks, and to you present give our congratulations, though our thanks and congratulations would have been given with feelings infinitely heightened, if, instead of coming to hear of the successes of the Society, we had come to contemplate its dissolution. Because, when this event takes place, we trust every object of the Society will have been gained; that every shrine of pagan worship will have bowed before the might and majesty of the living God, and Christianity be the religion of every nation. But until these events shall be accomplished, the efforts of this Society will be required. And permit me here, Sir, to repeat to this Meeting what they have already heard, that before this consummation can be effected, efforts more commensurate with the wants of the world and the obligations of the church must be made. Sir, I look with delight upon our Bible and our Missionary Societies, and consider them as the ornament of the age in which we live; as the true glory of our country. Had any one told our fathers, now asleep, what would be the resources of these Societies, they would have been led to exclaim, "If the Lord would make windows in heaven, then might this thing be." But, Sir, after all, in truth, what are the resources of our different institutions compared with what the Christian world, were the Christian world to act consistently, might furnish. You, Sir, made one calculation to the Meeting this morning, and I will take the liberty of stating another. At the time that our gracious King condescended to visit Ireland, I happened to see in a newspaper, a calculation of the aggregate subscriptions to all the different religious institutions. I compared it with the sum that Britain rejoiced to spend for the visit, for a few weeks, of her Sovereign to a part of his dominions; and Sir, that sum, for those few weeks, exceeded the sum that Christendom had spent in three years for the conversion, purification and happiness of the world. I confess, Sir, this Society has a place near my heart. Every one will naturally have his partiality for a particular Society—and I think it right that individuals should have their partialities for institutions, because by this means each Society obtains a greater measure of attention, and a larger portion of vigour is infused into the general cause. Sir, the very book I first read on the subject of Missions, after I began to think about the support of the gospel, was one, I believe, of the first publications of this Society, "The Missionary voyage of the ship Duff." I read in the introduction, that the first voyage ever made across the Pacific Ocean, was to gratify commercial avarice, under the patronage of Pope Pius the vith. At that time Spain and Portugal engrossed the commerce of the world. The Pope, in order to prevent disputes about the countries they might discover, (for at that time Popes undertook to divide and portion out the world *that was to be discovered*) gave to each an equal share, commencing with the shores of the Brazils. The Moluccas were thought an object of importance, and to ascertain this, was the cause of the first voyage over the Pacific Ocean. Now, is it not remarkable, that one of the most bigotted Christian nations in the world should open the way into that ocean for objects of commercial enterprise, and that the South Sea Mission

should have been the very first undertaken by this Society. And what have been the results? Why, Sir, if you were now to tell a sceptic to look at the effects of the Christian religion, you would say, "Go to Otaheite." And, Sir, in the various parts of the world, where the Society has established Missions, I expect similar results, and why? the Resolution in my hand tells me: not because your missionaries are men of learning—not because they are men of talent or of eloquence—not because your plans are deeply laid and well executed, or because you are liberal in supplying the missionary treasury (and I trust you will abound in that more and more), I do not expect it on any or on all of these grounds, (for if this Society were to say, "By the strength of my arm and my wisdom I have done it," it would utterly fail;) but because this Society is looking to God for success, and praying for the influences which are essential to that end, and placing its whole dependence on Him; therefore it is, that I believe it will resemble the tree planted by the streams of water, and that it will be crowned with fruit in its season.

Rev. Mr. Morison, of Chelsea, in seconding the Motion, spoke as follows:

Mr. Chairman,

I shall content myself with offering one or two words, and then seconding the Motion in my hand. Among the high satisfactions, Sir, I have experienced in connexion with the services of this morning, it has not been the least, to be permitted to see once more the face of your disinterested missionary, the Rev. Henry Townley. Sir, in the name of this vast assembly, and I am sure I shall not go too far if I say in the name of our British Israel, I would then tell him how much and how sincerely we love him, and have prayed and shall pray for his success; and, Ladies and Gentlemen, when he shall again return to that dying land from whence he has this morning brought us intelligence so pleasing and so mournful, our kindest wishes shall follow him and his dear family, (some of whom are here;) and our parting prayer for him, and *to* him, shall be, "May God bless you and make you a blessing; and if we shall not again meet till the heavens are no more, we will cherish the blessed anticipation of meeting you on the mount Sion above, where a correct estimate shall be made of missionary labours, and those who have been wise to win souls shall shine as the stars for ever and ever."

Rev. Joseph Fletcher, A.M. moved the IVth Resolution, and spoke nearly as follows:—

"No cause was ever so good as not to be opposed, or so bad as not to be supported; and the fact in each case is a melancholy proof of the depravity of our nature. In the awful tenacity with which men adhere to their polluting superstitions and gross idolatries, and of which we have heard such affecting details this day, we have an ample illustration of the truth of the remark; while, on the other hand, the power of depravity is still more evidently displayed, in the calumny and opposition encountered by the sacred cause of missions, notwithstanding the sublimity of its object and the benevolence of its operations. Consolation, however, may be derived from hostility. It was a saying of the truly illustrious *Whitfield*, that "he most feared a *still* devil."—He generally expected success when he met with opposition. He naturally inferred that some triumph was to be gained in the empire of darkness, when he met with unusual activity against the cause of truth and holiness.

"The successful progress of that Society whose interests have brought us together on this occasion, affords decisive proof that its principles are not founded on romantic speculations. The cause of Christian missions is not an unsolved problem, or an untried experiment. We are put in possession of indisputable *results*: we can report past success, and encourage each other in the prospect of the future. If miracles, in which the laws of nature became suspended and controlled, were sublime attestations of the truth and divinity of the gospel, in the first age of the church, then *we* possess analogous proofs, that the cause of missions has the sanction and patronage of heaven! We have this day been gladdened by the report of *moral* miracles effected by the instrumentality of missionaries. "The blind see; the deaf hear; the dead are raised; and the poor have the gospel preached unto them!" We have heard of transformations far beyond the fictions of classic mythology—transformations that have realized and explained all the beauties of prophetic imagery. "The wilderness and the solitary places have been made glad; the desert has rejoiced and blossomed as the rose;" and, "instead of the thorn has sprung up the fir-

tree; and instead of the brier, the myrtle tree!" The facts, in reference to the islands of the Southern Ocean, are most decisive demonstrations in favour of the cause of missions. They confirm our hopes and enliven our confidence, and prove that the gospel is still "the power of God to salvation." All that prejudice ever insinuated, or scepticism ever alleged against that cause, is triumphantly refuted by facts which no sophistry can invalidate. There was a time, when the South Sea mission was regarded as if it had been another South Sea bubble; but *now* objections have vanished for ever! *This* scheme has, through the benediction of the Most High, answered well; and, to use a commercial phrase, "we have had good returns;" and we are assembled this day to share in the profits of a noble and successful adventure; for "*our* merchandise is better than silver, and the gain thereof than fine gold!"

"Yet, Sir, amidst all the sacred exhiliration of this day, there is one feeling of which I have been deeply conscious; and it is a feeling in which I am persuaded those around me sympathize;—a feeling of humiliation and self-abasement, when reflecting on the activity, and zeal, and devotion of such men as Carey and Marshman, Morrison, Milne and *Townley*. I am reminded of a Meeting that was held in one of the Grecian states, during the period of their ancient glory, when the citizens were convened for the purpose of devising measures for the erection of a temple to one of their divinities. Amongst other subjects of discussion, the plan and the builder of this temple were to be determined; and an architect rose up, who gave them an elaborate speech on the model he had to propose, and the architectural grandeur by which it would be distinguished. He received the plaudits and acclamations of that speech-loving race: but when he had done, another builder rose up, and all he said was, "*What my brother has talked about, I can do!*" Need I tell you the latter speaker obtained the suffrages of the assembly?—My friends, the application of this story to those self-denying men, who have done and are *doing*, while we are only *talking*, is sufficiently obvious. Our esteemed and beloved brother, who has been acting on the great principles of Christian benevolence, as well as recommending them, makes us feel our littleness and our insignificance: and, I trust, the impressions we have felt will have a salutary influence long after all the speeches have vanished like the meteor of a moment. Our friend has told us of the superstitious veneration paid to the Brahmin, and of the water supposed to be consecrated by the touch of his feet! What a contrast does this proud and usurping arrogance present to the character of that meek and lowly Saviour, who manifested his humility by washing the feet of his disciples, and thus taught them the lessons of condescension and love! We have heard of the consecrated waters of the Ganges: let us rejoice in the streams of that river which make glad the city of our God; and seek, by all practicable methods, their universal distribution, till, as the waters cover the channel of the deep, the whole earth shall be filled with the knowledge of the Lord!

"The motion I have proposed respects the increase of Auxiliary Societies in all their several ramifications; and were there time for the illustration, many important arguments might be adduced on the subject. Every Christian church, in proportion as the end of its formation is accomplished, is *a Missionary Society:* a Society established, not only for its own edification, but for the enlargement of the Redeemer's kingdom. Let this great object be forgotten, or its importance be undervalued, and Societies, nominally Christian, become sectarian in their spirit, and secular in their character. The most effectual method of preventing this desecration, and securing, under the agency of the Divine Spirit, the harmony and spirituality of churches, is to bring all the sacred principles of Christian zeal and Christian devotion into full and unconstrained operation. Let members of churches have their hearts filled with great objects—objects directly bearing on the glory of the Redeemer and the conversion of sinners—that have stamped upon them the majesty of truth, and the realities of eternity—that relate to the salvation of the soul and the kingdom of our Lord; and there will be little time and less inclination for disputing and dividing about minor objects. Let their hands be filled with labour in all the various departments of Christian benevolence—in the instruction of youth, the diffusion of knowledge, the circulation of tracts, and the support of the missions—and they will be conscious of a powerful and beneficial reaction on their individual character. There will be no fear of multiplying to too great an extent the machinery of Christian exertion; and in proportion as this spirit pervades a church, will its unity, its peace and its prosperity be promoted. I well re-

member what was many years ago stated on this subject by our venerable friend, whose absence we all lament on this occasion. It was remarked, by Dr. Bogue, that after an attentive observation of the state of churches, he had invariably found "that no Society enjoyed prosperity that did not interest itself in the cause of missions; and he never knew a church actively engaged in that cause that did not in other respects flourish and prosper!" Thus, God honours them who honour him. It is the law of our nature, and our renewed nature, too, that we cannot do good without receiving good:

> The quality of mercy is not strained—
> It droppeth as the gentle dew from heaven
> Upon the plain beneath—It is twice blessed:
> It blesseth him that gives and him that takes!

"As in other Societies, we also have to lament the ravages of death! And did not the *first* Christian missionaries, at an early period, lose many of their most active and devoted friends? But while the roll of departed saints was every day enlarging, and persecution assisted in the work of death, and the ranks of confessors and martyrs increased, the march of truth was unimpeded, the triumphs of the Cross were extended, and "the word of the Lord grew mightily, and prevailed." From the desolations of death, let us derive fresh motives to active devotedness. The Redeemer, under whose banner we are enlisted, is the "Lord of the dead and the living." The cause in which we are engaged is indestructible and imperishable; and 'the gates of hell shall never prevail against it.'"

Rev. Edward Irving, A.M. on second ing the motion, spoke nearly as follows: Mr. Chairman—Ladies and Gentlemen,—When I received, last night, the note of your Secretary, intimating that my services in this place would be acceptable, I signified to him in reply, that whatever it was in my power, consistently with my duty in the Church of Christ, to do in your Society, your Society might consider entirely at their service. And now, when placed before this august meeting, at a time when their minds have been filled with thoughts and with facts, the one of which I cannot rise to, and the other of which I do not well know, I feel that, perhaps, the best service I could do to you would be simply to second the motion, so well proposed by my Rev. Friend; but if I am to say any thing in its behalf, to awaken the attention of this meeting to the mighty subject before them, and with that have a new opportunity of serving and gratifying my own feelings, in not suffering such an assembly to part from me without endeavouring to do some good, I would address myself to awaken within their breasts some sense of those great blessings conferred on their native land, by their exertions in the behalf of this Society. And did it fall to my part to warm the affections of this meeting with patriotic feelings, seeing they have been already warmed with Christian feelings, I would call on them to make progress in that which they have begun, as they would save their native land from ruin, and raise her to a higher pitch of grandeur than she has yet arrived at. For, nothing is competent to rouse the spirit of this ancient land, but to have some mighty work in hand, that will call forth the mighty efforts of the men whom she claims for her sons. You will find the little scope she had within her own shores was never sufficient to suit her purposes, and she sent out her Edwards and hor Henries, and made the nations to quake. And, speaking of my native land, which is now associated with her, we never had in our limits what was enough to engage our minds, but we were ever and anon sending our soldiers to fight the wars of other nations. Your country is now assembled again and united, after having been for awhile slumbering, and your ancient spirit roused up, or a better spirit in its stead, to support, not the kingdom of him we acknowledge as our Sovereign, but the Sovereign whom all nations shall acknowledge as their king, viz. Jesus Christ the Great Head of the Church. And, if you look at your country in these times, and behold what ambitious endeavours are making, and with how much energy, to fill the minds of the people with opposition to government and good order, and if you look at what is to counteract such designs, I, for one, think I can find the expedient in the exertions of such Societies as this; and if in your several counties you will give yourselves, with vigour and zeal, to promote this cause, you may depend upon it you will bring up men who will support the liberties of their country, and perish as Christians have always done, rather than those liberties should be sacrificed.

There is another consideration which I would submit to this meeting, touching the domestic advantages of this Society, of a tender and most affecting kind, and one which I doubt not will come home to the bosoms of many here. Many are the parents and the families who now

surround me, who have parted with their children to visit foreign shores. Young men rude in knowledge, and sent forth, chosen men for the service of the state, or the promotion of their own welfare, to a distant part of the world. They leave their homes, and the institutions of their fathers; they leave domestic comforts, the voice of a father and the tender entreaties of a mother, and all those kind and friendly relationships which comfort and assist us, and they go to foreign climes to spend their strength, to lay down their lives uncomforted and unsustained by those consolations *we* have so plentifully. And how fare the souls of the youth in many parts of the world? If, with all our advantages, no good impression was made on their minds at home, what comes of our youth in heathen lands, where they see all evil practices indulged? Alas! many of them, unable to withstand the efforts of the enemy, fall into his snares, and are lost for ever and for ever. Now your missionaries are in the place of fathers, of mothers, of brothers, and of every kind friend whom they leave at home. I, therefore, consider them as eminently useful to watch over the children of whom I speak, were there no world to be saved, no heathens to win to Christianity; therefore let every one here exert himself for these missionaries as for their sons, that the souls of their sons may not be lost, but saved in the day of the Lord. And if I might trespass with any expression of my own personal feelings, I would state, that I myself have lost a brother in a foreign land. But we knew to our comfort that he had been made the chosen friend of a missionary and the chosen inmate of a missionary's house; and the remembrance that he had been cared for by a missionary, and loved a missionary's company, consoled our minds with the hope that we might meet him in a better world.

Yesterday I took my way, accompanied by a friend, to visit a very dissolute district of this city, and to look into the houses of the poor. I went into the house of a catholic, and entreated her to meet me on Sabbath morning for instruction. She received me with doubt, and all I could say to remove her fears seemed in vain; what availed me in that moment? This Society availed me. There sat in the room a warrior who, in Eastern climes, had braved the dangers of the field, and he now sat before me with his hoary hairs and a face browned with Indian suns, to plead that cause I came to plead; and he said, "These *missioners* are a noble people, for in Ceylon they visited our camp, and watched among our soldiers with the care of a brother, and they visited thousands of our soldiers in the hospitals and preached to them." On which the honest man and all the people said, they would willingly gather themselves together and listen to my instruction. Such, then, I address you all, members of Committees, Secretaries, Treasurers, and others who sustain this Society, such are the gifts you bestow, not on foreign parts only, but also on your own country at home. Go on and prosper, and accept in my person the thanks of the meeting for the services you have already performed, and bear with the request of the meeting, that in so good a cause you would not grow weary.

Rev. Mark Wilks moved the Vth Resolution; and after observing, that he should draw the attention of the meeting merely to the last clause of the Resolution, which refers to the Missionary Society recently established at Paris, spoke to the following effect.

In this short sentence, Sir, there is ample scope for talents far exceeding mine, for of all the mysteries which astonish us in this surprising period, in this period of, I was about to say, *awful* happiness in which we live, (for there is something awful and tremendous mingled with the happiness we enjoy,) I know of none more auspicious or more gladdening than the improved moral state of France. In that land, there is now a Bible Society, and a Tract Society, and a Missionary Society, established: and I am certain these facts will be gladdening to the Missionary Society; for ere the Bible Society arose, the London Missionary Society printed French Testaments, and ere the Tract Society was born, the London Missionary Society printed thousands of French Tracts and circulated them. The prisoners of France were visited in the prisons of your country, and everlasting blessings were afforded to them through your missionaries; and some of those prisoners entered with them into the seminary at Gosport, and afterwards became missionaries themselves. You cannot then, my friends, but rejoice to hear that there is a Missionary Society in Paris. We began, as it were, at the wrong end, for before we were well organized, we selected an excellent missionary, and found means to send him out, not only without being bankrupt, but with the certain expectation of increasing our resources. Another branch of our operations is to

found a Missionary Institution, where missionaries will be received and introduced to the first scholars in the Oriental languages, as well as of other languages that may be useful to them in the propagation of the Gospel. This cannot fail of being extremely useful, in bringing into effect the talents both of the Professors of that nation, and of the pious young men whom we expect to see rise up from the Churches of France, to follow the steps of those high and holy missionaries who have gone before them. We have already commenced the formation of Auxiliary Societies, and they have begun to send us the mites of the widow and the pence of the poor. But, above all, I shall gladden your hearts by telling you we have commenced Missionary Prayer-Meetings in France, for without prayer, the funds and the auxiliaries we might establish would be of no avail. From one end of France to the other, these meetings are established, and the poor pray, and the rich pray, and there are men of the highest rank standing by the side of the poor and offering up their prayers to God for the spread of the Gospel. Our funds are very small, but we trust they will increase; and if it should be so that we want a little assistance from England, I trust we shall obtain it; and our brethren from the north, cold as they say they are, (though we never saw it nor felt it,) and prudent as we know they are, will, I am persuaded, not be behind in this cause.

I will now introduce to you, to second this motion, a gentleman who is giving the strength of his mind and the extensive resources of his learning to the cause of God and the Gospel.

Professor Stapfer, from Paris, seconded the motion, and spoke as follows:—

My excellent and worthy friend who has just addressed the meeting, has given quite a sufficient account of the rise of the new Paris Protestant Missionary Society; and being a man so much more adequate to express himself in the language of the country than I am, I shall avail myself of this opportunity, only to protest against the honour which the Rev. Gentleman has ascribed to me. What I have done has been very small, and does not come up to the tenth part of the exertions of that gentleman: but whatever is good can only come from that fountain from whence comes all good. It must afford satisfaction to such an audience as this, to be informed of the existence and commencing operations of a Sister Institution, in a country and metropolis where, for so long a time, infidelity had established its head quarters; where honour, and reward, and riches, had been heaped upon the celebrated writers who employed their time and talents to deprive their fellow creatures of every hope in this world or the next, and to bury in the same grave the best half of our perishable frame, and the best powers of the mind. May the God of all grace bless the endeavours now made to extenuate this wrong; may your prayers be joined to the prayers of reviving religion in France, to obtain from the God of all grace the advancement of the kingdom of our Redeemer in those lands which are still the prey of the prince of darkness.

Rev. Dr. Pinkerton, from St. Petersburg, moved the VIth Resolution, and spoke nearly as follows:

Sir:—After this meeting has been convened for upwards of five hours, I should consider myself as acting in a manner highly improper, were I to attempt to detail what I have myself witnessed of a revival of the Missionary spirit among the Protestant nations of the continent; or to describe the intercourse I have had with every denomination of Christians in Christendom; or to lead you into the habitations of the Calmucs and Tartars.

The Resolution I hold in my hand is a Vote of Thanks to the Office-bearers of this Society; and I am confident there is not an individual present who does not join in this vote of thanks. It has been seen that during the past year, the Directors and Officers of this Society have not been idle, notwithstanding the difficulties they have had to encounter, with the greater part of which this assembly is quite unacquainted. After an absence of nine years, I am happy to see that this Society is lengthening her cords and strengthening her stakes to the ends of the earth. I have heard it said, that there seems not to be among the friends of this cause, that degree of warmth and energy which might bring forth our liberal contributions in due measure for its support; but it is my firm belief, there never existed a nation in the world that has given such proofs of beneficence in this cause as my native country. Continue, then, to ascend the hill of Christian benevolence; the prospect will open upon your view, and the abodes of man in every part of the world will at length feel the effects of your liberality. Many Societies within the last ten years have been formed on the continent; in Berlin, in Dresden,

in Hamburg, and at almost every Protestant town, their hearts are warm in the cause, and they are willing to go hand in hand with this Institution, in carrying the Gospel to all the nations of the world.

Rev. Mr. Marsden, minister in the Wesleyan connexion, in seconding the motion, spoke nearly as follows:

Sir:—Perhaps it might appear to you and this assembly, as indicating a degree of coldness and indifference, were I merely to second the motion, without saying any thing farther. But, Sir, I feel happy to bear my testimony to the manner in which the business of this important and blessed Institution has been conducted. I have known the Secretaries for a considerable time, and visited them, and conversed with them on these subjects. I have known them to be men of God; they have had a single eye and an operating heart; and need I tell this Society that your Treasurer has had the smile of his God? Some parts of the Report appeared to make rather a melancholy impression on the minds of the audience; I mean where an account was given of this missionary and that missionary; of this amiable sister, and that amiable sister; who has laid down his or her life in the cause. My mind, Sir, was thence led to that part of the sacred records where God directed the father of the faithful to go through the land, in the length of it and the breadth of it, which he afterwards promised to give to him and his posterity. But Abraham could scarcely be said to have taken possession of the land, before he buried his beloved Sarah. Her body was committed to the tomb, and then he took the land as the possession of his posterity. And now, Sir, in the lands where heathens only had been interred, the bodies of Christian missionaries are interred; and, I believe, that the land where the body of a Christian missionary has been interred, will be claimed by the God of that missionary as his inheritance, and that land will at length become Christian. Thus they have taken possession as it were of those lands, by their bodies having been deposited there till the morning of the resurrection.

Sir,—I will only make one more remark, which occurred to my mind while Mr. Townley was giving us his interesting statement. I could not but contrast it with the statement I heard from a missionary in coming to town from Norwich. A very respectable person got in the coach, and in a short time he told me he had been a missionary, and was sent out by the late King of France, in 1791. He had laboured, he said, in Cochin China, and other places bordering on China and Hindoostan, for about thirty years. He gave rather an affecting account of the dangers to which he had been exposed. A price, he said, had been set on his head, and a band of soldiers sent in pursuit of him; some of whom he saw pass on one side, and some on the opposite side of the place of his concealment. He was forced to take refuge among the rocks near the sea; and upon one of those barren spots he remained for several days and nights, some fishermen in the neighbourhood, bringing him now and then a little food. I inquired what success he had had. "Ah! (said he) very great success;" 'And how?' said I. He replied, "I baptized 17,000 persons." I asked, 'were they adults?' "No, no, (said he) they were children." 'Then of course, I remarked, they were baptized with the consent of their parents, who engaged to bring them up in the Christian Faith.' "No, (said he) I passed as a medical person, and a great number of people brought their children to me, as there was at that time a fatal disorder in the country, and I took care to baptize them with a kind of a cross, and I baptized 17,000." Now, Sir, I thought when our excellent friend, without any colouring, told us of the toils and labours of your missionaries, and of the conversion of souls, I thought, here are the missionaries whom God hath sent, and missionaries whom God has owned. And from the Report we have heard that the far larger proportion of persons who have been baptized by your missionaries within the last twelve months have been adults who have embraced Christianity. God has, indeed, honoured your Institution. We regard with pleasure the gracious outpouring of the Spirit of God upon the South Sea islanders, and in the name of our common Master, in whom we are, and I hope ever shall be, one, in time and eternity, I pray that the blessing of God may rest upon you.

Rev. J. Dyer, Secretary to the Baptist Missionary Society, moved the VIIth Resolution, and spoke as follows:

Sir:—I really feel that, at this advanced hour of the meeting, it would be quite out of place to dilate on any of those points which have presented themselves to our minds; but, as the Society with which I have the honour to be connected, as well as yours has been

indebted to our Wesleyan friends for accomodation here, I feel peculiarly interested in this resolution; and regard it as a proof of that spirit of union which has been elicited by the spirit of modern Missionary Societies. May it increase yet more and more, till the last petition of the Saviour shall be answered, and *all his people shall be one, even as He and his Father are one.*

Rev. Dr. Paterson, from St. Petersburg, in seconding the motion, spoke nearly as follows:

Sir:—I rise to second the motion, and at this advanced stage of the business of the meeting I should certainly not have troubled you with a single word, were it not that you had some reason to expect from me, having lately come from Petersburg, some communication on the state of your mission in Russia.

I cannot help noticing, though I do it with some reluctance, a report that has gone abroad, and which has created considerable sensation, as if in Russia we had changed our opinion with regard to missions. As far, Sir, as my knowledge extends, no change has taken place there, either unfavourable to the cause of missions in general, or your missions in particular. And here it may not be improper to state, that the very last thing which our worthy friend* (who accompanied me to England) did, before he left Petersburg, was to deliver to Mr. Knill 3,500 Rubles, as part of His Imperial Majesty's present to your Society. And I am happy to state, in general, that the cause of missions is as warmly taken up in Russia as ever it was, and perhaps more so. Sir, we cannot do without missionaries. Contemplate the extensive prospects of the Russian Bible Society. We want missionaries to circulate those Scriptures and explain them to the people for whom they are designed. With regard to your missionaries in Russia, I am happy in being able to bear the most favourable testimony. Your honoured missionaries in Siberia, are labouring in the most indefatigable manner to gain the knowledge of that very difficult language, (the Mongolian), and I was happy to hear that they had almost mastered it, and were now nearly capable of speaking to the people, in their own language, the wonderful works of God. Thousands of copies of the Scriptures have been circulated by them, and they are preparing a translation of the Scriptures in the Mongolian tongue; and another missionary, (Mr. Rahmn,) is attempting the same in the Calmuc; and did I not fear to take up the time of the meeting, I could tell you more. One word respecting Mr. Knill. He has regained his strength in Russia; and if you have any more invalids coming from India, you have only to send them to Russia, where we trust they will be restored to health, and where we will find them a *prophet's chamber.* I will further state, that your excellent missionary Mr. Knill, by means of the Boy's School under his superintendance, has got most excellent *missionaries* to assist him in his work. Instances have come to our knowledge of the boys going home with Testaments and Tracts, and reading them to their parents, brothers, and other relatives; and also to their neighbours; who have been thereby brought to another way of thinking, and are now attached to the Gospel of our Lord and Saviour Jesus Christ; and these are not the only instances; but I must beg pardon for having at this late hour detained you so long, and will conclude by seconding the motion:

Mr. Davies, missionary, from Demerara, then briefly acknowledged the kindness he had received during the time he has been in England for the restoration of his health; and earnestly entreated for himself, and on behalf of other missionaries, a remembrance in the prayers of all the members of the Society.

Mr. Wilson, missionary, from Malta, then came forward, and addressed the meeting nearly as follows:

On an occasion so interesting as this has been to myself and to you all, I should have found peculiar pleasure in giving you a statement of our proceedings in the Mediterranean; but the time and forbearance of this Christian audience have been already sufficiently trespassed upon. Fathers, conductors of Missionary Societies in general, and of this Society in particular; I say to you all, farewell. Ever since I had the honour and happiness of being connected with the London Missionary Society, I have experienced the kindness of fathers and of friends; as an esteemed brother has observed, "I never did, and I believe I never shall, repent of my having come in connexion with this Society;" and, as that esteemed brother also said, "I hope I shall never have occasion to be ashamed of them nor they ashamed of me." There are some in this assembly whose souls are warmed by the sublime and important object of missionary exertions. I see many young

* His Excellency Mr. Papof.

men before me. I would, in bidding you adieu, call on you to unite your energies with this Society. Great has been its success, but, my young brethren and sisters, it has had losses; laurels have, indeed, encircled the forehead of the Society, but the cypress has entwined with those laurels. Are there none here with the zeal and energy of youth, united with something of the experience and gravity of aged Christians, who are ready to say, "Here we are, send us!" Holy brethren, may you rise up with your talents and with your piety, and be received into the arms of this Society, and prove yourselves worthy of it. And you, beloved friends, I address myself to all the supporters of this Society! oh, continue your goodness. See here a cause that claims your exertions and your piety. Prayers, however, must be united with other exertions. If the soul be compared to a well-organized body, the breath of prayer is the life, the internal principle of energy in that body. Farewell, it is perhaps the last time I shall say so. Hoary hairs have covered many in this Society, ("Our fathers, where are they?") and we, while engaged in the work, are following apace. Pray for us; and, under the impression that we may never meet again, again I say farewell!

Robert Stevens, Esq. then moved the VIIIth Resolution, of Thanks to the Chairman, which was seconded by Thomas Brightwell, Esq. who spoke to the following effect:

T. Brightwell, Esq. of Norwich, said, I am the last and certainly the least of the speakers; but, before we separate, I would make one remark. When we leave such a meeting as this, many of us go into all the length and breadth of the country. Here we have felt the glow of Christian warmth, but let us remember that this warmth is the concentration of individual feeling. Let us carry this idea with us into the country; and there let us recollect, that the Society's strength is composed of the united energies of many, and that every active friend, and every individual effort, adds so much to the collective strength and efficiency of the Society. Let us also bear in mind the maxim of the Painter, "*Nulla dies sine linea*:" and LET NO DAY PASS WITHOUT AN EFFORT.

The motion was then put by Mr. Stevens, and carried unanimously; after which the Chairman returned thanks, and the Meeting separated.

NOTICES OF ANNIVERSARIES.

On Tuesday the 8th Instant, the Anniversary of the Essex Auxiliary Missionary Society will be held, by Divine permission, at Chelmsford: the Rev. Joseph Fletcher, A.M. is engaged to preach. The Public Meeting for business will be in the Shire Hall, when W. A. Hankey, Esq., Treasurer of the Parent Society, is expected to take the chair. One of the Secretaries of the Parent Society, and several other ministers are expected.

On the 9th, The Kent Auxiliary Missionary Society will hold its Annual Meeting, at Sandwich, when the Rev. B. Rayson of London, and the Rev. H. Townley, are engaged to be present; the former will preach the Sermon.

On the same days the Anniversary of the Gloucestershire Auxiliary Missionary Society will be held at Dursley, when the Rev. R. Hill, and the Rev. Thomas Smith, of Trinity Chapel, London, are engaged to preach.

Deputation to Scotland.

The Rev. W. Broadfoot, of Oxendon Chapel, London, and of the United Secession Church; and the Rev. Joseph Gilbert, Pastor of the Congregational Church, Hull, have complied with the wishes of the Directors, to visit Scotland on behalf of the Society, in July and August. In some districts they will be aided by the Rev. P. Brotherstone, of the Established Church, Dysart, who has kindly engaged to accompany them.

Deputation to Ireland.

The Rev. John Campbell, of London, and the Rev. Henry Townley, have agreed to visit Ireland, on behalf of the Society: they expect to be in Dublin to attend the Anniversary of the Hibernian Auxiliary Missionary Society, on July 23; and afterwards proceed both to the north and south of that country.

Departure of Missionaries.

On the 28th of May, Mr. and Mrs. Dexter sailed from Portsmouth in the ship Whim, they being destined to labour at the Couva, in the Island of Trinidad.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 May to 16 June 1823, inclusive.*

IN LONDON AND ITS VICINITY.

S. M. S.—Donation	100	0	0
James Taddy, Esq. Jun.	20	0	0
Thomas Richardson, Esq. — Monument Yard.—Donation	21	0	0
Produce of a Penny-a-week for Four Persons, from the day of their Birth, in consequence of the Treasurer's Address at the last Anniversary; by their Father, J. S.	22	15	0
Abstinentiæ lucrum tu Domine me aspice; per Rev. J. Arundel	1	0	0
The Females in the London Female Penitentiary	2	10	0
Bethnal Green Juvenile Missionary Society; by Miss Haye	6	9	0
One Year's Contributions from Two Female Servants, E. E. A. & M. A. M.	0	9	0
Captain Dougal, R. N.—Subscription	2	0	0
Missionary Box	0	15	6
	2	15	6
Mrs. M. Simmons.—Donation	1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—South Auxiliary Missionary Society.—Mr. Jos. Burroughs, Treas:			
Wycombe.—Ebenezer Chapel. — Penny-a-week Subscription; by Mr. Robinson	3	11	11½
Three Mon'hs' Subscription; by Misses Hussey & Vernon	1	5	6
Ditto Crendon Lane; by Miss M. A. Richards	1	17	11
Chinnor.—Rev. J. Paul.			
Sunday School	2	0	6½
Friends by ditto	1	4	0
Annual Subscription, ditto	1	0	0
Carried forward	10	19	11
Brought forward	10	19	11
Beaconsfield.—Rev. J. Jeary.— Annual Subscription	1	1	0
Thame.—Collection by Rev. Mr. Wiffin	10	4	4
			22 5 3
Cheshire. — Stockport. — Rev. Sol Ashton.—Collection	7	10	0
Ditto at the Monthly Prayer Meeting	9	6	0
Weekly Subscriptions in a poor Man's Family	1	1	0
Ditto	1	0	0
Ditto	0	15	0
Ditto	0	8	0
			20 0 0
Herts.—Hertford.—A Friend at			1 1 0
Hants.—Lymington.—Rev. D. E. Ford. Female Association			9 6 5
Ringwood.—Rev. A. Bishop and Congregation			12 15 0
Kent.—Gravesend. — Rev. Mr. Kent and Friends	11	10	0
Annual Subscriptions	2	2	0
			13 12 0
Bromley.—A Friend.—Produce of a pair of Silver Buckles			0 9 0
Middlesex. — Hampstead Auxiliary Society.—Mrs. Dixon, Treasurer			8 5 2
Norfolk.—Yarmouth.—A few Friends, for the support of the Native Teacher, "John Palmer," South Travancore; per Rev. A. Creak. Fourth Payment			10 0 0
Salop.—Shrewsbury.—Rev. T. Weaver.			9 4 9
Surrey.—Croydon.—Mr. F. S.—Donation			1 0 0
Wilts.—Salisbury.—A Friend to Missions; per Rev. S. Sleigh			0 10 0
Worcestershire. — Pershore. — Legacy under the Will of the late Mrs. Mary Hooper; by Mr. W. Brown, Exor.			10 0 0
Yardley.—Produce of a Missionary Box; by Rev. J. Hoppus			1 11 8

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

Female Servant Society, Aberdeen 10 0 0

ERRATUM.

June Chronicle, page 266, *for* Miss Courtney, *read* Mrs. Hinton.

COMFORT IN DESERTION.

WHERE are my bosom friends? and where
The partners of my woe?
Lo! they have left me to despair
Fled like a vision of the air,
Or like the melting snow.

Why Sheba wait, why Tema look?
Why idly hope for aid?
Frail as the transitory brook,
—Affliction's life-sustaining crook,
Affection, now is dead.

Hark! 'tis a word from heaven that breaks
Upon the listening ear,
Hark! 'tis the voice of mercy speaks,
'He ne'er shall want for aid, who seeks
'A God for ever near.'

Rejoice my soul, awake, arise,
And heavenward stretch thy wings:
Haste, seek your triumph in the skies,
Shake off all fickle, sensual ties
To sublunary things.

Rejoice, my leaping heart, rejoice,
My bosom beat with love—
In deep distress we hear his voice,
'A present help when grief annoys,
'The Lord our God shall prove.'

B.



REV^D W^M MILNE. D.D.

LATE MISSIONARY

TO THE CHINESE.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST 1823.

MEMOIR OF THE LATE JOHN RIDLEY, Esq.

OF HEXHAM, NORTHUMBERLAND.

THE just delineation of moral and religious character is an essential part of Christian Biography. And to excite the reader to emulate the virtues of those who have been remarked for their exemplary conduct, should ever be a leading object with him that attempts to sketch their lives. It seems, therefore, that those only whose piety has rendered them worthy of imitation, should be considered as falling within the peculiar province of the religious historian. It is conceived but right that the memorials of gospel ministers should be allowed a pre-eminent claim on your pages. But may not a less elevated individual, accustomed to tread the humbler walks of human life, be drawn with propriety from beneath the shade, and introduced as a pattern to many, who may never be called to occupy the important and conspicuous station of a pastor?

Mr. John Ridley was born July 20, 1759, at Wylam, a small village on the margin of the Tyne; whence he was removed at an early period of his life to Hexham, where he spent the remnant of his days. The education he received from his parents was very slender, but afterwards considerably improved by a course of habitual industry, for which he was particularly distinguished. Nor were his religious privileges, in the commencement of his earthly career, either numerous, or of so superior an order as those now generally enjoyed. In his early years, the pure light of the gospel was very partially diffused over the northern counties of England; and Northumberland might truly be ranked amongst "the dark places of the earth." It was, as appears from his own diary, in the twenty-first year of his age, under the preaching of some connected with the Methodists, who had now extended their circuit to these parts, that Mr. R. received those impressions which laid a foundation for solid and permanent piety. From this respectable society of professing Christians, however, some time after, the subject of the present Memoir withdrew from conscientious motives; finding it more profitable to worship with those whose religious sentiments he deemed more evangelical. But, as was both just and natural, he continued to cherish through life a tender regard for that people amongst whom he had received the first dawnings of spiritual light. And, indeed, his liberality of sentiment, and his cha-

ritable disposition were evinced towards all who differed from him on minor points in divinity, provided they held what he viewed as the grand essentials of our holy religion, whatever the name by which they were distinguished, or the denomination to which they belonged. When he met those with whom he *could agree to differ*, he felt no difficulty in presenting them with the hand of Christian affection; when "sick and in prison," he hesitated not to visit them; and, mingling with theirs his kindred feelings, he wept over them with tenderness, he prayed for them with fervency, counselled them with simplicity, and spoke of them to others with concern and sympathy.

Mr. R. was not permitted, at any period of his life, to commit any acts of flagrant immorality. From the time that he felt the power of the gospel in his soul, and was convinced of the odiousness of sin, he uniformly and strenuously endeavoured to maintain a conscience void of offence, and a walk and conversation becoming the Christian character. In this he was scrupulous to such a degree, as led some of his acquaintance, who were by no means ill-disposed, to attach to him the appellation of *Tender Conscience*. Having experienced the benign and beneficial influences of religion in his own heart, he was solicitous to invite others to partake of the same blessings. With this single object in view, he commenced preaching, or exhorting, in such villages around the place of his abode, as were not favoured with the regular ministry of the word of life. This practice may be thought by some exceptionable, and especially in persons not qualified by education for the office. But in this instance it was probably a duty, and Mr. R. felt it such, to attempt to rouse those whom he had the opportunity of addressing from the awful slumbers of ignorance, depravity and indifference, to a concern for their spiritual welfare. In the prosecution of his hortatory plan (as might be expected in those degenerate times,) Mr. R. had to "suffer persecution for the Cross of Christ." But he had the satisfaction of witnessing some good effects resulting from his humble endeavours amongst those, to whose capacities his great plainness of speech was peculiarly adapted, and upon whom eloquence would have been thrown away.

But we are now to consider Mr. R. moving in a sphere to which he was, perhaps, upon the whole better adapted; we mean that of a tradesman and a private Christian. At the age of twenty-five he married Elizabeth, the daughter of Mr. John Eniugton, a considerable glove manufacturer; which business having previously learned, he soon began to conduct on his own account. Had success in business been the necessary consequence of industry and care, the deceased would have had every thing for which he could have reasonably hoped. But he was called to encounter difficulties and sustain losses which no human foresight could prevent. And after exerting himself to the utmost to maintain a long and hard struggle, and to keep his ground, he had at last the mortification to find himself in a state of insolvency. This, to a man of real integrity, like him, could not fail to be a source of much uneasiness. And what rendered his situation more gloomy and distressing, he was at this very time the subject of bodily disease, which threatened a serious termination, and hence excited the apprehension, that he would never be able with his own hands to extricate himself from the difficulties in which he was now in-

volved. But while these trying circumstances caused him to see more clearly that every thing of a worldly nature bore the impression of vanity; while they made him more sensible of the precarious duration of all earthly enjoyments, which he was scarcely permitted to touch and to taste before they eluded his grasp, and receded from his view;—and while they deepened his conviction of his own impotency, they afforded an opportunity of evincing those graces which might have been less cultivated, and less obvious, amid the false glare of temporal prosperity. His faith and patience were indeed put to the test. But in the exercise of them he was enabled to cast his young and helpless family upon God. And, removed from his wife and children to a neighbouring town for surgical aid, he calmly waited the event of his sufferings. Contrary to the expectations of his friends, he was restored to such a degree of health as enabled him to superintend his secular concerns. He requested his creditors only to allow him time to recover by industry, what had been on *his* part unavoidably lost. None who knew his tried integrity hesitated to comply. Friends, who had ability and inclination, came forward to offer him their generous assistance. Providence furnished means, and blessed the use of them. His affairs assumed a brighter aspect. Business extended and prospered in his hand. And, ere long, he had the high gratification of fully satisfying the demands of his creditors, by paying them twenty shillings in the pound; and they, with others, cordially acknowledged that his upright conduct had irresistible claims on their admiration. The author presumes not to offer any comment on the manly and Christian part Mr. R. acted in the season of adversity. Nor is it judged necessary. He leaves the simple honest statement of the unadorned fact to speak for itself, and plead its own cause. But often in the subsequent part of his life did the deceased look back on this part of his history with grateful emotions.

In the glove manufacture, which Mr. R. from this time carried on to a great extent, there are a number of poor females employed. This led him to an intimate acquaintance with the circumstances of a numerous class of the labouring poor, in whose welfare he manifested himself particularly interested; and to whose service a considerable portion of his time was cheerfully and assiduously devoted. From an early period of life he had been a subject of affliction. During the latter part of his probationary existence he was oppressed with a complication of diseases, which left him but few intervals of ease. This excited, refined, and elevated his feelings of sympathy for his suffering fellow-mortals to such a degree, as perhaps few attain, who are almost strangers in experience to bodily indisposition. Those branches of practical godliness which are represented as forming a delightful part of "pure and undefiled religion;" and which characterize the person and piety of him that neglects not "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," were ever green and fruitful, if the expression may be allowed, as distinguishing traits of Mr. R.'s active life. As a visitor of the sick, he was indefatigable in his endeavours to do them good, as well by his efforts to procure them medical aid, and (if needed) pecuniary assistance, as in attempting to administer to their spiritual wants. In these visits of mercy and benevolence, he explored the garret and the cellar; encountered the danger of conta-

gion, and the repulsive attendants of poverty and wretchedness, loathsomeness and disease, in all their sad variety. With a lowliness pre-eminently desirable, and absolutely essential to a proper discharge of the duties of such an office, he has entered the miserable hovel which scarcely afforded him a seat, and knelt down by the bedside of those whose deep distress *alone* could invite his attendance. His peculiar mental exercises, which were often extremely painful, (as appears from his own account,) seem to have qualified him for imparting instruction to those who were assailed in a similar way, but were less experienced in divine things. And there is reason to hope that his frequent conversations with individuals labouring under mental depression, and his prayers and advice in general, offered in the habitations of affliction and death, were not "in vain in the Lord."

The cause of Christ lay near his heart. In the prosperity of Zion he seemed to feel as much interested as in his own private concerns. For a considerable time previous to his departure hence, he had taken a most active part in the management of the affairs of the Independent or Congregational church, of which he had been for many years a consistent and honourable member; and of which he was unanimously appointed to the office of deacon, but a few months before he was called to associate with the church triumphant. It is hoped that, from the narrative already submitted, we shall not be accused of colouring to excess; and we flatter ourselves that the inference we would deduce, will not be censured, as at all strained, though it should exhibit Mr. R. not only as a man of the strictest integrity, but also as a favoured subject of genuine, active, benevolent, disinterested and uniform piety. In the family circle, in the transaction of public business, in the miserable abodes of poverty and affliction, or in the "sanctuary of God;" nay, whether seen abroad in the world, or found at home, he approved himself the constant, sincere friend, and the humble, devout, and devoted Christian. Providence was an object he admired, revered, and adored. Of its proceedings he was a minute observer. And in his diary, which for extent, and neatness, and exactness, has seldom been surpassed, the occurrences he has recorded, and the personal reflections he has subjoined, are almost without number. While the greatest seriousness pervades and mingles itself with the whole mass, a mind imbued with divine influences is marked and manifest: the effort to find in every event a personal bearing, and to derive from every dispensation personal improvement, is apparent.

Thus lived Mr. R., and we have little to add. "The chamber where the good man meets his fate" is not always gilded; the last scene is not always irradiated. Many a life devoted to God, and spent in his service, has closed without any remarkable manifestation of the Divine presence. I saw him in the conflict: and, Oh! impressive was the sight. I charge my memory never to forget it. What a mournful stillness! broken only by the parting sigh; and the tremulous voice of prayer reigned around. What a bauble did the world, with all its glittering distinctions, then appear. How infinitely momentous did vital religion seem. How inconceivably important salvation and eternal life! But how was Mr. R. employed when the messenger entered his house, and bid him set it in order? Habitual preparation for the last solemn change

had been long the object of his supreme desire, the subject of his meditation, and the end of his endeavours. From the strain of his conversation during the last few weeks of his valuable life, one would imagine he had some presentiment of his approaching dissolution. In one of his latest visits, he observed to a Christian friend, that his mind had been much occupied latterly with that animating passage, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But his immediate death was not anticipated by his connexions. Affliction had been his lot during a great part of his life, and was so still; yet, as usual, he continued to superintend his business, and visit the poor and sick of his acquaintance. Only ten days before his own spirit obtained complete emancipation, he attended the death-bed of one of his grandchildren; three days after this he visited a member of the church who was suddenly taken ill and died; and on the Saturday immediately preceding his deliverance from sin and sorrow and suffering, he went to see and take leave of a dying sister. This was his last visit: on the Thursday following, Aug. 15, 1822, he received the summons which he silently obeyed:

"His body with his charge laid down,
"And ceas'd at once to work and live."

Though his religious enjoyment was not rapturous, yet "Behold the upright, for the end of that man is peace." His heart was "fixed, trusting in the Lord;" and directed "into the patient waiting for Christ." "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Such an active and useful member of society could not leave the world without being much regretted. From those whom he had made the objects of his attention, he could expect no remuneration except their tears; and these were not denied, nor are they still. Crowds of spectators at his funeral paid a voluntary tribute to his memory. And since his remains were committed to the dust, some of his poor dependants have been seen hanging in grateful and affectionate recollection over the grave of their lamented master. Such a father and husband could not be taken away from his dearest earthly connexions, but the loss must be felt and deplored. He had, however, the pleasure of seeing his children arrive at the age of maturity; of leaving them in comfortable circumstances; and, above all in his estimation, he witnessed "those of his own house, (after the example of their pious parents) serving the Lord." The removal of such an active officer from the church, was a circumstance that could not fail of being regretted both by minister and members. A sermon was preached on the mournful occasion by the Rev. W. Colefall, from a text previously selected by the deceased, to an overflowing and attentive audience. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4.

SELF-EXAMINATION.

Retire, O my soul! Retire for a few moments from the busy cares of life, from the vain pursuits and enjoyments of this world; and let me seriously "commune with my own heart." And oh, may the blessed Spirit of God direct and control my meditations!

Let me then enquire, O my soul! What art thou? The frail body

which is now thy habitation, was fashioned of the dust of the earth, and must again return to dust; but thou art evidently an imperishable principle. Thy being is derived immediately from God, and thou art immortal in thy nature. None but the great Father of Spirits, could have created thee, and endued thee with such wonderful faculties, and such important capacities. Where wast thou, O my soul, twenty, thirty, forty years ago? Thou wast not then in existence. Where wilt thou be as many years to come? Most probably in eternity; or supposing thou shouldst continue even longer in this world, still a vast eternity awaits thee—an eternity which cannot be shortened by the intervention of a few years of time. Look back, my soul, upon what thou canst remember of the past. It appears like a transient dream; each succeeding year has seemed shorter than the one preceding it; and such, there is reason to believe, will be the case upon the review of life, even when its period has been farthest extended. O! then it becomes thee most earnestly to enquire, what is the end of thy creation? for what purpose thou art placed in this state of trial? It is to glorify God here, that thou mayest enjoy him for ever hereafter; to secure a state of blessed immortality beyond the grave.

What an important object is this! worthy of engaging all the powers and faculties thou dost possess, and of being pursued with all the energy of which thou art capable: and yet alas! how feebly is it pursued by thee! and how often dost thou seem to have lost sight of it altogether! Art thou not like the generality of mankind, too often seeking only to obtain the good opinion of thy fellow-creatures, and to become distinguished in this world;—rather than seeking the honour which comes from God; rather than endeavouring to attain the unspeakable privilege of being numbered with his children, and to become the possessor of a title to an inheritance in the realms of eternal glory?

Consider, O my soul! if ever thou shouldst arrive at that blessed place, with what indifference and contempt wilt thou look back upon things which now are suffered to engross almost all thy concern. What will it matter to thee, then, whether the little portion of time which thou hast occupied were spent in ease or in pain, in adversity or in prosperity, in obscurity or in splendour; whether thou was esteemed or despised, honoured or reviled! These will then be matters of no importance, and why shouldst thou think so much of them now? O my soul, be wise, and look above these terrestrial things. Keep thine eye fixed as much as possible upon those inconceivable glories which there await the children of God; then will all inferior objects shrink into insignificance in thine esteem. Stir up all that is within thee, to engage with alacrity in the service of thy God, continually endeavouring to glorify his holy name, by serving thy generation according to his will; and when thou hast done all, acknowledge thyself to be an unprofitable servant, and humbly place all thy dependance upon Jesus Christ alone, for salvation and eternal life: so shalt thou enjoy a measure of happiness in this miserable world, and death, which is so terrible to the sinner, shall be welcomed by thee as the messenger of thy God, sent to introduce thee to that world of everlasting rest which remains for his people, where all is perfect happiness, and every feeling gratitude.

J. B.

A DAY'S PLEASURE IN THE MONTH OF MAY.

At six o'clock a violent shower rather damped my hopes as to the weather; but I rode to town with my sister, to join the party with whom we were to pass the day—a day of great pleasure to me, but which many would have despised, and some would have ridiculed, for we were going to the Anniversary of the Port of London Society, to be held on board the Floating Chapel; to witness there the triumph of Christian benevolence in behalf of seamen—a class of men of whom our country may justly boast, but for whom, till very lately, little has been done, either in the way of religious instruction, or moral improvement The weather had cleared when our party took boat at the Custom-house; and as we were rowed down the river, perhaps with some pride and exultation, I directed my eye to the busy and bustling shores, and to those indications of wealth and commerce, which a glance to the bosom or to the banks of the Thames will convey, as that noble river flows through our great city. We entered the chapel early, and with pleasure saw it filled. When the preacher, the Rev. *George Clayton*, began his discourse, many were the thoughts which rushed over my mind. We were met on the bosom of the waters—in a sanctuary dedicated to the Highest—raised and supported by benevolence, and sanctified by the most earnest prayers for success to the undertaking—its object singular, and at the onset, somewhat of an experiment; but we were now met decidedly to thank God for five years success; to pour before his throne our prayers for its continuance, and to raise to his mercy-seat our songs of adoring gratitude. The sermons of the morning and afternoon were equally suitable though very different. The one treated of the voyage of life, its anxieties, its dangers, and its *haven*; and warned us of that moral sea of peril through which the penitent sinner steers onward, often in darkness and agitation and agony, to the port of peace, found only by the directing compass of God's word. The afternoon sermon, by the *Rev. Joseph Fletcher*, brought the true character of our noble British sailors before our view, through the medium of the parable of the Prodigal Son, as sought out by the ministry of the Gospel,—in a chapel exactly conformable to their habits, which does not remove them from the mode of life to which they are so wedded, and which, if they will not go on shore to learn, will bring the hopes and duties of Christianity to their ship. Warmed with his subject, the preacher pointed out the happy effects to be anticipated from the attendance of some hundreds of seamen every Sabbath; and from the blessing being carried to the shores of Bengal and even of China, where similar chapels are either instituted, or in contemplation. Amidst this large congregation I saw a Greenwich Pensioner, whose aged and expressive face beamed with a pleasure which few of *us* could feel, at the moment when the haven which he had almost reached was described. He seemed as if it were no new thing for him to think of it with delight, and when his fellow seamen were extolled, and the appeal was made on their behalf, one might envy the joy depicted in the countenance of this interesting old man. My eyes were now turned toward the founder of this valuable Society: I almost envied him the power of doing so much good, and I longed to be able to do as much, till something whispered to me, "A man is accepted according to that

he *hath*, and not according to that he *hath not*;" and with it came also the question.—" What hast *thou* done?"

DR. SEALLY'S MSS.

To the Editor.

SIR,

A few years ago, I met with a considerable quantity of MSS. in the hands of a bookseller, and which I had the opportunity of purchasing. They are the laborious productions of a deceased clergyman of some eminence, the Rev. JOHN SEALLY, LL.D. F.R.S., Vicar of East-Meon, Hants, and Chaplain to the Right. Hon. the Earl of Kintore. Dr. Seally was a man of learning and science, and spent some time at Rome, in order to gratify his taste for the Fine Arts, where he was admitted a Member of the Roman Academy (*Academie des Arcades de Rome.*) He published several works on subjects of science and morality; and, as appears from one of his papers, was a considerable contributor o the European Magazine. He died in 1795, aged 49; and was buried in Illisfield church-yard, Hants, where a tombstone is erected to his memory, which records at some length the memorial of his talents and character. The MSS. consist of, a very literal translation of the Four Gospels, that of Matthew having also an interlineary version with the original Greek, in the manner of Montanus's Hebrew Bible, written with great pains and neatness: part of the Acts, to ch. v. 30, and of the Epistle to the Romans, to chap. iv. The beauties of Homer, translated according to the selection made by W. Holwell, B.D. Literal translation of Virgil's Æneid. Translations from Phædrus, and Terence. Translation of Tacitus, Latin and English, " by a pupil of Dr. Seally's." Illustrious examples, extracted from Livy's Roman History, Latin, and other papers.

The translation of the Four Gospels is so remarkably literal, that it seems to have been the design of Dr. Seally to exhibit the exact idiom of the original, to the neglect of that of the English language.

Whether Dr. Seally designed to publish this work, does not appear from his papers. While the translation is so very literal, it may at the same time have its use to some readers, in throwing some light on passages capable of an improved version. Certainly, the work is worthy of preservation, and the present possessor has had it bound, as an addition of some value to his library.

Thirsk. JOSEPH JEFFERSON.

BED-CHAMBER BIBLES.

To the Editor.

SIR,

IN your *Magazine* for *August* 1820, you were so obliging as to insert a letter of mine upon the propriety of furnishing the *Bedchambers of Inns with Bibles*, which I hoped would have been taken up by some abler hand;* but some of your readers may recollect they have not yet paid that attention to the subject which it demands: without further preface, however, I will proceed to mention an instance of the facility with which it may be accomplished.

One day, upon asking a friend to assist me in this object, he said it was next to impossible to succeed. " Try, (said he) A. B. at such an inn, and if you gain attention from him, I confess there may then be hopes of your success." I did so, and introduced myself to the innkeeper by observing, that the Bible Society Meeting was to be held in that place on the morrow; " Yes, (he replied,) and you of course will

* See *Evan. Mag.* 1820, p. 320.—R. S. will find the subject was taken up the following year by another Correspondent, E.M. 1821, p. 509.

be one of our speakers." Had I the talent for speaking, I rejoined, I would address *you* upon a subject which might be productive of much good. I explained my wishes, unfolded my plan, and received a most attentive hearing. He called his daughter to inquire how many sleeping-rooms and Bibles he had in his house, and immediately gave orders for six Testaments; and I have the high gratification to state, that when there a short time since, every sleeping-room was still furnished with that heavenly treasure.

I will state one other instance amongst many. Being at a watering-place about three years since, I requested the company of the landlord one evening, and having introduced my subject, I fully succeeded with him; "But, (says he,) I cannot undertake to recommend the Bible, as I am not a serious man; however, I must say, we have a servant in our family, who is at every opportunity reading her Bible, and she is by far the best servant in our house." In several towns in Essex the cause has been taken up with success; and I hope through your valuable miscellany we shall hear of its farther progress. May the blessing of God rest upon our endeavours, and He alone shall have the praise.

I am your's, &c.

Sible Hedingham. R. S.

EDUCATION FOR THE CHRISTIAN MINISTRY.

Extracts from an Address lately given to the Students of a Provincial Academy at the close of their Public Examination.

"My dear Friends,

"How much is included in the spirit and language of that distinguished Apostle, who said, "I magnify mine office!" You are destined to fill an honourable profession:—honourable for time, and most important for eternity! Lamentably true however, it is little respected, and still less remunerated, as its services and sacrifices equitably demand. . . . . .

"As Christian ministers, you are to be the *fathers* of religious knowledge and practice. If the tone of spiritual piety among the people depend much on that of the ministry; equally concerned are the extent and proportion of their scriptural intelligence. Were the Levites the *literati* in ancient times? so should they aim to approve themselves in modern days. But is it not painfully observable, that, among the mass of professed ministers, there are so *few* who contribute to the increase of religious, useful knowledge? What a small portion of them can be said to throw any additional mites into the theological and biblical treasury!

"The character of *students* must ever be associated with your profession. Prosecute now, therefore, what will hereafter be of practical advantage. Your four years of study are preparatory for subsequent exertions and achievements. The present time with you, my friends, is the season of training and discipline for future warfare: it is the seed-time, to be followed by a harvest of boundless interest, and incalculable importance. O remember, that your own reputation and usefulness and comfort, together with the prosperity and peace of the church, are most deeply involved in your present conduct.

"The *Holy Scriptures* are the supreme object of your attention. Every one of you, I trust, wishes to be Apollos-like: 'Mighty and eloquent in the Scriptures.' The Bible is your lecture-book, and your closet-book: the subject of your public and private, and professional attention. O let its words be in thine heart; that thou mayest talk of them when thou sittest in thine house, &c. Deut. vi. 7. Yours it is, brethren, to study to be 'able ministers of the New Testament.' Never be it forgotten:—

'The priest's lips should keep knowledge; and they should seek the law at his mouth.'

"'Knowledge,' then, is the characteristic of our profession; it is to be 'kept,' not in our libraries and studies; but in our 'lips,' for constant use and service. It would be a shame for a man who has enjoyed academical advantages to be beholden to the translations of others; without the capability *hauriendi aquas ab fontibus*—a mere retailer of second-hand wares!—Allow me to suggest, that every student should read through, with his tutor, at least once, the entire scriptures of the Old and New Testaments, in their sacred original tongues. And might it not be a very suitable part of enquiry from the candidates for ordination, generally speaking, that they should give 'full proofs' of being 'apt to teach;' by reading with ease any portion of either Testament, in the language of inspiration? Be it yours, my young Friends, to obtain a familiar and full acquaintance with the speech of Canaan. The Bible, in its own tongue, is to be your text-book; the standard and source of your faith, and holiness, and comfort; the depository of all religious and useful knowledge. What 'treasures of wisdom and knowledge' in this sacred volume! what invaluable doctrines of truth and godliness! what beauties of literary composition, and scientific lore! what a source of boundless meditation and unfailing delight!

"Allow me to recommend each of you, to furnish himself with an *interleaved English Bible*, for the purpose of reference and short observations. It will be enough simply to refer to illustrations of scripture-texts in your own books, while any which you may find in the books of other persons, you will transcribe in a *common-place book, that ought to be kept for the very purpose.* Suppose every student, at his coming to the Academy, were possessed of two such books—with the full determination to collect all the information he possibly can upon the Scriptures; to persevere in reading and compiling during the four years of his studies, both in the Academy and out of it: what a stock of valuable knowledge might be accumulated for entering upon the work of the ministry! And let him continue, throughout his after-life, to increase the store—and at last bequeath it to the use and service of his *Alma Mater;* what an inestimable acquisition to our academical libraries;—to the interests of biblical literature;—and to the cause of religion and human happiness in the world!

"In fine, your present relationship and your future prospects supply a thousand considerations for instructive reflection. 'The moral necessities of an ignorant and famishing universe—the low tone of spiritual and literary piety—the vulgar errors and misconduct of the religious public—the insults and cavils of infidelity—should awaken your diligence, and devotion, and zeal; while the very obligations of your professional character—the unappreciated value and worth of the sacred volume—the certainty and well-expected triumphs of the Redeemer—and all the unaccomplished prophecies of Scripture, demand the consecration of

"Your *soul*, your *life*, your *all*."

IMPORTANCE OF HEBREW LEARNING.

The following extract from an interesting little work by the present Bishop of St. David's, entitled, "*Motives to the Study of Hebrew*," &c. may, perhaps, suggest "a word in season" to some of our readers.

Addressing clergymen who are either indolent about their proper

official pursuits, or addicted to the pleasures of the world, the learned and worthy prelate thus proceeds:

"' Let me intreat you as your friend and sincere well-wisher, to bear with me awhile, in thus dealing plainly with you. I intreat you in the name of your Saviour, of your high and sacred office, do not turn away your eyes from the deformity that clothes your character; or persuade yourselves, that by so doing you can blind the eyes of others. They see, and they are forced to see, that you are insufficient; that you pretend to be teachers of others, whilst you yourselves have need to be taught the first principles of sacred learning. How can you bear contempt from the illiterate and the vulgar? And yet how can you escape it? How can you endure to have the lower classes of men say, 'There goes a parson that never studies his Bible! there is a preacher that lies on a level with the boy that waits at his table, or wipes his horse's heels! there is an ambassador that cannot read a word of the commission and instructions of his Prince! There is a spiritual doctor, that cannot read a line of his supreme Physician's prescriptions! There is a teacher of the divine laws, that knows nothing, but what other people can tell him, of the original statutes of heaven?'

" Can you bear all this, and a thousand times more, with an unfeeling heart, and an unblushing face? Do not you in your conscience judge, that such laziness and insufficiency would never be borne in any other of the professions of life? Who would employ a lawyer, if he could not read the original title-deeds of an estate? Who would ever send for an apothecary that could not read a doctor's prescription? What merchant would trust a pilot or steersman at the helm, who did not know so much as the thirty-two points of the compass, or a common sea-chart? What king would ever give instructions to an ambassador who could not read them?

" If men in other professions, in politics, in law, or physic, were unfurnished for their proper business, they would be the contempt of the public. Where people's lives and estates are concerned, they are wiser and more cautious than to trust them in unskilful hands. It is only in matters of the soul and eternity, that mankind tamely bear with ignorant and insufficient guides. And yet we must do the world the justice to say, that they discern the propriety of employing better men; and while they attend with indifference on an unqualified preacher, they are ready to love and honour a minister of the gospel, who has duly prepared himself for the exercise of his sacred office."—Second edition, p. 23—25.

SABBATH MORNING PRAYER MEETINGS.

A short time since, a gentleman preached at the chapel I usually attend, and after service retired to the house of a friend where I was a welcome guest. The topic of conversation was the gospel we had heard preached. My friend observed, the day throughout had passed particularly comfortable, which he partly attributed to the early devotion before public worship, which I had not attended. I pleaded (I believe a very general excuse) that my business called me up very early all the week, and I was glad of rest on the Sabbath morning. The preacher replied, " If you rise early all the week to serve yourself, you should rise earlier on a Sabbath morning to serve your God." Conviction followed reproof, and having ever since obeyed the admonition, I have often regretted to see, out of large congregations, so few attend those early privileges. Surely, Sir, one day in seven is a small demand, to devote entirely to our God,

Whose mercies visit every house
That pay their night and morning vows;
But makes a more delightful stay,
Where meet his saints to praise and pray.

J. L.

ANECDOTES.

Anecdote of the late C. Glover, Esq. of Birmingham.

To the Editor.

SIR,

HAVING undertaken to advocate the cause of two congregations involved in debt, I waited on Mr. G.; after the usual civilities had been interchanged, the prime object of my visit was stated, when he remarked, "Truly, Sir, I do not know what to say:" he paused, then added, "I have already given to four cases this morning." On my remarking, I was glad to hear it, he said, "Why glad? surely this makes against *your cases*. His statement was met with, "Sir, I am persuaded that the gentleman who has already given to four cases, will not dismiss those I present unsanctioned." He subscribed a guinea, and showed that he was not content without his liberal heart devising still more liberal things; he called a wealthy person into the room, that she might have a new opportunity of doing good; from her I received an addition of two guineas. If I mistake not, this occurred as early as eleven o'clock in the morning.

How do the circumstances at which I have glanced, reprove those professors who appear to lay aside the meekness and gentleness of Christ, nay, common decency, when a most respectful application is made to them in behalf of the best of causes!

I am, Sir, Your's truly,

Bridgnorth. S. B.

MISSIONARY ANECDOTE.

WHEN the little Calmuc congregation, formed by the Moravian missionary, *Schill*, removed from their horde into the vicinity of Sarepta, that they might become incorporated with the brethren's congregation there, Father Steinmere, 83 years of age, one of the first missionaries that settled at Sarepta, seized his staff, which he had long ago laid aside, and, by the help of a friendly conductor, went out to their camp, about three miles distant, to see with his own eyes these first fruits of that heathen nation for which he had so long laboured and prayed. After beholding them, and hearing them in their own language sing the sufferings, death and redemption of Jesus, their Saviour, he returned home, thanking and praising God, and two days after closed his eyes and departed in peace."—*Boston Recorder.*

SLAVE ANECDOTE.

POMPEY, a negro, previous to the American revolution, being suspected of having stolen goods in his possession, was taken before a certain justice of the peace in the county of Philadelphia, and charged with the offence. The negro acknowledged the fact, and made the following decisive defence:—"Massa Justice, me know me got dem tings from Tom, dere, and me tink Tom teal dem too; but what den, Massa? dey be only a piccaninny knife and a piccaninny corkscrew; one cost sixpence and tudder a shilling, and me pay Tom for dem honestly, Massa." 'A very pretty story, truly,' said his Worship, 'you know they were stolen, and yet allege in excuse, you paid honestly for them; I'll teach you better law than that, sirrah! Don't you know, Pompey, the receiver is as bad as the thief? You must, you black rascal, be severely whipt.' "Very well, Massa, if de *black* rascal be whipt for buying tolen goods, me hope de *white* rascal be whipt too for same ting, when you catch him, as well as Pompey." 'To be sure,' replied the Justice. "Well den," says Pompey, "here be Tom's Massa; hold him fast, constable, he buy Tom as I buy de piccaninny knife, and de piccaninny corkscrew. He know berry well poor Tom be tolen from him old fadder and mudder; de knife and de corkscrew hab neder." Such was the justice as well as the severity of Pompey's address, that after a short pause, the Magistrate, with the consent of Tom's master, dismissed him, and discharged the action.

[*Translated from a German periodical publication.*]

WHEN the Emperor Joseph II. of Germany was making his tour through Switzerland, he purposely, without notice, passed by the country residence of the famous Voltaire,

(that inveterate enemy of Christianity, whose blasphemous writings against the Bible have operated like a kind of pestilence in the world,) to the great mortification of the latter; whilst, on the other hand, he paid a visit, at Berne, to the celebrated Baron Haller, who was then confined to his chamber with the disease which terminated in his dissolution, and entertained himself in a very friendly and condescending manner with this eminent philosopher, who has distinguished himself not more by his voluminous and learned works upon science, than by those which he wrote expressly in honour of the Christian religion. When, soon after, one of his relations spoke in terms of exultation of this distinguished honour which had been done him, he replied in these words, which were strongly demonstrative of his hope: "True! yet 'rejoice not at this, but rather rejoice because your names are written in heaven!'"

Like sentiments were expressed by Colonel de Berdeleben, (an old and meritorious officer in the service of the great Frederic, king of Prussia,) when the monarch had shown him some very particular marks of his favour. Although deeply sensible of the honour which he had been conferring upon him, he expressed himself in the following terms: "Should I die this moment, I die in the favour of God and my king. I truly rejoice that my sovereign has assured me of his favour; but of what avail would the king's favour be towards the consolation of my conscience, and what would it help me, in my present situation, did I not also possess the favour of God?"

Dublin Sunday-School Anecdotes.

ONE of the female teachers, in the course of reading the Scriptures, made some observations on that passage which speaks of the man who built his house upon the sand. Some time after, a little Girl, who had been listening to her remarks, came to her and said, "I have been led to think seriously on what you told us about the man who built his house upon the sand, and to imagine that I was in the same situation with that person. I then prayed to the Lord to shew me the right foundation, but found my mind was not released from its load, yet I continued earnest in my prayers to God on this subject, and was at length enabled to see that I had built my house upon the rock, even the Lord Jesus Christ; and I feel confident that the Lord put it into the heart of my dear mother to send me to this school.'

"A Boy who had been absent for several Sundays, came on the first Sabbath of the new year; and, on his teacher inquiring the reason of his absence, after some hesitation the boy replied, "I have no apology to make, but confess that it was idleness prevented me from coming as usual to school; but as I have commenced the first Sabbath of this year in a different way, I hope I shall be enabled to continue the same line of conduct.'

"One evening, about two months ago, as one of the Committee was passing the school-house, after the school had been dismissed, he was surprised to hear some of the children singing a hymn within, and applied for admission; but finding the door locked and the singing immediately discontinued, he was led to look through one of the windows, when he perceived about eight of the girls engaged in prayer."

Negro School.

A negro Boy who attended a Sunday-school, through some quarrel with another boy ran away. On the evening of the third day he came back, and begged to be forgiven. Being asked what brought him back, he replied, "Massa, that school fetch me. Suppose me go to school no more--that make me afraid: me know nothing if me go no school." Being told he might seek another school, his reply was, "Massa, me can't leave this school. S'pose, Massa, you whip me?—put me in black hole; that right, Massa—do me good—me run away for nothing—but me can't leave dis school here.

OBITUARY.

Mrs. DAVIES.

On Feb. 23, 1823, died Winifred, the daughter of L. Williams, Esq. Pontwyn, in the county of Brecon, and wife of the Rev. Rees Davies, Newport, Monmouthshire, after a tedious affliction of almost twelve months. She often said that she hoped she should die on the Sabbath, and she had her desire to spend an eternal Sabbath with the Lamb. A week before her departure she had a paralytic stroke, which deprived her of the use of her tongue to manifest the heavenly frame she was in to her last moments; but she expressed her feelings by signs and actions. She breathed her last on her husband's arm without a groan or sigh. The Lord visited her soul with grace when very young, and she continued an ornament to her profession to the end of her life. As a wife, she was assiduous in all the economy and management of her family; as a Christian, her life was consistent and unblameable; she had an utter aversion to pride, hypocrisy and falsehood; she was a faithful friend, and those who knew her best loved her most. She had very strong mental powers, was fond of reading, was regular in her devotions, and always read a portion of scripture before she left her room, as her husband can testify, for almost sixteen years.

B. D.

Miss CORBISHBY.

March 1, died at Fyfield, Louisa, daughter of the Rev. J. Corbishby, aged 13, of a nervous decline. Some time previous to her death she was under concern for her soul; before the Christmas vacation she had a remarkable impression from a dream that she would not live till Midsummer; neither *did she desire to live*, as she could see no happiness in this world, and begged that none of the family would grieve for her. Soon after this she was confined to her bed, and grew rapidly worse, and was depressed in her spirits; till, on the Sabbath morning before her death, it pleased the Lord to shine upon her soul with the consolations of his Spirit. Her sister perceiving her countenance much enlivened, she assigned as a reason that she was now happy; that she had nothing to fear; and then repeated the words of the prophet, "Though he cause grief, yet will he have compassion;" Lam. iii. 32. and added, that she hoped to be with her Lord in a few hours. She repeated her favourite hymn, "Jesus, my all! to heaven is gone;" &c. several times that day, and tried to sing it; but her weakness of body was too great. Though her sufferings were excessive, she lamented she had ever complained: "What are my sufferings (she said) compared with what my dear Saviour suffered?" Calling her youngest sister to her, she said, "My dear girl, do you love Jesus? seek him, my dear, and look to him alone;" regretted much not knowing the Lord before; and much wished that all her dear brothers and sisters might have an interest in that Saviour who had been so precious to her. On the Wednesday evening, her father wishing her a good night, she said, "I love you, dear father, but I am going to leave you, to live with my heavenly Father, whom I love better." She often appeared to be in earnest prayer; and several times repeated verses of hymns, as "Come my dear Jesus from above," &c. The last words that she was heard to say, were "I have no complaint now, I am quite well;" and she fell asleep in Jesus without a sigh or a groan.

Her death was improved by her afflicted father, at her own desire, from Prov. viii. 17. "I love them that love me; and those that seek me early shall find me."

J. C.

Mr. N. WAKEFORD.

On the 6th of April last, died, at Littledean, in the county of Glocester, Mr. Nathaniel Wakeford, aged 63. This good man, about twenty-five years ago, was brought to the knowledge of the truth by the blessing of God accompanying the word of his grace, under the ministry of the Rev. Mr. Jay, of Bath. Previous to this he was an entire stranger to the power of godliness. The word being rendered effectual by the energy of the Holy Spirit, he became a new man in Christ Jesus. In the year 1799 he joined himself to the Dissenting church at Fairford; afterwards he removed to Pamber, near Basingstoke in Hampshire, where, by his liberality, he fitted up a spacious stable for religious worship on Lord's Day evenings, which was opened Nov. 2, 1814. Here he made himself useful in the cause of God, not only by his liberality, but by reading sermons to the people when no minister could be obtained. For the last few years this pious man took up his abode at Littledean, where he still manifested a most sincere attachment to the Redeemer's cause in that place, and where he was frequently engaged in visiting the poor, and in reading the gospel to his surrounding neighbours. This he continued to do till prevented by illness and death. In a word, he was a sincere lover of the cause of God, possessed the greatest cordiality for all good men, humble in his own eyes, diligent in promoting the temporal and spiritual good of all around him, strictly moral in his deportment, a kind husband and an affectionate father; and, after sustaining a long and painful illness with Christian resignation, he breathed out his soul into the hands of God, much regretted by a bereaved family, and greatly respected by all who knew him.

J. H.

Rev. J. STANGER.

On Sabbath morning, April 13, 1823, died the Rev. John Stanger, of Bessel's Green, near Sevenoaks, in Kent, in the 81st year of his age, and the 57th of his ministry at that place. On the preceding Sabbath he was carried into the meeting-house in his chair, from which he preached and administered the Lord's Supper, and took leave of his people in a very composed and affecting manner.

Every member, both of the church and congregation (except his aged widow,) who first attended his ministry, were gone before him, most of whom he had buried in the adjoining ground. He was interred on the following Sabbath in the middle of the chapel, which was originally erected for him. The Rev. Mr. Shirley, of Sevenoaks, preached the funeral sermon, and the Rev. Mr. Henham spake at the interment.

Awful Death.

On Monday, June 16, a respectable young farmer, about twenty-eight years of age, residing in a small village near Parkgate, in the county of Cheshire, had been drinking in company with several others at the Black Horse, Heswell. He left the public-house in a state of intoxication about ten o'clock, and feeling himself indisposed went to bed. At an early hour in the morning his wife was awoke by a rattling noise in his throat, occasioned, it is supposed, by some obstruction. She jogged him with her elbow, but could not make him sensible. The motion was repeated, but without effect. She then became greatly alarmed, and, after striking a light, sent for medical aid; but before it could be obtained the vital spark had fled, and her husband was a corpse at her side. The inn where the deceased had been gratifying his intemperate desires on the night which preceded this awful catastrophe, exhibited, it is said, a spectacle of chilling horror. The parties were all inebriated, and appeared to be vying with each other which could utter the most dreadful oaths and imprecations. Thus are the wicked sometimes "driven away in their wickedness." "Because there is wrath, beware, lest he take thee away with his stroke: then a great ransom cannot deliver thee."

REVIEW OF RELIGIOUS PUBLICATIONS.

Observations on Providence, chiefly in relation to the Affairs of the Church. By *John Leifchild.* 12mo. 3*s.* Holdsworth.

THE "mystery of Providence" has been the great trial of the people of God in all ages. Faith tells us one thing, and appearances dictate another. Moderate wishes, lawful pursuits, and reasonable expectations are met with bitter disappointments. An arbitrary and unfriendly destiny often seems to frown upon the efforts of the wise, the humble, the upright; while success and triumph are lavished on the worthless and impious. The ungodly prosper in the world, and have more than heart can wish; while to God's Israel, "waters of a full cup of sorrow are wrung out; all the day long are they plagued, and chastened every morning." Nor are such sad frustrations confined to matters of personal enjoyment, or temporal, though lawful and desirable, prosperity: they fasten upon the purest designs, the noblest schemes of Christ-like love, the measures which are taken up and pursued in the most direct and dutiful obedience to the revealed will of God. Who can reflect on the ruthless career of Philip II. and his extirpation of the gospel in Spain and the Netherlands; the massacres of the Waldenses and Albigenses, so effectual as entirely to extinguish, in many districts, the lamp of truth which once burned brightly there; the exterminating barbarities of Ferdinand II. against the cause of Christ in Austria, Bohemia, and Moravia; the destruction of the Protestant religion in the Palatinate; the dragonades of Louis XIV.—who can reflect on these, and many such events, without being overwhelmed with the horror of great darkness? The diabolical wickedness was triumphant, which aimed not only to enslave the bodies, but to ruin the souls of men; and the prayers and tears, and sufferings unto blood, of thousands of the best of men, seemed to be as much rejected from heaven as contemned on earth! Nor is the perplexity small which belongs to our own days. Who does not mourn at the pertinacious retention of slavery in our West India islands? What upright heart does not almost burst with grief to see the Russian Emperor, of whose benevolence and piety such delightful representations have been circulated, on the one side patronizing in his own dominions education, Bible distribution, and missionary exertions; while on the other he is lending the tremendous might of his empire to those perfidious and sanguinary measures in Italy and Spain, which have for their object the extinction of civil and religious freedom, and the restoration of temporal and spiritual tyranny in their worst forms. In the contemplation of such scenes as these, the servant of Christ, and friend of man, can scarcely refrain from taking up the agonizing lamentation, "For these things I weep: mine eye, mine eye runneth down with water:—my children are desolate, because the enemy hath prevailed!"

At such a time as this, we welcome a judicious and scriptural treatise on Providence, adapted to calm our perturbed minds, to reanimate our weak faith, and to encourage our anxious hopes. Alas! we are impatient: we seek to precipitate the course of unerring wisdom: we are for hastening too fast to the event: we need be perpetually recalled to the first principles of doctrinal and practical religion, "The Lord reigneth: justice and judgment are the habitation of his throne: My soul, wait thou only upon God; HE only is my rock and my salvation."

On this profound and universally interesting subject, Mr. Leifchild has treated with his characteristic ability; with much propriety and strength of sentiment, and in a style both energetic and elegant. After a few introductory remarks, he divides his matter into two parts: the first relating to the Agency of Providence in general, the second to the Great End of Providence in the Administration of all Human Affairs, namely, the carrying on of God's gracious designs in the salvation of his chosen people. Under the former head of this distribution, he refutes the absurd impiety of those (and such there are even under the light of Christianity) who pretend to hold a great and general superintendence of the Deity in his world, but deny the application of the principle to the minutiæ of affairs. He also demonstrates the error of another notion, which we fear is tacitly held by many who are little aware of its implication and tendency. Many excellent people are in the habit of speaking of a *particular* or *special* Providence, in a manner which unavoidably implies, that

the Most High pays greater attention to some objects of his knowledge than to others. They do not perceive that they are thus denying the INFINITY of the Divine Nature. A created being might say, and in its highest stretch of capacity could do no more than say, 'I will maintain an active and powerful observance, control, and direction over my whole domain; but to some select objects in which I am most interested, I will direct a more minute, particular and extraordinary attention.' Who does not see that such a declaration is that of a finite nature, whose limited powers, being incapable of a perfect knowledge and command of every object, reserve their most complete exertions for some special occasions? But this can never be the case with the All-Perfect JEHOVAH, whose "understanding is INFINITE." His glorious knowledge, wisdom, and power, must necessarily be conversant, in the most intimate and perfect manner with every atom and every mental essence which he has created, with every event of existence, and with every moment of duration from eternity to eternity. Once admit the idea of an Infinite God, and all this inevitably follows: and such a God is the God of reason, the God of revelation, the only true God. The fact is, that what serious persons mean by *special and extraordinary interpositions of Providence* is nothing more than this; that there are occasions in which the divine Agency, which is constant, all-pervading and universal, is *made sensible* to human observation; or rises, so to speak, above the surface of the great deep. "Though," says Mr. L. "for the most part Providence, as to its design and operations, remains concealed, there are certain classes of events which bring it into notice, and while they compel our reverential acknowledgments, confirm our faith in it every where else. Such in general are all those cases in which the event surpasses the power of natural causes; or in which the interposition of the natural cause happens at such a critical juncture as leads to the production of a definite and important catastrophe." Page 31.

Mr. L. touches upon the great difficulty which has been felt by reasoners in all ages, the reconciling of the universal decrees and agency of God with the spontaneity and responsibility of the creature. But his brief observations are, perhaps, substantially all that could be advanced had he written a volume upon the dark and solemn question.

In the second and principal part of the work, the reference of Providence to the interests of the church, the author brings forward an interesting train of discussion on--The Adjustment of the External condition of Mankind, with an obvious view to the preservation of the people of God, and the promotion of the interests of religion;—the opportune appearance, at most critical junctures, of suitable instruments for advancing those interests;—the frustration of evil designs against religion, and their being frequently overruled to its eminent furtherance;—the fluctuating dispositions of worldly men, and the complexion and effect of signal events in the personal history of every sincere servant of God. Then follows a conclusion of Practical Observations,—from which we are sorry we have not room to give an extract.

Reply *to the Letter addressed by the Rev. G. Hamilton, to Rabbi Solomon Herschell, shewing the Disparity of the Two Events, the Exodus from Egypt, and the Resurrection of Jesus, &c.* By M. Mayers. 8vo. pp. 36.

THE title of this pamphlet will sufficiently intimate, that the Author is of the Jewish persuasion. It is somewhat surprising, that the writer should, at this time of day, content himself with bringing forward the oft-refuted objections to the fact of the Resurrection of Jesus, which Spinoza, Woolston, and Paine, have successively brought forward before him. 'Let him come down from the Cross (said the Jews of old) and we will believe him.'—As if any miracle would have convinced those, who had already resisted the evidence of so many. 'If he had *publicly* risen from the dead (say modern Jews and infidels) none could have doubted it! Thus it is that unbelief dictates to infinite wisdom, and seems to say, that unless the blessed God will deign to conduct his plans according to their preconceived notions, they will not submit even to his mercy. Surely this advocate of Rabbi Herschell can never have perused the '*Trial of the Witnesses of the Resurrection of Christ*,' by the able pen of Bishop Sherlock, in answer to Woolston, nor even Bishop Watson's '*Apology for the Bible*,' in answer to Paine. In the former of these valuable works, the few arguments against the fact of the Resurrection of Jesus contained in this Reply, are shewn to have no foundation of truth to support them. Whether Mr. Hamilton, (whose Letter to Rabbi Herschell we noticed in our Review of January last, p. 21.) may apply to this Jewish controversialist, we know not. We should think it quite sufficient to refer him to the strong evidence which

led to the verdict of the *Jury*, in the 'Trial of the Witnesses,' that the Apostles were '*Not Guilty* of giving false evidence in the case of the Resurrection of Jesus.'

The Church in Canaan; or Heirs in Possession receiving the Promises. By *W. Seaton*, Minister of Wandsworth Chapel. Vol. I. 12mo. 6*s*. Holdsworth.

At a time when so many works of imagination and fiction are issuing from the press, alike calculated to induce the neglect of a more beneficial class of books, to vitiate the moral taste of the professing world, it is pleasing now and then to meet with a publication which is especially suited to youthful readers, and which may safely be recommended to their attention. Such is the work now under consideration. The materials of which it is composed are weighty; and the pleasing manner in which it is executed gives ground to hope that it may inform their minds, improve their principles, and constitute them ornamental and useful members of Christian society, and so answer to the beautiful description of the royal psalmist,—"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, furnished after the similitude of a palace."

Anxious that our British youth may attain this eminence, we hail such works as "The Church in Canaan." Mr. Seaton goes over a portion of sacred history, highly important in itself, and which furnishes ample materials for the introduction of important principles, useful admonitions, and appropriate and powerful exhortations, addressed both to the understanding and to the conscience. The whole is grounded upon that portion of the book of Joshua which is comprehended between the beginning of the fifth and the close of the twenty-fourth chapter. It is divided into three general parts, under the following titles:—"The Camp of Gilgal,"—"The Conquests of Israel,"—"The Transactions of Peace." Among the subjects here discussed are the following: The First Celebration of the Passover in Canaan—The Appearance of the Captain of the Lord's Host to Joshua—The Destruction of Jericho—The Covenant ratified at Mount Ebal—Rest from War—The Division of Canaan among the Tribes—The Tabernacle set up in Shiloh—The Farewell Admonitions and Death of Joshua, &c.

These, and other interesting topics, are treated by Mr. Seaton in a manner which evinces his extensive and intimate acquaintance with the pages of inspiration, and the powerful and beneficial influence which religion has produced upon his own mind. In proof of this we could quote many excellent passages if our limits would allow us; as it is we must content ourselves with recommending the work to the heads of families, and to all who superintend educational establishments, as a book well suited to instruct both young people and servants: of course it should occupy a place in our Congregational and Sunday-school libraries.

Memoir of the late Mrs. Paterson, wife of the Rev. Dr. Paterson, St. Petersburg; containing Extracts from her Diary and Correspondence. By the Rev. *William Swan*, Missionary at Selinginsk. 12mo. 3*s*. 6*d*. Ogle & Co.

One cannot peruse this Memoir without feeling regret that so very superior and excellent a person as the subject of it should have been removed from our world, and from the useful stations she occupied, at so early an age; but she was eminently pious, and obviously ripe for glory.

Mrs. Paterson was the daughter of Admiral Greig, a native of Scotland, and who spent his last years in the Russian service. She received an excellent education abroad, but was brought to the knowledge of the truth in England, through her acquaintance with a serious young lady at Margate, and the ministry of Mr. Young, to which her acquaintance with her friend introduced her. She was united in marriage with Dr. Paterson in 1817, and soon after returned with him to St. Petersburgh, where her amiable temper and holy zeal rendered her a blessing to all around her; but the Great Disposer of human affairs was pleased to take her to himself early in the year 1821.

The character of Mrs. P. is drawn in the last chapter of this Memoir; in which her openness and sincerity of disposition, her decision and activity, her eminent humility, her fidelity in relative and domestic duties, her freedom from party-spirit, her delight in the Scriptures, her zeal for the Missionary and Bible Societies, and her discriminatory benevolence, are related, we doubt not with truth, by the worthy writer, who is himself a much-esteemed missionary in Siberia.

It is almost unnecessary to say that we warmly recommend this Memoir to our readers; we doubt not of its extensive circulation at home and abroad;

and trust it will become one of the instruments of cherishing genuine piety and discreet zeal in the hearts of many, and particularly of our female friends, who will find in Mrs. Paterson an admirable pattern for their imitation.

A Sermon preached to the English Congregation at Rome, Sunday, 6th of April, 1823, for the benefit of the Primitive Church of the Vaudois, or Ancient Albigenses and Waldenses. By the *Rev. Lewis Way*, A.M. Minister of the Episcopal Protestant Chapel at Nice, in Sardinia. 1*s.* 6*d.* Hatchard.

THIS is truly a literary phenomenon—a Protestant sermon preached in the metropolis of the Pope! Mr. Way's text is Gal. vi. 9. "Let us not be weary," &c. His object is to recommend the case of the Vaudois as eminently the "household of faith;" whose temporal condition is so low, that they are unable to provide an adequate support for their ministers, and in some parts there is no provision at all for a regular ministry. In consequence of a similar appeal lately made to the English congregation at Nice, 150*l.* was collected; but as the population of the vallies amounts to 18,000, and there are only thirteen established ministers, Mr. Way pleads with his congregation for an equal, or rather a much larger sum. We hope he succeeded; and certainly the strong representations which he makes of their antiquity and steadfastness in the truth, even in the darkest and most violent ages of error, powerfully recommend them to the benevolent notice of all Protestants, and especially of English Protestants, who, of all others, are most able to afford them pecuniary help.

Scriptural Supports for the Timorous Christian in the Prospect of Death. By *R. Hogg.* 4*s.* Baynes & Son.

DEATH is indeed the "king of terrors," and his aspect is so full of terror, that some weak Christians are "all their life-time subject to bondage through the fear" of this event. On the other hand, awful as the subjects of death and eternity are, the greater portion of the human race witness the dissolution, and attend the funerals of their departed friends without receiving any profitable impressions; and are again as deeply immersed in the cares, and as much fascinated with the smiles and pleasures of the world, as if they were altogether exempt from the common danger, and had no faith in the solemn declaration of scripture, "It is appointed unto men once to die, and after death the judgment." From whence does this insensibility arise? Are these persons prepared for the approach of the last enemy? Are they assured upon scriptural grounds, that for them to die will be gain? or that the Great Judge will say to them, "Come, ye blessed of my Father?" This is so far from being the case, that they banish the subject as much as possible from their recollection, and strive to keep their consciences quiet with the persuasion that death is yet a great way off from them. How true the copy which some of us wrote in our boyish days,

"Death at a distance we but slightly fear,
"He brings his terrors as he draws more near."

One of the excellencies of this publication is, that it is equally adapted to instruct and admonish those who trifle with death, as to comfort those who are oppressed by the fear of it. It is written in the form of a Journal, and exhibits the thoughts and impressions of the author's own mind upon the all-important subject; and evinces plainly that he is not only well acquainted with the sinfulness and weakness of human nature, but also that he is experimentally acquainted with the truth and power of Christianity, the doctrines and promises of which form the ground of the Christian's brightest hopes, and the only efficient remedy for his temptations and his fears.

The work furnishes such a rich fund of spiritual instruction and comfort, that we feel a pleasure in recommending it strongly to the perusal of Christians in general; but especially to the weak and timid, persuaded that if it be perused with attention and seriousness, accompanied by humble and fervent prayer to God, the reader must derive from it a measure of that support and refreshment of mind which the writer himself found, and which it is his earnest endeavour to impart to others.

The book has, however, a fault very common in journals and diaries. Mr. H. frequently falls into the same train of reflection, and introduces the same texts repeatedly. As he appears aware of this circumstance, should the work go to a second edition he will of course remedy it, and thereby render the work more acceptable and useful.

In addition to the meditations on Death there are some also on the death of Christ, and on the Resurrection — On Heaven, Hell, and the General Judgment—Supplementary Memoirs, containing an outline of the Author's own Experience—also some pious Lines of the Rev. John Cennick, who was a faithful and useful preacher for many years

among the Calvinistic Methodists, and died July 4, 1755.

The work has several typographical errors, some of them very glaring: a whole line which belongs to page 49 is placed at the bottom of page 51: more care will of course be taken in a second edition.

Observations in Defence of Infant Baptism. By a Layman. 8vo. 1*s.*

An Investigation of the Doctrine of Water Baptism. By J. L. P.

The First Principles of Christian Baptism, deduced from the New Testament. By T. Eisdell, Enfield. 1*s.*

Sermon on Baptism. By J. Bass. 1*s.*

The Church Connexion between Believers and their Infant Offspring, and the consequent rights of the latter to Baptism. By J. Spence, A. M. 1*s.* 6*d.*

A Concise View of the Doctrine of Scripture concerning the Ordinance of Baptism. By W. Urwick, Minister of the Gospel, Sligo. 1*s.*

An Essay on Baptism; being an Inquiry into the Meaning, Form and Extent of the Administration of that Ordinance. By Greville Ewing, Minister of the Gospel, Glasg. 12mo. 3*s.* 6*d.*

It is extremely difficult in conducting religious controversy to maintain a Christian spirit. This has been manifest in the writings of many of the ablest disputants in polemical theology; and never have the combatants in this warfare descended to the arena of conflict with greater impetuosity to attack, and with greater confidence of victory, and not unfrequently with louder premature shouts of triumph, than in the long-contested subject of Baptism. It has often been a strife of words—of words without knowledge—by which counsel has been darkened, and the temper lost. Importance has been attached to "trifles light as air;" bitterness of spirit has been mistaken for religious zeal; and in the unhallowed struggle about a point of confessedly minor importance, angry men have rent the seamless robe which even Roman soldiers spared.

One of the wisest and the best of the opposers of infant baptism has remarked, that he is "tempted to think, that the cause of infant baptism will hardly admit an alliance with candour." We can assure the worthy Doctor, that *it is a temptation*, and hope he will not allow himself to think so incorrectly and so illiberally any longer.

One of the evils which we have remarked in those who maintain the right of infants to Christian baptism, is, an inattention to the subject, and an indifference in administering the ordinance, which is certainly reprehensible. The Christian pastor should make himself master of the controversy, and in celebrating this rite, give every proof of his conviction of its truth and its importance.

We have also observed in those by whom the right of infants is denied, certain pretensions to infallibility, an overweening self-complacency, and a constant menacing attitude towards their Pædobaptist brethren, which have sometimes excited a smile, but oftener disgust: solid learning is not dogmatical, and religion is most adorned when clothed with humility.

The first pamphlet at the head of this article, entitled, "Observations," &c. contains but little to recommend it to the general reader. Its interest must be local merely; but it may counteract the sectarian illiberality on which it animadverts.

The "Investigation of the Doctrine of Water Baptism," is so strangely conducted by T. L. P. that he sets aside, (unintentionally we admit) the authority of Christ, and reflects on the conduct of his apostles. *We* cannot recommend this treatise; but it is "earnestly recommended" in the title-page by the author.

Mr. Eisdel and Mr. Urwick take nearly the same view of the subject, and their pamphlets will amply repay a diligent and serious perusal. Their statements are luminous, their arguments scriptural, and their spirits dispassionate; truth is evidently the object of their pursuit, and they love her for her own sake, unconnected with a party.

The "Sermon" of Mr. Bass will afford great pleasure to his own people, and is the result of patient investigation, and strong personal conviction.

We were much pleased with Mr. Spence's "Discourse," and recommend it to our readers as containing much good reasoning on the subject, in language always plain, often forcible, and seldom even marked with Scotticisms.

We understand it has confirmed some who were wavering, and will tend to convince our Baptist brethren that our "young ministers" have some more solid grounds for baptizing children, than merely because older ministers did so before them.

Mr. Ewing's "Essay" takes a comprehensive view of the subject: it contains much valuabl information, and

his reasoning is satisfactory and conclusive. We were certainly more amused than convinced by Mr. E.'s new translation of the Greek verb *bapto*, which we have no doubt will produce a few remarks, rather of the jocular kind, from his Baptist friends. Irrespective of this, we have read the Essay with unfeigned pleasure, and do not hesitate to predict that it will become a standard book. We cordially recommend it to our numerous readers, especially to our younger brethren in the ministry.

An Elegy to the Memory of the late Rev. Henry Martyn; and other Poems. By *John Lawson*, Missionary at Calcutta. 12mo. 2*s*. Westley.

FROM the Orient Harper we might expect a few wild notes mingled with "excellent music." In this small collection of poems that expectation will be gratified. We here find some originality of thought in harmonious numbers, like the melancholy, yet soothing, tones of the lyre touched by the winds of heaven.

The leading piece (the Elegy,) consists of stanzas of six lines in blank verse, rich in imagery, and in a plaintive flowing style. Yet some readers may probably wish it had contained less of fancy, and more of fact; less of the moon, and more of Mr. Martyn. It is sweet but short, barely filling four pages. The pieces that fill up the remainder of the book are soon gone through, but they leave a savour upon the memory, like the recollected fragrance of a small but choice flower-garden. Here are five sonnets (though without the title) all well wrought, yet scantily occupying each a page, four of them upon original subjects, scenes never beheld in England, and curious in their nature; which are farther explained by Notes at the end. The work is beautifully printed, and embellished with an elegant Portrait of Mr. Martyn, and delicately engraved frontispiece. We have only to add, that what is found here is so good as to occasion disappointment that it is so little. We present a portion of the Elegy, on him

Who found in foreign loneliness
The rest of all—a grave.

Yet was he not alone, for God was there,
Whom, though not having seen, he lov'd, nor shrank
From holiest deeds of toiling faith, till death
Snatch'd from his vision the cloud-hanging storm
Of sad mortality, and gave
To heaven her favourite child.
* * * * * * *
There rests a child of genius, early fall'n,
A man of God, for heav'n was his on earth;
A friend of man, for all the world he lov'd;
A martyr, for he gave to God his life;
A hero, for he smil'd at death,
And died to live for ever.
Rise, O thou wheeling moon with chasten'd ray,
Pale, and of sorrowing aspect! Come serene
Out of thy shrouding clouds, that weep like urns
Their silver waters o'er his unknown grave,
Not lone, though in a wilderness,
For waiting angels watch.

LITERARY NOTICES.

In the Press, and shortly will be published.—1. A volume of Sermons by the late Rev. T. N. Toller, of Kettering, with a Memoir by the Rev. R. Hall.—2. Beauties from eminent and approved Authors in Divinity. By Rev. J. Denton. 2 vols. —3. Memoir of the Rev. H. Evans, of Wymondham; with a selection from his Correspondence and Funeral Sermon. By the Rev. J. Hooper, A. M. 12mo.—4. Scripture Songs. By J. Cobbin, M. A. —5. Popery, the Mystery of Babylon, Twelve Sermons at St. Mary, Somerset, Thames-street. By the Rev. J. S. Seagrove, LL.B. Rector.

Just Published.

Travels in New England and New York. By T. Dwight, S.T.D., LL.D., late President of Yale College. 4 vols. 8vo. with Maps. 2*l*. 2*s*.

The Religious World Displayed; or a View of Christianity, Judaism, and Mohammedanism. By Rev. R. Adam, M.A. 2 vols. 8vo. 1*l*. 1*s*.

Critica Biblica. No. 1, 2, 3. 8vo. 1*s*. each.

Sermons, chiefly for Families. By John Fawcett, A. M. Rector of Scaleby, &c. 12mo. 12*s*.

Orations for the Oracles of God, Four Parts;—Judgment to Come, an Argument, Nine Parts. By the Rev. E. Irving, A. M. 8vo. 12*s*.

An Inquiry into the just Limits of Reason in the Investigation of Divine Truth. By the Rev. J. Davies, of Queen's Coll. Camb. 8vo. 2*s*. 6*d*.

Influences of the Holy Spirit: considered with special reference to the Circumstances of the Present Times. 8vo.

Remarks on Female Education. 12mo. 5*s*. 6*d*.

Philosophical Remarks on the Theory of Comets, &c. By W. Cole. 8vo. 5*s*.

Assistant of Education, Religious and Literary. By Car. Fry. No. 1. (to be continued Monthly.) 1*s*. 6*d*.

Memoir of F. Barnett, the Lefevre of "No Fiction." 2 vols. 12*s*.

Reply to Mr. Reed's Advertisement of his seventh edition of "No Fiction." 12mo. 6*d*.

Watts's First Catechism, in *Verse*. By J. B. 1*d*.

RELIGIOUS INTELLIGENCE.

LONDON.

BAPTIST MEETINGS.

Home Mission.

TUESDAY, June 17, was held the Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern; *E. Phillips*, Esq. in the Chair.

The Report stated, that this Society affords assistance to 100 village preachers, whose labours are exercised at about 350 stations, dispersed in 41 counties of England and Wales, and with which are connected 108 Sunday-schools. The receipts last year amount to about 1,060*l.* and the collection on this occasion to nearly 200*l.*

Foreign Mission.

The public services of this Society commenced as usual by two sermons preached on the 18th. That in the morning at Queen-street Chapel, by Rev. *Dr. Steadman*, from Isa. lii. 10; and that in the evening at Surrey Chapel, by the Rev. *G. Barclay*, of Irvine, from Num. xiv. 21. At the different services, Dr. Rippon, Messrs. Gualter, (Meth.) Kinghorn, and J. H. Hinton, engaged in prayer.

On Thursday morning, (18th,) after a previous prayer-meeting at Eagle-street, the Society assembled at Queen-street Chapel to hear the Report. *B. Shaw*, Esq. (Treas.) in the Chair. After prayer had been offered by Mr. Hoby, Mr. Shaw congratulated the Society on having arrived at its thirty-third year, and more particularly on the liquidation of its debt, which two years ago amounted to 5,000*l.* The Report was then read by the junior Secretary, and contained an interesting account of the present state of the missions in various parts of the Continent of India; in Ceylon, Java, and other eastern islands, and in the West Indies; with some statements of a financial nature. The subscriptions and donations for the past year amounted to 14,400*l*; and there was a balance of 1200*l.* in the hands of the Treasurer. The various resolutions which succeeded were moved and seconded by the Rev. J. Kinghorn, and W. C. Wilson, Esq. (M. P.) the Rev. G. Barclay and J. Leifchild; the Rev. E. Irving, M. A. and J. Butterworth, Esq. E. Phillips, Esq. and Rev. J. H. Hinton; J. Sheppard, Esq. and Rev. J. Arundel; Rev. J. Kilpin and W. Giles, of Chatham; Rev. J. Hoby and Jabez Bunting, M. A. &c. &c.

Baptist Irish Society.

The Ninth Anniversary of the Baptist Society for Promoting the Gospel in Ireland, was held at the City of London Tavern on Friday morning, Six o'clock, to breakfast. At Seven o'clock, prayer was offered by the Rev. W. Shenstone; after which *J. Butterworth*, Esq. M. P. being called to the Chair, introduced the business by stating the object of the Society, and calling upon the Secretary to read the Report; which gave a narration of the exertions of the Society's agents in preaching the gospel in Ireland, in circulating and reading the Scriptures, and in supporting schools both for the English and Irish languages. After the Report, the meeting was addressed by the Rev. Messrs. Barclay (Irvine,) Hoby, Davis (of Clonmel,) Lieut. Gordon, (R.N.) J. S. Taylor, Esq. &c. &c. The whole money collected at this meeting amounted to 505*l.*

CHESHUNT COLLEGE.

THE Thirty-first Anniversary of Cheshunt College was held on Thursday, the 26th of June. The services of the day commenced with prayer by Mr. Meffin, of Great Yarmouth; four of the junior students then read appropriate psalms and lessons; the Rev. W. Kemp, Theological Tutor, introduced the Themes, which were delivered by two of the senior students—the first by Mr. B. Parsons on the *Holiness of God*, the second by Mr. J. Dryden, on the *Omnipresence of God*. Mr. Young, of Margate, preached an excellent sermon from 1 Cor. iv. 7; and Mr. Platt, of London, closed with prayer. The services were very numerously attended.

On the following evening, (June 27,) Messrs. J. Durrant, J. Wood, and W. Aldridge, late students at Cheshunt College, were solemnly set apart to the work of the Christian ministry in the late Countess of Huntingdon's connexion, at Spa-Fields Chapel, London; on which occasion Mr. Alexander Start, of Ashbourne, began the service; Mr. Kemp, Theological Tutor of Cheshunt College, delivered an introductory discourse on Isa. xxx. 20, 21, and asked the usual questions; Mr. Finley, of Tunbridge Wells, offered up the ordination-prayer; and Mr. Bennett, Classical Tutor of Cheshunt College, delivered a charge from 2 Tim. iv. 2, "Preach the word;" and Rev. H. Keyworth, of Aston, concluded.

HOXTON ACADEMY.

On Tuesday, July 1st, the Annual Examination of the Students took place at the Academy; when the Rev. Dr. Winter, the Rev. Dr. Manuel, and the Rev. Joseph Fletcher, presided in the several departments of Theology, Languages, Mathematics, &c. The Junior Class were examined in Cicero, in Æsop's Fables, and in a variety of principles connected with Mental Culture: they afterwards read several Essays. The Class of the second Year, were examined in Horace, in Lucian, on various subjects in Intellectual and Moral Philosophy, and in the third book of Euclid's Elements. The Class of the third Year, were examined in Livy, in Homer; and in Hebrew, in part of Isaiah: they delivered their preparations of a Theological Lecture, on "The argument for the authenticity of the Scriptures, from the qualifications and characters of the writers." And they were afterwards interrogated on the subject by the Examiners. The Class of the fourth Year were examined in Sophocles, in the Chaldee of Daniel, and delivered their preparations from a Theological Lecture, "On the Operations of the Holy Spirit, in implanting the holy principle." After which, they replied to questions proposed by the Examiners. A declaration was then signed by the Ministers, who had been present at the examination, expressive of their cordial satisfaction and approbation.

In the evening, the General Meeting of the Subscribers was held, at the City of London Tavern, when Thomas Wilson, Esq. the Treasurer, was called to the chair. The Report of the Committee, stated,—that, among the very considerable number of young men introduced into the ministry during the past year, five had been instrumental in giving origin to new congregations; that the number of Students now in the Academy is smaller than usual, but that twenty are on the list of candidates for admission. From the statement of accounts, it appears, that a balance of 555*l.* is due to the Treasurer. It is hoped that the friends of this important Institution, and especially that the ministers it has educated, will endeavour with greater zeal to promote its pecuniary interests, and will obtain in its aid congregational collections. The meeting, which was more numerous than on any former occasion, was addressed in animated and appropriate speeches by the Rev. Dr. Winter, Dr. Manuel, and Dr. Styles; and by the Rev. Messrs Fletcher, Berry, Blackburn, Hooper, J. Thomas, Turnbull, Leifchild, Cobbin, J. Stratton, James, and the Treasurer.

On the evening of the following day, three of the students delivered short discourses in the Chapel: Mr. Ashton, on the Design and Efficacy of the Gospel; Mr. Varty, on the Obligation of Hearers to believe the Gospel; and Mr. Foster, on the Duty of Believers to seek the Salvation of others.

HOXTON ASSOCIATION.

The Annual Meeting of the Ministers educated at Hoxton, was held, on Wednesday, July 2d, at the Academy, and was numerously attended. Mr. Johnson, of Farnham, was called to the chair. Mr. Dewhirst, of Bury, read an excellent Essay on the Union and Communion of Christian Churches; after which a friendly discussion took place, on the subject of the Essay. Mr. Fletcher, of Stepney, was appointed to read an Essay at the next Annual Meeting. The ministers dined together at the Academy-House; and in the afternoon, a number of letters were read from absent members, many of which contained interesting statements respecting the success of their pastoral exertions. From the impression produced by the various engagements of the Anniversary, it is hoped and expected that in future a very considerable number of ministers will be present on these occasions.

PROVINCIAL.

The Hants Association held their Half-yearly Meeting at Andover, on Wednesday, April 23; when the Rev. T. Edwards preached in the morning on "The Practical Influences of the belief of the Divinity and Operations of the Holy Ghost," from 1 Cor. xii. 7; and the Rev. J. Johnson in the evening from John xii. 32. The Rev. J. Durant preached the preceding evening.

The next Meeting of the Association is to be held at Dr. Bogue's Meeting, Gosport, on Wednesday, Sept. 24, when the Rev. J. Reynolds is expected to preach in the morning on "The Providence of God, viewed in connexion with the Kingdom of Christ."

On Wed. July 9, The Kent Independent Association held their Annual Meeting at the Rev. Mr. Anderson's,

Sandwich. The sermon was preached in the morning by Mr. Rayson, of London, from Zeph. ii. 11.—In the afternoon, the business of "The Kent Union Society, for the relief of the Widows and Orphans of Ministers" was transacted.—In the evening, the Anniversary of the County Auxiliary Missionary Society was held at the chapel. Mr. Gurteen was called to take the chair; and Messrs. Jenkings, Townsend, Townley, Thomas, Rayson, Atkinson, James, Palmer and Davies, severally addressed the meeting.

On the preceding evening, Mr. James, of Woolwich, preached.

BLACKBURN ACADEMY.

THE Annual Examination of the Students educated in this Institution took place on Thursday, June 26, before the Committee and friends, the Rev. Dr. Clunie in the Chair. The students were examined in various parts of Cæsar, Ovid, Cicero, Tacitus, Juvenal, Xenophon, Demosthenes, and Homer; in the principles of Natural and Experimental Philosophy; in the historical and poetical Books of the Old Testament, in Hebrew; and on the Evidences of the Christian Revelation; in all of which they acquitted themselves to the great satisfaction of the company, and reflected the highest credit, both on their own diligence and the abilities of their tutors. In the evening, two of the senior students delivered Orations in Chapel-street chapel; after which a Public Meeting of the constituents was held, when James Cunliffe, Esq. the Treasurer, was called to the Chair, and various addresses were delivered, and different resolutions were passed. The Rev. R. Slate preached on the preceding evening in Mount-street chapel, a very appropriate discourse from Mal. ii. 7. As some vacancies will occur at Christmas next, applications for admission may be made to the Rev. G. Payne, A.M. the Theological and Resident Tutor, on or before Michaelmas next.

NORTH WALES ACADEMY.

THE Public Examination of the Students in the Academy at Newtown took place on Wednesday, the 14th of May. It commenced at an early hour, and occupied the whole of the day. The result was highly gratifying to the ministers who were assembled on the occasion, and reflected great honour both on the tutor and the students; as the attention of the former and the diligence of the latter had evidently been very great.

In Latin.—The Junior Class were examined in the Pastorals and Æneid of Virgil. The Second Class in the Epistles of Horace. The First Class in those of Cicero.—All without any previous notice of the parts selected for examination.

In Greek.—The Junior Class translated and analyzed a chapter in the New Testament. The Second Class were examined in portions selected out of Xenophon's Memorabilia and Plato's Phædon, without previous notice. The First Class read parts of Demosthenes' first Philippic, and the 20th Book of the Iliad, selected in like manner: they had also attended to Critical Lectures on the New Testament.

In Hebrew.—The Second Class were examined in the 20th chapter of Ezekiel. The First Class, in the 49th chapter of Genesis and 10th of Joshua,—selected at the moment; from which it appeared, that in this branch of study they had attained great proficiency.

The Second Class read and analyzed the 5th chapter of Daniel, in Chaldaic; and the First Class the 26th chapter of the Acts of the Apostles, in Syriac.

The first chapter of Proverbs was selected to form a comparison between the Welsh and English languages. The students were likewise examined in Logic, Geography, Algebra, Geometry, Rhetoric, Philosophy, Biblical Criticism, Ecclesiastical History and Divinity.

Three of the students delivered Essays on the following subjects, (one of which was in Welsh,) *The Perfection of Scripture,—The Benevolence of God,*—and *Humility.*

From the whole, the friends and patrons of this Institution are encouraged to look forward with sanguine hopes and expectations, that it will be an increasing and lasting blessing, especially to that part of the Principality in which it is situated, notwithstanding the loss it sustained during last year by the death of its late respected Tutor, the Rev. Dr. George Lewis.

ORDINATIONS, CHAPELS, ETC.

April 13. Union Chapel, Canterbury, was re-opened for public worship, after repairs and enlargement; when Mr. Young, of Margate, preached in the morning from Zech. vi. 12, 13; and in the afternoon and evening, Mr. Stodhart, of London, from Matthew xi. 12. and 1 Cor. iii. 11. to an overflowing congregation. Liberal collections were made at the doors.

April 24. The Rev. Wm. Wright, late of the Old College, Homerton, was pub-

licly recognised as Pastor of the Independent church at Witham, Essex. Mr. Jennings of Thaxted, Mr. Walford of Homerton, Mr. Gardiner of Barnstaple, Devon, Mr. Alliott of Nottingham, Mr. Frost of Dunmow, Mr. Saville of Colchester, and Mr. T. Craig of Bocking, rendered their valuable assistance on the occasion.

April 27. The Rev. D. Davis, late student of Neuaddlwyd, Cardiganshire, was ordained pastor of the congregational church at New Inn, Monmouthshire. Mr. Davis, Penwain, Mr. Evans, Ynysgou, Merthyr Tydfil, Mr. Lewis, of Aber, Mr. Jones, of Pontypool, Mr. Philips, of Neuaddlwyd (Mr. D.'s former tutor) Mr. Jones, Rhydybont, took a part in the services of the day. May God make the young man an able minister of the New Testament.

April 30. The Rev. John Thorp, late of Blackburn Academy, was ordained pastor of the church in Queen-street Chapel, Chester. Mr. Wilson, of Northwich, Dr. Raffles, of Liverpool, and Mr. Turner, of Knutsford, engaged in prayer; Mr. Thorp, of Bristol, gave the charge to his son from 1 Tim. iv. 6; and Mr. Bennet, of Hatherlow, concluded. In the evening, the services were resumed, when Mr. Silvester, of Sandbach, read the Scriptures and prayed; and Mr. Parsons, of Leeds, preached to the people.

Same day, the first stone of a new Meeting-house (39 feet by 45) was laid at Boxford, Suffolk, by the Rev. J. H. Cox, of Hadleigh, who delivered on the occasion a very suitable address. After which, prayer was offered to God by T. Muscutt, of East Bergholt.—This rising and very promising interest owes its existence to two benevolent and pious individuals (brothers) of Hadleigh, who have determined to build this house for God at their sole expense. Let others who have the means "go and do *likewise*."

May 1. A new Chapel was opened at Tadcaster, near York, for the use of Congregational Dissenters. Three appropriate sermons were preached on the occasion, by Mr. Hamilton of Leeds, Dr. Cope of Wakefield, and Mr. Parsons of York.

May 7. Rev. W. Williams, late student at Hackney, was ordained to the pastoral office at Swallwell. The following ministers assisted with their prayers and counsels: Mr. Nicoll, of Chester-le-street; Mr. Davis, of Newcastle; Mr. Stratten, of Sunderland; Mr. Matheson, of Durham; Mr. Colefax, Mr. Jones, and Mr. Williams.

Swallwell is the central station of a useful itinerancy.

May 8. A public service was held in Salem Chapel, Wakefield, for the purpose of recognising the settlement of the Rev. R. Cope, LL.D. as the minister of that congregation. The solemn engagements of the day were conducted by Mr. Davis, missionary, from Demarara; Mr. Boden, of Sheffield; Dr. Boothroyd; Mr. Toothill, of Hopton; Mr. Rayson, of London; Mr. Hadswell, of Morley; and Mr. Hamilton, of Leeds.

May 1. A small neat chapel was opened at Tadcaster, near York; Mr. Hamilton, Leeds, preached in the morning, from Gal. i. 2; Dr. Cope, Wakefield, in the afternoon, from Acts viii. 5, 8; and Mr. J. Parsons, York, in the evening, from Col. i. 30. The Rev. D. Calvert commenced preaching in this town (which contains a population of 2000 souls) about 18 months ago, under the patronage of the West Riding Home Missionary Society; and the prospect of usefulness being encouraging, the above chapel, which had been recently erected, was purchased by a friend at York, for 200 pounds, and vested in trust, the expense being divided by a sort of rate on the different congregations favourable to this infant cause.

Whit Monday, May 19, were held the Annual Services at Peppard Green, Oxon, designed to counteract the scenes of dissipation and revelling in that neighbourhood. Mr. Pinnell, of Mortimore, preached in the morning to the young people and children, from Matt. vi. 33. The children of the Day and Sunday Schools, (who sang a hymn on the occasion) appeared very neat in their new clothes; and for them, and for the poor, a handsome dinner was provided. Many of the friends saw it with pleasure, and partook of the repast. In the afternoon, Mr. Shermon, of Reading, preached from Zec. ix. 12; and in the evening, the Rev. Mr. Howse, of Goring, from Gen. xlviii. 16. Messrs. Watkins, Cannon, Woolly, and Miles, assisted in the devotional services of the day, which were numerously attended.

May 27. The Rev. R. Porter, late of Rowell, was ordained to the pastoral office over the Independent church at Staines. Mr. Goulty, of Henley, commenced the service with reading and prayer; Mr. Blackburn, Pentonville,

gave the introductory discourse, and asked the usual questions; Mr. Redford, of Windsor, offered the ordination-prayer; Dr. Harris, of Hoxton College, gave the charge; Mr. Cook, of Maidenhead, addressed the people; and Mr. Torlin, of Harlington, concluded.

May 29. The new Independent Chapel at Chesterfield was opened. In the forenoon, Mr. Boden, of Sheffield, prayed; Mr. Bennett, of Rotherham, preached from Exod. xxxiii. 14, 15; and Mr. David Jones, Baptist minister of Chesterfield, concluded. In the evening, Mr. T. Gawthorne prayed; Mr. Bradley, of Manchester, preached from Eph. iii. 10; and Mr. Clarke, of Dronfield, concluded. £48 were collected on the occasion.

June 3. The Rev. H. Bottle, from Bradford Academy, was ordained pastor of the Baptist church, Keysoe, Beds.; Mr. Middleditch, of Biggleswade, delivered an introductory discourse, &c.; Dr. Steadman, of Bradford, gave the charge from Phil. ii. 20; Mr. Manning, of Spaldwick, addressed the church from 1 Cor. xvi. 10. The devotional services were conducted by Messrs. Hogg, of Kimbolton; West, of Harrold; Simpson, of Bythorne; and Hinde, of Sharnbrook.

June 10. The Rev. Samuel Weston, from the late Rev. Dr. Lewis's Academy, was ordained to the pastoral office at White's-hill, near Bristol. The morning service was introduced by Mr. Thomas Spilsbury; Mr. William Guy presented the intercessory prayer; Mr. Jenkin Lewis delivered the introductory discourse, asked the questions, and received the confession of faith. The ordination-prayer was offered by the Rev. E. Jones; the charge was given by Mr. Lowell, of Bristol; and Mr. D. Thomas concluded by prayer. In the evening, Mr. Aitchinson commenced by reading the Scriptures and prayer; Mr. Thorp preached to the people; and the whole was concluded by Mr. R. Clapson.

June 17. The Rev. C. T. Sevier, late of Ridgewell, was publicly recognised as pastor of the Independent church worshipping in Salem Chapel, Wellingborough. The services were commenced by Mr. Jacomb, who read and prayed. Mr. Scott delivered the introductory discourse, and received an account of the proceedings of the church. Mr. S. Hillyard prayed for a blessing on the Union. Mr. T. P. Bull delivered an appropriate discourse to minister and people, from 1 Cor. iv. 1, 2; and Mr. J. Renals concluded. Mr. Hillyard preached in the evening from Num. x. 23; and Mr. Chater on the preceding evening.

On Wednesday, the 11th June last, a new Chapel was opened at Seaford, in the county of Sussex. Mr. Evans, of Mile-End, and Mr. Jones, of Islington, preached on this interesting occasion. The other part of the services were conducted by Mr. Kerby, of Lewes; Stewart, of Wolverhampton; Betts, of Alfriston; J. Drury, of Shoreham; and M. Drury, of Newhaven, a Home Missionary. A great concourse of people attended, and many found it a delightful and refreshing season. Seaford being a watering-place, and having now a neat chapel, it is hoped that some of our Christian friends will be induced to pay it a visit, and thus give encouragement to the cause of the Redeemer. The salubrity of the air, and the picturesque scenery on the Southdown hills in its vicinity, cannot fail to make it a desirable retreat for those whose health is impaired, or who wish to enjoy the country

June 17, was held the first Anniversary of the opening of Forest Green Chapel, near Nailsworth. The Rev. Rowland Hill preached in the morning from 1 Pet. i. 8; Mr. Smith, of Trinity Chapel, Leather-lane, London, in the afternoon, from Esther viii. 6; and Mr. Davies, of Portland Chapel, Bath, in the evening, from John xxi. 16. The above chapel was built in 1821, within a few yards of the spot where the old Forest Green chapel had stood for upwards of two centuries; and three generations engaged in digging the foundations of the new edifice, the dimensions of which are 40½ by 34 feet. The whole amount of the debt incurred in the building was 800*l.*; about half of which has already been subscribed and collected in the neighbourhood; but the remainder, Mr. D. Thomas, formerly at Carmarthen College, who appears to be labouring with great success, will be under the necessity of seeking aid from the benevolent.

REVIVAL OF RELIGION IN WALES.

To the Editor.

DEAR SIR, *Taunton, June 10, 1823.*

I think the encouragement afforded by the relation in the foregoing letter, to *pray for* the peculiar influence of the Holy Spirit, is such as may be grateful to the pious readers of your useful Magazine. T. LUKE.

Trelech, May 11, 1823.

"In the beginning of the last year, I endeavoured to impress the minds of our members with the necessity of praying for the outpouring of the Holy Spirit: the importance of doing so was felt, and in the course of a few months this feeling became general; several prayer meetings were formed, and several members of some years standing in the church were much affected in such meetings, and evidently began to pray with greater energy and fervour, whilst others soon became equally affected. The dwelling-houses in which these meetings were established, soon became too small to contain the numbers that assembled on such occasions. Barns during the summer months were converted into houses of prayer; and, when convenient, in the evening we assembled at the chapel, which was crowded. Many of the young people who had attended our Sabbath-schools, began to manifest a strong desire to make a full profession of attachment to the Lord Jesus Christ. In the praying societies, at times, thirteen or fourteen would succeed each other in addressing the Throne of Grace with truly Christian simplicity. You might hear some pleading for the exhibition of divine mercy to their parents, to their brothers and sisters, to the members of those families at whose houses such meetings were held, &c. There are hitherto no extravagancies, no jumping, not so much singing as we have witnessed in former revivals; but more praying, and some possessing uncommon gifts. Scarcely an evening passes without a meeting for prayer in some place or another. We have admitted into communion since last August, 230; besides several now before our societies, under examination; and the work seems to proceed in a still greater degree in the branches of our church. We are not the only people so favoured; there has been a great revival at Neuaddlwyd, under the Rev. T. Phillips; there is also at Glynarthen (a branch of the Church under the pastoral care of the Rev. T. Griffiths) such a revival, that I am informed there were sixty candidates for church fellowship at one time; and at Henllan 27. May our Jesus ride triumphantly in the Gospel chariot!

With Christian love,

I remain yours most cordially,

M. J."

July 7. The Annual Meeting of the Associated Congregational Ministers of Essex was held in the Rev. J. Hunt's meeting-house, Chelmsford; when Mr. Burls, of Maldon, delivered an appropriate discourse, and Messrs. Frost and Bass conducted the devotional services.

The Associated Ministers re-appointed a Committee to inquire into the propriety of all applications made in this county for assistance in the erection, repairing, or enlarging places of worship. The Ministers signified their determination to recommend no case which has not received the sanction of the Committee. Applications to be made to the Committee through the medium of its Secretary, Rev. J. Grey, Chelmsford.

July 8. The Annual Meeting of the Essex Auxiliary Missionary Society was held at Chelmsford. In the morning of that day a sermon was preached in the Rev. J. Hunt's chapel by the Rev. J. Fletcher, of Stepney. The collection at the doors amounted to 45*l*. On the close of the devotional services the meeting adjourned to the Shire Hall, the use of which had been liberally allowed to the Society by the magistrates. W. A. Hankey, Esq. Treasurer of the Parent Institution, took the Chair, and the various resolutions were proposed and supported in the most able and animating manner by the Rev. G. Burder, the Rev. W. Hull, W. H. Puttison, and J. Vaizey, Esqs.; the Rev. J. Fletcher, the Rev. W. Chaplin, the Rev. J. Julian, rector of Trimley, the Rev. J. Blackburn, the Rev. Mr. Freeman of the Wesleyan Society, and the Rev. J. Hunt. An additional collection of 16*l*. was made at the doors of the Hall. On the whole this was a most delightful season; and contributed to warm many hearts in the glorious cause of missions.

NOTICES.

On Thursday, Aug. 7, we understand, Three Sermons will be preached at Mark's Gate Chapel, between Ilford and Romford, by Mr. East, of Birmingham; Mr. Fletcher, of Albion Chapel; and Mr. Davis, of Walworth; being the Anniversary of opening the above Chapel. See Advertisement on our Cover, p. 11.

Union Street Meeting.

Union Street Meeting, which is now shut up for repairs, is intended to be opened on Sabbath, 24th inst. when three sermons will be preached; that in the morning by the Rev. J. Arundel, minister of the place; that in the afternoon by the Rev. G. Burder; and that in the evening by the Rev. G. Collison, Hackney.

FOREIGN.

Human Depravity.

IN the spring of 1822, at Canton, in China, two cases occurred of children murdering their parents. When seized by Government, both the unhappy criminals refused all sustenance, with the design of starving themselves to death. Being distant from the residence of the Governor, (where by law they should have been bound to a cross and cut to pieces, so suffering death in a slow and ignominious manner,) they would have died of inanition before they could have reached the place; in consequence of which the local magistrates bastinadoed them till they died.

Recent accounts from Peking mention the case of a young woman who murdered her husband's father. But this father lived in an incestuous adultery with his son's wife; and to facilitate this illicit commerce he had murdered his son. The incestuous widow, to revenge her husband's death, killed her own paramour, her husband's father and murderer!

A Tartar nobleman, who was born a Christian and had suffered persecution and exile a few years, has abjured his faith, and trampled a cross under his feet, to prove the sincerity of his recantation.

During the short space of a few months, it came to the Emperor of China's own knowledge, that local magistrates, either to extort evidence for or against the truth, had tortured to death no less than seven witnesses, and some of these were women! R. M.

Extract of a Letter from John Barker, Esq. British Consul; dated Aleppo, May 9.

"I HAVE informed your Worships of my preliminary steps towards the execution of your commands respecting the distribution of the charity to my fellow-sufferers by the Earthquake. Our difficulties increase at every step: but ably seconded as I am by my worthy colleagues, the French and Dutch Consuls, I hope to surmount all obstacles, and in due time to give your Worships and the public a satisfactory statement of all our proceedings. Meantime, I can assure you, the infinite details of this delicate business engross my whole attention. I have already realized 112,000 of the 116000 piastres put at my disposal, with a saving of *agio* seven per cent.; and I make no doubt of being able to draw for the remainder on equally advantageous terms. Your hearts will bleed on learning the disastrous effects of the ophthalmia, during the month following the 13th of August. That extremely painful and dangerous disease was so prevalent throughout the district to which the earthquake extended, that I can venture to affirm not more than three persons in ten escaped the infection! Of nine persons who composed my family, five were sufferers from that cruel disorder. Of the survivors of the Jews at Aleppo (not more than 2,400) 74 lost their sight! And although the number of Turks and Christians here who became blind immediately after their providential escape from the earthquake cannot be exactly ascertained, I can safely state it to be more than 1500! The names of the most destitute of these will appear in my future statements, and will very much increase the number of the partakers of the charity. The people of Antiocha, and the neighbouring villages, were also afflicted with ophthalmia as well as those of Aleppo, but I did not hear of any person having lost his sight in consequence of it. I am happy to say that six weeks have now elapsed without an earthquake strong enough to be generally felt." R. M.

Receipts of Religious Charities for 1822.

	£	s.	d.
B. & F. Bible Society	97,862	11	9
Hibernian Bible Society	4,343	0	11
Naval & Military Bible Society	1,929	2	9
Merchant Seaman's Bible Society	648	10	2
Society for Promoting Christian Knowledge	57,714	19	11
Society for Propagating the Gospel in Foreign parts, about	20,000	0	0
Church Missionary Society	32,265	4	9
London Ditto	31,266	11	11
Wesleyan Ditto	30,252	6	7
Baptist Missionary Society	14,400	0	0
Moravian Missionary Society	2,691	8	3
General Baptist Ditto	1,200	0	0
Home Missionary Society	4,311	0	0
Baptist Home Missionary Society	1,059	18	8
Hibernian Society	8,984	13	6
Sunday-school Society for Ireland	1,883	17	2
Irish Evangelical Society	2,275	2	3
Irish Relig. Book & Tract Society	3,750	7	7
Irish Society of London	403	6	7
National Society, about	2,500	0	0
B. & F. School Society	2,059	16	11
Sunday-school Society	540	4	6
Sunday-school Union Society	1,746	19	2
Society for Promoting Religious Knowledge among the Poor	825	15	7
Society for Conversion of the Jews	11,400	9	10
Prayer-book and Homily Society	2,082	9	
Religious Tract Society	8,809	13	
Church of England Tract Society	636	8	8
Continental Society	1,536	7	2
African Institution	1,134	2	
Society for Relief of Poor Pious Clergymen	2,282	8	2

MISSIONARY CHRONICLE

FOR AUGUST 1823.

SOUTH SEAS.

LETTERS have been lately received from Messrs. Tyerman and Bennet, dated Raiatea, in November 1822. They arrived safe, on their return from the Sandwich Islands, at Huahine, after a voyage of six weeks. Mr. Ellis, who accompanied them, was expected to return with his family to the Sandwich Islands about the beginning of December. Further particulars will be given in our next Chronicle.

SANDWICH ISLANDS.

Letter of Mr. Ellis, to the Assistant Secretary, dated at Oahu, (or Woahoo), one of the Sandwich Islands, June 12, 1822.*

Dear Sir,—MY voyage from Huahine to these islands, in company with the Rev. D. Tyerman and G. Bennet, Esq. has been so replete with interest in a missionary point of view, that I feel unwilling any longer to delay giving you some short account of it.

The late King of the Sandwich Islands, Temehameha, considering himself under the protection of the King of England, had always been very attentive to English vessels touching at any of his islands for refreshments, which kindness had been reported to our government, which sent him from Port Jackson a very neat schooner, as a present from the Prince Regent. Captain Kent, of His Majesty's colonial cutter, Mermaid, having the schooner under his charge, touched at Huahine for fresh provisions on his way to the Sandwich Islands; he very kindly offered a passage to any of us who might wish to visit the islands; and, as he intended to touch at the Marquesas, it afforded a very favourable opportunity for introducing the gospel among those islands, which, from their proximity to the Society Islands, had a peculiar claim on our attention. I was appointed to accompany the deputation, to endeavour to settle some native teachers among them, and to examine the ground with a view to its becoming a missionary station. On the 25th of February we left Huahine, having with us Auna and Matatore, with their wives, who were sent by the Missionary Society in Huahine to the Marquesas, to instruct the people there in the knowledge of the true God, and of the way of salvation through Jesus Christ; also to teach them to read and write, &c. We had a very pleasant voyage; divine service was performed on board twice every Lord's Day, except on one or two occasions, once in English, and once in Tahitian, as we had nine Tahitians with us. On the 27th of March we came in sight of the north-east coast of Hawaii (Owhyhee.) We sailed along within four or five miles of the shore, almost enchanted with the beautiful appearance of this part of the island: The coast was very bold, generally rising 400 feet almost perpendicularly from the sea; in some places the rocks were bare, or only partially covered with moss, at others they were richly clothed with shrubs and trees. The line of coast was occasionally broken by deep bays or extensive valleys, while, at unequal distances from each other, the most beautiful cascades of various forms and dimensions flowed down its steep front, and emptied themselves into the ocean below.

We had a brisk gale in passing the straight between Maui and Hawaii, after which it became calm, and we were obliged to lay to for the night off Tovaihai. I accompanied our Captain on shore, near to which we were met by *Kuakini*, the governor of the island. After inquiring the country from whence we came, he expressed a wish to accompany us on board, we therefore returned with him to the vessel; he spoke English tolerably well, informed us that the king of Rihoriho was at Woahoo, that the missionaries from America were also there, that he had only returned from thence the preceding night. He was very inquisitive about the object of our visit, and learning from Auna that we were missionaries, expressed his wish that some of us might remain with them. A very friendly intercourse soon commenced between the natives who came off with him and the Tahitians with us, and the evening passed agreeably away. He joined with us in our family devotions, and afterwards told Auna and his companions, that he

* Two or three facts noticed in the above letter, having been communicated in our last Number, would not have been here repeated had they not been interwoven with additional particulars deemed too interesting to be omitted.

much wished to be instructed in the religion of Jesus Christ, and to be made acquainted with Jehovah the true God, but had nobody to teach him except a Tahitian, who had told him much about these things.

Next morning at day-break, the coast along Tovaihai bay presented to our view vast streams of lava, which about 18 years ago poured down the sides of the mountain from craters still visible; and the lofty Mouna Kea and Mouna Huararai (two of the highest mountains in the island) burst upon our view with their snow-clad tops glittering with the beams of the rising sun. The impression it made upon our Tahitian friends was striking. We had often endeavoured to give them some idea of snow and ice, but could never succeed, as they could not think how it was possible that water could ever become hard; they were peculiarly gratified with the sight, and immediately proposed a visit to the summit of the nearest mountain, to procure some of the hard water to take to Huahine. The coast did not appear so thickly inhabited as that which we passed along yesterday, probably on account of the surface of the ground being nearly covered with lava. On the following day Kuakini, the governor, left us, and went on shore in his canoe, accompanied by Auna, to whom he appeared particularly attached. We passed slowly along the coast, and in the afternoon went on shore at a small village called Kauhou, near the spot where the late battle between the forces of Rihoriho, who had abandoned the gods, and his brother Keakuaokarani, (i. e. to the God of heaven) who wished to support them, was fought. On landing we were kindly invited to the house of the chief of the place, who entered very familiarly into conversation with us on the nature of our visit, probable length of our stay, &c. We afterwards walked out on the beach, procured several specimens of plants not found among the Society Islands; we were followed by about 100 fine looking children and many adults; we talked a little with them about Jesus Christ; but evening advancing, we were obliged to bid them farewell, and return to our vessel.

The next day, which was the Sabbath, we came to an anchor in Karakakua bay, and endeavoured to improve the season as well as circumstances would admit. Early on the following morning we went on shore, and proceeded to the spot where our unfortunate countryman Captain Cook met his lamentable end. An aged chief undertook to be our guide, and conducted us to the spot where the celebrated navigator fell, which we contemplated with melancholy interest. We afterwards wandered through the villages, conversing with the people, whom we found every where willing to listen to us, and generally expressing a desire to learn to read and write, to be made acquainted with the true God, and the way of salvation through Jesus Christ, generally lamenting also that they had no one to instruct them, and soliciting us to remain with them. I talked in Tahitian to them, employing also the few phrases of their language I had been able to pick up, assured them we sincerely compassionated them in their present ignorant state, and most ardently wished they might soon enjoy those blessings now so richly enjoyed by their brethren in the Georgian and Society Islands.

During our stay we made several excursions into the interior of the island, and found the people kind and hospitable, considering their present wretched state, as a long drought had nearly cut off all their crops of potatoes, and reduced them almost to a state of famine. Whenever we conversed with them about Christianity, we always found them attentive, and apparently interested in what was said to them.

Hawaii is a fine island, of very considerable magnitude, estimated by Vancouver at 4,000 square miles. The population is perhaps 100,000, and not a missionary among them to tell them of the love of God to lost sinners, as the American missionaries at Oahu have not been able to form a permanent station on this island, for the King appears unwilling that any of them should remove from the vicinity of his place of residence. I had several opportunities of conversing with the governor while we remained at Hawaii. He was remarkably pleased with our first visit, and kept us till a very late hour conversing on different subjects, being very minute and particular in his inquiries about the Society Islands.

After Mr. Tyerman and myself had lain down to sleep on our mat, he came in and sat down by the side of us with his slate in his hand, to receive a copy, with which I readily furnished him. He afterwards continued his inquiries until I believe two o'clock in the morning, when he left us and retired to rest, frequently repeating, "*He makemake au e ao,*" "*Nui ke makemake a'u.*" (I *desire* to learn; *great* is my desire.)

After spending about a fortnight at Karakakua, we proceeded to Oahu; and on Saturday, April 16, were near enough to see the houses and people on shore. We were much pleased with the hope of spending the Sabbath in social intercourse and holy fellowship with our missionary friends from America who were residing there; but during the night we drifted so far to the leeward, that it was Sabbath evening before we again approached the shore. Next morning we stood in for the harbour, and about 10 A.M. came to an anchor. Our Captain had the satisfaction to find the schooner had been here some time waiting for him; we soon hastened on shore, where our arrival was welcomed by our kind missionary brethren and sisters, in whose family we have been most comfortably accommodated during our unexpectedly protracted stay.

About five weeks ago, we made a tour of the greatest part of this island, which was uncommonly interesting; we found the people every where ready to attend to instruction, and listening very attentively to the things relating to the religion of Jesus Christ: very frequently making inquiries about what they did not understand. A good natured man, at whose house we had slept, accompanied us a little way on our journey next morning, and in relation to what Mr. Bingham* had said on the preceding evening, about the future happiness or misery of the soul, said, "We never heard of these things before; we have been in darkness, but these things break in upon our minds like light in the morning." Wherever we rested on our way, and could collect a few people together, we spoke to them of the love of Jesus Christ, and the blessedness of those who trusted in him, and believed on his name; and have reason to believe our tour, in this respect, was not altogether in vain. We every where experienced the greatest hospitality and attention, or found the people generally willing to share with us their few potatoes, or whatever their scanty meal consisted of, which was not unfrequently a baked dog; however, in two instances, a small pig was baked for our refreshment.

The present state of public feeling among these people is very favourable to missionary exertions. A spirit of inquiry to a very particular extent pervades every class among them.

* One of the American missionaries.

The general appearance of these islands (with the exception of Woahoo) is very different from that of the Georgian and Society Isles. The principal mountains of Owhyhee, Mouna Roa, Mouna Kea, and Mouna Huararai, are much more stupendous than any in Otaheite. The mountainous parts are generally more sublime, but much less picturesque than in the southern isles. The land usually rises with a gradual ascent from the beach to the lofty mountains of the interior, but the surface is only partially covered with trees and shrubs, and towards the shore the principal verdure is a brownish kind of long grass; frequently, as far as the eye can reach, nothing was visible but dark lava, tinged with a red or brown colour, according to the proportion of iron it contained in a state of oxidization; while, in the Society Islands, the most luxuriant vegetation not only clothes the summit of the mountains, but descends to the beach, and, by its overhanging branches in many places, prevents the traveller from proceeding without going up to his knees in the sea. Many parts of these islands are also inadequately supplied with water. At Kairuas, a village containing some thousands of inhabitants, the nearest water is a spring about three miles distant in the mountains; and, in point of natural productions for the support of the inhabitants, these are all far inferior to the Society Islands. The bread-fruit tree, so abundant in Otaheite, is here but thinly scattered, and generally of a blighted sickly appearance; the fruit not one third so large in size, and very inferior in quality. The taro is equal in quality, but considerably smaller, owing, perhaps, to its being plucked much sooner than is customary with the Tahitians. Plantains and bananas are only grown in sheltered and particular places, and, though very sweet, are much smaller and more scarce than in the Society Islands. The chesnut and the vi-plum is not to be found, though I understand there are plenty of ohias, (or red apples), but this is not the season for them. Yams do not appear to be cultivated in any of the islands except Onehou, the most leeward of the group; and those I have seen from thence, though much larger, are not superior to the yams of the Huahine, Tabuaemanu, or Maurua. The uara, or sweet potatoes, appear to be the principal food of the people, together with their poi, a sort of pudding made of the taro, which, with the sweet potatoe, is cultivated to a very

considerable extent. Fish are by no means plentiful, though much labour is endured in seeking them for the king and chiefs. Hogs are very scarce, and are generally sold at from four to ten dollars each; fowls are also proportionably dear, as is every article of provision. The inconvenience for want of fire-wood is very great; it costs the mission family here, four dollars per week for fire-wood alone.

The natives appear a hardy industrious race of people. The chiefs, all of them, very large men; the common people rather above the middle stature, of a complexion considerably darker than the Tahitians; and, though very civil and friendly, much less inquisitive and loquacious than their southern neighbours. In the construction of their canoes, sleeping-mats, war-cloaks, and helmets; in dying their calabashes and printing their cloth; they discover a superior degree of ingenuity and neatness: but in their houses, and in the fabrication of their native cloth, they are inferior to the natives of the Southern Islands. I think, also, they are less cleanly in their persons, and bathe much less frequently than the Tahitians do.

Their features, habits, traditions and language, very fully demonstrate that they, with the Marquesans, Tahitians, Friendly Islanders, and New Zealanders, were originally one nation, or emigrated from the same country and people. The analogy between their traditions and language is peculiarly striking. In the latter, the pronunciation is similar. The Sandwich Islanders, substitute the *k* for the *t*, and the *h* for the *f*; in many places they also substitute the *l* for the *r*. The government and construction is also, in many respects, materially different; but the Tahitian language is, great part of it, readily understood by a Sandwich Islander; and the Tahitians who accompanied us soon became familiar with the speech of these people. I have not yet observed that copiousness and precision which so peculiarly characterizes the Tahitian language, but probably my superficial acquaintance with the language of these people has prevented my discovering its excellencies.

The climate is very superior to that in which I have been accustomed to reside for several years past; the changes of weather are less frequent, and the temperature much more regular. The thermometer is sometimes 84, which is about the average height at Huahine; but the trade winds are more temperate and constant, the nights agreeably cool, and the rainy season more regular. The fogs and heavy damp weather, together with the frequent calms, of the Society Islands, are hardly ever experienced here, which renders the air much more salubrious and pleasant.

By my letter to Mr. Burder, and by the communications of the deputation, you will learn how Divine Providence has graciously opened a way for my entering the missionary field in the islands of the northern, instead of my continuing to labour in those of the southern Pacific Ocean; and that my return to Huahine will, in all probability, only be to remove my family from thence to some one of these islands. Should such be the divine will as to my future life, I trust I shall heartily rejoice in it. We shall be much less comfortable, in a temporal point of view, here than in Huahine; but, as to the grand object of our lives,—the salvation of the heathen, we shall have far greater prospects of usefulness. These islands present peculiarly extensive and inviting fields for missionary exertions, truly white for the harvest. Ever since we first landed among them, the language of the people has been "Come over and help us."

The two American missionaries, Messrs. Thurston and Bingham, together with their assistants, have also expressed themselves pleased with the prospect of having us united with them as fellow-labourers in the arduous work in which they are so laudably engaged. Our stay has been protracted here some months longer than we expected it would be, but we hope we have not been detained here altogether in vain. We perceive, in part, that the Lord had something for us to do more than we anticipated when we first arrived. We have endeavoured to improve every opportunity that has been afforded, in making our stay as profitable as possible. The American brethren and myself, assisted by one or two intelligent natives, have been employed several hours every day in the acquirement of the language: I have also preached twice (sometimes thrice) every week to the people, who have manifested a pleasing attention, and appear to become increasingly interested in what they hear. We also spend much of our time in visiting them from house to house, and conversing with them on the great truths of Christianity; we have had many interesting and encouraging conversations with the

King, and his mind appears to be gradually inclining towards the things that belong to his peace, and the everlasting happiness of his people; and I trust the day of better things is about to dawn on these benighted islands. The people all appear convinced that Christianity is the best religion, and that it will ultimately be universally embraced, but seem not quite satisfied as to the best time to adopt it. May the Lord hasten it in his own time. I feel exceedingly concerned for the afflictive and painful suspense and anxiety to which my dear wife and family will be exposed, on account of our being detained four or five months longer than was proposed when we left home; but I trust her mind will be supported by Him who is a very present help in every time of trouble.

Dear Sir,
Yours affectionately in Christ,
WM. ELLIS.

To Mr. G. Hodson,
&c. &c. &c.

HUAHINE.

Extract of a Letter from Mrs. Ellis, wife of the Missionary, to a Friend; dated Huahine, March 31st, 1822.

THE work of the Lord is, I trust, prospering in these islands, though we have our discouragements; yet, upon the whole, things wear a favourable aspect. The attendance on public worship is kept up, and a desire for instruction continues, particularly among the young. Indeed we have great hopes of the rising generation, many of whom attend pretty constantly, both on week-days and on the Sabbath. Great additions have lately been made to the number of our baptized, and several have been admitted as communicants. We are happy to be able to say that all our members hitherto have acted consistently; we have one young lad, not more than 13 or 14 years of age, who does great credit to his profession, and, we firmly believe, is as sincere as any member among us. He was admitted a communicant in January last; and I cannot express the feelings of pleasure and gratitude excited in our breasts, at sitting down at the table of our blessed Lord with so young a disciple, believing, as we do, that he is indeed a member of Christ's mystical body.

Sister Barff and I continue our meeting with the females. We often find it a season of refreshing to our souls, and do hope it is beneficial to the dear natives. We had a very affecting meeting with them at the parting of our two dear Sister (Native) Missionaries. Many of them could not speak for tears; indeed there was not a dry eye in the room. "We grieve to part with our dear sisters (said they); we shall never again see their faces at our meetings for conversation, at our meetings for prayer, at our meetings for public worship. We have been used to listen to them with delight, when they have exhorted us with affection, and prayed with and for us: but now we shall hear their voices no more. But we will not keep them back; the work is God's; and if teachers had not been sent to *us*, we should now have been dwelling in darkness and the shadow of death; we should now have been killing one another, and murdering our dear babes, and sinking into hell: but God had compassiou on us; he has sent his good word to us, and caused our hearts to believe that Jesus Christ alone is the Saviour of sinners, and to desire him for our Saviour; and shall we not be willing that others may know this good word and Saviour also? Yes. Go, sisters! and we will not cease to pray that Jehovah may bless you, and that all the world may know the only true God, and Jesus Christ the Saviour of sinners." This, and much more to the same purport, was the language of their lips; and, we believe, the language also of their hearts. They prayed very fervently for them, and we hope their prayers will be answered. It reminded us much of those delightful meetings we had in our natal land on the eve of our own departure.—We had also a meeting with the whole congregation, just before they went on board the ship, and a very affecting scene it was. The Missionaries took their leave with weeping eyes, but firm hearts; some of the church spoke very affectionately to them; and Brother Orsmond, who was on a visit to us at the time, gave a word of exhortation and comfort, though he acknowledged he wanted comfort himself, for he was loth to part with Mr. Ellis.—Brother Barff also addressed them; and, lastly, my dear husband took his leave of the people of his charge, commending our dear children and me to their care, and praying for a blessing on all the people—who wept much at parting with him, particularly on account of his ill health, lest they should not see him again. They expressed very earnestly their affection and good wishes

or them and us; and I feel persuaded hat very many of them would lay down their lives rather than see me or my children injured. You may conceive my feelings at the time better than I can express them. The Lord preserve them across the boisterous waves, and return my dear partner in health, peace, and safety!

Brother Barff was intending, when I left Huahine, to visit Sir Charles Sanderson's Island, take with him one or two native teachers, establish a school, distribute books, the Gospel of John, &c., and exhort and encourage them to continue in the good way, which, we trust, some of them have began to walk in. Our females continue to improve in habits of industry; they have begun to make cloth, plaited bonnets, &c. &c., for the sick and aged who cannot make for themselves. We do hope they will not go back again to their former habits of indolence and dirt. When I say *the females*, I mean the greater part of them —those who are baptized. You must not suppose I mean all; but we are happy to say their number is increasing.

INDIA.

SURAT.

Extract from the Journal of the Rev. Alexander Fyvie, of Surat.

September 1*st*, 1822.—Preached in one of our native school-rooms. On my arrival, found only our native schoolmasters, the native readers, and a few school children assembled. Being seated, I desired the reader to begin, which he immediately did, and read three chapters of Ostervald's Abridged History of the Bible, which we translated and printed for the Bombay District Committee of the Christian Knowledge Society, with a Number of which the Society has kindly supplied us. The reader made several remarks as he went on; one was, that it was a little book full of useful instruction: we had in it the history of the whole word of God, from the beginning to the present time, in a small compass. In the true Asiatic style, he exclaimed, "Most excellent! a little book, but full of wise and good information."

The reader having finished his allotted portion, and no more hearers appearing, I said to the schoolmasters present, "The people are not come, and I suppose *you* would not have come either, had it not been that you are my servants, and were afraid that by stopping away you would have displeased me." They nodded assent, and by their looks to each other, seemed to say, Sahib knows our hearts. At last, one said, "What Sahib says is very true, the mind of man is entangled with the affairs of this world. Man is sunk into himself."—

Several persons coming in, I read an account of Christ's incarnation, his miracles, and great patience under sufferings; and the cause and design of his sufferings and death.—When they heard of his sufferings and death, as an atonement for the sins of men, they appeared affected. Indeed, I observe that this subject generally makes them feel. The absolute necessity of an atonement for sin ought never to be lost sight of in the preaching of a missionary; and it ought to be a prominent part in every tract published for distribution among the heathen. I find, that this subject is talked over among the natives who read our books and hear our instructions. Let us pray, my dear Sir, that this subject may be seen by the heathen in all its glory, and felt by them in all its transforming influence. I concluded the service by prayer, and gave away about 20 parts of the Googuratee New Testament.

Before going to worship, I was visited by a Mahomedan, who said he had heard of my giving away books among the people,—and there was a report that 1200 Hindoos had become Christians. I said I had not heard any such report, and I presumed it was false. But why should the people not become Christians? He said, "If they do become Christians, how are they to obtain a livelihood?" I said, just as they had done formerly; 'The kingdom of God was not meat and drink, &c. &c.' He acknowledged all this; but said, that if we could give the people a living, there was no doubt but that some thousands would embrace Christianity. I told him, that such converts would not be worth having; we did not wish to make people Christians in this way, nor by force, as Mahomed had done. These were the means people used to propagate false religions; but truth required no such means. He appeared to think all this very good, and said, that converts from conviction were the only right ones. May the Lord convert his soul.

September 8*th*.—Preached again at the same school-room; had a good congregation, most of whom were strangers.

My text was, "God so loved the world, &c. &c." The subject was quite new to the people; and when they heard of Jesus and the resurrection, like the people of old, they seemed to think I was a setter forth of new gods; for one asked, If this Jesus, I preached, was the god of the white people, or whose god was he? I replied he was the Saviour of sinners; that all men of every colour were sinners; and that it was his duty, and the duty of every sinner to believe on this Jesus, who died for the salvation of sinners. - - - - -

THE DOORGA FESTIVAL.

THE Doorga festival has been kept up as usual, though we did not witness at Serampore those unutterable indecencies on the day of casting the image into the Ganges as formerly. As sincere Christians, we cannot but deplore the continuance of these degrading rites; and hope that the mental cultivation induced into Bengal will not merely bless the poor, but that the wealthy Hindoo will shortly find his reason revolt at the worship of dead matter, however ancient the practice. That Europeans should countenance a crime forbidden in the very front of the decalogue, and placed by the sacred writers amongst the foulest transgressions, is most lamentable indeed. Surely of such individuals it cannot be said, "Ye are the light of the world!" "Ye are my witnesses, said the Lord." We fear that the number of these visitors to the heathen temples is not diminished, if the Calcutta Journal be correct, from which we make the following extract: "The nautches in honour of the Doorga Pooja appear to have been as much frequented as usual. The houses of Raja Ramchunder and Rajah Nuvakrishna were among the most expensively prepared for the occasion. On Thursday night the streets and avenues in the neighbourhood of their dwellings were almost impassable, from the number of carriages, buggies, and palanquins, and the crowds of visitors of all classes and descriptions that thronged them."—*Calcutta Journal, Nov.* 16.

ADDRESS TO HINDOO CHRISTIANS.

Translation of an Address to the Hindoo Christians connected with the Serampore Mission, on the advice of the Apostle, "Keep yourselves from Idols."

(*From the Bengalee Magazine.*)

To the Converts from Heathenism in different parts of India.

Dear Brethren,—IDOLATRY is a most stupid and senseless practice, conveying to the mind the worst ideas of God, our heavenly Father. He is from everlasting, but the idol was born yesterday; he is eternal in duration, but the idol is melted in the river; he is holy, but the idol of Krishna is the image of a lecher; he is merciful, but the image of Doorga is the image of a fury; he is Almighty, but the image is made of dead matter; he is full of majesty and glory, but in the worship of Hunooman the Divine Being is exposed to contempt and derision. What then can the people learn of God from the worship of idols? Is not all knowledge of God thereby destroyed, and is it not degrading to man to see him prostrate before a koolsee of water, a lump of clay, a monkey, a prostitute—can man sink lower than this? Images do not help man, but stand in the way of their coming to the right knowledge of God.

But by the dances, the songs, and the presence of prostitutes, the minds of all, but especially those of the young, are deeply polluted.

Idolatry is offensive to God: it is casting him off. It is acting like a profligate wife, who abandons her lawful husband. It is giving the praise, and honour, and service of God to dead matter, to impure and cruel gods; and therefore God has made this act equal to murder, adultery, and other dreadful crimes, and has threatened the man who commits it with his final displeasure.

Such then is the view which as Christians you must take of idolatry. It is a most degrading act, and these idolatrous festivals ruin the country. From them iniquity runs like a torrent down the country, and sweeps away all that is good in its course.

Let me warn you then, my Christian Brethren, against giving it any countenance. Never go yourselves to these shows, nor let your wives or children go, but bring up your children in a thorough detestation of those "abominable idolatries."

The brethren of the church here have met for prayer at the present Doorga festival, that God would graciously enlighten the Hindoos, and put an end to these abominations; and I would recommend it to all the brethren at the different missionary stations to appoint prayer meetings, to be held every even-

ing at every great festival, that the Lord may soon bring this people to say, "Our fathers have inherited lies: what have we any more to do with idols?"

A FRIEND.

Serampore, Oct. 29, 1822.

ON Monday, June 16, the Bishop of Calcutta and family embarked on board the Honourable Company's ship, Thomas Grenville, Captain Manning.

MADEIRA.

Extract of a Letter from Rev. W. Crow, appointed Missionary to Quilon; dated Funchal, in the island of Madeira, 2d April 1823.

WE left Cowes on the morning of the 15th of March,* and had very favourable winds all the way to Madeira, which we made on the 24th. Mrs. Crow and myself proved two of the worst sailors on board, and suffered extremely from seasickness. We were several days confined to our bed, scarcely able to eat or drink any thing. We have, however, no ground for discontent; but abundant reason for the exercise of gratitude and praise to the Author of all our mercies. The night on which we anchored in the Downs proved very boisterous; and only two or three miles from us a vessel bound to Jersey was driven on the Goodwin sands, and sunk with all her cargo; but by the merciful and timely assistance of boats, the lives of all on board, it was supposed, were saved.

We have found quite a friend in Captain Meade, who has treated us with marked respect, and seems very anxious to promote the comfort of all the passengers. We have uniformly had family worship in the evening, and preaching once on the Sabbath, since we came on board, except when prevented by unavoidable circumstances; and the Captain has always been one of the foremost in attendance. These services are to be continued during the rest of our voyage. Our Scottish brethren and their partners, as well as ourselves, are all enjoying good health. We assemble together twice a week for devotional exercises, and endeavour as far as possible, to supply the loss of public ordinances by mutual prayer and exhortation.

Though we have been here nine days, we are likely to remain some days longer, and also to make a short stay at Teneriffe. It being the week before Easter, we have had an opportunity of witnessing some splendid specimens of Popish ceremony, and of observing something of the awful influence of that dark, delusive, and demoralizing system. The inhabitants of this island are in a most awfully benighted state; and, according to the information I have received, abandoned, generally speaking, to vice. I could not help feeling the yearnings of the tenderest pity, when I saw these poor victims of delusion, bowing down before their favourite, and almost deified, saints. Surely, this must afford something like a specimen of *heathenism!* O! that the Sun of righteousness may soon arise, and shine upon these dark places of the earth. Little is England sensible of the vast obligation she is under to Christianity, for her high superiority amidst the nations of the world. Doubtless it is in a great measure from the wide and unrestrained diffusion of the Bible, and of Christian knowledge, that she is indebted for her ascendency in policy, in arts, in science, &c. as well as in religion. How thankful should we be to Him who has thus favoured and distinguished our native land! And what zeal should glow in our breasts to spread the blessings of christianity amongst our perishing fellow-creatures. Alas! how little do we love our Saviour, and how little do we think of the immense value of immortal souls! I hope what I have witnessed here, will be the means of increasing my compassion for the poor heathen, and of quickening my activity in the service of Him to whom I have consecrated my days.

* The Euphrates, on board of which Mr. and Mrs. C. had embarked, sailed from the Downs on the 9th of March, but was detained in the Channel by contrary winds.

AMBOYNA.

BY a letter from the Rev. J. Kam, we learn that the eight missionaries sent from Holland, have all proceeded to the places of their destination, so that no missionary now remains at Amboyna, except Mr. Kam, who says he wants seven or eight more for the Sangir and other islands, &c. Mr. Kam expresses great thankfulness for the large supply of the Chinese New Testament and Tracts sent him by our missionaries at Malacca, which have been

thankfully received by the Chinese inhabitants. He is desirous of a further supply for the islands of Banda, Ternate, and Menado, to be distributed by the brethren who are now labouring there.

Mr. Kam refers to an account of the destruction of idols in the village of *Aboru*, in the island *Karako*, in the year 1822. It was communicated to the Resident of Karako, by the native schoolmaster, who informs him, that on the 18th day of January, 1822, he collected together all the inhabitants of the Negery (Aboru), when idolatry, to which they and their forefathers had been accustomed, was entirely abolished. This was done at five different places; and on the 23d of the same month, some other idols were demolished. Also in a forest, a wooden pillar was burned down, to which they had been used to pay divine honours. In short, the whole were consumed by fire, or thrown into the sea. Signed *Nicholas Kirininno.*

Mr. Kam was so delighted by this fresh proof of the power of the truth, that he says "the receipt of ten thousand pounds could not have afforded me so much pleasure as the reception of this report."

Mr. K. mentions, in the close of his letter, that the owner of a family of slaves having died, they were to be exposed, like the rest of his property, to a public sale; but the father of the family being attached to Mr. Kam, earnestly requested that he would purchase them, to prevent their being publicly sold. Mr. Kam, who found that the man could read, and had long ago been baptized at the Sangir islands, and hoping that he might become instrumental to their spiritual good, made the purchase, for 600 rupees. Two of the children have since been baptized; the wife is very desirous of religious instruction; all dwell under his roof, and conduct themselves with propriety.

CAPE TOWN.

Extract of a Letter from the Rev. Mr. Beck to the Secretary. December 6, 1822.

THE pleasing alteration which has taken place in Cape Town, during the last four years, is really surprising. Prejudice against missionary proceedings has vanished in a great measure; an uncommon interest in behalf of "the ignorant and out of the way," has been excited; young persons have been found willing to devote their time and talents to their instruction; and, on the whole, we have reason to exclaim, "The Lord hath done great things for us, whereof we have reason to be glad."

Aware that you may feel anxious to know not only statements, but *facts* of our doings, I shall commence with the Sabbath, which is employed, both in the forenoon and afternoon, in instructing the heathen to read; after which an Address is given by the Teachers in their turn. The number of Scholars has increased from 30 to 100, and the number of Teachers from 6 to 20.

On the first Monday of the month, we are engaged in the Missionary Prayer Meeting, which is well attended, and the collections are often very liberal. On the second Monday, we have a Prayer Meeting for the Teachers of the Sabbath and Thursday Schools, to devise plans for further usefulness; to encourage one another to go on in the work of prayer, hymns and addresses; to converse about those heathens whom we have reason to hope are under serious impressions; and to select the candidates for baptism, consisting, at present, of twelve individuals.

On the following Mondays, the candidates are examined as to the hope that is in them, and that knowledge of the sacred Scriptures which we deem necessary to constitute them fit subjects for baptism.

On the first Tuesday of the month, we have a Church Meeting, to admit members, and to converse with the members about their progress in knowledge, and in the grace of our Lord Jesus Christ. Often, to hear the unadorned effusions of a heathen mind under the influence of the grace of God is really delightful. Should it be gratifying to you, I shall endeavour to transmit to you in future a few of their remarks.

On the Wednesdays, I preach to the inhabitants, and the meeting is well attended, consisting of those belonging to the Calvinistic and Lutheran denominations.

On Thursdays we are engaged in an Evening School for the heathen, which has been commenced lately with flattering prospects, the number of scholars having increased from 60 to 280, of whom from 120 to 140 attend constantly.

On Friday nights, the Scriptures are expounded to the heathen; and on Sabbath evenings they are catechized, when, from 300 to 400 attend, and their progress is very pleasing.

On the whole, by the grace of God, we

have not laboured in vain, or spent our strength for nought. Many, though comparatively few, considering the number who attend the means of grace, have been brought to the knowledge of the truth during the last three years of our missionary proceedings.

You will probably feel desirous to know what is the state of our minds. They have not been without trials; but, thanks be to God, those trials have served to humble pride, to increase zeal, to trust Providence, to believe the promises, to feel for souls, to endear friends, and to convince us, that the work in which we are engaged is the work of God, and must prevail. Pray for us, dear brother, that we may persevere to the end, and finish our course with joy.

J. B. Beck.

RUSSIA.

Extract of a Letter from the Rev. Mr. Knill, St. Petersburg, 12th March, 1823, to the Secretary.

Rev. and Dear Sir.—A little success in the service of Christ is greater riches than all the treasures of Egypt. Every sinner that repenteth enlarges the kingdom of the Redeemer, adds new glories to His triumphs, and becomes an auxiliary to the Missionary cause. Therefore I know that your hearts will rejoice and the Directors will praise God for the intelligence communicated in this letter, which I extract from my journal of the last week.

1823.—*March 2d.* It was delightful to behold so many at the table of the Lord. On an average we have had an accession of more than one member every month since my arrival. There are also several persons in the congregation who give the most pleasing evidence that the Holy Spirit is operating on their hearts; and we anticipate with gladness the day when they shall be added unto us. Eternal thanks to God for this display of his power and goodness. The member who last joined us is likely to be a shining Christian, as his knowledge of the Bible is very extensive. There is one thing in his history which deserves to be recorded. It is this. Since he became concerned for his own salvation, he has evinced the deepest solicitude for the everlasting happiness of his beloved wife. She generally waved the subject when he introduced it; and when he expressed a desire that she would attend the means of grace, she had a plausible excuse always at hand. They have a young child, and she insisted that it was not right to trust it to the care of a servant; to which he replied, I will remain at home one part of the Lord's Day, and you shall remain the other; but I beseech you go to the house of the Lord once on the Sabbath. They keep a shop, and she urged the necessity of one of them being always at home, or the shop would be exposed to the servants; but in order to meet this, he has had the shop partitioned off from the other parts of the house.

Seeing her husband thus in earnest, and knowing that he was about to make a solemn and public dedication of himself to God, has produced very serious impressions on her mind, and she now seems all in earnest to be a Christian indeed. Let this encourage every pious husband to seek the conversion of his wife, and every pious wife to labour, and watch, and pray for the conversion of her husband.

March 3d, Monday. Held Missionary Prayer Meeting as usual. Memorandum—James Meybohm, Esq. has sent one hundred rubles, to be added to the Missionary collection.

March 4th, Tuesday Morning. Attended the funeral of an aged friend. In the case of the deceased, we have an eminent instance of the prevalence of prayer, and another encouragement to pious children to seek the conversion of their unconverted relatives. Several years ago, his favourite daughter became pious. His affection for her had always been very great, but the sentiments of the daughter, on the subject of religion, were now so different from those of the father, that, with all his natural affection, he was unable at times to restrain the manifestations of his displeasure. About this time also, one of his sons embraced the truth, and immediately erected a domestic altar, around which he gathered his family every day. At this the father became quite enraged, and declared that it was his most decided opinion that they would run mad. Notwithstanding this, his children continued instant in prayer for their revered parent, and they did not pray in vain.

For the last two or three years, he has been a diligent attendant on the public means of grace; and as he drew nearer the end of life, his mind was more intently fixed on the infinitely important subject of *personal religion*. He read much in the Bible and books of

piety, especially Doddridge's Rise and Progress of Religion in the Soul; by which means he treasured up large stores of the words of eternal life. About a year and a half he has kept a memorandum of the texts which he heard preached from, and which he told me he frequently reviewed, in order to refresh his memory, and to comfort his heart with the truths which it brought to his recollection. N.B. This is a plan highly worthy the imitation not only of the aged but also of the young.

Finding but little enjoyment in the society of those who had been his former companions, he gradually broke off from them, and sought happiness in the bosom of his pious children. This was indeed a profitable exchange. His illness continued only a few days, but his experience during this period, afforded much sacred satisfaction to his friends. The first time I called on him, after he was ill, I prayed with him; and when prayer was ended, he said, "That is the true balm—Communion with God is the only satisfying portion of the soul." I replied, "Do, Sir, tell me what is the state of your mind in the prospect of eternity." He paused for some time, burst into tears, and then said, "I trust all is well; yes, all is well. O if it were not well *now*, it would be dreadful indeed; for in my present condition I am not able to think much—But I trust I have fled to God for refuge, and he has accepted me, and made me a partaker of his unspeakable gift." Two days after this, one of his friends conversed with him on the same subject, to whom he replied, "I have not the shadow of a doubt but the Lord will have mercy upon me, and receive me through the merits of the Saviour."

His last request of his children was to pray with him; and while they were in the act of commending him to God, he became speechless, and almost instantly expired.

Tuesday Evening. Held my usual meeting with young people. Sixteen attended, from nine to fifteen years of age. This is one of the most interesting and profitable evenings of the week. They repeat chapters and hymns, and bring letters which they have written for my inspection and correction. They repeat also what they recollect of sermons, and often make very judicious remarks on the books which they have read, and the things which they see and hear. I view them as with a father's eye, growing up in wisdom's ways, and proving a generation to shew forth the praises of God.

One evening, several of them had repeated the parable of the Prodigal Son, whence arose the following conversation. Do you understand this parable? Yes, it is respecting a repenting prodigal.—What do you mean by a repenting prodigal? A person who has been very bad, but is sorry for it, and runs to God for mercy.—Should you know a repenting prodigal, if you saw him in the street? Dear Sir, how can you ask such a question: there is nothing of it to be seen in his countenance, the change takes place *here* (pointing with his finger to his heart).—But did you not say that he runs to God, and cannot you tell when you see a man running? Yes, but this kind of running means the earnestness of the man's desires after divine mercy. —Very well: but the change you speak of is so great, that it must certainly become visible to those who are acquainted with such persons. Do you think that you have ever seen a repenting prodigal? The question passed round again and again without an answer. At last one of the boys said, "I have, Sir."—Who was it? "My father: he was in a very bad way once, but he is changed *now*, and has given himself to the Lord." The boy who gave the last answer is thirteen years of age, and has himself given several indications of a change of heart.

March 5th, Wednesday. An English gentleman, who had discovered a Scotch family residing at a distance from the public ordinances of the Gospel, drove me about 30 versts, in order to converse with them on the concerns of their soul. May the Lord sanctify it. "The fruit of the Spirit is love." How delightful to see this love in vigorous exercise! How animating to behold the rich labouring for the spiritual good of the poor! O Lord! pour out a plentiful effusion of thy Spirit, that this fruit may increase and abound throughout the habitable globe.

In the evening, preached from "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through Jesus Christ our Lord."

[*To be concluded in our next.*]

Intelligence of other Missionary Societies.

BURMAN MISSION.

From the American Religious Intelligencer, March 29, 1823.

When a mission was first established in this country its success was con-

sidered extremely doubtful. At times, appearances have been such, that its abandonment was considered as almost certain. The cloud, however, which hung over the small but faithful missionary band, brought no tempest. Hope has succeeded to fear. Disciples of Christ are to be found among the Burmans; and the notice which the missionaries, in consequence of the medical knowledge of Dr. Price, have received from the king, may prepare the way for a toleration of their religious doctrines. Should such an indulgence be granted, the advancement of Christian knowledge among the people would be almost certain.

From several letters of Dr. Price to the Corresponding Secretary of the American Missionary Society, we select the following as the most recent and important, dated Ava, October 1, 1822.

My dear Brother,—It has pleased the Great Ruler of the skies to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal, I was introduced into the palace of the great emperor, and informed that I must make his capital my place of residence. This is an event for which we have longed and prayed, as calculated to give stability to the mission in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate introduction. As we entered, with the impatience of a despotic prince, he called to know which was the Doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark; after which, one great man delivered his account to us. He then interrogated me as to my skill in curing eyes, cutting out wens, setting broken arms and legs, besides other things to which my skill did not extend. Our medicines were then called for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision upon them.

The king is a man of small stature, very straight; steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humoured, so far as I have yet seen him. He wears a red finely-striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom at heart; and is encouraging foreign merchants, and especially artisans, to settle in his capital. A watchmaker at this moment could obtain any favour he should please to ask. The same might be vouched for a chair-maker, or cabinet-maker, &c. as the king has wisdom enough to prefer foreign manufacturers, when he sees their superiority to his own. On the subject of religion, he appears, like all his people, devoted to his idols. But he has never yet persecuted for religion's sake! O that he might yet be brought to know and love the supreme God! *Seventeen millions of people, mad on their idols, demand the active sympathy of a Christian people.*

SERAMPORE.

We are greatly concerned to state that intelligence is just received of the death, on the 7th of March last, of the indefatigable and useful missionary of Jesus Christ—the Rev. W. Ward, of Serampore. He was carried off after a day's illnes, by that fatal disease, the *Cholera Morbus*. India, Britain and America, will deeply lament so great a loss.

HOME INTELLIGENCE.

MISSIONARY ANNIVERSARIES.

SOUTH BUCKS.

The first Anniversary of this Society was held on Tuesday the 27th of May, 1823, in the morning, at Crendon-lane Meeting, when the Rev. W. Roby, of Manchester, preached a most appropriate sermon. In the evening, the Rev. J. Griffin, of Portsea, delivered a well adapted sermon at Ebenezer Chapel. Prayers were offered up to God on the occasions by the Rev. Messrs. Griffin, of Portsea; Furness (Wesleyan); Paul,

of Chinnar; Colwell (Wesleyan); and the hymns given out by Rev. Messrs. Geary, Edwards, Wiffin, Harsant and Harrison.

In the afternoon the public meeting for business was held (by permission of the worshipful the Mayor) in the Town-hall; Robert Steven, Esq. London, in the chair, who delivered a judicious and affecting speech on the state of the heathen, and the vast importance of missionary exertions.

The Rev. Joshua Harrison, one of the Secretaries, then read the Report, and statement of the Treasurer's account. After which various resolutions were moved and seconded by W. Parker, Esq. Rev. Messrs. Roby, Arundel (Secretary to the Parent Society), Harsant, Griffin, Furness, Judson, Geary, Wiffin, Edwards, Todhunter. The collections from the country, donations, subscriptions, and collections at the doors, amounted to 59*l.* 1*d.*

We are happy to add, that though on the same day several ministers and christian friends were prevented attending on account of other public meetings in neighbouring towns; yet we were favoured by a large concourse of people, who returned home thankful for their high privileges, and deeply commiserating the millions of heathen who are perishing for lack of knowledge.

WEST RIDING OF YORKSHIRE.

THE Tenth Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire, was held at Leeds, on the 3d, 4th, and 5th days of June. The services commenced at White Chapel, on Tuesday evening, when Mr. James Parsons of York preached; Mr. Acworth, Baptist minister in Leeds, prayed before the sermon, and Mr. Henry Townley concluded. The Ministers and Members of the Committee breakfasted together in the Vestry of White Chapel, on Wednesday morning, and afterwards adjourned to the chapel for the despatch of business. In the forenoon, Mr. George Clayton, of London, preached at Salem Chapel; Mr. S. Bell of Lancaster, and Mr. George Smith of the Wesleyan connexion, prayed on the occasion. The Public Meeting of the Society was held in the same chapel, and began at 5 P. M. Mr. Jackson, of Green Hammerton, prayed. G. Rawson, Esq. the Treasurer, was called to the chair. The Resolutions were moved and seconded, with very appropriate and impressive addresses, by Dr. Stewart of Liverpool; Mr. Montgomery and Mr. Boden of Sheffield; Mr. James Parsons, Mr. G. Clayton; Mr J. Davies, Missionary from Demerara; Mr. H. Townley, Missionary from India; Mr. J. A. James of Birmingham; Mr. E. Parsons, jun.; Mr. Woodwark, Mr. Smith of Rotherham, Mr. Waterhouse, Mr. Jackson, and Mr. Mather. Although it was 10 o'clock before the business concluded, the spirit of the people was kept lively and interested to the last. The addresses of the Missionaries produced a strong and visible effect, and made a deep impression upon all hearts; and, after a meeting of more than six hours, the close seemed to come undesired and unwelcome.

A Prayer Meeting was held at Albion Chapel, on Thursday morning at half-past six. Messrs. Mather, Scott, and Boden, prayed. At ten o'clock, Mr. James preached at Salem Chapel; Mr. Vint of Idle, and Mr. Ramftler, Moravian minister, of Fulneck, prayed. Dr. Stewart preached at Albion Chapel in the afternoon; Mr. Waterhouse prayed before, and Mr. Langdon (Baptist) after the sermon. The concluding service was the administration of the Lord's Supper, at Salem Chapel, to stated communicants of all denominations, who completely crowded the lower part of the chapel: the galleries were occupied by spectators. Mr. George Clayton presided. Prayer was offered up by Mr. Bruce of Wakefield. Addresses to the communicants and spectators were delivered by Mr. Smith, Mr. Taylor, and Mr. E. Parsons, jun. Hymns, at this and the other services, were read by Messrs. Hudswell, Hawkins, Parsons, Barton, Richards, Mather, jun., Watkinson, Glover, Hatton, Martin, Eltringham, Boothroyd, White, Longley, &c. No former meeting has exceeded this in point of numbers or interest, or in any respect whatever; and from the first service, the attendance on which was large beyond any former precedent, to the last, which was a season of rare and sacred enjoyment, one uniform spirit of affection, devotion, and liberality appeared to prevail. The collections exceeded *Three Hundred Pounds.*

LINCOLN.

The Annual Meetings of the Lincoln Auxiliary Missionary Society were held June 11th and 12th. The Preachers on the occasion were Rev. Henry Townly, from India, and Rev. Dr. Cope of Wakefield. The former greatly interested the meeting by details of the success-

ful labours of the Society's missionaries in the East; while copious accounts of the progress of the Gospel in the West were given by the Rev. John Davies, missionary from Demerara. The Meetings were also favoured with the presence and assistance of the following ministers; Messrs. Haynes of Boston, Coales of Sleaford, and Towers, Serjeant, Davies, Gladstone and Byron, of Lincoln. The attendance was numerous, and the contributions liberal.

GLOUCESTERSHIRE.

July 8th and 9th, the Eighth Anniversary of this Society was held. The services commenced on Tuesday evening, July 8, when the Rev. T. Smith, of London, preached at Cam, near Dursley. The next morning the Rev. R. Hill preached at the Tabernacle, Dursley.

In the afternoon, the Public Meeting of the Society was held in the same place, W. Smith, Esq. in the chair, in the absence (through indisposition) of O. P. Wathen, Esq. the Treasurer. Rev. T. Smith preached in the evening. The sermons were appropriate and highly animated; the assemblies were large; and great satisfaction was expressed as to all the services of the Anniversary. In addition to the names mentioned above, the following ministers took part in devotional exercises and in the proceedings of the public meeting: Messrs. Bishop, Lewis, Richardson, Daniell, Horlick, James, of Elbey; Taylor, of Uley; Wild, Laurie, Seaton, and J. Burder.

Additional interest was given to the meeting, by the presence of Mr. Jennings (a native of Gloucestershire) who is about to proceed to India as a printer, in the service of the society. The collections, including contributions at Dursley, paid in at that time, amounted to 90*l.*

NOTICES.

On Wednesday and Thursday the 6th and 7th inst. the Anniversary of the Wilts and North East Somerset Auxiliary Missionary Society will be held by divine permission at Trowbridge. The Rev. Rowland Hill, and the Rev. William Thorp, are engaged to preach; the Rev. T. Jackson and the Home Secretary are expected to attend; and afterwards the Home Secretary visits various places in the county of Wilts, for the purpose of encouraging the Branch Associations that are in active operation, and collecting additional aid for the Parent Society.

On Sabbath, 10th inst. the Rev. Dr. Bogue is engaged to preach at York, on behalf of the Society. After which the Doctor will be joined by the Rev. R. W. Hamilton of Leeds, and will visit the different Societies on the North East Coast of Yorkshire, Durham, Sunderland, Shields, Newcastle, &c.

On the 10th, 11th, and 12th, the Anniversary of the West Lancashire will (D. V.) be held at Liverpool; when two of the Society's Missionaries appointed to India will be ordained. Rev. J. A. James, of Birmingham, has engaged to deliver the charge to the Missionaries.

On Monday the 18th, a Public Meeting will be held at Exeter for the formation of a Missionary Society for the *East district* of Devonshire. The Rev. R. Hill, and the Rev. T. Jackson, London, and several other Ministers, are expected.

In the same week, a Society will be formed for the *North District*, at some place within that district, where Messrs. Hill and Jackson are engaged to attend. On the 25th, 26th, and 27th of the same month, they attend the Anniversary at Plymouth, &c.; and on the 28th they are also engaged to visit Ashburton, where a Public Meeting will be held for the formation of a Missionary Society for the *South District* of Devonshire.

Sept. 4th, the Anniversary of the Somersetshire Auxiliary Missionary Society is proposed to be held at Wincanton. The Rev. Messrs. Hill and Jackson are engaged to be present.

Notice to the Relations and Friends of the Missionaries.

As the present is the time of the year when the Annual Publications of the Society are sent out to the several mission stations, the Relations and Friends of the missionaries are respectfully informed, that any parcels, &c. they may have to forward, must be sent to the Mission-house, No. 26, Austin Friars, Old Broad Street, London, before the 20th instant.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 June to 16 July 1823, inclusive.*

IN LONDON AND ITS VICINITY.

"Mary" 468 Farthings		0	10 2
Legacy under the Will of the late Mr. Wm. Benfield, of Hoxton		10	0 0
Pell Street Meeting.—Rev. T. Cloutt and Friends		5	0 0
J. H. R.		5	0 0
Two Ladies; per Rev. J. Blackburn, Claremont Chapel.—Donation		1	0 0
T. Moore, Esq.; per Rev. E. A. Dunn, Pimlico		3	0 0
Mrs. White and Family, Bridges Street, Covent Garden; per Rev. Dr. Winter		3	14 6
Orphan School Boys, City Road; per Mr. J. Harrison		2	14 6
J. H.—Donation		2	0 0
A few Children belonging to H. S. S. T. C. by a Friend to Missions		0	12 0
A poor Family at Blackwall.—Penny-a-week Subscriptions		0	10 0
A Missionary Box; per Mr. Thompson, 7, Felix Street, Hackney Road		0	7 1½

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Wm. Kay, Esq. for the support of the Native Teacher in India. "Glass Kay" 3d payment			10	0 0
Cambridgeshire.—Isleham.—Moiety of Half-year's Collection, by the Ministers of Ely Association, at their Half-yearly Meeting, held at Burwell; per Rev. J. Reynolds			2	10 0
Devon.—Ford.—Penny-a-week Subscriptions; by Miss K. Gellard			2	6 6
Dorset.—Wareham.—Rev. Mr. Wills and Congregation			12	0 0
Essex.—Barking United Missionary Society; per Mr. Harris			8	0 0
Stratford Auxiliary Missionary Society. Rev. Jas. Emblem			21	3 5
Hants.—Portsea.—Rev. J. Griffin and Friends.—Annual Subscriptions	72 15 6			
Ditto Collections	33 1 8			
Penny-a-week Subscriptions. Mr. Thos. Earwicker	5 15 8			
Mrs. Oliver	4 6 6			
Miss Mackie	2 9 8			
Mrs. Moxon	1 0 0			
Dr. Shoveller (from Westmeon)	2 0 0			
A Poor Man's Mite	1 0 0			
A Widow for the spread of the Gospel	1 0 0			
			123	9 0
Petersfield.—Rev. J. Greenwood.—Subscriptions, &c.	15 8 0			
Sunday School	1 14 5			
Harting ditto	2 7 0			
			19	9 5
Isle of Wight.—Newport.—Rev. J. Bruce.—Penny-a-week Society	9 9 0			
Teachers and Children of the Sunday School	4 11 0			
			14	0 0
Ryde.—Rev. T. S. Guyer and Congregation			14	0 0
Huntingdonshire.—St. Neots.—Rev. Mr. Halley.—Ladies, for the Education of a Native Child at Mrs. Mault's School, South Travancore			2	10 0
A Friend, for the South Travancore Tract Society			0	7 6
Kent Auxiliary Missionary Society.—W. Tozer, Esq. Treasurer.				
Marden Missionary Association.—Rev. S Cornford.—Weekly Subscriptions	9 6 4			
Annual Subscriptions	4 4 0			
	13 10 4			
Sheerness.—Rev. J. Prankard.—Missionary Association.—Mr. Mullinger, Treasurer	40 0 0			
			53	10 4
Margate Post Mark, "A little aid from a little one"			2	0 0
Chatham; per Juvenis			0	10 0
Lancashire.—Preston Auxiliary Missionary Society.—Mr. John Hamer, Treasurer.—Half-year's Contributions	35 3 4			
Fishergate Chapel.—Sunday Scoool Missionary Box	0 15 6			
Elwick Branch Society; by Rev. D. Edwards	19 4 8			
Tockholes ditto; by Rev. Mr. Speakman	9 4 0			
Garstang ditto; by Mr. T. Comstive	4 3 0			
Penwortham ditto; by Mr. F. Martin	1 9 6			
			70	0 0
West Lancashire Auxiliary Missionary Society.—J. Job, Esq. Treasurer.				
Liverpool.—Great George Street Chapel.—Rev. Dr. Haffles.—Ladies' Auxiliary Missionary Society—On Account			29	15 0
Subscription of a Friend for Three Years; per Rev. P. S. Charrier			3	0 0
Leicester.—Nottingham and Derbyshire Auxiliary Missionary Society.—Mr. Joseph Nunnely, Treasurer.				
Leicester, after an Address by Rev. H. Townley from India			10	13 0
Lincoln Auxiliary Missionary Society.—Mr. James Lupton, Treasurer.—On Account			50	0 0
Boston.—Rev. T. Haynes.—Collection after a Sermon; per Rev. H. Townley			30	0 0
Northamptonshire.—Peterborough Post Mark.—Peter W. T.			1	0 0
Salop.—Minsterley.—Collected by Rev. J. Beynon	3 8 3			
Dorrington; by ditto	1 12 6			
Lyth Hill; by ditto	1 0 0			
A Friend; by ditto	1 0 0			
Dorrington.—Collected by Mr. W. Farr.				
Quarterly Subscriptions	0 13 0			
Mr. J. Price	1 1 0			
Two Friends	0 10 0			
	2 4 0			
Per Rev. T. Weaver			*9	4 9
Suffolk.—Haverhill.—Rev. A. C. Simpson and Friends			9	0 3
Surrey.—Leatherhead.—A Year's Contributions, from the Young Gentlemen at Mr Burrell's Academy; per Rev. T. Lewis			2	15 0
Wilts.—Salisbury.—Produce of a Missionary House, and Subscription of a few Friends.—Collected by J. M. B.			3	14 0
Westbury.—A Friend; per Rev. W. S. Palmer			1	0 0

* Inserted in July Chronicle without particulars.

York.—West Riding Auxiliary Missionary Society.—Geo. Rawson, Esq. Treasurer.						
Allerton	4	6	0			
Bradford	45	0	4½			
Booth	10	0	0			
Brighouse	8	0	0			
Churwell	14	6	4			
Cleckheaton	30	0	0			
Eastwood	3	0	0			
Grafton	5	0	0			
Great Ouseburn	4	18	6			
Greenhammerton	10	3	10			
Halifax	50	0	0			
Harrowgate	4	15	0			
Heckmondwick.—Male Branch	7	11	6			
Ditto.—Female ditto	19	2	3½			
Honley	9	0	0			
Huddersfield	18	11	11			
Kippin	16	12	9			
Knaresbro'	25	0	0			
Knottingley	5	0	0			
Leeds	58	1	0			
Ditto.—Collections at the Anniversary of the West Riding Auxiliary Missionary Society	300	15	4			
Marsden	5	4	7			
Morley—Old Chapel	11	6	7			
Ditto.—New ditto	22	0	3			
Northowram	10	0	0			
Otley	5	16	0			
Pateley Bridge	12	4	6			
Poole	1	1	0			
Ripon	6	12	3			
Sowerby	5	0	0			
Wakefield.—Salem Chapel.—Half-year	25	11	0			
Ditto.—Old Chapel—One Year	25	0	0			
Wawley	14	2	0			
Wetherby	2	8	0			
West Melton	19	18	1			
Wilsden	6	12	0			
	822	1	1			
Expenses of various Branch Societies, and at the Anniversary of the West Riding Auxiliary Society	35	18	1			
				786	3	0
Native Teachers in India.						
Wilsden.—Geo. Tweedy, Esq. for "George Tweedy," 3d Year's payment	10	0	0			
Huddersfield.—A few Friends, for "Boothroyd Moorhouse"—Third Year's ditto	10	0	0			
Henley.—John Oldfield, Esq. for "John Oldfield"—4th Year's ditto	10	0	0			
Carried forward	30	0	0	786	3	0

Brought forward	30	0	0	786	3	0
Leeds.—A few Friends	5	0	0			
Mevagissey. — Mrs. Ball	5	0	0			
for "William Eccles"—4th Year's ditto	10	0	0			
Hopton.—A Friend, for "Edward Balm"—1st Year's do.	10	0	0			
				50		
				836	3	0
Howden Juvenile Missionary Society; per Mr. John Thompson				3	0	
Hull and East Riding Auxiliary Missionary Society, Wm. Briggs, Esq. Treas.						
Hull.—Contributions on Account; per Mr. J. Bowden				10	0	0
Scotland.—Glasgow.—W. M'Gavin, Esq.—Eastwood Auxiliary Bible, Missionary, and Education Association	10	0	0			
Fenwick.—Society for Religious Purposes	5	0	0			
				15	0	0
Dumfries Bible and Missionary Society; per Rev. A. Fyffe				5		0
Stewarton Auxiliary Missionary Society; per Mr. D. M'Farlane, Secretary				5		0
Peterhead Missionary Association.—Mr. James Anderson, Secretary				4	15	7
Ireland.—Hibernian Auxiliary Missionary Society; per Mr. Charles Cooper, Ass. Sec.—On Account				190	0	0
St. Helena.—Vestry Room Auxiliary Missionary Society.—Mr. J. M'Daniel, Treasurer.—2d Half-year's Contributions				37	0	0
Berbice.—Rev. John Wray.—Sundry Contributions in aid of the Funds of the Society (the particulars of which are inserted in the Annual Report)				Guild.	1460	—£190
Demerara. — Le Resouvenir. — Auxiliary Missionary Society; per Rev. J. Smith, from Jan. 1822, to March 1823.				Guild.		
Subscriptions and Donations				2580		
Annual Collection				319		
				2899		
Less, expended for the Erection of a Gallery in the Chapel				1037		
				1862	130	13 8

Acknowledgments of Presents unavoidably postponed.

Hymn, Composed for the Public Meeting of the Auxiliary Missionary Society, for the West Riding of Yorkshire, held in Salem Chapel, Leeds, June 4, 1823.

O Spirit of the living God!
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend to bless a ruin'd race.

Give tongues of fire, and hearts of love
To preach the reconciling Word;
Give power and unction from above,
Whene'er the joyful sound is heard.

Be darkness, at thy coming, light;
Confusion, order in thy path; [might;
Souls without strength inspire with
Bid mercy triumph over wrath.

The dead in sin be born again;
Raise seed to Abraham from these stones
Breathe on the armies of the slain,
In every valley of dry bones.

Baptize the nations,—far and nigh,
Gather them in with one accord;
The name of Jesus glorify,
Till every kindred call him Lord.

God from eternity hath will'd
—"All flesh shall my salvation see:"
So be the Father's love fulfill'd,
The Son's redeeming grace thro' Thee!

J. MONTGOMERY.



Blood sc.

REV.D JOHN MATHER.

BEVERLEY, YORKSHIRE.

Publ.d Sept.r 1823 by E.WESTLEY Stationer's Court.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER 1823.

MEMOIR OF THE LATE MR. PETER LEVESQUE.

MR. PETER LEVESQUE, son of John Levesque, of Bethnal Green, was born in the year 1758. His father dying when he was about eight years of age, and his mother being unable to provide for him, he was adopted by a distant relative, and sent to board with Mr. and Mrs. Monets. They, being of French extraction, were accustomed to converse in French, by which means he obtained some acquaintance with that language.

When Peter was thirteen years old, he became desirous of going to sea; and his uncle procured for him a birth on board the *Augusta*, Capt. Broughton, who was soon so pleased with the lad as to take him for his own servant. The captain instructed him in writing, and improved him in the English and French languages. This act of kindness was of essential service to him in future life. After some years, a war breaking out between England and America, a fleet was ordered to that coast, of which the *Augusta* was one. An engagement soon took place with the enemy off Long Island. During the action the *Augusta* caught fire. Poor Peter was then confined to his hammock with a fever. At first he could not be roused to exert himself to escape; but a young shipmate, greatly attached to him, and determined rather to perish with than leave him behind, got him to a port-hole. Every boat but one was filled, and the men in that, at great peril, waited to receive him. Had he continued in the *Augusta* two minutes longer, when she blew up, he had perished in his sins, as he was at that time a total stranger to God. After that alarming event he returned to England, and at Falmouth entered the *Antelope* packet as gunner. In the course of seven years, in this vessel he made fifteen voyages to the West Indies, and five to America. Twice was he made prisoner, and endured extreme hardships; but such was the depravity of his heart, that neither in painful trials nor providential escapes did he think of the arm of Mercy stretched out on his behalf; but even indulged sceptical notions concerning the being of a God.

At an interval between some of his last voyages, he married Susanna Murry, and in the year 1788 left the service and settled in London. Here, by his affectionate brother John, he was taught the art of silk weaving. This brother, though his knowledge of divine things was very imperfect, was convinced of the advantages of a religious life; and in the course of conversation he endeavoured to draw the attention of Peter to a consideration of his latter end. In process of time he was prevailed

upon to attend at church once a day, and thought that a meritorious service. One Lord's Day evening, however, he and John went to hear the Rev. John Eyre, at Ram's Chapel, Homerton; and the ministry of that highly honoured servant of Jesus Christ became the power of God unto the salvation of both the brothers. Peter's heart was now effectually cured of sceptical opinions, and melted into the love of Christ. Christianity was not now with him a cunningly devised fable, but a reality which engrossed his supreme affections. In consequence of this change, the brothers joined Mr. Eyre's church communion, and for some years walked in the fear of God, and in the comforts of the Holy Ghost.

Mr. Peter Levesque was now called to endure a severe trial in the death of his beloved wife,—though while he sorrowed at her loss, it was not without hope; for the most satisfactory evidence had been given of the Lord's having previously revealed himself to her heart, as the rock of her salvation. After a proper season, he married Sarah Moor, an amiable and serious member of Mr. Eyre's chapel, who survives him. As his time was not fully occupied, he accepted a situation, obtained for him by a friend, in the East India warehouse, which, together with the loom, produced a comfortable subsistence.

From a private diary of his own it appears, that fearing to hide even one talent in the earth, and being anxious to be made useful to his fellow-creatures, he became desirous to engage himself in missionary work among the heathen. His wife, inspired with similar feelings, devoutly cherished the desire; and, after mature consideration and fervent prayer, they offered themselves to the London Missionary Society, and were accepted. Being appointed, on the second voyage of the ship *Duff*, Capt. Robson, to the Society and other islands of the South Seas, he embarked Nov. 27, 1798, and on the 19th of the following month was joined by the other missionaries and their families at Spithead; where, having been commended to God in a most affecting farewell by one of the Directors, they weighed on the 20th. Anchoring the next day in Portland roads, their native shores were yet in view; but on the 23d they were again under sail, cheerfully anticipating, according to Mr. Levesque's diary, the consecration of his life to the missionary cause, until his earthly tabernacle should be dissolved on one of the islands of the South Sea.

The thoughts of God, however, are not always as the thoughts of his devoted servants. Sometimes he stays them even from the course of usefulness they had marked out; and sends them back, though with the approving acknowledgment, "It is well that it was in thine heart." The *Duff* crossed the equator on Jan. 23, 1799. On the 29th, the captain and the missionaries had a special meeting for the purpose of settling their respective destinations, and other arrangements connected with the mission. On February 11, they were rapidly proceeding with a fair wind and glowing expectations towards the desired stations. On the 18th the South American coast appeared; but who can tell what a day may bring forth? "On the 19th, a man at the mast head cried out, 'A sail at a distance.' By ten o'clock at night she approached within half a mile and fired a shot. A large boat full of armed Frenchmen shortly boarded us, and ordered our men to embark in the boat, whom they carried on board *Le Grande Buonaparte*. Now

the husbands took leave of their wives and little ones, not knowing they should ever see them again."

On this awful crisis Mr. Levesque's diary contains the following remark:—

"I began to reflect, what can be the cause of the Lord's dealing thus with us. I know sin was the cause of Israel's captivity. This made me fear there was an Achan in our camp, and my prayer was, Lord, is it I? My barrenness and stupidity were brought to my remembrance, and led me to cry, If I am the cause of this calamity, let me bear thy rebukes, O my God, and have mercy on these thy servants."

On the 3d of March they were landed at Monte Video, where the *Duff* was sold by the enemy; and though the missionaries and their wives were again united, still they were exercised with many difficulties and embarrassments. The Lord, however, gave them favour with some of the people, and a passage was granted to them to Rio in a Portuguese brig, which had also been taken by the same privateer. Captain Robson intended to purchase this brig at Rio, by bills on the Society, and proceed on the mission; but here they were again disappointed, for a Portuguse offered the amount in money, which was accepted. They then had no alternative, but to return to England in two Portuguese ships of war, which were convoying a fleet from Rio to Lisbon. On Sept. 21 they reached Lisbon, where they were politely received by the British ambassador, through whose good offices they received much kind attention from the clergyman of the British factory. On Sunday, Oct. 13, they arrived at Falmouth, and went in a body to the late Mr. Wildbore's chapel. One of the missionaries preached from Mark vii. 37. "He hath done all things well;" a sentiment to which Mr. Levesque cordially subscribed. For though a mysterious providence permitted that his wishes should not be fully realized, in reference to that voyage, yet when he saw how that disappointment had operated to improve the spirit of missionary institutions, by grounding them on a more settled dependance on God, and by drawing forth more ardently the prayers and offerings of his people, he could still unite in the sentiment, "He hath done all things well." And when he lived to know that those islands, which had engaged so much of his interest and affection, had "stretched out their hands to God," and cordially received the gospel, his heart glowed with joy and gratitude on the occasion.

After Mr. Levesque arrived in England, he resumed his former occupation, in which he continued five years; when the Rev. Mr. Wilks hearing that a vacancy was likely to take place in the offices of Master and Matron to St. Bride's workhouse, Fleet Street, and being privately consulted by a leading parishioner as to suitable persons to occupy those important stations, he strongly recommended Mr. Levesque and his wife as every thing he could wish; and by his influence the situations were obtained.

A new scene of usefulness now opened before him. He found himself surrounded by circumstances which required all the amiable temper, as well as firm decision which so eminently centered in his character. Not only did the duties of the house over which he immediately presided demand his unwearied attention, but the interests of the poor throughout the parish, and other important matters connected with its pecuniary concerns, received material advantage by his wise and benevolent arrangements. As to the inmates of the establish-

ment, he was constantly intent on promoting their temporal comfort and spiritual benefit. The habits of cleanliness, regularity and industry, he always enforced by his own example. The most deserving among them were often relieved from his own purse, in addition to parochial allowances. While the beneficial influence of his superintendance in these respects was most sensibly felt, he did not fail to furnish them with the means of religious instruction and improvement. Early on Sunday mornings he explained the word of God to them himself, and caused the voice of prayer and praise to be regularly heard among them. In addition to his personal services, the spiritual assistance of others was obtained, to impress upon the minds of those children of poverty the truths and blessings of the gospel of Christ.

This very weighty charge he sustained during sixteen years. The extensive influence which he acquired in the parish throughout that period, and the high respect with which he was uniformly treated by all classes, sufficiently attest the fidelity and efficiency of his services. At length, finding his strength on the decline, and being desirous of passing the close of his life in less labour and anxiety, his office of Master was resigned in June 1821; and he resided at Hackney, where most of his property lay.

Here, the sterling excellency which had marked his character under all the varying scenes through which he had passed, appears to have settled into an established intercourse of his mind with Christ; and a holy waiting for the summons which should call him to the fuller enjoyment of God, in the presence of his glory. Nor was he permitted long to wait. In the middle of January he was seized with an inflammatory disease on the lungs, which carried him off in nine days. The approach of death was not an alarming circumstance. At the beginning of his illness, a friend hoped he would be restored, and preserved for further usefulness. He replied, "I have no will of my own, the will of God be done." He often repeated the 46th Psalm, and many passages of scripture; the hymns beginning, "There is a land of pure delight;" and, "There is a fountain filled with blood," &c. Repeating the last line of the sixth verse, referring to the golden harp, he exclaimed, "*For me!* It is prepared for *me!*" Towards the close of life a difficulty of swallowing occurred. On being offered a little drink he refused it, adding, "I shall drink no more until I partake of the new wine in my Father's kingdom." He exhorted his young friends and relatives to seek an interest in Christ, and to pray much for the influences of the Holy Spirit, to "guide them in the way everlasting." "I have," said he, "but one trouble, and that is to see my friends grieve, and particularly you, my dear wife." To her he repeated many precious promises; adding, "We part now, but we shall soon meet above." One of his nephews called on Mr. Wilks on Sunday morning, and informed him of his uncle's situation; and as soon as the morning service was closed he went over to see him. When he was retiring, he said, "The Lord bless you, my dear friend;" he replied, "He has blessed me, he does bless me, and he will bless me." This firmness and serenity of mind never forsook him to the last moment, when he sweetly fell asleep in Jesus, January 21, 1822, aged 64 years.

"Mark the perfect, and behold the upright; for the end of that man is peace."

ON THE CHARACTER OF CALVIN.

To the Editor.

DEAR SIR,

I request the attention of your intelligent readers to some facts, which will be readily recollected by many of them; but to which, after the lapse of almost twenty years, it cannot but be salutary to recal the public mind. In the year 1802, the then styled National Institute of France, a body consisting principally of Roman Catholics, and reckoning among its members many priests and dignitaries, proposed the following prize question: "What has been the Influence of the Reformation of Luther upon the Political condition of the different States of Europe, and the progress of useful Science?" Two years afterwards, the prize was assigned to the *Essay on the Spirit and Influence of the Reformation of Luther, by* M. CHARLES VILLERS. This extraordinary work, the author of which was himself a Catholic, and which is full of the most extensive knowledge, the most interesting details of facts, and the most powerful reasonings, did justice to the principles and characters of the Reformers, and demonstrated the beneficial effects of the Reformation on the moral and political, the scientific and the statistical, condition of mankind. Several attempts were made in France to answer it; an achievement much of the same kind as it would be, to move the Alps, or put out the sun. In 1806 it was translated into English, and enriched with many excellent notes by Mr. JAMES MILL. Unfortunately that translation was made from the first edition, and thus had not the advantage of numerous additions and a large Preface, which the author annexed to the second edition, published in 1805. I have lately had the happiness of meeting with a German translation made from the second edition, under the author's own eye, and by his particular friend, Professor C. F. Cramer, then resident at Paris: printed at Hamburg, 1805. This translation is indeed rendered far more valuable than the original by a most interesting Preface, some separate Annotations, and seventeen Dissertations on distinct subjects connected with the topics and design of the work, by Dr. HENKE, of Helmstad. These additions are marked with that extent, minuteness and accuracy of knowledge, and that patience of investigation which usually distinguish the literary productions of Germany. A bare rehearsal of their subjects cannot but be interesting. I. The continued Influence of the Reformation to the Present Times. II. The Progress of the human Race to the most perfect state of Virtue and Happiness. III. The Unacknowledged Service of the Middle Age towards the Illumination of Modern Times. IV. The Infidelity and Atheism of the Papal Court, and of many persons in Italy, at the period of the Reformation. V. The Character of Jerome Savonarola. VI. The opposite Extremes of Abuse and of Extravagant Veneration, lavished on Martin Luther. VII. Protestant Hierarchies. VIII. The Danish, Swedish, German, and English Systems of Episcopacy. IX. On the Refusal of the Popes to acknowledge the Royal Title of the House of Brandenburg. X. On the Moral Evils arising from the numerous Saints' Days of the Romish Church. XI. The Shares which the Policy of Princes, and the Love of Liberty in Nations, had in the Advancement of the Reformation. XII. On the great and manifold Importance of the City of Geneva. XIII. On the States whose Governments have not received the Reformation, particularly Spain and Italy. XIV. On the various Fortunes of the Protestant Religion in France. XV. On Ancient Philology, and the Refinement of living Languages, as affected by the Reformation. XVI. On the alleged Disadvantages of the Reformation, its encouraging Free Inquiry, and giving rise to Religious Controversies. XVII. On the Effects upon the Political Interests of Nations, produced by Religious Controversy among Protestants.

These Dissertations are followed by another, written in French by M MOURIER, *Pastor of the French Reformed*

Church at Copenhagen. This was sent to Dr. Henke, "by a learned friend in that city, with a request that it might, in some way or other, be given to the public;" and this communication arrived just as he was sending the last sheet of his own manuscript to the press. The liberal and candid Lutheran doctor resolved, therefore, to annex it, as an XVIIIth Dissertation, to his own work.

Of this piece by M. Mourier, I now send you a translation, not doubting but that it will be read with strong feelings of interest and pleasure. J. P. S.

P.S. Since writing the above, I have learned from the notices of the *Archives du Christianisme*, (a truly *evangelical* Magazine, published at Paris,) that a new edition of M. Villers' Essay is published there in 12mo. It may be obtained for 3*s.* 6*d.* at Messrs. Treuttel and Wurtz's, London House, in Soho Square.

JOHN CALVIN

Not less deserves a Monument.

Æmulatio æmulationem parit.

Upon the proposal for erecting to Martin Luther, in his native country, a monument worthy of that extraordinary man, a noble enthusiasm seized citizens of every rank and denomination, even Roman Catholics themselves, who appeared to contend for the honour of uniting in the project. But, let us be just. Luther, however bright is the splendour of his name, and however great the favour shewn to him by princes,* was but one of the authors of the Reformation of the Church.

An instrument not less immediate (though a few years later) in that salutary revolution which, in the sixteenth century, changed the face of Christendom, another Reformer in chief, was, beyond all contradiction, John Calvin. That strong and intrepid genius, who, from the year 1532, without knowing, except by reputation, the German doctor whom he resembled, but was not his disciple, undertook entirely by himself that work in the provinces of France and at Nérac, Bourges, Orléans, and Poitiers, which Luther was carrying on in Saxony; and who first in France raised the standard against the Romish Church;—Calvin, the great Calvin,—should he be forgotten?

The merits of this Reformer are not sufficiently appreciated. We know too little, particularly in the northern countries of Europe, that transcendant divine,† that indefatigable preacher of the holy truth, that energetic and mighty reprover of vice as well as of error, that man who, for the loftiness of his soul and the grandeur of his character, was fit to rank with the apostles and prophets of old. Of all whose ministry the Lord employed for the restoration of his church, what one had a more impassioned attachment to truth, greater ardour in diffusing its light, more honourable openness in his proceedings, or more care to combine example with his precepts? Let us not be moved by a few spots which ignorance and malignity affect to find in this man of God, and which were indeed only virtues carried to their extreme, or effects of the rust of his age, to refuse the tribute due to his unrivalled qualities, his perfect disinterestedness, his rare piety, that burning zeal by which he was animated for the establishment of the kingdom of Jesus Christ.

If, however, Calvin made less noise than the German Reformer, if he is inferior to Luther in renown, we must seek the cause in his unequalled humility, the severity of his sentiments and manners, his

* It seems that the monarchical form of government looks more favourably upon Lutheranism than upon Calvinism.

† As Melancthon styled him.

perpetual self-denial, his inflexible refusal of whatever might give him elevation in the church, his extreme, we may even call it excessive, antipathy to every thing which savoured, in the least degree imaginable, of the Roman hierarchy. The man whose talents, if he had listened to the voice of enjoyment, or if ambition had been his motive, would have opened to him the door to the loftiest prelacies; who, even as a Reformer and an advocate of democratic principles, was not under the necessity of refusing all titles and distinctions for himself; would accept of no designation but that of *Minister of the Church of Geneva*, and fellow-labourer with its other pastors. Less vehement perhaps, and less bold than the Wittemberg ecclesiastic, but much his superior in prudence and good manners, he could not make the same noise in the world: and had it not been for his republican spirit, and those more liberal ideas which appeared in his doctrine and his religious establishment, he would doubtless have found more access to courts. It would seem also that the name of Calvin, in consequence of not having been brought into common use, to give a denomination to that portion of the Protestant church which he, more than any other, enlightened with the pure doctrine of the gospel; that portion which is especially tenacious of the title of *Reformed*, and which acknowledges Christ alone as Master and Oracle; it would seem, I say, that from this cause the name of Calvin has lost something of its rights to celebrity.

"Yet that portion is not of less extent; it is even, in some respects, much more considerable than the Lutheran. Calvin, who was in his life-time the principal Reformer of the city of Geneva and many of the Swiss Cantons, as he incontestably was of France; became so likewise, by the ascendancy of his talents and his influence, by the natural progress of his doctrine, and by the disciples formed in his school, to the Dutch United Provinces, to a great part of Hungary, Germany, and the Prussian dominions, and to one half at least of Great Britain. Independently also of these countries, in which Reformed Christianity is established as the national religion, you will find in hundreds of places throughout Europe, particularly in the capital cities, Calvinist churches, congregations of the Reformed mode of worship: and, in this vast number, you will distinguish many called *Walloon*,* using the French language, (there were formerly some Italian Walloons,) dispersed by persecution, and refugees in various countries. A vast domain! And into how many countries beyond the seas, in Asia, Africa, and America, have not European colonists carried the name *Reformed*; which is originally no other than the name of Calvin?

In giving his just commendations to this father of so numerous a sect, we are far from the intention of lowering those pious and eminent persons, who, in the same countries in which he gave the spring to his zeal, courageously employed themselves also in restoring the scriptural worship and practice; and of whom some, as Zuinglius, Œcolampadius and Farel had been luminaries in the horizon of the church, even before Calvin. But, in a little time, the light of these stars became, as it were, lost in the superior brightness of our Reformer. None of those venerable men, who were so closely connected with him in their labours and their object,

* Those churches at Magdeburg, Bâle, Frankfort, &c. date from the sanguinary expedition of the Duke of Alva into the Netherlands.

formed a church or denomination of Christians which retained his name. The whole Protestant interest, so far as they founded it, in Switzerland and Germany, which does not follow Luther, is reckoned Calvinistic. The Waldenses themselves, who had been for ages separated from the Romish communion, and some other anti-Papal societies which already maintained the same general doctrines as those of Calvin, did not hesitate to join the cause of his adherents. And, though all the churches which are usually ranked under the denomination of the Reformed have not precisely the same discipline and the same mode of worship, yet it is the spirit of the Reformer of Geneva, modified by times and local circumstances, which governs them in general: and the Ecclesiastical Constitution, or the Confession of Faith, of the reformed in France, in the drawing up of which Calvin had the chief hand, has, with some alterations, become the profession of the various bodies who rank under that communion. I even say more: notwithstanding the episcopal constitution which distinguishes our brethren of the Church of England, they may be considered as, in almost every other respect, belonging to us. So that, in the present day, Protestants are all either adherents to the Augsburg Confession, called also Lutherans; or, under a few varieties, partizans of what is denominated the Reformed Religion.

But indeed, of all this, true religion makes small account, and it would not contribute much to the glory of our illustrious teacher. There is one character peculiar to the church which was honoured with his illuminating influence, a perfectly distinguishing feature, which ought to secure for the name of Calvin an exalted station in the temple of memory: this is, that the sublime work which he undertook, susceptible as it is of an indefinite progress to its final perfection, follows in its actings and unfoldings the progress of knowledge and sound philosophy; that, more than any other system of discipline and doctrine, it leaves reason in possession of all its rights; that here is displayed in the clearest manner the intimate alliance of true religion with sound civil polity and all the institutions which constitute the order and prosperity of governments; that the grand principles (which must be distinguished from a few particular sentiments) of Calvin's reformation are admirably conducive to the great ends of society, and conduct into the very spirit of true Christianity. On this account alone, how high are the claims of our sage Reformer upon the most respectful remembrance of even those who have no other than earthly principles and views! Calvin who, equally at least with the antagonist of indulgences, contributed to deliver men from the yoke of superstition; who, in calling them to the religion whose *worship is in spirit and in truth*, subjected them to no formulary, imposed upon them no creed, but the word of God: Calvin, the sound jurist and theologian, who also translated, commented upon, and expounded all our sacred books except the Revelation: Calvin, to whom are almost equally indebted the Christian church, the republic of letters, and the august science of government: * the man whose genius, as well as his doctrine, has so powerfully favoured the progress of general knowledge, and has had so great an influence on his own and following ages: Calvin, the

* Calvin had taken his doctor's degree in law, and he contributed much to the great work of the Digest of the Laws of Geneva.

indefatigable minister of the gospel, the zealous purifier of the sanctuary, the new Hercules of the church, by whom Providence wrought such mighty things, and who above all the rest was a man of such eminent personal religion:—Let men justly consider these facts, and then let them ask, Does Calvin merit less regard than Luther?

Warmed with the thought, that the honours intended to the memory of the Saxon, are a call for the same to the French Reformer, the Father, the Patriarch, if we may so say, of the Reformed Church; a Genevese clergyman, the pastor of a church of that denomination in this city, yet far from regarding Calvin as infallible, or all that he has uttered as "yea and amen," makes the proposal,—

That a MONUMENT of gratitude and admiration, a plain Mausoleum, suited to the simple genius of the Calvinist institutions; a Mausoleum in which, if it were necessary, the princes and states professing the Reformed Religion should be induced to take a part, particularly the kings of Great Britain and Prussia, should be determined upon, in the name equally and unitedly of all the churches of that communion, both episcopal and presbyterian, TO MASTER JOHN CALVIN,* OF NOYON, MINISTER OF THE GOSPEL, DOCTOR IN DIVINITY AND IN LAW, AN ILLUSTRIOUS PASTOR OF THE CHURCH OF GENEVA, AND PRESIDENT OF THE VENERABLE COMPANY OF PASTORS OF THE SAID CHURCH:—also, that this monument should be erected at Geneva, the adopted country of this great man, and in the principal church of that city; at Geneva, where this noble servant of Christ, early admitted into the number of its free citizens, fixed his residence and unfolded all his powers; at Geneva, which owes to him, not only its ecclesiastical reformation, but its political constitution, its still flourishing Academy, its Consistory, formerly the terror of profane and immoral persons; at Geneva, where the memory of this Christian Lycurgus is ever blessed; and which continued so long, in consequence of his wise institutions, to be a celebrated and revered city, the guardian of the sacred fire, the active centre of virtue and truth, the metropolis, in a sense, of the renewed world.

It is scarcely necessary to remark, that reformed Christians, who profess to "examine all things in order to hold fast that which is good," would render this respect not so much to the great instructor, to the eminent theologian, who held such or such sentiments, who taught and defended such or such an opinion, as to the SUBLIME GENIUS, the COURAGE, and the MORAL EXCELLENCIES of this illustrious man.

But perhaps some may ask, What propriety is there, after two centuries and a half, in raising a monument of stone or bronze, the very idea of which he would have rejected with indignation, to that blessed saint, who so strongly disdained all vain glory, whose life was a continued self-denial, and whose humble grave in the common burying-ground, by his express or-

* *Master* (Magister) was the ordinary title of Calvin and the other Pastors and Academical Professors. The epithet *Spectabilis* [worthy of being looked up to with deference] was brought into use afterwards. [His paternal name was *Chauvin*, or, as the bigotted Papist Moreri writes it, *Cauvin*; but, in his Commentary on *Seneca de Clementiâ*, published when he was a very young man, he latinized it, according to the usual custom of that age, into *Calvinus*. Latin being the ordinary medium of communication among the learned at that time, it was natural for him to retain this form; and in speaking or writing French, the termination was necessarily dropped.]

der, had neither tomb nor epitaph?* Could there be a better monument for Calvin than to live, esteemed and venerated as he is, in the memory of mankind? Is he not immortalized by his actions and their effects, much more suitably and effectually than by empty honours?

I reply, that the object is not to confer honour upon him; but to acquire a new benefit for the cause of which he was so distinguished a support. The concert of the Reformed Churches, in doing for this great man who ought to be dear to them, what the Lutherans are preparing to do for their illustrious Teacher, would be a kind of emulation which would bring honour to the disciples of John Calvin, would revive the memory of the blessings and happy effects of his Reformation, and would give a new diffusion to its principles. Many persons, and among them even ministers of the sanctuary, who have hitherto adhered to the Reformation, chiefly from the prepossession of birth and education, would be excited to study its principles, would become attached to them with conviction and affection, and would become advocates worthy of them. Perhaps it would re-animate public spirit, which the reigning selfishness has so unhappily and increasingly stifled. Perhaps it would rouse the love of great and beneficial pursuits, the noble hardihood of doing good, the zeal for the most worthy and interesting objects which they demand. Perhaps we should again see, but moulded in gentler forms of spirit and expression, the days of pristine fervour.

In these times, in which luxury, frivolity, and the idolatry of Mammon devour men's minds and wither their hearts; in which worldly motives and considerations extinguish all energy for good; in which the church-discipline which the Reformation restored, is daily abandoned more and more; in which weakness of principle and religious indifference are the order of the day; in these times, if we would not have the next generation worse than the present, a spurious race, estranged from all religion and every noble feeling, it is of the first importance to hold up before the world those mighty souls, those heroic characters, those Christian Spartans, who seem to be now beginning to become, as it were, fabulous personages. Men such as Calvin, capable of losing all sight of self-interest in order to give a triumph to the pure gospel; men whose souls are all on fire for the sacred cause of truth and virtue; men who, for interests so momentous, are not afraid to rouse the violence of clamour or to shock old prejudices; men such as these we want more than ever for our guides and models: and it would be of the highest importance to raise them up. Haste we then to rear a monument to our great Reformer, a mausoleum whose well-devised sculpture shall set forth the most instructive and arousing features of his character, and shall electrify every beholder with a new and noble zeal for truth, religion, and virtue.

Copenhagen, Sept. 5, 1804

* Calvin died May 27, 1564, and was buried the following day; almost the whole city accompanying the corpse to the common burying-ground, the Plain-palais.

LETTERS TO A YOUNG PERSON ON INFIDELITY.

LETTER VI.

The Miracles of Jesus prove his Mission Divine.

My dear Friend,

UNLESS you have given profound attention to the preceding letter, on the Prophecies of Jesus Christ, I have but little hope of your feeling the due force of that species of

proof: but remember, that he who professes to examine the foundations on which rest our eternal hopes, should not spare thought. Perhaps, however, the subject of this letter may not put you to so much expense of that kind.

I must now remind you that I have before proved miracles to be an appropriate evidence of divine revelation; and I am bold to assert, that those which Jesus Christ wrought are such as to leave no ground to suspect imposture. They were such as men's senses could judge of. One man could tell another, "I was restored to sight." Another might declare he saw a corpse raised to life; a third could say he was one among thousands who were fed by a few loaves. There was no opportunity for manufacturing sophisms, or imposing on men by slight of hand. The miracles were wrought in open day, in the presence of multitudes, many of whom were enemies, disposed not to believe, but to detect imposture if there were any. A great part of the pretended miracles wrought in the world were said to have been performed in some private place, where none but friends were present, which may well excite suspicion.

These miracles of Jesus were not denied at the time, but admitted to have been wrought. If it be asked, Why, then, did they not all believe? we answer, they tell us why: because they attributed the miracles to the power of the devil, or to magic. But these very attempts to account for them prove that the miracles were indubitable: and as for these accounts, we can judge as well as they that urge them, what credit is to be given to the notion of devils working the miracles, or what force we should ascribe to magic. In the present day infidels will hardly agree with the ancient enemies of Christ here, and therefore they all leave the miracles of Christ utterly unaccounted for.

The *Resurrection* of Jesus Christ might have been placed among the miracles he wrought; for he promised to rise after they should put him to death; and this, in effect, put them on their guard; so that they ought to have prevented his resurrection if they could. The enemies had his body in their power, and set a guard over it till the third day, that his prediction might not be fulfilled, and snatch from them all the hopes they had derived from their success in putting him to death. At length his body was gone, at the very time he promised to rise, and his followers displayed all the spring and animation of mind, which such an event might be expected to produce. If it be said that he did not appear afterwards to any but to his friends, it may be replied, his enemies had gone so far in malicious opposition that they had forfeited all claims to further evidence; and it was for them to prove him still dead, after having killed him, and been forewarned of his intention to rise, and been in possession of his body, with all the power of the state to enable them to keep it. Again; it is objected, I know, that the narrative of the apostles is contradictory; but to that I reply, it is indeed apparently so; which will be the case with the narration of every genuine event when related by many witnesses who are independent of each other, and speak freely without any preconcerted tale. Try, my dear friend, some narrations of a fact which you know to be true, as related by several witnesses whom you know to be persons of veracity, and say if you do not find as much variety as in the scriptural narrative of Christ's Resurrection. But this narrative has been investigated by some in order to confute

, who have been so struck with the evidence of its truth as to yield their assent to the truth of Christianity. For upon closer reflection we must be convinced that the visits to Christ's tomb would be very numerous when the rumour was spread of the body having disappeared; and as several parties went, in various circumstances, one visit would be confounded with another, and so an appearance of discord and contradiction would be given to the narrative; though a closer inspection would show that this was mere appearance, which eventually served only to prove the substantial truth of the fact.

These persons, therefore, who declared they were eye-witnesses of Christ's Resurrection, persisted in their testimony; and though there were hundreds of them, not one ever after denied the fact. The greater part of them sealed the truth with their blood.

The Resurrection of Christ was celebrated by his disciples from the very day of the event, by the sanctification of the first day of the week, whereon it happened, as the Lord's Day; and on that they celebrated the Lord's Supper, to express their triumph in his death, which ceased to be a reproach to them after he had fulfilled his promise by rising from the dead. As the religious observance of this day and this Supper may be traced up, by the most satisfactory historic records, to the very time when the events are said to have happened, it remains incontestibly proved that we are not following a cunningly devised fable, the invention of later days, but are reposing our faith on the truth of God, who cannot lie.

Again; the miracles which Christ wrought, either upon or by the apostles, prove them to have been sent of God; for they were such as could not be counterfeited. Take, for instance, the gift of tongues, which was not a mere idle display of power; for it was the very thing wanted by illiterate men, who were about to start on a mission to all the nations of the world, with all its Babel of various confused tongues. How sorely we feel our want of this when we are sending out a mission to a newly-discovered people! But this miraculous endowment of the apostles with ability to speak in all languages, has this peculiar evidence attending it, that the more he knows what it is to speak in various tongues, the more deeply convinced he is, that it is not a thing to be counterfeited. Take any fisherman from our shores, and try if you can make him play with success the impostor, so as to make Frenchmen, Dutchmen, Spaniards, Germans, Italians, Greeks, Arabs, Turks, Persians, Hindoos, Chinese, &c. believe that he can preach in their tongue, you would at once be convinced that this is a thing not to be counterfeited: a man must have the wondrous ability in truth, or he cannot have even the semblance. And try to find a dozen fishermen who can be brought to acquire this faculty by any human means, and you will find that none but God could impart this gift to man.

This was a standing miracle, which attended the apostles whereever they went through the whole world. In many instances they imparted the gift of tongues to others, with whom they needed to expostulate upon the due and profitable use of the heavenly gift: "I thank my God," says Paul to the highly gifted church in the polished city of Corinth, "that I speak with tongues more than you all; yet I had rather speak five words with my understanding that I might edify others, than ten thousand words in an unknown tongue." Now these persons to whom this and other gifts were communicated, must

have known whether they received and possessed them or not.

The same observation that was made on our Lord's miracles may be made also on those of the apostles—that they were uncontradicted at the time; and that multitudes lived for many years after they had been raised from the dead, or cured of diseases by the apostles; and they were living witnesses of the seal which God had set to the truth of the Christian mission.

To the miracles which attest the divinity of the religion of Jesus, I may add the proof which arises from the sufferings of apostles and martyrs. For these sufferings were borne with a spirit which renders them scarcely less than miraculous. The facts they testified were such, that the first witnesses to the gospel must have known whether they were true or false; they could tell whether they saw Jesus after his resurrection or not; whether he conversed with them many days in large parties or not; and yet they declared that these were facts; they professed to be ready to attest the truth, and when put to torture and to death they never flinched from their first statement; but while they declared that all liars should have portion in a lake of fire and brimstone, they died protesting the truth of the gospel, forgiving their enemies, and warning them to receive the Christian message on peril of eternal damnation.

If Jesus had not proved himself true, he had so cruelly deceived those who followed and trusted him, that they had every inducement to abandon him with execration, and expose him to the world. If they had not been convinced that their message was true; they had no inducement to persist in telling a tale so ungrateful to the world's ear, for they gained by it nothing but persecution and scorn, and exposure to death in its most horrid forms. Heaven, earth, or hell, all would present to them the most mighty inducements to abandon their message, upon every other consideration, but that it was the truth of God.

The sufferings of the earliest Christians, who lived nearest to the times when the impostures, if there were any, could have been most easily detected, show that *they* were satisfied in their inmost souls of the truth of the new religion, which they had embraced in spite of their own ancient prejudices, and the world's threats and scorn; and this satisfaction they never could have felt unless they had themselves witnessed these miracles, which the apostles declare they were empowered to work in order to prove their mission true and divine. J. B.

ON SACRAMENTAL COLLECTIONS FOR THE POOR.

To the Editor.

Sir,

In the execution of my office as a Deacon of a Dissenting church, I have observed, with no small concern, that the contributions made after the sacramental services for the poor members of the Society are usually very small, and, in my apprehension, far inferior to what might be fairly expected. I have perceived that even the wealthy members of a church have contented themselves with giving a single shilling; a sum neither proportioned to their substance, to the donations of other members not in affluence, nor to the exigencies of their poor brethren and sisters. To other charitable objects of a more public nature, such persons frequently contribute very handsomely; but surely to brethren and sisters, united in the closest bonds of Christian fellowship, a peculiarly tender regard ought to be manifested, and such as becomes those who are "kindly affectioned one to another, with brotherly love; distributing to the necessity of the

saints; and shewing mercy with cheerfulness." Rom. xii. 8—10.

If more liberal contributions were made on these occasions, the deacons would be enabled to create a little fund, from which those members who are reduced by sickness or losses, might receive, not merely a little pittance of a few shillings, but occasionally as many pounds, which, in some cases of severe affliction, would be of inestimable service, and contribute powerfully and effectually to their relief and comfort.

If this hint, respectfully offered to the generous friends of Christ and his poor members, should be productive of advantage to the destitute and afflicted in our churches, it will afford real pleasure to

Your's, &c.

A Deacon.

ANECDOTES.

Juvenile Charity.

When a paper, depicting the sufferings of the Germans during the last war was read by the teachers of a Sunday-school in Spitalfields, the minds of the children were so affected, that on the following Lord's Day they made a collection amongst themselves, amounting to 1*l.* 7*s.* 9¾*d.* One child brought a new shilling, probably a hoard; some presented a sixpence, some a penny, and some a farthing, but all with a cheerfulness that deeply affected their teachers.

The Happy Sweep.

A poor little Boy in the neighbourhood of Chatham was bound apprentice to a chimney-sweeper. Some time afterwards he began to attend the Sunday-school, and there was reason to hope that the instructions he received were made useful to him. Being one day sent to sweep a chimney, instead of the dismal noise which is usually made on those occasions, he was heard singing these sweet lines of Dr. Watts:—

The sorrows of the mind
Be banish'd from this place;
Religion never was design'd
To make our pleasures less.

The Young Theologians.

The superintendent of a Sunday-school in Bristol, discoursing lately with the children, asked, among other things, "Where is God?" One of the elder boys answered, 'In heaven.' The teacher not appearing satisfied with this reply, again repeated the inquiry, when a lad, younger than the other, answered, 'Every where.' Requiring still further explanation, the question was again put, "Where is God?" when a third boy, (thinking no doubt that he could improve on the answers already given,) most cheerfully called out, 'God is here.' The views of the superintendent were now met, and he endeavoured to impress upon the minds of the children the important truth that "God is in heaven—God is every where—God is here."

Holy Compulsion.

"Compel them to come in."—Luke.

"A Dissenting minister, who had for many years regularly officiated in a town comprising a considerable population, discouraged at finding his congregation gradually declining in numbers, at length determined to make the experiment of going forth from his pupit, and opening licensed rooms in different parts of the town and suburbs, where he might carry evangelical instruction to those who would not come to seek it; or to use Dr. Chalmers' language, 'instead of holding forth signals to those who were awake, knock at the doors of those who were profoundly asleep.' His success exceeds his most sanguine expectation. This same neglected preacher, whose chapel had been almost empty, was listened to in these humble preaching rooms with the greatest attention. The overtures of the gospel, thus obtruded on their notice, excited an interest in the minds of a multitude, who would never have spontaneously gone in quest of instruction; and eventually his chapel was thronged with the trophies of his aggressive zeal."—*Eclectic Review.*

OBITUARY.

MRS. ELLIZABETH MORISON.

MRS. ELIZABETH MORISON, wife of the Rev. J. Morison, formerly of Barnet, was born in Southwark in the year 1741. When a child she removed with her father to his native county of Lancaster; where, in the neighbourhood of Stonyhurst, she spent her early youth. The spiritual condition of the vicinity was eminently dreary, and the circumstances of Mrs. Morison were very unfavourable to the formation of the eminent piety, by which in future life she was distinguished. A large body of the inhabitants, among whom were her mother-in-law and many of her relations, were papists; while all the religion of the generality of the Protestants consisted in going to church on the principal festivals; united, especially in their hours of intoxication, with cursing the Pope and the Pretender. The unhappy conduct of her father having reduced him to poverty, she was thrown on the world at an early age, an unprotected female. Thus situated, she came to the metropolis; where in a few years a course of industry, integrity, and exemplary prudence raised her to a situation of comfort. At this period, Mrs. M. evinced a considerable degree of firmness of temper. She lived successively in different Catholic families, and was principally acquainted with persons of that persuasion. In these circumstances it might have been supposed that a young person who, excepting in public worship, had received no religious instruction from Protestants, would become an easy convert to popery: but, through the goodness of Him who guides his people when they know him not, she remained a zealous Protestant. Still, "having a form of godliness," she was without "the power thereof." Her conversion to God, which did not take place till she had attained the age of 30, was effected through the instrumentality of the Rev. R. Bentley, vicar of Camberwell. Finding herself unfavourably situated for a punctual attendance on divine ordinances, with a firmness, which had acquired increased strength from religious principle, she left the family in which she resided, and learned a manual employment, by which she could just earn a scanty livelihood; but which was sweetened to her by the facilities she possessed of attending public worship, not only on the Lord's Day, but on the evenings of the days of the week. At this period she sometimes attended the ministry of Mr. Bentley, but more frequently that of the Rev. M. Madan. On her marriage, Mrs. M. joined in communion with the late pious and amiable Dr. Trotter. As a wife and as a mother she was greatly distinguished. The frequent absence of the head of the family from his home produced no intermission of domestic or social religion. At Barnet, the humility, piety, and good sense of Mrs. M. procured her general regard. Throughout life "swift to hear," but "slow to speak," her views secured attention and respect. For the last six years an almost total loss of sight shut her out from the volume which had been the guide and the consolation of her lengthened pilgrimage: but its contents were held with remarkable tenacity by her memory; and its comforts were richly imparted by the Holy Spirit to her heart. Her faculties remained in full vigour to the last; but they were all absorbed in the objects of eternity. With the exception of a degree of asthma, under which she had laboured for some years, she was subject to no particular complaint; but nature was exhausted. At length, on the 10th of Dec. 1822, with all the gentleness of sinking into an ordinary sleep, she resigned her spirit into the hands of her Lord. Her remains were interred in the Independent Meeting-house, Stebbing, Essex, when an impressive funeral discourse was delivered by the Rev. R. Frost, of Dunmow. M.

RECENT DEATHS OF MINISTERS.

JULY 2, aged 65, the Rev. R. FREER, minister of Cumberland-street Chapel, Shoreditch. He had been upwards of forty years an acceptable and useful preacher of the gospel; and for the last twelve years of his life laboured with success among the people who now lament his loss. Though repeated attacks of paralysis had made extensive havoc on his bodily frame, impaired the usual vivacity of his spirits, and for a fortnight previous to his death entirely deprived him of the use of his speech, the most pleasing evidences were afforded that he possessed a rich experience of the comforts of the gospel, when heart and flesh were failing.

On the 9th, his mortal remains were deposited in Bunhill-fields burying-ground. The Rev. J. Townsend delivered a very impressive address, and the Rev. Matthew Wilks engaged in prayer. On the following Lord's Day evening, at Cumberland Street Chapel, Rev. R. Davies, of Walworth, improved this solemn event in a funeral sermon on Phil. i. 23, "having a desire to depart," &c.

JULY 28, at his son's house at Reading, where he was on a visit; the Rev. JAMES HINTON, M.A. of Oxford. He was attacked by spasms, which terminated his mortal existence in a few hours, in his 63d year. His loss will be deeply deplored by the church at Oxford, of which he had been the respected and successful pastor for upwards of thirty-five years. Mr. Hinton was born at Buckingham in 1760. After spending the usual term in preparatory studies at the Dissenting College in Bristol, (then under the Presidency of the Rev. Caleb Evans, D.D.) he entered upon the public duties of the ministry in this city, where he continued to labour with fidelity and affection during the long period of more than thirty-six years.

Devotedly attached to the vocations of his great work, he discharged them all in the most assiduous and exemplary manner. His discourses were distinguished alike for sound doctrine and fervent piety, and were delivered in an elegance of style, and with a spirit of devotion not often surpassed. The servant of God, and the friend of man, his heart glowed with the kindest emotions, and he was always found among the first promoters of every plan which proposed for its object either to mitigate the sorrows, or to augment the happiness of the great human family. Ready on all occasions of public requirement, he stood forth as the able and eloquent advocate of domestic charities, and of societies formed for foreign benevolence. Regarding the civil and religious liberties of his country as the lofty sign of superiority by which Britain is distinguished from other nations, no exclusive feeling could ever restrain his energetic aid in the universal diffusion of that gospel which, while it emancipates from spiritual thraldom, is subversive of tyranny in all its forms. His liberality of sentiment, generosity of disposition, and urbanity of manners, were subjects of general remark; and as they endeared him not only to his own congregation, but to the city at large, so they have rendered his death the cause of deep and extensive regret. (*Oxford Paper.*)

Aug. 8, at Chiswick, the Rev. CORNELIUS NEALE, A.M. late fellow of St. John's College Cambridge, and youngest son of the late Js. Neale, Esq. of St. Paul's Church-yard.

In the close of July, eight Methodist ministers going to the Conference at Sheffield were overturned in the Fleece post coach, when the Rev. Mr. Sargent was so injured that he died almost immediately, and the Rev. Mr. Lloyd in a few days afterwards. Four others received very serious injury. The Coroner's Inquest brought in a verdict of Manslaughter against the coachman for furious driving.

About the same time, the Rev. Mr. Atterbury, of Oxford, a clergyman of excellent character, as we understand, was killed (together with the coachman,) through the breaking down of the Sovereign coach from Birmingham, a short distance from Leamington. Surely, "*in the midst of life we are in death!*"

REVIEW OF RELIGIOUS PUBLICATIONS.

A Narrative of the Establishment and Progress of the Mission to Ceylon *and India, &c. including* Bombay; *with an Introductory Sketch of the Natural, Civil, and Religious History of the Island of Ceylon.* By *W.M. Harvard*, one of the Missionaries who accompanied Dr. Coke. 8vo. with Plates. 9*s.* Blanshard.

THE cause of Missions, which is unquestionably the cause of Christ, derives incalculable advantage from those communications which Christian Missionaries themselves make to the public, and which are infinitely to be preferred to information given by hasty and superficial travellers, who having little knowledge of true religion, or being, too frequently, prejudiced against it, are ill qualified to report the nature of those wretched superstitions, detestable vices, and abominable idolatries, which prevail in many heathen countries. But the information communicated by pious and intelligent men, whose sole object is to build the noble edifice of Christianity on the ruins of error and vice, are replete with the most interesting intelligence of the true state of the heathen world, and is therefore calculated to direct the counsels and animate the efforts of those laudable associations which have in view the conversion of the world.

Of such a description is the volume before us, in which the author, one of the missionaries who accompanied Dr. Coke in the close of the year 1813, gives us in his Introduction a sketch of the natural history of Ceylon, its political and civil history, and an account of its superstitions. The first chapter refers to the formation of the Wesleyan connection, and its missions; the second to the preparation for the Asiatic missions, and embarking at Portsmouth. Chapter III. narrates the history of the voyage, and of Dr. Coke's death on board the ship.—Chap. IV. relates the circumstances which occurred during the rest of the voyage; and Chap. V. its termination at Bombay. In Chapter VIII. and some succeeding chapters, we have a large account of the island, including a description of the wonderful cave of Elephanta. The author remained at Bombay while the rest of the missionary party proceeded to Ceylon, of which a large account is given, and of the labours of the several missionaries in some of the following chapters. The whole is replete with curious, interesting and affecting particulars, which deserve, and will repay the attention of the serious reader; and affords a pleasing addition to that valuable stock of information which will facilitate the labours of Missionary Societies, and of their numerous agents.

The Miscellaneous Works of the late *Rev. Thomas Harmer;* Author of "Observations on various Passages of Scripture:" with an Introductory Memoir, by *William Youngman.* 8vo. 10*s.* 6*d.* Simpkin & Marshall.

THE religious public are certainly much indebted to Mr. Youngman for placing within their reach any additional productions of a man of so much worth, and a biblical scholar of so much eminence, as Mr. Harmer. The volume before us will, however, be chiefly valued by those, who already feel deeply interested in the author of the justly celebrated "Observations." The Memoir occupies twenty-six pages, and is exceedingly well written. In connexion with the appended letters of Mr. Harmer, it exhibits a character remarkably amiable and estimable. The most valuable part of the volume, in our view, is that which presents us with five posthumous sermons, prepared by himself for the press, not long before his death. They display his characteristic habits of accurate research, and minute illustration. We are happy to say, they exhibit also a decided attachment to the grand doctrines of the Christian faith; although they are not cast in a mould the most favourable to general impression, or popular effect.

The Sermons are followed by a Treatise on "The Ancient and Present State of the Congregational Churches of Norfolk and Suffolk," with some Strictures on Mosheim's account of Churches of this denomination. In this part of the volume there are many documents which will be exceedingly interesting to those who have leisure to study, and a taste for the antiquities of Dissenting churches.

There follows next "Some Account of the Jewish Doctrine of the Resurrection of the Dead." In this account, with much valuable information, there are some criticisms and reasonings which

we cannot recommend to our readers as sound or satisfactory; particularly in reference to the conversion of Cornelius.

The volume concludes with "Two Addresses to the Religiously disposed;" relating to an early and continued commemoration of the Death of Christ at his Table, and to the Evidences of a gracious Hope.

Memoirs and Select Remains of Miss Mary Shenston, (aged 18.) 12mo. 4*s*. R. Baynes.

DEATH has of late carried on his depredations with remarkable success in our families, neighbourhoods, and churches; many young people also have been numbered among his victims. And did not many of them, as they departed, urge upon the *young* friends they left behind the important advice of Solomon, "Remember now thy Creator in the days of thy youth?" And though it may be thought by some, that Christian Memoirs and Obituaries are becoming too common, we consider this Memoir of Miss Shenston as one which ought to be preserved. It appears that Miss S. possessed mental powers above the common standard, and above her years. These powers were happily cultivated under the fostering care of a lady, whose talents and piety were successfully employed, to form the pupil to the love of knowledge and religion. We are informed, that she read some of the best authors with minute attention, and was familiar with Watts's Logic, Locke on the Understanding, Rollin's Ancient History, Newton's Optics, Mosheim's Ecclesiastical History, and many other works which require considerable application:" (p. 20.) And some specimens from her pen, both in prose and poetry, gave early promise of her talents and piety becoming subservient to the instruction and edification of the youthful companions, to whom she was much endeared.

Judging by a diary, which Miss S. kept for nearly two years, her character formed a striking contrast to the ignorance and frivolity of too many modern young ladies, whose heads are almost turned by the romantic and delusive notions which they derive from novel reading: and whose money and time are alike wasted upon the fashions and amusements of the gay and carnal world.

Her mind appears to have been deeply affected and humbled by a sense of her natural depravity and weakness, and the deficiency of her best duties; ardently desiring an interest in the unsearchable riches of Christ, and the glory to be revealed: and the scrupulous and vigilant manner in which she watched over the state of her own mind, and her walk and conversation, were such as are not often found in a person so young, either in years or in grace.

The power of religion was strongly exemplified in her experience as she passed through that long and trying indisposition which preceded her dissolution. Pain and debility oppressed her both night and day; but the promises and consolations of the gospel sustained her tender spirit, and produced a holy and tranquillizing submission to the will of her heavenly Father. As she approached the hour of death, she grew in a consciousness of its vast importance, conversed freely and comfortably upon the awful theme, and at times had pleasing and joyful anticipations of the glory of the celestial world. Her end was peace; and while her surrounding relatives mourned the loss of one so amiable and so dear to them, they could do no less than rejoice on account of that abundant grace and mercy which had been manifested in life and in her death.

A Tribute of Affection to the Memory of a beloved Wife; being a Sketch of the Life and Character of Mrs. Maria Cramp; with Extracts from her Correspondence. 3*s*. Burton & Smith.

MRS. CRAMP appears to have sustained a most amiable and highly eminent Christian character. This sketch of her life and character is, therefore, very appropriate. It alludes in modest, yet affectionate terms to high Christian attainments. We invite our female readers to another memorial of affection and piety, every way worthy their attention and imitation. We hope many of them will derive profit from the perusal.

Remarkable Passages in the Life of William Kiffin: Written by Himself, and Edited from the Original Manuscript; with Notes and Additions by William Orme. 12mo. 5*s*. 6*d*. Burton & Smith.

FEW, indeed, are the biographical sketches which have equal claims to publication with this remarkable Life. The events by which it is distinguished are very extraordinary; the interpositions of divine Providence are peculiarly striking; and the character of William Kiffin comprises an assemblage of excellencies of a very high order. In his childhood he had a narrow escape

from death by the plague of London, in the year 1625. In early life he was "converted from the error of his ways," and became a very decided and exemplary Christian. He frequently engaged in preaching in those times of trouble and danger; and on many occasions was imprisoned and threatened with death. By the favour of that gracious Providence on which he confidently relied, he obtained great success in some commercial enterprises; and was at length chosen, although contrary to his own inclination, one of the aldermen of the city of London. He died at an advanced age, venerable by every Christian grace, and with the lively hope of a glorious immortality. The Life is written with great simplicity and great modesty, and is throughout in a high degree interesting and instructive. It is prefaced by an able and animated introduction from the pen of Mr. Orme.

Specimens of the Russian Poets: with Introductory Remarks. Part II. By *J. Bowring*, F.L.S. &c. 12mo. Whittakers.

THE rude nations of antiquity had their bards and minstrels before they had historians; or, rather, they were the first historians, and handed down the deeds of their ancestors in song, long before they were recorded in prose. Their imagination was roused by the grandest scenes, their imagery was powerful, their simplicity touching. They were the children of nature, and they spoke its language. Such were the poems attributed to Ossian, and such were the poets of Slavonia.

The first vol. of these specimens was noticed in our *Magazine* for *Oct.* 1821, p. 423. For the translation, the public are indebted to the skill and industry of Mr. Bowring; they are curious only as they show us the manner of thinking, and the "development of poetical literature in a nation bursting into civilization;" and of whose poets we had scarcely heard.

They are creditable to the translator, not only from the manner in which he has performed a difficult task, but from the circumstances in which he was placed, and the restraints he endured from imprisonment in a foreign land. During that period he amused his hours of solitude in rendering these poems into the English language. In a well-written introduction, dated from the prison of Boulogne, he says of these pieces, "I have done violence to my feelings by translating many of the military and warlike productions of the Russian poets: - - - but they will serve to show how the feelings of hatred and malevolence are excited," &c.

The three first poems only are on religious subjects, the remainder being on War, on Love, &c. on which he remarks, "The national songs—the poetry of the people, the joy and study of the peasantry—which have been conveyed from tongue to tongue through many a generation; these are no subjects for criticism, for criticism cannot reach them; - - - - they are the delight of millions. The fame of the Iliad is nothing to theirs!"

We extract the two first verses of an Ode from the Book of Job, as best suited to our miscellany.

O Man! whose weakness dares rebel
Against the Almighty's strength, draw nigh
And listen, for my tongue shall tell
His message from the clouded sky.
Midst rain, and storm, and hail he spoke,
Around the piercing thunder broke;
At his proud word the clouds disperse,
And thus he shakes the universe:

Come forth, then, in thy pride and power—
Come answer me, thou son of earth!
Where wert thou in that distant hour
When first I gave creation birth?
When all the mountains' heights were rear'd,
When all the heavenly hosts appear'd,
My wisdom and my strength's display!
Man! let thy towering wisdom say!

The Necessity of Divine Influence for the further Extension of the Gospel at Home and Abroad: a Sermon, preached before the Ministers and Churches of the Hampshire Association. By *John Bristow*. 8vo. 1*s.* 6*d.* Burton & Smith.

IT is with great delight we find that the subject of Divine Influence is occupying the attention of ministers and churches in a very increasing degree, and that numerous discourses and tracts are in a train of extending circulation. The Sermon before us is well deserving of being added to the number. Both the sentiments and the style do honour to the preacher, and give the pledge of no ordinary excellence in future years. The text is Luke xxiv. 45—49. Mr. Bristow 1st, Takes a View of the present very limited Success of the Gospel both at Home and Abroad—2dly, The Impediments which resist its Progress—3dly, The Inadequacy of all Human means without Divine Influence—and, 4thly, The manner in which the Divine Influence may be expected to accomplish the desired object. Under this head he specifies—a more extended regard to

the command of Christ, to preach the gospel to every creature—a spirit more worthy of the importance of the cause—efforts more appropriate and effective—and a preparation of the minds of men to receive the Gospel. The sermon is distinguished throughout by a judicious selection of ideas, and by great felicity of illustration and expression.

Colonel Gardiner; a Christian Drama, in Three Parts. (Profits devoted to the N. & M. Bible Society.) By a Bible Student; formerly of St. John's Coll. Camb. 2*s.* 6*d.* Hatchard.

THE eventful life, the elevated station, the remarkable conversion, the uniform piety, and honourable death of Colonel Gardiner, form ample materials for religious biography; all which Dr. Doddridge long since presented to the public in an highly interesting narrative.

The death of the colonel, who was slain by the rebels at the battle of Preston Pans, within sight of his own house, Sept. 21, 1745, is the subject of this drama: here, therefore, are few incidents, and none of the intricacies that invention interweaves with modern tragedy; all is plain, and proceeds straight forward to the catastrophe. Yet the ingenious author has made the best of the few occurrences he had to work upon, and prepared a short but well-written drama, in blank verse, full of religious sentiment, directing the passions to just feeling, and pointing out to the afflicted the only sure consolation. As we have not room to insert a scene, we present our readers with the Song of the Colonel, the eve before the battle.

'Jesus, since thee I first beheld
'A willing sacrifice for me;
'This thought has care and sorrow quell'd,
'That I am justified thro' thee.
'And though full oft this heart has stray'd,
'Thy precious blood for wanderers pleads;
'The burden all on Thee was laid,
'And Mercy's voice still intercedes.
'Accept my poor returns of love,
'Thy blessing crown my humble toil;
'Thy name be known—all names above,—
'Then shall earth's barren desert smile.
'Blest hours, and days, and years have roll'd
'In closet walk with Thee, my Friend:
Oh! may I soon thy face behold,
'Mid songs of praise that ne'er shall end.

The Influence of the Atonement: an Essay. By *Joseph Bate.* Royal 12mo. 1*s.* 6*d.* Longman & Co.

THE influence of the atonement is shown in a variety of particulars, and enforced with much argument. The work is divided into four sections, the titles of which are, "1. The Influence of the Atonement as derived;—2. The Influence of the Atonement on Divine Benevolence;—3. The Influence of the Atonement on Universal Existence; 4. The Influence of the Atonement, as it operates unknown." In the first, Mr. Bate lays considerable stress on the divinity of Christ, and very properly derives from the dignity of his person the efficacy of his blood. He likewise notices the purity of the Redeemer's life, and concludes, that had he been only a man, and answerable for no sin but his own, it might have been expected that he would have met death at least with composure of mind. The prospect of death however filled him with dismay. This our author thinks can only be accounted for on the principle of substitution:—"He bare our sins in his own body on the tree."

To preach the doctrines of redemption by the Cross of Christ, and to give to those doctrines a particular prominency in the religious instructions of the pulpit, is the bounden duty of every Christian teacher: and where this is the case, it is commonly seen that a divine influence accompanies the word, and causes it to become the power of God to the salvation of men. On the contrary, where these doctrines are shunned, or but slightly treated, but little success follows.

The concluding pages of this work contain some remarks on the possible salvation of the heathen. Mr. Bate contends that the virtue of Christ's sacrifice may operate for the heathen, though at the same time its name may be *unknown to them.* 'If there be one amongst them who is *holy*, he will no doubt be saved, and that for the sake of Christ, though he may never have *heard* of him in this life.' True; but we believe our missionaries have never yet met with a *holy heathen*—not "one in ten thousand!"

The Sacred Period; a Poetically embellished Description of the most Prominent and Pathetic Events that occurred from the Nativity of our Saviour to his Ascension, as recorded by the Evangelists; Illustrated with copious Theological and Historical Notes, and principally intended for the Instruction of the Juvenile classes of Society. By *T. Mott,* Esq. 12mo. 4*s.* 6*d.* Lackington.

THIS long title-page sufficiently explains the nature and contents of the volume, in which the author has, honourably to himself, and we hope usefully to the public, employed his talents. The work is divided into short sections, each con-

taining one of the principal events of the life of Jesus, as recorded in the sacred Scriptures. "It will be perceived (he says), on reference to the quoted chapters, that the author has adhered as closely as possible to the imposing simplicity of the detailed subject-matter contained in them," &c. The whole is accompanied with Notes, judiciously selected, and full of information.

The Poem consists of couplets of ten syllables, occasionally varied with a few lines of blank verse, where the dignity of the speaker appeared to require the change; and the whole is correctly, and in general smoothly written. To enable our readers to judge of the work, we extract the concluding scene.

All pow'r in heav'n and earth to me are giv'n—
Go ye then forth and ev'ry nation teach;
Baptizing in my heav'nly Father's name,
And of the Son and of the Holy Ghost—
Teaching them strict observance of all things,
Whatever I have erst commanded you.
And lo!—that I your Saviour—Jesus Christ,
Am with you alway, 'till the world no more
Shall roll its wonted circuit 'neath the heav'ns.

Then from a cloud a dazzling glory shone—
And as he bless'd them, for his Father's throne,
Triumphant from this nether world he soar'd,
By angel throngs surrounded and ador'd;
Nor more t'appear—until the time be come,
When the deep seas and ev'ry grave and tomb
Give up their dead—as the last trump shall blow
Th' Eternal Judgment—call to happiness or woe.

Lectures on the Harmony of the Scriptures: designed to Reconcile apparently Contradictory Passages. By *Jn. Hayter Cox.* 8vo. 7*s.* 6*d.* Knight & Lacey.

It is undoubtedly a matter of importance in perusing the sacred Scriptures, to compare one scripture truth with another. This appears to have been, at least, a part of St. Paul's meaning, when he speaks of "comparing spiritual things with spiritual." For want of a strict regard to this direction, some have been led altogether to reject the revealed will of God as a book at variance with itself; and others have formed a very confused and erroneous opinion of divine truth. There are some parts of scripture which, when considered separately, are apparent contradictions to other parts, but when compared together, and viewed in connexion with the writer's design, they perfectly harmonize and agree. The word of God is like a well-finished building, the several parts of which are closely united and dependent on each other; and it appears the more beautiful the more minutely it is examined.

In these Lectures, which are nineteen in number, Mr. Cox has undertaken a delicate task, which he has executed with considerable judgment. His observations are the fruit of careful research, and his illustrations for the most part are clear and decisive. We sincerely hope that these Lectures will obtain, as they deserve, an extensive circulation. From determined sceptics, Mr. Cox appears to have little prospect of a due attention; "but if he should so far succeed as to reclaim the wandering, strengthen the weak, or confirm the doubting, his recompense will be great;" and in this we hope he will not be disappointed. We particularly recommend the work, as suitable to be put into the hands of young persons who have been tempted to peruse those infidel publications, now so widely and so freely circulated.

Scientia Biblica: a copious Collection of Parallel Passages, printed in *words at length*, for the Illustration of the New Testament. 8vo. Part I. 3*s.* W. Booth.

A work somewhat similar to this by the Rev. J. Platts, was noticed in our *February* Magazine, by reference to which their comparative merits may be pretty well ascertained. That work will make 12 Parts, at 4*s.* 6*d.*; this 16, at 3*s.* each: both are neatly printed; but as this is in a much *smaller* type, it will of course contain many more references, as also a complete copy of the *Greek* text. Mr. Platts has subjoined his references as notes to the Text; the author of "Scientia Biblica" has placed his between each verse. But the palm of merit must rest on the selection, and we confess we have not leisure to institute a minute comparison. To the expositor, either from the pulpit or the press, either work will save much labour, and afford scope for the exercise of a just discrimination.

This work has the honour of Royal patronage, and a very respectable, though at present not numerous, list of subscribers.

Sacra Poetica: containing Sacred Melodies, Hymns and Poems. Intended to display the Beauties of Sacred Poetry: selected by *J. Wilson.* 12mo. 3*s.* 6*d.* Hatchard.

This is a very judicious selection of modern Poetry, which does equal honour to the taste and piety of the compiler. Young persons who read poetry for improvement as well as instruction, should confine themselves to that which is good. The late Mr. *Cecil* used to say, "All

poetry is either excellent or execrable." This is all of the former class, and we know not where our readers can find better in so great variety, and on so easy terms.

The Automatical Camera-Obscura; exhibiting Scenes from Nature, delineated by an unerring pencil, and preserved in an Ancient Portfolio; also, Events which have engaged the Attention, excited the Admiration, and afforded Instruction to the Wise and Good in every Age. By T. Towne, Author of "The Village in an Uproar." In 4 pocket vols. 10*s.* 6*d.* Westley.

THE author proposes, by the peculiarity in the structure of this curious work, to convey to the juvenile mind the knowledge of some of the most striking events recorded in the sacred writings. With this very commendable design, he introduces "copious extracts from various respectable authors, on Scripture History and Oriental Customs." We believe there is a numerous class of parents and of children to whom this singular production will prove both entertaining and instructive. We perceive, with pleasure, that the greater part of the last volume is of a higher character, both in point of information and of composition, than those by which it is preceded. It contains, without the incumbrance of juvenile dialogue, "A Biographical Sketch of the Lives of the Prophets," extracted from Gray's Key to the Old Testament; an Abstract of Newton's valuable work on the "Fulfilment of Prophecy;" "An Historical View of the English Biblical Translations;" and a Series of Questions adapted to the several volumes. We hope its reception and utility will meet the wishes of its pious and ingenious author.

The Sunday-school Preceptor.— Part I. By a Sunday-school Teacher. 4*s.* 6*d.* Holdsworth.

THE lively zeal and fervent piety of this young author are truly commendable; and as the work—the subjects of which are, generally speaking, well-chosen,—is for the perusal of young teachers and elder scholars in Sunday-schools, the peculiar graces of composition have probably been deemed superfluous. But if, as we advise, the intended *second* Part of the author's plan be submitted to the revision of a competent friend, neither he nor his readers would repent of taking the friendly hint. As it is, we wish the author both pleasure and success in his poetic labours.

Advices to the Young at the Outset of Life. With an Appendix, Illustrative of the Advantages of Sabbath Schools. 2*s.* 6*d.* Taylor & Co. Edin.

THESE Advices, or rather Addresses on the sins, dangers and duties of youth, contain many excellent and pious sentiments. They are written, it seems, by the worthy superintendent of the Sabbath-schools at Leith. No London bookseller is named; but whether they circulate in the north or south of the Tweed, we wish that all such well-meant and seasonable efforts may be very successful among the rising generation.

Advice to Young Women on going to Service. Addressed to the Girls of M—— School. 12mo. 9*d.* Hatchard.

SOME very good and appropriate advice at a very moderate charge: we recommend it to a most extensive circulation.

Sunday-school Gleanings: containing brief Memoirs and interesting Anecdotes of Sunday-school Children. 18mo. 1*s.* 6*d.* Hatchard.

A judicious selection, and well adapted as a reward-book for Sunday-schools; but may be read with advantage by young folks in general.

Pierre and his Family: or a Story of the Waldenses. By the Author of "Lily Douglas." 18mo. 3*s.* Oliphant. Edinburgh.

THE introduction to this little book contains a brief account of the poor persecuted people called Waldenses, extracted from Mr. Jones's History. The subsequent narrative is the picture of a pious family in the midst of persecution. The narrative is well written, and highly interesting.

The Sunday Scholar's Friendly Instructor: in Familiar Dialogues. By *J. Kerby*, Lewes. 18mo. R. Baynes.

THESE Dialogues are written in a simple style, and well adapted to their object—to recommend the paths of religion and virtue.

A Scripture Catechism; Historical, Doctrinal, and Practical, &c. By the late Rev. S. Palmer. Eleventh edition. 3*d.* Newberry.

THIS Catechism is very comprehensive; and the answers are "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." It requires only to be more known to be more used.

LITERARY NOTICES.

Preparing for the Press.— Sermons, and Plans of Sermons on many of the most Important Texts of Holy Scripture. By the late Rev. Joseph Benson.—Also, A Critical Analysis of the Rev. E. Irving's "Orations and Arguments," interspersed with Remarks on the Composition of a Sermon. By Philonous. Dedicated to the Bishop of London.

In the Press, and speedily will be published.—1. The fourth edition of the Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. Four large vols. 8vo. with numerous Fac-similes of Biblical MSS. This edition will contain an additional Fac-simile, copies of which may be had, gratis, by the possessors of the former editions, on applying through their respective booksellers.—2. A second volume of Brief Memoirs of Remarkable Children. Collected by a Clergyman of the Church of England.—3. Memoirs of the late Capt. J. Neale. By the Rev. G. Barclay, of Irvine.—4. Part 2, of the Teacher's Manual. By a Clergyman.

SELECT LIST.

An Inquiry into the *Accordancy of War* with the Principles of Christianity; and an Examination of the Philosophical Principles by which it is defended. 8vo. 5*s*.

A Sketch of the Life of the Rev. Jules Charles Rieu, Pastor of the Reformed Church, Fredericia, in Denmark; containing an Account of that Colony, &c. 18mo. with an Engraving. 1*s*. 6*d*. boards.

The History of Moses; being a Continuation of "Scripture Stories." 3*s*.

Sermons for Children; designed to promote their immediate Piety. By the Rev. S. Nott. Jun. of America. 1*s*. 6*d*.

Pastoral Narratives, illustrative of the Importance of Evangelical Religion, &c. 1*s*. 6*d*.

Little Manual of Interesting Prayers, Poetry, &c. 18mo. 1*s*

A third and Enlarged edition of the Rev. Joseph Fletcher's (of Stepney) Lectures on the Roman Catholic Religion. 8vo. 9*s*.

The Heroism of the Faithful Minister, &c. a Sermon at the Baptist Monthly Meeting, on the Death of the Rev. W. Ward, Missionary; with an Appendix, containing a short Biography of the deceased. By J. Ivimey. 8vo. 1*s*. 6*d*.

Hints on the Nature of a Christian Church, and on the Principles of Dissent; comprised in an Introductory Discourse at the Ordination of Rev. Thomas Hopley. By J. Hargreaves. 1*s*. inferior paper 6*d*.

Reports of Religious and Benevolent Societies.—Nineteenth of the British and Foreign Bible Society, with an Appendix. 2*s*. 6*d*.—Twenty-ninth of the London Missionary Society, with Lists. 2*s*. —Seventeenth of the African Institution, with Plates. 4*s*.—Fifth of the Merchant Seaman's Bible Society.—Tenth of the London Society for Female Servants. 6*d*. —Seventh of the Cambridge Sunday-school Union.—Eighteenth of the Brit. & For. School Society.

Reward Books for Children.—Urcilla Gebbie. By Rev. J. Bruce, New Milns. 6*d*.—Songs from the Mountains of Wales. By Rev. J. Bulmer. 2*d*.—The Setting Sun. By C. Brooker. 6*d*.—The Alms House; a Poem, by Boswyn Hamet, &c.

POETRY.

"A REFUGE FROM THE STORM."—ISA. XXV. 4.

[*In imitation of Kirke White's "Star of Bethlehem."*]

THE thunder roll'd along the sky,
That might the stoutest heart affright;
The lightnings all around did fly,
And ripp'd the gloomy vail of night;

The tempest roar'd—the night was dark,
No star illumin'd the face of heaven;
When I, within my feeble bark,
Was on the mighty billows driven.

With raging strength did they assail
My bark—no longer could I steer;
Its tott'ring planks began to fail,
And dread destruction seem'd full near.

No glimpse of comfort could I find,
But every surge brought fresh alarm;
When a kind voice inform'd my mind
Of One—a Refuge from the Storm.

To Him I cried—he heard my prayer—
Bade the loud tempest cease its roar;
Guarded me safe from ev'ry snare,
And brought me to the peaceful shore.

There safely sat—my feeble frame
Securely kept from every harm,
I'll ever, ever praise his name
Who is—a Refuge from the Storm.

C. W.

RELIGIOUS INTELLIGENCE.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, July 24, 1823.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
A. A—n.	Indep.	Rev. G. Collison ...	6	E. W—s.	Indep.	Rev. W. F. Platt ..	6
M. B—d.	———	J. Clayton ...	6	E. W—r.	———	J. Raban	6
M. B—n.	———	J. Arundel. ..	6	A. W—s.	———	M. Wilks	6
M. C—g.	———	W.F. Platt . ..	6	E. W—y.	———	G. Burder	6
J. C—h.	———	E. Parsons....	6	W. F. P.	———	*Donation*	5
M. C—n.	C. Meth.	Dr. Raffles ...	6	*Welsh Cases.*			
M.A.C-n.	Indep.	G. Burder....	6	A. D—s.	Indep.	Rev. Dr. Winter.. ..	5
M. E—t.	———	G. Collison ..	6	A. E—s.	C. Meth.	M. Wilks	5
M. G—r.	———	E. Parsons...	6	E. J—s.	Indep.	Dr. Smith....	5
M. G—d.	———	J. Arundel....	6	M. J—s.	———	———	5
E. G—e.	———	G. Burder	6	C. M—n.	C. Meth.	T. Beck.....	5
A. G—y.	———	W. Roby	6	M. P—y.	Indep.	Dr. Winter .,.	5
J. G—s.	———	J. Raban.	6	E. P—h.	———	Dr. Smith....	5
A. H—n.	———	J. Bennett....	6	*Scotch Cases.*			
E. H—n.	———	J. Clayton....	6	J. C—l.	Indep.	Rev. G. Ewing	5
E. H—t.	Estab.	R. Hill	6	J. T—n.	———	———	5
A. I—m.	Indep.	G. Burder....	6	B—n.	———	G. Burder	5
A. K—k.	———	W. Roby	6	J. Y—g.	Presb.	Dr. Waugh ..	5
S. M—y.	———	Dr. Smith....	6	C. F—r.	———	———	5
—M—h.	———	W. Roby	6	A. H—n.	———	———	5
A. M—n.	———	Dr. Winter ..	6	M'R—e.	———	———	5
E. N—s.	———	G. Collison. ..	6	M'G—t.	———	———	5
J R—e.	———	J. Arundel....	6	J—e.	———	———	5
M. S—d.	———	Dr. Raffles ...	6	B—e.	———	———	5
E. T—n.	———	G. Burder. ..	6	W—n.	———	———	5
				E. R—k.	———	J. Smart.	5
				M. C.	———	*Donation*	5

Floating Chapel.

We are glad to hear that a Floating Chapel has been opened in the Port of Dublin, for the use of the Seamen. A vessel of 260 tons has been fitted up for that purpose. This is, we believe, the first chapel of the kind in the Established Church.

Barbican Chapel.

The Rev. Spedding Curwen (late of Cottingham and Hull,) has accepted the invitation of the church and congregation of Barbican Chapel, London, to become their minister, and is expected to commence his pastoral duties in that place about the middle of September.

IRISH EVANGELICAL SOCIETY.

THE Ninth Annual Meeting of the above Society was held at the City of London Tavern, Bishopsgate-street, on Tuesday evening, the 13th of May last. *Thomas Walker*, Esq. Treasurer, in the Chair. The Rev. G. Collison commenced with solemn prayer; and the Report of the Committee for the past year having been read, the Rev. Mr. Julian, Trimley, John Wilks, Esq. and the Rev. Messrs. D. Stuart, Dublin, T. Smith, Rotherham, Mark Wilks, Paris, J. Blackburn, London, D. H. Creighton, Patricroft, J.A. Roberts, Matthew Wilks, and J. Conder severally addressed the meeting, and urged the present circumstances of Ireland, as calling for a *prompt* and *special* display of Christian liberality for the furtherance of the Society's operations, and the extension of its benefits throughout that country.

In reference to the Society's Academy, for the education of native and other students for the work of the ministry in Ireland, the Report having entered into detail respecting the resignation of the Rev. R. Cope, LL.D. the late Tutor, and the subsequent appointment of the Rev. D. Stuart, minister of the Secession, as the Theological Tutor, and of the Rev. W. H. Cooper as the Classical and resident Tutor, then remarks—"The new Tutors have entered upon their important work under the most auspicious circumstances. Their classification of labour is most judicious, the term of study has been extended from the period of three to four years, and from the reports which the Tutors have made of the piety, proficiency, and exertions of the students, the internal affairs of the Academy may be considered as in a prosperous state. The students continue to supply Manor-street Chapel, the House of Industry, Bray, Black Rock, Celbridge, and Kingsend, with general and very encouraging success. Inquiry is excited, prejudices begin to abate, and the cause of divine truth is evidently advancing. They have been compelled to suspend their labours at Dunleary, in consequence of the room where the services were usually held, having been accidentally destroyed by fire."

In reference to the operations of the Society at all its stations, announced at former meetings, the Report shows that they have been regularly carried on during the past year; and Tralee, Limerick, Mallow, (with but a few weeks suspension) Youghall, Wexford, Maryborough and Portarlington, Enniskillen, Camphill, Newry, Armagh, Moy, Bangor, Carmoney, Carrickfergus and Londonderry, together with the places of itinerant labour around each station, are regularly supplied with the glorious gospel of the blessed God. The Sunday-schools uniformly connected with these operations are all of them in an increasing, and some of them in a truly flourishing state of prosperity; and taking a retrospective view of the whole series of labour, the Report records that "there have been, during the past year, the most decisive manifestations of the divine favour, and much good has evidently been effected."

With the warmest congratulations to the members and friends of the Society, the Report next adverts to "the progress of those of their missionaries, who, itinerating from village to village, from hamlet to hamlet, and from house to house, are proclaiming to the Irish, in their native tongue, the wonders of redeeming love. Their journals contain accounts of powerful impressions and hopeful conversions, produced in widely extended and populously inhabited districts in Connaught, in which your ordinary ministers could not itinerate. They exhibit the power of the truth prevailing over the most besotted prejudices, the happy suppression of superstitious feelings, and the peculiar willingness of the Roman Catholics to receive the truth as it is in Jesus, particularly when proclaimed to them in their vernacular tongue."

In reference to the still widening sphere of the Society's labours, the Report announces that three students have finished the period of their studies in the Academy during the past year, and are now occupying important stations in the country, as faithful evangelists of Jesus Christ. Three new students have been admitted, all of whom are Irishmen, and, as additionally marking the catholic principles of the Society, one of them is an Episcopalian, another a Presbyterian, and the third an Independent: there are eight students now in the Institution. The Report also states that the number of the Irish preachers who labour under the Society in the vernacular tongue, has been increased from two to four; and that other openings of a most cheering character are inviting the still further extension of the Society's labours; but the Committee were compelled to pause, on account of the embarrassments that rested on their funds. The receipts of the Society during the past year, amounted to 2,275*l.* 2*s.* 2½*d.* and its expenditure to 2,446*l.* 1*s.* 7½*d.* leaving a balance due to the Treasurer of 170*l.* 19*s.* 5½*d.*

PROVINCIAL.

ANNIVERSARY OF THE ACADEMY AT IDLE.

On Tuesday, June 17, the Ministers delegated to examine the proficiency of the Students in this seminary, met to commence their investigation.

In *Latin*, selected passages were read by the different classes, from Cornelius Nepos, Cæsar, Virgil, Horace, Cicero's Orations, and the Annals of Tacitus.

In *Greek*, they translated parts of Lucian, Xenophon's Cyropedia, Homer's Iliad, the Œdipus of Sophocles, and, in Xenophon's Anabasis, his account of the Defeat and Death of Cyrus the Younger.

In *Hebrew*, they read the 8th and 28th chapters of Genesis, part of the 3d of Lamentations, and the 85th and 86th Psalms; and in *Chaldee* and *Syriac* the 7th of Daniel, the 9th of the Acts of the Apostles, and part of the 3d of Matthew.

These passages and chapters furnished the Committee with ample means of ascertaining the progress made by the students severally in the different classes, with which they expressed themselves highly satisfied.

The following day, in the Chapel adjoining the Academy house, a greater number of Subscribers and friends to the Institution assembled than had done on any former Anniversary. After Mr. Pool had prayed, three of the students delivered Essays: Mr. Hargraves, "On the Evil of Sin;" Mr. Ellis, "On the Power of Conscience;" Mr. Martin, "On the Riches of Divine Grace." Mr. Parsons, Sen. then addressed the candidates for the ministry before him, on the incalculable importance of "Prudence" to students and ministers. The meeting for business was afterwards formed; J. Holland was called to preside; the Report was read by Mr. Vint, and on moving and seconding various resolutions, interesting addresses were delivered by Messrs. Scott, Fox, Rhecder, Pool, J. Parsons, Hamilton, White, R. Holgate, and G. Rawson. In the evening Mr. Scott preached.

The Academy is in prosperous circumstances. Public patronage continues undiminished. The number of students last year was fifteen. In the course of the year, Mr. Preston has settled at Mixenden, near Halifax; Mr. Hargraves at Milnthorp, Westmoreland; and Mr. Martin at Ripon. The congregations at two of these places have been newly raised, and one of them (the congregation at Ripon) has been raised by the instrumentality of the Academy at Idle.

INDEPENDENT COLLEGE, ROTHERHAM, YORKSHIRE.

June 24 was spent by the Examining Committee in investigating the progress of the students.

Wednesday, 25, the Annual Meeting of the Subscribers and friends to the Institution was held in the Library of the College, Joseph Read, Esq. in the Chair. There have been sixteen students in the house during the last year, and four have finished their academical course. The Treasurer's accounts announced a deficiency of 31*l.*

The following was the Report of the Examining Committee:—The Examination commenced with Hebrew. The junior class read through the 72d Psalm in that language, after which they parsed some verses, and answered the questions of the Committee.

The Senior Class then read the 40th chapter of Isaiah, and a chapter of Hosea, of which prophet they had written a complete translation. The Syriac Class read as much of the last chapter of John as the Committee had time to hear.

The Arabic version of the New Testament was then produced, and one class read part of the third chapter of Matthew in that tongue.

The examination in the Classics commenced by four of the junior students, in their first year, reading translations of four of the Eclogues of Virgil. The Senior Greek Class then read [part] of the Prometheus Vinctus of Æschylus, and the Nubes of Aristophanes.

The next class was examined in the 2d Olympic of Pindar, and another in the 8th Book of Homer's Iliad.

The Juniors in their first year read and parsed with great readiness two of the Fables of Æsop, and part of the 2d chapter of the Gospel by Matthew.

Quinctilian's Institutes, part of the 12th Book, was read by the Senior Latin Class, and this was followed by another class reading in the 21st Book of Livy's History. The Juniors then read and parsed part of the first Book of Virgil's Æneid.

In Theology, the examination turned on the lectures given, during the past year, on the Existence and Attributes of God, on the Deity of the Saviour and the Personality of the Holy Spirit, and the Decrees of God. On these subjects

the students were freely questioned, and gave appropriate answers.

The examination in Mathematics was prevented by the meeting of the General Committee.

CAMBRIDGESHIRE SUNDAY-SCHOOL UNION.

THE Seventh Anniversary Meeting of this Society was held at the Rev. S. Thodey's meeting-house, Downing-street, Cambridge, on the 16th July, and was very numerously and respectably attended. R. Foster, Jun. Esq. in the Chair. The details of the Report decidedly marked the growing usefulness of the Society, and afforded ample topics for enlargement by different speakers. It appears that during the past year two schools have been added to the Society, and the increase in the aggregate number of scholars is 373, making a total of 33 schools, and 2946 scholars. Six schools have been materially assisted by gratuitous grants of books, and more than 5,000 publications of various descriptions have been issued from the depository to the schools connected with the Society, at very reduced prices. The speakers on the occasion were, the Rev. Dr. Harris, Tutor of Hoxton Academy; the Rev. Messrs. Thodey, Edmonds, Drake, J. Audley, Miles, Lee, and Ashton; T. Blyth, Esq. and Mr. R. Matthews. Mr. Foster was re-elected as Treasurer; and Messrs. J. Gallyon and George Paul, the Secretaries. In the evening, Dr. Harris preached an impressive sermon, suitable to the occasion, warmly recommending the object to the attention of those present, from Matt. xxv. 40. The sum of 21*l.* 0*s.* 1*d.* was collected at the doors.

NORTH DEVON ITINERACY.

THROUGH the assistance of the Home Missionary Society, the ministers in the North of Devon have for some time been able to support an itinerant, who preaches in a considerable number of large and populous villages in the neighbourhood of Ilfracombe. In Combmartin, one of the villages, a chapel was lately opened, which will hold about 200 persons, when the poor inhabitants, many of whom could not contribute money, cheerfully gave one, two, or more days labour, as their circumstances would admit. In another village, where the desire of hearing is great, a gentleman has offered to give a piece of ground, and to furnish stones and lime for the erection of a chapel. Sunday-schools are established in the different villages, which are in a prosperous state, and in which a great number of children are educated.

Promising, however, as are the appearances in all the villages, the ministers connected with the Society are fearful they shall be obliged to relinquish the station, entirely through want of farther pecuniary assistance; they have, however, determined to make a vigorous effort for another year.

DURHAM ASSOCIATION.

ON the 23d and 24th June, the First Annual Meeting of the Durham and Northumberland Associations of Congregational Ministers and Churches was held in the city of Durham.

On Monday evening (the 23d), the Rev. R. Davison, of Newcastle, preached on Regeneration. On the Tuesday morning early a public Prayer-meeting was held. In the forenoon, the ministers and delegates from the churches met to transact the business of the Association. In the afternoon a public meeting took place, when the Rev. J. Matheson, the Secretary of the Association, read the Report, from which it appeared that the ministers belonging to the Association labour in sixty-five villages to nearly 4000 villagers, independent of their regular pastoral duties at home. After the Report was read, the meeting was addressed by the Rev. Messrs. Stowell, Davison, Ivy Nicol, Jones, Matheson, Scott and Lewes, (the two last Home Missionaries,) urging the necessity of greater exertions for more widely diffusing the gospel in these too-long neglected counties. In the evening, the Rev. W. H. Stowell, of North Shields, delivered a sermon "On the Nature of Christian Fellowship." The congregations were respectable, and the collections liberal.

ORDINATIONS, CHAPELS, ETC.

THE Independent Chapel, George Street, Croydon, having been considerably enlarged, was re-opened for divine worship on Tuesday, June 3, when the Rev. J. Fletcher, of Stepney, preached in the morning; the Rev. W. Henry, of Tooting, in the afternoon; and the Rev. T. Jackson, of Stockwell, in the evening.

June 11. The Rev. J. Woodwark, from Rotherham College, was ordained to the pastoral office over the Congregational church assembling in Ebenezer Chapel, Doncaster. Mr. Gilbert, of

Hull, explained the nature of a Christian church; Mr. Boden, of Sheffield, offered the ordination-prayer; and Mr. Bennett, Theological Tutor of the College, Rotherham, gave the charge.

In the evening, Mr. R. W. Hamilton, of Leeds, preached to the people; Messrs. Earle, Gibson, Gatley, &c. assisted in the important services of the day. On the preceding evening a sermon was preached by the Rev. J. Bennett, when a liberal collection was made in behalf of the galleries newly erected.

July 3. A small place was opened at Toft, in Cambridgeshire, for Sabbath evening preaching. Mr. Golden, of Eversden, (who labours there) began in prayer; Mr. Drake, of Cambridge, preached from Jer. l. 5; and Mr. Skilleter concluded.

July 8. The Fourth Meeting of the Caxton Branch Bible Society was held at Baurn. The Chair was taken by the Earl de la Warr, and very able addresses delivered by the Rev. Messrs. Thody, of Cambridge; Professor Farish, Schofield (of Trinity,) Hall, Plumbtree, Mabberley, Jowett, and — Pym, Esq.

July 8. Mr. Hopley, from the Academy, Bradford, was ordained pastor over the Baptist church, Hemel Hempstead, Herts. Mr. Liddon, the late pastor of this church, after having discharged the duties of his office for nearly forty-four years, was obliged, through the infirmities of age, to resign his charge; and it was his happiness at the close of his long ministry, to witness the congregation so numerous that it was with difficulty his place of worship (which only a few years since had been greatly enlarged) could contain them. At the ordination of Mr. Hopley the following ministers were engaged:—Mr. Tomlin of Chesham; Mr. Hargreaves of London; Mr. Hunt of Tring; Dr. Steadman of Bradford; Mr. Snell of Bushey; Mr. Clarabut of New Mill; Mr. Brown, St. Albans; Mr. Upton, St. Albans; Mr. West, Chenies.

July 14. A small Chapel, capable of seating about 150 persons, was opened for divine worship at Wraxton, a village in Oxfordshire. Two sermons were preached on the occasion. One in the afternoon by the Rev. D. W. Aston of Buckingham, from Psalm cxxxii. 14; and the other in the evening, by the Rev. W. Gray of Chipping Norton, from Rev. i. 18. The Rev. Messrs. Bottomley, Nurmick, Hanson, Breeze, and Hood, (Home Missionary,) engaged in the devotional parts of the service. The collections amounted to 11*l.* 11s.

On Wednesday evening, 16 July, Mr. Lucy, late a student in Cheshunt College, was solemnly set apart to the work of the Christian ministry in the late Countess of Huntingdon's connexion, at her Ladyship's chapel in Bristol. Mr. S. Lowell, of Bristol, read the Scriptures and prayed; Mr. Thomas Sharp, of Woolwich, delivered the introductory discourse, founded on Eph. iv. 11, 12, and asked the usual questions; Mr. J. H. Browning, of Wrington, offered the ordination-prayer; Mr. W. Kemp, (Theological Tutor of Cheshunt College,) gave the charge from 1 Cor. iv. 2; and Mr. Ralph, of Pill, concluded.

July 17. The Rev. W. Eltringham, from Rotherham College, was ordained over the Independent Church at the Cross Chapel, Harrowgate. Mr. Jackson, of Green Hammerton, read and prayed; Mr. R. W. Hamilton, of Leeds, delivered the introductory discourse, &c.; Mr. Howell, of Knaresborough, offered the ordination-prayer; Mr. Parsons, of Leeds, gave the charge; and Mr. Scales, of Leeds, concluded. In the evening, Mr. Smith, Classical Tutor of Rotherham College, preached to the people.

July 23. Castle-street Chapel, Launceston, was re-opened, after having been completely repaired, and considerably enlarged. Mr. T. Wildbore, of Penryn, preached in the morning from Rev. i. 12, 13; in the afternoon, Mr. W. Guy, of the Hot Wells, Bristol, from Isa. xliv. 3—5; and in the evening, Mr. R. Hartley, Batter-street, Plymouth, from Rev. xiv. 16. The devotional exercises were conducted by Messrs. Shepherd, of Tarpoint; Trevor, of Liskeard; Moon, of Oakhampton; and W. Moore, of Truro.

NOTICES.

The Hants Association hold their next Half-yearly Meeting at the Rev. Dr. Bogue's, Gosport, on Wednesday, Sept. 24; when the Rev. J. Reynolds is expected to preach in the morning, on "The Providence of God, considered in connexion with the Kingdom of Christ."

The Independent Benevolent Society, meeting in Gloucestershire, will hold its Annual Meeting in the Independent Chapel at Fairford, on Wednesday, Oct. 15. 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 the Rev. Mr. Church's house.

MISSIONARY CHRONICLE

FOR SEPTEMBER 1823.

LONDON MISSIONARY SOCIETY.

SOUTH SEA ISLANDS.

We mentioned in our last, that letters have lately been received from Messrs. Tyerman and Bennet, relating their return from the Sandwich Islands to Huahine. We have now the pleasure of inserting the substance of those interesting communications.

Extracts of a Letter from Messrs. Tyerman and Bennet; dated Raiatea, 14th November 1822. *Addressed to the Secretary of the London Missionary Society.*

Dear Friend and Brother,—The last time we had an opportunity of writing to you, for the information of the Directors, was from Woahoo, one of the Sandwich Islands, by the ship America, Captain de Covin, bound for China, which was in the beginning of August. That letter afforded all the information which we deemed it necessary to communicate up to that period. Though a visit to the Marquesas was our primary object when we sailed from Huahine, in the month of February 1822, with the hope of introducing the Gospel among those Islands, and which we supposed were to have been the sphere of our usefulness, yet an unerring Providence had otherwise determined, and it was in the Sandwich Islands that we were to be the means of advancing, in some measure, the glory of God, in the furtherance of the Gospel. The letter above alluded to will have informed you that our visit to the Sandwich Islands issued in a call for Mr. Ellis and his family, with the Native Teacher Auna, and his wife, to settle there.

Departure of the Deputation from the Sandwich Islands.

After being detained four months at the Sandwich Islands, we took leave of our kind and affectionate friends, the American missionaries, and sailed for the Society Islands on the 22d of August 1822. The winds were singularly contrary, and had we intended to visit the Marquesas, it would have been impossible to reach them. We could not make even the Society Islands, but were three degrees to the leeward of them, when we reached their latitude. This obliged us to run nearly to the southern tropic, in order that we might reach Huahine. All our attempts however were baffled, and, after being six weeks at sea, twice the time necessary to complete the voyage, had the winds been favourable, we were put upon allowance both of bread and water.

Unexpected arrival of the Deputation at the Island of Rurutu.

At length, through a kind Providence, the very day that all our stock of fuel was consumed, we made the island of Rurutu, to our no small joy. Now, the designs of God in sending winds which we thought adverse, were explained, in affording us an opportunity of visiting the people of that beautiful little island. When we reached it, we were not certain what island it was; but were greatly surprised, and not a little delighted, to see several neat white cottages at the head of a bay, on the north-east part of the island. From this we concluded, that the Gospel had reached its shores, and that some missionaries had visited them. Soon, a native canoe came off to inquire in the name of the king who we were and what we wanted. The man was quite overjoyed when he found who were on board, and hastened back to give information. From him we learnt that the island was Rurutu, concerning which, we presume, you will have received information from the missionaries before this reaches you. Until fifteen months before our visit, this island had remained in the hand of the *enemy*, and in the slavery of idolatry. Then two pious men, natives of Raiatea, were taken thither by the missionaries, and the people abandoned their idols,

which probably have reached you,* and have embraced the Gospel. Soon, a canoe came off from the shore to invite us to land; this was very difficult, and attended with no small danger. A heavy surf was breaking upon a reef, which extends across that part of the bay where the landing-place is. Through this reef is a narrow, crooked opening, scarcely wide enough to allow a boat to pass; but directed by a kind Providence, we reached the shore in safety, and landed upon an artificial stone quay, which the people have lately built, and carried forwards into the sea. The king, a pleasant youth, the two native missionaries, and all the people, were waiting to welcome our arrival upon their island, and expressed their joy by frequent volleys of musquetry, if this expression may be applied to the discharge of two or three guns, which are all they have.

We were kindly invited to the houses of the missionaries, (Native) where we received every possible attention both from them and from the natives, who soon supplied us with baked pigs, fowls, and yams, in profusion. Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, (80 feet by 36), wattled, plastered, well floored, and seated; built within a twelvemonth at the expense of great labour by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. We remained here nearly two days, during which time, Mr. Ellis preached several times to the people, when nearly every individual on the island attended, and such an attendance on divine worship is usual every Lord's Day, and at the weekly services. We were astonished to see the decent appearance which the people made. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. We had one meeting with them as the Representatives of the Missionary Society, and in your names gave them the right-hand of fellowship, which afforded them great pleasure. All the people, men, women, and children, attend school, and are in a train of instruction, and treat their two teachers with great respect and kindness. Not a vestige of idolatry was to be seen; not a god was to be found in the island. So great a change, effected in so short a time, is almost beyond credibility, but we witnessed it with our own eyes. What hath God wrought! Oh, what a miracle of mercy! We have reason to hope that our visit to this island, and Mr. Ellis's preaching and advice, were the means of much good; and we are truly thankful for those adverse winds which would not allow us to reach Huahine till we had seen this island, which we shall never forget.

Within a few miles of Rurutu is another small island called Rimatura, to which the missionaries of the Leeward Islands have lately paid a visit in the Tuscan, Captain Stavers; and where they also left two natives from Borabora, to instruct the people, who received them with joy. This island, also, has embraced the Gospel. Indeed, it appears that such is the state of all the islands in this quarter of the Southern Ocean, that it is only necessary to send the Gospel to the people, to insure the downfal of idolatry, and their conversion to Christianity. These fields are all white to the harvest, and God is raising up many native labourers to go and put in the sickle of the word, and reap them.

Arrival of the Deputation at Huahine, and discovery of the imminent danger to which they had been exposed during the Voyage.

Towards the evening of the second day, we took an affectionate leave of the pleasant inhabitants of this delightful island, regretting that we shall probably see their faces no more. The wind was now favourable; we passed close to the island of Tapuamanu,* but did not land; and next day reached the island of Huahine, to the no small joy of our friends there, who had entertained many painful apprehensions for our safety. We all landed in health and safety, sensible, we hope, in some degree, of our obligations to that all-gracious God, under whose care we had been so mercifully carried out and returned. The vessel, in which we had performed this voyage of between 6 and 7,000 miles, was only 84 tons burden, and by no means in the best condition. The kind attentions of Captain Kent during the voyage we shall ever remember with gratitude. He spared no

* The idols alluded to by the Deputation have been received, and will be placed in the Society's Museum.

* Sir Charles Saunders's Island.

pains to compensate for the inconveniences of so small a vessel by his own assiduous and polite attentions. But it was not till two or three days after we landed, that we were made fully acquainted with our obligations to a kind and superintending Providence over us during the voyage. We then found that the rudder of our little bark had broken two of the pintels on which it turned. Had the third also broken, we must have been in the most distressing condition imaginable. How long we had been in this perilous state we know not. Had we known it, our distress would have been great indeed, without the power at sea of remedying the evil; but God mercifully kept us ignorant of our situation, till we had passed the danger and reached the desired haven.

Consultation of the Deputation and the Missionaries on various important Subjects.

We left Huahine and reached Raiatea on the 20th of last month. We had made previous arrangements for obtaining a General Meeting of the Brethren of the Leeward Islands when we arrived here; and had the pleasure to spend several days in consultation with Messrs. Threlkeld and Williams of this station, Barff and Ellis of Huahine, Orsmond of Borabora, and Bourne of Taha.

The first thing which occupied our attention was the removal of Mr. Ellis and his family from Huahine to the Sandwich Islands. We stated to the brethren the whole of the circumstances of the case, and after the most deliberate view that we all were enabled to take of them, there was but one opinion, that it is Mr. Ellis's duty to attend to the call, which appears to be singularly of Providence, and to go thither. We next considered the question, Whether he should go alone, or whether some one of the brethren should accompany him?—and we as unanimously concurred in the opinion, that no one should go with him. We then deliberated on the propriety of attempting immediately a Mission to the Marquesas. This interesting subject engaged much of our attention. We were all anxious to commence a Mission there immediately, if possible; but as it is desirable that when an attempt is made there, two brethren should go together, and as two could not be spared at present from the stations, it was resolved on to send four pious natives, one from each of the Leeward Churches (on the return of Mr. Ellis to the Sandwich Islands) to commence the work, and to send two brethren,* so soon as they can be obtained. We next took the opinion of the brethren on the propriety and necessity of establishing a School for the education of the children of the missionaries. We perceive that great difficulties lie in the way of accomplishing this object; but its importance to the Mission, as well as to the missionaries themselves, appears to us so great, that we are resolved, if possible, to carry it into effect; and we are not without hopes of success, though we also have our fears. A Seminary for the education of young natives for the work of the ministry was now considered. We perceive many obstacles lie in the way of this most important object also, and whether we shall be able to effect it, appears to us very problematical; however, our consultation on the subject will be of service; and each of the brethren engaged to look round his congregation, and should he find any young men of promising piety and talents, to take them under his immediate tuition, with a view to their going ultimately to such an Institution as we contemplate. Our view in consulting the brethren of the Leeward Islands upon these questions now, was, that we might ascertain their opinions, and be better prepared to converse thereon with those of the Windward Islands, whom we hope to see again in three or four months, when some of these points will, perhaps, be finally decided.

[The Deputation then proceed to state the want of more missionaries to fill up the places of Messrs. Ellis and Williams; (should the latter, whose health is in a very precarious state, be finally obliged to remove from the islands,) to assist in the establishment of a Mission in the Marquesas: and, perhaps, also of another in the Friendly Islands, to which latter, three Native Teachers have already been sent out by Mr. Orsmond.]

Translation of the Scriptures, &c. &c.

We are happy (observe the Deputation) to be able to inform the Directors, that a considerable proportion of both the Old and New Testaments is in an advanced state of translation by the different missionaries, but the difficulties of completing them are so great, that we fear it will yet be a long time before they will be all in the hands of the

* Missionaries from Europe.

people. The Acts of the Apostles is however in the press at Tahiti. Be assured we shall continue to use our utmost influence to facilitate this most important object. Ample materials are in the hands of the missionaries for publishing a Dictionary of the Language, but there are great difficulties in this work also. The language is far more copious than has been supposed. From 14 to 16,000 words have been already collected, and the missionaries are almost daily meeting with new ones. Several attempts have been made at compiling a Grammar, but no one has, as yet, been able to satisfy himself in this difficult task.

Proposed Visits of the Deputation to the other Islands, &c.

Having been detained so much longer by our voyage to the Sandwich Islands than we expected, our stay here must be protracted somewhat beyond the period originally proposed. It is probable that we shall not be able to leave these Islands finally till towards the Autumn of 1823. After spending four or five weeks in this station, (*i. e.* Raiatea), we propose visiting Borabora, and then Taha. Afterwards, we intend returning to Tahiti and Eimeo, and shall spend about the time before mentioned at each of those stations. With the state of things at Huahine, we have been most highly gratified. We are much pleased with what we have seen at Raiatea, and hope to be able to make such a Report of this station also, as will afford the Directors and the religious public a high gratification, and great encouragement to persevere in the work of the Lord.

Success of the Gospel in the South Sea Islands.

We often wish it were possible that both the friends and the foes of Missionary exertions could but see what we have seen, both in these islands, where the Gospel has had so glorious a triumph, and in those which we have lately visited, and where "Satan's seat" yet is—the *foes* of missions would retire ashamed and confounded at their inhumanity, while the *friends* of missions would "thank God, and take courage," while they gave scope to more abundant liberality, and redoubled their zeal in this most glorious of all benevolent undertakings. How far the Gospel has extended its victories among the islands of these oceans it is impossible to say, but we have reason to believe that it has reached many of the Islands in the *Dangerous Archipelago*, induced them to abandon their idols, and reconciled those who have been from remote periods, the most cruel and savage of all human beings. Among these Islands we hope to extend our inquiries before we finally leave the South Seas.

Providential Mercies acknowledged.

We have been in dangers oft, but we prefer recounting our mercies, and speaking of the goodness of that God whom we are anxious to serve, and whose glory we are solicitous to promote. Hitherto we have been singularly preserved amidst vast oceans, and the innumerable and dangerous reefs by which these Islands are every where surrounded. No real evil has befallen us. We are favoured with good health, and meet with the most affectionate treatment wherever we go, both from the missionaries and from the natives, kings, chiefs, and people. All concur in one wish to give us proof of their friendship and esteem. They thus testify their gratitude to God for sending them the Gospel of his Son, and to that Society whom we have the pleasure and honour to represent. In our multiplied mercies, we recognise the answers of your prayers and those of our beloved friends, who have the direction of the affairs of the Society, and those of the religious public in general, who, we doubt not, continue to take a lively interest in the success of our mission, and our personal success. Brethren, pray for us.

We wish you to present our united Christian love to Mr. Hankey, with all the Officers and Directors of the Society. Accept the same yourself, and be assured that we remain,

With great affection and esteem,
Your friends and Brethren
for Jesus' sake.
DANIEL TYERMAN,
GEORGE BENNET.

INDIA.

BANGALORE.

Extract of a Letter from Mr. Laidler, dated October 10, 1822.

It pleases the Great Head of the Church to continue blessing our poor endeavours among the heathen. Almost every day some of them attend the bookshop, and read the scriptures and tracts. I have written a number of passages of Scripture, to prove that all men have

sinned—to show what is the wages of sin, and what is the only hope of a sinner. Questions and very short observations are interspersed, and written in large characters, with the design of awakening the reader to think seriously. A second tract has been drawn up on the same plan, on the nature and necessity of regeneration; and a third on the great doctrine of a sinner's justification before God. They are neatly written on large sheets of strong paper. Samuel (the converted native) has shown considerable taste in the arrangement. When the first was finished it was pasted on a board, and suspended in the verandah of the book-shop. The first day a great many people read it; on the second day, considerable irritation of feeling was shown by catholics, mussulmans, and heathens; on the morning of the fourth day, a paper was posted up on the opposite side of the Bazar, which contained a great deal of abusive language; the writer called upon the head native man to interfere, for his gods were insulted by the Lutherans; it was added, that if he would only examine the paper, and examine what could be proved against that native preacher (Samuel), he would see it necessary to put an end, by his authority, to such mischievous things. Accordingly two peons, or constables, were sent to apprehend and bring in safety this dangerous paper to the headman's public office, when it underwent a strict examination, but no guilt could be proved. It was sent to prison, however, where about 40 persons had an opportunity of knowing its message. From prison it was again brought into court, before many learned natives, its innocence was proved, it was liberated, and sent back to its public station, where it has remained ever since.

Some of the native officers come occasionally to read the scriptures and tracts. One of them read this paper with considerable attention, and compared the quotations given with the Scriptures that are kept in the shop. One has been four times. The last time eleven or twelve sepoys came with him, to them he read and explained the Scriptures, condemned the worship of images, and said that no man was able to find fault with the Christian Shasters.

Mr. Laidler goes on to relate the serious impressions made on the minds of several persons, and the severe opposition they encountered from their relations, together with the endeavours of the catholics to prejudice the natives against the missionary, &c. under the name of Lutherans. Considerable success, however, has been given to the labours of Mr. Laidler and his native assistant.

"There have been baptized (says Mr. L.) since December last, nineteen heathens, twelve catholics, and twelve children. The members in full communion, under the care of Samuel, are eleven in number. The administration of the Lord's Supper to them last month was a most interesting sight"—which he proceeds to describe at large.

Mr. Laidler mentions a singular circumstance. "A learned Abbé has arrived from Mysore, to stop, if possible, the progress of Lutheranism. In the Roman chapel, the other sabbath, he very gravely anathematized Luther, exhorted the people not to attend the ministry, nor even listen to what these Lutherans had to say. 'Now, said he, dubashes (butlers), nate-boys (those who run on errands and wait at table), grass-cutters, and horse-keepers begin to preach. They may talk very sweetly, and say much about the Bible, but they are ignorant and know nothing about it.' This I mention only from report.

One who was a catholic, but who is now under the care of Samuel, was ordered to go and speak to the Abbé, but he answered, "I have nothing now to do with him, for I am no longer a worshipper of wood." It often happens that when the catholics in this place dispute with the heathen, and charge them with gross idolatry, the latter sharply retort, "Our stone is as strong and as good as your wood."

Two young men have been under a course of instruction for some months past. I hope and believe that both of them are pious; another will probably soon join them. Eight boys are entirely under our care, two of whom give pleasing evidence of a change of heart. Our school has a great struggle for life. Evil reports are often circulated, which alarm the parents.

Female Education.

THE native prejudices against female education are strong. Six girls have been taken away since January last. Nineteen children are now wholly under our care, and two females to wash, prepare their food, &c. Female education must be kept in view. Whatever the trials, disappointments, and sacrifices may be, they must not paralyze our efforts, nor cause a moment's hesitation. The awfully degraded and ignorant

state of the female population in India, will, as long as it exists, remain an intolerably oppressive weight on the very springs of moral principles, and will continue to convey a deadly poison through every vein in organized society. The Israel of God have done much in highly-favoured Britain, but a great deal more is necessary, and a great deal more is expected—yes, expected. Prayer, earnest prayer for millions who know not how to pray for themselves, who know not the way of access to the Father of spirits. The subject has often been ably dwelt upon, but line upon line and precept upon precept are necessary. God, in his providence, is teaching us by the sudden removal of pious christians. How often does the church hear from their lips the solemn warnings! When the last sands of their hour are about to run out, in language of deep humility they address by-standers and say, Brethren, whatsoever your hand findeth to do, do it with all your might. Our neglected opportunities now fill our souls with shame and remorse, and have made this pillow, which to some has been a pillow of down, to us a pillow of thorns. Ministers regret, and often leave this testimony to their brethren and their flocks—We have been unprofitable servants! O the value of an immortal soul! Guilt of the deepest dye is the blood which will be required at the hands of unfaithful watchmen. Live more with death and eternity in view than we have done. Missionaries are removed. The imprisoned soul is often set at liberty by a single shock; but the suddenness of the change speaks a language more forcible than words can express. Darkness covereth the earth, and gross darkness the people. Their eyes have seen, their ears have heard what pen and ink cannot describe. They have blushed for the temple in ruins, they have started back, petrified with horror at the hisses of the viperous brood, swarming, yet secure, in every recess. We hear a voice from the tombs addressing us, Pray for apostate, degraded man. Daily take the perishing millions in the arms of your faith; present them before the throne of grace; plead for them as you would plead for your own souls. Enter their huts; see them stretched on their mats, their hour, their last hour hastening to a close; an unaccountable fear entering their breast, struggling in the agonies of death, and yet the immortal spirit rising above bodily pain—shrinking back: a stranger entering, the dying man grasping his feet, tears flowing, and the fountain dried up only by the spirit's departure. This has been witnessed even in a heathen land. O think of the claims of millions, and consider that the time, yea, the set time, to favour Zion is come. No man can plead in earnest when on his knees, and yet withhold what duty calls him to give up; and no man has performed his obvious and imperious duty, even though he give liberally to the support of the gospel, if he do not daily intercede for all who are destitute of the truth; if he do not pray the Lord of the harvest to send forth many more labourers into his harvest. Excuse this digression.

[*To be concluded in our next.*]

RUSSIA.

Extract of a Letter from the Rev. Mr. Knill, St. Petersburg, 12th March 1823, *to the Secretary.*

(*Concluded from page* 351 *in the Missionary Chronicle for August.*)

March 6th, Thursday. A person of respectable appearance called, desiring to speak with me, when the following conversation took place. "Pray, Sir, excuse me, as I am an entire stranger to you. I was very anxious to see you, for I am in great distress." And what do you wish me to do for you? "O Sir, I wish you to pray for me. I am very much depressed. My sins are too heavy for me. They are a load which I cannot support." He then burst into tears, and continued weeping for some time; then clasped my hand, saying, "Do excuse me, Sir." I replied, it gives me great *pleasure* to hear you say that your sins give you *pain;* and that you *feel* them as a load which you cannot support, because I know a person who is able and willing to take off such burdens—yea, to take them off completely. The Almighty and compassionate Jesus says, "Come unto *me* ALL ye that labour and are heavy laden, and I will give you rest." Be assured, Sir, that it is an unspeakable mercy to be brought to feel your sinful state. All men are sinners, but all men do not feel it. I am a stranger to your history, but it is not probable that your sins are more or greater than the sins of thousands of people who are going on quite unconcerned, although the next moment may land them in perdition. Let me advise you to apply without delay to the Saviour of sinners. "But do you think I may hope for mercy, when my

sins are so many?" Yes, certainly I do. Though your sins be as scarlet, He can make them white as snow; and though they be red like crimson, He can make them white as wool. Though you had as many sins as all the people in Petersburg; yes, He is the Lamb of God that taketh away the sins of the *world*. Does not that suit your case? "I do not know, my case is dreadful." Well, I will read to you a passage of Scripture. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Does not that suit your case. "O Sir, I am afraid that my father's curse is resting upon me, for he said it should if *ever I became a Christian.*" Of your father's curse I know nothing; but this I know, that the blessing of the Lord rests upon all true Christians. What do you mean by your father's curse? "I will tell you. I am not an Englishman. My birthplace is Altona. My parents were Israelites. In the house adjoining my father's there lived a Christian family, and I was in the habit of playing with the Christian children, and although their father never attempted to proselyte me, yet through his family I became acquainted with the history of Christianity. My father knowing this, said to me one day, I fear that you will turn Christian, and if you do, *my curse shall rest upon you.* And now, Sir, is it not probable that this is come to pass? I cannot account for this load. I am very wretched; what shall I do?" Have you been baptized? "Yes; I went to England early in life, and there I was baptized. I had a conviction of the truth of Christianity, but I never till lately felt that I was a sinner. I never thought that I was such a sinner as I now see I am." Here he could proceed no further until he had given vent to tears. After weeping for some time, he again addressed me, saying, "Do pray for me, Sir." I replied, I will not only pray for you, but I will pray with you; but proceed with your history that I may know what to pray for. "I now crossed the Atlantic, settled in America, and entered into business. I had a partner, and in the space of a few years our commercial engagements were considerable. In America I fell in with the wicked books of Paine, which poisoned my mind not only with regard to Judaism and Christianity, but to every thing like religion. O, Sir, I am a great sinner. After continuing in business for about 16 years, the person with whom we principally traded became bankrupt, which greatly embarrassed us, and I left America for this city. Hither I arrived in the autumn of 1820, and about three months ago I was informed by a German gentleman that you preached at the Moravian chapel. I came to hear, and God pricked me in the heart. I went away and came again, and went away and came again, but was always pricked in my heart; and last night—O what did I feel when you were preaching that funeral sermon! I went home immediately, and entered into my chamber as you directed, and tried to pray, but could not say a word. It appeared as if God had shut His heart against me and shut up my heart also." But surely this was not the case, I replied, for - - - - - "But stop, Sir, if you please," said the stranger, "perhaps you will recollect that one Sunday evening you said, 'If any of you feel a conviction in your bosom that all is not right between you and God, do not stifle that conviction, but carry it to the throne of grace, and tell the Lord of it, and beseech him to sanctify it; and open your mind to some judicious Christian, and there you will learn that this is generally the way in which sinners are brought to Christ.' Now, Sir, I felt deep convictions at that time, but I did not know where to go, and at last I summoned up a resolution to come to you." - - - - 'And I am glad that you are come. Blessed be the God of Abraham, and Isaac and Jacob, for remembering you in mercy. Incline your ear and come to him; hear and you shall live; He will not cast you away. Fear not. Now let us pray.' We kneeled down together, and I had not been praying more than two minutes before he broke out in strong crying and tears which almost prevented me from proceeding. When I had concluded, he uttered a few short and fervent ejaculations, and we arose from our knees.

Much more occurred during conversation, which might be interesting to preserve, but the above is the most important.

I never saw but one person who appeared so deeply convinced of sin, and who felt it so keenly; my chief endeavour was to direct him to Christ, whose blood cleanseth from all sin.

It appears that he had not slept nor taken any food from the time he heard the sermon on Wednesday evening until he came to me on Thursday afternoon. May the Lord bless him, and make him a humble useful Christian. Amen.

In the evening my beloved wife visited a sick family, and sat with them upwards of an hour. The conversation of the converted Jew, and her subsequent conversation with the afflicted, took such hold of her mind that she did not sleep the whole night. For this I praise thee, O Lord. May we feel deeply interested in every thing that concerns the prosperity of Zion. May we favour the stones thereof, and take pleasure even in the dust of it, that our solicitude for souls may be like that of Paul's, who could say to the Galatians, "I travail in birth again until Christ be formed in you." Gal. iv. 19.

March 7th, Friday.—Visited Miss —— and found her rejoicing with joy unspeakable. What a change! Very lately all was gloomy; but when God smiles, all smiles. In ancient times, the Lord took one of a family and two of a city, but this young person is the fourth sister of one family who in a short time has been called out of darkness into marvellous light. Bless the Lord, O my soul! I had been preceded in my visit to this young Christian by my dear sister. I am indeed highly favoured in having so many, who, like those holy women mentioned by the apostle, literally "labour with me in the gospel." And the men are not less active. When any ask the way to ion there are many to direct them; and when temporal distress appears, many are ready to run to its relief. And I record it to the praise of the glory of divine grace.

March 8th, Saturday.—Went to Mrs.——'s to visit her daughter, who is afflicted. While there, her mother said to me, "Mr. Knill, did you not say on Sunday night, that except we are converted we cannot enter the kingdom of heaven." I replied, this is no new doctrine. The Bible is full of it. Do not you recollect what the Saviour said on this subject? "Yes, that is all true; but when shall I be converted?" Are you not converted already? "No, I am sure that I am not." Well then, as you know that you cannot enter heaven without conversion, and that you are not converted—these are two very important discoveries — I affectionately warn you not to rest satisfied until you have obtained the inestimable blessing of conversion. God only can give it, and his language is, "Ask, and ye shall receive; seek, and ye shall find." Much more was said to the same purpose, and the whole left such a sweet savour on my mind as made it the happiest visit that I ever paid to the house of mourning. How ought my soul to thank Jesus Christ my Lord for counting me faithful, and putting me into the ministry. May every week of my short life prove more and more interesting. Amen.

I remain, Rev. and dear Sir,
Your affectionate
RICHARD KNILL.

SIBERIA.

Scottish Mission, Astrachan.

[To the Secretary.]

Dear Sir,—I HAVE lately received a letter from St. Petersburg, informing me of the conversion of a young Persian of the name of Mirza Mohammed Ali Bey, by the blessing of God on the labours of the Scotch missionaries who are settled in the Government of Caucasus. He in consequence expressed a wish to be baptized into the Protestant faith, and by the hands of those missionaries who had been the instruments of his conversion. An objection however was made to this proposal; but the subject being laid before the Emperor, the following satisfactory reply was communicated by Prince Galitzin.

I remain, Dear Sir,
Yours very respectfully,
W. R.

Bridport, August 14, 1823.

His Excellency Prince Galitzin's reply to the British missionaries at Astrachan, respecting the converted Persian's request to his Imperial Majesty; dated 30th May 1823.

Your most agreeable letter, dated Astrachan, the 7th of May, respecting the conversion of the Persian Mirza Mohammed Ali Bey, and the enclosed petition from him to His Majesty the Emperor, I have duly received. I was at the same time favoured with a communication from His Grace Abraam, Archbishop of Astrachan and the Caucasus, relative to the same subject. Taking a cordial interest in the conversion of this young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before His Imperial Majesty, that the pious wish of Mirza Ali Bey to obtain the sacrament of holy baptism might be fulfilled with all possible despatch. His Majesty the Emperor, having himself perused with the greatest satisfaction the account of the conversion of this Mahommedan, has most graciously been pleased to order me, Gentlemen, to inform you of His Majesty's pleasure, that this Persian

should receive baptism in that communion with which he wishes to be united. This measure is in perfect accordance with the privileges graciously bestowed on the 25th of December, 1806, on the Scotch colony settled in the Government of Caucasus, in the 12th, 13th, and 19th articles of which is contained a sufficient decision, authorizing them to receive by holy baptism, all who are converted to the Lord through your instrumentality. The delight with which I communicate to you this pleasing intelligence is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May His blissful reign be extended every where throughout the earth!

Requesting you will transmit to me in future an account of those individuals who like this Persian are converted with their whole heart and soul to the faith of Christ, it is with pleasure I at the same time assure you of my sincere good will towards the object of your society, and my constant readiness to render you my services and all necessary protection. With the highest respect, I have the honour to remain,

Gentlemen,

Your most humble servant,

(Signed) PRINCE ALEXANDER GALITZIN.

St. Petersburg, May 30th, 1823.

BURMAN MISSION.

(*From an American Publication.*)

IN attending the Monthly Concert for prayer on Monday evening last, we heard the following facts stated respecting this Mission, which gives new hopes to its friends.

It is well known that before Dr. Price's departure for this station, he was initiated in the practice of physic and surgery. About the middle of April last, he performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years. Soon after the experiment she could, by the aid of spectacles, see to read distinctly. The fact so great a curiosity, that the house in which the Doctor resided was thronged by visiters with diseased eyes. So great was the concourse, that they were obliged to bar the doors of their house that they might study or eat without interruption. With the advice of Mr. Judson, Dr. Price has hired two or three native converts to assist him in the performance for good cataracts, and all easy surgical operations. By the assistance of these men, whom he considers faithful, he occupies two or three hours in a day in attending to the cases presented. The governor's wife has sent for the Doctor twice, and he is strongly inclined to the hope that God will grant Mr. Judson and himself the favour of the rulers of this land. In August last, when Mr. Judson had nearly completed the translation of the New Testament, having proceeded to the end of 2d Book of Corinthians, including Ephesians, Hebrews, and the Epistles of John, he was suddenly interrupted in this labour by an order which arrived from the Emperor of Burmah, summoning Dr. Price to Ava, his Majesty's residence. The report which had reached him of the medical skill of Dr. Price, was the cause of this royal order. Mr. Judson and the Doctor were to leave Rangoon the 23d of August, in a boat provided by government; and Mr. Hough was to take charge of the mission in their absence. For several weeks previous, there appeared to be an increased attention to religion in the minds of some of the Burmans. The assembly on Lord's Day amounted to thirty or forty. Five have been recently baptized, and there were several others that were considered hopeful inquirers. Under those pleasing incidents, it is easy to conceive that Mr. Judson must have felt some reluctance in remitting his labours; but as the path of duty seemed to lead to the royal palace, he determined to accompany Dr. Price, earnestly supplicating that the Lord would direct and prosper this second effort to gain a footing in the capital of the empire. One of the natives who had been admitted into the church, they had been under the necessity of excluding from their body, on account of such inattention to religion as appeared to be inconsistent with a christian profession. Another had deceased, giving evidence that he had died in the faith of Christ.

DEMERARA.

Extract of a Letter from Mr. Elliot, March 26, 1823.

Mr. ELLIOT relates a circumstance respecting the dreadful effects of *Obeeah* (or pretended witchcraft) on the minds of the negroes, which deserves notice.

"A negro, named William, on the plantation called Philadelphia, and who is thought to be an intelligent, well-disposed man, had been *Obeeahed*," (or put under this supposed influence.) "I was requested to visit him, and found him so exceedingly reduced, that he could

not sit up in his bed without assistance, and he spoke with great difficulty. The doctor had given him up. I spoke to him on the folly of believing in *Obeeah*, and on the necessity of being prepared for another world, to which he appeared to be fast hastening. I assured him that he might yet obtain pardon, and be saved from the punishment of his sins, for God so loved the world, &c. I then turned to the Obeeah-man, who had been brought in that I might see him. I reproved him sharply, and endeavoured to show him the great wickedness of his conduct, and the certainty of that dreadful punishment which the wicked must endure in eternity, and exhorted him earnestly to repent and turn to God.

"A gentleman who was present said, after we left the sick-house, that he observed a great change for the better in the countenance of William, and felt persuaded that he would recover. In fact, he soon began to amend, recovered his appetite, and regained his spirits, so that on the Sunday week following he was led to the next estate, to attend the preaching. He was gradually restored, and now enjoys good health."

Ebenezer Chapel has been enlarged, and the congregation is comfortably accommodated. The number of members of the church is 210, and 14 candidates for admission. In the course of last year, Mr. Elliot baptized 192 adults, and 105 children. All the adults learn the Catechism.

The Chapel on the coast is 65 feet by 43, and seats 850 persons, besides benches for about 30 children. When the negroes can attend on the sabbath, it is well filled, but not crowded. Very few white people attend.

The Chapel in Cumingsburg is 40 feet by 24, seats about 250 persons, but not so well attended of late since Mr. Elliot resided on the coast; yet the congregation is pretty good.

Deaths of Missionaries.

We noticed in our last Chronicle the decease of that truly excellent and useful missionary, Mr. William Ward, of Serampore. The general cause of missions, as well as that of the Baptist brethren in India more especially, has sustained in his death a most serious loss—a loss which no doubt we feel the more keenly in consequence of the opportunity we lately enjoyed, by his visit to England, of witnessing his worth, his piety and zeal, and since, of reading his "Farewell Letters," which contain such a copious fund of affecting information, and which so powerfully recommend the East India missions.

The melancholy event to which we allude, took place on the 7th of March 1823. He was attacked on the 6th by that most formidable and fatal disease, the Spasmodic Cholera, which proceeded, with such rapid force, as to terminate his mortal existence. He had attended the Monthly Missionary Prayer Meeting, at Calcutta, on the preceding Monday, the 3d of March; when he enjoyed good health, and was thought by his friends to look remarkably well. But on the following Friday, in the morning, when his venerable brother, Dr. Carey, called upon him, he was fast approaching "That bourn from which no traveller returns." In the afternoon of that day, Dr. C. wrote the following note to one of the missionaries at Calcutta:—

"Our dear brother Ward breathed his last about half an hour ago, viz. a quarter before five o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction, to see any of our brethren from Calcutta, on that painful occasion."

Mr. Yates, another of the missionaries, in a letter to a friend in England, communicating this mournful intelligence, says, "I know not of any death that has affected me so much since that of our beloved Trowt. Chamberlain's death we were prepared to expect, but this has come upon us like a thunder clap, which has filled us with consternation."—"O, how true it is, that in the midst of life we are in death!"—"The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little. How mysterious are the ways of Providence, that he should have been preserved in his journeys by land and by sea, and then taken away as in a moment from the bosom of his family, in the full enjoyment of health and strength!"

"I pray that this event may be graciously sanctified to us all. Does it not say, Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh?" "His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the mission. I am afraid that coming so soon after the death of his son, Felix, it will have too powerful an effect on the doctor's mind, though, on these occasions, it it asto-

nishing how much Christian resignation he displays."

The Baptist Mission has sustained another loss in the death of Anunda, a converted Brahmin, and useful teacher, who was so highly esteemed by the brethren, that they generally speak of him as the "beloved" Anunda. On the 7th of September he was suddenly attacked by the *cholera morbus*, and in six hours his strength failed, and his spirit quitted its earthly tenement. He had been baptized about one year, and had laboured together with the late Mr. Harle, with whom also he chiefly resided.

We are grieved to be obliged to add to these distressing bereavements, the death of several other missionaries connected with the West African Mission. The yellow fever has again visited Sierra Leone, and in the course of six weeks carried off no less than *eighty* Europeans. The Rev. W. A. B. Johnson, the Rev. S. Flood, the Rev. H. Palmer, the Rev. W. H. Schemel, and Mr. Bunyer, have all been removed in a short time.

The Committee of the Church Missionary Society have published the following account of these distressing events:—

At a Meeting of the Committee of the Church Missionary Society, held on Monday the 14th of July 1823, the Secretary stated that he had very afflicting intelligence to report from Sierra Leone, not less than five persons connected with the Society having been removed from their labours between the 20th of April and the 8th of May, among whom was their excellent friend the Rev. W. Johnson. On *Sunday*, April the 20th, Mr. James Bunyer, Schoolmaster in Freetown, died about one o'clock, in the morning, after a short illness, and was buried the same evening.—*Friday*, the 25th, the Rev. W. H. Schemel died, after several weeks decline.—*Saturday*, the 26th, the remains of Mr. Schemel were committed to the grave: on the same day, the Rev. W. Johnson sailed for England, apparently in perfect health.—*Tuesday*, the 29th, Mr. Johnson was taken ill.—*Saturday*, May the 3d, the Rev. S. Flood, First Colonial Chaplain, sailed for England, somewhat indisposed at the time; and on the same day the Rev. W. Johnson died at sea.—*Sunday*, the 4th, the Rev. H. Palmer, Second Colonial Chaplain, preached in the morning at Freetown, and administered the Lord's Supper; but was taken ill in the afternoon, and was carried up to Regent's Town.—*Tuesday*, the 6th, the Rev. S. Flood died at sea.—*Wednesday*, the 8th, the Rev. H. Palmer died at Regent's Town.

Resolved, that, while the Committee record with grief and regret the death of these valuable friends and labourers of the Society, and sympathise with their afflicted widows and relatives in their bereavements, they desire to bow with submission to the Divine Will: and to urge on all the members of the Society the duty of special prayer to Almighty God, that He would sanctify to all concerned this trying Dispensation of His Providence—would take the African missionaries and converts under His gracious protection—and would render efficient, by the influence of the Holy Spirit, the endeavours of the Society to supply faithful labourers in the mission, and especially to prepare native teachers who may be the means in His hand of perpetuating and extending in Africa the saving knowledge of Christ.—*Missionary Register for July* 1823.

DOMESTIC INTELLIGENCE.

Anniversaries.

KENT.

THE Third Anniversary of the Kent Auxiliary Society was held at the Rev. Mason Anderson's chapel, Sandwich, on Wednesday, July 9th. Rev. B. Rayson, of London, preached in the morning. Rev. E. Jinkings, of Maidstone, one of the Secretaries, read the Report at a public meeting in the evening; by which it appeared that 646*l.* 4*s.* 8*d.* had been sent during the past year from the county of Kent, to the London Missionary Society. The Rev. S. Gurteen, of Canterbury, being called to preside, the following persons addressed the meeting:—Rev. Messrs. G. Townsend, of Ramsgate, H. Townley, missionary from Calcutta, B. Rayson, of London, —— Atkinson, of Margate, T. Thomas, of Enfield, J. Palmer, of Westbury, T. James, of Woolwich, J. Davies, of Queenborough, J. Vincent, of Deal, and J. Slatterie, of Chatham. The Rev. Messrs. H. Townley, from India, T. Young, of Margate, and J. Morris, of Olney, conducted the devotional services of the day, and a sum of upwards of 18*l.* was collected.

DUBLIN.

THE Fourth Anniversary of the Hibernian Auxiliary to the Missionary Society of London was held on the 22d of July. The large room in the Rotunda,

which holds about 2000 people, was crowded; the Right Honourable the Earl of Roden in the chair. The resolutions were moved and seconded by Rev. W. Cooper, and John Birch, Esq.; Rev. Dr. Edgar, and Rev. W. Browne; Rev. Wm. Bushe, and the Honourable Colonel Gore; Rev. John Campbell, and Mr. H. George (late Judge) Daly; Rev. B. W. Mathias, and Henry Monk Mason, Esq.; Rev. Henry Townley, and Henry Wilmot, Esq.; Rev. John Short, and John Chambers, Esq.; Rev. David Stuart, and Dr. Duncan. The Report was read by the Rev. Sam. Simpson. The receipts of the past year have exceeded one thousand pounds.

The platform afforded a lively emblem of the society, embracing, as it does, the catholic Church of Christ. Of the ministers who spoke, three are of the Established Church, three Presbyterians, and two Independents; with Messrs. Townley and Campbell, who, as a deputation, are to be considered as a kind of *common property*. The clergymen of the Establishment dwelt especially upon the union of christians, as the glory of the society; and indeed but one spirit pervaded all hearts. It was, to all present, one of the most delightful meetings ever witnessed in Dublin. Messrs. Townley and Campbell communicated, and felt, in turn, the greatest delight. Altogether it was a day we trust long to be remembered.

NOTICES.

MISSIONARY MEETING, BIRMINGHAM.

The next Anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, will be holden in Birmingham on Tuesday, Wednesday, and Thursday the 9th, 10th, and 11th of September; when the Rev. Messrs. Sherman of Reading, Henry Townley, and Fletcher of Stepney, are expected to preach.

NORTH MIDDLESEX, &c.

The North Middlesex and South Herts Auxiliary Missionary Society will hold their next Half-yearly Meeting at Edmonton, Sept. 24th; when the Rev. I. A. James of Birmingham is engaged to preach at the Rev. Joseph Brooksbank's chapel, Edmonton.

BRISTOL.

The Eleventh Anniversary of the Bristol Missionary Society, in aid of the Missionary Society established in London in 1795, is fixed for Tuesday, Sept. 30th, and two following days; when the Rev. James Bennett, Theological Tutor of Rotherham College, the Rev. Joseph Fletcher, M. A. of Stepney, the Rev. Thomas Sharp of Woolwich, the Rev. James Parsons of York, and the Rev. S. Saunders of Frome, are expected to preach. The public meeting of the society will be held at the Assembly Room, in Princes Street, on Thursday morning the 2d of October, at which the Rev. Henry Townley, Missionary, lately returned from the East Indies, is expected.

Memoir of Mrs. Smith.

Dr. Philip has transmitted to the Directors a Memoir of the late Mrs. Smith of Cape Town, with whose excellent character most of our readers we presume are acquainted. It will be published by subscription, in Octavo, price six shillings.

The Directors respectfully solicit subscriptions to this publication, the profits of which will be applied to the liquidation of the debt remaining on the chapel in Cape Town, which, after all the exertions of our friends both in Britain, and in Africa, is very considerable. Every subscriber therefore to the present work will not only have an opportunity of deriving pleasure and edification from a perusal of the life of this admirable woman, but at the same time have the satisfaction of aiding the cause of the gospel in South Africa, to the formation of which she so zealously and laudably devoted herself.

Subscriptions will be received at Mr. Westley's, Stationers' Court; Mr. Nisbet, 21, Berners' Street; and at the Mission House, Austin Friars, London; and by any of the Directors, in town and country.

Missionary Printers, &c.

Two or three Printers are wanted for different missionary stations in the East. Applications by pious individuals, perfect masters of their business, and well recommended by their respective ministers, will be duly attended to. Persons having large families cannot be accepted.

An individual is also wanted by the Society to take charge of the Central School, or Seminary, at Nagercoil, the principal station in South Travancore, East Indies; possessing, besides the requisite qualifications for a schoolmaster, that piety, missionary zeal and talent, which may dispose and qualify him to be generally useful in promoting the primary object of the Society; *viz.* the conversion of the Heathen to Christianity.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 July to 16 August 1823, inclusive.*

IN LONDON AND ITS VICINITY.

J. B.—Donation	10	0	0
W.; per Mr. F. Westley	10	0	0
A Friend to Missions; by ditto	5	0	0
Mr. Burchett, Doctors' Commons.—Donation	5	0	0
Children's Missionary Box at Clapton	1	0	6
Mr. Thomas Fortune, Portugal Street, Lincoln's Inn Fields.—Produce of a Missionary Box in his Shop	5	0	1
Captain J. Broad, Brig "Sisters."—Proceeds of a Missionary Box (received from Bristol Juvenile Missionary Society) during a Voyage to and from the Mediterranean	1	11	1
D. Ratnier, Esq.	5	0	0
C. B.	1	1	0
E. K.	0	5	6
N. D.	0	10	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Macclesfield.—Ebenezer Chapel Juvenile Society.—Collected by Miss Hankinson and Masters J. and W. Harris 5 0 0

Cumberland.—Mary Port.—Rev. Mr. Rintoul; per Mr. Bittleston, Treasurer 12 0 0

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

Abbotts' Roding.—Rev. Mr. Corbishley.			
Collected by Master Portway	3	15	0
Mrs. ditto	2	14	0
Mrs. Barker	3	6	6
Miss Claydon	2	8	0
Mr. J. Izard	2	7	9
Glemings; per Rev. C. Berry	2	17	2½
	17	8	5½
Baddow.—Rev. S. Morell.—Annual Subscriptions, &c.	5	0	0
Half the amount of a Penny-a-week Subscription	5	4	0
Collection after a Sermon; per Rev. H. F. Burder	3	2	0
	13	6	0
Billericay.—Rev. J. Thornton. Annual Subscriptions, &c.	4	4	6
Juvenile Penny-a-week Society for the Year	4	11	0
Collections at the Monthly Prayer Meetings	6	4	6
	15	0	0
Booking.—Rev. T. Craig. Annual Subscriptions, &c.	25	12	0
Collected by Miss Nash	6	4	2
Miss Frankling	2	18	6
Miss Smith	2	8	10
Miss Reeve	2	2	0
Miss Bentall	1	19	10
Miss Lake	1	18	10
Miss Gosling	1	9	3
Miss Betts	1	3	0
Miss Cousins	1	2	0
Miss Suckling	1	0	0
Miss Wright	0	14	2
Miss M. Rolling	0	13	8
Miss Pasfield	0	13	0
Miss Such	0	12	6
Miss Poulton	0	11	6
Miss Sadler	0	10	0
Mrs. J. Brown	0	7	7
Mr. T. Shearcroft	2	4	4
Master E. Craig	1	4	0
Mr. Cousins	1	5	4
Mr. Betts	1	3	4
Mr. E. Shearcroft	0	14	1
Carried forward	58	11	11
	45	14	5½
Brought forward	58	11	11
	45	14	5½
Mr. Clarke	0	5	9
Mr. H. Unwin	0	3	3
Sunday Sch. Girls	1	17	3½
Ditto Boys	1	1	3½
	61	19	6
Braintree.—Rev. J. Carter.—Annual Subscriptions	2	2	0
Ladies' Association	36	1	10
Sunday School Children	1	2	7
Collections at Missionary Prayer Meetings	2	4	4½
Collection after Rev. W. Crow's Farewell Sermon, on his departure for India	13	13	6
Profits of a Hymn Printed and Sold on that occasion	2	17	11
Collection at a Prayer Meeting, on Mr. C.'s departure	1	18	1½
	60	0	4
Brentwood.—Rev. D. Smith.—Collected at Missionary Prayer Meetings	8	15	4
Produce of a Missionary Box in a Family	2	7	0
Ditto, ditto	0	10	0
	11	12	4
Chelmsford.—Rev. J. Hunt.—Collections at the Annual Meeting	4	6	8
Weekly Subscriptions	25	5	2
Annual ditto	5	19	6
Donations	0	10	0
Sunday School Children	1	12	0
Mrs. Burrow's School	0	17	8
Mrs. Podmore's Family Missionary Box	0	17	0
Missionary Boxes in the Chapel	0	7	4½
Small Subscriptions; per Mr. Rolph	0	4	8½
Collections at the Anniversary of the Essex Auxiliary Society	61	0	9
	101	0	10
Rev. J. Gray.—Collected by Miss H. Harrison	6	14	10
Ditto ditto from the Sabbath School	0	13	4½
Ditto; by Mr. Jos. Trueman	2	9	9
Ditto ditto, from Sabbath Sch.	0	10	5½
Ditto; by Mr. S. Abrey	1	11	8
Ditto ditto Sabbath School	0	1	6½
Produce of Two Missionary Boxes in the Chapel	0	6	4½
Annual Subscriptions	1	10	0
Donation	0	2	0½
	14	0	0
Clavering.—Rev. J. B. Pearce.—Female Branch.			
Collected by Miss Mumford	2	10	0
Miss Edwards	2	5	1
Miss Elgood	0	11	0
Male Branch.			
Collected by Mr. Player	2	9	6
Mr. Wright	2	1	6
Mr. Phipps	1	17	6
Mr. Jennings	1	12	3
Mr. Beddow	1	0	2
Mr. Cooper	0	17	1
Mr. Mumford	0	14	0
Missionary Box	0	6	6
	16	4	7
Coggeshall.—Rev. A. Wells.—Missionary Association	51	16	0
Carried forward	51	16	6
	310	12	0½

Brought forward.....	51	16	6	310	12	0½
Collection after a Sermon; per Rev. H. F. Burder	7	13	3			
				59	9	9
Colchester.—Rev. Mr. Douglas.						
Collected by Mr. Bridge ..	2	12	0			
Mr. Firmin ..	1	7	2			
Mr. Sharp....	1	0	8			
Mr. Kins	0	12	0			
Miss Blomfield	1	14	0			
Miss Daniell	2	0	1			
Miss Eisdell..	1	4	0			
Miss Feariss..	1	9	6			
Miss Hale ..	1	4	1			
Miss Philbrick	2	4	5			
Miss Templeton	1	10	0			
Miss S. Wallis	3	11	11			
Miss Hythe ..	1	11	0			
Collected after a Sermon, by Rev. H. F. Burder	9	10	0			
Annual Subscriptions	17	5	0			
Donations	1	10	0			
Young Ladies at Miss Keep's	2	0	0			
				52	5	10
Dedham.—Collection after a Sermon; per Rev. H. F. Burder				4	5	7
Dunmow.—Rev. R. Frost.— Collections at Miss. Prayer Meetings.....	1	12	9			
Annual Subscriptions	4	14	6			
Missionary Association; Mr. W. Portway, Treasurer	19	5	7			
				25	12	10
Epping.—Rev. J. Alcot and Friends.— Remitted direct to the Parent Society, and particulars inserted in the Chronicle for June				17	16	6
Fordham.—Rev. J. Harris and Friends				5	0	0
Halstead.—Rev. Jas. Bass and Friends.....	20	0	0			
Rev. James Ware, M.A. Curate of Little Maplestead.—Life Subscription; per J. Vazey, Esq.	10	10	0			
				30	10	0
Harwich.—Rev. W. Hordle and Congregation				10	0	0
Hatfield Heath. — Rev. C. Berry. — Female Branch.— Mrs. J. Pavitt, Treasurer.						
Collected by Miss Lord	2	19	5			
Miss F. Lord ..	4	0	6			
Miss M. Pavitt..	3	11	6			
Miss Nicholls ..	2	15	3			
Miss C. Dixon..	1	10	0			
A Friend	1	0	0			
Male Branch.—Mr. G. Pavitt, Treasurer,						
Collected by Mr. J. Pavitt ..	3	9	8			
Mr. J. Cockett..	2	6	1			
Mr. J. Hutchins	2	18	6			
Mr. Dewberry..	1	10	0			
Mr. D. Adams ..	0	18	8			
Donations by Friends	1	1	5			
				28	1	0
Hedingham.—Rev. S. Steer and Friends				14	2	7
Henham.—Rev. J. Dorrington	4	8	0			
Collected by Mr. T. Nottage, Jun.	1	4	6			
				5	12	6
Ingatestone and Stock.—Rev. B. Hayter.—Collections after Sermons, by Rev. S. Morell	5	7	6			
Collected at the Missionary Prayer Meetings	4	12	7			
Ditto ditto at Stock.....	2	4	6			
				12	4	7
Kelvedon.—Rev. F. Hunwick	1	1	0			
Missionary Association	2	0	0			
Sabbath School Children....	0	11	6			
Carried forward	3	12	6	575	13	2½

Brought forward.....	3	12	6	575	13	2½
Collection after a Sermon; per Rev. H. F. Burder	4	1	1½			
				7	13	7½
Maldon.—Rev. S. Burls.						
Annual Subscriptions	12	1	6			
Ladies' Association	13	7	0			
Collection after a Sermon; per Rev. H. F. Burder	17	3	4			
				42	11	10
Maningtree.—Ditto				5	0	0
Newport.—Rev. J. Hopkins. —Missionary Association.— Mr. Gurson, Treasurer.						
Annual Subscription and Donation	1	6	0			
Collected by Mrs. Gurson....	2	17	11			
Miss Chipperfield	2	5	0			
Miss Woodcock	1	11	9			
Miss Hopkins ..	5	12	10			
Mr. Debnam....	3	12	0			
Mr. E. Coot	2	14	6			
				20	0	0
Ongar.—Rev. Isaac Taylor and Friends				8	1	1
Rochford.—Rev. G. D. Mudie.—Missionary Association				6	6	0
Romford. — Hornchurch and Upminster. — Collected by Mr. J. Brett and other Friends	22	0	0*			
Annual Subscription	2	2	0			
Collection after a Sermon; per Rev. H. F. Burder	10	14	11			
				34	16	11
Stebbing.—Rev. J. Morrison.—Juvenile Association				10	0	0
Takeley.—Rev. J. Hanson				3	14	0
Terling.—Rev. W. Kemp.—Missionary Association.....				6	19	
Thaxted.— Rev. J. Jennings.— Ladies' Association	13	0	7			
Penny-a-week Society	7	0	0			
Subscriptions, &c.	2	11	6			
				22	12	1
Tiptree Heath.—Rev. C. Low. —Missionary Association ..	3	0	0			
Collection after a Sermon; per Rev. H. F. Burder	4	0	0			
				7	0	
Witham.—Ladies' Association	13	10	0			
Collected by a little Boy	0	2	6			
Annual Subscriptions	10	18	6			
Collection after a Sermon; per Rev. H. F. Burder; including a Donation of 1*l.*	9	7	6			
				33	18	6
				784	6	3
Less Expenses for Printing Reports, &c. Public Meetings, Journey of Rev. Messrs. H. F. Burder and A. Wells, Postages, &c.	53	14	0			
Balance remitted to the Treasurer	690	15	9			
Hertfordshire Auxiliary Society.—Messrs. S. Adams and Co. Hertford, Treas.						
St. Alban's Branch Society, by Rev. G. Browne				18	5	7
Barkway.—Rev. T. Lowe.— Penny Subscriptions.—Collected by Miss Gorthorn....	1	10	6			
Collection	3	8	2½			
				4	18	
Bishop's Stortford. — Missionary Association; by Rev. W. Chaplin	47	1	0			
Carried forward	47	1	0	23	4	3½

* Remitted direct to the Parent Society and inserted in the May Chronicle.

Brought forward.....	47	1	0	23	4	3½
Collection at the Anniversary of the Herts Auxiliary Society.....	54	6	0			
				101	7	0
Braughing.—Collection by Mrs. Cole ..				1	12	6
Buntingford.—Rev. T. B. Browne and Congregation				15	17	4
Hadham.—Collection by Rev. J. Linsell				3	0	0
Hertford.—Rev. C. Maslin.—Branch Society; by Mr. T. Chambers.—Annual Subscriptions.....	5	14	6			
Juvenile and Sunday School do	16	4	5			
				21	18	11
Hitchin; by Rev. C. Sloper.—Subscriptions.....	4	3	0			
Small Donations	1	11	10			
				5	14	10
Collected by Mr. Perks	3	13	6			
Weekly and Quarterly Collections; by Miss Field and Mrs. Perks	4	4	6			
Subscriptions under 10s.	0	15	0			
				8	13	0
Hoddesdon Missionary Association; by Rev. T. Pinchback.—Subscriptions	10	2	0			
Collected by Mr. Bowyer	0	11	8			
Miss Clements..	2	3	4			
Mr. Ekins, Jun. from Friends at Stanstead.....	2	18	5			
The Young Ladies at Miss Powell's Boarding School	2	5	6			
Sabbath School do	0	14	7			
Mrs. Taylor and Friends.....	1	0	0			
Weekly Contributions.....	10	13	9			
				30	8	6
Sawbridgeworth.—The Rev. H. Tyler.						
Subscriptions.....	4	4	0			
Collection	6	16	0			
				11	0	0
Walkern.—Rev. W. Thompson.						
Subscriptions,.....	2	10	0			
Collection	1	17	6			
				4	7	6
Ware.—Rev. R. G. North and Congregation	9	0	0			
Rev. E. Edwards and Congregation; by Mr. W. Heard ..	7	10	0			
				16	10	0
				243	13	10
Less Expenses.....				9	15	4
				*233	18	6
Kent.—Greenwich.—The Girls of the East Lane Sunday School				1	1	0
Margate.—Rev. T. Young and Friends..				4	12	9
Leicestershire.—Harbro'.—Rev. W. Gear. Missionary Association.....				23	0	0
Sharnford, near Hinckley.—Mr. S. Clarke, one year's produce of an Ewe, remitted by Rev. J. Buckham.....				2	6	0
Lincolnshire: — Long Sutton.—Collection after a Sermon, per Rev. H. Townley....	7	10	6			
Spalding.—Ditto ditto.....	6	9	0			
	13.	9	6			
Less Expences..	0	19	6			
				13	0	0
Middlesex.—Whetstone and Totteridge Auxiliary Society.—Mr. R. Rouse, Treasurer; per Mr. F. Lines.....				4	17	0
Uxbridge.—Rev. G. Redford and Friends. Collections after Sermons, per Rev. Messrs. Griffin & Leifchild	27	5	3			
Juvenile Subscriptions.....	4	14	9			
				32	0	0
Salop.—Wem Missionary Association.—Collected by Miss Lee				4	1	9
Surrey.—Kingston Auxiliary Society; per Mr. C. Schofield, Treasurer				22	15	0
Sussex.—Bodle Street Green —Rev. John Press.— Missionary Association.—Mrs. Smith, Treasurer.....				8	0	0
Warwickshire. — Coventry.—A Friend; per Rev. J. Jerard.....				1	0	0
Worcester. — Late Countess of Huntingdon's Chapel. — Rev. E. Lake. — Half Year's Penny-a-week Subscriptions.....	23	15	0			
Hereford.—Mr. J. Barnes	1	5	0			
				25	0	0
Yorkshire.—Hull and East Riding Auxiliary Missionary Society. — William Briggs, Esq. Treasurer.						
Collections at the Anniversary 1822	219	8	8			
Subscriptions.....	39	7	6			
Juvenile Missionary Society. —Mr. E. Squires, Secretary	80	19	1			
				339	15	
Beverley.—Collections	48	6	0			
Juvenile Association; per Rev. J. Mather	26	10	0			
				74	16	0
Barton.—Collection.—Per Rev. J. Winterbotham				25	3	8
Bridlington.—Collections.—Per Rev. E. Morley	28	0	0			
Weekly Subscriptions	6	6	0			
				34	6	0
Cottingham. — Collections. — Rev. S. Curwen				11	0	0
Hornsea and Skipsea Missionary Association; by Mrs. Sykes and Miss Lowthorp				6	18	6
Swanland.—Subscriptions	4	4	0			
Sundry small sums.....	2	1	0			
				6	5	0
Selby.—Rev. S. Watkinson				12	2	2
South Cave. — Weekly Subscriptions	4	6	1			
Missionary Box at the Chapel door	0	4	5			
				4	10	
Thorne.—Collections.—Per Rev. Henry Earle				20	6	0
Sale of Missionary Hymn Books				1	5	0
Bequest of the late Mrs. Isabella Temple, of Hull.....				1	1	0
				538	13	1
Hull and East Riding Auxiliary Missionary Society; per Mr. J. Bowder.—On Account.....				204	7	6
Ditto ditto				10	0	0
Bridlington.—Rev. E. Morley.—Collections at the Anniversary				18	0	0
West Riding Auxiliary.—Mr. George Rawson, Treasurer.						
Wakefield.—Rev. S. Bruce				44	12	6
Scotland.—Dundee.—Westport District.—Penny-a-week Society; per Mr. J. Douglass				3	0	0
Dumfries.—Auxiliary Missionary Society; Rev. A. Fyfe.....				7	0	0
Edinburgh. — James's Place and Leith Walk Bible and Missionary Society..				20	0	0
Ireland.—Hibernian Auxiliary Missionary Society; per Mr. C. Cooper.—On Account				350	0	

* Inserted in May Chronicle.

A Friend.—For the Erection of a Bungalow Chapel in India, to be called "Ebenezer" 25 0 0

For the Education of Native Females in India.

A Sabbath School and a few Friends at Montrose; per Rev. Mr. Marshall 3 6 0
Produce of a Missionary Box at Bath; per H. H. 1 9 6
J. N. D. 1 0 0

Donations towards the Mission-House, Museum, &c. Austin Friars.

A Lady 20 0 0
Joseph Stonard, Esq. Stamford Hill 10 10 0
Daniel Lister, Esq. Hackney 10 0 0
William Hale, Esq. Homerton 10 0 0
Rev. Matthew Wilks, London 5 0 0
Rev. George Burder.—Ditto 5 0 0
A Friend; per Rev. J. Arundel 0 10 6

The Thanks of the Directors are presented to the following; viz.

To Rev. W. M'Donald, for a Greek Lexicon, folio.—Mr. Murray, for a few old Books.—Rev. R. Campbell, per R. Steven, Esq. for 10 Copies of his Sermon "On the reasonableness of zeal for the Propagation of the Gospel."—Anonymous, for 34 Nos. Youths' and 9 Nos. of Poor Man's Mag.—L. M. S. for Pilgrim's Progress, Marshall on Sanctification, Whitfield's Hymns, Cowper's Poems, Primatt on Cruelty, and 1 vol. of Tracts.—Mrs. Ross, for Buchanan's Sermons, 1 vol., Dunlop's, 2 vols., Huron's, 2 vols., Hopkins on the Covenants, Henry on Prayer.—Mrs. Hooper; per Rev. H. F. Burder, for a quantity of old Buttons.—A Servant, for 6 pair of Ladies' Shoes, a small packet of Gold Ends, and a few other Articles.—A Widow, for sundry Trinkets for the King and Queen of Lattakoo.—C. L. for a Box of Black Lace.—Mrs. Creed, for a Hamper of Books.—Anonymous, for Bunyan's Holy War, Watts on Prayer and on the Mind, Henry on Communion, Young's Monumental Pillars, Memoirs of Mrs. Newell, Clarke on the Promises, and 7 old Books.—Misses Dobie, for 2 Books.—Rev. W. Burgess; per Mr. H. Cook, for 3 vols. of the Gospel Mag. Theological ditto, from 1802 to 1805, 1 vol. Theological Review, and Sundry Reports.—"A Female Friend," for a Box of Books.—N. E. for sundry Beads.—"A Friend to Missions;" for sundry Books and Tracts.—Miss A Moore, for Wilberforce on the Slave Trade, Life of Whitefield, Eugenia, Welsh Cottage, Hours of Reflection, and 13 Nos. of the Moravian Periodical Accounts.—Mrs. Hamilton and Davies; per Mr. Bunnell, for 8 Books.—Mrs. Halfpenny, for a parcel of Pincushions, for the Schools in India.—A. K. for 4 bundles of Gold Ends.—"Anonymous," for 20 Nos. of Missionary Register.—S. Olding, Esq. for a Hamper of valuable Books.—Mr. E. East, for a large parcel of Mercery Goods.—Mr. A. for Books, Broach, &c.—Mr. Joseph Green, for 3 Casks Earthenware, for South Africa.—Mr. T. S. Lemage, for Sundry Books, &c.—The Juvenile Society at Lewes; per Rev. Joseph Kerby, for 12 Sermons on the Death of George the 3d; 6 Flavel's Coronation Sermon; 2 Essay on Scandal; and 18 Sunday School Instructor.—Mrs. G and Family, for a Box, containing sundry articles of Female Wearing Apparel, Haberdashery, &c. for Tahiti.—F. W. Cobb. Esq. a Bundle, containing four parcels, viz. No. 1. $\frac{RR}{M}$ Sundry Books; No. 2. Sundry Articles; No. 3. $\frac{WGL}{M}$ Sundry Articles and Books; No. 4. $\frac{C}{M}$ Sundry Books:—Anonymous, for a Box of Models of Agricultural Implements, &c.—Messrs. Wallis, Clark, G. Dew, Hanson, Masterton Lovelass, B. O. S. and Mr. James Smith; per Rev. E. Webb, Rev. W. Burgess; per Mr. H. Cook, Misses Dobie, W. N., A Lady; per Rev. Mr. Browning, Mrs. Hall and Miss Smith, Messrs. Ellis and Murray, a Chelsea Pensioner, Anonymous, S. B. B. Mr. Wyatt, Anonymous, Friends at Sandwich; per Mr. M. Anderson, and Mr. A. for 50 vols. and 2808 Numbers of Evan. Mag.

N. B.—Further Contributions from Scotland will appear in our next.

Lines on an Aged Parent's Birth-day. By his Daughter.

ALL, all, that grateful love can do,
To soothe a Father's grief and care,
With steadfast purpose I'll pursue,
If God shall please my life to spare,
And raise this feeble frame, at length,
To energy, and health, and strength.

But while I must be passive still,
And only offer the request,
That, in submission to His will,
My life might make a Father's blest—
That *one* request shall not alone
Ascend before Jehovah's throne.

For all that grateful love can plead,
To bless a Father's future years,
My fervent heart shall intercede,
Either in words, or sighs, or tears;—
And God will answer the request,
Will make my honour'd Father blest.

How often is an evening scene,
So sweetly calm, so sweetly fair—
It is as if no storms had been
To agitate earth, sky, and air;
Tho' but a little while before,
Loudly did echoing thunders roar.

Yes—He who bade black clouds arise,
And storm disturb a peaceful day,
Hushes the storm—and, lo! it dies,
Smiles, and each cloud is chas'd away:
Or lingers one——'tis but to show
The lovely, hope-inspiring bow.

Thus may my much-lov'd Father see
A season yet of quiet rest,
And long enjoy tranquillity,
An evening-tide divinely blest;
Until the opening Heavens display
A cloudless sun—a stormless day!

S. M. B.



REVᵈ JOHN Mᶜ DONALD.

URQUHART, SCOTLAND.

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

OCTOBER 1823.

MEMOIR OF THE LATE REV. WILLIAM WARD,

ONE OF THE MISSIONARIES AT SERAMPORE, NEAR CALCUTTA, IN BENGAL.

THE death of this eminently pious and useful servant of Christ has made a very general and deep impression on the minds of British Christians, and especially on those who take a lively interest in the cause of Missions to the heathen, as we are persuaded the readers of this publication generally do. We hasten, therefore, to lay before them a brief sketch of Mr. Ward's history, for which we are indebted chiefly to the Rev. Mr. IVIMEY, from whose Sermon, occasioned by his death, and from other sources there referred to, we borrow the following particulars.

Mr. Ward was a native of Derby, where he was born Oct. 20, 1769. His mother was a pious woman, who received her first religious impressions under the discourse of a female Quaker, who preached in the Town Hall of that place. Mr. Ward had the advantage of maternal counsel and example, and it is believed became, while young, the subject of converting grace; and was made a partaker of the unsearchable riches of that gospel which he was appointed to preach among the Gentiles. In early life he was brought up to the printing business, and while a youth was united to the Baptist church at Hull; by whom, it being soon perceived that he possessed promising talents for the ministry, he was encouraged to devote himself to that work, and was placed under the care of the late Rev. Dr. Fawcett, of Ewood Hall, Halifax, for literary instruction.

The writer of the interesting Memoirs of that excellent and useful man gives the following honourable testimony to the conduct and character of Mr. Ward:—

"A residence of about a year and a half at Ewood Hall endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him afterwards to relinquish every other engagement for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; and by the dispersion of short tracts, &c. to lead careless as well as inquiring souls to a serious attention to the best things."

Mr. Fuller also in his valuable Memoirs of good Mr. Pearce, of Birmingham, says, "The congregation at Cannon-street was supplied for several months by Mr. Ward, who has since gone as a missionary to India. Here that amiable young man became inti-

mately acquainted with Mr. Pearce, and conceived a most affectionate esteem for him."

Mr. Pearce had also formed a strong attachment to Mr. Ward. This will appear from the following extracts of a letter addressed to him just before his departure for India:

"Most affectionately do I thank you for your letter, so full of information and of friendship. To our common Friend, who is gone into heaven, where he ever sitteth at the right hand of God for us, I commend you. Whether I die or live, God will take care of you till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our poor spirits here.

"Alas! I shall see you no more. I cannot be at Olney on the 7th of May. The journey would be my death. But the Lord whom you serve will be with you then, and for ever. My love to all the dear assembled saints, who will give you their benedictions at that solemn season. Ever your's, &c. S. P.

The following account of his being accepted by the Baptist Missionary Society, will be read with interest.

"The first person whose qualifications appeared to be unexceptionable was Mr. William Ward. Mr. Carey before his departure had some small acquaintance with him, and being at that time a printer, he addressed him to this effect: 'If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures: I hope you will come after us.' This hint seems to have remained on Mr. Ward's mind. He had invitations to settle in England; but his mind appears to have leaned towards India. The Committee hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kettering in Oct. 1798, where he engaged as one of the preachers."

On the 7th of May, 1799, he was solemnly designated, with Mr. Brunsden, to the work of a Missionary in India, at Olney. The work of the day was accompanied with fasting and prayer. Mr. Fuller proposed some questions to the missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of Mr. Ward was to this effect:—

"I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said, 'Go ye into all the world, and preach the gospel to every creature: and lo, I am with you always to the end of the world.' This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. While I was at Ewood Hall I received an invitation to carry the gospel and a printing-press to India, where Brother Carey and others have erected the standard of the Cross. I prayed to God, and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

"No joy can be compared to this,
"To serve and please the Lord."

"In his strength, therefore, I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more."

A passage had been provided in the *Criterion*, an American ship, Captain Wickes; they left the River

May 24, 1799. While the ship was off Margate, Mr. Ward wrote the following lines, which he supposed might be sung at the monthly meetings for prayer in England, during their voyage.

Smile, Lord, on each divine attempt
To spread the gospel's rays,
And build on Sin's demolish'd throne
The temple of thy grace.
Oh, charge the waves to bear our friends
In safety o'er the deep;
Let the rough tempest speed their way,
Or bid its fury sleep.
When they shall preach the Saviour's word,
Beneath the Banian's shade,
Let the poor Hindoo feel its pow'r,
And make his spirit glad.
Oh, let the heavenly Shaster spread,
Bid the new caste arise,
Till Brahmans preach the gospel word,
And India taste its joys.

They landed safely at Calcutta, October 11; but were under the necessity of proceeding to Serampore, a Danish settlement. His Journal thus describes it:—

"*Oct.* 14.—Yesterday we arrived at Serampore, a Danish town, fifteen miles above Calcutta. Thus have we finished this memorable voyage: memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us."

From Serampore they wrote to Mr. Carey, and in a few days after, Mr. Ward and Mr. Fountain went to visit him at Mudnabatty; and found that all the interest he could make was not sufficient to induce the Supreme Government at Bengal to suffer the newly-arrived Missionaries to settle in the British territories. Mr. Carey at length resolved, notwithstanding it would prove a loss to the Society of 500*l.* to listen to Mr. Ward's entreaties to join them; *and thus the seat of the Mission was removed to Serampore.* Here the Missionaries knew they would receive protection from the Danish Government; whilst the great ends of the mission, particularly the printing of the Scriptures, were likely to be answered at Serampore, better than they would have been at Mudnabatty.

In August 1801, Mr. Ward, accompanied by Khristna-Pal, the first converted Hindoo, who had begun to converse with his idolatrous neighbours respecting the gospel, made a missionary tour to certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded. Mr. Ward in this excursion was detained by a police officer, on much the same grounds as have been since alleged, *that the Company had given no orders for the natives to lose cast.* Mr. Ward assured him that the papers were entirely religious; and on his offering to sign them with his own name the officer released him. The papers were sent to Calcutta and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered, that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing, therefore, came of it; and, during the administration of Marquis Wellesley, nothing more was heard on the subject.

Mr. Ward entered upon his labours at Serampore with great ardour, and during the year 1800 had the pleasure of printing the New Testament in Bengalee. On December 22 of that year, he thus describes an event which excited the greatest astonishment, and called forth the warmest emotions of his heart in gratitude to God; this was what he calls the breaking of "the infernal chain of CAST:"—

"This day, Gokool and Khristno came to eat Tiffin (what in England is called luncheon) with us, and thus publicly threw away their cast. Messrs. Carey and Thomas prayed with the two natives before they proceeded to this act. All our servants were astonished; so many had said that nobody would ever mind Christ, or lose cast. Mr. Thomas had waited fifteen years, and had thrown away much upon deceitful characters: Mr. Carey has waited till hope of his own success had almost expired; and, after all, God has done it with perfect ease! *Thus the door of faith is opened to the Gentiles, who shall shut it? The chain of the cast is broken, who shall mend it?*"

Mr. Ward had been now for some time engaged in compiling a work of considerable magnitude. The first account of it was given in a letter to Mr. Fuller, Jan. 12, 1809, in which he says,—

"I have been for the last five or six years employed on a work 'On the Religion and Manners of the Hindoos.' It has been my desire to make it the most authentic and complete account that has been given on the subject. I have had the assistance of brother Carey in every proof sheet; and his opinion and mine is in almost every particular the same. You are aware that very pernicious impressions have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

This work was printed at Serampore, by permission of the India Government, in 1811, in four quarto volumes. A second edition, "carefully abridged and greatly improved," was printed in one large quarto volume in 1815; and a third edition, in two octavo volumes was published in England in 1817.*

In the year 1811, March 10, a calamitous fire happened at Serampore, by which the printing-office, types, &c. &c. were wholly consumed and destroyed. In attempting to extinguish this, Mr. Ward was in imminent danger of his life, but was mercifully preserved from personal harm.

The Missionary labours of Mr. Ward are detailed in the periodical accounts of the Society, to which the reader is referred.

In June 1819, Mr. Ward arrived in England, and attended the Anniversary of the Baptist Missionary Society at Great Queen-street Chapel. His address after the sermon produced a powerful impression. He preached in the evening at Zion Chapel to a crowded auditory, from Eph. ii. 11. "Without God in the world." The awful description which he gave in this sermon of the "abominable idolatries" of the pagans in India excited deep commiseration. He afterwards visited many parts of England, Scotland and Wales, preaching and collecting for the College at Serampore. He also visited Holland and America, collecting for the Missionary branch of the College for educating pious Hindoo youth members of churches for the ministry.

Whilst in England, he printed a sermon on 2 Cor. v. 14, 15. which contains the substance of all his pulpit addresses, and from which a very good idea may be gathered of his talents, sentiments and spirit. This sermon was warmly and justly recommended in our Review, (vol. xxix. p. 155.) He also published, just on his leaving England in 1821 to return to Bengal, a volume of "Farewell Letters," which has now reached the third edition, and has been translated into the Welsh language. A quotation will show the progress in the work of evange-

* Two other volumes have been since added: our Review of the former may be found in vol. xxv. p. 180. and of the latter, in vol. xxix. p. 421. Old Series.

lizing Asia, before his leaving Serampore. It has since that time very much advanced.

"Did ever any cause appear to be more hopeless?—I well recollect that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, has been long considered an impregnable fortress, defended by the gods. Many a Christian soldier, it has been said, may be sacrificed in the intrenchments; but the fort never will be taken. The Mahometans, it is added, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain:—they put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

"But, my dear brother, it was predicted of the Messiah, that he should 'divide the spoil with the strong, because he poured out his soul unto death.' *All these difficulties have been overcome.*

"Six hundred Hindoos have renounced their gods, the Ganges and their priests, and have shaken from their limbs the chain of the cast.

"The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, Missionaries.

"Twenty-five of these fifty languages have been conquered.

"The Hindoos all over Bengal are soliciting Schools for their children at the hands of the Missionaries.

"And, the Government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. 'He *must* increase.'

"In the above detail of difficulties, we observed that a most formidable one arose out of the fears of the Hon. Company and of the local Governments, so that they appeared to be utterly averse to missionary efforts. Now, in all that concerns the mental and moral cultivation of India, the Governor-general and the Government of Bengal are become powerful auxiliaries. Native schools have, for years back, been under their absolute patronage; several Christian Institutions at Calcutta, which have the good of the natives as their direct object, receive a marked countenance; and missionaries receive the most friendly attentions. The School-book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact under directions of the Marchioness of Hastings, who has manifested a most benevolent and undeviating solicitude to improve the intellectual and moral condition of this people.

"Did distance and climate present serious impediments to the evangelization of India?—Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach they are perfectly familiar. Not an error amongst them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become, as an itinerant and a preacher, equal to ten English missionaries. Khrishna, Rammohun, Sóbuk-ram, Ramprusad, and other Hindoo ministers, possess very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those attending the labours of foreigners. Large societies, or churches, exist at Chittagong, Sahébgunj, Dinagepore, Calcutta and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said of at least three out of four of the six or seven hundred heathen converts connected with our mission: they owe their conversion to their own countrymen. And these by the Great Shepherd have been provided on the spot; and the climate is as friendly to their health as

England is to its natives. Add to all this, the existence of a Missionary Hindoo College, where these Hindoo candidates for the Christian ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially distance and climate have been surmounted. In the funds recently contributed in England and America will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

"The opposition of our own countrymen in India to missionary efforts formed another serious obstacle to the formation and progress of missions. But in this respect a mighty change has been wrought in India. A happy number of the Hon. Company's servants have become truly devoted Christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the gospel. Five or six Christian societies of devout British soldiers have recently been formed in the Indian army. The Benevolent Institution at Calcutta, with its different auxiliaries, is wholly supported by our countrymen, who contribute about 13,000 rupees annually for this purpose. The funds for our native schools, containing 8,000 heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School-book Society, the School Society, the two Missionary Societies, the Orphan and Free Schools, and one or two other Christian Institutions at Calcutta of great importance. Some of our countrymen have also been liberal in donations to the Serampore College; and, though a *Missionary College*, the most noble the Governor-general of India is its distinguished patron. Nor in this reference to the great moral changes which have recently taken place in the East, must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world."—pp. 149—157.

Mr. Ward on his return to India sailed from the Thames in the *Abberton*, on the 28th of May, 1821, in company with Mrs. Marshman and her daughter, and several missionaries belonging to different Societies in England; and arrived in safety at Madras, after an expeditious passage, on Sept. 24; and a letter, dated Calcutta, Oct. 25, communicated the gratifying intelligence of their safe arrival at that place.

Mr. Ward, in a letter dated Feb. 27, 1823, says, "We are in merciful circumstances as it respects health." This letter he put into the post-office with his own hand the next day. Little did he imagine, that the vessel appointed to carry it to England would also convey the intelligence of his premature and sudden death: but so it was. He died March 7, in his 54th year. So true is it that we "know not what shall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away."*

Mr. Ward has left a widow and two daughters. May He who is the Father of the fatherless, and a God of the widow in his holy habitation, support, protect, and bless them under this heavy and unexpected deprivation of an affectionate husband and parent.

The last publication of Mr. W. was printed at Serampore, a short time before his death. It is entitled, "Brief Memoir of Khrisna-Pal, the first Hindoo in Bengal who broke the chain of the Cast by embracing the Gospel." A few copies only were sent to England, directed by Mr. Ward's own hand

* For the particular circumstances of Mr. W.'s death, see our last Number, p. 394.

to some of his particular friends, in January last, and these seem silently to say, "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*"

In reflecting upon this solemn event, it is certainly a ground of "satisfaction, (as Mr. Ward said of Mr. Fuller) that he was permitted and assisted to contribute in so happy a degree, in promoting the extension and final triumph of this glorious kingdom" of the Redeemer.

This reference to Mr. Fuller leads us to quote another passage from one of his letters in an early stage of this mission, which has continued equally applicable throughout their lives.

"Carey, Marshman, and *Ward*, are extraordinary men, and God is with them. . . . . They remind me of Bezaleel and Aholiab, to whom the Lord, when he had a Tabernacle to build, gave a wise and understanding heart, so that nothing seemed to impede their progress. All this is a token for good; an indication that God has designs of mercy for the Eastern world."—*Memoirs of Fuller*, p. 303.

This short sketch cannot be better concluded than in his own animated description of the opening prospects of the Redeemer's kingdom:—

"In all this progress, what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of the saints! All, in fact, rapidly tends to the grand consummation. 'The Lord whom we seek will suddenly come to his temple,' and, amidst the hallelujahs of a saved world, he will be crowned Lord of all."

"One song employs all nations; and all cry
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosannah round."

THE MOUNTAIN COTTAGE.

[*From the Christian Herald, an American publication.*]

"THE natural scenery of Scotland is celebrated, wherever the name of that beautiful country is known. But after making proper allowances for early prejudices, I believe there are many parts of our country whose scenery is inferior to none in the world. He who has stood on the heights of the Catskill—or admired the shores of our northern lakes—or wandered over the often abrupt and broken mountains which extend from Canada to Connecticut—or trod the sublime scenes which stretch along the Great Valley of Virginia, needs not to be informed how many and diversified are the natural beauties of our native land. Many of these scenes are at a great distance from each other; they have never been celebrated in story or song; they stand wild in their native dress, and too little known to be admired. I confess myself an admirer of the sublime and beautiful works wrought by the fingers of Deity, and scattered over our land: whether exhibited in the wide world of waters as they leap down the cataract—or the majestic river as it rolls its mighty burden of waters in silence through the lofty forest—or the spreading vales and swelling hills, freshened by a thousand rivulets.

"For the purpose of enjoying some romantic scenery on a warm afternoon in June, I left the little village where I had been residing, for a solitary walk. It was in the southern part of New England, about a dozen miles from Long Island Sound. After roaming from hill to hill, now gazing at the fertile plains covered with the richest garments, and now looking at the dark blue waters at a distance, with here and there a white sail slowly moving upon their surface, I found my-

self among the wildest works of nature. I had wandered over a mountain covered with timber of different kinds, so steep that it could with difficulty be climbed by seizing the bushes which grew on its sides, and now found myself in a gap between two ranges of steep mountains. Delayed on the hills in search of minerals, it was not till near sunset that I came into this gap, sometimes known by the name of "The Den." It is a fearful place, extending several miles, with high and steep hills on each side, separated just wide enough to admit a foaming stream between them, while their dark shaggy tops seemed to scowl, as if in disdain, at the waters that were dashing at their feet. The stream is dark and deep, now whirling in eddies ere it bounds and dashes over opposing rocks, and now silently and sullenly moving along, as if indignant at the obstacles which stood in its way.—There was a little path along the side of the river, trodden chiefly by single persons, though sometimes passed by a team. Besides this, you could see no traces of man. The frowning pines sighed on the tops of the mountains—the rocks reared their eternal breast-works—the savage stream dashed along in its pride, and all around was solitude. Besides this, it was just sunset; and there is an indescribable stillness attending the setting of a summer's sun, which every feeling bosom notices. He threw a veil of gold over the heads of the aged pines on the hills at my left, and sank with a stillness that seemed like a stop of the wheels of nature. It seemed as if the wild flood murmured with a less hoarse voice at this moment, and the heron on its banks forgot his screaming. I might not have remembered this moment had it not, in a measure, prepared me for what followed.

"About a mile from my entrance of the "Den" was a little opening on the side of the eastern mountain, and nearly half way up its summit stood a small but neat cottage. It was in the midst of woods, save a place cleared around it for a little barn, a garden, a sheep-cote, and the little winding path which led to the door. The small habitation, the garden, &c. were not only neat and in good repair, but I noticed they even had something like ornament; for a lonely honeysuckle was creeping over the mossy roof, and some beautiful flowers were waving in the the garden. Though somewhat surprised at seeing these signs of life, I recollected that this must be the habitation of James Orwell, the 'Mountain Cottager,' whose character I had lately learnt, and in whose history I had taken a lively interest.

"James Orwell, whose house I was now approaching, was a native of Scotland. He had come to this country some fifty years before in the hope of becoming rich. This country was then new, and he had but little experience that was of any value. During the revolutionary war he had a little shop in a village near the sea, where he traded on a small scale. He had acquired a pretty property when the village was burnt by the enemy, and in an hour he lost all his earnings. This stroke was heavy to one who had placed his whole heart upon property, and the more so as it was unexpected. For a time he was cheered with the hope of remuneration by Government; but this hope was soon dashed, and he was discouraged. He gradually became morose and disgusted with mankind; and with a wife whom he had lately married, and an infant son, he retired to the lonely retreat where his cottage now stands. Here he had lived unmolested for more

than twenty years, having little to do with the world, save when he went to the neighbouring village once a fortnight to dispose of the wooden dishes which he made at home. He was unsocial, and rather repulsive during all this time. But about three years ago his wife was suddenly taken sick, and in a few days died. At the time this event took place there was a revival of religion in the next village. The old man invited the neighbouring minister to attend the funeral of his wife. It was then that the minister endeavoured to soften and sympathize with him; and there are but few whose hearts will not soften at such a season. He gradually gained his confidence, and more gradually drew his attention to the great subject of personal religion. At the time of his wife's death the old man had an only daughter with him, then about fourteen years of age. His only son had the restless disposition of his father: and at the age of fifteen had left his home and gone to sea. Before the revival had gone by, the good pastor had the pleasure of numbering the hardy Orwell and his daughter among the subjects of the work, and of rejoicing that these sheep upon the mountains were gathered into the fold of Christ. From this time the appearance of the old man was greatly altered. Instead of sauntering over the hills on the Sabbath, and selecting the best maple trees to make his wooden dishes, he was now regularly seen going to the village church with his cheerful daughter hanging on his arm. Every Lord's Day he was seen in season at his seat, dressed in his threadbare drab coat, with his silvery hair hanging in ringlets over his shoulders. His neck was surrounded by a red silk handkerchief; a black vest and pantaloons, and a smooth worn cane, completed his dress. As the people saw how great was the change in the old man, how devout was his attention to the duties of religion, and saw his daughter sitting by his side, and both mingling their notes of praise in the sanctuary, they all felt that there must be something in religion. I said that from the time of the death of his wife the old man and daughter were both regularly seen at their humble seats on the Sabbath; but for a few Sabbaths previous to my visits at the cottage they had both been missing; and the reason was known—because the daughter had been too unwell to go out.

"Possessing naturally a slender constitution, she had of late been drooping; and people of the village who loved her much on account of her many amiable qualities, all shook their heads with a sigh, and declared they feared she was not long for this world. Her first symptoms were those of a cold; but it was soon discovered that she had a fixed cough; and the little burning hectic spot which played over her cheek in the early part of the day, told that the worm of disease was playing at the vitals. Yet this mountain floweret was wasting so gradually, that many of her friends hoped it would recover and flourish. The father looked upon the decaying form of his child, and saw that her days were marked by the finger of death, and that she could not pass their limits. From the hour of her close confinement he scarcely ever left the side of her bed; as if by paternal kindness he wished to ease the last moments of the spirit which he could not detain. The daughter saw that she could not live; but she looked upon the disease which was fast conquering the body, as a deliverer who was to lead her from captivity to glory. When her father was by, she was cheerful and apparently composed;

yet when he was absent, a tear was often seen to stand in her eye, as she looked out of her window upon her little garden before the house, and thought how lonely she should leave her poor father. The father, too, seemed occasionally to have the same reflections, as he gazed upon the sunken face of his child with an earnestness that showed how much he felt.

"They talked of their little earthly plans, as if each was unwilling to realize that they were soon to be separated. Thus week after week went by, every hour of which left the few moments of her life still fewer, till the afternoon on which I visited them, when it was believed her last hour had come.

"Thus much I knew of the inhabitants of this little dwelling ere I entered it. On entering, I found the daughter lying in one corner of one of the two small rooms which the house contained, on a neat small bed, at the foot of which sat the disconsolate father. The good clergyman was sitting at its head. After a needless apology for my intrusion, I became a silent spectator, and felt how great was the privilege. The pastor was in close conversation with this lamb of his flock which was about to leave him, and he was conversing about her departure. When he ceased, there was silence for a few minutes.—'Just raise my head,' said the dying girl, 'and let me look out of my little window once more.' Then turning to her minister, she said with feeling, 'Notwithstanding our troubles, there are many delights in our world; and I am fast remembering all that bind me to earth. There is my poor flower-garden—it will soon be grown over with weeds; there is the river—it will continue to run and murmur as if I were here: I hoped I should have seen the sun once more before he set—but he is already behind the mountain: then there are my two poor pet lambs that I have fed so long—poor things, they will not have any one to love them, and take care of them as I have done: O, it is hard to leave all these—but hardest of all to leave my poor father! O, what will he do when I am gone—who will take care of him when he is sick, and love him as I can? O my dear father, I hoped I should do all this, and repay some of the many, many kindnesses I have received from you! But the will of God be done!' 'I pray it may be,' said the old man, 'though I am stript of every and all my earthly comforts. But compose yourself, my dear child, God will provide for me while I stay—it will not be long before I follow you—I am almost ready to be taken. I thought I could never meet this hour; but God gives me strength according to my day.' 'Your father shall never suffer,' said the minister, 'and God will deal kindly towards him. You are exhausted, and had better be quiet awhile.' 'But, father, I had forgotten one thing—it is my poor brother Henry; he may not be alive now: and if he is, he is not thinking of us. I cannot remember much about him; but I have often prayed that he might return to you in your old age—that we might both live to see him: but more have I prayed that God would make this wanderer his child. Should he ever return, I wish you to give him my Bible and Hymn-book—there they are—they both have his sister's name in them: tell him that it was my dying request that he would read those places where the leaves are turned down; and tell him that he was made for eternity--to repent, and prepare to follow me. O, that we might all meet in heaven! Now, Mr. S. I wish you would pray with

me, for I am almost gone: pray for my poor brother—for my father—that my brother, who is far away, might return to him—O pray that Christ would receive my soul, for I have done with earth.' The clergyman opened the Bible, and read that consoling portion of scripture which is recorded in the 14th chapter of John. We then knelt by the bed-side, and he fervently addressed the throne of Mercy.

"While we were engaged in this sacred duty, the door softly turned upon its hinges, and a fine, well-dressed young man came in. He looked wild at first; but by the time the prayer was finished, the whole scene before him was fully explained. We arose from our knees, and no one spoke. The stranger was standing and gazing in a kind of stupid surprise: he looked at the old man and then at the daughter—and his eyes filled with tears. 'It is my Henry!' said the father, stretching out his aged arms, and unable to rise. 'My father, do you live, and do you yet remember me?'—and in a moment he was in his father's arms. The sister gave a hectic sob, and fainted away: but when she revived, her hand was within that of her brother. 'My dear Charlotte, I did not hope to find you so sick; but we will nurse you up, and you will be well again in a few days.' 'You deceive yourself, my dear Henry, I have but a short time to live: but I am glad to see your face once more. O, I feel I now have a new tie to bind me to earth, but it must be rent. O Henry! it would be a dreadful thing to die but for a hope that I am a Christian, and the Christian can never die. How long is it since you left us, Henry?'—'It is six years this spring; you was then a little girl—and I hoped when I kissed you and my poor mother, when we parted, that we should all meet again: but one is gone, and my sister is just going, and I must still be a stranger below—and friendless.' 'Not *friendless*, Henry, if you put your trust in God: he will be your friend, and we shall all meet again in heaven.' 'It is all the hope I have left, my sister!' 'It is! then are you a Christian, Henry?' 'I am a great sinner, and a poor Christian.' 'You are? O, Henry, how happy shall I die! But I wish you to promise me one thing; promise that you will stay at home and take care of our poor father, after I am gone.' 'I will.' 'Now,' said the fainting sister, 'am I happy. But Mr. S.' said she, turning to the minister, 'will friends in heaven know each other? It seems as if I shall want to know my brother more.' 'We shall all be happy, and be as the angels in heaven,' said the Minister. 'Tell me, brother, where, and how you became a Christian; for I greatly desire to know.'

"We all drew our chairs near the bed as the young man related the various situations in which he had been placed since he left his father's dwelling. How he had been a very wicked wanderer from one part of the world to another, alike regardless of home and his Maker; how, at length, he met with a Missionary in the East, who had taken great pains to instruct him, and by whose means he had been brought to reflect on his ways and prospects. This Missionary had given him a Bible, which had been his constant companion ever since. After his hopeful conversion, he had made several profitable voyages, and had brought home his wages to his poor parents, to comfort them in their age. He had not heard any thing from them since he left the little cot on the mountain; but often, as he sat at the top of the mast, or clung to the yards, had he prayed earnestly for his friends at home. He

concluded his interesting narrative with many tears; partly out of joy, that he had been so distinguished by the mercy of God, and partly out of sorrow, that he found none to comfort but his aged father. We were greatly affected at his narrative; but still more so as we turned to the dying Charlotte. A smile of joy and hope was still playing over her features, but her heart had ceased its throbbings, and was cold in death. She had listened to her brother's voice, till the blood ceased to flow in her veins, and so peacefully did her spirit leave its marble tenement, that we knew not the moment of its departure. We saw the body, calm and placid, laid in slumbers, while the soul had gone to everlasting rest." O. E.

THE PRAYER OF JABEZ.

"And Jabez called on the God of Israel, saying, 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. And God granted him that which he requested."—1 Chron. iv. 10.

History is always entertaining, and some portions of it highly improving. If we desire to improve from history, we must reflect attentively on what we read. "What profitable instruction may I gather from this?" should be the recurring question continually.* A man who reads without reflection may well make but slow progress in knowledge. Sacred history is generally concise, compared with profane history. It does not dilate and amplify, but contracts and compresses, and often implies more than it expresses. The text now selected is one instance, and from it we may derive several improving hints.

1. *There is a great variety and distinction among men, some are more and some less honourable.* "And Jabez was more honourable than his brethren." He might be more respectable among men, on various accounts not here named. Now, to have a good name even among men, is a matter not to be despised. It is no mark of good sense when a man is indifferent to his character. If his reputation be once forfeited, it is not easily regained; and a man's influence and usefulness is, in consequence, much impeded, if not destroyed. To seek only that honour which comes from men, is greatly reprehensible;—but to forfeit a good name by acts of injustice and oppression, or by neglect and intemperance, is a folly that merits just rebuke. An indiscretion may be overlooked, may be forgiven; but habitual and prevailing evil marks the real character of the man. "An evil tree bringeth forth evil fruit." This creates a stain which no time will efface. It is a wound which no transient acts of goodness can heal.

2. *The offspring of sorrow may become the parent of joy.*—The mother of Jabez bare him with peculiar *sorrow*. That which creates much sorrow in the beginning, may produce much joy in the end. Possibly Jabez was a greater comfort to his pious mother than any of her other children. If Jabez had not been a dutiful and obedient child, he certainly would not have been more honourable than all his brethren. If the mother overheard this single prayer offered up by her dear son, what must she feel! Would not her pious heart beat high with joy! Would she not add her warmest Amen! Would she not say, "Lord, hear my son!—O! grant the petition of Jabez!" Would she not

* See Morell's History of England, &c. with Reflections.

forget her past sorrows, and triumph in her present joy? Ye *young* friends, did your father or your mother ever overhear *you* engaged in secret prayer? Have they found you in communion with your God? —Ye parents, have you a son like Jabez? Encourage him; animate him, value him; and bless your God.

3. *The best and highest honour attaches to true religion.*—A man without religion is a man without honour in the estimation of *Him* who knows what true honour is. Jabez was a man of prayer, a man of religion; more honourable than all his brethren. How disgraceful is the character, how shameful is the conduct of a man who neither fears God, nor keeps his commandments! What honour can ever attach to him, whose daring presumption, whose unmortified pride, discards the word of God, and tramples on the Bible! A man whose levity and wickedness excite him to take God's holy name in vain!—I ask, what honour attaches to him, whose unrestrained and unresisted lusts hurry him on to deeds of impurity, and to crimes of injustice and oppression! That man is an honourable man, a true Jabez, whose faith is genuine, whose piety is uniform; who walks with God and in communion with Jesus Christ. Such a man honours God, and the great God will honour him here and hereafter, now and for ever.

4. *Though Jabez is not the direct name of every one, yet sorrow (the meaning of the word) is assuredly the lot of all.*—"Man is born to trouble as the sparks fly upwards!" The shafts of adversity fly in every direction! sudden storms of adversity come upon the gale and exercise patience. A man is crossed in his purposes, frustrated in his plans, disappointed in his aims, oft nonplussed in the midst of his highest hopes, the clouds gather blackness over his head, and springs of unexpected sorrow open under his feet. He is compelled to exclaim, "O wretched man that I am!—All these things are against me—I am the man that hath seen affliction, I am undone!"

5. *Prayer is the appointment of God, he would have us pray always and not faint.* A prayerless man is out of his duty, be what he may, go where he will. Poor man! he neglects one of his best privileges and an important duty. Phil. iv. 6. Available prayer is fervent, not formal; constant, not capricious; and consistent with the christian character.

6. *A blessing indeed will be found to have three properties, which serve to enhance its value.*—"O that thou wouldest bless me indeed!" Such a blessing is given in covenant love. "I have loved thee, and therefore with loving kindness have I drawn thee." A blessing indeed is a certain token of peace with God. It is an effect of reconciliation by the blood of the Lamb. Such a blessing is well suited. The Lord consults our necessities much more than our wishes or our passions. He consults, in all his dispensations, not what may be most pleasing to flesh and blood, but what will be eventually the *best.* A blessing *indeed* is an abiding one, because God is of one mind. "His gifts and callings are without repentance." He does not say and unsay, promise and revoke his promise. "I am God, I change not."

7. *Protection by the power of God, and preservation in his way, are momentous benefits.* "Let thine hand be with me to keep me from evil." Now we exist in a world of much evil and many dangers. Snares are planted and dangers fly thick in every direction. We have "no might" in ourselves,

we are naked, defenceless, and exposed. Let us learn from Jabez, to commit ourselves to the divine protection. They are well kept whom God keeps. "He keepeth the feet of his saints; he will not suffer the righteous to be moved." Those who fear not God rush into temptation and plunge into evil voluntarily. This is moral insanity, madness.

8. *Sin ever grieves the heart of a good man.*—The first and most prominent wish of his soul is to be kept from moral evil. Sin found in himself and seen in others, occasions him sorrow of heart. His rising joys are damped, his hopes are weakened, and his confidence abates. David wept both on his own account, and for the transgressors around him. Paul at Athens felt his spirit stirred with pious grief and indignation at the superstition and idolatry which he witnessed. The sad sight was affecting and afflicting to his heaven-born mind. The breach of the Sabbath, and the profanation of God's holy name, grieve the pious heart. It is painful to mark the venom of slander, and the prevalence of injustice in the world.

9. *In regard to property, it is lawful to seek addition and enlargement, if the will and glory of God be duly regarded.*—Jabez prayed, "And enlarge my coast." Industry and useful employment are commended by God and man. A man should be "diligent in business" as well as "fervent in spirit." Slothfulness casteth a man into a deep sleep, and so wastes his time and impoverishes his family. If a man will not work, the law of heaven is, that he shall not eat. "Seest thou a man diligent in his business, he shall stand before kings." An increase of property capacitates a man to do more good in his day and generation. It is covetousness and selfishness which the Bible censures and condemns. As, when all is laid out upon self, and nothing for Jesus Christ. When all is expended for children or laid up for them, and many a dear child of God is pining for want. Greediness of gain, and selfishness in the use and application of it are proofs direct of a carnal heart, and portend the ruin of the soul. "Beware of covetousness." Many a man may well be thankful for his poverty, as by it his head has been screened from the arrows of envy, and his heart from the energies of strong temptations.

10. *Answers granted to prayer in time past should encourage us to renew our application to the God of our mercies.*—Jabez prayed, and God answered him. Abraham, Elijah, Jacob, and Jeremiah prayed, and God answered them. This should encourage us. Let us call upon the Lord, and expect an answer in mercy and in his own time. They who pray and yet live in known sin, must not expect an answer in mercy. This hypocrisy will bring a curse and not a blessing. A certain king once said, "If I regard iniquity in my heart, the Lord will not hear me;" sin is a bar to the success of prayer.

11. *The hand of God with any man is a certain pledge of prosperity.*—"That thy hand may be with me." The hand of God may denote the operations of his providence and grace in our favour, the concurrence of his blessing, and the tokens of his approbation. Thus the hand of the Lord was with Joseph, with Moses, Jacob, and Jehoshaphat. In the hand of the Lord there is power; strength for the weak, and a cup of consolation for such as are ready to faint. There is every supply for the needy. Then move in no direction, undertake no concern, without imploring

the hand, the presence and blessing of the Lord.

12. *When faith and fervour accompany our petitions, an answer of peace is near at hand.*—"And God granted him according to his request." Prayer in *form* only, and prayer in *faith*, speed very differently. God is not to be mocked, or pleased with a vain parade. If our faith be a living faith, if our confidence in God be strong, if we fully depend on his fidelity, we may be sure of a favourable answer to our prayers, in kind or in kindness. Not for any merit in us, but owing to mercy in God. "For he is good, and his mercy endureth for ever." In reference to such prayers, the promise runs thus: "While they are yet speaking I will hear, I will answer." Call upon God in truth, and he will hear.—Think on Jabez, and "be strong in the Lord, and in the power of his might." Think on Nehemiah, on Jacob, and on Hannah, and the fervour of their petitions. Go to the throne of grace with confidence; go freely, go frequently, go in faith, "nothing doubting."—"Whosoever shall call upon the name of the Lord shall be saved." Study that name, and all which it implies. Consider God as your father, and be an attentive, dutiful, and obedient child. Thus we may see from this subject, that the righteous is more honourable than his richest neighbour, if he be wicked—the son of sorrow may prove a source of joy—prayer is the best medium of converse with God—new covenant blessings are rich indeed—the evil of sin grieves a pious heart—an increase of property is a blessing when not abused—answers given to prayer may well encourage us to pray—the hand of God with any man insures prosperity to his concerns. How instructive are the sacred scriptures! O read them, study them, and pray over them. L. L.

OBITUARY.

Mrs. DYER.

Dec. 18th, 1822, died at Crockerton, near Warminster, in the 78th year of her age, Mrs. Dyer, widow of the late Mr. Dyer, formerly of the King's-Mews, London. She was called by divine grace more than 50 years ago; for some time she sat under the ministry of the late Rev. Mr. Cecil, at Long Acre Chapel, whose preaching was rendered peculiarly useful in establishing her faith in the great truths of the gospel.

Her trials during her earthly pilgrimage were many and great: affliction and death were the constant inmates of her house for more than half a century; but under all her troubles the Lord wonderfully supported her mind, and enabled her to say, "The Lord is good, a strong hold in the day of trouble." In the year 1812 it pleased her Heavenly Father to exercise her faith with the sharpest trial she had yet been called to encounter, the death of her beloved husband, after an happy union of 46 years; and three years after she was called to resign her eldest daughter (whose Obituary appeared in our Supplement for the year 1816.) These severe dispensations were felt most acutely by a mind possessed of extreme sensibility; and certainly would have overwhelmed her, had she not been supported by divine grace, which enabled her to bow with submission to the will of her dear Saviour. But nature sunk in the conflict; her health from this period began to decline; sleep forsook her pillow; her frame wasted to a skeleton: and weakness gradually increased

until the grasshopper became a burden.

In the last stage of her illness she often conversed on death. One day she said to her daughter, "I am comfortable and happy in the prospect of dissolution: I can look back for many years, and see the goodness of the Lord towards me: he has supported me through every trial, and he is my support now flesh and heart fail. I shall soon join that blessed company above, who have washed their robes and made them white in the blood of the Lamb."

On seeing one of her children in tears, she said "Don't weep: the Lord will be your friend when I am gone: he has been so good to me I cannot speak well enough of his name: trust in him, Rachel, and he will do you good: my heart has often ached for you, but he will raise you up a friend to supply my place. I can now leave you in his hands: only trust in his blessed name, and he will restore peace to your mind:" then lifting up her trembling hands, she added

"Give joy or grief; give ease or pain;
"Take life or friends away;
"But let me find them all again,
"In that eternal day."

At another time she said, "The Lord is very good, for he keeps the enemy at a distance: he does not permit him to assault me as he has formerly done." Being in extreme agony she cried out, "Lord, strengthen and deliver me from this vile body. Thou hast been my refuge; Thou hast been my trust; come and save me, my Almighty Friend."

One evening, on being asked how she felt herself, she said, "I am a poor guilty sinner. I have had many a dark and cloudy day; I have walked in darkness with scarcely a glimmer of light; but now I have reached almost the end of my journey, it is light; my fears are gone; my doubts are gone; and oh! what a glorious prospect presents itself before me! Death will introduce me to a world of perfect joy; there I shall be freed from sin, from pain, and from sorrow; and be for ever with the Lord." One day she said to a relative, "I often look back on days that are past. I remember when the Lord first made me acquainted with myself as a sinner, and with himself as an almighty Saviour. What a happy frame was I in, when he first spoke peace to my troubled soul; the sweet savour of those days has not left me even in death. How precious was the word of God to me at that time! what a feast was every promise I read or heard! yea, sweeter than the honeycomb. When Charlotte was a little girl, she was an excellent reader; she used to stand up by me and read chapter after chapter, promise after promise; and as they sounded in my ears my heart rejoiced within me. I could say, All these are mine, and more too. It is many years since, but they were happy moments to me!"

The two last were trying days indeed. Hard did she struggle with the last enemy. "Lord, save me! Jesus, deliver me! O my blessed Saviour, pity me, and take me to thyself!" was her incessant prayer. About eleven o'clock, one of her friends enquiring how she was, she answered, "I am, as good Mr. Newton expressed himself, 'packed and sealed, waiting for the post.'" Four hours after this her immortal spirit took its flight to the bosom of her Saviour and her God. Dec. 29th, her death was improved in a funeral sermon by the Rev. Mr. Thrasher, at Crockerton Meeting, from words of her own choice, Jer. xxxi. 3.

B.

Mr. SAMUEL PROUT,

OF PLYMOUTH.

In a day when infidelity is exerting its subtle influence, and striving with hellish malice against the Lord and against his anointed, there can be no argument more decidedly convincing of the truth and divine reality of our holy religion, no evidence more irresistible by the gainsayer, than the holy life and triumphant death of the saints of the Most High.

Such an one was Mr. Samuel Prout, of Plymouth, Devon, who, full of days and ripe for glory, departed this life the 28th of January 1823, aged 77 years.

At an early period it pleased God to awaken him to a sense of his danger, and the necessity of pardon through the blood of Jesus. Under the ministry of the late Rev. Mr. Kinsman, of Plymouth, he received the truth in the love of it, and began a career which has proved honourable and ended happy. Mr. Prout was well known in the religious world for nearly sixty years, a great portion of which period he was a deacon of a church of Christ. Having a numerous family, he was no stranger to mental exercises; the loss of some and disobedience of others, made a part of the cross he was called upon to bear. He at all times manifested an ardent desire to promote the glory of God in the salvation of sinners: and as a parent, his pious solicitude for the immortal interests of his offspring was visible by the means he used to impart lasting instruction, and to lead their opening minds to the Redeemer. In a simple yet striking manner would he aim to convince his children of the exceeding sinfulness of sin, and the value of true godliness. And he had the pleasing evidence that all his labours were not in vain in the Lord.

Towards the end of his pilgrimage it pleased the Lord to afflict him with a trying disorder, which at length terminated in his dissolution: but to the last moment the faculties of his mind were collected and unimpaired. The person and work of Christ, the wonders of redeeming love, and the glory of the heavenly state, were the burden of his song. It was truly refreshing to hear the words of weighty instruction which fell from his closing lips; for he was a preacher of righteousness to all around him. His invariable admonition to ministers that visited him was, "Preach Christ, and him crucified." In one respect Mr. Prout was a remarkably happy Christian; for he declared on his dying bed, (what he had often shown under his afflictions) that during the long course of his experience he never doubted his interest in the blood and righteousness of Jesus. His mind was filled with all the consolations of God when every thing terrestrial was receding from his view. A few hours previous to his death, a friend observing the peace that pervaded his happy mind, said to him, 'Ah, Sir,

'With Christ in the vessel
'We'll smile at the storm.'

To which the good man energetically replied, "What storm, Sir? All within is peace." He would often express his desire to be gone, and earnestly exclaim, "Come Lord Jesus, come quickly." Reaching his hand for a handkerchief shortly before he died, to wipe the cold sweat that stood upon his brow, he said, "Soon God will wipe away all tears from my eyes; he will give me my dismissal to-night." He said no more, threw his handkerchief away as a sign that it was done with, and sweetly fell asleep in Jesus. Thus he peacefully departed to his eternal rest, leaving behind him a sweet savour of that grace which gives happiness in life, tranquillity in death, and bliss to all eternity.

A funeral sermon was preached to a large and attentive congregation on the following Sabbath evening, by the Rev. Mr. Doney, in a chapel which he was mainly instrumental in erecting, from Rom. viii. 38, 39. and his memory will be revered by a large circle which had the happiness to know this amiable and holy man of God. J. H. B.

RECENT DEATH.

Rev. W. MOORHOUSE.

On Tuesday, July 29, aged 80, died, the Rev. W. Moorhouse, after having been above fifty years pastor of the Independent church at Huddersfield, Yorkshire. A Memoir of this excellent man is preparing for our Magazine.

REVIEW OF RELIGIOUS PUBLICATIONS.

CALMET'S DICTIONARY *of the Holy Bible: explaining the names, histories, &c. of persons, places, and natural productions, mentioned in Scripture; the antiquities, buildings, coins, habits, laws, customs, and peculiarities of the Jews, &c. with the Fragments, containing entirely new illustrations of Scripture incidents and expressions, selected from the most authentic Historians, Travellers, &c.* Illustrated by several hundred Plates. 5 vols. 4to. 10*l.* 10*s.* boards. *C. Taylor.*

WE have repeatedly adverted to the former editions of this very learned and ingenious work. (See O. S. vol 18, p. 73, &c.) and are now happy to announce to the public, and especially to ministers, and theological students, this fourth and much improved edition.

In the first place, the *Dictionary* is now complete in *one Alphabetical Series*, the words contained in the former Supplement being incorporated in their proper places. The whole of the *Geographical Index*, originally a distinct part of the Sacred Geography, forming the fifth volume, consisting entirely of new matter, is also included; so that it is presumed, the additions of various kinds, form about one third of the present edition; distinguished from the original, by being inclosed in brackets [ ].

"The approbation bestowed on the Illustrations of Scripture, by means of local information derived from the East, (says the Editor) has been too general and too lively to be misunderstood.—These Fragments have been the source and the support of sundry similar undertakings: they have furnished extracts without number to periodical publications, and have formed the basis and the body of volumes. They are now revised; and many things are more clearly expressed, in consequence of more effectual information, with considerable additions; but it has been thought advisable to retain their former order, not to disturb the numerous references made to them, as well in the work itself, as by late writers." In consequence, this division of the work is enlarged to two volumes.

The Plates, with a Scriptural Atlas, which now form a volume by themselves, are arranged alphabetically: each subject copiously explained; with a great addition of references to the work itself, particularly the Fragments, in which the subjects are more fully discussed.

The whole arrangement is as follows: Vol. 1 and 2, the Dictionary, with the Chronology and Tables. Vol. 3 and 4, the Fragments, in number 750. Vol. 5, the Atlas, &c. as just mentioned.

The Dictionary of course requires no Index; but to each vol. of the Fragments is given both Contents and Index. The additions to the former work are numerous, but generally minute: but the Fragments in the fourth vol. being *new*, demands from us a more distinct and respectful notice, which we shall take an early opportunity of rendering.

Letters on the State of Christianity in India; in which the conversion of the Hindoos is considered as impracticable. To which is added, *A vindication of the Hindoos, male and female, in answer to a severe attack made upon both, by the Rev. ** ***.* By the Abbé *J. A. Dubois*, Missionary in Mysore. 8vo. *7s.* Longman & Co.

THE argument of this work lies in a small compass: it is shortly this: 1. 'I, the Abbé Dubois, have been several years trying to convert the Hindoos, and have never made *one* true convert; and THEREFORE'—no one else can. This is arrogant enough; but the fact is readily admitted: preachers cannot *convert* their hearers.—Again, 2dly. The Jesuits have been trying for several centuries, and never made one true convert, and THEREFORE—but here the premises are disputed, the Jesuits themselves will not admit this—at least generally, and therefore the conclusion fails. But did the learned Abbé never read in the New Testament—"With men this is impossible; but with God all things are possible"?—or in the Old Testament—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts"?

The Abbé is well known to be a bold and dashing writer—a man that will not be stumbled by facts any more than arguments—He goes on to assume that neither the Baptists, nor any other Protestant Missionaries ever made a single convert among the Hindoos: so far indeed is admitted—*They* never pretended to *make* converts; but that God had made many by their agency, comes as

near demonstration as the case will admit, and ought not to be contradicted by any who cannot search the heart.

Our readers, however, are in possession of facts that fully contradict the Abbé's assertion, and they well know that not only several Brahmins have been converted to God, but that they have proved the happy instruments of converting many of their countrymen. We could readily produce a list of converts who have given as satisfactory evidence of becoming "new creatures in Christ Jesus," as any of our fellow Christians in Britain. Our readers will probably see more on this subject hereafter, from the pens of those faithful missionaries, who know that they have not "laboured in vain, nor spent their strength for nought." Suffice it for the present to quote an author whose testimony deserves far more credit than that of M. Dubois, who only attempts to prove a negative, while this gentleman speaks of facts within his own knowledge.—"More than a thousand persons (in India) have been initiated into a Christian profession by baptism, and more than six hundred of these were formerly idolaters or Mahometans. About fifty of these Asiatics and heathen converts are employed in superintending stations, or as assistants to the missionaries in itinerating. The gifts of some of these native helpers are very respectable; they preach with great fluency, and their labours have greatly succeeded: several large societies have been gathered wholly by their means."—*Ward's Farewell Letters, page* 168, *&c.* See also our Memoir of Mr. Ward, above, p. 405, 6.

A Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and the Library of the British and Foreign Bible Society, with some Account of those in the Vatican Library, and Remarks and Extracts, &c. By T. P. Platt, B.A. 4to. 15*s.* Treuttel, &c.

This work is not a proper subject for our Review, nor do we profess sufficient Oriental skill to vouch for its correctness, of which, however, from the editor's well-known abilities, we have no doubt. It is sufficient to announce the publication as highly important to the Bible cause.

The greater part of the MSS. in the Bible Society's library were recently published in Paris from a private source. They consist of the Pentateuch and three following books; the Psalter, with the Song of Solomon; the Gospels of St. Matthew and St. Luke; three copies of the Gospel of St. John; the Apocalypse; Scripture hymns currently appended to the Psalter; a fragment in Amharic; the Hymns of Jared; the entire Scriptures in Amharic, translated by Abu Rumi, under the superintendence of M. Asselin; the Gospels of St. Mark and St. John in Tigrè, in Roman characters; and the Gospel of St. Mark in Amharic, in Roman characters. Mr. Platt's object in visiting the Royal Library at Paris was to make investigations with a view to the adoption of the best texts of the gospels in Ethiopic, an edition of which the Bible Society is about to publish, together with the same portion of the Scriptures in the Amharic, or vernacular dialect, from their invaluable manuscript. Mr. Platt has appended to his work some specimens of versions of the New Testament into the modern languages of Abyssinia, and a Grammatical Analysis of a chapter in the Amharic. The types and fac-similes are beautifully executed, and the work is of considerable interest to Ethiopic and other oriental scholars

The Oracles of God, Four Orations. For Judgment to Come, an Argument in Nine Parts. By the Rev. E. Irving, M.A. Minister of the Caledonian Church, Hatton-Garden. Second edition. 8vo. 12*s.* Hamilton.

We have seldom found, in a single volume, so much to praise and so much to blame as in the present. It is impossible to read a page or two without perceiving that the author possesses great strength of mind, and is able to express his views with uncommon energy. We give him praise for recommending the study of the Bible in his Four Orations, with such force as we trust will induce many to study that holy book with greater reverence and greater diligence than ever; and if this point be gained, Mr. Irving will not have written in vain.

The points discussed in the Orations are,—The due preparation for receiving the Oracles of God—The manner of consulting them—and, Their strict observance. The discussion of these topics occupies nearly 100 pages. This part of the volume is dedicated to Dr. Chalmers, and is perhaps the least open to objection.

But even here we cannot always concur with the author. We were struck, as we suppose most of his readers must have been, with the orator's bold attack on the Christian ministers of our country at large, in his Preface, where he ascribes the ignorance and irreligion of the day "to the want of a sedulous and skilful ministry."

It is somewhat extraordinary that a young man just arrived from the North, and little acquainted with the state of

"the religious world" in South Britain, should at once arraign all the clergy at his bar, accuse them of incompetency for their work, and impute the irreligion of the multitude to their incapacity. Nor is it only in his Preface that he assumes the dictator; he has scattered throughout his work many severe and unjust censures against his brethren. "I am convinced," says Mr. I. "from the constant demand of the religious world for the preaching of faith and forgiveness, and their *constant kicking* (how elegant!) against the preaching of Christian morals; the constant appetite for mercy, and disrelish of righteousness and judgment; or if righteousness, it be the constant demand that it should be the imputed righteousness of Christ, not our own personal righteousness; from these features of the evangelical part of men, I do greatly fear, nay, I am convinced that many of them are pillowing their hopes upon something else than the sanctification and changed life which the Gospel hath wrought."—p. 363.

On reading this obnoxious and highly blameable passage, one would be ready to conclude that the author is ignorant of the gospel, and pillows his own hopes, not on Christ, but on his own righteousness, had we not satisfying evidence in other parts of the volume that he, as well as ourselves, makes Christ alone the foundation of a believer's hope. But the tendency of this passage is certainly mischievous, and calculated to bring into contempt those "evangelical men," as he calls them, who feel it their duty so to preach Christ as to make him the prominent object in every sermon; yet these are the men whom he unjustly censures, as using a strain of preaching "the most feeble and ineffectual which the Christian world hath ever heard." In another place he says, "Oh! I hate such *ignorant prating*, because it taketh the high airs of orthodoxy, and would blast me as a heretical liar, if I go to teach the people that the word of God is a well-spring of life, &c. But these *high airs* and pitiful pelting words are very trifling to me."—Again, elsewhere he asks,—"Now what difference is it, whether the active spirit of a man is laid asleep by the comfort of the holy wafer and extreme unction, to be his *viaticum* and passport into heaven, or by the constant charm of a few words sounded and sounded and eternally sounded about Christ's sufficiency to save?" He adds, what at least borders on profaneness, "In the holy name of Christ, and the three times holy name of God, have they declared aught to men, or are they capable of declaring aught to men, which should not work upon men the desire and the power of holiness? Why then do I hear the *constant babbling* about simple reliance, and simple dependence upon Christ." p. 363, &c.

It is hard to say whether there be more want of knowledge, or of truth, or of reverence in these passages. Surely Mr. Irving is little acquainted with the strain and character of evangelical preachers, either in or out of the English Establishment, or he would know that this sweeping censure on "evangelical men," as he calls them, is most unjust. There may be a few, a very few comparatively, who call themselves evangelical, that deserve the censure; and it is well known that they stand aloof from their brethren in general, and despise them as *not* "evangelical" because they are practical, and preach that law (though on gospel principles,) which he charges them with *not* preaching. This is unjust to them, and injurious to the cause of religion; and taking part with their enemies both in the Church and in the world; the one charging them with being too practical, and the other with being too evangelical. As to the adjuration employed by Mr. I. whatever energy it may be supposed to add to his style, it will certainly not recommend his work to pious and humble Christians.

We are no better pleased with the indiscriminate censure which he passes on the use of Catechisms; and are rather surprised to hear a divine who often boasts of belonging to the Presbyterian Establishment, (for he is no Dissenter!) quarrelling with that "form of sound words" to which his countrymen owe their superior knowledge of the Scripture and its doctrines; more, we believe, in many instances than to the instruction of their pastors; many of whom even Mr. Irving will not charge with "constant babbling about the sufficiency of Christ to save, and his imputed righteousness." The Assembly's Catechism, though neither inspired nor infallible, has been a most useful "instrument of a religious education," to which thousands and tens of thousands have been much indebted. Mr. I. admits that Catechisms are useful in "their proper place, for discerning heresy, and preserving in the church a unity of faith;" but he charges them with having "stepped from their proper place, and that they are become the storehouse of religious knowledge in our families, in our schools, and even in the ministry of our churches." Mr. Irving's *forte* certainly lies in finding fault, or he would never have thought of censuring catechisms for being storehouses of religious know-

ledge! and we could not forbear smiling when he complains of their being addressed to "the intellect" rather than the passions: that they have no eloquence, no imagination, no pathos, &c. commending them only for that in which they have been most unsuccessful, preserving "a unity of faith." Is there then no discrepancy of doctrine, no variety of faith in the Scottish Establishment? And if there were not, (which we should be glad to see proved,) what matter of congratulation is this, if, as he insinuates (but we deny), that all those who hold much acquaintance with human formularies neglect the word of God.

That we, however, may not be charged with the same disposition of delighting to find fault, we shall cite a passage which, though not faultless, discovers an originality of thought and energy of expression not often to be met with in modern writers.

"'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hour-glass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!

"Terror hath sitten enthroned on the brow of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror of justice, which abides the scorners of the Most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that He who brooked not in heaven one moment's disaffection, but lauched the rebel host to hell, and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long endured and pleaded with in vain?"—p. 64.

In our next we hope to be able to notice the Second Part of this work, which, while it is most considerable in bulk, appears to us least exceptionable in matter.

Four Treatises on the following subjects:—Mystery of Redemption; Prayer of Moses; Doctrine and Duty of Self-Examination; On the Faith of the Gospel. By J. A. Haldane. 2*s*. Holdsworth, &c.

In the first of these valuable treatises Mr. Haldane exhibits the Divine wisdom as displayed in the mystery of Redemption, under three distinct aspects:—as reconciling the unbending principles of the Divine justice and truth with the salvation of an innumerable multitude of the human race; as designed to put a stop to the progress of sin; and as presenting in such a glorious light the character of God, as through eternity to increase the happiness of the whole obedient and intelligent creation. These comprehensive views are well supported by scriptural argument, and the treatise is highly edifying and instructive.

"In the second Treatise is attempted an illustration of one of the most beautiful pieces of poetry recorded in the sacred volume. The author considers that a part of that Psalm entitled, "The Prayer of Moses" refers, not as is perhaps most generally supposed, to man's returning to the dust, but to the resurrection at the last day; and he has accordingly endeavoured to support this view, by a reference as well to other passages of Scripture as to the context." This interpretation will probably be new to many of our readers; but they will find the proposed elucidation highly interesting, and the reasons assigned in its favour very forcible.

The third Treatise has been long before the public, and is well deserving of a new edition and an extensive circulation.

The last Treatise is on the Faith of the Gospel; and we recommend it to our readers with great satisfaction, as a very clear, scriptural and concise exhibition of this most important subject. The pious and judicious author has, we think, fully succeeded in his aim "to remove that obscurity in which the subject is occasionally involved; to show that the mind of the Christian ought not, in the examination of his faith, to be so much occupied with the *manner* as with the *substance* of his belief; to show that the gospel cannot be *really* believed *merely speculatively*, and that those who either trust to their faith as an act, or to their clear views of the nature of faith, instead of fixing their attention on the great object of faith, are alike entangled in a grand and most fatal error." In these views we are happy to find a full coincidence between the author of this Treatise and Mr. Erskine, whose valuable Essay on the same subject we have recently recommended to the perusal of our readers.

The Heroism of the faithful Minister of Christ displayed, &c: a Sermon at the Baptist Monthly Meeting, July 24, 1823; on the lamented Death of the Rev. W. Ward: with an Appendix, containing a short Biography of the deceased. By *Jos. Ivimey*. 8vo. 1*s*. 6*d*. Offer.

Mr. Ivimey certainly judged rightly, that at the moment when the attention of the religious world, and especially the Baptist denomination, was so fully occupied with the melancholy tidings of Mr. Ward's death, no other subject was so likely to be attended to. He therefore selected as his text, Acts xx. 24. "But none of these things move me," &c. and with much feeling expatiates on the "*heroism* of the faithful minister of Christ . . . . . in reference both to life and death," as remarkably displayed in the character of the apostle Paul; and, secondly, in that of the deceased Missionary. Mr. I. then traces this Christian heroism to its source in evangelical principles, on which subject he gives an interesting extract from a letter of Dr. Carey to Dr. Ryland, written last January: we can only quote two or three lines. In reference to his previous illness, Dr. C. says, "While I lay under my last affliction my mind was much occupied in reviewing my life, and in examining my interest in Christ. But the farthest I could get was, 'Hope in his mercy.' I see no one thing in all my past life upon which I can rest; and am persuaded of the daily and hourly necessity of trusting my perishing soul in the hands of my Redeemer."

We have read this Discourse with much interest, not only from the subject, but the judicious manner of its discussion, and the pleasing anecdotes with which it is enriched; we feel no hesitation, therefore, in recommending it to our readers; but we feel the propriety of apologizing to Mr. I. for the freedom we have taken with his Appendix in our Memoir of Mr. Ward. The fact is, that we were anxious to pay an *early* tribute of respect to that excellent Missionary, and had no sources of information but those which Mr. I. has himself made use of.

The Sunday School Prayer-Book; containing short Prayers, suitable for Public Use in Sunday Schools, or as a Guide to the Use of Extemporaneous Prayer. 8vo. 2*s.* 6*d.* Offer.

This interesting manual of Prayers is presented to the public under the immediate sanction of the Sunday-School Union, an Institution which has greatly promoted the important measure of Sunday-school instruction, both at home and abroad. It is not intended by this publication to set aside or discourage extempore prayer, but to supply the deficiency of this, in such schools and at such times as there may be a want of teachers who possess the gift. The prayers themselves are not only scriptural in the matter of them, but there is a rich variety: while some of them are adapted for general use, others of them are suited for particular occasions. But the best way in which we can shew their nature and utility, and at the same time recommend this useful work to the friends and teachers of Sunday-schools, will be by furnishing an outline of its contents.—1. Morning Prayers—2. Prayers on Opening the School—3. Prayers on Closing the School—4. Prayers before going to Public Worship—5. Prayers for the Sabbath Evening—6. Prayers on particular Occasions—7. Prayers for the Meetings of Teachers—8. Prayers suitable for any Occasions, from the Book of Common Prayer.

The Sunday-schools in every part of the British empire, including England, Wales, Scotland and Ireland, continue to increase in number, and their importance and utility is more and more evident. The Report of the Committee of the Sunday-school Union this year is most gratifying and encouraging, and cannot fail to produce upon the minds of the friends of this truly benevolent plan of operation, something like the effect produced upon the mind of the apostle Paul, when he saw the brethren who came to meet him as he was journeying towards Rome: "He thanked God, and took courage." The following is a summary of the Institutions in connexion with the Sunday-school Union: Schools, 7,173--Teachers, 71,275--Scholars,—764,991; which is an increase of 108,449 scholars since the last year. When, in addition to this animating detail, we contemplate the National and Lancastrian Schools, the Schools under the management of the Hibernian and Wesleyan Societies, the Charity and Day Schools both in and out of the Church, &c. &c. how can we think or say less than, "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come."

Matins and Vespers; with Hymns and occasional Devotional Pieces. By J. Bowring. 12mo. 6*s.* Whittaker.

We have had repeated occasion to speak of Mr. B.'s poetical talents, which were never exhibited to more advantage than in the present volume; how far the poetry is original we can hardly judge, not being acquainted with the work of Dr. Witschel, to which he acknowledges great obligations. The poems, however, are both sublime and beautiful; we only wish that they had been more deeply tinged with the peculiar truths of revelation, which we fear (judging by his

Dedication to Dr. Carpenter,) his Creed prevented. So far as he goes, however, we have read with much pleasure; and cordially subscribe to many of its sentiments. *Ex. gr.*

This world has nought to soothe or satisfy
The spirit, save the lustre it receives
(Like sun-beams glimmering through the dewy eaves,)
From the bright influence of eternity.

The verses are partly in harmonious rhyme, and partly in blank verse of an elevated character.

The Convert's Tale; or the Process of Grace: a Poem. By *Samuel Chandler.* 12mo. 2*s.* 6*d.* Westley.

This work contains much truth, and not a little sound argument; here is serious expostulation and solemn warning. The writer appears to be in earnest, and has expressed his meaning in uniformly smooth and regular blank verse. Yet there are very few incidents in the tale, and but moderate attractions in the poetry.

Were the whole turned into solid prose, and a text placed at the beginning, it might be rendered a very good sermon. The following lines will show somewhat of the doctrine and manner of this work.

O blest contrivance of the Eternal mind
To save the rebel, while its justice shines
In his salvation. But does man embrace
With glowing bosom, the blood-purchas'd gift
Of life eternal? No: with mind debased,
And, loving what has placed him far from God,
He toils, with pleasure, in the wretched path
Of sin, conducive to ne'er ending woes.

The Baptist System its own Condemnation. By Peter Edwards. 1*s.* 12mo. Westley.

This small piece originated in what the author considered as an improper interference on the part of a Baptist minister. His design is to put the Baptists entirely on the defensive, by loading their system with those inconsistencies which he thinks belongs to it.

By this means he hopes to bring the debate into a very narrow compass, and to oblige the Baptists to relieve their system, if they possibly can, from that weight of incoherencies with which he charges them, and which, if not removed, he judges must eventually prove fatal. We merely state the author's object, without any wish to revive the controversy.

LITERARY NOTICES.

To be published by Subscription, (in one vol. 8vo. 6s.) with a Portrait, Memoirs of the late Mrs. Smith, of Cape Town. By the Rev. J. Philip, D.D. The profits to be applied to the liquidation of the debt on the new Chapel, Cape Town.—See Advertisement on Cover.

Preparing for the Press, (in 1 vol. 8vo.) with a Portrait, the Life of the late Rev. J. Hinton, M.A. of Oxford; comprising Extracts from his Diary and Letters. By J. H. Hinton, M.A. of Reading. Original Letters of Mr. H. will be thankfully received.

In the Press, and shortly will be Published.—1. Life and Letters of Khrishna Pal, the First Hindoo Convert. By the late Rev. W. Ward, Missionary; with a coloured Portrait.—2. Original Letters of the late Rev. J. Newton, from 1784 to 1804; uniform with his other Works.—3. A Sunday-school Tour in the West of England.—4. A Sixth volume of Sketches of Sermons, furnished by their respective Authors.—5. Sunday-school Teacher's Vade Mecum. Pt. 2.—6. Fourth edition of Memoirs of the late Livesay Mary Towne, to which will be added a Memoir of an only Daughter, with an Address to Parents, &c. By T. Towne.—7. Gleanings of Pious Authors.—8. Letters and Poems. By the Author of "Miscellaneous Thoughts."

SELECT LIST.

The Works of the late Andrew Fuller. Vol. the 8th and last. 8vo. 12s.

The Bible Teacher's Manual. By a Clergyman. Part II. Exodus. 8d.

A Second volume of Sermons, by J. Styles, D.D. 8vo. 12s. 6d.

Consistent Christians the joy, &c. of their Pastors; an Anniversary Sermon at Fetter-lane Chapel: together with a Sketch of the History of the Church at that place for 160 years. By George Burder. 1s.

Baxter's Works. Vol. X. 8vo. 12s.

Part IX. of Mrs. Richardson's Abridged History of the Bible, in Verse, to be completed in sixteen Parts.

The old Doctrine of Faith asserted, in opposition to certain Modern Innovations. By the late Rev. J. Carlile, Dublin.

A second Series of Letters to W. Wilberforce, Esq. M. P. and his defender Melancthon, on the Claims of the Roman Catholics, &c. By Amicus Protestans. 8vo. 5s. 6d.

Hebrew (and Chaldee) Dictionary and Grammar, without Points. Also, Scripture Chronology, with several useful Tables, &c. By J. Andrews, LL.D. F.A.S. 8vo. 9s.

On the recent Prosecution of Persons vending Books against Christianity, &c. By a Dissenter. 8vo. 1s.

Superstition; or the Perils of Ireland and the Projects of Rome; a Poem. By Clericus Hibernicus. 8vo. 1s. 6d.

Beauties from Eminent and approved Authors in Divinity. By Rev. J. Denton. 2 vols. 12mo. 9s.

Baptism Discussed (in favour of the Baptism of Infants). By. D. Isaac. 12mo. 4s. 6d.

Bible Anecdotes, with Remarks. By G. Betts, Alfriston, with a fine Portrait of Wickliffe. 12mo. 4s.—Proof prints separate, 1s.

Lectures on the History of Joseph. By the Rev. J. Davis, Bath. 12mo. 5s. 6d.

Orations at the opening of Albion Hall. By the Rev. A. Fletcher, F. A. Cox, and Dr. Thornton. 1s.

The School for Sisters, or Lessons of Experience. 12mo.

Brown's Catechisim divided into 52 Lessons for the Use of Albion Chapel Schools. 6d.

Brown's Short Catechism. 2d.

RELIGIOUS INTELLIGENCE.

LONDON.

(CIRCULAR.)

TO THE PROTESTANT DISSENTERS OF ENGLAND.

[Inserted by request.]

The Address of the Deputies of the Dissenting Congregations in the Metropolis and its vicinity.

It is generally known to the Dissenters of England that "the Deputies from the various Congregations of Presbyterians, Independents and Baptists, in and near London," were originally assembled for the purpose of applying to Parliament for the Repeal of the Corporation and Test Acts; and that, after the failure of their attempts in the years 1736 and 1739, it was deemed expedient to continue the Institution as a permanent guardian of the civil interests of the Dissenting body, to which recourse might be had for assistance in procuring redress of injuries suffered in consequence of their religious profession; the current business having from the first been transacted by a Committee annually elected from among the whole number of Deputies for that purpose.

After the defeat of the application in 1739, no further attempt to obtain the repeal of the obnoxious laws took place till 1787, when a motion to that effect was made with great judgment and ability by Henry Beaufoy, Esq. then member for Yarmouth. This also failing, it was repeated in 1789, and again rejected, though by the small majority of twenty only, a circumstance which could not but excite sanguine hopes of early success, and induced the Dissenters to request of Mr. Fox to renew it in the following year, with which he complied; but by the united efforts of all their adversaries an overwhelming majority of 294 to 105 was then obtained against them, which, with the events that soon after happened, destroyed all hopes of succeeding, till some important change in public opinion should be manifested.

Subsequently to this period, the attention of the Committee has been chiefly called to the vindication of religious liberty in cases of insulted ministers and interrupted worship; of refusals on the part of clergymen to perform the rites of baptism and burial, and various other matters, which though separately of minor importance, might have swelled into a considerable mass of persecution, had no such protection been at hand. And they have also had the satisfaction of recovering many dormant endowments, and of composing differences which have occasionally arisen among the members of Dissenting congregations.

With great satisfaction, however, they are enabled to state that the increasing liberality of the times has, on the whole, greatly diminished the former and more public branch of their employment. The first important instance of the prevalence of this spirit may, perhaps, be traced in the decision of the Sheriff's case by the House of Lords in 1767; it re-appeared in the bill which was passed in 1779 "for the Relief of Protestant Dissenting Ministers and Schoolmasters;" a desire for which, publicly expressed by Dr. Ross, the then liberal and enlightened Bishop of Exeter, was speedily matured into a law; and, with the exception of the defeat of Mr. Fox's motion in 1790, (for which the influence of temporary causes may in a great degree account,) the general tendency both of public sentiment and legislative enactments may be regarded as progressively favourable to religious liberty, exemplified in the rejection of Lord Sidmouth's Bill in 1811, by which (though doubtless unintentionally) toleration would have been narrowed;—the repeal of the statutes (called) "against blasphemy," but by which all discussion of very important disputed points was forbidden, under dreadful penalties, and very many other instances of regulations and interpretations of law, tending to relax the common exclusive spirit of establishments.

The main object of the Dissenters is, however, even yet unattained. Though no longer restrained in the exercise of their worship, or in the discussion of their religious tenets, and though according to the highest judicial authority, the imputed legal guilt of Nonconformity is done away; yet, by a strange inconsistency, the punishment remains; and with respect to holding offices of trust, power, and emolument, they are still under the same ban with

persons *convicted of perjury and other infamous crimes.* The avenues to honourable distinction and advantage in the professions most honourable and advantageous, are closely barred against them; and they are forbidden either to serve their country or to benefit themselves in those stations of society which are most eagerly coveted by generous and aspiring minds—a prohibition which they hold to be unjust in theory, and know to be injurious in its general effect, even to the most unpretending, because it affects all Dissenters unfavourably in public estimation, stigmatizing them with comparative disaffection, and thereby holding them forth to the ignorant, the bigotted, and the malevolent, as marks for obloquy and even persecution.

Since the discussions on the Catholic Question, the Committee, though aware of the broad distinction between that case and their own, yet seeing also in how many points they were connected, and how great an influence the decision of the one might have on the other, have deliberately preferred rather to be vigilant than active; but considering the great length into which that question has been, and may yet further be drawn, and sensible that many excellent and judicious persons are extremely anxious that the Dissenters should be fully prepared for another unanimous and energetic Appeal to the justice and liberality of the Legislature at the very first favourable moment, they have now resolved to recal your attention immediately and earnestly to this subject, ever deemed of so high importance to our civil and religious interests:—And as well to lead your own thoughts to its principal points, as to show that they have not been unmindful of their duty, they subjoin a copy of the Petition which on behalf of the whole body of Dissenters was in July 1820 presented to the House of Lords by the Right Honourable Lord Holland, and to the House of Commons by Mr. William Smith, M. P. for Norwich, Chairman of this Deputation.

Your co-operation will be esteemed a favour, and your correspondence may be addressed,

"WILLIAM SMITH, Esq. M.P.
Chairman to the Dissenting Deputies, &c.
LONDON."

(Signed) by order of the Committee,
ROBERT WINTER. Jun. *Secretary.*

[*The Petition will be given in our next.*]

PROVINCIAL.

CONFERENCE OF THE WESLEYAN METHODISTS.

The Eightieth Annual Conference commenced at *Sheffield* on Wednesday, July 30, and was continued by various adjournments until Monday, Aug. 11. About 350 preachers were in attendance. The Rev. Henry Moore was chosen President, and the Rev. Robert Newton, Secretary. The most delightful spirit of piety and brotherly affection prevailed during the whole period.

Mr. Moore preached on Sunday, Aug. 3, on Heb. vi. 1. and Dr. Clarke on John iv. 24. Sixteen preachers, after due examination and probation, were received with great satisfaction into full connexion with the Conference.

The total increase in the Methodist Societies during the last year was reported to be 9,659; viz. 8,006 in Great Britain, and 1,653 in various foreign Missions.

Two Catechisms have been prepared, and have received the sanction of the Conference. These are considered as the standard Catechisms of the body, and are intended for the use of all the Methodist families and schools. A third Catechism, on the Evidences of Christianity, will probably be forthwith provided.

Amongst the Resolutions of the Conference, one was to discourage the teaching of *Writing* in the Sunday-school on the Lord's Day; and another expressed their disapprobation of *Sunday Baking.*

A tribute of affection was paid by the Conference to the piety and worth of *thirteen* preachers who died during the last year: two of whom, Messrs. *Sargent* and *Lloyd*, died in consequence of the overturning of the coach on which they were travelling to the Conference.

Conference in Ireland.

The Methodist Ministers in Ireland held their Annual Conference in Dublin, June 27, &c. Dr. Clarke presided, and the Rev. Samuel Wood was Secretary. The usual business was transacted with the utmost harmony and affection. The political agitation of Ireland has of course been injurious, and has occasioned a decrease of members in their Societies during the past year, to the number of 679; nearly 500 members have emigrated to other countries. But the Brethren, in an Address to the

British Conference, express a pleasing expectation of beholding a brighter scene, when they "shall be made glad according to the days wherein they have seen evil."

Number of Members in Society with the Wesleyan Methodists.

Number of Members now in Great Britain	219,398
Ditto, in Ireland	22,059
Ditto, our Foreign Stations	31,411
Under the care of the British and Irish Conferences	272,848
Under the care of the American Conferences in 1822	297,699
Total throughout the world	570,547

ORDINATIONS, CHAPELS, ETC.

On Friday, May 2, the foundation-stone of a new Independent Meeting-house, (45 by 39,) was laid at Manningtree, Essex, by the Rev. J. H. Cox, of Hadleigh. Messrs. Muscutt and Ainslie engaged in the devotional exercises. In the evening an appropriate sermon was preached by Mr. Herrick of Colchester on the site of the intended meeting. Wed. July 30. The Meeting-house was opened, when two sermons were preached, by Mr. Blackburn of London, and Mr. Burls of Waldon. The other parts of the services were conducted by Messrs. Hordle, Muscutt, Pain, Ainslie, Rogers, Law, and Taylor. The services were very numerously attended, and 37*l.* collected. In connexion with this new interest, a Meeting-house at Wix was lately erected by J. Everett, Esq. of Wix Lodge, at his own expense, where is preaching every Sabbath evening, and once in every alternate week. In the two congregations there are from 7 to 800 hearers, and 250 Sunday-school children. Mr. Ainslie, late of Hoxton Academy, is now supplying.

June 11. A new Independent Chapel was opened at Stony Stratford, Bucks. Three sermons were preached, by Mr. Stratten of London, Mr. Hillyard of Bedford, and Mr. Chapman of Greenwich. The devotional parts of the services were conducted by Messrs. Bull, Seavier, Gunn, Barling, Burkett, and Simmons. The congregation at Stratford has been collected by the blessing of God upon the labours of the students of Newport Pagnell Institution, and those of Mr. Gilbert, who has resided there since he left the Academy.

July 1. The Rev. H. Birch, from Blackburn Independent Academy, was ordained over the Congregational church at Keighley, Yorkshire. Mr. Cockin, of Halifax, opened the service; Mr. Parsons, of Leeds, offered the ordination-prayer; Mr. Dixon, of Sheffield, delivered the charge; and Mr. Parsons preached to the people. Several other ministers assisted on that occasion. In the evening, Mr. Cockin preached on behalf of the Sunday-school.

July 21, was held the First Anniversary of the opening of the Independent Chapel, Stansted, Mountfitchet. Mr. Castleden, and Mr. Lockyer, of London, preached on the occasion. The above chapel, (measuring 43 feet by 48,) was opened July 21, 1822. The whole expense incurred has not exceeded 580*l.* There existed on the day of the Anniversary only a deficiency of 30*l*; half was then collected, and in the course of that week the remainder was advanced by the friends of the cause. The pastor (the Rev. Jos. Redford) on the following Sabbath had the pleasing satisfaction of informing the church and subscribers, that by their united and liberal endeavours the chapel was released from all pecuniary embarrassments. A church has been organized of nearly thirty members. Eighty children are educated in the Sabbath-school. And the gospel is every alternate Sabbath evening preached in a neighbouring village, where the attendance is numerous and serious.

July 23. The Rev. S. Little, late a student of Hackney Academy, was ordained over the Independent church at Mere, Wilts. Mr. Doney, of Frome, opened the service; Mr. Tidman, of Ditto, explained the nature of a gospel church, and received Mr. Little's confession; Mr. Good, of Salisbury, offered the ordination-prayer; Mr. Collison gave the charge; and Mr. Kent, of Trowbridge, addressed the people and concluded. Mr. East, of Birmingham, preached in the evening; Mr. Sims, of Hindon, and Mr. Chapman, of Hurstmonceaux, assisted.

July 29, 30, Sion Chapel, at Michaelstone, Glamorganshire, was opened, for the congregation of Mr. H. Owens; when a number of sermons were preached there and in the surrounding neighbourhood, by Messrs. Jones and Bowen, of Neath; Griffiths of Altwen, and Griffiths of Neath; Elias Thomas and J. Rowland; W. Beynon and J. Williams; T. B. Evans, &c. &c. Towards 175*l.* 17*s.* 6*d.*, the expense of the build-

ing, 105*l.* 7*s.* 6*d.* have been paid off, and the cause appears very prosperous.

July 31. The Rev. J. Roaf, jun. late of Hoxton College, was ordained over the church and congregation of Queen Street Chapel, Wolverhampton. Mr. Scales, of Leeds, (Mr. Roaf's predecessor,) delivered an excellent introductory discourse; Mr. Hudson, of West Bromwich, asked the questions; Mr. Cooper, of ditto, offered the ordination-prayer; and Dr. Harris gave the charge. Mr. James, of Birmingham, preached to the people in the evening. The subordinate parts of the service were conducted by Messrs. Hammond, Dawson, and Freeman.

Aug. 6. A neat and commodious Independent Meeting-house was opened, at Framlingham, Suffolk. Messrs. Ward of Stowmarket, Hickman of Denton, and Cox of Hackney, preached on the occasion. The devotional services were conducted by Messrs. Cox of Hadleigh, Atkinson, Sloper, Pearce, Garthwaite, Bromiley, Mayhew, Fisher, and Stow, (late of Gosport Academy,) who has officiated as minister of the congregation for nearly a year past. The place was much crowded; and in the afternoon, Mr. Garthwaite preached in the Methodist chapel (kindly granted for the purpose) to a large assembly, who were unable to gain admittance into the new place. The collection amounted to nearly 54*l.*

The origin of the interest at this place was singular and interesting. It commenced in the formation of an Auxiliary to the London Missionary Society, about five years since; this led to a prayer-meeting, and subsequently to occasional preaching, which, by the assistance of the County Society, soon issued in regular Sabbath worship. The Meeting-house, which was opened four years since, and afterwards enlarged, being found inadequate to accommodate the increasing congregation, it was judged advisable to erect the present place. Towards the liquidation of the debt thereby incurred, including the collection on the day of opening, this infant cause has raised 400*l.*

Aug. 6. The Rev. Josiah Davies, late of Axminster Academy, was ordained over the Independent church at Kingsbridge, Devon. Mr. Clapson, of Exmouth, commenced the service; Mr. Hartley, of Plymouth, delivered the introductory discourse, &c.; Mr. Stenner, of Dartmouth, offered the ordination-prayer; Mr. Rooker, of Tavistock, gave the charge from 1 Tim. iv. 16; Mr. Windeate, of Totness, preached to the people from Heb. xiii. 22; and Mr. Nicholson (Baptist minister) concluded. Mr. Horsey, of Budleigh, and Mr. Perrott, of Plymouth, preached on the preceding evening.

Aug. 21. Rev. G. Neeton, late a student in Lady Huntingdon's College, Cheshunt, Herts, was ordained as a minister in her Ladyship's connexion at St. John's chapel, Runcorn, Cheshire, when the following ministers took part in the service:—Mr. Bridgman, of Chester, read the Scriptures and prayed; Mr. Foster, of Rochdale, delivered the introductory discourse from 2 Tim. ii. 2; Mr. Hay, of Warrington, offered the ordination-prayer; Mr. Stodhart, of London, gave the charge from 1 Cor. ii. 2; and Mr. Williams, of Chester, concluded.

NOTICES.

The Wilts Association will hold their next Half-yearly Meeting at Rook-lane, Frome, on Tuesday, Oct. 14. Mr. Elliott, of Devizes, is the morning preacher, and it is understood that the Union which has recently taken place between the church and congregation assembling at Rook-lane will be publicly recognised on the evening of that day.

The Anniversary of Mr. Yockney's Chapel, Lower-street, Islington, is intended to be held Oct. 29th. Rev. J. Fletcher, and J. Clayton, jun. to preach, morning and evening.

FOREIGN.

USEFULNESS OF RELIGIOUS TRACTS.

The W———, a vessel upwards of 400 tons, was freighted from this port, (Liverpool) for a trading voyage up the Mediterranean sea. I was intimately acquainted with the captain's nephew, an accomplished young man, of handsome person, but, alas! a willing victim at the shrine of pleasure. He had shipped himself for the voyage as steward. When leaving Liverpool I put into his hands a small bundle of Tracts, and, in proof of his esteem for me, he promised to read them at his leisure, and likewise to distribute some among the ship's company. Not an individual, from the captain to the cabin-boy, had the least sense of religion, nor do I believe they had a Bible or Testament on board. On the return of the vessel,

about twelve months afterwards, as soon as my young friend could step on shore, he paid me the first visit. On my saluting him with, 'Well, what cheer my lad?' he answered, (at the same time the tears trembling in his eyes,) "Through the mercy of God, I am well, and the whole ship's crew." Surprised at hearing a strain of pious gratitude flow from those lips which formerly were seldom opened except to pollute them with profane conversation, I said, 'William, what has produced this change in your look, your address, your language! How is it that you acknowledge it is of the Lord's mercies you are not consumed?' "Sir," said he, "I will relate particulars.—

"You recollect on my taking leave of you, you placed in my hand a small parcel of tracts, and I promised to read them: this I have done. On leaving the port we had a favourable wind through the Channel, the wind then chopped round direct in our teeth. We had to contend with light contrary winds till we entered the Gut of Gibraltar. During this part of our voyage I had little or no opportunity to read the tracts. I did on the first Sabbath turn them over, and put a few in my pocket, and occasionally taking one out, gave it a sneering glance, and then handed it to one of the boys or men with a smile of ridicule. On passing the Gut, we had a tedious though pleasant voyage to Smyrna. Having much time upon my hands, I now and then looked at a tract to pass away time. One evening, (I well remember the evening,) about an hour before sunset, scarce a breath of air, we had spread all the canvass we could, which lay flapping idly against the mast, the men on board, some sitting on the forehatch, others lolling over the windlass, now and then whispering a curse instead of a prayer for a breeze; a boy sitting athwart a gun; the captain in the cabin smoking his cigar, with his allowance of grog before him; the wide and beautiful expanse of water, smooth as glass, bounded by a clear and serene sky; the smoke of Mount Vesuvius just visible in the horizon, bearing E.N.E.; every object hushed into silent solitude; not a sound heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel;—I was looking over the ship's side, viewing the calm and peaceful close of another day. This brought to my recollection the scenery and calmness of the evening when I took my last farewell of my friends at home. It was at sunset on a lovely evening in July. Musing thus of home, my mind had aequired a tint of melancholy. I just then put my hand in my jacket pocket, and feeling some paper, took it out, and it proved to be a tract, 'The Swearer's Prayer.' I read it aloud, in the hearing of the whole of the crew, and I suppose much of the tincture of my feelings was mixed with my tone of voice. When I had read it, a curious kind of silence ensued: not one of us felt inclined to raise his eyes from what they were fixed upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length we looked at each other in a side-long kind of way, and one man said, 'Mr. William, I never heard or thought of this before: this kind of reading has made me feel very strange. I'm all over trembling; I don't think I shall like to swear again; shall you, Jack?' turning short to a seaman alongside of him, who looked him full in the face, and burst into tears. The shedding of tears ran like a contagion through the whole of us, even to the boy across the gun. After weeping in silence with our faces hid with our hands, one man said, 'Jack, suppose we hand up a prayer to God for forgiveness. Mr. William, you have had more learning than we, you can make a prayer.' Alas! I had never prayed; I could only sigh; I really thought my heart would burst. O how dreadful did sin appear! One of the men then broke the silence of grief. With his arms across his breast, and the tears of penitential sorrow rolling down his manly countenance, he cried out, 'O God, who made our souls, have mercy, and pardon the miserable and damned crew on this deck.' Not a heart but what responded, 'Lord, hear this prayer, and forgive.' But not to enter too long into detail, *the Lord was pleased to work a change in the whole of the ship's company.* One circumstance I must not to forget to mention. The captain, a drunken, swearing character, thought his men bewitched. On the following morning he came on deck, and, as usual, was giving his orders, mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them; they should obey his orders with more comfort to themselves without it. Indeed the captain remarked to a person on his return, that he was obliged to refrain from swearing, it began to appear on board so singular."

MISSIONARY CHRONICLE

FOR OCTOBER 1823.

LONDON MISSIONARY SOCIETY.

PACIFIC OCEAN.

19th September. Letters have this day been received from the Sandwich Islands. We have stopped the printing of the Chronicle to insert the following interesting Communications from Mr. Ellis, who, with his family, has returned safe to Oahu.

SANDWICH ISLANDS.

Oahu, March 10, 1823.

Rev. and Dear Sir,—Capt. CHANDLER, of the Pearl, being about to sail for America, I very gladly avail myself of the opportunity thus afforded, to acquaint you with our arrival here on the 5th of February last, after a safe and comfortable passage of five weeks from the Society Islands. We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our dear Brethren and Sisters, the American missionaries, who have hospitably entertained us beneath their friendly roof, till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit, in company with the Deputation.

I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly and read the small Spelling-book published in their language. The Sabbath-day is kept as a holy day by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr. Pitt * sends the king's crier round to proclaim throughout every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school-houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Taua, the native teacher we have brought with us this time from Huahine, is, by the chiefs' request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust, Taua and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is

* Karaimoku, the King's Prime Minister, so called.

found inadequate to the demands of the people, the Brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up with the immediate concerns of the mission, so much so, that I could not even attend to the landing of our things from the ship. The regular meetings in the place of worship and in the village, the attendance on the king, which he daily expects when employed at his desk, conversing with the chiefs from house to house, occasionally acting as interpreter for the king or some of the captains in harbour, &c. who have business to transact with him, sometimes detain me from home from early in the morning till late in the evening. The numerous and various duties that every day devolve upon us, are fast augmenting, and pressing more heavily, which directs us continually to look to Him, through whose grace and strength alone we can accomplish the work given us to do. The climate is, I think, more congenial to our constitutions than that of the Society Islands. I have had my health better ever since our first visit, though Mr. Ellis has had two very severe attacks since our arrival. The air is cool and bracing, and the weather to *us* seems very cold. The village in the vicinity of which we live is very populous, containing probably between five and six thousand inhabitants, besides foreigners, of which at times there are considerable numbers. There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives and with the shipping that are continually arriving. Honoruru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments; among them are two English ships, viz. the Indispensable, Captain Brooks, and the Princess Mary, Captain Clark, both of London.

The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less. Every article of clothing is also very dear, being first taken from England to America, and brought from thence to these islands, except so much as is brought from China. A hundred per cent. on the American or China price, is the lowest rate at which they are ever disposed of here; but I hope we shall receive a sufficiency for our family from England, which will save a considerable expense. It is very likely we could be supported for half the amount in any of the other islands; but I think that will not be considered a sufficient reason for our removing from this. Oahu being the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole groupe. The King and Queen of Tauai, the Governor of Maui, several Chiefs of Hawaii, as well as the King and Mr. Pitt, make this the place of their constant residence. It is also probably the station at which many of the elementary and other books in the language will be prepared and printed, and the translation of the scriptures carried on. Some of the chiefs have expressed their wishes that we should remove to Maui, or Hawaii, but the king and Karaimoku, with some others, wish us to remain. The American Brethren are also decidedly of opinion that this is the station where our aid is most needed, and where we can most effectually advance the common cause. Thus Providence seems to point out this as the station we should occupy. However, I shall be happy to receive the opinion and advice of the Directors, as to my continuing here, or removing to some of the adjacent islands.

Very considerable expense will be saved by the Directors sending out supplies from England, particularly articles of clothing and barter; among the latter, knives, scissors, axes, and files, together with printed cottons and calicos, coarse and cheap, are the most useful. I shall be much obliged if by the earliest opportunity the Directors will send out a close cooking-stove, one sufficient for a family, and to consume at the same time the smallest quantity of fuel. It is an essential in this part of the world. It will soon repay its cost by saving fire-wood, which is perhaps the most expensive article in domestic economy. It costs the Mission family

abont 14 dollars per month, for this article exclusively. They have lately purchased a vessel for 400 dollars, principally for the fuel it will furnish. I have written to Mr. Marsden for a stove, but it is not probable he will be able to procure one; however, should he send one, it will have saved its cost by the time one arrives from London, and will always be worth more than it cost. I regret exceedingly that our necessary expenses here should be so much greater than in the Society Islands; but I take this early opportunity of assuring the Directors, that the strictest regard to economy, and to saving as much as possible the funds of the Society, will invariably influence my conduct, both in putting up our dwelling, and procuring food and clothing. I trust, that after the first year, the expense of our support here will be very considerably diminished. The very extensive good to this nation, which our residence among them seems calculated to produce, will, I hope, counterbalance the expensiveness of the place.

I feel very much the loss of the libraries o the Brethren in the Society Islands; I have brought with me but a very inadequate stock to aid me in the work before me. Any benevolent individuals who may feel interested in the advancement of the moral and intellectual improvement in Christian instruction of this people, would render no inconsiderable aid by donations and books. Those on History and Philology, together with any critical works on the Sacred Scriptures, particularly on the Old Testament, would be most valuable.

A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals. It appears very desirable, should Brother and Sister Williams' indisposition render it necessary for them to quit the Society Islands, that they should remove hither before they finally depart for England. I think the climate such as would restore them to health, and allow them to remain on the field, (an object I know to be dear to their hearts) in a very important station among a people literally perishing for lack of knowledge, which Brother Williams' acquaintance with a language so analogous to their own, would soon enable him to impart. I have written him to that effect by the return of the Active, and I believe the American Brethren have done the same.

The prospects of usefulness here are very great and encouraging; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise fron the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence alone seems wanting, in order to *another* nation's being, as it were, born in a day. May God in mercy stir up the churches, both of England and America, to united, fervent, special prayer, not only for this nation, but for every groupe and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness and cruelty, that now envelop their delightful abodes. I have since our arrival here, had several interviews with a native of the Marquesas (lately arrived from thence), with whom I could converse intelligibly. He informed me several Tahitians had occasionally visited them; that the chiefs and people were desirous missionaries should be sent to them, that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and

spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart.

The frequent arrivals bring a great number of British and other seamen to this place, and I have occasional opportunities of recommending to their attention the one thing needful. I think Bibles and Testaments, and religious tracts, could be distributed with considerable advantage, and I should be very glad to receive a supply.

The letter of the king, I think, will be peculiarly gratifying to the Society, not only as a specimen of his progress in writing, but also as an indication of his views and feelings with respect to Christianity. The matter and manner is entirely his own, and the translation very literal. The copies of the letters between Rev. Messrs. Thurston and Bingham and myself, will show the amicable manner in which we commenced and, I hope, shall carry on our arduous work, and will, I trust, be gratifying to the patrons under whom we respectively labour.

I shall feel very considerable anxiety till I have the pleasure of hearing from you, though I am confident you will approve of our removal from Huahine. I hope to be favoured with communications by the earliest opportunity.* In the mean time, I remain,

Rev. and Dear Sir,
Your obedient Servant in the Gospel,
(Signed) WILLIAM ELLIS.

P.S. I have occasional applications from the people to bind books for them, which I should be happy to do, but we want materials for this purpose. A standing press, cutting-press, sewing-press, and plough with boards, &c. would be very useful.

* It is probable that in course of the next month, Mr. Ellis will receive letters notifying to him the Directors' approbation of the measure.

Letter from the American Missionaries in, Oahu, to Mr. Ellis.

Honoruru, Feb. 19, 1823.

Dear Brother Ellis,—SAFELY and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us as your brethren to tender our sincere congratulations and affectionate welcome. We have with admiration witnessed some of those striking movements of Providence which led the way and brought you hither to unite your experience, your counsels, your prayers, your labours, and your influence with ours, in the great work of giving to this nation the inspired word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard your arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and with unfeigned satisfaction and unreserved approval, as your brethren and fellow labourers, embrace you as a minister of Christ, and as a missionary of his cross; and while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will in all matters relative to the acquisition of the language, the translating and publishing of the Scriptures, recommending important measures to the government, devising and executing plans for urging forward the intellectual and moral improvement of this nation, allow us with special confidence to rely on your experience and opinion, your counsels, and your aid. Fully persuaded as we are that no interest separate from, or opposite to, that which we seek in the sacred cause will ever be embraced in your designs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. "Thine are we David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee."—"Lift up thine eyes and look around on the fields, for they are white already to the harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

We are, dear brother,
Very affectionately yours, in the labour & fellowship of the Gospel,
HIRAM BINGHAM,
ASA THURSTON.

To the Rev. Mr. Ellis, Missionary of the London Missionary Society.

P.S. We subjoin a copy of the Resolution passed at a Meeting of Brethren at

the Mission House on the 8th inst. with reference to the arrival of yourself and Mrs. Ellis—

Mission House, Oahu, Feb. 8, 1823.

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come hither with the hearty approbation and affectionate recommendation of the agents of the London Missionary Society, the Rev. Daniel Tyerman and George Bennet, Esq. and of the Rev. Messrs. Orsmond, Bourne, Barff, Williams and Threlkeld,* fellow-labourers in the South Sea Islands, to unite with us as colleagues and fellow-helpers to the truth in turning this nation to the service of Christ our common Lord, the Proprietor and Redeemer of nations. Resolved,—That we affectionately receive them as such, tendering to them heartily our christian and missionary fellowship and aid, with the earnest hope and prayer that our union and co-operation may be affectionate and uninterrupted, until we shall be called from our labours to eternal rest. Done by the Mission.

H. BINGHAM. D. CHAMBERLAIN.
A. THURSTON. E. LOOMIS.

Copy of a letter to the Missionary Brethren, in answer to the above.

Oahu, Feb. 25, 1823.

Dear Brethren,—The warm congratulations on our arrival here, and the very affectionate welcome to these shores conveyed in your kind epistle of the 10th inst. I received with unusual emotions of pleasure and satisfaction; and should have answered it at an earlier period, had not the immediate and more pressing duties of the mission so completely occupied my time and attention, as to put it entirely out of my power.

It is peculiarly encouraging to our minds to enter these interesting fields under such animating circumstances as those which mark our introduction to this enlarged sphere of Missionary exertion, preceded and accompanied by a train of events which so strikingly display the divine direction and approbation in our removal from the Society to the Sandwich Islands. Nor do I reckon among the least auspicious of those events, the ingenuous and benevolent manner in which we have been received by you, though coming from a different country, patronised by another Society, and originally designated to a different field. The broad and catholic principles which you have in the present instance so generously evinced, indicate an eminent degree of that disinterested and christian liberality and benevolence so uniformly inculcated in the New Testament, and so conspicuous a feature in the signs of the times, when the principles of union and co-operation are so much better understood, and more universally acted upon, than in any preceding age of the church. Our union in the great cause which we have combined our energies to support, will be hailed by christian philanthropists both in America and England, as an indication of the approach of that happy period, when minor distinctions among the ministers and people of God shall vanish, when they shall recognise each other as brethren, wherever they may meet, and be as "one fold under one shepherd."

Allow me also to assure you, that in complying with the solicitations of the chiefs of these islands, and your own deliberate recommendation to remove hither, I have been actuated solely by a sense of duty. I have no interests whatever to promote, other than those equally dear to us both; no plans to pursue but those exclusively connected with the pure and unmixed doctrines and principles of the Bible, nor any object to accomplish, but to aid in laying the foundation of that glorious kingdom, the stability and extension of which we mutually count it our happiness to spend and be spent in advancing. I feel that it is unnecessary for me to add, that it is the undisguised wish of my heart to combine my efforts with yours, and uniformly employ any facilities which my acquaintance with the language, traditions, popular character, and general habits of the Society Islanders, may furnish, for the great object of ameliorating the wretchedness of the long-neglected and degraded people around us, and conferring on them all the blessings Christianity is calculated to impart.

May our union be uninterrupted and permanent. May we ever walk in humble dependance on the great Teacher of mankind; may his Spirit pervade our hearts, and direct our steps and our every effort; and his abounding grace, crown our feeble exertions with divine and glorious success.

I am, dear Brethren,
Very affectionately yours in the bonds of the Gospel,
WM. ELL.

To the Rev. Messrs. Bingham and Thurston, Missionaries in the Sandwich Islands.

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* Missionaries belonging to the Leeward Branch of the Mission, in connexion with which Mr. Ellis formerly laboured.

*Translation of a Letter to the Directors, from Tamehameha, King of the Sandwich Islands.**

Oahu, 31st March, 1823.

GREAT affection to you dwelling together in Britain. These are my words to you, which I now make known.

We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ, as a Saviour for us, that our hearts [or thoughts] may be like yours.

Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But, no, you have compassionated us, and we are enlightened. We are praying unto God, and we are listening to the word of our salvation. We also keep the sacred day of Jehovah, the Sabbath, which is one good thing that we have obtained; one good thing that we have lately known to be a temporal good. Mr. Ellis is come here to this place, we desired his coming, we rejoice. He is teaching us that we may all be saved.

Write ye unto me, that I may know what you write [or, your writing to me.] Pray ye also to God for us, that He would give salvation for us, that our bodies, [ways, actions, walk, conversation, &c.] may be made good, that our souls may be saved by Jesus Christ.

Great affection for you all.

(Signed) TAMEHAMEHA,
King of the Sandwich Islands.

To the Company of Directors of the Missionary Society.

* Riho-riho has assumed the name of Tamehameha the Second.

INDIA.

CALCUTTA.

Extract of a Letter from Messrs. Trawin, Hills, Warden, &c. written in September 1822.

Dear Fathers and Brethren,—IN giving you a general outline of the Mission in Calcutta, we commence with the congregation at Union Chapel, which daily increases, and an audience respectable and serious frequently exceeding 300 persons regularly attend the means of grace. Almost every month we have additions to the number of our church members, whose piety and zeal are our best epistles, and by which, we trust, could every one read he would be led to exclaim, "The Lord is in the midst of them." Their number is now about fifty; may the Lord increase us a thousand fold.

The services at Union Chapel are conducted alternately by brethren Messrs. Keith, Trawin, Hill, J. Hill and Warden; and Mr. Bankhead preaches occasionally.

In connexion with the Baptist brethren who reside at Serampore and Calcutta, we have established a Bethel Society. After several sermons had been preached on board of various ships, a considerable difficulty was experienced in procuring the consent of the Captains and other officers to allow preaching on board their vessels. Yet when permission was obtained, we were always surrounded by an audience of British seamen, sufficient to warrant the adoption of permanent measures for the regular conducting of Divine Service on the Sabbath. A small vessel has therefore been purchased, the cost of which, including alterations, will be about 5000 sicca rupees, in which we preach alternately on a Sabbath morning. The encouragement given to this Society is truly gratifying. The most noble the Governor-General patronises it by becoming President, and granting perpetual moorings for the vessel; and Commodore Hayes, Master attendant, is Vice President. The subscriptions are liberal, and the attendance flattering.

The Captains of all the American ships in the port have entered into an agreement with each other to send their crews regularly to worship on board the *Bethel*. This floating chapel was opened on the 28th of July, when the Rev. Dr. Carey preached on the occasion, and Brother Hill conducted the introductory part of the service.

An Auxiliary Bible Association was formed in this city in May, which promises beneficial results, and at the formation of which were present clergymen of the Establishment and missionaries from the Church, the Baptist, and the Independent Societies. From this you will perceive that all denominations of Christians in this city move harmoniously in seeking to promote the interests of Zion.

Providence has recently opened a door for our admittance into Fort William. The soldiers have applied to their officers for permission to have Divine Service; and, in connexion with our Baptist brethren, we preach to them twice on the Sabbath, and lecture on the Tuesday and Thursday evenings.

We have four Bungalows for Ben-

galee preaching; two in Calcutta, two at Kidderpore, and ground purchased for the erection of one at Bhobanipore, where service is conducted at stated periods. The attendance varies. In addition to these services, brethren Messrs. Keith, Trawin, Ray and Gogerly, every evening of the week when practicable, preach in the streets or wherever a thoroughfare insures an audience. The natives too seldom exhibit a desirable spirit of inquiry, and still less frequently conduct that inquiry with calmness or candour.

On one occasion, when a missionary was wearied by the innumerable foolish questions and remarks of a Hindoo, the latter exclaimed, "Do you preach forbearance, and yet become angry?" When the latter replied, "Yes; I am a man like yourself, and my passions resemble yours, and therefore do not try to provoke me, because if I become angry I shall sin, and my God will be offended with me." Which gentle expostulation silenced the offender, and fell with some effect on those who stood by.

Brother Keith assiduously labours both in English and Bengalee preaching; also in translating and publishing tracts into the Bengalee and Hindoostanee languages. Since our last letter to you, he has translated from the Bengalee into Hindoostanee, a Tract entitled, "A conversation between a Durwan and a Malee (a door-keeper and a gardener)." Into the Bengalee, a Catechism for the use of Schools, and the Tract entitled, "The Life of Wm. Kelly." An afflictive providence has bereaved his domestic circle of a fine boy, who, if spared, might have become an evangelist to the heathen; but the Lord, though he rides on the whirlwind, directs his operations by infinite wisdom.

Mr. Trawin resides at Kidderpore, a station two miles south-west of Calcutta, where we trust a divine blessing attends his labours. Numbers both in the chapel and in the streets hear the word with apparent concern, and we hope that several are earnestly seeking the salvation of their souls. He has erected a new school, in which 50 boys daily assemble. The boys in both schools read religious publications and learn the Catechisms. One boy repeats with fluency the first and second Catechism and Scripture extracts; he has also gone through the Parables, and seems to understand their contents.

A female school has been established since Mr. Trawin's residence at Kidderpore, in which Mrs. Trawin instructs a number of girls. Two have committed to memory the first Catechism. On Sabbath morning they are questioned on the truths contained in the Catechism and other publications. Mrs. Trawin then explains to them a portion of Scripture and prays in Bengalee with them, when they are dismissed.

Among those who appear to be sincerely inquiring after truth are a schoolmaster and a carpenter.

The schoolmaster, after service is concluded, frequently explains in the common dialect the parts of the sermon which he thinks some may not have comprehended; and his earnestness, combined with the persecution which he endures from his countrymen, who call him an apostate, and one who endeavours to subvert the religion of their ancestors, we regard, though with trembling, as the symptoms of a change which God only can effect. He has invited Mr. Trawin to preach in his house, and Mr. Trawin (perhaps the first missionary who has addressed an audience composed of Bengalee women) has preached occasionally to a number of native females whom this schoolmaster has persuaded to attend, and he purposes to avail himself of such a circumstance whenever opportunity affords.

The carpenter, as he hears the way of salvation described and the sufferings of Christ delineated, has been discovered more than once to weep on the occasion. A few weeks since, when his mother lay at the point of death, he not only refused to comply with the cruel ceremonies usually adopted on such occasions, but remained by her, prayed with her, and exhorted her to believe in the Lord Jesus Christ, who he said was the only Saviour of sinners.

Mr. Trawin in August last commenced a Meeting for conversation and prayer, by which he comes more immediately into contact with these individuals, and whilst such a measure by familiar conversation imperceptibly forces truth upon the conscience, it gives him an opportunity of discovering what reception the gospel meets with in their minds, and what real knowledge they obtain concerning the way of salvation; but few yet attend, as it marks distinctly the approximation of their sentiments to Christianity, and partially designates them as followers of Christ.

On the 18th of June last, the Lord removed from paternal embrace an infant which was the desire of its parents

eyes: but Mr. and Mrs. Trawin met the stroke with Christian fortitude, and blessed whilst they acknowledged the hand of Him who giveth and taketh away.

Brother Bankhead intends shortly to remove to Bhobanipore, a station two miles south of Calcutta, where a bungalow is erecting for a Native School which he will superintend. His object in the establishment of schools in Calcutta and its environs has been anticipated by the Calcutta School Society, which is chiefly supported by the members of the Establishment; yet he purposes to erect schools as opportunity may enable him. He has made such advances in the language as to commence speaking to the natives.

Mr. Ray resides also at Bhobanipore, preaching in the Bengalee every evening, and will assist Mr. Bankhead whenever necessary in the formation and management of schools.

Mr. Gogerly's letter, forwarded per ship Lady Kennaway, in August, removes the necessity of our giving a minute detail of his labours at the press; perhaps it may suffice to say, that the press hitherto has not only defrayed its own expenses, but covered the rent of the premises, the salary of Mr. Gogerly, and has afforded also considerable support to the Bengal Auxiliary Missionary Society.

Mr. Hill about December next will occupy a Mission-house which the Auxiliary Society is erecting at Tally Gunge, a populous station, five miles south of Calcutta, where Messrs. Ray and Harle for some months resided; and where, in addition to the native population, he will be surrounded by the Mysore princes, sons of Tippoo, who fell in the battle of Seringapatam, to each of whom he is deputed by the Calcutta Bible Association to present a copy of the Scriptures in the Persian language, which we trust will open a door of usefulness among them.

His attention to the language has been impeded by a severe fever, the issue of which for some days was doubtful, and which has totally suspended his labours for two months; he intends however in a few days to resume his preaching at Union Chapel. Mrs. Hill was confined in June last, and like Hannah, has lent her son to the Lord, hoping that her offspring may meet the same acceptance. Mr. and Mrs. J. Hill, are applying themselves to the language, and attend the Sabbath-school at Union Chapel, which is now in a flourishing condition.

Mr. Warden is also applying himself to the language. He has to sing of mercy and of judgment, Providence having recalled his first-born when the loan had been enjoyed but two months.

The Bengal Auxiliary Missionary Society continues to flourish; since its formation it has printed and circulated, gratis, one hundred thousand tracts, and supports a number of schools. Perhaps a better test of the liberality of our little congregation cannot be given, than that of stating after a sermon preached on behalf of the Bengal Auxiliary Missionary Society, by Mr. Hill, about 700 sicca rupees (in English money, a sum of 87*l.* 10*s.*) were contributed.

Instead of laying before you this sketch of our operations, it would have afforded us the highest gratification to have led you after the triumphal car of our Redeemer, and to have shown you on this hand the multitude of his enemies which the sword of his spirit had wounded, and on that hand the thousands of his subjects who, emancipated from the bondage of Satan, were prostrating themselves before the same throne of grace as that at which British Christians bow when they present their prayers for the conversion of the world: but ah! the crescent of the eastern imposter still flies over Hindostan in darkness grosser than that which sometimes obscures the luminary which it is intended to represent; whilst brahminical flames from the widow's pile, or from nocturnal ceremonies, produce in moral India a volcanic glare destructive to all within its reach, appalling to every spectator, and extending to the horizon a brown gloom, which, if it seems not like the harbinger of approaching calamities, renders the surrounding darkness more visible.

India is in moral night, and though when the British senate decreed the admission of the gospel into India, thousands of British Christians imagined that to be the period of day-break to the sons of Hindostan; yet superstition, like the angel of death, spreads her raven wings over this immense territory, so that darkness covers this portion of the earth, and gross darkness the people. But we continue our exertions, knowing that, like the disciples at Jerusalem, we are required to wait for the descent of the Holy Spirit, when superstition with rapid flight shall escape from the abodes of men, and the crescent shall be eclipsed, and the darkness which renders it visible be scattered by the day-star from on high.

As a body of missionaries we acknowledge the goodness of God, that he has not darkened our prospects by impenetrable gloom, and that since we last addressed you, we do not deplore the removal of any labourer from his sphere of usefulness; and whilst we implore His mercy to forgive our many infirmities, which may have so greatly impeded our success, we sincerely hope that our lives, our labours, and our future prospects may ever be a subject of your addresses to the Divine Being; and let the salvation of the heathen in Bengal, and the feeble efforts of your missionaries in this so destructive a climate be borne on the wings of your faith, or wafted to the eternal throne by your prayers, for then we feel assured that our arms will be nerved by Omnipotence, and that we shall not, without success, wield the sword of the Spirit. I am, dear Fathers and Brethren, in the name and on the behalf of the brethren in Calcutta,

Your obedient servant,
MICAIAH HILL.

P.S. Whilst writing the above, Brother Keith complained of being unwell; however nothing serious was apprehended for several days. His medical attendant confessed himself incapable of discovering the nature of his disease, but said nothing was alarming. When he perused and gave his assent to the preceding sheets, he was evidently growing worse. He complained principally of his head, and gradually became so cold, though persons in health were oppressed with heat, that five double-folds of blankets were not sufficient to recover warmth; at length he became feverish at intervals, and the disease gained rapidly upon him. Sensible of his approach to the eternal world, he spoke of death with composure; and so confident was he in the providence of Him to whose cause he had devoted his life, that he declared he had no anxiety concerning the welfare of his family. On Monday, Oct. 6, it was evident to all that death had received a commission to burst the bars of mortality and open the gates of heaven. At nine P.M. Messrs. Trawin, Bankhead, Hill, Warden, Ray and Gogerly united in prayer around the couch of their departing brother; and at 11 P.M. he finished his missionary career and entered into rest. His remains were interred on the following evening, when his funeral was attended by his widow and eldest daughter, accompanied by the brethren, and perhaps not less than 80 carriages of different descriptions, in which those who knew how to appreciate his labours followed his corpse to its peaceful abode, and by their tears at his grave testified their esteem for his memory.

On the following Sabbath evening, Oct. 12, the Rev. H. Townley preached his funeral sermon, from Rev. xiii. 14. when Union Chapel was crowded to an excess, and the deep interest evident in the countenance of the audience was an affecting proof that our dear brother had not lived in vain.

The subscriptions for his widow and children do honour to the friends of religion in Calcutta.

Thus, dear fathers and brethren, the Lord has been pleased even at the moment in which we were adoring his mercy for having made no diminution of our number, to make a breach in our little band, and to dispense with the labours of one, who to us appeared so essential to the cause of Christ in this presidency. But we remember that the Supreme Being maketh clouds and deep waters the pavilion of his feet, and therefore desire to adore those mysteries of providence which are impenetrable to sense.

[The above letter had scarcely been sent off to the Directors when it pleased Divine Providence to remove also Mrs. Keith and Mr. Bankhead. The former died on the 4th, and the latter on the 7th of November.]

DOMESTIC INTELLIGENCE.

Anniversaries.

IRELAND.

Londonderry.

On Friday the 15th August, the Anniversaries of the Londonderry Missionary Society, Branch of the Hibernian Missionary Society, was held in the Seceding Meeting-house; the Rev. Dr. Rentoul in the Chair. The Meeting, which was very respectable, was addressed by the Rev. Messrs. John Campbell, London; Richard Dill, Samuel Dill, James Crawford, J. Radcliffe, J. M'Cormick, J. B. M'Crea, and the Reverend Chairman. The luminous details given by Mr. Campbell respecting the state of the cause of Christ in different parts of the world, but especially in those parts of Africa which had come under his own observation, were calculated at once to gladden the hearts and augment the zeal of all who were present.

On the evening of the same day, the Second Annual Meeting of the Londonderry Female Association, was held in

the Independent Chapel, Bridge Street; Hugh Young Davenport, Esq. in the Chair. The attendance was numerous and highly respectable. Again edification, entertainment, and delight were afforded by the Rev. John Campbell. Addresses on the subject of Missions were also delivered by the Rev. Dr. Rentoul, J. B. M'Crea, and James Radcliffe. The union of Christians of different denominations, as well as the lively interest which was generally evinced at both Meetings on behalf of the heathen world, indicates that the Lord is carrying on his good work among ourselves. "Behold how good and how pleasant it is for brethren to dwell together in unity."

SLIGO MISSIONARY ASSOCIATION.

On Thursday, August the 21st, the Anniversary of this Society was held, when a large and respectable Assembly was deeply interested by the communications of Rev. J. Campbell. Rev. W. Urwick read the Report, and animated addresses were delivered by R. Steven, Esq. London; Captain Pringle, Captain Gordon, Rev. Messrs. Wilson and Shilling, of Dublin. Also by the Chairman, William Fausset, Esq. Provost.

CAMBRIDGESHIRE.

THE Eleventh Anniversary of the Auxiliary Society for Cambridgeshire and its vicinity, was held at the Rev. J. Miles's Meeting-house, Foulmire, on the 27th of May, when two Sermons were preached, both in the forenoon; one by the Rev. Dr. Bogue, of Gosport; the other by the Rev. Mr. Edmonds, of Cambridge. In the afternoon the Society met for the transaction of business, and the services of the day concluded with the administration of the Lord's Supper. The congregations were numerous and the services were highly interesting; after which a handsome collection was made in aid of the Parent Society.

BARTON-UPON-HUMBER.

Lincolnshire.

The Third Anniversary of the Barton Auxiliary Missionary Society, was held in Providence Chapel, on Tuesday, June 10. Much interest was excited to the great object of Christian Missions, by the affecting and copious accounts of the state of the heathen, and of the progress of the gospel in the East and West Indies, by the Rev. Henry Townley, missionary from Calcutta, and the Rev. John Davies, missionary from Demerara. The Meeting was also favoured with the presence and assistance of the Rev. Messrs. Orme, Syket, Plumsted, Atterby, Miles and Collins. In the evening an appropriate and excellent sermon was preached by the Rev. W. Orme, of Perth, from 1 Cor. xv. 58. "Therefore, my beloved brethren, be ye steadfast, unmoveable," &c. The Meetings were well attended, and the amount of the collections showed the practical influence of the addresses and of the sermon, as the sum considerably exceeded what had been collected on any former occasion.

HOWDEN.

The Anniversary of the Howden Auxiliary Missionary Society, was held on the 18th June. George Rawson, Esq. of Leeds, in the Chair. Mr. Davies, of Demerara, gave many animating accounts of the mission there. The Rev. Messrs. Hamilton, of Leeds, Parsons, of York, Morley, of Hull, and Mather, of Beverley, attended. Mr. Parsons preached an animated sermon in the evening, from Isaiah xxvii. 13. The collections amounted to 8*l.* 11s. 1*d.*

THORNE.

Tuesday, Aug. 18. The Anniversary of the Thorne Auxiliary Missionary Society was held at Thorne. The services commenced in the afternoon, when Dr. Cope, of Wakefield, preached on 2 Cor. v. 19. Rev. T. Smith, of Sheffield, prayed. In the evening a public Meeting was held in the Chapel; W. Rust, Esq. of Hull, in the Chair. Resolutions were moved and seconded by Dr. Cope, Rev. Messrs. J. Woodwark of Doncaster, Smith of Sheffield, Hicks of Bawtry, Curwen of Cottingham, Millson of Knottingly, Kidd of Whitchurch, Mitchell of Hatfield, Earl of Thorne, and Mr. Hill.

Rev. S. Curwen preached the preceding evening, from Acts xi. 23.

KENDAL.

The Tenth Anniversary of the Kendal Auxiliary Missionary Society, was held in the Independent Chapel, on Monday and Tuesday, August 18th and 19th. A sermon was preached on Monday evening, by the Rev. S. Bell, of Lancaster. On Tuesday afternoon, the public meeting took place, when a brief outline of the present state of the Missions under the direction of the London Missionary Society was furnished by the Rev. John Jefferson, Secretary to the Auxiliary Society; and appropriate addresses were delivered by the Rev. Messrs. Bell, Capper, Edwards, Hargraves, Hudf dlestone, (Wesleyan), Reynolds, o Romsey, and Skinner. The Rev. J.

Reynolds preached in the evening. The congregations were good, and a considerable feeling of interest in the cause of Missions was excited. The collections amounted to 17*l.* 13*s.* 10*d.*

HATFIELD.

Wednesday. Aug. 19. A similar Meeting was held at Hatfield. Dr. Cope delivered a discourse from John iv. 28, 29. Messrs. Curwen and Kidd prayed. In the evening, Wm. Rust, Esq. was called to the Chair; and Resolutions were moved or seconded by Rev. Messrs. Smith, Kidd, Curwen, Mitchell, Earl, Dr. Cope, and Mr. Fox.

These seasons were peculiarly refreshing and animating. It was pleasing to observe the interest that appeared to be felt in the great cause of evangelizing the heathen. A young lady who was present at the above Meetings returned home fully impressed with the subject, and immediately commenced active exertions to increase the funds of the Society. May many "go and do likewise."

PLYMOUTH, PLYMOUTH DOCK, AND STONEHOUSE.

The Eleventh Anniversary of the Plymouth, Plymouth Dock, and Stonehouse Auxiliary Missionary Society was held on the 25th, 26th, 27th, and 28th, of August last. The services commenced on Monday evening the 25th, at Princes Street Chapel, Dock, when the Rev. Rowland Hill preached to a crowded congregation. On Tuesday morning a sermon was preached at Batter Street Chapel, Plymouth, by the Rev. Rowland Hill. On Tuesday evening a Public Meeting for business was held at the Town Hall, Dock. R. Derry, Esq. the President, being called to the Chair, introduced the business of the evening; after which the Report of the Society's proceedings during the past year was read by the Rev. R. Burn, one of the Secretaries. Resolutions were moved and seconded by the Rev. R. Hill, T. Jackson, J. Davies of Bath, J. Sherman of Reading, T. M. Hitchins, (minister of St. John's Chapel, Dock) Rooker, Horton, and Willan; Messrs. Lamb (a student of Hoxton) Brunton, &c. who severally addressed the Meeting. The Hall was crowded to excess. The Meeting was highly delighted by the liberal union of effort and sentiment displayed on the platform, in advocating the interests of the Missionary Society.

On Wednesday morning, the Rev. Rowland Hill preached at the Rev. R. Burn's Chapel, Stonehouse. In the evening of that day, a Sermon was preached at Monnt Street Chapel, Dock, by the Rev. J. Davies; and on Thursday evening, a Sermon was preached at the New Tabernacle, Plymouth. On the following Monday evening, a Meeting took place at Princes Street Chapel, Dock, for the formation of a Ladies' Missionary Association. The Rev. J. Sherman presided, and introduced the business of the evening in a very appropriate Address; after which, Resolutions were moved and seconded by Messrs. Walter, Blackmore, J. G. Sparke, G. Lang, W. Pike, W. Newberry, Rogers, Wise, and Lieutenant Cox. The Association was designated "Princes Street Chapel Ladies' Missionary Association."

SOMERSET.

THE Eleventh General Meeting of this Institution, was held September 4, at the Independent Chapel at Wincanton. In the forenoon, an appropriate and excellent sermon was preached, by the Rev. Thomas Jackson, of Stockwell, Surrey, from Ezekiel xxxvi. 24—27; and the other parts of the worship were carried on by the Rev. Messrs. Cave of Nether Stowey, Cuff of Wellington, and Little of Mere.

At the Public Meeting for business in the afternoon, preceded by prayer by the Rev. Mr. Semper of Stalbridge, Mr. Spencer, the Treasurer of the Society, was unanimously called to the chair. Following a suitable introduction by the chairman, the Report prepared for the occasion was read by the Rev. T. Golding, the Secretary. After some pertinent allusions to the united exertions of Christians of all classes in the cause of religion, and especially in support of Christian missions, and glancing at the distinguished prosperity of the London Missionary Society, it stated that upwards of 1,900*l.* had been contributed to the common cause of that Society, by the Somerset Auxiliary Institution, since its establishment; and that for the last five years, notwithstanding the unprecedented difficulty of the times, the subscriptions upon the whole had gradually increased in each succeeding year. Various resolutions bearing upon the business of the day, were moved and seconded by the Rev. Messrs. Cuff, Jackson, Hill, Jones, Barton, Paige, Semper, Little, Gay, Cavy, Cave, and Paull. Mr. Jackson, in an interesting address, gave a most encouraging view of the operations and success of the Missionary Society, on whose behalf he

attended the meeting as one of the deputation; and was followed by his venerable colleague, Mr. Hill, who bore his most ready testimony to the excellency of that Institution, and the great good which, through the Divine blessing, it had already been instrumental of producing in various parts of the heathen world; and, in the conclusion, Mr. H. strongly recommended the increase of Penny-a-week Societies and Associations, both Female and Juvenile, throughout the country, as among the most efficient means of promoting the benevolent designs of the Institution. Several other ministers, likewise, who moved and seconded the resolutions, addressed the assembly in appropriate and acceptable speeches in furtherance of the Missionary cause.

In the evening, after prayer by the Rev. Mr. Jones, of Bird-bush, the Rev. Rowland Hill delivered a most impressive discourse, from Isaiah xi. 9., and concluded the solemnities of the day. There was a numerous and respectable attendance each part of the day, and in the evening the place was crowded to excess. A good collection in aid of the funds of the Society was made throughout the day.

On the Tuesday evening preceding the Anniversary, Messrs. Hill and Jackson both pleaded the cause of the Missionary Society at Yeovil, and on the Wednesday, at Castle Cary; at both places a very respectable collection was made at the close of the sermon by Mr. Hill: and subsequent to the Anniversary, Mr. Hill also preached at South Petherston, Fulwood, Taunton, Kingston, Wellington, Bridgwater, and Shepton Mallet; and Mr. Jackson, at Wells and Glastonbury; at all which places there was a collection in favour of the Institution.

The visit of the Deputation has afforded much pleasure, and it is hoped, profit also, to the several congregations who enjoyed their services.—Nothing could exceed the interest excited by the presence and valuable labours of that distinguished servant of God the Rev. Rowland Hill, whose hoary hairs are indeed a crown of glory, and who, though in his eightieth year, had during the five preceding weeks travelled some hundred miles, and preached every night (except Saturdays) for the Missionary Society. Such are the zeal and fervour which have been conspicuous throughout the whole of an honourable, laborious, and useful life, which he has spent with so much activity and zeal, for the glory of God and the best interest of mankind.

EAST LANCASHIRE AUXILIARY SOCIETY.

The Anniversary of the East Lancashire Auxiliary of the London Missionary Society, was held at Manchester on the 14th, 15th, and 16th of September. The Rev. J. Arundel, Home Secretary of the Parent Institution, the Rev. H. Townley, one of its missionaries, the Rev. R. S. M'All, A.M. of Macclesfield, and the Rev. J. Stewart, D.D. of Liverpool, were the preachers. At the Public Meeting held on the Monday evening, Joseph Trueman, Esq. one of the London Directors of the Missionary Society, was called to the Chair; and never did the friends of missions enjoy a richer mental and spiritual repast than on that occasion: it was indeed "a feast of fat things," spread and blest by the great master of assemblies. The fervent piety and the glowing eloquence of the speakers, the correspondent expressions of sacred ecstasy and of Christian benevolence throughout the crowded audience, will be long remembered with renewed feelings of gratitude and delight. It is pleasing to add, that this Anniversary has yielded the good fruits of liberality in a more abundant measure than any preceding. The collections at the close of the several services, independently of other contributions in Manchester and its neighbourhood, amounted to very nearly 700*l*. The following letter, addressed to the Rev. W. Roby, by one of the members of his church, on the day after the Public Meeting, may convey an idea of the feeling which pervaded the assembly; and if it excite others to similar acts of increasing beneficence, it will answer a valuable purpose:

Dear Sir,—I gave into the Missionary Box my usual pittance; but really the expansive views and feelings of last evening force a man, in spite of himself, out of his old track. One thing is plain—that nothing can be more encouraging to Christian exertion than the present prospects; and, whilst this is the case, a Christian ought not to think any thing to be "his own," but to hold his possessions in subserviency to the claims of duty; and whenever that shall be the case, the glory of the church will shine forth resplendently.—It is not, I trust, from a wish to be singular, and still less to attract any notice, (for I wish it not to be mentioned,) that I now send you 20*l*. to add to my former mite; but it is, honestly and

truly, a new determination of my mind, from what I have seen, and heard, and felt.

I remain, dear Sir,
Yours &c.

NOTICES.

The Ninth Anniversary of the Huntingdonshire Society in aid of Missions, will be held at St. Ives, on Wednesday, October 8, when the Rev. Robert Hall, of Leicester, and the Rev. S. Greenwood, of Royston, are expected to preach.

THE Sixth Anniversary of the North Wales Missionary Society, in aid of the Missionary Society established in London in 1795, will be held at Dolgelle on Wednesday and Thursday, the 15th and 16th of October. The Meeting for the more private business of the Society to take place at two o'clock. The first and the public Meeting, at two o'clock the ensuing day. The other parts of the two days will be occupied in preaching. A considerable number of ministers from the several parts of the principality are expected to be present on this interesting and important occasion.

The Annual Meeting of the South Wales Auxiliary Missionary Society, will, by Divine permission, be held this year at Swansea, on Tuesday, Wednesday and Thursday, the 21st, 22d, and 23d of the present month.

Missionaries wanted for the South Seas.

Applicants should be young men from 20 to 30 years of age, and of strong constitution, of decided piety and prudence, possessing a talent for acquiring language, a ready utterance, an aptness for instructing others, and a knowledge of useful mechanical arts. Their applications must be accompanied by recommendations from the Ministers to whose Churches they respectively belong.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 August to 16 September 1823, inclusive.*

IN LONDON AND ITS VICINITY.

Stoke Newington Missionary Association; per Joseph Wilson, Esq. Treasurer	20	7	6
Thomas A. Wallis, Esq. R. N.	5	0	0
Aldermanbury Postern.—Missionary Association.—Half-year's Contributions; per Miss E. Fenn	10	0	0
A Lady at the Scots' Church, Swallow Street; per Rev. J. Arundel	2	2	0
H. B.—Collected amongst his fellow Servants	1	1	0
Chelsea.—Young Gentlemen; per Mr. J. M'Vicar	1	1	0
A Friend.—Donation	1	0	0
An Old Foreign Sailor in a Workhouse	0	5	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Collections, &c. per Rev. Dr. Bogue, of Gosport, and Rev. R. W. Hamilton, of Leeds, Deputation from the Society to the Counties of Durham, Northumberland and Yorkshire.						
Yorkshire.—Malton.—Rev. Mr. Greenwood				9	0	1½
Kirby Moorside.—Rev. Mr. Eastmead				4	16	1½
Pickering.—Rev. G. Croft				12	9	4
Scarborough.—Rev. Rev. Mr. Bottomley				20	6	0
Whitby	25	9	0			
Less Expenses	0	19	0			
				24	10	0
Guisborough and Ayton.—Rev. W. Inmers				4	0	8
Carried forward				75	2	3
Brought forward				75	2	3
Stokesley				4	5	0
Juvenile Society				2	2	0
				6	7	0
North Allerton				4	6	0
Thirsk				7	7	6
						93 2 9
Durham.—Stockton				11	1	0
Annual Subscriptions				1	5	0
Sunday School				0	9	0
				12	15	0
Sunderland.—Public Meeting at Bethel Chapel				10	6	6
Juvenile Auxiliary Society, ditto				19	3	10
Missionary Boxes, do				2	0	6½
Sir Hedworth Williamson's Workmen ditto				2	13	0
Collections after Sermons, by Rev. J. Reynolds.						
Union Chapel				8	5	0½
Bethel ditto				8	8	0
Monkwearmouth.—Salem ditto.—Rev. D. Duncan				4	0	0
				54	16	11
Durham.—Rev. Mr. Mattheson				27	10	7½
Darlington.—Rev. Mr. Gollop.						
Collection				5	11	6
Annual Subscriptions, &c.				7	7	0
Donations				2	1	3
				14	19	9
Carried forward				110	2	3
						93 2 9

Brought forward.....				110	2	3	93	2	9
Barnard Castle.—									
Rev. Mr. Prattman	10	7	6						
Juvenile Association	7	2	6						
				17	10	0			
							127	12	3½
Northumberland.—Newcastle.—Collection at Tothill Stairs Chapel	6	0	0						
New Court ditto....	6	12	0						
Zion Chapel ditto ..	8	7	3						
Clavering Place ditto	11	0	0½						
Postern New ditto ..	6	17	6						
General Meeting....	10	11	11						
Collected by Mr. Sample, at Swalwill, Bloyden, and Wineaton	1	11	3						
				50	19	11½			
North Shields.—St. Andrew's Chapel				22	10	0			
Carville				2	2	0			
							75	11	11½
							296	7	0
Less, Travelling Expenses, &c.							42	7	6
							253	19	6
Collections by Rev. J. Reynolds, of Romsey, Rev. J. Jefferson, of Kendal, in the Counties of Westmorland, Cumberland, and Northberland.									
Westmorland.—Kendal. Rev. J. Jefferson.									
Collections after Sermons, by Rev. J. Reynolds and Rev. S. Bell	17	13	10						
Less Expenses..	1	15	4						
				15	18	6			
Kirby.—Stephen.—Mrs. D. ..				0	7	0			
							16	5	6
Cumberland.— Penrith.—Collection after a Sermon, per Rev. J. Jefferson				8	1	6			
Parkhead.—Rev. Mr. Haddock. —Ditto after ditto, per Rev. J. Reynolds.....				4	0	0			
Gamblesby.—Ditto after ditto; per Rev. J. Jefferson				0	15	7			
Aldston Moor. — Rev. Mr. Harper.—Ditto after ditto; per Rev. J. Reynolds				4	0	0			
Brampt n.—Rev. Mr. Moor.— Ditto after ditto; per Rev. J. Jefferson.....				0	15	0			
Wigton. — Rev. Mr. Walton. —— Ditto after ditto; per ditto	1	19	0						
Annual Subscriptions	9	1	0						
				11	0	0			
Carlisle.—Rev. Mr. Woodrow. — Ditto after ditto; ditto..	4	6	6						
Annual Subscriptions	2	2	0						
	6	8	6						
Less Expenses..	0	8	0						
				6	0	6			
Cockermouth.— Collection after a Sermon; per Rev. J. Reynolds	6	3	1						
Carried forward	6	3	1	34	12	7	16	5	6

Brought forward	6	3	1	34	12	7	16	5	6
Collected by Mrs. Muscutt.....	5	0	7						
Ditto, by Miss Robinson.....	3	15	4						
Ditto, by Miss Jeffin	1	8	8						
Ditto, by Miss Fisher	1	6	2						
Miss L.—Donation..	0	2	6						
	17	16	4						
Less Expenses	0	5	0						
				17	11	4			
Maryport.—Rev. Mr. Rintoul. —Collection after a Sermon; per Rev. J. Reynolds				2	14	5			
Workington. — Rev. S. Peel. — Ditto after ditto: per do	15	11	8						
Juvenile Missionary Association	7	0	0						
	22	11	8						
Less Expenses..	0	5	6						
				22	6				
Whitehaven. — Rev. A. Jack. — Collection after a Sermon; per Rev. J. Reynolds	7	16	0						
Sale of a Ring found in one of the Plates	0	2	6						
	7	18	6						
Less Expenses..	0	6	0						
				7	12	6			
							84	[illegible]	
Northumberland. — Hexham.— Collections after Sermons; per Rev. J. Reynolds.									
Presbyterian Chapel	2	5	9½						
Independent ditto	2	2	1½						
Haydon Bridge	1	1	0						
							5	8	11
							106	11	6
Less Travelling Expenses, &c.....							34	9	[illegible]
							72	1	10
Bucks.—A Friend to Missions							2	[illegible]	[illegible]
South Bucks Auxiliary Missionary Society —Js. Burrough, Esq. Treasurer.—On Account							50	[illegible]	[illegible]
Cheshire.—Heaton, near Stockport.—Annual Subscriptions of the Workpeople employed by the Executors of the late Messrs. James, Brown and Son.—Sheepwash Factory.—Mr. Thos. Burgess, Collector	7	12	[illegible]						
Old ditto.—Mr. S. Shawcross, Collector.....	7	8	9						
							15	[illegible]	[illegible]
Cornwall. — Mevagissey. — Per Rev. J. E. Richards.—Philip Ball, Esq.—Donation	10	0	0						
Misses S. C. and H. Ball.— Profits of Ornamental Work in leisure Hours, for the Education of Native Females in India.....	2	2	0						
							12		
Penzance.—Rev. J. Foxell.— Juvenile Missionary Society —For the support of the Native Teacher "John Foxell," 4th payment....	10	0	0						
For the Anglo-Chinese College at Malacca	10	0	0						
							20	[illegible]	[illegible]
Penryn.—Thomas Hartley, Esq.—Life Subscription.....							10	[illegible]	[illegible]

Devon.—Barnstaple.—Rev. W. H. Gardiner and Congregation 12 0 0
South Molton.—Miss Sealy.—Penny-a-week Subscriptions 2 7 7
Appledore.—Mrs. Sealy 2 0 0
16 7 7

Dorsetshire.—Blandford.—Rev. R. Keynes.—Annual Subscriptions 7 17 6
Ladies' Missionary Association. Mrs. Fisher, Treasurer 37 11 9
45 9 3

Durham Post Mark.—W. L. B. 1 0 0

Kent.—Deptford.—Welsh Juvenile Society; per Rev. W. Chapman 1 6 0
Auxiliary Missionary Society. Mr. W. Tozer, Treasurer.—Collections in part; per the Rev. H. Townley, from India, and Rev. B. Rayson, of London, as a Deputation from the Parent Society 91 2 11
Less Travelling Expenses, Supplies, Printing, &c. 18 2 10
73 0 1*

Lancashire (East) Auxiliary Society.—J. H. Heron, Esq. Treasurer.—Collections at the Anniversary, 14th September 1823.
Collection at the Rev. James Priddie's Chapel, New Windsor, after Sermon, by the Rev. Mr. Arundel 14 0 0
Ditto at the Rev. J. A. Coombs, Chapel, Salford, after Sermons, by Rev. H. Townley and J. Arundel 35 0 0
Ditto at the Rev. Dr. Jack's Chapel, after Sermons by the Rev. Mr. Arundel, and Dr. Stewart 47 5 6
Ditto at Rev. Sam. Bradley's Chapel, Mosley Street, after Sermons by the Rev. Dr. Stewart, and Rev. R. S. M'All, A.M. and at the Missionary Communion; including a Donation of 5*l.* from Joseph Trueman, Esq. 209 11 4
Ditto at the Rev. W. Roby's, Chapel, Grosvenor Street, after Sermons by the Rev. R. S. M'All, A.M. and the Rev. H. Townley, and at the Public Meeting 341 2 0
Youths' Auxiliary Society .. 50 0 0
Friend to Missions 25 0 0
J. F. Esq. 2 0 0
Mrs. F. 2 0 0
Miss F. 1 0 0
A Young Lady from the Sale of Fancy Work 3 3 0
424 5 0

730 1 10

Amount from Juvenile Auxiliary Society, of Welsh Methodists, Oak Street Chapel, Manchester 16 0 0
Ditto from Friends at Heslingden, by the Rev. S. Ramsay 3 0 0
Ditto from Friends at Charlesworth, by the Rev. John Adamson 20 0 0
Ditto from Friends at Colne, by the Rev. John Calvert 19 0 0
Ditto from Patricroft Auxiliary Miss. Society; by J. S. Heron, Treasurer 6 18 3
795 1 0

West Lancashire Auxiliary Missionary Society.—J. Job, Esq. Treasurer.
Liverpool.—Bethesda Chapel.—Rev. P. S. Charrier.—Collection after a Sermon, per Rev. James Parsons 55 5 3

*Further particulars will appear in a future Number.

Brought forward 55 5 3
Ladies' Branch Society 50 0 0
Juvenile Society 2 5 3
Sabbath School; per Mr. Everard 2 6 6
109 17 0

Gloucester Street.—Rev. Dr. Stewart.—Collection after a Sermon; per Rev. Mr. Hengh 22 0
Russell Street.—Rev. J. Widdows.—Collection after a Sermon; per Rev. J. A. Coombs 13 0 0
Donation of Mr. N. 0 10 6
13 10 6

Newington.—Rev. R. Philip.—Collections after Sermons; per Rev. Messrs. Heugh and Cooper 19 0 0
Great George Street.—Rev. Dr. Raffles.—Collections after Sermons, per Rev. Messrs. Parsons and Coombs 70 6 10
Collections after Public Meetings at the Anniversary .. 102 8 11
Great George Street.—Sabbath School Teachers 0 16 11
103 5 10

Missionary Box in a Sail-loft 0 18 2
A Gold Seal put into the Box at Great George Street 0 15 0
North Meols.—Branch Society.—Mr. Linaker, Treasurer 15 10
Wigan.—Rev. A. Steill.—Collection after a Sermon; per Rev. Dr. Stewart 12 12 8
Penny-a-week Society 12 5 10
J. S. Esq.—Donation 1 0 0
25 18 6

Orrell.—Rev. J. Holgate.—Sunday School Teachers and Scholars 3 13 1
Friends 1 14 8½
5 7 9½

Leigh.—Rev. W. Alexander and Friends at Leigh, Loughton, and West Houghton 5 16 1
Master Ewer's Missionary Box 2 2 7½
7 18 8½

Hindley.—Rev. W. Turner.—Collection after a Sermon; per Rev. Dr. Stewart 4 6 4
Sunday School 3 11 8
7 18 0

Rainford.—Rev. J. Toothill.—Collection after a Sermon; per Rev. R. Philip 5 6 0
St. Helen's.—Ditto.—Ditto 15 8 2
Warrington.—Collections after Sermons; per Rev. P. S. Charrier.—Salem Chapel .. 2 2 0
Stepney.—Ditto 5 13 0
Mrs. Ryland's Missionary Box 1 5 0
9 0 0

432 0 10
Less Travelling Expenses of Ministers, Printing, &c. 30 17 0
401 3 10

Lincolnshire.—Sleaford.—Rev. T. T. Conles.—Collection at Public Meeting 12 3 2½
Penny-a-week Subscription; by Mrs. Conles 10 16 7½
Ditto, by Miss Wightman 1 14 0
Helpringham.—Collection 1 16 0
26 9 10
Less Expenses 1 7 10
25 2 0

Northamptonshire.—Rowell.—Rev. W. Scott.—Collections after four Sermons, by the Students, at the undermentioned Villages; Brington 1 15 6

Brought forward	1	15	6
Loddington	1	7	9
Desborough	1	0	0
Thorpe	0	15	8
	4	18	11
Norfolk.—Guestwick.—A Friend to Missions; per Rev. J. Sykes	10	0	0
Salop.—Domgay, near Oswestry.—Collection	3	9	2
Wem.—Rev. P. Edwards.—Collected by Miss Cook	1	11	6
Sussex.—Alfriston Juvenile Auxiliary Missionary Society; including 5*l.* from the Children's Association; per Mr. J. Newman, Treasurer	18	0	0
Chichester.—Rev. W. Vowles.—Juvenile Missionary Society; per Mr. W. Goodheve	8	9	6
Worthing.—Rev. Mr. Winchester.—Donations brought into the Vestry, after a Sermon; per Rev. J. Arundel	6	5	6
Wilts.—Salisbury.—Rev. S. Sleigh and Friends	16	0	0
Yorkshire.—West Riding Auxiliary Society.—G. Rawson, Esq. Treasurer.			
Pudsey	6	12	0
Borobridge	5	5	6
Rotherham.—Collections at Masbro' Chapel.—Annual Subscriptions.—Male, Female, Juvenile and Independent College.—Missionary Societies	169	17	6
Wincobank Branch	8	8	0
Donations from a Friend	1	1	0
Ranskill Branch	20	13	6
Holmfirth ditto	35	8	0
	247	5	6
Less, Expenses at Public Meetings, &c.	11	5	6
	236	0	0
North Riding Auxiliary Society.—Mr. J. Shillito, Treasurer.			
York Juvenile Branch.—Collection at Annual Meeting, exclusive of Expenses	48	9	10
Howden.—Rev. Mr. Wilkinson.—Auxiliary Missionary Society; per Mr. G. Thompson, Jun.	18	11	11
Less Expenses	2	19	11
	15	12	0
Wakefield.*—Per Rev. Sam. Bruce.—Legacy under the Will of the late Mr. Joseph Stephenson, of Great Preston.—Rev. Sam. Bruce and Mr. T. Mathers, Executors (Less Duty, &c. 6*l.* 2*s.* 6*d.*)	50	0	0
Scotland.—East Lothian Society and Auxiliaries for Propagating the Knowledge of Christianity.—W. Hunter, Esq. Treasurer.			
Haddington.—Rev. D. Bluck and Mr. W. R.	1	11	6
Dirleton.—Rev. W. Stark	2	2	0
North Berwick.—Mr. J. Dill..	0	10	6
East Lothian.—Rev. Dr. Jamieson, being a forfeit at his disposal	2	2	0
	6	6	0

N. B.—Contributions from the Yorkshire West Riding Auxiliary Missionary Society, inserted in the Chronicle for August last, were not the Receipts of the year, but simply the payments made to the Treasurer at the time of the Anniversary held at Leeds. Other sums previously remitted, will be found acknowledged in the preceding Numbers of the Missionary Chronicle.

Harvest; or, the Reapers' Song. *By* W. B. COLLYER, D.D., &c.

(From his Collection, No. 979.)

Ye verdant hills, ye smiling fields,
Thou earth, whose breast spontaneous yields
To man a rich supply;
Echo, whose mimic notes prolong
The melting strain and bear along,
O'er distant glades and caves among,
The mountain shepherd's artless song,
Soft swelling to the sky.

Attend the reapers' joyful lays,
And hear the tribute of their praise
To nature's bounteous king:
Whose voice, loud sounding from the pole,
In thunder oft is heard to roll,
And oft has melted down the soul,
When murmuring along it stole
The zephyr's silken wing!

With bread the heart of man to cheer,
See, bending low, the ripen'd ear
Bow it's luxuriant head!
In vain, ye swains, had been your care,
Had not He caus'd the blight to spare
The promise of the summer fair,
And bade the sun, the rain, the air,
Their gracious influence shed.

He bade the soft refreshing gale,
Blow gently down the teeming vale,
Nor hurt the peeping grain;
But when the ear began to rise,
To Him we rais'd our anxious eyes;
Oft from the cisterns of the skies
He sent in mercy rich supplies,
Early and latter rain.

And now his hand hath crown'd our toil
We joy like those who share the spoil,
The harvest home to bear!
With shouts the laughing pastures ring,
With grateful hearts ye reapers sing
The praise of heaven's eternal king,
Through whose paternal care ye bring,
The produce of the year!



Revd. SPEDDING CURWEN.

LONDON.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER 1823.

MEMOIR OF THE LATE REV. JAMES WESTON,

OF SHERBORNE, DORSETSHIRE.

THE subject of the present Memoir was born in the year 1766. Comparatively but little is known of his earliest habits and associations. While yet a stripling, however, he was brought to listen to the testimony of the gospel of Christ, delivered by the Rev. Matthew Wilks, then supplying at the Bristol Tabernacle. The power of the Holy Spirit accompanied the means of grace, and the word preached approved itself to his understanding and his heart. A thorough change in his principles and conduct was the happy result; and he soon became publicly associated with the disciples of the Redeemer in that place. Happily preserved from the entanglements of controversy, his mind was fully established in the distinguishing doctrines of divine grace; and living under their influence, he habitually united in conducting the devotional solemnities of the social meeting for prayer and praise.

A course of steady piety in youth is often the prelude to distinguished usefulness. It was at that period, and during those continued exercises, that Mr. Wilks discovered the germ of those moral and mental excellencies which led him to conclude that God had designed him to serve in the gospel of his Son; and about the year 1789 he warmly recommended him to Gosport, where during his three years' study, he greatly endeared himself to Dr. Bogue, his honoured tutor, and his fellow-students. The period of his academical studies terminating towards the close of the year 1792, his mind was then particularly anxious to follow the leadings of Providence, in reference to the sphere of his pastoral labours. Two openings were placed before him, each of which he was earnestly invited to occupy: one was Corsham, in Wilts, and the other was a place in another county, which promised greater pecuniary emolument. In looking at these openings, conscience, not interest, was his guide; and his occasional ministrations having evidently been useful at Corsham, he regarded that as an indication of the will of God, and his choice was decided accordingly. His ordination to the pastoral office in that place soon followed, and the Rev. Dr. Bogue, Messrs. Jay and Winter, together with other ministers, severally took part in the important service. The state of religion in that town previously to Mr. Weston's settlement there was far from flourishing. Pre-

judices of no ordinary character and influence had been permitted to hinder the gospel of Christ; and even now, though the hinderance was partially removed, still his faith and patience had to contend with many difficulties. These, however, only tended to discover the unwearied devotedness of his mind, and also to magnify the grace of the Holy Spirit, which crowned his labours with a very encouraging degree of success.

Having spent rather more than seven years in faithfully testifying the gospel of Jesus Christ at Corsham, the attention of the church and congregation at Sherborne was directed towards him. The particular circumstances, or motives, which induced him to listen to their invitation do not appear upon record; but from the mature deliberation and personal disinterestedness which are known to have marked all his public movements, it is readily believed they were such as satisfied him it was the will of God; and accordingly he removed to Sherborne in the year 1800.

At that time the place of worship would accommodate but 250 persons, and by the usual attendance it was scarcely two-thirds filled. Still he found himself in the midst of a wide and promising field of usefulness. In the happy union of humble dependence and unwearied labour, he at once devoted himself to its moral and spiritual culture: and, by the blessing of God, the encouraging results abundantly rewarded his persevering toil. In the year 1803 it was found necessary to erect a new chapel. The congregation still increasing, side galleries were added to it in the year 1814. And with still growing numbers, in 1821 it was enlarged to its present size, and will now accommodate 800 people: and what is calculated to give still additional interest to these several enlargements is, it is presumed that the expense thereby incurred was defrayed from among the people themselves.

Mr. Weston was privileged to occupy this important and interesting station for the period of twenty-three years, during which the early excellencies of his character appeared gradually ripening to maturity; and the promising expectations awakened by the devotedness of the youth, were fully realized in the usefulness of the man. The endearments of the domestic circle peculiarly called forth the amiable tenderness and devotional affections of his mind. The members of the church witnessed him presiding among them, even as a father watching over the interests of his children, training them up for heaven. To the congregation at large, he manifested himself at all times as "affectionately desirous" of winning them to the Saviour; while the inhabitants of the town uniformly recognised him as an amiable and devoted Christian. Such a character needs not the testimony of a death-bed to prove its sterling value; but still it is deeply interesting to trace how the principles which formed that character for living excellence and active usefulness, maintained its confidence and composure in the solemn scenes of a dying hour.

On the 17th of May last, while on a visit at Poundesford Park, near Taunton, he supplied the pulpit of the Rev. T. Golding. The services of the Sabbath afforded him an unusual degree of spiritual enjoyment, which continued through the whole of the following day, and was doubtless intended to prepare him for those solemnities that now awaited him. On the Tuesday morning he felt the first symptoms of the disorder, which in a week terminated his useful career. At

first he appeared to be seriously apprehensive of the result; and, from the Saturday morning, had no expectation of his recovery. Yet his faith was unshaken, and his feelings undisturbed. A deep sense of unworthiness rested upon his spirit, while he regretted that he had not laboured even more diligently and more faithfully in the Redeemer's cause; adding, "Had I ten thousand lives, I would spend them all for Christ." A friend having observed to him, "That he doubtless found those important truths, on which his faith first rested, to be the ground of his present hope," he quoted John iii. 16. and said, "This is all my trust." At another time he observed, "I am not going yet, but I am gradually going. I do not think I shall ever speak again in public, but I leave it with God."—"The march of death is solemn, and the contest hard to nature;" but he seemed encouraged by the promise, "I will never leave thee nor forsake thee," adding, "No, never, never, never!" "It matters not to a good man as to the time of his departure, if his Lord be with him at that hour." His family, his friends, and his flock, lay near his heart. After a long interval of silence, he said, "I have been endeavouring to present my family and flock, and (with great emphasis,) *myself* before the Lamb; it is all I can now do." The malady was evidently increasing, when he remarked, "I have hard struggling. Death is a giant, but I know not what it is yet. Lord, how thou wilt, when thou wilt, and as thou wilt. God is good, is kind. I would not complain; for to utter a murmuring word, to indulge a murmuring thought, would be to rebel. I will endeavour patiently to wait. He will deliver."

"O, if my God would come and meet,
My soul should stretch her wings in haste,
Fly fearless through Death's iron gate,
Nor feel the terrors as she pass'd."

He then said, "I have no elevation, nor fears; I lay myself at the feet of the Redeemer." When the time of his departure was rapidly approaching, he exclaimed, "Oh, if I could tell you half the joys I feel! Oh, if I could show you what is now before me!—Heaven! Heaven!" and repeated,

"Then shall I see, and hear, and know,
All I desir'd and wish'd below;
And ev'ry power find sweet employ,
In that eternal world of joy."

His last intelligible words were, "Let us follow the Lamb whithersoever he leads. What signifies the length of our days, whether many or few, if He is but with us to the end." Then, as if closing a prayer, he added, "Amen, Amen, Amen." The number of his days was finished, and shortly after he died in the Lord, and entered into rest May 27, 1823, aged 57 years; leaving a widow, and two daughters, both members of the church, to lament his death.

Under this painful bereavement, it was mournfully gratifying to his family and his flock, to receive the expressions of friendly condolence and public sympathy, even though those expressions, by attesting the value of the deceased, reminded them of the greatness of their loss. His venerable tutor, in a letter penned while the corpse was yet unburied, honourably states:

---"From the commencement of my acquaintance with him, I have always regarded him with esteem and affection. When a student here, I observed with pleasure his entire devotedness to God, his humility, meekness and amiableness of disposition, with a more than ordinary measure of prudence; and those excellencies have all ripened with his advancing years, and been productive of the happiest effects. They have formed the holy, wise, and useful minister, whose removal from

our world (though it be to an infinitely better,) is deeply lamented by all who knew him, and most by those who knew him best. When on my visit to Sherborne last autumn, I saw the flourishing state of the congregation, and rejoiced in the success of his labours, little did I think that I should so soon have to mourn for his death. Deeply do I feel for dear Mrs. Weston and his daughters; few have sustained the loss of a more excellent and amiable husband and father. O may they enjoy the consolations of the gospel under their bereavement;—nothing else can support them. I am also exceedingly grieved for the congregation. To be deprived of a faithful minister in the midst of his usefulness is a severe trial: and a Mr. Weston is not to be found every day. O may the Great Head of the Church appear for them in their desolate state, and direct them to a pastor of a similar spirit."

The following extract from the letter of the Rev. J. Prowis, Methodist minister at Sherborne, is also gratifying.—

"It is with extreme regret that I hear of the decease of the Rev. Jas. Weston. The loss of so amiable a man, so sincere a Christian, and so useful a minister, must be sincerely felt by his afflicted family and friends. I beg to offer my sincere condolence to his bereaved family, and can assure them that I shall feel a mournful pleasure in attending his remains to 'the house appointed for all living.' To show respect to departed excellence; to honour those whom God has honoured; to lay to heart the removal of righteous and merciful men; and to cherish and perpetuate the remembrance of their virtues and duties, is what we learn from that sacred book which says, 'Precious in the sight of the Lord is the death of his saints.'"

A similar expression of esteem and regard was also kindly given by the Rev. D. Evans, curate of the parish. The 4th of June was appointed for the funeral; the following particulars of which are extracted from the Sherborne newspaper of that day.

"This afternoon the mortal remains of the late Rev. James Weston, the deeply lamented minister of the Independent church and congregation in this town, were deposited in the family vault. So highly and universally was he beloved, and so anxious were, not only the members of his own congregation, but the inhabitants in general, to testify their respect to his memory, that a Public Meeting took place at the Town-hall, and a procession was formed, which moved in solemn order to the deceased's residence in Airaman Street, from whence, on the tolling of the church bell, the body was removed, the pall being supported by six neighbouring ministers; and the whole mournful train, amounting to about 400, proceeded to the Chapel in Long-street, where the burial service was performed in an impressive manner by the Rev. Mr. Saltern, of Bridport. The chapel was lined throughout with black cloth—many of the shops were closed, and the spectacle altogether was the most imposing we have ever witnessed on such an occasion."

As the last token of respect, the church and congregation could pay to their dear deceased pastor, they obtained permission from the family to bear the expenses of the funeral, and have resolved to erect a marble tablet in the chapel to perpetuate his memory. On the following Sunday evening, the Rev. T. Durant, of Pool, improved the trying bereavement in preaching a funeral discourse to a most crowded congregation, from 1 Thess. ii. 19, 20. and thus closed the whole solemnity by carrying forward their attention to that important period, when the people shall meet their beloved pastor again, and many of them prove to him a crown of rejoicing in the presence of the Lord Jesus at his coming.

LETTERS TO A YOUNG PERSON ON INFIDELITY.

LETTER VII.

The Prophecies which Christianity contains, and the effects it has produced.

My young Friend,

I HERE send you my last Letter on the Evidences of Revealed Religion; for I am unwilling to carry the correspondence farther, not for want of further arguments, but for lack of time to give them that development which would be their due. The proofs I design to unfold in this sheet are, those which arise from the prophecies contained in the Christian Scriptures, and from the effects Christianity has produced.

That prophecy is an appropriate evidence of a religion which professes to come from the Omniscient mind, the only Being to whom all futurity lies open, we have already seen; and those predictions which the Jewish revelation contained, we have found accomplished in Christ. But we have now to reflect on those prophecies which are peculiarly Christian, because they were delivered either by Christ, or the apostles whom he sent as his ambassadors to the world.

First, then, Jesus Christ predicted his own ignominious and violent death. This no impostor would have done; for this would have left him no chance to escape with honour; since he either must have died, according to his own prediction, (and then what would he have gained by the imposture?) or he must have lived under the infamy of a convicted impostor. But when a person foretells that he shall be condemned and executed by the government of his country, he seems to put it into the power of his enemies to confute him; for they might say, "We will not give him the honour of martyrdom, that he may not seal the truth of his own words: he shall live to be laughed at." Thus it is related that when James, Duke of York, urged Charles II. to put Milton to death, the dissolute monarch replied, "Is he not old, and poor, and blind? then let him live, out of spite to him." But Jesus Christ said to his enemies, "When ye have lifted up, (*i. e.* hanged up) the Son of man, ye shall know that I am he," (*i.e.* the Messiah.) They knew that he promised to rise from the dead on the third day after he should be crucified; and yet they crucified him, so exactly according to his own predictions, as to show that Omniscience had dictated those predictions, and infinite Providence secured their fulfilment. Find any thing like this among impostures, if you can.

Again, Jesus Christ foretold the destruction of Jerusalem, and the present state of the Jewish people. Luke xix. 41. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them who are in Judea flee to the mountains: wo to them that are with child, and that give suck in those days! For there shall be great tribulation, such as was not since the beginning of the world to this

time, no, nor ever shall be."— "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into other nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Matt. xxiv. Mark xiii. Luke xxi.

The fulfilment of the prediction of the destruction of Jerusalem is recorded by Josephus, who is generally considered to be a Jew; and though a late writer has endeavoured to show that he was a Christian in disguise, it is enough for us to know that an eye-witness published the history, immediately after the event, and that he was never contradicted. Now, if any one should say, "This was a mere guess at probability, that Jerusalem should be thus destroyed;" I reply, nothing could have been more improbable. The Romans were not accustomed to treat the conquered nations thus: Judea was now become a quiet province of the empire, and what probability was there of a city already in their hands, and garrisoned by their troops, suffering from the horrors of a siege. Yet, according to Christ's prediction, the event followed, and there was not one stone left upon another.

And when the Saviour prophesied that the Jews would be dispersed among all nations, till the fulness of the Gentiles should come, what probability was there of such an event? There never was any thing like it in the world. The Babylonish captivity lasted only seventy years, and the Jews, during all that time were captives to one single nation, living in a mass in the capital; so that they were not likely, in that time and those circumstances, to melt down among the Gentiles. But, that a people should be scattered over the whole earth for nearly two thousand years, and never melt down among the population of any one nation, but remain as distinct at the last as they were at the first moment of their dispersion, shows a special counsel of Heaven, which must have lain open to the mind that predicted the strange unparalleled event.— Wherever, therefore, you see a Jew, you see the truth of the Christian religion proved by a standing miracle. Had the Jews, by originally believing the gospel, or by since melting into the mass of the Gentile world, ceased to be a distinct people, infidels would have said there never was such a people, and never could have been. But now God has overruled their unbelief, to prove the truth that demands our faith, and made their aim to display his glory.

The rise of Antichrist, and the grand corruption of the Christian religion, were foretold in the Christian Scriptures. Let any read the New Testament, and mark the simplicity, purity and benevolence of the religion it teaches, and then look at Popery with all its pomp, its pride, its tyranny, and fierce bloody persecutions;—and say, whether it was probable that such a religion should suffer such a corruption. Yet this was predicted: "There shall come a falling away first, and that Man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.—And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: And then shall that wicked one be revealed, whom the Lord shall consume with

the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. ii. 3—10.

That this prediction concerning the corruption of Christianity by the church of Rome was fulfilled, we know by the words of a Roman Catholic priest. Eustace, in his Classical Tour in Italy says, "The Pope is brought into the Cathedral of St. Peter's in a chair, on men's shoulders, and is placed in a throne above the high altar, where he puts his feet on the altar, and the people adore him." After hinting at the answer that might be given to what the Protestants would say of the adoration of the Pope, as the Catholics themselves call it; Eustace goes on to admit, "that it is a pity that a custom introduced in a barbarous age should be retained. For is there," says he, "no place to be found for the feet of the sovereign pontiff, but he must put them on that very altar on which is offered the body and blood of Christ as a propitiatory sacrifice for sin?"

Who does not see here the man of sin, sitting in the temple, shewing himself that he is God, and exalting himself *above* all that is called God, or is worshipped? for the Catholics call the consecrated elements on the altar God, and worship them.

The diffusion of the gospel over the whole world was prophesied of in the Christian Scriptures. The evidence that arises from the fulfilment of this prophecy will appear, if you consider that the religion of Jesus was not like that of Mahomet, admitting polygamy and blood here, and promising eternal sensuality hereafter. It was, therefore, unlikely that a religion that waged war with every sin, and was exposed from the first to the most bitter hatred and spite, should make its way through the whole world. But the gospel has spread, is spreading, and now bids fair to spread over the whole world. This is the more remarkable, as it was never to be propagated by force, and was not committed to the kings, orators, or philosophers of this world, but to the fishermen of Galilee. Let us now see how the *effects of Christianity prove it true.*

The effects produced by the gospel, in that very time and place, when and where it could be most easily confuted, if false, show that it was true. An impostor would not have chosen that time and place for its first efforts. The high priests said to the apostles of Jesus, "Ye have filled Jerusalem with your doctrine, and attempt to bring this man's blood upon us." This shows that Jerusalem, the very city where Christ was crucified, was already so imbued with the conviction of Christ's innocence, that the rulers were now afraid of incurring the odium of having been the instigators of his death. Christianity never could have produced such effects in such a time, and at such a place, if it had not been true.

The effects produced by the religion of Jesus on the first Christians show it to be divine. The very enemies of the Christians, the Roman governors, in their letters to the emperors, own that the Christians were a harmless people; and the Apologies of the Christian Fathers to the emperors and senate, appeal to the whole world in behalf of the character of the first disciples of Christ, as so holy as to prove the divinity of the word that made them what they were.

The same excellence of character

continues to the present day to be produced by the real belief of the Christian religion; though there are multitudes who call themselves Christians whose characters are heathen, and their tempers infernal. Yet what has produced the Howards, the philanthropists, the benefactors of the world?—Christianity.

This same religion has achieved a triumph over all the religions that have opposed it. Paganism as well as Judaism fell before it. Polytheism is still giving way, yielding its empire to the Cross; and Mahomedanism is melting like a mountain of snow, though its waters rush down with violence and threaten to sweep away the opposing Greeks in its progress to the ocean of oblivion. Both these false religions anticipate a complete defeat by the power of the gospel.

And now, my dear friend, look back and review this whole correspondence, put the mass of evidence together, and say whether it does not require more faith, though of a perverse kind, to believe the religion of the Scriptures false than to believe them true? Judge as a creature accountable to his Creator, and you will say,

"Let all the forms that men devise
Assault my faith with treacherous art;
I'll call them vanity and lies,
And bind the gospel to my heart."

Your's ever, &c. J.B.

BED-CHAMBER BIBLES.

To the Editor.

SIR,

I WAS much delighted with an article in your Magazine for *September*, entitled "Bed-chamber Bibles;" particularly so, as the consideration of the subject has frequently occupied my mind; and in one instance, so far as it respects "Inns," I have attempted it with gratifying success. Having occasion some months ago to ask for a bed at a very respectable, well-regulated, and much-frequented inn on Blackheath, I had an opportunity of half an hour's conversation with my host and hostess; and had the happiness to find, judging from the general tenor of their conversation, that they were piously inclined; and further, that they regularly attended an Episcopal chapel in the neighbourhood, which it is pretty well known is served by an eminently pious and faithful minister of the gospel; I felt no difficulty in venturing to intimate the importance of their Bed-chambers being furnished with Bibles. The proposal was received with apparent delight. I begged I might be permitted to supply them, which I did. Having occasion some time after for a bed at the same place, on retiring to my chamber I took up the Bible, and found written on the blank leaf at the beginning,

"A novel but appropriate appendage to a gentleman's dressing-table. I, for one, return thanks to our considerate hostess, for reminding me early and late, how much I am indebted for blessings ill deserved."

I thought I had found an ample reward; supposing that in the reflecting moments of retiring to rest, even a thoughtless being might be struck with a sacred sensation by the appearance of the holy book.

On the following morning I mentioned the circumstance to the landlady, who I found had noticed it, and observed that other "Bed-chamber Bibles" had received similar remarks, and that she had already perceived an advantage to themselves from the Bible being introduced. This strengthened my concern for "wayfaring men, that turn aside to tarry for a night." I therefore took the liberty of proposing "Prayers for Every Day in the Week," to accompany the Bible; this also was readily acceded to; and, to the best of my judgment, I selected and presented them; and from a recent visit to the same place, I perceived they also had not remained unopened.

I am therefore very far from thinking with the "friend" alluded to in your valuable miscellany, that "it is next to impossible to succeed."

The object, I conceive, may, at least in a general way, be most

easily accomplished; and I am confident would be productive of incalculable benefit to travellers and occasional visitors.

Mansion-house. S.

*** Another Correspondent, "A Friend to the Bible," suggests, that persons who are in the habit of making "Birth-day Presents," might very properly adopt the BIBLE as a suitable donation, especially where there is reason to suspect the party may be unprovided with that best of books.

ON DEACONESSES.

From Mr. James's "Christian Fellowship."

[Inserted by request.]

"The allusion made to the deacons' wives in 1 Tim. iii. 8—13. appears to me to be a mis-translation, and in the original refers to a class of female office-bearers in the primitive church: "Even so the *women*." ver. 11. As the manners of the Greeks and Romans, and especially of the Asiatics, did not permit men to have much intercourse with women of character, unless they were relations, it was proper that an order of female assistants should be instituted for visiting and privately instructing the young of their own sex, and for catechising females of any age: and as the church was then much persecuted, and many of its members were often condemned to languish in a prison, these holy women were no doubt peculiarly useful in visiting the captive Christians and performing for them many kind offices which their sex can best render. Such an one, in all probability, was Phebe, mentioned Rom. xvi. 1. Such were the widows spoken of in 1 Tim. v. 2—5. Such were Euodia and Syntyche, Phil. iv. 3. Clement of Alexandria reckons widows amongst ecclesiastical persons. 'There are many precepts in Scripture for those who are chosen, some for priests, others for bishops, others for deacons, others for widows.' Pliny, in his celebrated Epistle to Trajan, is thought to refer to deaconesses when speaking of two female Christians whom he put to the torture; he says, 'quæ ministræ dicebantur,' *i. e.* who were called deaconesses.'" *2d ed. note, pp.* 151, 2.

ON THE GREAT NEGLECT OF THE LORD'S SUPPER.

AMONG the many evils which faithful ministers of the gospel have reason to deplore, is the great and extensive neglect of the Lord's Supper. In very many instances, more than half the persons who attend the sermons on Sacramental days, leave the place before the administration of the ordinance: in many cases it would be nearer the truth to say, that seven parts in eight turn their backs upon the service, seeming to say by their departure, "This is a matter which does not concern us; we are not under any obligation to commemorate the death of Jesus Christ our Lord!"

This conduct is highly blameable in all who profess to be Christ's disciples, as it implies a disregard to his express command, and evidently pours contempt upon his infinite compassion and awful sufferings, though they may not be conscious of it: nor do they appear at all sensible that they are slighting an invaluable privilege, or neglecting a most important and imperious duty; that they not only sin against their present interest and consolation, but are also laying the foundation of those cutting self-reproaches, which have often embittered the dying moments of persons who had lived in the habitual neglect of this duty.

I have sometimes thought that the evil would not be so general, if ministers were more frequently to explain the nature and design of the institution, and affectionately urge upon the weakest and most timid disciples of Christ the obligations they are under to obey the dying injunction of their Redeemer. Under this impression I have again and again invited such to come forward; and, in reasoning with them upon their neglect, have gone over all those arguments which I thought most suitable to convince them of

unkindness and ingratitude toward the Friend of sinners. And, in several instances, I have seen the good effects of this method in the removal of the groundless fears and misapprehensions of timid believers, who have then been enabled to cast away their scruples, and to unite with the disciples of Christ in this holy festival; a privilege which they had been desirous of partaking for years past, but had been deterred therefrom by the dreadful apprehension, that they should "eat and drink their own condemnation."

It was the same night in which Jesus was betrayed into the hands of sinful men—the very night previous to his crucifixion for guilty men—on that awful night he instituted the Holy Supper; and ordained that, by this simple and spiritual ordinance, his disciples should in every place, and in every age, "shew forth the Lord's death until he come the second time without sin unto salvation." Was it possible for our gracious Redeemer to require a pledge of affection more simple or more easy to be complied with?

In making this interesting transaction the very last service of his ministerial office, he has not only shown that it was for the continued use of the church after he had ascended into heaven; but he has attached a solemnity and an importance to it which ought to have a constant and powerful influence upon the hearts of his disciples.

In all ages and countries, wise and good men have listened with devout attention to the conversation and instructions of their dying friends; they have usually treasured up their last words in their memories, and felt it a solemn obligation to pay a minute attention to their requests; and a needless departure from which would expose them to be considered as guilty of the violation of a most sacred duty.

In what light, then, should those Christians view their own conduct who act thus toward the Lord Jesus? In what manner do they suppose the blessed Redeemer himself considers it? Might he not say, as David did to Hushai, "Is this thy kindness to thy friend?" Might he not justly say to every disciple who disobeys this sacred injunction, "I left my glory, 'the glory which I had with the Father before the world was,' and assumed human nature in order to endure afflictions, temptations, and persecutions; to be 'a man of sorrows and acquainted with grief;' and, finally, to die the accursed death of the cross, to expiate your guilt and procure eternal life for you—and do you refuse to comply with so reasonable, so easy a service as that of 'eating of this bread, and drinking of this cup, in remembrance of my sufferings and death?' Is this the return which you make to me, for all my love, for all my sufferings on your account?"

How ought the forgetfulness, the ingratitude, and the disobedience of professing Christians, to the mild authority of Jesus Christ with regard to this ordinance, to cover with holy shame and pungent grief all those who have hitherto neglected the gracious command, "Do this in remembrance of me."

Reader, are you in the number of those who continue to neglect the Lord's Supper? Suffer, then, the word of exhortation; give the writer your attention for a few minutes, while he addresses you upon a subject which so deeply involves your Christian character, and affects also both your present peace and future consolation.

I cannot but reasonably suppose that this very important subject has at times engaged your serious attention, and has so powerfully touched your conscience, that it would hardly have been possible

for you to have resisted the call, or to have deferred obedience, but upon some grounds, which appeared to you sufficient to justify at least delay.

How long will you indulge that too common, that soul-deceiving cry, "To-morrow! To-morrow!" —Where is to-morrow?—To you, or to me, it may be an eternal world. The language of divine revelation is, "To-day, if ye will hear his voice."—"Now is the accepted time, now is the day of salvation." But if you still continue to cry, "I pray thee have me excused;" let us examine the excuses with which you have so long quieted your conscience, while you have been living in the habitual neglect of this express command—this delightful privilege. It may, however, be fairly doubted, whether your mind has ever been fully reconciled to this neglect. It is more probable that your bosom has been the seat of a harassing and perpetual conflict on this account.

You have at times seen the question in so just a manner, and felt so powerfully the sense of duty, that you have not only purposed, but have positively resolved, that you would delay no longer; but you have scarcely left the sanctuary in which these impressions were excited, when your mind has fallen into some such unsuitable train of reasoning as this: "How can I, how dare I venture to come to this ordinance? I, who see myself so unworthy, and feel in myself so many things which oppose grace, and so strongly indicate the remains of corrupt nature within me; I cannot therefore but think that I should sin in coming to an ordinance so holy in itself, and which appears to me to require a measure of purity and devotion so much above all that I possess."

If what you see and feel in yourself forms a scriptural and sufficient bar to the participation of the Supper of our Lord, then you have not only done right in abstaining, but you will be justified in continuing in the same course. But mark the inference:—all who have partaken of this sacred feast have done wrong; because all true Christians, especially the weak and the fearful, see themselves in the same light, and feel the remains of the same corrupt nature; and they know that all through this valley of tears they shall have to complain of "a law in their members warring against the law of their minds;" constraining them to cry with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" O that each of us may be enabled to add, "I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. vii. 24, 25.

(To be concluded in our next.)

CREATION CONTEMPLATED.

Great and marvellous are thy works, O Lord God Almighty.—Rev. xv. 3.

When we contemplate the works of creation in the construction of the planetary system, and the stupendous parts of the universe, we are struck with admiration at their magnitude; so, when we descend the scale of nature, and contemplate the minutiæ of material objects, we discover an equal harmony and beauty in their disposition, and are equally lost in wonder.

Thus, when we consider the particles of light, minute beyond conception, entering without obstruction, not only into the pupil of the human eye, but into those of the most minute insects; that every circumstance, apparently the most trifling, is the effect of an infinitely magnificent design; that "every

drop and dust," with every motion that has existed, or can exist in the universe, stood present to the view of Him who "sees the end from the beginning," before they were called into existence—we are lost in admiration and astonishment.

We really believe that not a single particle of light that has issued from the sun, or other luminous bodies, from the creation down to the present moment, has ever failed of reaching its intended destination, or of accomplishing the purpose for which it was originally designed.

Atheists and infidels will laugh at these ideas. Let them laugh. Their arrogance and pride merit only our contempt, or our pity. But we too can laugh at their folly, while we see in *them* a verification of the Patriarch's assertion, "Vain man would be wise, though he be born like a wild ass's colt."

But here we may see the very narrow limits of human knowledge; the more we discover of the operations of nature, the more we discover of our own imbecility. While we contemplate the works of the Almighty Creator and Governor of the universe, we may with the greatest propriety adopt the language of the Psalmist, "Lord, what is man, that thou art mindful of him! or the son of man that thou visitest him!"

The great ends that we ought to aim at in all our studies of nature are, humility in ourselves, and the most elevated thoughts of the infinite power, wisdom and goodness of the Supreme Being. If we make a proper use of these studies we shall imitate the sentiments of the pious Watts, with whose words we conclude our remarks;—

"Great God! how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to Thee."

COLE *on Comets, &c. p.* 94.

DODDRIDGE'S HYMNS.

To the Editor.

SIR,

A FEW weeks ago I met at a friend's house with a copy of Dr. Doddridge's Hymns, at the close of which was inserted a Hymn not included in the other editions of that excellent work; and which I never remember to have seen before, except once in a pulpit where I was called to officiate. It is in the third edition of the book, printed in 1766, that this composition occurs, as the 375th hymn. It may, perhaps, be acceptable in your *Evangelical Magazine*, and thence be transferred into some collection of devotional poetry; or, in a future edition of Doddridge's Hymns, it may regain its former station. It is difficult to imagine the motive which could have led to its exclusion.

R. W.

The Influences of the Holy Spirit implored.

Isaiah xliv. 3. Luke xi. 13.

Come, Holy Spirit, we intreat,
And fill our hearts with love;
Almighty Father, send him forth,
Swift flying from above.

O send him in a copious stream
To deluge ev'ry breast;
To lead us to a Saviour's cross,
The sinner's only rest.

Send him to every stubborn heart,
To take the stone away;
And send him to the straiten'd soul,
To teach his lips to pray.

Send him to the dejected saint,
That weeps his gloomy days,
To form the airs of heavenly songs,
On earth to warble praise.

O pour his mighty influence down
On us and on our seed;
For, with this heav'nly rain bedew'd,
Thy church is blest indeed.

MISCELLANEA.

[From various Authors.]

State of Religion in America.

THE late excellent Mr. Ward, in his View of the State of Religion in America in 1821, has the following remarks:—

"Divine service seemed well attended in the States I visited; and I should think that amongst the Presbyterians, the Congregational,

ists, and the Baptists, there are few instances of a dry formal ministry, though there remains much of it still among the Episcopalians.

"I fear that there is among the Baptists a considerable portion of that Calvinism which knows not how to unite duty with sovereignty, obligation with privilege, watchfulness with perseverance, and the necessity of prayer with divine influence."

Christian Communion.

Mr. Ward then proceeds,—

"A Baptist church practising open, or *Christian* Communion, I found not; and one or two ministers did not hesitate to avow, that they did not consider Pædobaptists as in the pale of the visible church!!! Is it not beyond all expression strange, my dear brother, that the people who still complain so loudly that the Baptists were imprisoned and flogged at Boston, should themselves act upon a sentiment so utterly contrary to Christian forbearance and charity."—*Farewell Letters, p.* 294.

Infidelity.

It is well known that Mr. Hume himself was never so much puzzled as when peremptorily asked by a lady at Bath, to declare upon his honour, as a gentleman, whether he would choose his own confidential domestics from such as held his *own* principles, or from those who conscientiously believed in the truths of revelation. *He frankly decided in favour of the latter.*

A Word to Students.

"Rest not, for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once grow in grace, and in the knowledge of God. Beware of curiosities and novelties in religion." *Life of the pious Halyburton.*

A Word to Preachers.

"How often shall a plain sermon, (wherein the preacher aims not to be seen, but rather to show his Lord,) be blessed to the conversion, establishment and happiness of immortal souls; while pompous orations and laboured performances shall evaporate in sound, or produce no spiritual good; or, if they are remembered for a while, they are remembered not for God's glory, but for the praise of those dying creatures who made them. A poor employment this, to speak and write for the breath of worms, which is at first corrupt in itself, and soon vanishes into nothing."—*Serle's Horæ Solitariæ*, vol. ii. p. 431.

Learned Trifling.

Theophilus Raynaud was born in the county of Nice in Italy, and admitted into the society of the Jesuits at eighteen years of age, in 1602. He wrote a prodigious number of books, which have been printed in twenty volumes, folio. The titles of several of his books are very odd. He wrote a treatise concerning the Seven Anthems beginning with an *O*, that are sung before Christmas; and made Seven Discourses upon *O*, considered under these seven heads: 1. As a Letter of the Alphabet; 2. As a Noun; 3. As a Cipher; 4. As a Verb; 5. As an Adverb; 6. As an Interjection; 7. As a symbol of several things. He took great pains to adapt all these significations and symbols to Jesus Christ!

Another of his treatises is entitled, *Calvinismus Bestiarum Religio*; 'Calvinism is the religion of Beasts!'—*Memoirs of Literature, 2d edit. vol.* 3. *p.* 30. A Jesuit who could make the letter *O* both a verb and adverb, was no doubt capable of making any thing of any subject.

What an admirable model this for allegorical expositors!

On the Knowledge of Christ Crucified.

"Christ crucified is the library which triumphant souls will be studying to all eternity. This is the true λατρεῖον ψυχῆς, that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves; this leads to humility and sobriety. Other knowledge leaves men's *hearts* as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified, above the sublimest speculations in the world."—*Stillingfleet's Orig. Sacræ.*

On the Existence of God.

"See here, I hold a Bible in my hand, and you see the cover, the leaves, the letters, and the words; but you do not see the writers, nor the printers, the letter-founder, the ink-maker, the paper-maker, nor the binder. You never did see them, you never will see them; and yet, there is not one of you, who will think of disputing or denying the being of these men. I go further; I affirm that you see the very souls of these men in seeing this book; and you feel yourselves obliged to allow that they had skill, contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter. If you see a house, you judge there was a builder of it; and if you see one room contrived for this purpose and another for that, a door to enter, a window to admit light, a chimney to hold fire—you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man, who, when he sees the sign of the wheat-sheaf, hath sense enough to know that there is somewhere a joiner and a painter; but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself, 'This had a wise and good Creator!'" *R. Robinson's Vill. Disc.* ii.

An Important Discovery.

"Returning from the village of Kenton," says a clergyman, "where I had been assisting the Sunday-school, and addressing the children, teachers, and parents, I passed a man, who very courteously accosted me; the compliment was returned, and I went on. Soon after, I heard a person behind me quickening his steps. I therefore walked a little slower, supposing that he might have something to communicate; he soon came up with me, and I found him to be the same individual whom I had recently passed. Upon entering into conversation, he observed, 'You have, Sir, been speaking on the necessity of parents setting their children good examples. I am sure it is of great consequence; for I can tell you that when I went to the ale-house on Sundays, my lads used always to go with me; and now, when I go to worship God, they go with me there also. Ah! Sir, (said he,) what pains are now taking to what there used to be when I was a lad! Do you know, Sir, I was thirty years of age before I knew I had a soul: and, Sir, I'll tell you how I knew it. One of our lads was out one Sunday to play, and he was brought home with one of his ankle bones out of joint. The next Sunday another of my boys got lamed, and so I determined to send them to a Sunday-school, to be out of the way. I took them to the Orphan-House Sunday-school, and it was there, Sir, that I learned that I had a *soul*.'" *Sund. School Gleanings, p.* 97.

OBITUARY.

MR. DUNKLEY.

FEB. 1823, died at Hounslow, in Middlesex, Mr. THOMAS DUNKLEY, in the 75th year of his age. Blessed with the privilege of a religious education, he early imbibed the principles of evangelical truth, by which his deportment was habitually governed. He was deprived of both his parents at a very early period; but the Lord raised him up a friend in his much-esteemed cousin, the late excellent Dr. Gibbons, who placed him at school, and at the usual time put him apprentice to a watch-maker in London. He generally attended the ministry of that venerable divine, and occasionally at the Tabernacle, Moorfields, to hear the eminent servant of God, the Rev. George Whitfield. He commenced business in London; but through losses in trade, and many trying providences with which his heavenly Father saw fit to exercise him, he was induced to remove to the village of Hounslow. Being some miles distant from the means of grace, his soul longed to find an habitation for his God, and after gaining the consent of a gentleman at Hounslow to let them have a piece of ground,

himself and a friend undertook to build a small chapel, which was completed and opened in the year 1788. Since that time his heart and his house was open to receive such ministers as would favour them with their services.

He appeared to have taken a severe cold the day after last Christmas day, and from that time seemed to be fast declining. When asked by one of his children how he felt himself, he replied, "I feel I am gradually sinking; but the Lord is good." One of the ministers who supplied the chapel, calling on him, said, 'Well, Mr. D. would you wish to come back into the world again?' he replied, "Oh, no!" and expatiated much on the Lord's goodness to him; and in repeating the 23d Psalm, expressed his gratitude to God for sparing him to see the cause at Hounslow more prosperous than it had been.

A few hours before he died, his daughter enquiring how he felt his mind, he said, "Indeed, my dear, I am so happy I cannot express how good the Lord is to me." Inquiring for some of his absent children, he said, "Well, if I do not see them here, I hope to see them in heaven. Yes; I believe I shall meet them there, and all of you."

He then remained free from pain, rejoicing in the goodness of God to him, until about nine o'clock, and with a gentle sigh breathed out his soul into the hands of his Redeemer.

M. G.

RECENT DEATHS.

Rev. BENJAMIN PRICE,

Pastor of the Independent congregation at Woodbridge, died September 23, 1823, aged 56 years, after a lingering illness of six months.

This able minister of the gospel was recommended to the people at Woodbridge by that truly excellent man, the late Rev. Mr. Toller, of Kettering, upon the removal of the Rev. Samuel Lowell to Bristol.

It was twenty-four years on the Sunday preceding his death, since he preached his first probationary sermon there; after which he received an unanimous invitation from the church and congregation to become their pastor. He commenced his pastoral labours in November 1799, and was ordained the 22d of May following, the late Mr. Toller giving the charge, and the late Mr. Newton, of Norwich, preaching on that interesting occasion; from which period he laboured amongst them as "a workman that needeth not to be ashamed." He had not been able to preach since the last Sabbath in March, but feeling himself better, he resumed his labours on the 17th and 24th of August: the afternoon of the last-mentioned day he delivered a sermon on the death of a female, who was admitted a member of his church at the first Church Meeting after his ordination, from these words, "Set thine house in order, for thou shalt die, and not live." The next Sabbath he attended as a hearer on the occasional labours of another minister, who came to preach on that day: from this time he gradually grew worse, till death put a period to his sufferings, to introduce him into the joy of his Lord.

Mr. Price has left an afflicted widow and thirteen children to lament his loss; and, we are sorry to add, without any property, and the greater part of the family unable to provide for themselves.

Woodbridge. S. R.

Mrs. FORD.

Sept. 30, at her house in Highbury Place, Mrs. Elizabeth Ford, widow of the late Rev. John Ford, M. D. who, during the latter part of his life, devoted himself to the work of the ministry in the late Countess of Huntingdon's connexion, of which he was a trustee, and to which he bequeathed a considerable property after the death of his widow.

Mrs. Ford had reached an advanced age, and after a gradual decay, came to her grave "in a full age, like as a shock of corn cometh in his season." Her remains were deposited in the family vault in Bunhill-Fields burial ground, on the 9th of October; on which occasion an appropriate address was delivered by the Rev. John Brown, of Cheltenham, then supplying at Spa Fields Chapel, where the late Mrs. Ford attended, and to which she was a liberal benefactress, as well as to the cause of God generally.

REVIEW OF RELIGIOUS PUBLICATIONS.

Travels in New England and New York. By *T. Dwight*, S.T.D. LL.D. 4 vols. 8vo. 2*l.* 2*s.* Baynes & Son.

It is only when Voyages and Travels have a particular reference to the state of Religion in the world, or are written with a view to its promotion, that they fall within the department of our Review; and even then, so circumscribed are our limits, that we can do little more than mention the author and his design. Dr. D. is so well known to our readers by his excellent "System of Theology," (see vol. xxix. O. S. p. 68.) that they will be prepared to expect a particular attention to the religious condition of the States through which he travelled, as well as a judicious mixture of serious remarks throughout the whole. These tours employed the vacations of Yale College in 1796, 1805, and at other times when the sedentary nature of his employment, as President and Theological Professor, made relaxation and exercise absolutely necessary to his health; and the issue will contribute not a little to the edification as well as amusement of his readers in both Continents. Dr. Dwight has been particularly attentive to the eminent characters which the United States have produced in every walk of life, of whom he has presented us with a variety of anecdotes. He has also inserted accounts of the principal Sects in the United States, and of the native Indian tribes, some of which are indeed extremely interesting; and the whole is well adapted to enlarge and improve the minds of attentive readers. But there is nothing, perhaps, that will more interest the feelings of our pious readers, who watch "the signs of the times," than the following observations in the concluding pages.

"Religion is plainly extending its influence over these States, although much less rapidly than every good man must wish; and, wherever it prevails, softens and humanizes both the heart and behaviour. That it will hereafter increase with wonderful celerity, and that at no great distance of time, is the general belief of Christians. That it will first shed its happy influence on the nations where it already exists, may be regarded as a thing of course; and here certainly as probably as in any other country. Should this expectation be realized, both the manners and the morals of the Americans, as a people, will be raised to a higher degree in the scale of intellectual existence than the world has hitherto witnessed.

"As a consequence of this 'consummation so devoutly to be wished,' the inhabitants of these States may be fairly expected to unite their efforts with those of their brethren on the eastern side of the Atlantic, in spreading the blessings of Christianity through the world. Already they are extensively and deeply engaged in sending the gospel and faithful ministers to preach it, into the 'regions of darkness and the shadow of death.' The spirit with which this is done, and the exertions to which it gives birth, are, as you have seen, rapidly increasing. It is difficult to assign limits to their future progress or their future efficacy. When we consider the number of those who, within a few years, will in all probability unite to accomplish this glorious object; when we remember that the efforts made hitherto have only invigorated the disposition to make more and greater efforts, there will be nothing romantic in believing that colleges here may regularly send out their quotas of missionaries; or that ships, extensively freighted with Bibles, may convey these messengers of peace and good will over every ocean, and to every benighted corner of the globe."

Remarks on Female Education; adapted particularly to the Regulation of Schools. 12mo. 5*s.* 6*d.* Holdsworth.

Whoever will give himself the trouble of a careful and faithful examination of the state of society, will be insensibly led to reflect on the indescribable importance of an appropriate and serious education, in order to form, to elevate, to dignify the female character. And perhaps much more attention is desirable in the proper education of females in the *middle* classes of society than most persons are aware. It is a talent that we seldom see "laid up in a napkin." While it confers distinction on the possessor, it usually bestows numerous and important benefits on society.

This fair author, aware that most of the writers on female education have adapted their instructions for *domestic* tuition, wisely, as we think, for the reasons just stated, directs her attention to

"the mode of tuition, the general regulations, and the moral discipline of Ladies' Schools." The work contains—Introductory Remarks — Religious Instruction — Moral Discipline — General Instruction — Health and Recreation—Domestic Arrangements — Intercourse with Parents—Teachers in Schools--Private Governesses, and conclusion.

We suppose that the author is in the profession herself. The Introduction, and one or two other chapters, seem rather tedious, and not so pointed and decisive in the tone of sentiment as might be wished; yet we think that to young Governesses and Teachers, who are anxious to know and perform their duty conscientiously, the work may become exceedingly useful for reference and good counsel.

The Oracles of God, Four Orations.

For Judment to Come, an Argument in Nine Parts. By the *Rev. E. Irving*, M. A. (concluded from our last, p. 421.)

We now, according to promise, attend Mr. Irving, to examine very briefly the Second Part of his work; and here he has judiciously chosen that subject, which of all others was best adapted to his gigantic powers, and on which there was no danger of his using language too strong or too pointed; and while he grasps the mighty theme, and "reasons of Judgment to Come," we hope that his argument and his eloquence will not be employed in vain; but make many a Felix tremble in his infidelity.

This Argument is divided into Nine Parts, as follows:

"Part I. The Plan of the Argument; with an Inquiry into Responsibility in general, and God's Right to place the World under Responsibility.—II. and III. The Constitution under which it hath pleased God to place the World.—IV. The good Effects of the above Constitution, both upon the Individual and upon Political Society.—V. Preliminaries of the solemn Judgment.—VI. The last Judgment.—VII. The Issues of the Judgment.—VIII. The only way to escape Condemnation and Wrath to come.—IX. The Review of the whole Argument, with an endeavour to bring it home to the sons of men."

The following passage is very forcible, and at the same time touches upon some points of peculiar importance, but not usually treated in the pulpit, on a presumption that persons guilty of such conduct, seldom visit places of worship; they may, however, have strayed into the Caledonian Church, and we should be happy to hear that they have been pierced to the heart with it.

"There be those who confound the foresight of death with a fearfulness of death, and talk of meeting death like brave men; and there be institutions in human society which seem made on purpose to hinder the thoughts of death from coming timeously before the deliberation of the mind. And they who die in war, be they ever so dissipated, abandoned and wretched, have oft a halo of everlasting glory arrayed by poetry and music around their heads; and the forlorn hope of any enterprise goeth to their terrible post amidst the applauding shouts of all their comrades. And 'to die game,' is a brutal form of speech which they are now proud to apply to men. And our prize-fights, where they go plunging upon the edge of eternity, and often plunge through, are applauded by tens of thousands, just in proportion as the bull-dog quality of the human creature carries it over every other. And to run hair-breadth escapes, to graze the grass that skirts the grave, and escape the yawning pit, the impious, daring wretches call cheating the devil; and the watch-word of your dissolute, debauched people is, 'A short life and a merry one.' All which tribes of reckless, godless people lift loud the laugh against the saints, as a sickly timorous crew, who have no upright-gait in life, but are always cringing under apprehensions of death and the devil. And these bravos think they play the man in spurning God and his concerns away from their places; that there would be no chivalry, nor gallantry, nor battle-brunt in the temper of man, were he to stand in awe of the sequel which followeth death. And thus the devil hath built up a strong embattled tower, from which he lordeth it over the spirits of many men, winning them over to himself, playing them off for his sport, in utter darkness all their life long, till in the end they take a leap in the dark, and plunge into his yawning pit, never, never to rise again. P. 526.

Even in this solemn warning there are some expressions which accords not with the general design, and in the next paragraph, for which we have not room, others far more exceptionable. Indeed, Mr. Irving, as himself confesses, has (should we not say *affects?*) "an unwonted costume of language, and a very ungainly style of sentiment." He is evidently an admirer of Milton's prose style, and we unite with him so far as respects its strength and point; but why copy also his quaintnesses and vulga-

risms? By uniting a degree of modern refinement with the energies of that mighty genius, he would have done himself and his cause more honour, and have laid even the literary, as well as the moral world, under lasting obligations. Of this there is perhaps no man more capable, if he will check his impetuosity; and we do not despair of his successfully attempting this in some future work. It is probable that Mr. Irving's eccentricities may have excited a temporary popularity, but it requires something more to establish a lasting fame. And we hope this Orator has a higher object, and will carefully guard against any expressions of levity that might counteract the general seriousness of his addresses.

Philosophical Remarks on the Theory of Comets: to which is subjoined, *A Dissertation on the Nature and Properties of Light.* By W. Cole. 8vo. 5*s.* Holdsworth.

It is now fifteen years * since we hailed this venerable Christian philosopher (for he must be now far advanced in years,) as an able opponent of the French philosophy, and the fanciful theory of St. Pierre; and we then hoped to see more of his scientifical productions. "Better late than never." It would be foreign to the design of our Magazine to enter into discussions of this nature, either to censure or commend; but we may be allowed to express our satisfaction in finding his powers by no means abated, nor his attachment to revealed truth shaken by his scientific inquiries; as a proof of which we may refer to a short extract given above (p. 455.) from the devout conclusion of these philosophical remarks, with which we are persuaded our readers will be gratified.

An Inquiry into the Accordancy of War with the Principles of Christianity; and an Examination of the Philosophical Reasoning by which it is Defended: with Observations on some of the Causes of War, and on some of its Effects. 8vo. 5*s.* Longman.

War and Christianity agree like oil and vinegar; or rather like fire and water: they are, in short, opposites; and to justify going to war, when it is not absolutely forced upon us, is but one step short of justifying robbery and murder. There is a great deal of lively good sense and truth, certainly, in the author's reasoning upon this and most of the other topics he discusses, and we particularly recommend the work to patriots, statesmen, and heroes:—Alas! do they read the *Evangelical Magazine?*

Perhaps there are no persons contribute more to promote the war-spirit than classical teachers and schoolmasters. "As long as mankind," says Gibbon, "shall continue to bestow more liberal applause on their destroyers than their benefactors, the thirst of military glory will ever be the vice of the most exalted characters," O for the happy period when men "shall learn war no more!"

Missionary Hymn:—written by the Right Rev. Reginald Heber, D.D. now Lord Bishop of Calcutta: and set to Music by the Rev. *H. J. Gauntlett.* 1*s.* 6*d.* Seeley.

We have no disposition to accuse the composer of a want of genius or originality. The opening of the second verse is a very proper transition to express the words; and the modulation into D minor very good. But the succeeding change into the unusual key of G flat has indeed the appearance of learning, but it wants that simplicity which the words require. G flat is also a key which combines all the imperfections of a keyed instrument; and its difficulty in performance will prevent the music from ever being popular, or even performed in families. The minor key of G natural would have afforded Mr. G. equal capabilities of expression, and a much easier return to the major key. Had the author refrained from this forced and foreign modulation, we should have been able to give the piece our unqualified approbation.

The Example and Success of Primitive Missionaries: a Sermon preached before the London Missionary Society at the Tabernacle, on Wednesday, May 14, 1823. By the Rev. *William Chaplin,* of Bishop Stortford. 8vo. 1*s.* Holdsworth.

Few discourses preached at the Anniversaries of Missionary Societies have been more completely adapted to the occasion than the very excellent Sermon now before us. The text which Mr. C. has chosen is, in a short compass, a record of the missionary transactions of the apostles of Christ. Mark xvi. 20. "And they went forth, and preached every where, the Lord working with them,

* See *Evan. Mag.* vol. xvi. p. 261.

and confirming the word with signs following."

The plan of the Sermon exhibits a judicious analysis of the text. After some very appropriate remarks on the adaptation of the gospel to the circumstances of all mankind, in which respect it is gloriously superior to every other form of religion, he proceeds to consider the employment of the apostles; the divine concurrence with their labours; and the manifest proofs given of the truth and importance of their preaching.

Their employment:—"They went forth and preached." They *went forth:* in this they are examples to us. Some are to go forth personally as missionaries; and all are to go forth as their supporters and friends. We are required to go forth with our silver and our gold, with our influence, and with our prayers. They went forth and *preached.* This is the employment of missionaries. "It is true, they translate the Scriptures, they write tracts, they prepare catechisms and hymns, and in time they may publish larger treatises; when they do these things they do well; and they would do ill if they were to neglect them: but the head and front of their missionary work is to lift up the living voice, and proclaim to living men the unsearchable riches of Christ."

They preached *every where.* In applying this historical record to our own times, the author says, "Now, now it is that the Master calleth us; and at his bidding there should be universal stirrings among the churches, universal risings and actings among the young, universal offerings among the old, universal prayers among the pious of every class, that there might be no longer a neglect of the great duty of preaching the gospel every where among the sons of men. Every where are immortal souls of the same value; every where are the fires of iniquity raging; and every where shall the water of life, by the blessing of God, be equally effectual in quenching them, if you will but throw open the channels, and let them flow in all directions to the ends of the earth."

The preacher then proceeds to consider the divine concurrence with the labours of primitive missionaries. "The Lord worked with them." Hence, he observes, that *they* worked; and guards the doctrine of divine influence from the imputation that it is a substitute for human exertions. And, after a brief but luminous statement of the scriptural representation of the influences of the Holy Spirit, he notices the vast importance of this essential doctrine.

The last part of the Discourse relates to the manifest proofs which were given in the apostolic age, of the truth and importance of the gospel which was preached. "The Lord confirmed the word with signs following." After referring to the miraculous attestations to the gospel, noticed by our Lord in the 17th and 18th verses, and observing that these ceased at an early period, the preacher notices signs of another description, which belong to our own age. He particularizes the destruction of idolatry; the extensive translation and dispersion of the Holy Scriptures; the progress of knowledge and the advancement of civilization; the fruits of righteousness in a desert world; and, finally, the spirit of union, the activity and exertion, and the corresponding zeal for the success of religion at home, which mark the present period. And the Discourse concludes with an eloquent and striking appeal to the numerous auditory in behalf of the great object for which it was delivered.

The Early Success of the Gospel an Evidence of its Truth, and an Encouragement to Zeal for its Universal Diffusion: a Sermon before the Home Missionary Society. By *Ralph Wardlaw, D.D.* 8vo. 1*s.*6*d.* R. Baynes.

THE text of this masterly Discourse is 1 Cor. i. 26—29. "Ye see your calling, brethren," &c. Dr. Wardlaw notices, 1. The facts stated in these verses; particularly that by means of instruments apparently incompetent, Christianity triumphed over all opposition.—2. The design of God in this arrangement, "that no flesh should glory in his presence." On this part of the subject it is observed, that the wise, the mighty and the noble were thus taught not to glory before God; that no flesh must glory in the invention or discovery of the doctrine from which such effects arose; that no flesh had cause to glory before God in the reception of the Gospel; and that there is a perfect harmony between this part of the divine procedure and the general nature and design of the gospel doctrine. 3. The argument arising from the facts in the text, in support of the truth of the gospel. With great force and clearness Dr. Wardlaw shews, that if Christianity be not of God, the apostles must have been its *inventors;* and that nothing can be more absurd than the supposition, that unlettered men could have formed the idea of such a system, or that they could have been capable of the conception and the prac-

tical development of the character of Jesus Christ. With equal vigour of representation, he also shews the absurdity of supposing that such men could have been the *propagators* of the new religion, and that in the face of the most formidable opposition, they could have secured such unexampled success. From a general view of the subject, Dr. Wardlaw observes, that no inference is deducible from it unfavourable to the value and desirableness of human learning in the ministers and missionaries of the gospel now; and that the subject holds out strong encouragement to missionary exertions, both at home and abroad. This Discourse we cannot but regard as one of peculiar value. It abounds in enlightened and judicious criticism, sound reasoning, scriptural discussion, and considerable originality of remark and illustration. Nothing more can it be requisite to add in order to recommend it to our readers, than simply this, that it is worthy of the distinguished and excellent author.

Faithful Ministers worthy of due Respect from Christian Churches: a Sermon preached at Salem Chapel, Wakefield, May 8, 1823, upon the setting apart of the Rev. R. Cope, LL.D. to the Pastoral Charge of the Church, &c. By the Rev. *B. Rayson*, London. 8vo. 1*s.* 6*d.* Knight & Lacey.

THE history of this judicious Discourse is, in some points of view, unusually interesting. Preached in the first instance, and afterwards published at the request of a people amongst whom its respected author had laboured with much success for nearly eighteen years, it presents the pleasing spectacle of a church relinquishing its pastor at the call of duty, without yielding to the spirit of alienation. Although Mr. Rayson left his flock at Wakefield to take the oversight of a pastoral charge in London, it appears that so cordial was the respect which he left behind him, that when his present successor was chosen, he was unanimously fixed on, as the most fit person to address his former flock on the duties which they owed to their new instructor. This is as it should be, and, indeed, as it would be, were ministers and churches to cultivate a Christian spirit.

The Discourse before us is founded on 1 Thess. v. 12, 13. and contains much faithful, affectionate, and seasonable counsel to the churches. It is occasionally marked by considerable strength, and always with much fervour and piety. We should be glad to see the advice he gives obtain a wide circulation, and a grateful reception. We have no wish to criticise the style of our author; but Mr. R.'s fervour sometimes produces a redundancy of words which in a printed sermon must be considered as a blemish. No pious mind, however, can read the discourse without both pleasure and profit.

The paramount Importance of communicating the Gospel to the Heathen considered: a Sermon preached at the Half-yearly Meeting of the Baptist Auxiliary Missionary Society for the Western District, April 2, 1823. By *J. Baynes.* 8vo. 1*s.* 6*d.* W. Jones.

MR. BAYNES selects for his text Luke vi. 36. "Be ye therefore merciful, as your Father also is merciful." In applying this passage to the occasion, he represents very justly the sending of the gospel to the heathen as a most effectual compliance with the Saviour's exhortation. In illustrating this position, he presents to view the dignity and value of the human soul; its lapsed and deplorable condition by reason of sin; the very great salvation revealed in the gospel, and the want of facilities for becoming acquainted with the way of salvation, which belongs to the heathen, unless it be sent to them. The whole Discourse is animated and energetic; although perhaps the argument might have been more powerfully felt had the style been less luxuriant and ornamental.

Appeal from Sense to Faith: a Sermon addressed to the Teachers connected with the Hull Sunday-school Union, April 1, 1823. By *J. Gilbert.* 8vo. 1*s.* Holdsworth.

WE love to hear of the friends of the gospel, who differ from each other in some things of minor importance, yet coalescing whenever they have a common feeling, which no diversity in their views or mode of profession can destroy. The Hull Sunday-school Union is supported by Christians of various persuasions; and, at the last Anniversary, they furnished the delightful spectacle of a worthy Independent minister pleading the cause of benevolence in a Wesleyan chapel. Mr. Gilbert's Sermon is founded on Isa. xlix. 4. "Then I said, I have laboured in vain," &c. The Discourse consists of a contrasted view of discouragements and supports; the former arising from appearances, the latter suggested by principles. The statements

are just and scriptural, and well calculated to guard against that depression of ardour which the observation and the experience of difficulties and want of success may sometimes produce, and to stimulate to that perseverance which, in dependence on the Divine blessing, is necessary to ensure the beneficial result of every good work.

The Penitent Magdalen; or a Narrative of the Life and Happy Death of Jane Thring, of Southampton. By *James Crabb.* 8*d.* Baker.

THE disclosures of iniquity contained in this small work are most painful and appalling. It is impossible to read it without deep interest, and at the same time applauding the zealous efforts of Mr. Crabb, supported by the kindness and liberality of the respectable inhabitants, in restoring many to the paths of virtue, who had sank into the worst of vices. We wish him and his worthy associates much success; and this Tract, we think, if judiciously distributed, might be made happily instrumental of doing much good.

Memoir of James Meldrum, of Edinburgh, aged 18. 10*d.* Hamilton.

IT appears from the recommendation of Mr. J. A. Haldane, prefixed to this Memoir, that he visited this pious youth in his affliction. The narrative is simple and pleasing, accompanied by many remarks to various classes; and may, therefore, prove very useful for young people, especially in a state of affliction.

The History of Henry and Eliza. By a Well-wisher. 8*d.* Hamilton.

As an instructive family book that contains "the opening buds of piety and genius," we think it is well adapted to excite the attention and promote the instruction of youthful readers.

The Villager's Daughter.—2. *The Snow-drop.*—3. *The Rainbow.*—4. *The Young Loiterer.*—5. *The Washerwoman.* 1*d.* each. Westley.

THESE little books are neatly penned, and as neatly printed, and adorned with wood-cuts. They all appear to be written by the same pious lady. They are suitable and adapted for children: yet the prose is better than the verse. We particularly object to the familiar scene in p. 8, 9. of the "Villager's Daughter." All representations of heaven should be solemn, reverential and imposing.

LITERARY NOTICES.

In the Press, and shortly will be Published.—1. The Star in the East, with other Poems, chiefly Religious and Domestic. By Josiah Conder.—2. A new edition of Dr. Knox's Christian Philosophy, in 1 vol. 8vo.

SELECT LIST.

Memoirs of the Rev. Jos. Benson. By the Rev. J. Macdonald. 8vo. 10s. 6d.

Letters, chiefly Doctrinal; to which is added a Missionary Charge. By the same. 8vo. 4s.

A Comparison of Established and Dissenting Churches. By a Dissenter. 8vo. 3s. 6d.

Exempla Concionum; or Plans of Sermons. 12mo vol. 1. 4s.

The Christian Philosopher: or, the Connexion of Science and Religion. By T. Dick. 12mo. 7s.

Choice Pleasures for Youth; in a Series of Letters to a Son. 12mo. 4s.

Extracts from the Diary of M. Underwood, M.D. 12mo. 7s. Published for the benefit of his afflicted Daughter.

Memoirs of the Rev. W. Evans, late of Wymondham; with a Funeral Sermon. By the Rev. J. Hooper, A. M. 12mo. 3s. 6d.

Baptism Discussed—in favour of the Baptism of Infants, with a Defence of Sprinkling. By Daniel Isaac. 12mo. 4s. 6d.

Speeches delivered before the Presbytery of Glasgow, on the motion for Induction of Dr. M'Farlane into the High Church there. 1s. 6d.

Dartmoor, and other Poems. By Jos. Cottle. 12mo.

An Alpine Tale; suggested by circumstances which occurred towards the commencement of the present century. By the author of "Tales from Switzerland." 2 vols. 12mo. 10s.

Tales from Switzerland. Vol. 2. 12mo. 3s. 6d.

The Beauties of Dr. Dwight. 4 vols. 18mo. 12s.

The Christian Gleaner. Vol. 1. 1s. 6d.

Tracts by Mr. Smith of Penzance. 12mo. viz. The Custom-House and the Bethel Flag. 6d.—English Sailors. 3d.—The Log-Book, 2 Parts. 4d.—Fire Alarm—The Watchmen, 2 Parts. 4d.

George Wilson and his Friend; or the attempt at Tidiness: with a Plate. 1s. 6d.

A Selection of Facts, in a Series of Letters to J. W. Trust, Publisher of "Hell Destroyed." By J. Baker, Homerton. 1s. 6d.

Vol. VI. of Sketches of 300 Sermons, furnished by their respective Authors.

Discourses suited to the Administration of the Lord's Supper. By the Rev. J. Brown, Edinburgh. 12mo. 5s.

On Religion, and the Means of its attainment. By the same. 2d edition. 1s. 6d.

Pres. Edwards's Complete Works. A new edition, in 8 vols. royal 8vo. 4l. 16s.

New Editions of Select Christian Authors. 12mo.

The Imitation of Christ; in 3 Books. By Tho. à Kempis: with an Introductory Essay by Dr. Chalmers. 3s. 6d.

The Works of the Rev. J. Gambold, A.M. with ditto by T. Erskine, Esq. 3s. 6d.

The Redeemer's Tears wept over Lost Souls, and two Discourses on Self-Dedication. By the Rev. J. Howe, M. A. with ditto by the Rev. R. Gordon. 3s.

The Life, Walk, and Triumph of Faith, with ditto by Dr. Chalmers. 2 vols. 7s.

Treatises on Justification and Regeneration. By J. Witherspoon, D. D. with ditto by W. Wilberforce, Esq. 3s. 6d.

An Alarm to Unconverted Sinners. By the Rev. Jos. Alleine, with ditto by Rev. A. Thompson, A. M. 4s.

Private Thoughts on Religion. By the Rev. T. Adams, with ditto by the Rev. D. Wilson, A. M. 3s.

RELIGIOUS INTELLIGENCE.

LONDON.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

An Anniversary Meeting of the friends of this Institution was held on Wednesday, Sept. 24, in the Egyptian Hall, Mansion-house. The floor of that magnificent chamber was exceedingly crowded; the platform has been much more numerously attended on former occasions. Shortly after twelve o'clock, the Rt. Hon. the Lord Mayor, accompanied by two ladies, the Right Hon. Lord Bexley, Aldermen Brown and Thompson, and several other gentlemen, presented themselves to the meeting, and were extremely well received.

The *Lord Mayor* having taken the Chair, one of the Secretaries read the Annual Report, from which we give the following extract:—

"The Committee have the pleasure to inform you, that they have received in the past year, in subscriptions and on the sale of books and donations, 406*l.* 5*s.* 7*d*; and in remittances from the Associations, 519*l.* 18*s.* 1*d*; and that they have paid to the British and Foreign Bible Society 715*l.* 2*s.* 7*d*; making a total of 15,921*l.* 4*s.* 4*d.* paid to the Parent Society since the establishment of the Auxiliary.

"The Committee have distributed, during the past year, 1,043 Bibles, and 602 Testaments, making a grand total of 31,752 copies of the Holy Scriptures circulated by your Society.

"The Committee acknowledge with gratitude the important services which are performed by the Association of Ladies, about 150 of whom have, during the past year, collected from the poor 357*l.* and are now paying weekly visits to upwards of 600 industrious families, in order to receive their humble but cheerful subscriptions for the Bible."

The Right Hon. Lord Bexley, Mr. Favell, Rev. Mr. Hall, Mr. Laurie, (sheriff elect,) severally addressed the meeting in moving and seconding the various Resolutions; and it was announced that in future the Meetings of the Society would be held much earlier in the year.

BETHEL UNION AND SEAMAN'S FRIEND SOCIETY.

The Fourth Annual Meeting of this Society was held Wednesday evening, Sept. 17, at the City of London Tavern, the Great Room of which was crowded to excess, in particular with the fair sex. At six o'clock Adm. Lord Gambier took the Chair. A hymn was then sung, and prayer offered up by the Rev. Mr. Davis, of Walworth.

Mr. *Ashby* then read the Report, which was very long, and gave gratifying proofs of the progress of the Society in the religious instruction of the seafaring community, and of the extension of the means by which that instruction might be afforded them. It also recommended to the notice of the Meeting and the Christian world, the establishment of a Seaman's Library in the metropolis, of a School for poor Sea-boys, and of a Register-Office for Sailors of good character; whereby a moral seaman might in any part of the world receive the preference he would be entitled to.

The Rev. *G. C. Smith*, of Penzance, congratulated the Meeting on the gratifying prospects of the Society, and the auspices under which they assembled. There was scarcely any part of the world in which the Bethel flag did not fly, and in the remotest parts of the vast deep there were ways for the seaman to come unto Christ. Mr. S. related some affecting instances of the influence which the Bethel flags had exercised on the minds of seamen, and of its influence on their religious and moral character. At Portsmouth a mariner saw the Bethel flag flying; he knew not what it was; he inquired, and he heard a bad report of the Union from some, and did not go in; but at Bristol he again saw a floating chapel, and was struck with the figure head, which was the Bible (applause), with the 107th Psalm, "Oh that men would praise the Lord for his goodness," &c. He then went into the Chapel, and his mind was changed by the discourse he heard, and he became a religious man. By making mariners religious and moral, religion and morality were diffused wherever the British flag flew. The Bethel flag now flies in all the islands of the Pacific. The South Sea whalers, who were absent from England three years, were surprised at finding the Bethel flag in the distant isles to which they resorted. From Rio Janeiro to Baffin's Bay it was to be found, and all British seamen would soon be Bethelized. After some further observations, Mr. S. moved the first Resolution, which was seconded by the Rev. Mr. Edwards.

The other Resolutions were moved by Gen. Neville, Capt. Basilgates, R. N. Dr. Collyer, Ald. Key, &c. and seconded by the Rev. Messrs. Ivimey, Gilbert, &c.

The 4th Resolution was as follows:—"The new plans named in the Report, of a Seaman's Library, a Poor Sea-Boy's School, and a Register-Office for Sailors of good character, are highly worthy of general patronage, support, and prayers." The meeting was closed in the same manner in which it was opened.

COPY OF THE PETITION OF PROTESTANT DISSENTERS.

Referred to in our last Number, p. 425.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The Humble Petition of the undersigned Persons, being Protestant Dissenters, and Members, respectively, of the several Congregations of the three Denominations in the Metropolis and its Vicinity,

RESPECTFULLY SHEWETH,

THAT your Petitioners are the successors, and in many instances, the lineal descendants of those persons, who, though dissenting from the ecclesiastical establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties; who were universally zealous in assisting to establish the glorious Revolution under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which in consequence of that event was seated on the British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty:—And that your Petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the Sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your Petitioners have, in particular, been always accustomed to consider the exercise of private judgment in religious affairs to be among those absolute natural rights which are entitled to man's first regard, supremely important as affecting his highest interests, and strictly inalienable as involving his most sacred duties; to be also co-extensive with those duties, and, therefore, necessarily to include the liberty of publicly maintaining the opinions he entertains, and worshipping in the mode his conscience approves; without which, indeed, no religious freedom could be said to be granted; for thought being incapable from its nature, of being brought under the cognizance of human tribunals, freedom of thought cannot possibly be the subject of concession from human governments.

That your Petitioners bow down in the sincerest thankfulness to Divine Providence for having so accelerated the progress of light and knowledge in the world, that these truths, which, but a few generations ago, could not have been asserted but at the risk of personal liberty, and even of life, are now almost universally and completely recognized in all Protestant and in many Catholic states.

That your Petitioners are farther desirous of acknowledging with grateful satisfaction the large improvement of their legal situation in this country during the reign of his late Majesty, in which more was done than under any preceding monarch, since William the Third, to emancipate religion from the civil thraldom in which it was held by unjust and persecuting laws.

That nevertheless, this freedom cannot be complete, as far as respects your Petitioners, while they remain subject to disabilities and consequent degradation on account of their non-conformity to the national church establishment.

That while such non-conformity was held legally criminal (however unjustly) it might *consistently*, at least, be visited with punishment. But, since the religious rights of your Petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself, but inconsistent with all those relaxations in their favour, which from a just respect to conscience, the Legislature has been induced to grant.

That your Petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment; especially, when such

degradation is indeed well known to the law, but in no other character than as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them when asked as a common right, from the mere mistake of confounding it with the actual possession of office, which latter could not be asked from the Legislature without absurdity, and which the Dissenters could not hope to obtain otherwise than in the same course with their fellow-subjects; but in their claim of being at liberty so to obtain it, are corroborated by the well-known declaration of King William III. "That he wished a door should be opened for the admission into his service of all Protestants who were able and willing to serve him:"—and when it is obvious that the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced and misjudging majority should deem such extremities necessary for their own comfort or the safety of their religion; a case which experience has proved to be more than imaginary. And your Petitioners conceive the infliction of any of these evils, in their higher or lower degrees, on account of religious persuasion or profession, to be, according to the most acknowledged definitions, persecution, and that for conscience sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your Petitioners decline entering into discussions of its extent or efficiency; nor will they inquire whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is asserted to be thus kept in continual abeyance. It is enough for them to observe, that a partial and discretional indemnity against penalties left to be incurred, is neither constitutional security nor equal justice. They well know that though these Acts do, in fact, afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they were never intended; and the injury which your Petitioners most deeply and universally feel is of a different nature; they complain, not merely that a very small proportion of their body participate less than they perhaps might do under other circumstances, in the positive advantages which society has to bestow; but that they all, indiscriminately, are held up to public odium as persons unworthy to be admitted to such participation; and they ask, from what portion of this dishonour can the Indemnity Act relieve them? Or how does it restore them to that their just station in society, from which, for no crime either proved or imputed, they have been so harshly thrust away?

That your Petitioners humbly conceive, that, even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more to such a degree of it as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; in which sentiment, your Petitioners are again supported by the same royal authority before quoted, recorded in your Journals, "That granting ease to Dissenters would contribute very much to the establishment of the Church."

That the specific test actually imposed is in itself particularly improper, as being liable to the imputation of profaning a solemn rite of Christian Worship, to the great disgust of many religious persons, and to the scandal of religion itself. And that it is further objectionable, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious. But that on such arguments, as affecting themselves, your Petitioners are the less disposed to insist, because, by any other impediment equally efficient, they would still deem themselves subjected to similar oppression; and that for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your Petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief. And they persuade themselves, that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an en-

couragement from the Legislature, respectfully, but frankly, to submit to its wisdom the expediense of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your Petitioners are, to this day, severely, and, as they presume to think, most injuriously affected.

And your Petitioners shall ever pray, &c.

CLERICAL ELECTION.

SEPT. 4. The Rev. *Josiah Pratt*, B. D. was elected to the vicarage of St. Stephen, Coleman-street. There were ten candidates. The numbers were,

Rev. J. Pratt 97
—— R. Taylor..... 95
—— J. Hearn 71

The other candidates declined the poll.

CHESHUNT COLLEGE.

ON the morning of Thursday, Oct. 2, a Theological Examination of the Students took place at Spa-Fields Chapel, in the presence of the Trustees, the Committee, and several ministers, which was highly gratifying to all present, and reflected honour both on the Tutors and students. In the evening was held the Autumnal Meeting; the public service commenced at six o'clock with prayer by Mr. Platt of Holywell Mount. The Rev. W. Kemp, Divinity Tutor, introduced the themes, which were delivered by two of the senior students: the 1st by Mr. Sanderson, *On the Ruin of Man*; the 2d by Mr. J. Parsons, *On the Recovery of Man*; after which, the Rev. E. Parsons, of Leeds (formerly a student at Trevecca), preached from Mark iv. 26—30. and closed with prayer.

Barbican Chapel.

OCT. 2. Barbican Chapel was re-opened for public worship, (having been shut up for repairs,) when two sermons were preached; in the morning by the Rev. H. F. Burder, and in the evening by Dr. Collyer; after which, liberal collections were made towards the expenses. The Rev. Spedding Curwen commenced his stated ministry at the above place on the following Sabbath.

THE HOME MISSIONARY SOCIETY

Has, during the past month, been favoured with ONE THOUSAND POUNDS, unsolicited, a sum which has seasonably relieved the Committee from a heavy burden, and enabled them to resolve on employing two additional Missionaries.

PROVINCIAL.

ASSOCIATIONS.

THURSDAY, May 29th. The Twenty-seventh Anniversary of the Somerset Association was held at the Independent Chapel at Ilchester. Mr. Paize, of Milborn Port, began the morning worship; Mr. Lane, of Wells, prayed before the sermon; Mr. Pittard, of Rodwell, preached from 2 Sam. xxiii. 3, 4; and Mr. Blair, of Milverton, concluded. In the afternoon, Mr. Trego, of Martock, prayed; Mr. Luke, of Taunton, delivered the discourse from Matt. xxv. 40; and Mr. Cave, of Nether Stowey, concluded the service. The sermon in the evening was preached by Mr. Lewis of Glastonbury, from Acts xvii. 11. and Messrs. Lewis of Chelwood, and Vickery of Compton, engaged in prayer.

For the convenience of the brethren, the meeting for transacting the business of the Association was held the preceding afternoon at Mr. Jukes's, at Yeovil; after which a discourse was delivered by Mr. Golding of Poundisford Park, from 2 Pet. i. 19.

In the hope that through the divine blessing, it may be the means of reviving the cause at Ilchester, the Association were unanimous in opinion, that it is most advisable that a home missionary should, at present at least, reside in the town, and to divide his labours between that and other destitute places in that part of the country.

Wednesday, Sept. 10. The Associated Ministers of Sheffield, Wakefield, Doncaster, &c. held their Half-yearly Meeting at Salem Chapel, Wakefield. Two discourses were preached in the morning; one by the Rev. Mr. Docker, of Sheffield, on the "Sacrifice of Christ," from Isa. liii. 10; and the other on "Dedication to God," from Ruth i. 16, 17. by Rev. H. Richards of Attercliffe. Rev. Mr. Moorhouse of Melton, read and prayed.

In the afternoon the Ministers assembled for business in the vestry of the Chapel. The evening service commenced with prayer and reading by Rev. Mr. Boden of Sheffield. Rev. Mr. Dixon preached from Acts xi. 23. The Lord's Supper closed the services of the day. Mr. Boden presided, and Dr. Cope, the minister of the place, addressed the spectators. The Rev. Mr. Woodwark preached the preceding evening from 1 Cor. xii. 13.—The next Meeting is to be held at Sheffield.

The Northamptonshire Association

held their Half-yearly Meeting at Market Harborough on Thursday, September 25. Two sermons were preached in the morning, by the Rev. B. Hobson, Wilford, and Mr. Morgan, Kilsby. The afternoon was devoted to business, the chief objects of which was the reorganization of the County Missionary Society. Mr. Robertson, of Stretton, preached in the evening.

The Dorset Association of Independent Ministers and Churches held their First Half-yearly Meeting at Lyme, Oct. 1. The Rev. Messrs. Hannaford, Hall, Humphrey and Saltren preached; and the Rev. Messrs. Bailey, Evans, Barnes, Hyatt, Croom, Jeanes and Wayland led the devotional parts of the service. Shaftesbury is the place fixed on for the Easter Meeting.

ORDINATIONS, CHAPELS, ETC.

JULY 24. The Rev. R. Littler was ordained to the pastoral office over the Congregational church assembling in Lower Chapel, Darwen. Dr. Raffles, of Liverpool, delivered the introductory discourse; Mr. Charrier, Liverpool, offered the ordination-prayer; Mr. Roby, Manchester, gave the charge; Mr. Coombs, of Salford, preached to the people; and Messrs. Harris, Fox, Carnson, and R. Fletcher, of Ebenezer Chapel, Darwen, conducted the devotional exercises. Mr. Ely, Rochdale, preached in the evening.

Aug. 21. The settlement of the Rev. S. Bell (late of Wrexham) over the church and congregation at High-street Chapel, Lancaster, was publicly recognised. Mr. Grimshaw, of Garstang, commenced the service; Mr. Payne (principal of Blackburn Academy) delivered an introductory discourse; Mr. Charrier, of Liverpool, implored the divine blessing upon the connexion; Mr. Parsons, of Leeds, addressed the church and minister; and Mr. Edwards, of Elswick, concluded.

Sept. 3. A neat Independent Chapel, capable of seating nearly 400 persons, was opened at Staithes, a populous fishing town about ten miles from Whitby, Yorkshire. Three sermons were preached on the occasion, by Mr. Blackburn of Whitby, Mr. Hinmers of Guisborough, and Mr. Young of Whitby. Mr. Haigh (Home Missionary) engaged in the devotional parts of the service. The collections amounted to 13*l.*

On the same day was opened a new Baptist Meeting-house, Hillsley, Gloucestershire, 38 feet by 30, with galleries. Mr. Lowell, of Bristol, preached in the morning; Mr. Winter, of Bristol, in the afternoon; and Mr. Thorp in the evening. The devotional services by Rev. Messrs. Daniell, Griffiths, Brown, Rodway, and by Messrs. Burchell and Mursell, of Bristol Academy. The congregation and friends have raised 200*l.* towards the expense.

The ordination of Rev. John Blackburn over the Congregational church, East Sheen, Mortlake, (six miles from London), took place Sept. 9, when the following ministers assisted: Mr. J. Thomas, of London, commenced the service; Mr. Henry, of Tooting, delivered the introductory discourse; Mr. W. Seaton, of Wandsworth, proposed the usual questions; Mr. Washbourn, of Hammersmith, offered the ordination-prayer; Mr. Leifchild, of Kensington, gave the charge; Mr. Morison, of Brompton, addressed the people; and Mr. Knight, of Kingston, concluded.

Sept. 16. The Rev. R. May, from Hoxton Academy, was ordained over the congregation of the Independent denomination, at the Old Chapel, Stansted, Mountfitchet, Essex. Mr. Jennings, of Thaxted, commenced the service by prayer, &c.; Mr. Hunt, of Chelmsford, gave the introductory discourse, and asked the questions; Mr. Thornton, of Billericay, offered the ordination-prayer; Dr. Harris, tutor, gave the charge; and Mr. John Clayton, Jun. addressed the congregation. Mr. Chaplin, of Bishop Stortford, concluded.

Sept. 17. A new Independent Chapel was opened at Grantham, Lincolnshire. Mr. Alliott, of Nottingham, preached in the morning; Mr. Jean, of Market Harborough, in the afternoon; and Mr. Parsons, of Halifax, in the evening.

The following day, the Rev. Alfred Dawson, late of Hoxton Academy, who has been instrumental in raising the present interest, was ordained. Mr. Soper, of Louth, commenced the service; Mr. Webb, of Leicester, the introductory discourse; and Mr. Alliott, of Nottingham, the ordination-prayer; Dr. Harris, of Hoxton, gave the charge; and Mr. R. Hall, of Leicester, preached from Rev. xxii. 17; Mr. Jean, of Market Harborough, concluded. In the evening, the Rev. Dr. Harris preached from Isaiah xii. 3; the Rev. Messrs. Roberts, Wright, Cecil, Foster, Newman, and Williams, took parts in the various services.

IRELAND.

IRISH EVANGELICAL SOCIETY.

THE native preachers of the above Society are promoting its important objects with unwearied devotedness, and very encouraging success. The following account of *One Week's labour* is taken from their journals for the last Quarter, and may be regarded as a fair specimen of their regular and habitual course.

"June 23.—Travelled fifteen miles this day, and preached the word in Purtaghmore, Killeen, Lisrewes, Pullshaskea, Liskea, Ballinashraighamora, and Cruckawnawhoga; the average number of attendance at each place was from sixteen to twenty, all Roman Catholics, and very seriously attentive.—24th. Travelled sixteen miles, and read and expounded the scriptures at Kruckawn, Cloontime, Cloonfour, Cloonwirra, Classkerroe, Classeghbeg, Ballinastack, Curraghnhakawntha, and Curraghawirrah. Not a Protestant to be found here. About sixteen or eighteen hearers attended in each place, excepting that last mentioned. On entering this village I was first noticed by some of the inhabitants who were cutting turf; immediately they threw their implements into the bogholes, and ran to the village to know what I was about: curiosity induced others to run, until I was actually surrounded by upwards of 120 people, all Roman Catholics. I took out my Testament, and spoke on the word, in Irish, for nearly two hours. They listened with the deepest attention, and were delighted to hear of what the Saviour had done and suffered for lost sinners. They expressed their wonder that the priest had never told them these things, and avowed their anxious wish that I resided near them, and they would come to hear me every time I would read and explain that book which told them such things. I left a few tracts among them, and proceeded, rejoicing that the gospel is indeed winning its way through the romantic wilds of the West.—25th. Expounded the word in Russtale, Tumeraccorn, Pullnhacallie, and Bunarowa, a distance of fifteen miles. Not a Protestant could I meet with, and in pointing these votaries of superstition to the Saviour, some said I was a Protestant minister, others said nay, for if so, I should not be able to talk the Irish language so fluently, and so easily to be understood; but others said, if I were a priest I should not warn them against praying to the saints and angels, doing penance, &c.; still all agreed that what I read for them was very important, and they appeared to be deeply interested in the discourse. There were eighteen or twenty hearers in each place, besides private exhortation in various other places during the day.—26th. Travelled thirteen miles, reading and explaining the scriptures in Gurthnhacaltree, Ballinwootha, Ballacalthy Gurthnhadeagh, and Nhurrone, exclusive of private teaching at different cabins. I had fourteen or sixteen hearers in each place: still I could not find one Protestant. All appeared very desirous to hear of Jesus Christ in their native tongue, and had never heard the Testament read or expounded before. — 27th. Laboured at Roachtown, Ballinagoul, Ballinshrawhain, Priestown, and Ballintrean. The people at these places live in the most abject state of penury, having but a very scanty supply of food, and destitute of all comfortable clothing. But it was delightful to see these poor creatures as they sat down around me to hear the gospel. I endeavoured to show unto them the dying love of the Saviour for wretched and hell-deserving sinners: soon the big round tears stole down their sorrowful countenances, the word evidently came with power to their mind, and at length some of them cried aloud to the Saviour for the pardon of their sins. Good saints and angels appeared to be wholly forgotten, while with humility and fervency they called alone on Him who is mighty to save. This day I was truly encouraged and delighted, though after all its labours, including a journey of seventeen miles, I was obliged, as has often been the case, to stretch my body on a little straw, or on a few stools opposite a bad fire, with my clothes on, till the next morning.—28th. Preached and expounded the word in Ballinagroun, Ballinamore, Currahamore, Ballinakill, Chapelafinahty, The Plantation, and Askenagh, including a journey of thirteen miles, and presenting an average of twenty-four very attentive hearers in each place. — 29th. Laboured at The Four Roads, Cappaghmore, Ballincastle, Ballinscole, and Killeragh. In these places I found the Roman Catholics greatly delighted to hear the word of life. About fifteen or sixteen hearers in each place, excepting Cappaghmore, where there were upwards of forty; I was delighted with the number, and the nature of the questions they proposed to me, as showing a most enquiring and earnest desire to become acquainted with

the scriptures of salvation. The journey this day was sixteen miles.—30th. I read and expounded the word in Kruckmore, Gathabawn, Weaverstown, Purtawhaddagh, Lumcloon, and Derrymore; from twenty to twenty-four hearers in each place. I went to the labouring men in the fields, and conversed on the scriptures. They appeared thankful for what they heard, and after quitting their day's labour, they flocked to the house which had been opened for me, to hear the word more fully explained; and so eager was their attention, they appeared to swallow every sentence that was uttered. May the word spoken prove as bread cast on the waters, and be found by the hearers, to the glory of God and the salvation of their souls!"

"At Ballymoat, the Court-house, which will accommodate 800 people, was excessively crowded, and the keeper of the house informed us that some hundreds went away for want of room. Remarkable attention was excited by the word, so much so, that although Brother Jordan had continued his sermon to an hour and twenty minutes, they wished to hear more about Jesus Christ, and requested Brother Murray to preach after him, which was complied with; and the Roman Catholics who attended here, proposed that a collection should be made for the furtherance of our object, saying, '*such men should be encouraged*,'—a sentiment in which the Committee doubt not the religious public will increasingly unite."

ORKNEY ISLES.

It has pleased God, by means of the occasional labours of various ministers of the Congregational Union in Scotland, to impart the knowledge of salvation to many who were "sitting in darkness" in the Orkney Isles.

The very destitute condition of that people in respect to the means of religious instruction; their willingness to hear the gospel; the success of the preaching of it among them; and their inability to support a gospel ministry; induced some who regarded their condition as a promising field for usefulness, to make arrangements for supporting an itinerant among them. And, accordingly, Mr. George Robertson has laboured among them in that capacity with a very encouraging degree of success for the last four years, preaching on Sabbath and week days, so as to supply from eight to twelve different stations with sermons once a fortnight, when weather permits, besides making occasional tours through the more distant islands.

In acting upon this plan of labour, considerable hardships have been endured, from having to meet for worship on Sabbath in the open air, during winter as well as summer.

In order to remedy this inconvenience, a meeting-house was built a few years ago in Harra; and has been since enlarged so as to contain 300 people: the whole cost of which has been paid by contributions from persons in that neighbourhood, and from friends in the south of Scotland. And more lately, another meeting-house has been built at Rendall, to accommodate about 280 people, on which there remains a debt of 40*l*. But there is one congregation in Sandwick to which Mr. Robertson always preaches on the same Sabbath as at Harra, being about six miles distant by land; and another at Rousay, to which he preaches on the same Sabbath as at Rendall, being about seven miles distant by sea; both which are still exposed to the inclemency of the weather. And in Kirkwall, also, where Mr. Robertson makes an exchange of labour with Mr. Ramsay, it has been found necessary to make arrangements for building a meeting-house.

In order to supply this want of accommodation, more than 300 people have subscribed for building a meeting-house in Sandwick; but the whole amount of their subscriptions does not exceed 25*l*.; the number of contributors showing the general interest in the object; and the smallness of the amount their great poverty.

About the same time, 70*l*. were subscribed in Kirkwall for the house now building in that place; and, very lately, Mr. Robertson presented an appeal to the benevolence of Christian friends in Edinburgh and Leith, Glasgow, Paisley and Greenock, in behalf of both places; which, by the blessing of God, produced, after deducting expenses, the sum of 220*l*.

It has been estimated that about 300*l*. additional will be required to pay the costs of the houses now building in Sandwick and Kirkwall, and the remaining debt on the one in Rendall; and that 150*l*. more would be sufficient for erecting a comfortable shelter for the congregation in Rousay.

The foregoing is extracted from the statement signed by the Rev. Greville Ewing, and Dr. Wardlaw, of Glasgow.

(*To be concluded in our next.*)

MISSIONARY CHRONICLE

FOR NOVEMBER 1823.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London.

INSURRECTION AT DEMERARA.

THE Directors have heard with a concern common to all their countrymen, the accounts, recently received, of the insurrection amongst the Negroes in Demerara,—and with a pain which they cannot express, the rumour which imputes a share in the guilt of that transaction to persons connected with their Society.

The intelligence which has hitherto * reached this country having been given in the midst of the confusion of the event, and being transmitted chiefly through channels manifestly hostile to Missionary efforts, are certainly little to be relied upon for accuracy in those details, which affect the characters of individuals concerned in the missions. The Directors, therefore, suspend their own judgment, and entreat the Members of the Society and the candid Public to do the same, till time and impartial investigation have furnished the means of forming a just opinion.

No letter has been received from any person connected with the Missions in that Colony, nor, so far as can be learned, any one furnishing details, from parties on whose impartiality reliance can be placed. It is well known to many, that, in the course of the last twelve months, an inveterate hostility manifested itself in the Colony, through the press, against some individuals attached to the Society; and it is easy to suppose with what readiness that disposition would construe the most innocent transactions into charges, which might make it proper for the constituted authorities to take the ordinary means of investigating their conduct. The comments which have been put on the administration of the Lord's Supper, the Lord's Day preceding, and the design which has been attributed to one of the accused parties, of becoming "*the Emperor*" of the revolted Negroes, are of themselves sufficient to furnish strong grounds for this opinion.

* October the 27th, having kept the press standing till the latest period that could be allowed.

While the Directors are waiting with anxiety for the development which time will speedily offer, they have no hesitation in expressing their entire confidence in the justice and candour of His Excellency the Governor: And it is but proper for them to state, in the present juncture, their assurance that the charges brought against the criminated Missionaries will prove unfounded. One of them has been in the Colony since the year 1814, the other since 1817, and in no instance has a complaint against them been brought to the ears of the Directors, to lessen the confidence placed in them for integrity, or even propriety of conduct.

To this plain statement the Directors will subjoin, for the information of their friends and the Public, an extract from their instructions given to one of the Missionaries referred to. It will prove to every dispassionate mind, how entirely contrary he has acted to every obligation he was under to the *Society itself*, as well as to his country, should he have fallen into the course of conduct which has been (falsely, we are persuaded) imputed to him.

EXTRACT.

"In the discharge of your Missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth, and other laborious employments. Some of the gentlemen who own the estates—the masters of the slaves, are unfriendly to their instruction; at least they are jealous, lest by any mismanagement on the part of the Missionaries, or misunderstanding on the part of the Negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil—not a word must escape you in *public* or *private*, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being subject, "not only for wrath but for conscience sake," Rom. xiii. 5.—1 Peter, ii. 19. The holy Gospel you preach will render the slaves who receive it the most diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry, even to those gentlemen who may have been averse to the religious instruction of the Negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more."

MISSIONARY SALE.

THE Directors have received, with much thankfulness, various intimations from their young friends, in the metropolis and other parts of the country, of their wish to present to the Society articles of their own preparation, for the purpose of making a Sale for its benefit, in the ensuing Spring: and, aware of the advantages which other Institutions have derived from similar measures, they beg to announce their grateful acceptance of this proposed mark of their zeal and liberality. The Directors having adopted the measure, take the liberty respectfully to invite the general co-operation of their friends, and of the younger Ladies in particular, to give it the desired effect; and they announce the design thus early, to allow to the kind contributors the needful time for the preparation of the articles.

The Sale will take place in April or May next, as shall be considered most advisable; and notice of the time for sending the articles, and other arrangements, will be duly given in the Chronicle.

It is probable that the contributions will more generally be the productions of taste and ingenuity; but it is requested to be understood, that donations of other kinds will be thankfully accepted, from those who may not possess an aptitude for preparing the former,—such as articles of needlework of the smaller and finer kinds, and particularly of clothing adapted for donations to the Infant Poor.

Objects of curiosity, such as productions of nature or art, of the smaller kinds, will add to the variety and interest of the Sale, and will also be gratefully received from those who are inclined thus to dispose of them.

Letters for additional information, from friends desirous of furthering the measure, addressed to the Home Secretary, will meet with immediate attention.

AFRICA.

Extract of a Letter from Mr. Moffat, to the Secretary; dated Lattakoo, Jan. 24, 1823.

Rev. and Dear Sir,—IN my last communications, of the beginning of September, my journal was carried forward to August, and since then nothing of a diversified and interesting nature having transpired, I have for the present waved the minutiæ of a journal, to write a letter containing all that can in any way interest and encourage.

The temporal situation of the Boschuanas.

I shall commence by first noticing the temporal situation of the Boschuanas, which still wears the same gloomy aspect it bore in my last communications. When we saw them making every preparation to try another year, we fervently prayed and fondly hoped that the Lord our God would sheath the sword, and stay the melancholy course of misery and death, the fruit of famine. But it has pleased him whose footsteps are in the mighty waters to order it otherwise. The season has for the most part been very dry, rather more so than the three former. The labour of the women, whose hard and unnatural task is to hedge and till the ground, has been in vain. Much they could not sow, from want of seed, and very many cast with hope the last handful, from which they cannot reap a single grain. Some sow on the skirts of the Krooman, which in a very rainy season would be equally fruitless from too much water, but otherwise produces something. Their crops would be far more permanent were they to listen to instruction; but no! they are invulnerable: neither persuasion nor ocular demonstration have any effect; they stamp immutability on all their manners, from the custom of their forefathers. They

also see the real value of oxen when applied to the team or plough, and occasionally reap advantage from their use; but no argument whatever can induce one of them to open his heart, and allow a few oxen to be trained. We offer our direction and assistance to make any necessary articles connected with the use of oxen, but none embrace the offer. Thus their ancient customs form a complete barrier to agricultural and horticultural improvements. They depend on their cattle and gardens, which are inadequate to support them in a country like this, where the rains are so very scanty and uncertain. The cravings of hunger naturally suggest the wonted means of supply, of which commandoes formed the chief; and when we consider how ignorant they are, it is a matter of surprise that that barbarous practice is not resumed. Within these four months, a deputation from the Maharutse (properly Baharutse) visited Mateebe, deposing that Tsousan, Macabba's son, who had revolted from his father, was taken prisoner, and by his father's order killed; that he had also carried away numerous outposts of cattle. He further stated, that he had come in the name of Leqeeling, chief of the Baharutse, to request Mateebe to unite with him in a commando against Macabba. A public meeting was held, when the deputy made all acquainted with his object, but, to his great disappointment, one chief rose after another, declaring their aversion to commandoes and war, and the propriety of abiding with, and listening to, the instructions of the *Macoon* (or missionaries) relating to the point in question. Since that period, several attempts have been made to muster a commando, but in vain: for instance, when Mateebe and a majority of his chiefs and people were on a distant hunt, the young men, obedient to the invitations of a neighbouring chief, set off to plunder the Tamahas: information having reached Mateebe, he dispatched a messenger, assuring them that it was at their peril to proceed. These facts serve to strengthen our hands, and encourage us to proceed, till they are made a willing people in the day of Jehovah's power.

Their Moral Condition.

The state of the Boschuanas spiritually is to this day deplorable; the greatest possible indifference is manifested toward the saving doctrines with which we endeavour to make them acquainted. No inquiry is made who is Jesus; none desire to see him as revealed in his word. Dead in trespasses and sins, they lie scattered like the bones in the valley of vision, till the Lord in infinite compassion breathe upon them. Nothing seems to make such an impression as to arrest their attention, and an aversion, I may say an incapability, to reason on any subject, however simple, renders it extremely difficult to impart knowledge. If you saw the contempt and derision manifested when instruction is proposed to them or their children, you would imagine that they must think that wisdom dwelt with them. As it regards things seen and temporal, they are obliged to acknowledge that they are comparatively ignorant. House utensils, tools, and various implements, demonstrate to them what they cannot deny, that they are mere infants; but it is remarkable that while spectators of what is doing, they will sometimes ask, What is it? but never, How is it made? or from what materials?

The termination of the Rain-makers.

It is with real pleasure that I am enabled to inform you that no Rain-maker has been employed this season, convinced, as they say, that such men are deceivers, whose object is to wheedle them out of their cattle, on pretence that they can withhold and give rain at their disposal. I conceive this to be an important step to greater conquests. He supporting his cause with craftiness and lies, and being able to lead the public mind captive at his will, rendered him a conspicuous and arch-enemy to our object—the diffusion of truth and detection of error. A rain-maker has been employed from time immemorial; and it was evident that his cause must fall before ours could rise; and it has fallen to our joy; may it rise no more!

Improving aspect of the Mission.

When I review the past, comparing it with the present, it appears very evident that our circumstances in certain respects are much improved: for instance, about a year ago no friendship nor familiarity whatever existed between us and the Boschuanas, which naturally had a painful effect on our minds. They kept us ignorant of what transpired in their public meetings relative to the mission. They conceived evil things against us, and allowed months to pass without giving the least intimation. Surly looks, mockery and insults, we had to endure. Threat-

enings to drive us away and burn our houses, to leave us and depart where we could not come, were perpetually ringing in our ears. As may be conceived, these things rendered our circumstances any thing but pleasant. The scene is materially altered. They are now friendly and familiar enough, ready to communicate whatever takes place among them, and in some cases have asked our advice on subjects of some importance. We are now no longer exposed to mockery and abuse because we disapprove of their mendicant spirit, and refuse to gratify their insatiable dispositions. We are not held up as the butt of public indignation, charged with withholding the rain; not a word is heard of their leaving us, nor a syllable uttered of driving us from them. It is true, we have many things to bear, principally from thieves, who embrace every opportunity of carrying off what they can; and after all our diligence and care to prevent it, we are very often obliged to be resigned to destruction and losses in the house, garden, and fold, perpetrated at night, and sometimes in open day. The water for the supply of the station, and on which our gardens depend, is almost every day by the women (mostly chiefs' wives, Mahutu, the queen, setting the example) turned into their gardens to run at random. In order to have water in the morning, one of us must set off at noon, with a scorching sun above, and burning sand beneath, to the distance of three miles, to close the outlets. All our expostulations are in vain. For the sake of the cause, that it be not hindered, we would rather see sometimes our vegetables dried to hay, than wage war to the destruction of our object, which I trust we hold dearer than life itself.

As to our encouragements they are few, except what arise from faith in the declarations and promises of Jehovah, who cannot lie, in whom we trust, waiting with anxiety the longed-for period, when the dead shall hear his voice, and rise to light and life through the all-prevailing name of Jesus. We have often reason to repent that our hands hang down, and our eyes fail with looking upward, and we adopt the prophet's complaint, and ask, "To whom is the arm of the Lord revealed?" Though the greatest indifference is manifested to every kind of scriptural instruction, which is surely the greatest of all discouragements, we nevertheless hold on, assured that he that will come shall come, and bring his reward with him. The events of Greenland and the South Seas establish our hope; and we trust that the little that has been accomplished here will form a prelude to the glorious event, when this people, who are evidently descendants of Ishmael, will say, Surely, O God, thou art our father, though Abraham know us not.

Difficulty of learning the Language

The language, the acquiring of which forms, at least should form, the chief part of our labour, is still unacquired. We do not yet enjoy the happiness of making known to them the Gospel in their native tongue. This may naturally lead some to infer that we must be either very dull, or indolent. That the former may be the truth, I will not dispute, but the latter is far from being the case. Were you thoroughly acquainted with our situation, you would wonder less at our apparent backwardness. The want of regular retirement, nothing like a competent interpreter, and an influx of unavoidable hard labour in a warm climate, form very important barriers to the object of our pursuit. Were we in possession of time and an able interpreter, a few months would accomplish the work which years cannot do, circumstanced as we are. At the close of this summer, it is my intention to relinquish all domestic pursuits, and adopt a scheme for becoming familiar with the language. The station being now on that footing which will easily admit of my absence for a season, I intend to visit some tribes in the interior, which, though attended with many inconveniences, will be the most speedy way of becoming acquainted with the language by familiar conversation.

I lately returned from an itinerating journey among the Boschuanas, to the westward, on the Krooman river, where the same inattention prevailed as on this station: they were all happy to see me, but took no interest in what they heard. Seraits still expects a missionary, and, depending on Mr. Campbell's promise, I continue to cherish his hopes.

We have all felt the extreme heat of the season. Thermometer at noon from 100 to 120 degrees in the shade, and at bed-time 80 and 90 degrees. Mr. and Mrs. Hamilton are well. Mr. H. has felt the effect of this summer's heat more than any former. Mrs. M. had an attack of sickness of the same nature as the former one at Griqua Town, but less severe, and of shorter duration, and for

the last three months has been very poorly, but now seems perfectly recovered. Thus we have again found the Lord a very present help in time of trouble, in imparting strength equal to our day, and we trust it has not been in vain, but quickened our progress in the divine life.

I have now communicated all the intelligence which I conceive to be at all interesting; I am only sorry that it is not more so.

I remain, dear Sir, with sincere esteem, yours in the Gospel,

R. MOFFAT.

Since writing the above, the Lord in mercy has blessed us with some heavy storms of thunder and rain, which will soon adorn the hills with grass.

Lattakoo, 29th January, 1823.

INDIA.

BANGALORE.

Extract of a Letter of Mr. Laidler, concluded from our last, page 390.

I LATELY visited a place about 16 miles distant, to which many people resort. A rich native expended 2,000 pagodas on a tank, and in making a road through a jungle which leads to the sacred spot. The miraculous virtues ascribed to the water, and the way in which it was at first discovered, are too ridiculous to be narrated. On our way, we passed a large pagoda at the foot of the hill, which we ascended before we came to the tank. On the top of the hill, we saw a small building, which contained the figure of Vishnoo, as he appeared in one of his incarnations. A little on the left, we observed a cleft in the rock, nine feet in length, two in breadth, and three in depth, filled with water. When Vishnoo was hunting, (say they) his arrow missing the game, struck the rock, which immediately opened, and was filled with water which has a healing quality. As we approached the tank, we saw on every side numerous monuments of wretched superstition which the poor devotees had raised. Many came from the distance of 200 miles, to be healed of their diseases, to wash away their sins, or to pay their vows.

When we again descended the hill, we turned to examine the large pagoda, which has four grand divisions, intended to represent the four ages of the world. Its verandah is very lofty. The door was shut, and the Brahmin would not open it while I was there, and studiously avoided conversation. But after I left it, he entered into a long conversation with Samuel (the native Christian teacher) making many inquiries concerning the Gospel, and expressing a wish to hear more at some future time.

I shall not be able to go out into the villages so frequently as I intended, on account of the expense. At first I could hire bearers at the rate of four shillings per day; but now they are authorized to demand eight, and extra pay if they exceed 10 miles. But when native preachers increase, travelling will not be necessary for me, except on peculiar occasions. English missionaries, however, and an increase of them, will be necessary in India for many years to come.

If we had useful books to circulate among the soldiers, it might be very beneficial. Some elementary books might also be useful among the native youth, and the knowledge of the English language is almost indispensable to those who may afterwards become teachers, as it will open to them such an immense store of instruction. I have promised to request Flavel's Works for Samuel, and Boston's Body of Divinity. It would afford me great pleasure to receive an assortment of good books for the use of the natives.

I shall close by saying, Let not Bangalore be forgotten in your prayers.

STEPHEN LAIDLER.

PITCAIRN'S ISLAND.

A professional Gentleman, who visited Pitcairn's Island in December last, has communicated to the Directors the following particulars:—

AT the above-mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers of the Bounty. Seven of the young men were married, having in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavoured to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity, than, perhaps, any other community. Their condition presents a delightful picture

of social happiness. The Bible is their Directory. Most of them who are above 10 years of age can read it. A considerable part of their time is employed in offering up praises to the Almighty. Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures. Every morning, at four o'clock, they assemble in their respective habitations, for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset, they thus assemble again. Afterwards, they have family prayer, sing the *Evening Hymn*, and retire to rest.

This little island is extremely healthy, and produces, with very little labour, all the necessaries of life, and some of its luxuries. The scenery where this interesting portion of the human race have fixed their habitations, is described as peculiarly picturesque and beautiful.

From this remote and in various respects desirable spot, anxiety, however, is not excluded. The number of ships which touch at the island, both English and American, is now much more numerous than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers, who, impelled chiefly by curiosity, occasionally visit this little colony, and his people, injurious to their morals and happiness. Although possessing considerable physical strength, with the use of his faculties entire, he is yet sensible of his advancing age, and feels desirous, as do also the adult portion of his large family, that an individual, of weight and excellence of character to acquire over the people a personal influence at once just and beneficial, should settle in the island during his lifetime. The plans such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

It is the desire of Mr. Adams and his people, that the person who may settle on the island with these views should be an Englishman, a Minister, and that he should be sent out under the sanction of the London Missionary Society.

As, however, the interesting people who thus require the intervention of the Society, do not fall within the recognised sphere of its operations, the Directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any person going out, as proposed, under the sanction of the Society; but they hereby engage to exert themselves to procure for such person, and for his wife, (if married) a free passage to Pitcairn's Island.

MALACCA.

By a letter from Dr. Morrison, dated at the Anglo-Chinese College, February 19, 1823, we learn that he left Canton on the 17th of January, and arrived at Singapore on the 29th, where he had much conversation with Sir Stamford Raffles, on the subject of a Chinese and Malay College on that island. On the 14th of February he landed at Malacca, where he found Mr. and Mrs. Humphrys, Mr. Collie, and Mr. Huttman, in tolerable health—"But" says Dr. Morrison, "But—my dear William Milne! my faithful fellow-servant—Alas! how short the number of his years: but—he lived much in a little time. His works praise him.

"I cannot express to you the great satisfaction afforded me by this house; the libraries, the Chinese printers (unawed by any Mandarins) printing the Book of God; and the Chinese youths singing in their own language the high praises of Jehovah."

It is stated in the Penang Gazette, Feb. 19, that a fire broke out in the town of Malacca on the 7th of Feb. at the back of the Missionary College, by which seven houses were consumed, but happily no lives were lost.

[Dr. M. makes no mention of this in his letter of the 19th.]

SIBERIA.

The public Baptism of a Persian Priest, at Astrachan, one of the Scottish Missionary Society's Stations.

At Astrachan, the Lord has lately displayed his mighty power by making an inroad on the Mahometan world. Astrachan is just on the frontiers of Mahommedanism, a great mart for all nations; and long the missionaries have laboured there without any fruit. A short time since a young *Persian Priest*, who was a teacher of language

missionaries, became deeply convinced of his danger as a sinner, and was ultimately brought to place all his dependance on our Lord Jesus Christ. This conversion produced a wonderful effect both on the population and on the missionaries. On the 2d of this month the young convert was baptized, and Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia, were spectators of the solemn scene. The service was performed by Messrs. Glen, M'Pherson, and Ross, Missionaries of the Scottish Society, in English, Turkish, and Persian, so that all understood some part or other of the service.

Previously to the administration of the ordinance, Mirza Mahommed Ali, for that was his name, made a declaration of his faith and hope in God. The following is a translation:—

"When the most high God of his boundless mercy presented to me the tidings of the gospel, I read and saw that it gave information concerning a Saviour, whom God most high had made a propitiation for his sinful servants. I next reflected on my own sinful actions, which I had committed in times past, I saw myself a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life or salvation from the wrath of God. I then compared the gospel with other sacred books, namely, the Psalms, the Law, and the Prophets; and saw that in sense they were in perfect unison with each other, respecting the forementioned Saviour, nor could I find the slightest discrepancy between them. After this I was drowning in a multitude of thoughts, but at all times I earnestly entreated God most high to shew me that way in which alone the salvation of the soul is to be found, and that he would perfect his will concerning his servant.

"And after some days, in a remarkable manner, my heart and soul, and my whole frame, gave me testimony that the blood of Christ has become a propitiation for all my sins, and if I should at this time die I had nothing to fear.

"To the praise of God, from that hour to this, my belief is, that Jesus Christ is the only begotten son of God, that his blood was shed for the sake of sinners, and that, except the holy books above mentioned, there is no oracle from God. My faith increases daily, and my hope is, that it will continue to increase."—

DOMESTIC MISSIONARY INTELLIGENCE.

Formation of New Societies.

COLNE, LANCASHIRE.

On Monday, May 26, a Public Meeting was held in the Independent Chapel, Rev. John Calvert's, Colne, for the purpose of forming a Missionary Society in aid of the London Missionary Society. Mr. W. Hudson was called to the Chair, and the Meeting was addressed by Rev. Messrs. Partington, Greenall, Payne, Preston, Bray, Driver, Scott, Gaunt, Lee, and Crossley. In the evening a very excellent Sermon was preached by Mr. Payne, and good Collections made.

BRIDLINGTON AND QUAY AUXILIARY MISSIONARY SOCIETY.

The *first* General Meeting of this Institution was held at Zion Chapel, Bridlington, on Friday, August the 8th, 1823. Mr. Henry Althans, of London, was called to the chair, who briefly stated the objects for which the Meeting was convened. After the principles, on which this Auxiliary is founded, were read, the Rev. Dr. Bogue of Gosport proposed their adoption. He expatiated largely on the great utility of the Parent Society, and traced its progress both at home and abroad, and exhibited the influence of its example in the formation of many similar institutions, which are now the glory of our country. Objections had arisen, opposition had presented itself, difficulties had been encountered, but the kind providence of God had removed these formidable impediments. The translation of the Holy Scriptures, and the instruction of Heathen Children, formed most interesting features in the Reports that had been received. He mentioned several examples of devotedness to the cause of religion, which had been presented at several of the missionary stations, and closed with an impressive appeal to the benevolence of his auditory, in behalf of missionary exertions.

The Meeting was then addressed by the Rev. Messrs. Thonger of Hull, Sykes of Hornsey, Saunderson of Nottingham, Morley of Hull, Moase of Homerton, Morley of Bridlington, and Mr. Waters Brambles.

These gentlemen severally urged, in a pleasing and energetic manner, the claims of the Missionary Society, and the necessity of increased exertions, from the deplorable state of the heathen, from the success which had already

attended missionary labours, and from many other considerations equally calculated to awaken the sympathy, to excite the benevolence, and to inflame the zeal of Christians in general.

The necessity and advantages of prayer for the Divine blessing on all missionary exertions, were urged.

The Meeting was well attended, and the collections made amounted to 18*l.* 5*s.* 6*d.*

DEVONSHIRE.

The County of Devon has been divided into four districts, and during the month of August, public Meetings were held for the purpose of forming Auxiliary Missionary Societies for each district.

On Monday, August 18th, a very large and respectable assembly was convened at *Exeter*, when a Branch Society for the East district was formed. Rev. Rowland Hill and Rev. Thomas Jackson, the deputation from the Parent Society, greatly interested the Meeting, by communicating what God had done for Pagan nations by means of the Society. Several other Ministers and Christian friends expressed their high gratitification with the services of the day, and their ardent zeal to the great objects and fundamental principle of the *Missionary Society*.

On Thursday, 21st, a Meeting was held at *Bideford*, for the purpose of forming a Branch Society for the North district. Rev. H. W. Gardiner, of Barnstaple, was called to the Chair; and several resolutions were proposed, expressive of cordial approbation of the liberal principle of the Parent Society, and a determination to co-operate with it in promoting its important designs. The assembly was addressed by the Rev. Messrs. Hill, Rooker, Gribble, Diffey, Jackson, Baker (a Wesleyan Missionary) Bromley, and Moase. Rev. T. Jackson preached in the morning of the day, and Rev. R. Hill in the evening.

On the 28th of the same month, the Deputation visited *Ashburton*, and in conjunction with the Rev. J. Kelly, the excellent minister of the place, and several other ministers in the neighbourhood, employed means for the formation of a Branch Society for the South district. Several addresses were given, and many found it to be a time of refreshing from the presence of the Lord. In the Plymouth district, where an Auxiliary has been for several years, another Branch Society was formed, whilst the deputation was in the county, designated "*Princes Street Chapel Ladies' Association.*" As the whole county of Devon is now brought into active service, the Directors may anticipate the most pleasing results.

KIDDERMINSTER.

On the 8th and 9th September, a Missionary Society was formed in Kidderminster. Rev. R. Vaughan of Worcester preached on the Monday evening at Ebenezer Chapel; and a public Meeting was held at the Old Meeting House on the Tuesday evening, William Hogan, Esq. of Dublin, in the Chair. The attendance was highly encouraging and gratifying. The Rev. H. Townley of Calcutta, Rev. R. Vaughan, Rev. L. Wake of Bromyard, Rev. J. Morris, of the Wesleyan connexion, Rev. J. Durant of Ebenezer Chapel, Rev. J. Freeman of the Old Meeting, and several lay gentlemen, supported the different resolutions. Upwards of 68*l.* was remitted the next day to the Parent Society, through the County Auxiliary, of which this is a branch.

WHITCHURCH AND DODINGTON AUXILIARY MISSIONARY SOCIETY.

On Wednesday the 26th September, a Meeting was held in the Chapel of the Rev. G. B. Kidd, at Dodington, adjoining Whitchurch, Salop, for the purpose of forming a Society auxiliary to the London Missionary Society. Mr. Cooke of Trinity Square, London, being on a visit in the town, was requested to take the Chair. The Rev. John Jones (Wesleyan) was requested to supplicate the divine blessing; at the conclusion of which, the Chairman stated the object of the Meeting, particularly adverting to the advantage which this country has derived from the dissemination of the Holy Scriptures, and the preaching of the gospel, to the encouraging results of missionary labours among several idolatrous and pagan nations, and to the invaluable testimony borne by the late Khrisna Pal, the first Indian convert, and by other individuals; and also to the reflective influence of foreign missions on those of our own countrymen, who have been thrown in the course of providence within the sphere of missionary labours, especially our seamen. He adverted also to the lamented decease of that excellent man, Mr. Ward, whose brief account of Khrisna Pal derived peculiar interest, from the circumstance that it was the last publication of that distinguished missionary.

The first resolution was moved by the

Rev. John Jones, Wesleyan, and seconded by the Rev. Mr. Capps of Malpas. The second resolution, moved by the Rev. R. Vaughan of Worcester, was seconded by the Rev. H. Townley, who, under the expression of very powerful feelings, adverted to some of the topics alluded to in the opening address. He was personally acquainted with Khrisna Pal, and gave a most interesting account of him, both as a Christian and as a preacher. He also intimately knew Mr. Ward, and deeply deplored the loss which missionary energy had sustained in his decease, and related some most gratifying instances of extensive good having been effected by the preaching of the gospel to the Hindoos, by conversing with them, and by the establishment of schools. He mentioned one or two instances in which English soldiers, by seeing Hindoos partaking of the Lord's Supper with their Christian brethren, had been brought to serious reflection, reproaching themselves greatly for their neglect of the means of grace, so abundantly enjoyed in this favoured country.

The feeling he had excited rendered the opportunity favourable for collecting contributions, and prepared the minds of the assembly for sacred devotion. When the assembly had freely offered to the great cause, two verses of a suitable hymn were sung, and Mr. Vaughan presented acknowledgments to Almighty God for the prosperity already vouchsafed to missionary exertions, and sought in earnest prayer the continuance of His blessing on all Missionary Societies.

The Rev. Messrs. Everall, G. B. Kidd, J. Thorp of Chester, Mr. Charles Marten of London, H. Townley, and J. Minshall of Wend, also addressed the Meeting. The assembly again united in prayer and praise. By the occasional introduction of devotional exercises, a degree of seriousness was maintained throughout the Meeting, not usually observed on these occasions, though so suitable for them. Care was taken that they should be so short as not materially to prolong the services.

In the afternoon, the Rev. R. Vaughan of Worcester preached; and in the evening, the Rev. J. Thorp of Chester. The collections amounted to about 16*l.*

Anniversaries of Auxiliary Societies.

SUNDERLAND.

THE Anniversary Meeting of this Society was held at Bethel Chapel, on Thursday, the 21st of August. The Rev. T. Stratten, the minister of the place, presided. The Resolutions were moved and seconded by the Rev. Dr. Bogue, Messrs. Hamilton of Leeds, Prattman of Barnard Castle, Duncan of Sutherland, Stowell of North Shields, Gibbs of Newcastle, Matheson of Durham, Jones of Monkwearmouth, Chamberlain of South Shields, and Wilson of Sunderland. The Meeting was highly interesting, and gratified a large congregation. Collection 10*l.* 6*s.* 6*d.*

NORTH SHIELDS.

The Annual Meeting of this Auxiliary Missionary Society, was held in St. Andrew's Chapel, on Friday, the 22d of August. C. N. Wawn, Esq. in the Chair. The Meeting was addressed by Henry Heath, Esq. Rev. Dr. Bogue, Messrs. M'Allum (Methodist) Hamilton, Stratten, Davison, Matheson, Gibbs, Williamson, and Chamberlain.

NEWCASTLE-UPON-TYNE.

The Annual Meeting of the Newcastle-upon-Tyne Auxiliary Missionary Society, was held in the Postern New Chapel, on Monday evening, the 25th of August. C. N. Wawn, Esq. in the Chair. The following ministers addressed the Meeting: Rev. Dr. Bogue, Messrs. Hamilton, Reynolds of Romsey, Stowell, Davison, Gibbs, Williams, Murray, and Sample. Collection 10*l.* 11*s.* 11*d.*

DURHAM.

The Anniversary Meeting of the Durham Auxiliary Society, was held in Claypath Chapel, on Tuesday evening, the 26th of August. The Rev. J. Matheson, the minister of the place, presided. The Meeting was addressed by R. Middleton, Esq., Rev. Dr. Bogue, and Rev. Messrs. Hamilton, Stowell, Stratten, Jones, Gibbs, Williams, and Wrightson. Collection 12*l.*

The visit of the Deputation from the Parent Society, to the Counties of Durham and Northumberland, excited a considerable interest, and it is hoped that the missionary spirit will recover an accession of strength, and be more productive in future years.

EDINBURGH.

On Friday, the 29th August, a Meeting of the Edinburgh Auxiliary Missionary Society, and of the friends of missions, was held in the George's Street Assembly Rooms. George Ross, Esq.

Advocate, in the Chair, for the purpose of receiving a deputation from London, and contributing to the funds of the London Missionary Society. The Meeting was most numerously attended, and by one o'clock, when the Chair was taken, the great room was crowded to excess. The Rev. John Brown opened the Meeting with prayer. The Rev. Henry Grey, in an eloquent speech, pointed out the great advantages that had resulted to the distant countries to which missionaries had been sent; and concluded by introducing the Ministers forming the deputation from the London Missionary Society. The Meeting was afterwards addressed by the Rev. Mr. Durant of Poole, the Rev. Mr. Brotherston of Dysart, and the Rev. Mr. Broadfoot of London, who gave a detailed account of the exertions of the London Society in sending out missionaries, and of the success that had attended their labours. The Rev. Dr. Paterson of St. Petersburgh gave a favourable account of the state of religion in the north of Europe, and was followed by his Excellency Mr. B. Papof, Counsellor of State of the Russian Empire, and Secretary to the Russian Bible Society. The Rev. John Campbell, of London, then addressed the Meeting in a very striking speech, in the course of which he related several interesting anecdotes of the improvement that had taken place among the Hottentots in Africa, in consequence of the labours of the missionaries in that barbarous country. On the motion of W. Stirling, Esq. the cordial thanks of the Meeting were voted to Mr. Ross, for his conduct in the Chair; and the Rev. Mr. Tait closed the Meeting with prayer. The Meeting then broke up, and a liberal collection was made at the doors in aid of the funds of the London Missionary Society, amounting to 70*l.* 10*s.* 8½*d.* The Committee, at a subsequent Meeting, voted an additional sum, so as to make a donation to the London Missionary Society of 120*l.* free of all expenses, which has been accordingly remitted. The Meeting was highly gratifying, and a deep interest seemed to be excited for the great cause in which the Society is engaged.

CORNWALL.

The 11th Anniversary of the Cornwall and Foreign Auxiliary Missionary Society was held on the 8th and 9th of September, at the Rev. Wm. Moore's chapel, Truro. On Monday evening, the Rev. Thomas Adkins, of Southampton, and on Tuesday morning, the Rev. John Griffin, of Portsea, deeply interested large and respectable congregations, while they discoursed, the former on Isaiah lx. 1, and the latter on Galatians iv. 18. On Tuesday evening the public Meeting for business was held, when the place was crowded to excess. The Report, which was read by the Secretary, contained a variety of interesting and encouraging particulars; the addresses delivered displayed a degree of ability and zeal creditable to the speakers; and the various proceedings of this Anniversary, in connexion with the Branch Meetings of the Society held in different parts of the county, and favoured with the attendance and assistance of Mr. Griffin and Mr. Adkins, afford much reason to believe that an additional impulse has been given to the missionary cause in Cornwall, occasioning already many to feel a degree of interest in, and to be delighted with the prospect of, the next Anniversary of this Society.

BIRMINGHAM.

On Tuesday, Wednesday, and Thursday, the 9th, 10th, and 11th of September, the Ninth Anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, was holden in Birmingham; when sermons were delivered by the Rev. Messrs. Sherman of Reading, Townley from Calcutta, and Reynolds of Romsey. The public Meeting for business was held at Ebenezer Chapel; at which Paul Moon James, Esq. banker, presided.

The congregations, which were very large, appeared to be animated by a true missionary spirit, which was in a considerable degree to be ascribed to the presence of Mr. Townley, whose heart-affecting details of facts, delivered with all the earnestness of the most fervid zeal, and all the simplicity and spirituality of the most elevated devotion, produced an impression that will not soon or easily be effaced.

The collections, especially after the Meeting for business, at Ebenezer Chapel, were very large, amounting to nearly 400*l.*

BRIGG.

Wednesday, September 17, the Annual Meeting of the Brigg Auxiliary Missionary Society was held in the Independent Chapel. The Rev. Mr. Sykes implored the divine blessing on the ser-

vice of the day, and W. Rust, Esq. was unanimously called to the chair. Dr. Cope then gave a statement of the proceedings of the London Missionary Society, and the Rev. H. Lacey detailed some interesting particulars relative to the great good that had already been accomplished in the various Missionary stations. Resolutions were also moved and seconded by the Rev. Messrs. Atterbury, Pain, Sykes, Stocks, Kidd, &c.

In the evening the Rev. H. Lacey preached, and at the close of the sermon Dr. Cope read a most interesting account of the success of the Missionaries in the Island of Huaheine, and also preached on the following Sabbath at Wrawby and Brigg; after which, collections were made in aid of the funds of the Society. The congregations were large and very attentive, and throughout displayed a warm attachment to the cause of Missions.*

GAINSBORO'.

Friday Sept. 19.—The ministers and friends of this Auxiliary Missionary Society held their Anniversary in the Chapel of the Rev. Mr. King. W. Tidd, Esq. in the chair.

Rev. Mr. Earl, of Thorne, opened the meeting by solemn prayer; and Dr. Cope moved the first resolution, in which he congratulated the meeting on the increased funds of the Parent Institution, and the extensive sphere of its operations. Mr. Goodwin, of Brigg, Rev. Messrs. Miles, Earl, Marston, and Sagar followed; and Rev. H. Lacey of London (from the Parent Society,) gave a detailed and interesting account of the various missionary stations. The Rev. Mr. King concluded by expressing his attachment to the Society, and exhorting the Meeting to liberality.

Dr. Cope preached in the evening, and the Rev. H. Lacey advocated the cause of the Society on the following Sabbath. Collections were made after the different services. It is pleasing to add, that the missionary spirit is on the increase; and that, amongst the young especially, a lively interest is taken in the prosperity of this good cause.

BRISTOL.

A more delightful and interesting meeting was never held in the City of Bristol, than the late Anniversary Meeting of the Auxiliary Missionary Society, held on the 30th of September and three following days. The Great Room, and the various places of worship, with one or two exceptions, were crowded to excess. Every heart seemed to glow with love, and every countenance to beam with sympathy, benevolence, and delight. The all-important cause of Christian missions was ably pleaded by the Rev. Mr. Whittingham, vicar of Potton, Beds., and the Rev. Dr. Williams, curate of Stroud, at the churches of St. Mary Redcliff, and St. Philip's; and by the following ministers at the several chapels—The Rev. James Bennett, Tutor of Rotherham, at Bridge Street; and the Rev. Joseph Fletcher, of Stepney, at Castle Green; at Lady Huntingdon's Chapel, the Rev. Thos. Sharp of Woolwich; and at Hope Chapel, the Rev. Sam. Saunders of Frome; at the Welsh Chapel, the Rev. J. Jones of Newport; at Newfoundland Street, the Rev. Henry Townley; and the Rev. James Parsons of York, at the Tabernacle, where the Lord's Supper was also celebrated, and at which the Rev. George Burder, Secretary to the Parent Society, presided. The public Meeting for business was held, as usual, in the Great Room in Princes Street, where there was a most respectable and overflowing assembly of the inhabitants and visitants of Bristol and Clifton.

The chair was occupied by Richard Ash, Esq. who introduced the business by an appropriate and truly evangelical address; nor were the audience less gratified by the excellent concluding speech of their Chairman. In the course of the meeting, the assembly was addressed by the Rev. Dr. Williams, the Rev. Messrs. Day, Burder, Lowell, Thorp, Townley, Parsons, Roberts, Wood, Anstice, Horner, Doney, Wyld, and by Mr. Sheriff Pinney. This meeting was rendered truly delightful by the harmonious and lovely scene which it exhibited. It was gratifying to see Clergymen of the National Church uniting with the various Ministers of the Cross, among the several denominations of Dissenters and Methodists, for the sole purpose of extending the empire of the Prince of Peace. It was surely the commencement of the latter-day glory, for Ephraim ceased to envy Judah, and Judah no longer vexed Ephraim.

The collections at the doors of the several places amounted to 62*l.* 11*s.* 8*d.*

* At Brigg there is not only an Auxiliary Society which furnishes annually a handsome sum to the funds, but some active and benevolent ladies have established a Repository for the sale of articles, the produce of their own industry.

NOTICE.

The Directors are desirous of sending out to Madagascar, a person well acquainted with the business of a House Carpenter and Cabinet-maker, to occupy the station now vacant by the death of Mr. J. Brookes. Applications from persons, either single or married, (without family) accompanied with testimonials of moral character, and proficiency as to their knowledge of the business, addressed to the Home Secretary, will have due attention.

DEPARTURE OF MISSIONARIES.

Sailed from Plymouth, on the 19th of October, in the ship Nepos, Capt. Trader, for the Cape of Good Hope, the Rev. A. Robson, late Student at Gosport, with Mr. and Mrs. Hughes of Manchester, and Mr. R. Edwards of Bury, Lancashire, artisans. Their ultimate destination is Kurrechane and Mashow, to labour among the Boschuanas.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 September to 16 October 1823, inclusive.*

IN LONDON AND ITS VICINITY.

Anonymous.—Bank Note, No. 12,548 ..			20 0 0
C. R.—Donation			10 0 0
William Tomkins, Esq. Broad Street ..			10 0 0
S. D.—Donation			2 2 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Congleton.—Collection after a Sermon; per Rev. Henry Townley			11 0 1
Cornwall. — Penryn. — Rev. T. Wildbore.—Juvenile Missionary Association	30 0 0		
For the support of the Native Teacher, "Henry Martyn," 4th payment; per Mr. John Symons, Treasurer	10 0 0		
		40	0 0
Dorset.—Charmouth. — Rev. B. Jeans.—Collection 7th Sept.	4 15 6		
Annual Subscriptions	5 4 6		
		10	0 0
Annual Collection by the Young Persons employed at Pymore Mill, near Bridport; per Rev. James Cope		1	12 0
Essex.—Chigwell Row.—Rev. F. West.—Collections	3 17 7½		
Annual Subscriptions	1 16 6		
Missionary Boxes.			
Mrs. Savil	0 5 2		
—— Burrough.....	0 2 8		
—— Evance	0 9 6		
Miss Bowditch	1 1 0		
—— Dyer	0 12 6		
Mr. Brockhole	0 2 1		
W.	0 13 6		
Sunday School Girls	0 0 11½		
	3	7	4½
Weekly Subscriptions, by Miss Evance.....	3 2 6		
Anonymous.....	0 0 6		
		12	4 6
Hants. — Havant. — Rev. Mr. Scamp.—Annual Subscriptions.....	21 15 0		
Juvenile Missionary Society..	6 12 6½		
Collection	8 12 5½		
Mr. J. Cannings and his Missionary Box.—West Marden	3 0 0		
		40	0 0
Lancashire.—Blackburn. — Legacy under the Will of the late Roger Cunliffe, Esq.—Exors. Mrs. Sarah Cunliffe, Widow, Messrs. Roger, John, and James Cunliffe.—Less Duty, 50*l.*		500	0 0
Northamptonshire.—Claycoton.—Penny-a-Week Subscriptions; per Mr. W. Page		0	16 3
Salop.—Wolleston.—Rev. D. Davies.—Collection		2	15 6

DEPUTATION TO SCOTLAND.

Rev. Messrs. Broadfoot, Durant, and Stidwell, aided by Rev. P. Brotherston, Dysart.

Collections, &c. per Rev. W. Broadfoot.

Berwick.—Seceder Chapel.—Rev. Mr. Young	4 2 6		
Relief Chapel.—Rev. Mr. Hall	6 0 0		
Seceder do.—Rev. Mr. Balmer	13 3 0		
Anonymous.—Donation ..	2 2 0		
		25	7 6
Jedburgh.—Rev. Mr. Young		17	15 11
Oxnam.—Rev. Mr. Hunter, including his Donation of 1*l.* 1*s.*	6 0 0		
A Friend.—Donation	1 0 0		
Mr. Turnbull.—Ditto	1 1 0		
		8	1 0
Chestres		3	0
Abbot Mule.—Mrs. and Miss Henderson		2	1 0
Eckford		2	14 0
Feny Hirst		1	7 7½
Coldstream.—Rev. Mr. Thomson ..		10	0 0
Cavers.—James Douglass, Esq.	10 10 0		
Mrs. ditto	5 5 0		
		15	15 0
Selkirk		6	5 0
Edinburgh.—Rev. Dr. Peddie..	32 18 6½		
Rev. John Brown	33 18 8		
Master David Sinclair, Twelve Years of Age, a Donation on his Death Bed	0 2 6		
Miss Spence	0 5 0		
Rev. Mr. Lothian	12 7 0		
Rev. Mr. Kirkwood, Relief Chapel	20 0 0		
Rev. Dr. Hall's Church ..	34 5 0		
		133	16 8½
Leith.—Rev. Mr. Harper		17	3 3
Dalkeith.—Including a Donation of 5*l.* from the Auxiliary Missionary Society		13	13 0
Glasgow	8 0 0		
Rev. Dr. Dick	30 0 10		
Carried forward	38 0 10	257	0 0

Brought forward	38	0	10	257	0	0
Rev. Dr. Mitchell, Anderston, including a Donation of 5*l.* 5*s.* from his Brother, Andrew Mitchell, Esq.	26	6	1			
Rev. Dr. Love	4	10	1			
East Clyde Street Chapel	5	0	0			
				73	17	0
Midcalder Bible and Missionary Society Meeting, including a Donation of 1*l.* from the Rev. Mr. Tait, of the College Church, Edinburgh				16	0	0
West Calder.—Rev. W. Fleming.—Bible and Missionary Society				2	0	0
Paisley.—Rev. Mr. Smart, including a Donation of 5*l.* from his Session	19	7	6			
Rev. Dr. Ferrier	12	2	0			
Rev. Mr. Thomson, Relief Chapel	15	4	0			
Rev. Mr Burn, St. George's Church	26	11	0			
A Gentleman, passenger in the Stage Coach from Paisley to Glasgow	0	10	6			
				73	15	0
Dunblane.—Rev. Mr. Anderson				6	7	6
St. Ninian's.—Rev. Mr. Logan.—Relief Chapel				11	15	0½
Sterling.—Rev. Messrs. J. Smart and D. Stewart, Collegiate Chapel	20	0	2			
Stirlingshire Society in Aid of Missions and other Religious objects.—A Donation; per Rev. J. Smart	30	0	0			
				50	0	2
Denny.—Rev. Jas. Harrower				6	16	9
Haddington.—Rev. Mr. Black				10	14	1½
East Linton.—Rev. Dr. Jamieson ..				9	13	6
Linlithgow.—Rev. J. Millar ..	3	12	0			
Rev. Mr. Watson	12	0	0			
				15	12	0
Falkirk.—Rev. Mr. Belfrage				19	5	9
Borrowstonness Bible Society.—A Donation; per Rev. Dr. Rennie				5	0	0
Dunbar.—Rev. Mr. Blythe				11	1	0
Musselburgh.—Rev. Mr. Black	6	14	0			
Rev. Mr. Watson	1	1	0			
Miss Harper	0	10	6			
				8	5	6
Dumfries.—Rev. Messrs. Inglis and Clyde				9	5	0
Garlistown.—Rev. Mr. Smith				3	11	0
Wigton.—Rev. Alexander Ogilvie	16	15	0			
Whithorn.—Rev. Mr. Smith ..	17	17	0			
				34	12	0
				624	11	3½

Collections, &c. per Rev. T. Durant.

Edinburgh.—Albany Street	12	0	0			
Rev. Messrs. Aikmann and Cleghorn	16	0	8			
Rev. Mr. Lemont	22	6	0			
Rev. Dr. Buchanan	2	2	0			
Rev. Dr. Campbell	2	2	0			
Mrs. Campbell	1	1	0			
Two Ladies; per Mrs. Buchanan	3	3	0			
				58	14	8
Glasgow.—Rev. Dr. Wardlaw	38	10	0			
Kirk St. Calton.—Rev. Mr. Turnbull	8	0	0			
Campbell Street.—Rev. Mr. Broadie	20	0	0			
				66	10	0
Carried forward.....				125	4	8

Brought forward	125	4	8	624	11	3
Kilsyth.—Rev. Mr. Burn. Parish Church ..	5	7	0			
Kirkintilloch.—Rev. Mr. Forman ..	7	15	4			
Dundee.—Rev. Mr. Russell	10	5	2½			
Rev. Mr. Donaldson	7	3	5			
Congregational Missionary Society.—Ditto	5	0	0			
Mrs. Sanderson ..	1	0	0			
Mr. Hunter	0	10	6			
				23	19	1½
Arbroath.—Rev. Mr. Anderson	6	3	9½			
Missionary Society; per ditto	7	10	6			
St. Vigans; after a Sermon; per ditto	0	5	8½			
Inhabitants of Muirhead; per Mr. Jas. Malcombe	1	0	0			
Juvenile Society....	2	0	0			
Fellowship ditto ..	0	10	0			
Monthly Prayer Meet.	0	10	0			
A Friend	1	0	0			
				19	0	0
Montrose.—Rev. Mr. Cowie	10	11	6			
Youths' Prayer Meet.	0	13	6			
A Friend	0	5	0			
				11	10	0
Brechin.—Rev. Mr. Blackadder ..	3	14	2			
Prayer Meeting, ditto	0	8	0			
Lady Carnegie ..	2	0	0			
Miss Carnegie ..	2	0	0			
				8	2	2
Printfield.—Rev. Mr. M'Keachnies ..	3	0	6½			
Missionary Society..	11	1	7½			
				14	2	2
Aberdeen.—Bible and Missionary Society, at Rev. Mr. Templeton's Church ..	10	0	0			
Rev. Mr. Millans ..	5	2	8			
Rev. Mr. Penman ..	5	10	0			
Rev. Mr. Thomson..	15	5	0			
Tannery Street Chap.	14	0	0			
Juvenile Auxiliary Missionary Society, —Frederick Street	1	1	0			
Penny-a-week Missionary Society ..	5	0	0			
Female Servants' Society	5	0	0			
Auxiliary Missionary Society	20	0	0			
Stoneywood.—Prayer Meeting	0	10	6			
Mutton Brae.—Juvenile Society ..	1	0	0			
Barnkettle Female Missionary Association; by Mrs. Conward	1	1	0			
Drae.—Flour Mill.—Juvenile Society ..	0	10	6			
A little Girl	0	2	6			
				84	3	2
Achlme.—Duncanston, Head Town.—Mill of Baddom and Inch.—Collected at Miss. Prayer Meetings, for the spread of the Gospel; per Mr. Morrison	12	6	0			
Carried forward	12	6	0	299	3	7½	624	11	3½

Brought forward	12 6 0	299 3 7½	624 11 3½			
A Friend; by ditto..	2 0 0					
Ditto, ditto	0 8 0					
	14 14 0					
Huntley.—Rev. Mr. Hill	10 16 0					
Missionary Society. —Male Branch....	4 0 0					
	14 16 0					
Rhynie.—Auxiliary Bible and Missionary Society; per Mr. Tropp	13 10 0					
Elgin.—Rev. Neil M'Neil	6 8 6					
Nairn. — Rev. Mr. Dewar	3 0 0					
Juvenile Missionary Society	2 0 0					
	5 0 0					
Inverness.—Chapel of Ease	13 5 1					
Independent Chapel	2 0 8					
Ladies' Bible and Missionary Society	2 0 0					
	17 5 9					
Dunkeld.—Rev. Mr. Black ..	3 16 9					
Perth. — Rev. W. Orme	15 9 0					
Juvenile Society; per Mr. Bower	1 1 0					
	16 10 0					
Greenock.—Rev. Mr. Hercus	10 0 0					
A Young Lady ..	0 5 0					
Rev. Mr. Wilson....	5 0 0					
Rev. Mr. Auld ..	5 13 2					
A Member of Rev. Mr. Auld's Church	1 0 0					
	21 18 2				413	2 9

Collections; per Rev. W. H. Stowell.

Edinburgh.—Rev. Mr. Innes	15 0 0					
Rev. Mr. Scott	10 1 8					
—— Mr. Anderson..	11 11 0					
—— Mr. Johnston..	3 4 0					
	39 16 8					
Leith.—Rev. Mr. Aicheson...	9 8 9					
Glasgow.—Anderston Relief Church.....	12 0 0					
Rev. G. Ewing ..	36 17 6					
Rev. Mr. Turnbull..	9 14 9					
	58 12 3					
Helensburgh	3 9 2					
Dumbarton.—Relief Church..	2 14 1½				114	0 11½

Collections; per Rev. P. Brotherston.

Eastwood	7 2 8					
Sterling	12 11 6					
Muthill	5 4 6					
Rev. John Russell	2 0 0					
Crief	3 11 7					
Dundee	33 1 6					
Broughty Ferry	2 0 0					
Greenock.—Rev. Mr. Steel	5 5 0					
Rev. Mr. Morren ..	10 10 0					
Rev. Dr. Scott	12 3 3					
Female Miss. Society	6 0 0					
	33 18 3					
					99	10 0

Collections; per Rev. John Campbell.

Sundries*	447 12 10					
Less Bank Exchange....	0 4 10					
					447	8 0
Carried forward					1698	12 0

* Particulars will appear in our next.

Brought forward					1698	12 0
Edinburgh.—Auxiliary Missionary Society; per George Yule, Esq. Sec.	69 10 5¾					
Collections at the Public Meeting, at which the Rev. Messrs. Durant, Broadfoot, Brotherston, and Campbell, were present	70 10 8¼					
Rev. Dr. Davidson; per G. Yule, Esq.	3 3 0					
	143 4 2					
Less Expenses	20 1 2					
					123	3 0

Per Sundries.

Edinburgh.—Rev. Dr. Love....	21 2 4					
Calder.—Collection; per Rev. Mr. Marshall, of Kirkintulloch	2 0 0					
Belfrage.—Auxiliary Society; per John Thomson, Jun.....	2 10 0					
James Sword, Esq.	3 3 0					
Denny.—Rev. J. Dempster ..	2 2 0					
Port Glasgow.—Rev. Dr. Barr	6 0 6					
Irvine. —— Parish Church; per Rev. Dr. Wardlaw	9 7 0					
Mr. Heugh Watt....	0 10 0					
	9 17 0					
Largs; per Rev. Mr Smith, of St. George's Glasgow	9 1 3					
	18 18 3					
Less Expenses ..	7 9 3					
	11 9 0					
Saltcosts.—Rev. Mr. Ellis ..	6 15 0					
					55	1 10
					1876	16 10
Tain.—Northern Missionary Society. Donation; per Rev. Angus M'Intosh					40	0 0
Western Tour.—Collections, &c. per Rev. Messrs. Rowland Hill and T. Jackson.						
Dorsetshire.—Bruton.—Rev. Mr. Page	11 0 0					
Bridport.—Rev. Mr. Saltren ..	12 17 0					
Weymouth	34 0 0					
					57	17 0
Devon.—Sidmouth.—Rev. Mr. Ward	6 12 0					
Exmouth.—Rev. Mr. Clapson	9 16 8½					
A Tourist	2 0 0					
Exeter	39 1 6					
Crediton Quarterly Subscriptions	5 15 6					
S. D.—Annual Subscription	1 1 0					
	6 16 6					
Tiverton.—Rev. Mr. Witta ..	10 0 7					
Barnstaple.—Rev. Mr. Gardiner	28 0 0					
Bideford.—Rev. S. Rooker	25 0 0					
Oakhampton.—Rev. Mr. Mouse	7 14 6					
Tavistock.—Rev. W. Rooker — Collection	18 17 0					
A few Young Gentlemen at Mr. Rooker's	1 10 6					
A Friend; by ditto..	4 12 6					
Mr. J. M. V.—Two Years' Subscription	2 2 0					
	27 2 0					
Carried forward	162 3 9½				57	17 0

Brought forward				162	3	9½	57	17 0
Beer Alston.—Rev. Mr. Willan	1	8	0					
Mrs. B.—Ann. Subscription	1	1	0					
				2	9	0		
Chudleigh. — Rev. Mr. Davison.—Collection	5	0	0					
The late Mrs. Bidgood	5	5	0					
The late Mr. Kingdon	5	5	0					
				15	10	0		
Ashburton.—Rev. Mr. Kelly..				10	18	7		
Totness.—Rev. Mr. Windeat.— Collection	10	2	6					
Auxiliary Missionary Society	18	0	0					
H.—For Eight Grandchildren.—One Penny-a-week, for one Year	1	13	4					
				29	15	10		
Kingsbridge.—Rev. Mr. Davies				14	0	0		
Dartmouth. — Rev. Mr. Stenner.—Collection	16	10	2					
Penny-a-week Subscriptions to Sept	6	3	5					
				22	13	7		
Axminster.—Rev. J. Small				7	0	0		
							264	10 9½
							322	7 9½

Bristol Auxiliary Missionary Society; per W. Skinner, Esq.—Balance of Account for 1823			101	3 0
Juvenile Missionary Society.— One Quarter's Contributions; per Mr. R. Ferris, Treasurer			58	14 0
Providence Chapel; per Mr. J. Underwood, &c. — Collection	2	16 0		
Scholars in Mrs. Underwood's School at Reeth, Yorks ..	0	5 0		
			3	1 0
Bedford; per Rev. Sam. Hillyard. — Mrs. Hillyard, for Mrs. Mault's School, Nagercoil	2	5 0		
Mrs. J. Kilpin, for do	2	5 0		
Kimbolton.—Miss Beck, for do	2	5 0		
			6	15 0
Yorkshire.—Sundries presented to the Rev. J. Davies, Missionary, for sending the Gospel to the Negroes.				
Wakefield.—The Young Ladies of Miss Arnold's Seminary			0	11 6
Hull.—Sunday School Children			0	5 6
Howden.—Collected by Miss Ostler	3	0 9		
Ditto Master Stow Ostler ..	1	13 9		
			4	14 6
Miss Sarah Davies.—Donation				
Sussex.—Worthing.—Penny-a-week Society; by Mrs. Ashton, for 1822 ..				

On account of the uncommon press of matter, we are under the painful necessity of deferring a great part of the List of Contributions till next month.

For the Education of Native Females in India

Misses S. C. and H. Ball, Mevagissey, Cornwall	2	2	0
Scotland.—Irvine Female Auxiliary Bible Society, for the support of a Female School in India, to be called the "Irvine Female School." 2d payment	15	0	0
Mrs. Eade.—For Female Schools in India	2	10	0
Ditto.—For Mission to the Sandwich Islands	2	10	0

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

Penzance Juvenile Missionary Society; per Rev. J. Foxell	10	0	0
W. C. Trevelyan, Esq.	1	0	0
Miss Neave; per ditto.—Annual	1	0	0

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

H Montague, Esq.; per Mr. J. Nisbet	0	10	0
Miss Holmes, Cainecross, Gloucestershire	1	0	0

PRAYER.

SPIRIT of Grace! from thy abode
Of blessedness look down, and see
Thy servant groaning 'neath a load
Of sins—the fruit of Eden's tree.

How longs my Spirit to be free—
From all of earth to shake her wing—
Up to the gate of heaven to flee,
And her Redeemer's mercies sing!

Spirit of Grace! my heart thou know'st;
On it thy gracious influence pour:
Recal a soul in wanderings tost,
With thee t' abide for evermore.

SENEX.

Kilmaurs.



REVᴰ DAVID STUART.

THEOLOGICAL TUTOR OF THE IRISH EVANGELICAL ACADEMY.

DUBLIN.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

DECEMBER 1823.

MEMOIR OF MRS. SARAH WESLEY,

(Who died Dec. 28, 1822, aged 96, Relict of the Rev. CHARLES WESLEY, *M. A.)*

WRITTEN BY MISS WESLEY.

[FROM THE METHODIST MAGAZINE]

MRS. CHARLES WESLEY was the daughter of the late Marmaduke Gwynne, Esq. of Breconshire, South Wales. From her childhood she evinced a deep sense of religion; and received the Lord's Supper when she was only fourteen years old.

Mr. Gwynne was an upright, pious man, strenuously attached to the Church of England. He was eminently kind to his tenantry, beneficent to the poor, and exemplary in all the relations of life. He retained a chaplain in his house, who daily read the morning and evening service in it; the church being distant, and only open on Sundays.

When Mr. Howel Harris began his itinerant preaching in South Wales, (which was some years before the Mr. Wesleys visited that part of the country,) Mr. Gwynne was alarmed at reports of an innovation in the church; and imagining that this Howel Harris might hold the tenets ascribed to the Independent Dissenters under Oliver Cromwell's reign, and be an incendiary in church and state, he, being a magistrate, determined to put an end to these portentous irregularities. For this purpose he sallied out one day; but said to his lady on going, "I will hear the man myself, before I commit him." Accordingly he made one of the congregation, with the *Riot Act* in his pocket. The sermon was so truly evangelical, so calculated to arouse the careless, to alarm the wicked and to encourage the penitent, and the preacher's manner was so zealous and affectionate, that Mr. G. thought he resembled one of the apostles. He was so convinced of the purity of his doctrines, and of the benevolence of his motive, that at the end of the discourse he went up to Howel Harris; shook him by the hand; told him how much he had been misled by slanderous reports; avowed his intention of *committing* him, had they been true; asked his pardon; and, to the amazement of the assembly, entreated him to accompany him back to Garth to supper.

Mrs. Gwynne, his lady, was a worthy woman, endowed with a superior understanding, and distinguished by her love of the poor, whom she supplied regularly with food, clothing and medicine; but she had the strong prejudices of birth and fortune. She was one of six heiresses, each of whom had 30,000*l.* for their portion, and had married into suitable families of high descent and splendour. She

was a violent enemy to all Presbyterians; and when her husband returned, introducing to her Howel Harris,—a man of the inferior class, (for in Wales there are but two classes of society,) an innovator in the church, and a rebel to the king,—when she heard Mr. Gwynne himself, in the presence of his whole family, entreat his forgiveness, acknowledge his error, and pay him as much respect as he would pay to a bishop,—she thought that her poor dear husband must have lost his senses; and in grief and consternation she quitted the room, nor would return to it till after supper, and till Howel Harris had departed.

The authority and countenance of Mr. Gwynne was of much importance to the ministry of this good man, who would have suffered persecution from the higher orders had he not been so strenuously supported by one of them, who valiantly stood forth in his defence, regardless of public and private censure. It is worthy to be recorded, that if the same scenes of outrage and barbarity through which the Rev. Messrs. John and Charles Wesley, and many of their preachers, passed, (scenes promoted by some of the clergy, and often unchecked by the magistrates of that day,) did not occur in Breconshire, South Wales, it was, under the divine blessing, solely owing to Marmaduke Gwynne.

His young daughter, Sarah, delighted to accompany him to hear Howel Harris, whom he constantly attended: her mind was open to receive all good, and she was particularly blessed under his sermons. Her pious disposition exposed her to the raillery of her gay brothers and sisters; and her partiality to this itinerant preacher incurred the displeasure of her mother, who passed much of her time in tears at the *infatuation* of her family. Nor was she reconciled to Methodism till she had perused the "Appeals" of Mr. John Wesley, and heard the character of the two brothers from some of their colleagues at Oxford, which convinced her that their intentions must be good; and, at last, that their usefulness was great. Indeed, till then, she would not hear Howel Harris. On the arrival of Mr. John Wesley in South Wales, Mr. Gwynne invited him to Garth, where he was most cordially welcomed by Mrs. Gwynne also. Her remaining prejudices were conquered by his conversation; and he preached in the hall, where the audience was great.—There were seldom less than ten or fifteen guests residing in the house; and there were eight sons and daughters, and twenty servants, besides neighbouring tenants, who were admitted to hear him.

It was two years afterwards that Mr. Charles Wesley came there, to whom the whole family seemed immediately united. The servants were deeply affected by his discourses, which he delivered every day while he stayed, either in the hall or the churches. The nurse, Grace Bowen, (always a serious person,) became eminently useful and zealous in the cause. It was on her that the funeral hymn was composed, which begins,—

"Stay, thou triumphant spirit, stay,
And bless me, ere thou soar'st away,
Where pain can never come." *

Her character and happy death are fully described in the remaining verses of that hymn, which contains a true portrait of a Christian, and one of the Old Methodists.

It was two years after this visit, that Mr. Charles Wesley, with the entire consent of both her parents,

* See Wesley's Funeral Hymns, *Hymn* xiii. p. 85.

espoused their daughter Miss Sarah Gwynne; who, without reluctance, sacrificed earthly splendour and the distinctions of wealth, to become the wife of a pious minister. She had never cause to regret, nor was she ever known to regret, her change of situation and habits of life. In the affection and society, the example and protection, of one of the best of husbands, she deemed herself richly remunerated for the loss of worldly honours; and she ever highly estimated the privileges of being acquainted with eminent Christians in lower states,—those "of whom the world is not worthy." During the first years of their marriage, she accompanied Mr. Charles Wesley in his travels to the North, where their accommodations usually formed a striking contrast to the luxuries in which she had been bred. She would sometimes speak of them with a smile; always dwelling on the tender attentions of her husband on these occasions, who, she said, "felt for her much more than she did for herself." In Norwich a violent mob collected, through which it was deemed advisable that she should pass with a lady who came with her, rather than with her husband, who was the object of their vengeance, while he braved it. Happily (she said), her insignificance secured her; (she was low in stature;) but her poor friend, (Colonel Galatin's lady,) of majestic height and appearance, being taken for the wife of Mr. Wesley, was separated from her side, and sorely annoyed by the rabble. But all providentially arrived at their lodgings unhurt. It was pleasing to witness the satisfaction with which she related these *hardships*, as others would term them.

When they hired a house in Bristol, where Mr. Chalres Wesley became stationary, they entertained the preachers; and often she remarked, that "she had never met with persons better behaved, or more agreeable inmates; they were so many eminent proofs how well divine grace could supply the fictitious aid of education and high breeding. They were most humble, obliging, simple-hearted men, who lived above the world." John Nelson and John Downes were amongst her guests.

She caught the small-pox four years after her marriage, in which disease the late Countess of Huntingdon came to attend her; which confirmed a friendship they had formed before, and of which she never spoke without the most lively gratitude. It ended but with life. During her illness, Mr. Charles Wesley was with his brother in London, who was then supposed to be near death. It was a trying season to both; for he could not, on the first information, leave the chapels and the congregations; and every post, he feared, would bring him intelligence that his beloved wife was no more. She was for twenty-two days in imminent danger. He rode down to visit her twice, at the risk of his own health, and returned to serve the public. His first babe, a lovely son under two years, took the infection from his mother, and was buried before his next return home. Some of his affecting *Funeral Hymns*, written on this occasion, describe a father's sufferings, and express his tender gratitude for the spared life of the mother. When Mrs. Wesley recovered, the alteration of her features was so great, that no one could recognise her; which, she would *sportively* say, "afforded great satisfaction to her dear husband, who was glad to see her look so much older, and better suited to be his companion." There was nearly twenty years difference in

their ages. Never did a female less regret her loss of beauty:—a circumstance indicative of no common mind. She was then twenty-six. But over her interesting, her first-born child, she mourned in deepest sorrow. Four children after this she buried; and then raised an earnest prayer to the Almighty that she might never live to see the death of another. Three she had after; and when any of them fell sick, she was wonderfully supported by the hope and trust that her prayer had been accepted, and that she never should weep over the grave of another child. She never did.

To Mr. Whitefield she was particularly attached; and he had a strong friendship for her. She stipulated, before marriage, when controversies rose high, that she should be permitted to hear him, and any other pious gospel ministers of that persuasion; and often, in her latter years, did she express pleasure in the belief, that she promoted the continuance of that endearing intercourse which subsisted between that good man and her husband, softened all parties, and was on all occasions a blessed peace-maker.

In the eighty-seventh year of her age she was required to give her testimony in a law-suit, commenced by a lawyer on an unjust claim upon her son. Her statement upon that occasion was so clear and satisfactory, that, corroborated by other witnesses, it gained the cause; so unimpaired were her faculties at that advanced age. Had the cause been tried in Westminster Hall, the expenses would have wholly devolved on the lawyer; but hearing that he would have been struck off the Rolls for his conduct, the family preferred arbitration. Some time afterwards he was struck off the Rolls for similar dealings, and when she heard it, in the most fervent manner she thanked God that she had not been the cause of his ruin. The same spirit of lenity characterized all her actions: she had been cheated by a confidential servant to the amount of thirty pounds; her drawers were broken open, and her plate stolen; but her whole anxiety was, lest she should be called upon to prosecute the thief,—who ran away, to the heart-felt satisfaction of her kind, though injured mistress.

Her amiable manners and cheerful spirits endeared her to all with whom she had any intercourse: her hospitality was unbounded, and verged to excess; and her tenderness led her to an extreme of indulgence in the education of her children; yet, on the most trying occasion to maternal sensibility, she manifested the Christian, for no murmur escaped her lips.

St. Paul's advice, "Wives, honour your husbands," was never better observed by any wife. She was so jealous of the honour of her beloved husband, so sensible of any thing which she conceived a slight, or omission of due respect, that her displeasure was marked towards any person whom she thought to have failed in this point: and often would Mr. Charles Wesley, whose humility was a striking virtue in his character, gently expostulate with her by saying, "Enviest thou for my sake?" and condemn what he called, "her excessive partiality."

Her reading had been confined to religious books: she relished no other. History, she said, was only a narration of the wickedness of man, without any reference by the writers to the remedy provided. Controversial works she detested; yet in theology she was well versed; and could enumerate the errors of various sects with admirable saga-

city. Love for the poor, and pity for the wicked, were prominent features in her character; indeed, such was her tenderness to the fallen, that many rigid moralists supposed she leaned to Antinomianism. Yet nothing could be further from her principles; as her words, and her whole blameless life attested. When she heard of a crime, and the relators of it expressed their abhorrence and indignation, her usual remark was, that the heart of every human being would be capable of the same, if divine grace did not prevent. If any reminded her of her pious youth, and the sacrifices she had made in that period of life, instantly she checked them by observing, "My only plea is, 'God be merciful to me a sinner!'" She was indeed of an humble mind, and of a timid nature. The fear of God, reverence for his word, and delight in his sanctuary, were the prominent characteristics of her religion. Hers was "the trembling hope;" but it was founded on the Rock. Her sense of original depravity was so deep, that it led her (whenever she spoke of herself) to use words of self-abasement which astonished the pharisee and the unconverted.

She always had a sort of fear of death; but no symptoms of this fear appeared in her last illness. Her nights were painfully restless, though she had no disease. She seemed (she said) to be harassed by the enemy; and her prayers were affectingly fervent to our Saviour, to be delivered from him. Yet she would complain that she could not pray; and urged all the pious who visited her to besiege the throne of grace in her behalf. She would repeat the Litany in a manner so impressive and collected as astonished her attendants; and at that passage, "By thy precious death and passion, Good Lord, deliver us;" no one could behold her feeble hands clasped, and her eyes uplifted, without emotion. The last night she continued for an hour to exclaim, "Open the gates! Open the gates!"—as in a struggle of soul; and then falling into a slumber, a composure so visible appeared on her countenance for some hours, and she awoke so smiling and refreshed by it, that her servant had almost a hope she might recover. She asked her if she had found Jesus precious to her. "O yes!" was the reply. And you are happy? She answered, "Yes!" She continued with this serenity of countenance, chiefly silent, till the afternoon; gently breathing, till, without a struggle or a groan, her blessed spirit was taken into the regions of eternal rest; where, through the merits of that Redeemer in whom she ever trusted, she is now rejoicing in his love.

ON HUMAN IMPERFECTION.

All mankind, since the fall, have been the subjects of imperfection. It is interwoven with the conduct and character of the best of men, and is their constant attendant during the whole period of their continuance in this world. Daily observation and experience unite with the word of God, to confirm the truth of these assertions; and however some may deny them, and consider a state of sinless perfection as attainable by fallen creatures in this lower world, those who are really taught of God must be convinced of the imperfection which attends even their best services, and their most solemn and sacred moments.

Where is the man who can pretend to have reached a state of greater holiness, and of more entire conformity to the will of God, than the beloved disciple John? While

on earth he seemed to breathe the air of heaven, and his holy soul appeared to be almost absorbed in contemplations on the love of God. Surely, if absolute perfection were attainable by any mere mortal here below, it must have been attained by him. Yet his language is, "If we say we have no sin, we deceive ourselves, and the truth is not in us." This is the testimony of divine inspiration, and therefore infallible; and it is equally as applicable to us as it was to those to whom the apostle more immediately wrote.

And does not the whole tenor of scripture agree with this? The word of God abounds with declarations, "that all have sinned and come short of the glory of God; that there is none that doeth good and sinneth not." It is true, indeed, that the sinful propensities of our nature are subdued by the power of divine grace; the sanctifying influence of which may produce so great a change in the hearts and characters of those who are the happy subjects of it, as to render their imperfections scarcely discernible to the eye of a superficial observer. But their sinful propensities, though subdued, are not yet entirely eradicated; they are still but imperfect creatures in the sight of a heart-searching God; and it is not to be wondered at, though it is much to be lamented, that their imperfections should sometimes break forth to the view of their fellow-creatures.

It is remarkable that the most eminent men, whose examples are recorded in scripture for our imitation, have sometimes failed in those virtues in which they most excelled. For instance: Moses, the meekest man, once displayed ungoverned passion, and spoke unadvisedly with his lips, on which account he was not permitted to enter the promised land. Job, the most patient man under pains and losses, on one occasion betrayed great impatience, and even cursed the day of his birth. David, who is styled "the man after God's own heart," was once left to commit crimes the most opposite to his general character, and to the spotless purity of that God, who had condescended so highly to distinguish him. Solomon, the wisest of men, at one period of his life was guilty of the greatest imaginable folly, in suffering himself to be led astray from the path of rectitude by the alluring power of female influence, so far as to forget all his obligations to the Almighty, and to forsake the God of his fathers. And various other instances might be adduced from scripture, in which the weakness and imperfections of human nature have been manifested by good men, in the very particular where their greatest strength appeared to lie, and on the very side which seemed to be the most guarded.

If we turn from the review of the conduct of others to the examination of our own, we shall meet with further confirmation of what is before asserted. Every one who is accustomed seriously to examine himself, and to observe what is constantly passing in his own mind, must be deeply convinced that in thought, word and in deed, he is continually sinning against the blessed God. Alas! how many words do we utter, how many actions do we perform which are opposed to God's holy will; and how much is there of which we have reason to be ashamed, even in those words and actions that most accord with his will. But were we faithfully to examine the secret operations of our hearts, O what innumerable abominations do we there detect, which are in a great measure concealed from the sight of others! In

which of our performances, and in what part of our conduct, have we been actuated only by pure and upright motives?

Having taken this short but painful view of the universality of imperfection, what are the reflections which should arise in our minds from the consideration of the subject? Should we derive from it the slightest encouragement in the practice of any known sin? Should it incline us to look upon any iniquity with indifference? Far from it. Rather ought it to excite within us the deepest abhorrence of sin, the most constant and diligent watchfulness against it, and the most profound humility, under the conviction of our own liability to fall into it. When we consider what infirmities have attended the holiest of mankind, while sojourning in this world of sin and woe; when we observe what a gloomy veil sin has thrown over the brightest characters, obscuring for a season all their excellencies; and especially when by our own sad experience we learn the awful extent of human depravity, and find that when we would do good, evil is present with us: the effect produced by all this should be, not to diminish, but rather to increase our desires after perfection; not to induce us to grow weary, but rather to press forward with fresh alacrity in our progress towards it.

And is it not a source of unspeakable comfort to the real Christian, that though perfection cannot be fully attained here below, yet in the better world above, to which he is travelling, he shall attain perfection, both of holiness and of happiness? — O! what is it that renders the prospect of heaven so delightful to him, but the assurance that he shall there engage in the service of his God in a perfect manner, free from all those infirmities which now so often interrupt both his duties and his enjoyments; and beholding his Saviour, no longer as through a glass darkly, but face to face, shall be entirely conformed to his image, and abide in his presence without fear of separation, for ever and ever. J. B.

ON WEEK DAY LECTURES.

To the Editor.

SIR,

I BEG leave to suggest, through the medium of your valuable publication, the propriety of establishing an Evening Weekly Lecture, to commence at EIGHT o'clock, for the benefit of those whose business will not allow them to attend at the usual hour. Should the above suggestion meet the approbation of any minister inclined to establish one, I feel confident it would meet with ample support and encouragement, as I know there are many who have a desire to attend, and whose avocations will not permit them to attend earlier.

I should recommend the City as the most eligible situation for the purpose.

Yours, A Friend to
Religious Knowledge

*** We beg leave to remark, that in such case, all the parts of the service should be abridged, so as to close at Nine o'clock, that they may not interfere with family worship.

ON THE GREAT NEGLECT OF THE LORD'S SUPPER.

(*Concluded from p.* 455.)

AGAIN; it may be you excuse your neglect by saying, "I see such an awful responsibility lies upon those who take the Sacrament: nothing less than this: 'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 29. It is more than probable that all your alarm and forebodings upon this point

arise out of a total misconstruction of this solemn and awakening admonition. "Every act of devotion, whether in the closet, in the family, or in the more public congregation, is an appeal to the Great Jehovah; and if the heart be not right with God—if faith does not accompany our petitions, they cannot be acceptable to him." Hear what the Holy Scriptures say; "Without faith it is impossible to please God: for he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. "Whatsoever is not of faith is sin." Rom. xiv. 23.

But let us inquire to whom is this declaration of the apostle to be applied; a mistaken application of it having kept many of God's children from the enjoyment of this inestimable privilege.

The apostle could never mean to apply so great a censure, or pass so awful a sentence upon any real disciple of Christ, however circumscribed his knowledge or weak his faith: such "are feeble-minded," and he would have them comforted. Their "hands may hang down," and their "knees be feeble;" but he would lift up the one and strengthen the other. But the persons for whom the apostle designed these admonitory and alarming intimations, (and to such only are they applicable now,) were the ignorant, the unbelieving, and the unconverted. Those whose hearts were not right with God;—who while they said, "Lord, Lord! and hail, Master!" did not depart from iniquity; but lived under the dominion of their own evil passions, and walked "according to the course of this world." These, when they come to the Lord's Table, can do no otherwise than "eat and drink unworthily;" nor can they escape the judgment which the apostle pronounces, but by "repentance towards God, and faith in our Lord Jesus Christ."

If some have been kept from the fear of incurring the condemnation which they imagined was threatened in the passage just explained, it is likely that many more have been hindered by supposing the rules of admission prescribed by some Christian churches, are too strict and too narrow. In many cases, the Lord's Table is open to all who see it their privilege and duty to approach it, and whose life and conversation is free from impurity; and of course this excuse will not have the shadow of propriety. And yet, even here, the number of communicants is not much more numerous, though there are no questions asked, and of course no restrictive regulations exist.

In most of our congregational churches, persons cannot be admitted but by the consent of the church; and of course the name of the candidate is announced at one monthly meeting, and the individual comes for admission at the next.* But even here the admission is far from being difficult. Most of the congregational ministers of our times have imbibed a liberal spirit, and are anxious to render the admission of truly serious persons as easy as possible, without breaking down or destroying a wholesome and scriptural discipline; and the churches depend much on the judgment and decision of their ministers. This increases the responsibility of the minister, but even this produces a beneficial result, as it will induce him to exercise the greater caution not to encourage the application of improper persons.

The only object aimed at in the churches who dare not throw

* This mode is dispensed with in some few churches, which have arisen out of, or been grafted on, an old Presbyterian stock. It promotes a more easy and rapid increase of communicants in such places; but it will be well if the tares do not get in and choke the good seed.

open their Sacramental Tables to an indiscriminate communion, is the obtaining of reasonable proof that the individuals, who offer themselves to their communion, are real Christians; and walk in their families, and in the world, suitable to that high vocation wherewith they profess to be called.

Even the Church of England does not profess to allow a promiscuous admission to the Sacramental Table; for it is enjoined upon the ministers of that communion, that they should, on the Sabbath preceding that on which the administration shall take place, read a very interesting address to their congregation, in which address is the following passage: "If any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table, lest after taking that Holy Sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both body and soul." In addition to this, the Rubric orders:— "So many as intend to be partakers of the Holy Communion, shall signify their names to the curate, at least, some time the day before. And if any of those be an open and notorious evil doer, or have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended; the curate, having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregations may thereby be satisfied, which before were offended." Again it is said, "The same order shall the curate use with those betwixt whom he perceiveth malice to reign, not suffering them to be partakers of the Lord's Table, until he know them to be reconciled." *

The constraint laid upon candidates for communion in our churches to make known their intentions to the minister, seems a most formidable task; and to make any communication of what is termed "experience," seems more formidable still; and, after all, what is this, but a mere recital of "what God has done for their souls?" and that in as plain and concise a form as they please? It is only giving "a reason of the hope that is in them;" and now, in general, the churches allow those who ask for admission, to make that declaration in the way most congenial to their own feelings. They may speak or write such account; or if they think themselves incapable of either, the minister is allowed to make the representation for them.

Let me, then, entreat those readers, who believe in, and rely upon Jesus Christ for salvation, and who have hitherto abstained from celebrating the Lord's Supper, no longer to continue their sinful neglect, but instantly to weigh the matter, and open their minds freely to the pastor, under whose ministry they are providentially placed, and state all their fears and feelings without reserve.

Bermondsey. J. T.

ILLUSTRATIONS OF SCRIPTURE.

[By M. SEETZEN.]

Apples of Sodom.

Our traveller endeavours to explain this peculiarity by the following observations: "The information which I have been able to collect on the Apples of Sodom (*solanum Sodomeum*), is very contradictory and

* The exhortation read in churches the Sabbath previous to that on which the Sacrament is to be administered. Introduction to the Order, &c.

insufficient; I believe, however, that I can give a very natural explanation of the phenomenon, and that the following remark will lead to it:

"Whilst I was at Karrak, at the house of a Greek curate of the town, I saw a sort of cotton resembling silk, which he used as tinder for his matchlock, as it could not be employed in making cloth.

"He told me it grew in the plains of El-Gor, to the east of the Dead Sea, on a tree like a fig-tree, called Aoéschaer. The cotton is contained in a fruit resembling the pomegranate; and by making incisions at the root of the tree a sort of milk is procured, which is recommended to barren women, and is called Lebbin Aoéschaer. It has struck me that these fruits, being as they are without pulp, and which are unknown throughout the rest of Palestine, might be the famous Apples of Sodom. I suppose, likewise, that the tree which produces it, is a sort of fromager, (Bombax, *Linn.*) which can only flourish under the excessive heat of the Dead Sea, and in no other district of Palestine."

This curious subject is still farther explained in a note added by M. Seetzen's Editor.

"A species of Asclepias, probably the Asclepias-gigantea. The remark of M. Seetzen is corroborated by a traveller who passed a long time in situations where this plant is very abundant. The same idea occurred to him when he first saw it in 1792; though he did not then know that it existed near the lake Asphaltites. The umbella, somewhat like a bladder, containing from half a pint to a pint, is of the same colour with the leaves, a bright green, and may be mistaken for an inviting fruit, without much stretch of imagination. That, as well as the other parts, when green, being cut or pressed, yields a milky juice of a very acrid taste. But in winter, when dry, it contains a yellowish dust, in appearance resembling certain fungi common in South Britain; but of pungent quality, and said to be particularly injurious to the eyes. The whole so nearly corresponds with the description given by Solinus, (Poly. Histor.) Josephus, and others, of the Poma Sodoma, allowance being made for their extravagant exaggerations, as to leave little doubt on the subject.

"The same plant is to be seen on the sandy borders of the Nile, above the first cataracts, the only vegetable production on that barren tract. It is about three feet in height, and the fruit exactly answering the above description, &c.

"The downy substance found within the stem is of too short staple, probably, for any manufacture, for which its silky delicate texture and clear whiteness might otherwise be suitable."—*Taylor's Calmet, vol.* iv. *p.* 144. *new edition.*

SELECT REMARKS.

"*Suavez* argued for a general judgment, after men have passed at their death a particular judgment; because, after their death, their writing, preaching, &c. may have done much evil in the world: for as Abel, though dead, yet speaketh, so Julian, Porphyry, and others' works did much mischief long after they went from this world."—*Flavel on the Soul.*

Those who, at the call of God, leave this sinful world, and set out for the heavenly Canaan, shall as surely arrive there as Abraham did.

A Christian, like Abraham, goes on journeying towards the South, having an attraction from Christ the Sun of Righteousness. Like the sun-flower, he keeps steadily following Jesus, until he comes to dwell for ever with the Lord.

Worldly happiness is un-customed pleasure: it is not the joy of the Lord, nor has on it the seal and permit of heaven; but at best is sadly dashed and lowered with a bitter alloy. Whereas the joy of a Christian comes through the fair and legal trade of the Bible, pure, and marked with the seal of God's Holy Spirit.

A man's soul is called *his own soul*, to intimate to us that God has entrusted it to our keeping; and woe to us if we lose our own souls, for we must give an account of them to the great Father of Spirits.

PROBUS.

OBITUARY.

Mrs. ELIZ. NEWBERY. Aged 91.

Mrs. Elizabeth Newbery was born at or near Swansea, in Glamorganshire, Feb. 6, 1731, O.S. but after marriage settled at Clapham. At the age of eighty she removed to Benson, in Oxfordshire, where she finished her course March 27, 1822, aged 91 years. From her earliest days she was of a serious turn of mind, disliking the common vanities of the world; but it was not till she had attained the age of eighteen that she became decided in her views and experience of evangelical truth. This important change was effected under the ministry of that eminent servant of God, the Rev. George Whitefield, at one of those seasons when he preached on a common in Wales. She would speak of him with affection and delight to her last hours, and used to say, it seemed to her as if no preacher on earth ever enjoyed so much of the presence of God in his ministrations as Whitefield did. Many of his texts were so fixed in her memory, that she would repeat them to her friends after an interval of seventy-two years and upwards. She also spoke highly of Howell Harris, whom she was likewise accustomed to hear. In the early part of her life, Mrs. Newbery travelled much: this was a period when the blessing of a preached gospel was far from being so general as it now is. Whenever, therefore, she entered a town or village, her first inquiry was, whether there was a place where she could hear the gospel. Sometimes her inquiries were successful, but too often unavailing, and an ignorant or rude answer was the only reply.

Attachment to the house of God was a prominent and abiding trait in her character. None can doubt this when informed, that though bowed down with the infirmities of accumulated years, and afflicted with a painful deafness, she continued a regular attendance there to the age of 88; and when confined to her chamber for the last three years of her life, nothing gave her so much pleasure as to be informed of the prosperity of Zion, and that "this and that man was born there." It was indeed a cause of heartfelt joy to our friend to hear of the extension of the Redeemer's kingdom, whether at home or abroad, in the Establishment or out of it. Shut out from the ordinary means of knowing what was going on in the religious world, when a friend sometimes endeavoured to tell her a few of those great things which God is now doing, her eager eye and animated countenance expressed, before her lips had opportunity, how much her soul rejoiced in the news. And this was not *all;* according to her *ability*, she was as willing to communicate for the support of the gospel, as she was gratified to hear of its success. Her natural disposition was most mild, grateful and affectionate, and grace added all its own improvements and lustre. Even at her advanced age she was not free from difficulties and trials, but she possessed her soul in patience. To her fellow creatures she was thankful for the most trifling kindness shown her; but under a sense of the goodness and mercy of God, she was often seen lost, as it were, in admiration and gratitude. "Why me?" "Oh to grace how *great* a debtor!" was the language of both lip and heart.

The circumstances of her departure were peaceful in no common degree. "Mark the perfect and behold the upright, the end of such is peace." With loins girded and lamp trimmed, she had many years been waiting her Lord's coming; and when she found that the hand of his

messenger, Death, had actually arrested her, she was not alarmed. Her trust had been in the Lord, and that peace which had been given in consequence, did not forsake her now. Her living religion was that of Hope, Trust, Humility; and her dying experience formed its exact counterpart. No raptures were felt; nor at her age could they be expected; but all was composure and humble confidence in the power and love of the Redeemer.

"She was calm as summer's evenings be."

To her minister she sent an earnest request, that he would not cease publicly to pray "that the presence of Christ might be with her, that faith and patience might not fail." Her desire for prayer became more urgent as she engaged in the last conflict; and during the three months she was confined to her bed, she would often beguile the lonely hour with a song of praise: at the age of ninety-one the praises of God often ascended in harmony from her lips as well as from her heart; and the language of Watts, in the 65th, 66th, and 142d Hymns (second Book), was often adopted as her own. The day before her departure, on a friend calling, the ruling disposition of her life, kindness, was found to be strong in death. With her struggling, dying breath, she first inquired of the welfare of the family, and then began expressing the feelings of her soul. "If I perish, 'tis at His feet." "I have no other hope." "Pray for me when I go through the dark valley." Her friend said, 'You are now *in* the valley; you do not find it *dark*, do you?'—She replied, "A little so, sometimes;" but expressed firm confidence in the Saviour; and, after an interval, added, "As dying, but behold I live!" On prayer being proposed, her dying countenance beamed with an animation that will not soon be forgotten. To every distinct petition she added a hearty Amen. Referring to the labour of breathing, she said, "It is trying;" but soon left speaking of herself and her sufferings, to revert to her constant and beloved subject—JESUS; and this she did with so much earnestness, and with so little inclination to cease, that her friend, caring the exertion would increase the agony of breathing, thought it prudent to withdraw. To her medical attendant and another person she observed, "You are come to see a poor old woman die; if my dear Redeemer is with me, all will be well:" (this she said purposely to draw the attention of the former to the peace enjoyed by a *dying Christian*). It was said, 'He has promised to be with you.' "Oh yes," she replied, "He *has* promised, and He is *faithful*." The promise, Isa. xliii. 2. she applied to herself, adding, "But why shall the waters not overflow me? It is only because God hath promised to be *with* me."—"Death is *but* a shadow."—"All is well."—"Happy, happy." She spoke to some other friends of the privilege of prayer, and exhorted to a careful attendance on all the means of grace. In this frame she continued through the remainder of the day and the ensuing night; praying in the night at repeated intervals, "Father, Son, and Holy Ghost, have mercy on me!" A few minutes before her departure, (between six and seven in the morning) her attendant said, 'You are going to that land of pure delight of which we have so often sung;' she replied, as her struggling breath permitted, "Sing!"—"Sing!"—"No other refuge,"—"Christ the only one." She then said very distinctly, "Dear Father, have mercy on me!" These were her last words; she immediately stretched herself, and without a sigh fell asleep.

Mrs. Newbery was buried in Benson church-yard, April 2.

E. N.

RECENT DEATH.

ON the 13th of November, in his 68th year, at his house in Hatton-Garden, London, Mr. CHARLES TAYLOR, the respected Editor of "Calmet's Dictionary," a new edition of which was completed just before his death, and noticed in our Review for *October* last. A great part of Mr. T.'s life was devoted to the study of biblical literature and antiquities.

REVIEW OF RELIGIOUS PUBLICATIONS.

Narrative of the Loss of the Winterton East Indiaman, wrecked on the coast of Madagascar in 1792: and the Sufferings connected with that event. To which is subjoined, A Short Account of the Natives of Madagascar, with suggestions as to their Civilization. By a Passenger in the Ship. 8vo. *7s. 6d.* Hatchard.

This narrative will not lose its interest although it relates to an event which took place thirty years ago. The very respectable writer was not actuated by the love of gain in presenting it to the public, for he kindly devotes the proceeds of the publication towards the support of the Missionary establishment which has been formed in Madagascar; the extension of which to the spot, St. Augustine's Bay, where his life was so wonderfully preserved, appears to be his principal object in preparing this volume for the press.

The work is divided into four parts:—1. A full and affecting account of the Wreck of the Winterton, accompanied by two plates, which represent the dreadful state of the ship when first dismasted, and her awful condition when completely wrecked. These prints are well executed, and convey to the eye and to the heart the horrors of a shipwreck more forcibly than the best chosen words.

A great part of the passengers and crew were drowned; but a good number got safely to shore on a raft, or on parts of the wreck; and after a toilsome journey and great sufferings arrived at Tullear, in the island of Madagascar.

The second part of the volume, which gives an account of the people of Madagascar, and of the residence of the author and others among them, is curious and interesting.

In the third part is detailed the proceedings of Mr. Dale, a principal officer, and others with him, who crossed the Mosambique Channel in a yawl; but returned to Madagascar. Then follows an account of the company leaving that island and proceeding to Mosambique.

The author next subjoins some remarks on Missionary establishments, and expresses an earnest desire for the establishment of a mission on the Western coast of Madagascar. The fourth and last part relates their departure from Mosambique; their capture by the vessel of an enemy; and various other events which befel them, till they arrived safely at the British settlement at Madras.

We think the whole worthy of attention, and are glad to find in various parts of the work devout acknowledgments of the good providence of God, to whom the great deliverance experienced by the author and others is properly ascribed.

Plain Pastoral Addresses on Regeneration. By the Rev. *Edward Craig*, A.M. Minister of St. James's Episcopal Chapel, Edinburgh. 18mo. 2*s.* Baynes and Son.

This is a valuable little book, on one of the most important doctrines of Christianity. It contains four judicious discourses, from John iii. 7, "On the necessity, nature, and evidences of that mysterious change, which is essential to personal piety." The author strengthens his argument by extracts from the Articles and Homilies of the Church of England; but his ultimate appeal is to the Holy Scriptures. The language is perspicuous and forcible, and admirably calculated to reach the conscience and affect the heart. Those who know how many dangerous and delusive notions are connected with *baptismal* regeneration, will *labour* to circulate, to the utmost of their ability, this cheap and useful publication, as containing a suitable antidote.

Extracts from the Diary *of the late Michael Underwood, M.D.* consisting of Meditations, Critical and Practical Remarks on various Passages of Scripture, Miscellaneous Essays, and Occasional Hymns. Published for the Benefit of his widowed Daughter. 12mo. 7*s.* Hatchard & Son.

Dr. Underwood was unquestionably a man of great skill in his profession, and had the honour of presiding as accoucheur at the birth of the much-lamented Princess Charlotte. Soon after this event, however, he was involved in a series of domestic afflictions, which completely overwhelmed his spirits, and induced him to give up his practice and retire to private life. Sometime afterwards it pleased God to recover him from this state of despondency, and the kindness of friends provided him with a moderate competency; but he was now in the decline of life, and unable to make provision for his family.

March 14, 1820. "Being then in his 83d year," the good old man "feeling that his departure drew nigh," called his family around his bed, addressed to them words of consolation, commended them most fervently to the Father of all Mercies, embraced them with the most tender affection, then placing his head on the pillow, he closed his eyes and slept "in peace." *

His widowed daughter, in her fiftieth year, is now "borne down by an accumulation of troubles, arising partly from the loss of relatives and friends, and partly from serious mental debility, which frequently incapacitates her for the humble and precarious employment of needlework, in which she is at other times engaged." Surely there is not one of our readers, who can spare seven shillings, who would not, independently of possessing the book, bestow that small sum on an object recommended by so many tender considerations.

But we must not omit to add, that the book itself, though not large, contains the *marrow* of a "Diary extending to 122 MS. volumes, and embracing a period of more than sixty years." The pieces here inserted were chiefly written in the prime of life, (under 40) and at the same time that they evince a nervous irritability, the source of his subsequent affliction, discover the experience of a tried and tempted, but sincere Christian. Persons desirous of farther information are referred to Dr. Warren, of Lower Brook-street; and those eminent surgeons Messrs. Pearson, Chevaier, and Upton.

Beauties from eminent and approved Authors in Divinity, &c. By J. Denton, Minister of Mill Wall Chapel, London. 2 vols. 12mo. 10*s*.

THE readers of religious books have of late years greatly increased; of course the press teems with publications which, in point of number as well as variety, are certainly equal to the demand of both sexes and of all ages. But while this is admitted, it may be fairly questioned whether, generally, the old writers, like old wines, do not still challenge a preference? It is evident that their works have risen in price, and new editions of them have found an extensive sale.

In these closely printed volumes, Mr. Denton has collected a large body of interesting passages, the greater part of which are from the best of our old divines.

That the reader may form some idea of the nature and extent of the materials of which these volumes consist, we shall insert the subjects from the Table of Contents. Vol. I. On the Being of a God—The Holy Scriptures—Election and the Covenant of Grace—Effectual Calling, or New Birth—Faith and Repentance—Atonement—Pardon—Justification—Sanctification—Perseverance—Law, and its Use—Gospel, and its Ministry—Prayer—Thanksgiving. Vol. II. Humility and Meekness—Love to and Communion with God—Experience—Affliction and Submission—Good Works—Hypocrisy—Death—Resurrection—Judgment—Heaven—Hell. In addition to these subjects, the second volume contains about 50 "Miscellaneous Pieces," many of which relate to very important subjects, as Original Sin—Adoption—Providence—Preaching Christ, &c.

In forming this collection of Beauties, Mr. Denton has shown great impartiality. He has collected his materials from different ages and departments of the Christian church. As for instance, Luther, Calvin, and other Reformers on the Continent; with those eminent divines of our national church, Bishops Hall, Leighton, Beveridge, &c. are made contributors to his work. He then turns to the ponderous folios of the much injured Puritans; and Owen, Bates, Gouge, Manton, Baxter, Bunyan, &c. &c. supply him with abundance of excellent quotations: and though he has made much use of the *old* divines, yet he has not altogether overlooked those of our own times; as among the Episcopal clergy are Romaine, Venn, Toplady, Newton, &c. and among the Dissenters, Gill, Booth, Guyse, Burder, Wardlaw, &c. &c. That the laity may not charge him with undue partiality to the clergy, he dips into Searle, Cowper, Sir Matt. Hale, Sir Richard Hill, &c.; and, finally, to increase the attraction of his volumes, he inserts some excellent passages from those distinguished females, Mrs. H. More, Mrs. Graham, Mrs. Newell, &c. In short, our author is like an industrious bee; he enriches his hive from every plantation within his reach; wherever he finds a flower from which he can extract honey, it is indifferent to him who is its owner, or to what specific class it belongs.

As Mr. D. has consulted variety in his selection of writers, so in the subjects treated there is a beautiful intermixture of doctrinal, experimental, and practical truth: the precepts and the promises—the duties and the consolations—the grace and the holiness of the religion of Christ are not torn asunder, or placed in hostility against each other. The work is therefore calculated, under the divine

* See *Evan. Mag.* 1820, p. 192.

blessing, to make sound and scriptural, rather than speculative Christians.

As the volumes from which these extracts are made would form of themselves a very respectable theological library, far beyond the reach of the great body of serious readers, the only thing that can be done for the poorer class of Christians is to make a good selection from them, and present it to the public in a small compass at a moderate price, as the present editor has done: and we think it hardly possible that these two volumes should be read carefully, and in an humble and teachable spirit, accompanied by prayer, without great spiritual advantage to the reader, to whatever class he may belong. When opportunity permits, we shall be glad occasionally to give some specimens from this judicious selection, but at present we can only make room for one small article in verse, which was written by that great Christian philanthropist, John Thornton, Esq. of Clapham, upon his receiving a mourning ring from a cousin of *his own name*, lately deceased.

"Welcome, thou presage of my certain doom!
I too must sink into the darksome tomb;
Yes, little prophet, thus my name shall stand,
A mournful record on some friendly hand:
My name?—'tis here,—the characters agree,
And every faithful letter speaks to me!
Bids me prepare to meet my nature's foe,
Serene to feel the monster's fatal blow;
Without a sigh to quit the toils of time,
Secure of glory in a happier clime;
Then mount the skies—forsake my old abode,
And gain the plaudit of a smiling God;
Receive, Lord Jesus, body, soul and spirit;
Behold my plea—thy sufferings and thy merit."

The writer of these lines died in the Lord 1790, aged 71.

Beauties of Dwight: or Dr. Dwight's System of Theology Abridged: with a Sketch of his Life, a Portrait, and an Original Essay on his Writings. In 4 vols. 18mo. 12*s*. Westley.

More *Beauties!* and if really so, in some respects the more the better; but we consider this title as a misnomer. We have seen the *Beauties* of Johnson, Blair, Hervey, and many others; but they have been, so far as we have observed, the most striking passages of those authors common placed: but this is really a regular and judicious *abridgment* of Dr. Dwight's Theological System, which we consider of vastly more value than detached sayings.

We do not advise the perusal of either Beauties or Abridgments, generally speaking, to those who have opportunity to read the original works; but there is a very numerous class of serious readers who cannot afford the time (to say nothing of the expense) to read four large octavo volumes, however excellent. To such, therefore, and particularly to "itinerant preachers and Sunday-school teachers," we cordially join in recommending this work.

Our high opinion of Dr. Dwight as a theological writer stands on record, both in our Memoir of the author, and in our Review of the original work.

As to the *Essay* on the Author's Writings, it appears to us drawn up with considerable taste, judgment and discrimination, and may be read with advantage by students in theology; but will, we fear, be above the comprehension of many of those to whom we have recommended the Abridgment.

An Inquiry into the Just Limits of Reason in the Investigation of Divine Truth, &c. By the Rev. *J. Davies*, of Queen's College, Cambridge. 8vo. Seeley and Son.

This is "the Essay to which the Society for Promoting Christian Knowledge and Church Union, in the Diocese of St. David's, adjudged a premium of 50*l*. for the year 1822." How far this essay might exceed its competitors, we have no means of judging; but we have no hesitation in saying, that, in itself considered, it is worthy of the prize. The doctrine of the essay is explained in its motto, in the language of that acute reasoner Mr. *Locke*, "Whatever God hath revealed (saith he) is certainly true; but whether it *be* a Divine revelation or no, reason must judge." This is the point Mr. D. labours to maintain, and, we think, with great judgment, in opposition to those who contend, that reason is to judge not only of the credibility of the revelation itself, but of all the doctrines therein contained. This tract we particularly recommend to students for the ministry, as meriting their serious attention.

The Influences of the Holy Spirit considered, with special reference to the circumstances of the Present Times. 8vo. Seeley & Son.

This Essay, as we learn from the Advertisement prefixed, is by the same author as the preceding, and is written with the same ability. Its object is to prove, what is too much denied, that the special influences of the Holy Spirit are necessary to the conversion and sanctification of every sinner, and consequently of the heathen world at large.

Martin Luther on the Bondage of the Will. Written in Answer to the Diatribe of Erasmus on Free Will. Translated by the Rev. *H. Cole*, of Clare Hall, Cambridge. 8vo. 10*s*. Simpkin & Marshall.

THE translator informs us that this work originated in his design "to present the British church with an English version of a choice selection from the works of that great Reformer, *Martin Luther*;" and next to the Bible, we are glad to see the clergy appealing to the venerable Reformers of their church. The piece before us was particularly recommended to the attention of the translator by the "unqualified encomium bestowed upon it" by the late Mr. Toplady, which circumstance will sufficiently apprize our readers of the doctrines here inculcated. As to the translation, which is from the Latin, it was Mr. Cole's determination (and we can make no question of his ability), "to deliver faithfully the mind of *Luther*, retaining, *literally*, as much of his own *wording*, *phraseology*, and *expression*, as could be admitted into the English version." So that he has given us Luther as the Bible Society give us the Scriptures, "without note or comment:" and we cannot but concur with him in his pious prayer, that the work itself may be found, under the divine blessing, to be—an invaluable acquisition to the church—"a sharp threshing instrument having teeth," for the exposure of subtlety and error—a banner in defence of the truth—and a means of edification and establishment to all those who are willing to come to the light to have their deeds made manifest, and to be taught according to the oracles of God!"

The Character of the Apostles, as exhibited in their Ministry: a Sermon delivered at Chalford, May 21, 1823. By *William Vaughan*, Worcester. 8vo. 1*s*. 6*d*. Holdsworth.

THIS excellent discourse was preached at a Half-yearly Meeting of the Associated Ministers and Churches of the Independent denomination in the County of Gloucester. From the account given by the apostle Paul of his own conduct and that of his brethren, as ministers of Christ, 1 Thess. ii. 7—12. the author gives a luminous and striking display of the ministry of the apostles, as furnishing abundant proof of their *wisdom*, both in the doctrines which they enforced, and the mode in which they were inculcated; of their *piety*, evinced by their reverence for the word of God, the practical bearing given to all the articles of faith, and the devotional temper which they both enjoined and possessed; of their *fortitude*, their *humility*, their *benevolence*, and their *fidelity*. The apostolic ministry is powerfully recommended to the imitation of those who are engaged in the service of the sanctuary; and various remarks are presented to the view of the reader, demonstrating in the mind of the author, an enlightened, holy and discriminating zeal in promoting the great objects which will be attained, where the ministry of uninspired men resembles, in its general character, that of the men who both spake and wrote as they were moved by the Spirit of God.

Memoirs of the Rev. Wm. Evans, late of Wymondham; with a Funeral Sermon. By the Rev. J. Hooper, A. M. 12mo. 3*s*. 6*d*. Westley.

THE perusal of these interesting Memoirs will excite no common sympathy with the mourning relatives, and the bereaved church. Mr. Evans had passed through his course of preparatory studies at Hoxton Academy with great credit to himself, and had entered on the exercise of his ministry at Wymondham under circumstances peculiarly auspicious. After the lapse of a few months, he was publicly set apart to the pastoral office. The ordination took place on the 24th of July, 1822. In the month of November he entered on the most intimate and the most endearing of all the relations of human life; but his ministerial labours were already terminated. On the Sabbath preceding his marriage he preached with difficulty, in consequence of what he regarded as a slight cold; three days after, his lungs were in a state of threatening inflammation. He was conveyed to the house which had been prepared for his residence, and "never descended from the chamber of sickness, until he was brought down a corpse!"—"After a very gentle and gradual decay, on the 3d of April he meekly breathed out his soul into the arms of Jesus." On the following Sabbath a sermon was preached by Mr. Hooper, which, by particular request, is appended to these Memoirs. It will be found edifying and appropriate. The Memoirs will be read, we doubt not, with great interest, especially by those who were personally acquainted with this excellent young minister, who was so soon removed by the inscrutable providence of God from the sphere of his ardent activity.

The Civic Christian Economy of Large Towns. By T. Chalmers, D.D. Vol. II. 8vo. *8s. 6d.* Whittakers.

THE first vol. of this work was noticed by us last year, (p. 106.) and has deservedly obtained an extensive circulation. The present vol. treats—Of the Relation that subsists between the Christian and Civic Economy of large towns—On the bearing which a right Civic Economy has upon Pauperism—On the Present State and Future Prospects of Pauperism in Glasgow — On the Difficulties and Evils which adhere even to the best condition of Scottish Pauperism—and of the likeliest means for the Abolition of Pauperism in England, both Parliamentary and Parochial. It is in the last subject which Englishmen are particularly interested; but as political economy is not in fact a department of our work, we may be excused entering upon a subject to which, in our limited pages, we cannot possibly do justice. Were the Doctor's character and talents less known, we should recommend the work to all capable of paying a proper attention to the subject; and especially to Members of Parliament, parish officers, and others interested in providing for the poor.

Fraternal Advice, addressed to the Rev. John Pearce of Wrexham, on his Ordination over the Presbyterian Church in that place. By his Brother, the Rev. *J. B. Pearce, of Clavering.* 8vo. 1*s.* Holdsworth.

ORDINATION services, as they are conducted among Dissenters, are much adapted to interest their attention; and many of these services presented to the public eye, have carried the important principles which are generally detailed on such occasions into a still wider circle. The charge to the young minister is one of the most important parts of the service, whether it be addressed to the ear in the public assembly, or to the eye in the subsequent publication. *This* Charge has the pleasing and affecting recommendation of being what is expressively styled, "Fraternal Advice." It does no small honour to the judgment, the piety and the affection of the elder brother, and it must be delightful to his heart to view his younger brother engaged faithfully and assiduously in the ministry of the gospel. We have no room for extracts, but cordially invite the attention of our readers in general, and particularly young ministers and candidates for the ministry, to the perusal of this valuable Charge.

A Tribute of Affection to the Memory of a beloved Wife. By J. M. Cramp. *3s.* Burton and Smith.

THIS is a truly affectionate sketch of Mrs. C.'s life and character. She appears to have possessed a vigorous mind and a sound judgment; was eminently pious, and died in peace. And among the circle of her acquaintance especially, it will be found an agreeable memorial of her worth.

LITERARY NOTICES.

In the Press, and shortly will be Published.—

1. The Private Correspondence of the late W. Cowper, Esq. 2 vols. 8vo.—2. Essays on Ecclesiastical History and Antiquity. By Rev. Js. Townley.—3. Ten Lectures on Modern Socinianism. By Rev. J. Fox, Bolton.—4. Creation: a Poem. By A. Gomersall.—5. A Discourse on Prayer. By the Rev. J. Thornton.—6. Morning Communings with God. From the German of Sturm. — 7. Fatal Errors and Fundamental Truths; a series of Narratives and Essays.—8. Procrastination; or the Vicar's Daughter. 1 vol. 12mo.

SELECT LIST.

A Dictionary of all Religions and Religious Denominations, and of Ecclesiastical History: with Mr. Fuller's Essay on Truth; a Sketch of Missionary Geography, &c. &c. By T. Williams. Third London edit. with the improvements of the 4th American. 8vo.

Travels through part of the United States and Canada. By J. M. Duncan, A. B. 2 vols. crown 8vo. 16*s.*

Mental Discipline. Vol. II. By H. F. Burder, M.A. 8vo. 4*s.*—12mo. 2*s.* 6*d.*

A Monitor to Families: or Discourses on some of the Duties of Domestic life By Rev. H. Belfrage, Falkirk. 12mo. 7*s.* 6*d.*

Recollections, Juvenile, Miscellaneous and Academical. 12mo. 6*s.*

Lavington's Sermons. Vol. III. 8vo. 10*s.* 6*d.*

Treatise on Religious Fasting. By E.R. Lloyd. 12mo. 2*s.* 6*d.*

Tillotson's Sermons, Selected and Abridged by the Rev. J. Dakins. In 2 vols. recommended to Families for Sunday Evening Readings.

A Vindication of the Authenticity of the First Two Chapters of the Gospels of St. Matthew and St. Luke. By a Layman. 8vo. 10*s.*

Sermons, by the late Rev. T. N. Toller, of Kettering; with a Memoir of the Author. By the Rev. R. Hall, A.M. 10*s.* 6*d.*

Lectures on Popery. By Rev. J. S. Sergrove, Rector of St. Mary, Somerset. 8vo.

The Approach of the Latter Days, in four Dissertations; on the Sword, Pestilence, Famine, and Antichrist. First published in 1713.

Cruden's Concordance. 8vo.

Report of the Proceedings in the Synod of Glasgow, in the case of Principal M'Farlane.

A new edition of Dr. Williams's Preacher, with an additional List of Books.

Ordination Service of J. Phillipp, Baptist Missionary to Jamaica.

A Sermon on the Death of Ed. Powell, Esq. By Rev. J. Morison. 1*s.* 6*d.*

Hymns by the Rev. T. Kelly. Fifth edition, with many New Hymns. 24mo. 4*s.*

Eliza Delvanley; or Religion the True Source of Happiness. 18mo. 2*s.* 6*d.*

Frederick: or Incidents illustrative of Vital Piety, &c. 18mo. 2*s.*

RELIGIOUS INTELLIGENCE.

LONDON.

NAVAL AND MILITARY BIBLE SOCIETY.

[Established 1780.]

APPEAL.

THE Naval and Military Bible Society having for some years past been greatly restricted in their efforts to afford the brave defenders of our country requisite supplies of the Scriptures; and, from their reluctance to reject altogether the many pressing demands on them, having incurred a debt of 1200*l.*; the Managers of this Institution have, at length, in compliance with the wishes of several judicious and warm friends to the Society, determined to submit a brief statement of their case to the notice of a benevolent public; and with confidence solicit their aid to extricate them from their present difficulties. To this measure they are encouraged, from a persuasion that our Seamen and Soldiers, forming a large and most interesting part of our population, will never cease, whether in peace or war, to be dear to their fellow-countrymen; for whose protection and welfare they have ever been ready to sacrifice their own comforts, and expose their lives to the most imminent dangers.

It has pleased Almighty God, in this our day, to excite among mankind in general (especially in our own happy land) a more than ordinary desire for religious instruction; and, accordingly, we see Institutions daily forming to meet the necessities of our fellow-men, perishing for lack of knowledge. Foremost amongst these, the Naval and Military Bible Society has been labouring with varied success for *forty-three* years, to convey the glad tidings of salvation to that long-neglected, but most important class of our countrymen who man our fleets and armies. During the continuance of a long and sanguinary war, many individuals, constrained by feelings of gratitude to those who, under Providence, were the instruments of protection from the multiplied evils which deluged the rest of Europe, were ready to admit their claim as paramount to all others, and admitted it most liberally. But in latter years, this spirit, to the prejudice of our brave seamen and soldiers, has greatly subsided; and many and painful have been the occasions when, through want of funds, the Managers of this Society have been compelled to pause; and, to a certain extent, withhold the word of eternal life from those who were earnestly beseeching the boon at their hands. It might be imagined, (and that not unreasonably) that on the arrival of peace, and the consequent reduction of a large naval and military establishment, the demands on the Society for the Scriptures would be proportionably diminished; but that this is an erroneous assumption is evident, as will appear from the abstracts of issues and receipts hereto annexed for the last three years of the war, 1812, 1813, 1814; and those of recent date, 1821, 1822, and 1823. These abstracts demonstrate, that in the war the demands for Bibles were fewer, whilst the receipts of money were considerably greater; whereas in the latter years of peace, above cited, the demand for Bibles has been much augmented, and the annual receipts of money greatly diminished. The solution of this fact is to be sought for in the formation of regimental schools, and an increased desire in the Navy and Army to profit by the comparative leisure they now enjoy, in searching the contents of that volume which they had not the means of studying with sufficient diligence, under the extremities and constant occupations of actual service. To those who love their Bibles, and hail this growing thirst for religious knowledge, this statement will not appear strange, nor this appeal unnecessary: to them, and to all well-wishers of our navy and army (and where is the family that has not immediately or remotely some connexion in one or other of the services?) the Committee would say, "Whilst you are contemplating the conversion of a world, let not your brethren at home, especially your soldiers and seamen, remain neglected: their numbers are still great, and their claims inferior to none." "The liberal deviseth liberal things, and by liberal things he shall stand."

By order of the Committee,
J. M. CLOSE, Major and Secretary.

Committee Room,
113, *Jermyn-street, London, 18th Sept.* 1823.

LONDON MISSIONARY SOCIETY.

WE are given to understand that the two Annual Sermons at Trinity Chapel, Leather-lane, in aid of the funds of this Society, will be preached on Lord's Day, December 21, by Mr. Stodhart, of Pell-street, in the Morning; and Mr. Rees, of Crown-street Chapel, Soho, in the Evening. Services at Half-past Ten and Six.

Oct. 1. The Rev. George King, from Hoxton Academy, was set apart to the pastoral office at the Chapel at Hampstead. Mr. Haslock, of Kentish-town, commenced the service; Mr. Liefchild gave an account of a Church of Christ, and asked the questions; Dr. Harris, tutor, offered the ordination-prayer; Mr. T. Lewis, of Islington, (Mr. K.'s pastor) gave the charge; Mr. John Clayton, Jun. addressed the congregation; and Mr. Rayson concluded.

A NEW Independent Chapel (50 feet by 50), having seat room for 900 persons, was opened in the parish of Horsleydown, Southwark, Nov. 13. Mr. Griffith Williams of Gate-street, commenced with prayer; Mr. Curwin, of Barbican, preached from 2 Cor. v. 14, 15; Mr. Denton, of Mill Wall, concluded. In the evening, Mr. Seaton, of Wandsworth, commenced with prayer; Dr. Styles, of Holland Chapel, preached from Matt. xviii. 20; and Mr. Poppewell concluded.

PROVINCIAL.

ASSOCIATIONS AND ANNIVERSARIES.

SEPT. 10. The Half-yearly Association of the Ministers of Sheffield, Doncaster, Wakefield, &c. was held in Salem Chapel, Wakefield. Two sermons were preached in the morning, by Messrs. Docker and Richards. The ministers assembled in the afternoon to transact the business of the Association; and in the evening Mr. Dixon preached on the Visit of Barnabas to Antioch; after which the Lord's Supper was administered. Addresses were delivered by Rev. J. Boden and Dr. Cope; Mr. Moorhouse, of Malton, engaged in prayer. Rev. J. Woodwark, of Doncaster, preached on the preceding evening. The next Meeting is to be held (D.V.) at Sheffield.

The Independent and Baptist Ministers held their Half-yearly Meeting of the Association for the Isle of Ely and its vicinity, at Soham, in Brother Roote's place of worship, on Wednesday, Oct. 1. Messrs. Chapman, Runson, and Green preached. A collection was made, amounting to 4*l.* 19*s.* in aid of the London and Baptist Missionary Societies.

Oct. 21. The Autumnal Meeting of the Herts Union was held at the Rev. W. Greenwood's chapel, Royston, when the Rev. G. Brown, of St. Albans, preached in the morning, and the Rev. T. Thodey, of Cambridge, in the evening. It was very gratifying at this first meeting of the Union in that distant part of the county, to witness the cordial feeling evinced in favour of its plans for evangelizing the villages, and the generous encouragement given to its objects. The more so, as the hope is thence cherished that the Society has only to be better known in order to secure more extensive and adequate support. The collection amounted to upwards of 21*l.*

SOUTHAMPTON BIBLE SOCIETY.

ON Wednesday, Oct. 8, the Annual Meeting of the Southampton Bible Society took place at the Long Rooms, the Rt. Hon. Sir G. H. Rose, one of the Vice-Presidents, in the Chair.

The Right Hon. *President* expressed the high gratification which he felt in the continued progress of the Society, and rejoiced that the laborious exertions of the Ladies' Association had been pursued with equal energy, piety, and charity. With regard to what some had imagined, as to danger likely to arise to the Established Church from the Bible Society, he could not conceive a more unfounded apprehension. Were it otherwise, the cause of the Church of England must be the cause of darkness and not of light. In his opinion, the more the word of God was circulated, the firmer support would the Church acquire. Several years ago, when Bible Societies first began to excite attention, he had read a thick volume of argument against them; but after attentively perusing it, had actually closed the book with a prejudice in favour of them. The opinion which he had then formed had gathered strength ever since. Yesterday, in looking over the last Annual Report of the Parent Society, he had counted, in the list of Presidents of Local Societies, eighty peers of the realm, including Princes of the blood, Dukes, Marquisses, and other noblemen, with a certain number also of the bench of Bishops and of the Irish peers, and no less than five of the King's Cabinet Ministers: so that there was hardly a great name among our laymen that had not patronized the Society. It is to be considered also, that as this list contains the names of Presidents only, it does not display the large additional

number of nobility and gentry who patronize the Bible Society. Were there danger in countenancing such a Society, it might be well expected that the House of Peers would be among the first to take the alarm. He adduced these great names for the conviction of others; for himself, he was persuaded that the foundation of the Society rested on the authority of God, not on the dignity of human rank. He had seen on the Continent the action of Bible Societies, and he could assert it to be a favourable action. At Berlin, infidelity, in various shapes and shades, had reached a fearful height a few years ago. It had done so among the clergy themselves. Under the form of what had been called Neologism, from want of due consideration of the word of God at large, from losing sight of the Old Testament, and not studying it in connexion with the New, the large majority of the clergy had gone away from the original doctrines and piety of Protestant Germany. But within the last four or five years a remarkable alteration had taken place among the Prussian clergy. From the period of the active operation of Bible Societies, infidelity had been giving way. There was no other assignable cause for this than the increased attention paid to the Holy Scriptures. And this cause is amply sufficient. A purer spirit of religion is rising in the north of Germany than in any country; and he had the satisfaction of stating, that the late missionaries sent thence to Sierra Leone were the produce of the revival of German piety. He was attached also to the Bible Society, on account of the charitable spirit of co-operation which it aimed to secure among Christians of different parties, and of different opinions on minor points. Its tendency was to fraternize the whole Christian church, and to make all parties active in promoting one great object—amicable rivalry and brotherly affection.

The Rev. *And. Brandram*, late of Oriel College, Oxford, successor of the lamented Mr. Owen as Secretary of the Parent Society, detailed a variety of recent facts as to the general progress and the encouraging views of the Society. By the Merchant Seamen's Bible Society, above 4,000 ships had been visited and supplied. In Paris, Ladies' Associations were beginning to arise among the Protestants. In Switzerland, it had been the ancient custom of the peasantry, grounded on a particular law, that when a man went to be married, he carried with him his arms and a Bible. Through the poverty and distress of the country during the war, the latter part of this injunction had been neglected. Through the impulse given to the country by Bible Societies, it was now revived; and this support of domestic piety and virtue was restored. At Cologne, Protestants, Catholics and Jews, had been found by Dr. Steinkopff, who was recently there, both disposed to receive and to read the Holy Scriptures. It was a fact, that in Russia, a year before the Bible Society was introduced, an edition of only 400 Bibles had met a very languid sale. In the few years since the Bible Society was introduced there, 517,000 copies have been printed. The Abbé Dubois had lately printed a book, in which he had stated after an experience of thirty years in India, that the conversion of the Hindoos was impracticable. If the Abbé had extended his inquiries, he would have found that hundreds of Hindoo children, in native schools, are at this time receiving instructions out of the Holy Scriptures. The Christian Knowledge Society is equally interested with us in this assertion of the Abbé. But he has overlooked their encouragement of the College planned by the late Bishop of Calcutta, with a special view to the production of accurate translations of the Bible into the Oriental languages. It was a fact perfectly well known to all competent persons, that versions are always susceptible of improvement, and that time and pains were required to perfect them. This was a point to which the Committee of the Bible Society would never be inattentive. The Abbé had evidently overlooked the blessing of the Spirit of God as necessary to follow human efforts: but the true friend of this Society must remember the scriptural declaration as to the due effect even of sacred truth on the human mind; "not by might, nor by power, but my Spirit, saith the Lord of Hosts." He was happy to say, that in South America there were the most encouraging prospects. The purchase of Spanish Testaments there was large and eager. The Reverend Gentleman concluded with urging the assembly to consider the magnitude of the design of the Society, which was no less than that of supplying the whole world with the word of God; and thence to use every effort to carry it forward.

The Rev. Messrs. Oakman, Reynolds and Zillman, and Mr. J. Bullar then successively addressed the meeting, which was closed by some farther remarks from the Right Hon. Chairman

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BRISTOL SEAMAN'S FRIEND SOCIETY.

THE Third Anniversary of the Bristol Seaman's Friend and Bethel Union Society was held at the Great Room, in Queen-square, Bristol, Oct. the 23d, when the Seaman's Floating Chapel, the head of which shows, in a large size, an open Bible, that part of the 107th Psalm, which particularly regards

seamen; in very legible characters, (and is moored on the Quay side), hoisted her colours. She received a like compliment from several other vessels in the Harbour. Colours were also displayed at the place of meeting. The Chair was taken by R. H. Marten, Esq. Treasurer of the Port of London Society. The Report was read by Captain J. Bankes, of the R. N. and while it gave very encouraging accounts of numerous and steady congregations of seamen at all the meetings for Divine Service, gave also instances of individual benefit received from the preaching of Sacred Truth. The improvement already manifest among the sailors appeared to encourage the committee not to relax in their exertions during the next year: and to this they were the more animated by the liberality of the public, by which the ship is already paid for, and the Society is out of debt. The Committee announced their intention to establish a Marine School for seamen and sea-boys (those seamen of the next generation), that they may, by early culture, be examples and blessings to the generations yet to arise. The Rev. Rowland Hill, the Rev. Mr. Stanley, of the establishment, with the Rev. Messrs. Sherman, Crisp, Allan, Roberts, and others, among the Dissenters; and the Rev. Messrs. Smith and Woods, of the Wesleyans; with several gentlemen of the Committee, addressed the Meeting; and Mr. Prust, one of the Committee, addressed the seamen present on the importance of their privileges, and with affectionate exhortation, to make the best use of them for themselves; and to encourage their brother sailors to avail themselves of the advantages procured for them, and which are so liberally offered to them by their friends on shore. The Meeting was opened with prayer, by the Rev. Mr. Crisp, and was closed by singing—

"From all that dwell below the skies," &c.

A good collection was made at the door. The Rev. Mr. Sherman, of Reading, preached to a large congregation in the evening on board the Floating Chapel,—a most commodious place of worship, having sitting room for 600 hearers, and all *free seats*.

ORDINATIONS, CHAPELS, ETC.

WED. April 9. The Rev. Robert Tozer was set apart to the pastoral office over the new congregation at Marlborough. Mr. Tidman delivered the introductory discourse; Mr. Fleming offered the ordination-prayer; Mr. Jay gave the charge; and Mr. Elliott preached to the people.

Sept. 4. The Rev. J. Preston, from the Academy at Idle, was set apart to the pastoral care of the Independent church at Mixenden, near Halifax. Mr. Pollard, of Booth, read and prayed; Mr. White, of Northowram, delivered the introductory discourse, &c.; Mr. Pool, of Kippin, offered up the ordination-prayer; the charge was given by Mr. Vint; and the duties of the people were stated by Mr. Cockin. This Dissenting interest is of considerable antiquity, and has lately undergone considerable changes; but the aspect of the present settlement promises tranquillity and usefulness.

Sept. 14. Bethel Chapel, Union-street, Darlington, was, after its enlargement, re-opened for divine service. The Rev. J. Bennett, of Rotherham, preached in the morning and evening; and the Rev. J. Jefferson, of Thirsk, in the afternoon. The congregations were numerous, and the services highly interesting. This chapel was erected principally at the expense of J. J'Anson, Esq. late of London, who has also liberally contributed to its enlargement.

Sept. 15. The Rev. R. Harris, late student of Hackney Academy, was set apart to the pastoral office over the Independent church in Harwich, Lancashire; over which the Rev. L. Redmayne presided nearly half a century, who has now declined the ministry through the infirmities of age. Mr. Kenworthy began by reading and prayer; Mr. Ely, of Rochdale, delivered the introductory discourse, &c.; Mr. Redmayne, (late pastor) offered up the ordination-prayer; Mr. Roby, of Manchester, gave the charge from 2 Cor. iv. 5; and Mr. Jones, of Bolton, preached to the people from 1 Cor. xvi. 10. Mr. Fox, of Bolton, preached in the evening.

Sept. 18. Rev. R. Fletcher, late of Rotherham College, was ordained over the Congregational church assembling in Ebenezer Chapel, Darwen. Mr. Jones, of Bolton, introduced the services; Mr. Payne (Theological Tutor), delivered a discourse on the nature of a Christian church, &c.; Mr. Roby, of Manchester, offered the ordination-prayer; Mr. Bennett, of Rotherham College, gave the charge; Mr. Charrier, of Liverpool, addressed the church; and Mr. Gill, of Walmsley, concluded.

Sept. 24. A spacious Meeting-house (erected by two brothers) was opened at Boxford, in Suffolk. Mr. Ray, of Sudbury, preached in the morning; Mr. A. Fletcher, of London, in the afternoon; and Mr. Stow, of Framlingham, in the evening. The other parts of the services were conducted by Messrs. Smith, Bromiley, Pearce, Ainsley, Muscutt, &c. Mr. B. Moore, (who com-

menced his labours in the village on the 28th), Mr. Hoddy, and Mr. Cox of Hadleigh.

The ancient congregation of Protestant Dissenters at Forest Green, near Nailsworth, Gloucestershire, long felt the inconvenience of their place of worship being at so great a distance from the village, and so incompetent to the comfortable accommodation of the hearers. As the venerable edifice had stood more than 130 years, it was in so dilapidated a state, that in the year 1820 an entirely new erection was deemed expedient; and it was agreed that it should be reared at the entrance of the village. In 1821, a plain and spacious chapel was built, and opened for divine worship in September; on which occasion three sermons were delivered, by Messrs. James of Birmingham, Brown of Cheltenham, and Jay of Bath. A considerable debt remaining undischarged, the congregation adopted the plan of an annual collection for its liquidation. The preacher last year was Dr. Chalmers. The anniversary of the present year was held Sept. 28, when three appropriate sermons were delivered: Mr. Lowell of Bristol preached morning and evening; Mr. Bishop of Glocester in the afternoon. The collections amounted to upwards of 100*l*. We understand that a brief historical account of this ancient Nonconformist church may be expected in print shortly.

Oct. 3, was re-opened, after considerable alteration, Newfoundland-street Chapel, Bristol; when the Rev. Hen. Townley preached on behalf of the London Missionary Society, and a collection, amounting to upwards of 91 pounds, was made in aid of its funds. Oct. 23. Rev. John Wooldridge was ordained to the pastoral office over the church and congregation recently raised there by his instrumentality. The chapel, originally built by some admirers of the late Mr. Huntingdon, was about two years rented by T. Wilson, Esq. of Hoxton; and under his patronage, Mr. Wooldridge, then a student, commenced his labours there, and the blessing of God has attended his efforts. The chapel (45 feet by 60) has been paid for, and a considerable part of the expense occasioned by its alteration defrayed by the friends of the gospel at Bristol. Mr. Crisp commenced with reading, &c.; Mr. Lowell delivered the introductory discourse, &c. (which he has consented to print,) Dr. Ryland offered the ordination-prayer; Dr. Harris, (Mr. W.'s Tutor) delivered the charge; Mr. Elliott, of Devizes, addressed the people; and and Messrs. Sibree of Coventry, Kent of Trowbridge, Guy of Clifton, Brown of Ashton, and Spilsbury, (late of Tewksbury) engaged in the other parts of the service.

Oct. 7. The Rev. R. Varty, from Hoxton Academy, was ordained over the church and congregation at Mitcham, Surrey. Mr. Jackson, of Stockwell, commenced the service; Mr. Rayson, of London, (Mr. V.'s pastor) took the introductory discourse, and asked the questions; Mr. Henry, of Tooting, offered the ordination-prayer; Dr. Harris, (Tutor) gave the charge; and Mr. Liefchild, of Kensington, addressed the congregation; Mr. James, of Birmingham, concluded, and preached in the evening.

The old Independent Meeting-house, High Wycomb, (which has been shut up for repairs and alterations) was reopened Oct. 15; Mr. Cooke, of Maidenhead, preached in the morning; and Mr. Rayson, of London, in the evening. Messrs. Hackett, Harrison, Harsant, Todhunter, and Judson, (pastor of the church) assisted in the other religious services of the day.

For above two months (during the repairs of the Meeting-house) the Wesleyan ministers and friends kindly granted the use of their chapel twice on the Lord's Day, and for the Weekly Lecture.

Oct. 21. A neat new Independent Chapel, which will accommodate about 300 persons, was opened for public worship in the village of Cannington, containing 1200 inhabitants, nearly four miles west of Bridgewater. In the forenoon, after prayer and reading by Mr. Cork of Bridgewater, and Mr. Buck of Wivelscomb, Mr. Chaplin, of Bishop Stortford, delivered an appropriate discourse from Psalm. cxxii. 1.; and Mr. Rimey of Bridgewater (Baptist minister) concluded. In the afternoon, Mr. Johnson of Kingston, (Home Missionary) began; Mr. Winton of Bishop's Hull, preached from Matt. xviii. 20; and Mr. Escourt closed the service. In the evening, after prayer by Mr. Lewis of Glastonbury, Mr. Golding, of Poundisford Park, preached from Heb. xi. 4.; and Mr. Cave, of Nether Stowey, concluded. There was a good attendance each part of the day, especially in the afternoon and evening. There is in the village a Roman Catholic chapel and convent.

Oct. 23. The Rev. D. Roberts, late of Pentir, was publicly recognised as pastor of the Congregational church at Denbigh, North Wales, formerly under the care of the Rev. R. Everett, who has

removed to Utica, in America. At seven in the morning, Mr. O. Owens, of Rhesycae, introduced with reading and prayer; and Mr. Ellis, of Llangwm, preached from Heb. iv. 2. At Ten, Mr. Williams, of Mold, read and prayed; Mr. Llewelyn Samuel, Mr. R.'s successor at Pentir, &c. preached from John iii. 16; Mr. Jones, of Moelfre, then affectionately addressed the church and Mr. Roberts with regard to the union now formed. Mr. Jones, of Holywell, implored the divine blessing; and Mr. Williams, of Wern, addressed the pastor and church in an appropriate discourse from Phil. i. 27, and concluded. At Two, Mr. James, of Rhosymeirch, commenced; Mr. Griffiths of Bethel, Mr. Jones of Carnarvon, (in English,) and Mr. Breeze of Liverpool preached. At Six, Mr. Griffiths, of Bethel, commenced; Mr. J. Breeze, of Liverpool, and Mr. Hughes, of Saron, preached

Oct. 29. Mr. David Jones, from Hoxton Academy, was ordained to the pastoral office at Foleshill, near Coventry. Mr. Miller, of Atherstone, commenced the service; Mr. Percy, of Warwick, gave the introductory address and asked the questions; Mr. Jerard, of Coventry, offered the ordination-prayer; Mr. Stollery of London, Mr. J.'s pastor, gave the charge; Mr. James, of Birmingham, preached to the people; and Mr. Rowton of Coventry, (the former minister) concluded.

Nov. 9. A commodious place of worship at Llanddeusant, Anglesea, occupied by Mr. Owen and Mr. Jones, was reopened, after an enlargement; the following ministers preached on the occasion: Messrs. O. Thomas, Carog, J. Evans, Amlwch, W. Williams, Wern, W. Griffith, Holyhead, J. Evans, Beaumaris, with our long absent friend Mr. Arthur Jones, who preached six times in the island, and returned to Bangor, where he now resides. We were highly favoured with fine weather. The inhabitants in the neighbourhood heard attentively, and the place was completely filled during all the services.

Nov. 12. A neat place of worship was opened at Pyle, Middlesex, when Mr. J. Clayton, Jun, of London, preached from Acts xix. 2; and Mr. Griffin, of Portsea, from 1 Tim. i. 19. The ministers engaged in the devotional services were Messrs. Redford of Windsor, Cooke of Maidenhead, Hale of Chesham, Redford of Uxbridge, Harrison of Wooburn, Whitridge of Armitage, and Ashwell, the present supply at Pyle. The collections amounted to upwards of 76*l.*

The late Messrs. East and Ibotson, of Wooburn, Bucks, on purchasing the paper-mills at Pyle, determined to set apart a room in the manufactory for preaching; and principally at their own expense obtained supplies from London on Lord's Days; and neighbouring ministers preached on week days. The sons of Mr. Ibotson coming to the estate, have followed the laudable example of their pious predecessors, and have now erected this meeting, the expense of which is estimated at 550*l.*; towards which they have generously contributed 250*l.*, besides the gift of the ground.

FOREIGN.

CONFLAGRATION AT SAREPTA*.

Circular Letter to the Congregations of the United Brethren, and to the Friends of our Church in other Denominations.

IT has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta in Russia, with a very heavy disaster. On the 9th of August last, about one o'clock in the afternoon, a fire broke out in one of the outhouses of the Tobacco manufactory, and as all those premises were built of wood, and by the long continued drought and heat had become like tinder, the flames spread with such rapidity that all human help proved vain; and in the short space of four hours and a half, the shops, with all the buildings belonging to the manufactory, the apothecary's shop, the large distillery, the warden's house, the two large houses of the single Brethren, with all their shops and farming premises, and twenty-four dwelling houses (comprising three-fourths of the whole settlement) were laid in ashes. Thus twenty-eight families, all the single Brethren, seventy in number, and about twenty families of workmen and servants, were bereft of their habitations. When the fire had reached the most dangerous place, between the single Brethren's house and the closely adjoining out-buildings of the Minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element, otherwise in half an hour more, the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home. "But," as the Bishop, Brother Benjamin Reichel expresses himself in his letter, dated August 14th, "our gracious God, who found it needful to treat us with paternal severity, would yet, according to the purposes

* A settlement in Russian Asia, on the Wolga, where is a small congregation of Calmuck Tartars.

of His love, not lay a heavier burden upon us than we were able to bear, but preserved to us our beautiful church, and so many dwelling-houses, that, on the 10th of August all the inhabitants, both members of the congregation and strangers, could be provided with a place of refuge. The single Brethren removed into the church, the single Sisters supplying them with victuals; and all the rest of the sufferers were likewise furnished with food and lodging. Our worthy brother Wullschlegel, master of one of the manufactories belonging to the shop, anxious to save as much of the property as possible, exposed himself too long to the flames, and was burnt to such a degree, that he departed this life two days after. An aged single Sister, Sophia Frantz, a servant in the inn, escaped into the street without harm, but the fright had such an effect upon her, that she died of a fit in the street. Brother Hopf has assisted us in harbouring the families of the Brethren Nitschman and Langerfeld, and indeed all who have retained their houses have most cheerfully accommodated the poor sufferers in the best manner. That which most of all comforts us in this state of deep distress and affliction, is, that the whole congregation, with one voice, acknowledges and confesses, *We have indeed deserved this severe chastisement, but the Lord, who has inflicted it, is our gracious God and Saviour, who will heal the wound, and yet make manifest His merciful purposes with Sarepta.* In every countenance humble cheerfulness, resignation, and thankfulness for the marvellous help He has afforded us, are depicted, and what the lips utter, is confirmed by grateful tears. Considering the furious and rapid progress of the flames, it is surprising how much has been saved of goods belonging to individuals, and other effects, though very much indeed has been consumed. The total loss is immense, and cannot at present be calculated; but the Lord has done it; He is almighty to help in time of need, and He will shew us by what means help is to be obtained.

We are sure, that on the receipt of this mournful intelligence, compassion and active benevolence will be excited in the breasts of all our Brethren and Sisters. That all the inhabitants of Sarepta, notwithstanding their extraordinary exertions and the excessive heat, are well, and continue with unwearied courage and strength, to assist in extinguishing the fire, which still on the 14th was smothering or blazing up in numberless places among the ruins, is to be ascribed to the mercy of our gracious Saviour alone. Our worthy neighbour, Mr. Popow of Otrade, who hastened to our relief with forty of his tenants, and gave the best orders and manual assistance, was made, under God, the instrument of saving our church and the few houses which remain in the place. May God reward him for it."

The above is all we know as yet of this dreadful calamity. *But as touching brotherly love*, dear Brethren and Sisters, *ye need not that we write unto you, for ye yourselves are taught of God to love one another.* Ever since He, who is the Divine Author of our brotherly union, and covenant, on the 13th of August, 1727, baptized our first brethren with the Spirit of Love, that Spirit has, through his mercy, reigned among us, notwithstanding all our failings and imperfections. We have felt ourselves closely united together, as members of one body, of which Christ is the Head, and if one member suffered, all have suffered with it. Of this, ample evidence has been afforded in the earlier periods of our history, at the time of the emigration from Herrnhaag and the burning of our settlement at Neusaltz, and more recently, by occasion of the destructive fire at Gradenfrey, and the damage done during the war at Neuwied and Gnadenberg. To those great misfortunes, which we have experienced, belongs also the late dreadful conflagration at Sarepta. Let us therefore cry mightily to our God and Saviour, that he would refresh by his consolations the hearts of our poor suffering Brethren, and the whole deeply afflicted congregation in that remote region on the borders of Asia, and give them faith and confidence in him. Our own hearts will dictate to us, what we may do for their assistance, and the Lord, the God of love, will strengthen our hands to exert ourselves in their behalf. In the fellowship of Jesus, we salute you, as your faithful and affectionate Brethren,

The Elders' Conference of the Unity,
and in their name,
SAMUEL CHRISTLIEB REICHEL.

Berthelsdorf, Sept. 20th, 1823."

We have since been informed, that on the 17th of August, the single Brethren having been otherwise accommodated, the congregation met for the first time after the fire in their church, in fellowship, to offer up praise and prayer to God for his mercy, which he remembers even in judgment. The fire was not yet quite extinguished among great heaps of ruins.

Any contributions for the relief of the suffering congregation at Sarepta, will be most thankfully received by the Ministers of all the Brethren's congregations, and by

C. I. LATROBE,
Secretary of the Unity in England.
No. 10, Nevil's Court, Fetter Lane.

MISSIONARY CHRONICLE

FOR DECEMBER 1823.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer, or Secretaries, at the Mission House, Austin Friars, London.

DEMERARA.

THE Directors are concerned that they are still unable to relieve the anxiety of their Friends, on the subject of the events in Demerara, announced in the last Chronicle. They are yet without any advices from the Colony, and believe that no authentic intelligence of ulterior proceedings has reached this country. A packet is, however, daily expected, the arrival of which will, it is presumed, dissipate the uncertainty which hangs over the public mind, as to the real causes of the commotion which has unhappily taken place. The confidence which the Directors retain in the innocence of the accused Missionaries, as to any criminal or intentional participation in that event, enables them, on their own part, to wait with tranquillity for the full elucidation of the whole transaction, which time will produce.

Letters have been received from Mr. Wray, of the neighbouring Colony of Berbice, which though they add nothing to our knowledge of the affairs at Demerara, serve to prove on what false grounds imputations against the Missionaries can be raised, which in their progress may assume the form of serious accusations. A report that Mr. Wray had invited his hearers amongst the negroes to a private meeting, for the purpose of communicating to them important intelligence from England, with some other aggravating additions, was brought by such respectable authority to the Governor, as to lead him to require Mr. W. to appear before him. An official investigation was, at the instance of Mr. Wray, entered upon, which resulted in Mr. Wray's receiving a Letter from the Fiscal, by the command of His Excellency, entirely exonerating him from the charge.

ACKNOWLEDGMENTS OF THE DIRECTORS.

THE Directors of the London Missionary Society cannot suffer the year to close without an expression of their most respectful acknowledgments to the several Ministers and Congregations in various parts of the kingdom, who have, during the past summer, most kindly received the visits of their several Deputations, and most readily and liberally co-operated in promoting the great objects of the Society. To the Ministers of various denominations in Scotland, and in Ireland, the Directors feel that they are under peculiar obligations, for the prompt, zealous, and affectionate manner in which they received and united with the Society's representatives; by which, considering the present state of the times, and the urgent claims of other numerous Societies, considerable sums have been raised, and pleasing hopes cherished, of further enlarged means being furnished for carrying into effect the great objects contemplated by the Society.

INDIA.

BENGAL MISSIONARY SOCIETY.

We have just seen the Fifth Report of the Bengal Auxiliary Missionary Society; but, as to insert the whole of it would be much too long for our limited space, we have made the following abstract, containing the most interesting parts of it, which cannot fail to give pleasure to every one who feels interested in the education of the natives of India, or who wishes to see them shake off the shackles of superstition with which they are so fast bound, and assume to themselves the place which every reasonable being is destined to hold among his fellows. Without being enthusiasts, we feel that we cannot speak in too high or too flattering terms of the labours of the individuals who have exerted themselves so actively to bring about these desirable ends. Indeed we are fully convinced, that education and civilization are the basis upon which every thing rests that is great or noble in our nature; and, whatever other causes may be subservient to this end, we maintain that, without these, they will all be useless. We now proceed to point out the extent of the Society's labours.

Besides the Union Chapel in the Durrumtollah, which belongs to this Society, native chapels have been established at Mirzapoor, Manicktula, and Kidderpore. With the exception of that at Manicktula, which it has been deemed advisable to relinquish, these are well attended. Tracts and religious books have been distributed at these stations, and divine service performed on Sunday mornings and Tuesday evenings to attentive and numerous audiences.

Schools, which we consider to be the most useful of the Society's labours, have been established at Kidderpore, Bhobinapore, Chitlah, and Tallah Gunge. On Sunday mornings, the Chitlah and Kidderpore Schools are regularly catechized in one of the Bengallee chapels, where the number of children in attendance frequently amounts to seventy.

A female school, under the superintendence of Mrs. Trawin, has also been established, where there is sometimes an attendance of sixteen girls. Two of these have made considerable progress in reading, and have committed to memory the whole of the catechism. The regularity of their attendance, and the attention they have displayed to what has been taught them, is said to have been highly gratifying.

The establishment of the school-press is another means which, in the hands of the Society, promises to be highly instrumental in enlightening the natives. The following account will show that the Society has not been idle in availing themselves of this powerful engine, for it appears that, "during the last year, the Society's press has printed in Bengallee, 12,500 tracts; in English and Bengallee, 18,000; in Hindoostanee, 4,500; in English and Hindoostanee, 1,500; in Hinduwi, 1,500; amounting in all to 30,000, and making a total of tracts which have been printed by the Society since its establishment, of 117,000."

The Society also possesses chapels at Chinsurah and Benares. Messrs. Pearson and Mundy preside at the former, and Mr. Adam at the latter place.—Catechetical instruction and preaching are the principal means used by these persons to promote the important objects which they have in view.

For the support of the Society, branches have been formed among its friends, which seem to promise the most favourable results. Among these are the Calcutta Ladies' Branch Society, which has contributed during the last year to the amount of Sa. Rs. 730. 10. Another Branch Society at Chinsurah has contributed Sa. Rs. 773. 2. 3. and a third, in His Majesty's 17th regt. of Foot, Sa. Rs. 84. 8. In addition to this, the Society's press has cleared Sa. Rs. 2,387. 6, and the sale of their publications has realized Sa. Rs. 153. The whole of the Society's funds for the last year amount to Sa. Rs. 7,419. 14. 9, and its disbursements to Sa. Rs. 11,096. 7. 3, leaving the Society in debt Sa. Rupees 3,676. 1. 6.

We cannot leave this subject without reverting to a circumstance of a very novel nature, *viz.* the education of native females. We look upon the formation of a school having this object in view, as one of the most direct attacks upon the formidable system of Hindu superstition that could be made; and while we warmly offer our mite of applause to the general objects of the Society, we cannot avoid particularly noticing this fact, as the most spirited and praiseworthy attempt that has yet been made for the diffusion of knowledge, and the amelioration of the condition of our fellow-creatures.—*Beng. Hurk., March* 12.

SOUTH SEA ISLANDS.

A letter from Messrs. Tyerman and Bennet has lately been received, written

at the Island of *Borabora*, March 13, 1823. This letter contains much pleasing information of the rapid progress, both in religion and civilization, made by the natives of *Borabora*, *Tahaa*, and *Raiatea*.

RAIATEA.*

Of the mission in this island the Deputation speak in the highest terms of approbation. They say, "God appears greatly to have blessed the labours of our brethren, (Threlkeld and Williams), and they appear happy and satisfied in their work, labouring with much assiduity to promote both the temporal and eternal welfare of these interesting people."

When the brethren came to the island, the beautiful spot in which their settlement is fixed was one vast mass of brushwood, timber, and fruit-trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the missionaries, and the very spacious chapel † and judgment-hall, occupy the centre of the settlement; while respectable, well-plastered houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect.

From the centre of the settlement has been carried out a substantial stone pier, extending 390 feet into the bay, with a landing place for boats, &c. at the end 48 feet square.

The premises of the missionaries are neatly formed, and well stocked. From their gardens we have frequently eaten carrots, cabbages, french beans, parsley, mint, &c. besides various native vegetable productions.

The natives also have a great number of well-fenced enclosures for sugar-cane and maias, but especially for tobacco. Our missionary brethren have appropriate places for the natives, in which to manufacture their tobacco—to boil their sugar—to make salt—to manufacture smith's work, and for making chairs, bedsteads, and sofas; all which they may be said to do well: and of the extent to which they have carried the manufacture of *sofas*, with neatly turned legs, you may judge by the following fact. At a feast of the baptized persons, which was held while we were there, on a large PATU (or stone platform) formed in the sea, intended to be the foundation of the king's house, we counted *two hundred and fifty sofas*, large and well made after the English model.

TAMATOA, the present king, who is a very respectable intelligent person, and regarded by our brethren as sincerely attached to the truth, has more than once or twice remarked, that when he reflects how often he has allowed his people to offer sacrifice to himself, and to worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus Christ, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

Our meetings for public worship have been extremely gratifying, both by the great numbers who have attended, the quiet, orderly, and attentive manner of their behaviour, and by the edifying truths which were faithfully and affectionately set before them. It was with much satisfaction we witnessed the baptism of 150 persons on one day, making up the number of baptized about 1,100, leaving a remainder of persons in the island, unbaptized, about 200. With the church, which consists of about 150 members, we had twice the pleasure of communicating at the Lord's table, and we could not but wish that many of our Christian brethren in England could have partaken of our happiness.

Thus happily is this island evangelized. It was formerly not only the source of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to ORO, the god of war, at Opoa, a place which the Deputation visited with no common interest. Here the now Christian and amiable prince, *Tamatoa*, was once actually prayed to as a deity, who united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. "Not a vestige of idolatry (say the Deputation) now remains; we search for it, but find it not." This triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Glory to God in the highest. It is truly marvellous in our eyes.

Remarkable Means of the Introduction of the Gospel into Raiatea.

The circumstances leading to the in-

* Sometimes called *Ulietea*. It is 30 miles from Huaheine. It is about 50 miles in circumference, and has many fine harbours.

† The chapel is 156 feet long, by 44 wide.

troduction of the gospel in *Raiatea* are very remarkable. In the year 1816, a ship got upon the reef at Eimeo, and was in danger of being wrecked. Pomare, who happened then to be at that island, together with Mr. Wilson the missionary, went on board to assist in getting her off, in which they succeeded. A violent storm came on as soon as the ship got clear of the reef, which drove her down to *Raiatea*, where Pomare and Mr. Wilson, unable to quit the island, were obliged to wait for some time. Mr. Wilson wisely embraced the opportunity of preaching the gospel to the natives, while Pomare employed all his influence to induce the natives to abandon their idols and embrace the truth. Success attended their united efforts, and the king, with his chiefs and people, avowed themselves Christians.

For a time, however, they knew little more of the gospel than its name; but they desisted immediately from offering human sacrifices, from idolatrous worship and infanticide; they also built places for Christian worship; yet they continued in the indulgence of every evil desire, until, in the year 1818, the gracious Providence of God directed Mr. Threlkeld and Mr. Williams to visit and settle among them, and God has crowned their labours with wonderful success.

[A much larger account of this astonishing work of God will probably appear in a future Number of the Quarterly Chronicle.]

We are sorry to learn that the state of Mr. Williams's health is such, that he will be obliged to leave this flourishing station for a colder climate.

TAHAA.

On the 22d of December 1822, the Deputation left Raiatea for the island of Tahaa, which is within a few miles of it. Here they were most gladly received by Mr. Bourne the missionary and his wife, and by all the principal people. Here they staid seven weeks with great pleasure; there is a prospect of much good being done, and that this island will not be found inferior to any other. The Deputation have sent a full account of Tahaa, which is very interesting.

BORABORA.

On the 14th of February, our friends left Tahaa in an excellent boat which Mr. Orsmond of Borabora sent for them, and reached the island next morning. Here they were received by Mr. Orsmond with the most marked and liberal kindness; the two kings, and all the chiefs also gave them the strongest proofs of their friendship. The mission here is in a very flourishing state, and the schools are singularly well attended.

From hence three converted natives have been sent as missionaries to the *Friendly Islands*; two to *Rimatera*, 300 miles SSW. Two more have been sent to *Maupiti*, 40 miles to the west. Thus seven native teachers have been raised up in these islands.

MAUPITI.

While the Deputation were residing at Borabora, they accepted the earnest invitation of the king of Maupiti to visit his island, which they did in an open boat; and in the dead of the night were exposed to the most imminent danger; but when destruction seemed close at hand, the Lord delivered them, and they arrived at the island at 6 o'clock in the morning, most cordially welcomed by the king, &c. Here also they were delighted to behold the rapid progress the people had made in the knowledge of the gospel, and had the happiness of being present at the baptism of 74 persons; 291 having before been baptized, in all 365. Here also they partook, with the church, of the Lord's Supper, and assisted at the formation of an Auxiliary Missionary Society. The subscription amounted to nearly 1000 bamboos of cocoa-nut oil. Every child that has left the breast subscribes one.

Mr. Orsmond had visited them, and the two converted natives from Borabora were the teachers.

Larger accounts of these islands have been transmitted by the Deputation, and will be published.

After spending a few weeks (since the date of this letter) at Borabora, the Deputation intended to visit Raiatea and Huahine, and then to proceed by the first opportunity to Otaheite, &c. and after settling all their affairs, to leave the islands, finally, for New South Wales, about the close of the present year.

AFRICA.

CHARACTER OF AFRICANER.

By Dr. Philip.

Our readers are in some measure acquainted with the character of this remarkable man, whose conversion and subsequent conduct display one of the most striking instances of the power of renewing grace with which we are acquainted. The following testimony to the reality of his piety will afford delight to every intelligent and serious reader.

"Wonders of grace to God belong,
Repeat his mercies in your song!"

In a former letter I gave you the

account received by Mr. Moffat, of the death of this chief: I have not yet received so much detail on this subject as I could have wished, but such as I have obtained since I last wrote you is interesting. All the accounts I have received of Africaner since Mr. Moffat left him to support the mission at Lattakoo, agree in representing him as having conducted himself, in his family and among his people, in a manner the most honourable to his profession. In his household he exemplified in a high degree the graces of the christian parent and master; and from the day Mr. Moffat was taken from him he continued with much humility, zeal, diligence, and prayer, to supply as much as in his power the place of a missionary. The labours of a missionary were assumed by him from necessity, not from vanity or the love of authority, for while he was meeting with his people on the Lord's Day, expounding to them the word of God, and conducting the public services of religion, he was constantly inquiring, whether he was likely soon to have another missionary, and expressing the most earnest desire on this subject. Africaner was a man of considerable natural talents, of undissembled piety, and he possessed an experimental and an enlarged acquaintance with his Bible. Such as recollect the questions put to him in the presence of the Deputation on our arrival in South Africa, will be willing to admit what has been said respecting his knowledge of the scriptures; and to show his good sense and the subdued character of his mind, the following anecdotes may be noticed.

When he was in Cape Town in 1819, the Colonial Government made him a present of a wagon, an article of considerable value in this country. Remarking to him, on this occasion, that he must be very thankful to the Government for this mark of esteem, I shall never forget his reply. 'I am (said he) truly thankful to Government for the favour they have done me in this instance; but favours of this nature to persons in my circumstances are heavy to bear. The farmers between this and Namacqua land would much rather have heard that I had been executed at Cape Town, than that I had received any mark of favour from Government. This circumstance will, I am apprehensive, increase their hatred against me; under the influence of this spirit every disturbance which may take place on the borders of the colony will be ascribed to me, and there is nothing I more dread, than that the Government should suppose me capable of ingratitude.'

The intimate acquaintance with human nature, and the refinement displayed in this remark from a man who had been six years before the savage leader of a savage tribe, added much to the favourable opinion I had previously formed both of his talents and his piety. It will be recollected that Africaner accompanied the Deputation on their first journey as far as Tulbagh, when we separated, taking different routes, the chief pursuing his journey along the Western coast of Africa, while we were called to visit the missionary stations on the Eastern coast.

While at Tulbagh, the temper of Africaner was exposed to a trial which furnished him with an opportunity of showing his christian spirit. A woman, under the influence of prejudice excited by his former character, meeting him upon the public street, followed him for some time, vociferating with all her might, and heaping upon him all the coarse and bad names which her vocabulary could supply; reaching the place where his people were standing by his wagon, with a number of people whom this woman had drawn together still following him, his only remarks were, This is hard to bear, but it is part of my cross, and I must take it up. In the following extract of a letter from the Rev. Edward Edwards, Wesleyan missionary at Khamiesberg, will be found a corroboration of what I have before stated respecting this singular man, and it shows that my estimate of his character has not been influenced by a partiality in his favour arising from his connexion with our Society.

"I regret much that Africaner is no more. His influence among the Namacquas was very considerable, and with a little assistance from Government would have rendered the cause of God in that country essential service. Again, Africaner was a living witness of the power of divine grace in changing the heart of one who was formerly so much dreaded by the colonists, and no less so by the surrounding tribes. I believe he adorned his profession, and I have no reason to doubt but his conversion to God was sound. Africaner had a tolerable share of common sense, and was upon the whole a very superior Hottentot. His mind had been much improved by his intercourse with missionaries, and their instructions were by no means lost upon him, for his profiting appeared unto many. He was a Hottentot, and I

think a sufficient refutation of that old charge, that Hottentots have no minds and are not capable of improvement, and therefore cannot and ought not to be put upon a level with other nations, as it respects intellect. The Hottentot's powers have been much underrated."

The whole life of Christian Africaner from his conversion, was marked by humility, consistency, and devotedness to God; and the manner of his death appears to have been worthy of the christian profession he had maintained.

The son of Christian Africaner, a pious youth, wrote to Mr. Bartlett an account of this event, as follows:—"My Dear Father, I have very unpleasant news to write to you; we have had a very heavy and shocking stroke, much lamented by us. It has pleased the Lord to remove from this world my grandfather, and seven days after my father; a few hours before my father died, he called his children together and exhorted them to live in the fear of the Lord, and under the preaching of the gospel, and died triumphant! Mark the perfect man, and behold the upright; the latter end of that man is peace!"

Extract of a Letter from Mr. Archbell, one of the Wesleyan Missionaries, to the Rev. Dr. Philip; dated Little Fountain, March 14, 1823, containing further particulars.

WHEN he found his end approaching, he called all the people together after the example of *Joshua*, and gave them directions as to their future conduct. "We are not," said he "what we were, *savages*, but men professing to be taught according to the gospel: let us then do accordingly. Live peaceably with all men, if possible; and if impossible, consult those who are placed over you, before you engage in any thing. Remain together as you have done since I knew you; that when the Directors think fit to send you a Missionary, you may be ready to receive him. Behave to any teacher you may have sent, as one sent of God; as I have great hope that God will bless you in this respect when I am gone to heaven. I feel that I love God, and that he has done much for me, of which I am totally unworthy.

My former life is stained with blood, but Jesus Christ has pardoned me, and I am going to heaven. O! beware of falling into the same evils into which I have led you frequently: but seek God, and he will be found of you, to direct you."

Africaner was a man of sound judgment, and of undaunted courage; and although he himself was one of the first and the severest persecutors of the Christian cause, he would, had he lived, have spilt his blood, if necessary, for his missionary.

SOUTH AMERICA.

BERBICE.

Extract of a Letter to the Treasurer, from Mr. Wray, dated July 17, 1823.

I HAVE lately taken a short journey on the Corentyn coast.—I had two objects in view in going up. The first was to obtain subscriptions towards enlarging the chapel, in which I was successful to a certain degree. I obtained nearly 300 guilders. One gentleman, a member of the council, gave me five joes: he took me to see his little Creole children, with whom I was highly delighted; they are the finest I have seen in the colony. In January last, he had 130 under ten years. He has them altogether in a yard appropriated for them, with proper buildings and nurses; where they are daily fed, cleaned, and taken care of. As we walked among them, five or six at a time came around us; one taking hold of our hands, another of our coats, &c. so that we could hardly pass along, saying, "How de Massa? How de Massa? How de Massa," as fast as they could. They seemed as happy as the days are long. I spoke to him about going up to catechise them; he said he would consider of it.

Another object I had in view was, to prepare a way, if possible, for the introduction of the gospel; and I am happy to say that I found the planters in general favourable to it, and desirous of encouraging it, particularly the gentleman at whose house I slept. He is putting his estate in sugar, and says that as soon as his buildings are in order, I shall preach to his negroes. Wherever I called, I was treated with the greatest politeness and hospitality. A great part of this fine healthy coast is abandoned; but I think in this neighbourhood a congregation of 500 would be obtained.

Lord's Day, July 7th. Last evening L. F. Galley, Esq. came with his manager, to request me to go to preach to-morrow on plantation *Woordsburg*, which he has lately bought, and which he took over this week, with upwards of 80 slaves: more have been put on

since.—This was a call to preach the gospel which I could not resist, and I promised to be there this morning, at seven o'clock. On my arrival, I found Mr. G. waiting for me. He ordered all the people into the coffee logia, a very large substantial building. They detained us some time by dressing, and came neat and clean. They do not understand English, but I explained the Ten Commandments, in the Creole language, and pointed them to Jesus, the Saviour of sinners, and told them how thankful they ought to be that their master had introduced the book of God among them, and that I hoped they would be obedient people. They thanked me and him, and all expressed a wish for me to visit them again. There are about 1,500 slaves in the immediate neighbourhood. The estate is about four miles from town.

Lord's Day, July 15th. This morning at seven o'clock I crossed the river, to preach on plantation *Ithaca*, belonging to L. F. Galley, Esq., at his particular request. We were just 20 minutes in crossing the river to it. I explained the Ten Commandments in Creole, for they do not understand a word of English. I of course also directed them to the Lamb of God, who taketh away the sin of the world, and who is "the end of the law for righteousness, unto all who believe," whether bond or free. They seemed to understand well, and expressed a great wish for me to go again; and some of them said they would try to come to chapel in town. They also expressed their thankfulness that God had given them a master who had sent the word of God among them. This is surely the best thing he could have done to secure their affections and obedience; and 16 years labour and experience, and almost daily converse among them, have convinced me that the gospel alone can eradicate Obia,* fornication, theft, &c. and establish good order and contentment among them. There are on Ithaca 117 slaves, and upwards of a thousand in the neighbourhood.

Mr. Galley made none of those objections against preaching on the Sabbath morning which some do; viz. that the slaves are employed in fetching wood, and grass, and taking out their allowance of fish, plantains, &c. To teach them the nature and use of the Sabbath, is one of the first things to attend to. I informed them that the Fourth Commandment not only teaches us to remember the Sabbath, to keep it holy, but also that we are to attend to our work on the six days of the week. Thus they are taught their duty to God on the Sabbath, and their duty to their master in the week.

The glorious gospel of the blessed God has been proclaimed on the two last Sabbaths, in two parts of the colony where it was never preached before. O! that it may have free course, run, and be glorified. After I had done, they began to explain what I had said to one another.

I feel thankful to my heavenly Father that I have lived to see the day when so many seem inclined to permit the blessed gospel to be preached among their slaves. This richly repays us for all our toil and opposition in years that are past. May God help me to devote every moment to his service, in pointing sinners to the Saviour, who died to redeem them from all iniquity, and to purify unto himself a peculiar people, zealous of good works. It will appear, however, to the Directors, that without help it is impossible for me to carry on and extend this blessed work.—May some devoted missionary "come over and help us." Indeed, I have been thinking that till a missionary be obtained, I must give up preaching one Sabbath in a month in town.

We have been highly delighted in perusing the Quarterly Chronicle, &c. lately received.—O! what a wonderful work is performing among the people in the South Sea Islands. I never read of them, and the Negroes in Sierra Leona, without the greatest interest and delight. The Owhyeean Chief brought to our minds some of the simple questions put to us by a few of the old Negroes, "Whether God can understand the Berbice Creoles when they pray, or whether they must learn English." Blessed be God for what he is doing, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen. Believe me,

Dear and honoured Sir,
Yours sincerely,
JOHN WRAY.

* Obeeah.

CALCUTTA.

The Twelfth Anniversary of the Calcutta Auxiliary Bible Society was held on the 21st of February last. The principal feature in the Report was its review of the operations and effects of the *Calcutta Bible Association*, instituted in July 1822, which has already collected

nearly 6,000 rupees in aid of the cause. Christians of all denominations have been excited to new earnestness in disseminating the Holy Scriptures. The Chair was taken by G. Udney, Esq. and great interest was imparted to the Meeting by the re-appearance of the respected Hon. J. H. Harrington, who moved the first resolution. Other resolutions were moved and seconded by W. B. Bayley, J. P. Larkins, G. Money, Dr. Hare, F. T. Hall, Esqrs. and Captain Hutchinson.

The Rev. H. Townley, one of the Secretaries, having departed to Europe, the Rev. J. Hill was chosen in his stead.

Dr. Marshman presented to the Society a copy of the whole Bible, translated at Serampore into the Chinese language, printed on European paper, in moveable types. It was felt to be an occasion for congratulation that this important work had been at length so happily completed.—*Cal. Gov. Gaz. March* 13.

Malta.

We are happy to find, by a letter from Mr. Wilson, dated July 16, that he and his family, having spent some time in England, have safely returned to Malta, where they landed on the 4th of July, after a voyage of only 31 days from Gravesend.

Mr. W. says, "I was happy to find all the missionaries in health and good spirits, except poor Mr. Duninger, of the Church Missionary Society, who has sailed to Leghorn for the benefit of his health. Messrs. King, Wolfe and Fisk were gone to Jerusalem. Messrs. Bird, Temple and Goodell are here, and take a part very kindly in my English congregation. We meet in their house."

DOMESTIC MISSIONARY INTELLIGENCE.

ANNIVERSARY OF THE SOUTH WALES AUXILIARY MISSIONARY SOCIETY.

The Ninth Anniversary of this Institution was held at Swansea, on Tuesday, Wednesday, and Thursday, the 21st, 22d, and 23d of October. The public services commenced on Tuesday evening, when the Rev. Mr. Peter, of Carmarthen, preached at Zion Chapel. The Rev. Mr. Hamerton introduced, and Rev. Mr. Evans, of Merthyr, concluded. Sermons were also delivered at the same time at Ebenezer, by the Rev. Messrs. Jenkins, Brychgoed, and Jones of Saron. The Rev. Mr. Morris, of Kidwelly, introduced this service. On this occasion, the Baptist congregation under the pastoral care of the Rev. Joseph Harries manifested a praiseworthy liberality, in opening their Meeting House in Back-lane, to the friends of the London Missionary Society, when the Rev. Mr. Griffiths, Alltwen, introduced, and the Rev. Mr. Griffiths, of Hawen, preached. On Wednesday morning, public worship was commenced at Castle-street Chapel by the Rev. Mr. Morris, of Narberth; the Rev. Mr. Phillips, of Bethlehem, preached in Welsh; and the Rev. Mr. Warr, of Haverfordwest, in English. The Rev. Mr. Bulmer concluded. Service was also held at the same time in Ebenezer Chapel, where the Rev. Mr. Lewis, of Hermon, prayed, and the Rev. Messrs. Davies, Pant-teg, and Griffiths, preached. At two o'clock the Public Meeting for business was held at Castle-street Chapel, where the Rev. Mr. Davies, of Bath, was called to the chair, who delivered an interesting account of the rise and progress of the Parent Institution. Resolutions were then entered into, and speeches delivered by the Rev. Messrs. Lucy, Griffiths, Warr, Jones, Morris, Davies Green, Bulmer, Evans, Hammerton, Davies, Pool, Phillips, Davies, Rees, Barfett, and Peter. In the evening of the same day, the Rev. Mr. Davies of Bath, preached at Castle-street Chapel; when the Rev. Mr. Warr, introduced the service, and the Rev. Mr. Lucy concluded. Sermons were also delivered at the same hour at Ebenezer, by the Rev. Messrs. Morris and Evans. On Thursday morning at seven, the Rev. Mr. Rees, of Gower, introduced, and the Rev. Mr. Griffiths preached. At 10, in Zion Chapel, Rev. Mr. Barfett prayed, Rev. Mr. Bulmer preached, and Rev. Mr. Warr concluded. At the same hour at Ebenezer, Rev. Mr. Williams, of Ty'nycoed, prayed, and the Rev. Messrs. Jones and Peter preached. In the afternoon at three, the Missionary Communion was held at Castle-street, where the Rev. Messrs. Davies and Peter presided. An English address was delivered by the Rev. Mr. Lucy, and one in Welsh by the Rev. Mr. Griffiths; and the Rev. Mr. Edwards concluded. The area of this spacious Meeting House was crowded to excess by the members of the different churches, and a considerable number of spectators were seen in the galleries. In the evening, the Rev. Mr. Davies began the service at Zion Chapel, and the Rev. Mr. Lucy preached; the Rev. Mr. Morris concluded. At the same hour, at Ebenezer, the service was introduced by the Rev. Mr. Davies and the Rev. Messrs. Phillips; the Rev. Mr. Hamerton, and the Rev. Mr. Rowlands, preached. We learn that at the different services held on this interesting occasion upwards of seventy pounds was collected.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 October to 16 November 1823, inclusive.*

IN LONDON AND ITS VICINITY.

G. I.	21	0	0
A Female Friend, per Rev. J. Yockney	2	0	0
Mr. W. Collins and Friends, 14, Leather Lane	1	10	6
Miss D., Camden Town.—Half-year's Contributions	2	11	5½
A few Boys of Shoe Lane Sunday School, per Mr. Dunbar	0	8	3½
A Thanksgiving Offering	1	0	0
Mile End.—Rev. G. Evans.—Auxiliary Missionary Society.—James Cook, Esq. Treasurer; Mr. Chas. Kelley, Secretary.			
Missionary Boxes.			
Miss Amos's	0	14	6
Miss Arrowsmith's	1	9	8
Miss Bean's	1	8	0
Mr. Baynes's	2	1	0½
Mrs. Baker's	1	14	5
Mr. T. Barrow's	0	10	7
Mrs. Barlow's	0	12	0
Miss Buckmaster's	0	16	3
Mrs. Boddy's	0	17	5½
Charity Children; Boys and Girls	1	16	3
Mrs. Clegg's	0	10	6
Miss Cook's	2	0	0
Miss Galeque's	0	12	0
Mrs. Hardwick's	0	12	6
Miss Kelly's	2	15	5
Mr. M. Lindsey's	0	18	2
Mrs. Mason's	3	13	0
Miss Pye's	0	15	10½
Mrs. Rudd's	0	12	0
Mrs. Sinclair's	2	15	2
Sunday School Children			
Boys	0	12	3½
Girls	0	12	1
Master Shepherd's	0	10	2½
Miss M'Dowell's	5	4	0
Subscriptions under 10*s.*	2	2	7¾
	36	5	6¼
Less Expenses	4	3	0
	32	2	6¼

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Scotland.—Particulars of the Sum inserted in the last Chronicle, &c. collected by the Rev. John Campbell.

Edinburgh.—North College Street Chapel.—Rev. Messrs. Aikman and Cleghorn	50	0	0			
Leith.—Rev. Mr. Cullen	8	12	0			
Miss Bertram, Carnwath	1	0	0			
Provost Thomson, Stirling; per Rev. Dr. Wright	1	0	0			
Dr. C. Stuart	1	1	0			
Miss Stuart	1	1	0			
W. W. L.	1	0	0			
Miss B. Heron	2	0	0			
Joseph Bell, Esq.; per Mr. R. Plenderleath	5	0	0			
Musselburgh.—Gabriel Wilson	1	0	0			
Auxiliary Missionary and Bible Society; per ditto	3	0	0			
	4	0	0			
Burntisland.—Rev. Mr. Ross	11	0	0			
Kirkaldy.—Rev. Mr. Law	9	0	0			
Dysart.—Parish Church.—Rev. Messrs. Brotherstone and Murray	15	0	0			
Carried forward	15	0	0	94	14	0
Brought forward	15	0	0	94	14	0
Juvenile Christian Association	0	10	6			
				15	10	6
Alva.—Bible and Missionary Society				10	0	0
Dumbarton.—Ditto ditto				10	0	0
Paisley.—Rev. Mr. Smart				19	0	0
Glasgow.—Tron Church; Rev. Dr. Dewar	13	12	10			
Secession Meeting.—Rev. Mr. Willis	15	0	0			
Mr. Morrison	1	1	0			
				29	13	10
Inverness Chapel of Ease	24	12	0			
Ladies' Bible and Miss. Soc.	2	17	0			
Misses Murray	6	0	0			
				33	9	0
Raining's School Children				0	8	3½
Ferentosh.—Rev. Mr. M'Donald.—Penny-a-week Society				10	0	0
Campbeltown.—In the open air				4	5	0
Nairn.—Parish Church.—Rev. Mr. Grant				4	16	0
Rev. H. M'Bean, near Do.				1	0	0
Forres.—Rev. Mr. Martin				8	13	1½
Mr. D. Fraser; saved from a Journey				1	0	0
Elgin.—Rev. Neil M'Neil				5	0	1½
Banff.—Rev. Mr. Gibs				6	7	8
A Young Gentleman				0	10	6
Huntley Female Missionary Society				10	1	0
Inverury.—Rev. Mr. Brown				4	12	0
Aberdeen Missionary Society	20	0	0			
Baptist Meeting.—Rev. Mr. Gilmour	6	18	1			
Frederick Chapel.—Rev. Mr. Penman	4	0	0			
Blackfriar's-Street Chapel.—Rev. Mr. Spence	20	1	0			
The Children of Mr. Stephen	0	5	0			
				51	4	1
For the Cape Chapel.						
George Street Chapel.—Rev. A. Thompson	16	0	0			
A. D. F.'s Missionary Box	0	17	0			
A Lady	0	10	6			
				17	7	6
Perth.—Rev. W. Orme	8	0	0			
Monthly Prayer Meeting	4	14	8			
James Mellis Nairn, Esq. of Dunsennen	1	1	0			
Rev. J. Willison, Forgandenny	1	1	0			
Associate Meeting.—Rev. Messrs. Pringle and Young	6	11	10			
				21	8	6
St. Andrews.—Rev. Mr Johnson	4	0	0			
Juvenile Missionary Society	10	0	0			
				14	0	0
Cupar of Fife Miss. Society				10	0	0
Greenock Chapel of Ease.—Rev. Mr. M'Bean				10	0	0
Berwick Public Meeting, Town Hall	5	13	0			
Berwick and Tweedworth Missionary Association	15	0	0			
A Friend.—Donation	2	2	0			
				22	15	0
Dunse Associate Congregation				8	12	0
Montrose.—Rev. G. Cowie	1	0	0			
Society for Miss. &c.	10	0	0			
Mrs. Patton	1	0	0			
				12	0	0
A few Friends at Culsamond; per Rev. Mr. Hill Huntley				0	11	6
Carried forward				436	19	7¼

Brought forward ..			436 19 7½
Arbroath.—Rev. Mr. Anderson	8 6 1		
A Society for Prayer	1 0 0		
		9 6 1	
Dundee.—Westport Chapel.—Rev. Mr. Russel	14 10 10		
Mr. G. Young	0 6 6		
Prayer Meeting	0 16 0		
		15 13 4	
Produce of Trinkets		0 3 0	
Alnwick.—Rev. Joseph Rate	24 0 0		
Mr. J. J. Wilson	1 0 0		
		25 0 0	
Morpeth.—Rev. Mr. Atkins		3 15 4½	
		490 17 5	

Warwickshire, Staffordshire, and Worcestershire, Auxiliary Missionary Society.—Wm. Brunton, Esq. Treas.

Warwickshire.—Birmingham.—Ebenezer Chapel.—Rev. Timothy East.

Juvenile Missionary Society.

Collected by Miss Angear	2 9 4		
Miss Blakemore..	9 5 2		
Miss Buckton....	5 9 7¾		
Miss Bagnall	3 3 1½		
Miss Bardell	0 14 0		
Mr. Beasley	6 13 0		
Miss Clive	10 5 0		
Miss Caddick ..	2 5 6		
Master Coxon ..	1 1 0		
Mr. Cross, Union Terrace	5 12 0		
Alice Collins, Servant to Mrs. Glover, Spring Hill	8 15 7		
Anne and Jane Choice, Sabbath School Girls ..	0 10 6		
Miss Downs	2 6 1		
Misses Day & Latham	10 0 0		
A Friend	0 3 3		
Miss Glover	5 10 0		
Mrs. Gough	7 7 3½		
Misses Hardy and Lowe	27 5 1½		
Misses Hunt	25 0 0		
Miss C. Hunt....	0 15 0		
Miss Hudson	1 5 3½		
Miss Homer	1 3 0		
Miss James ..	2 8 6		
Miss A. Joseph..	4 0 0		
Miss Moseley....	5 2 0		
Miss Munslow ..	20 2 6		
Mrs. Plant	2 12 0		
Miss Phillips	5 4 6		
Miss Rowlinson	7 15 0		
Mr. Rowen ..	3 11 0		
Miss Skyaner ..	3 11 10½		
Mr. Sexty, at the Manufactory of Messrs. Ledsam and Sons ..	8 9 7½		
Mrs. Taylor, Bull Street	3 11 6		
Misses Taylor ..	7 2 10		
Miss Tuft.....	8 0 0		
Mr. Townshend, from a few Workmen ..	1 0 0		
Miss Witheridge	5 5 0		
Miss Wilkes	0 18 6		
John Walker, a Sabbath School Boy	3 12 3		
Miss Yates ..	6 8 7		
The Young Ladies of Miss Cope's School	8 8 0		
Carried forward ..	244 3 2¾		

Brought forward ..	244 3 2¾		
Collected by Mrs. East, for the Education of Native Females in India	4 0 0		
Mrs. Loveday, when distributing Tracts	0 13 2		
A little Boy, by the Sale of old Iron	0 4 3		
Produce of the Sale of Work Bags and Watch Pockets, by a Lady	8 15 6		
Produce of the Sale of ornamental Mouse Traps, for the Education of Native Females in India; per a young Friend	9 2 0		
Produce of the Sale of Net Fringe	0 12 6		
Profit of the Sale of Hassocks, by Mr. Day, Jun.	2 8 6		
Ebenezer Sabbath School Boys	6 7 0		
Ditto—Girls	3 1 2		
Fisher Street ditto, ditto.....	1 0 0		
Missionary Boxes.			
Hannah Blount's, Servant to Mr. Brunton	6 1 6		
Master Rowland East's	5 5 0		
Miss E. F. Beadle's	0 11 9½		
Miss Caddick's	0 18 0		
Mr. Gibson's	2 13 0		
Mrs. Gibbon's	0 7 6		
Master Greasley's	1 7 0		
Mrs. Greatley's	0 5 7		
Master Daniel Hill's	1 7 8		
Miss Bertha Jones's	1 11 0		
Mr. Wm. Leonard's	1 0 0		
Misses S. and A. Munslow's	0 10 1		
Mr. and Mrs. Smith's	3 11 9		
Mr. Salt's	1 2 6		
Mrs. Steventon's	0 5 6		
Mrs. Sinister's	1 0 0		
M. A. and S. Taylor's	1 11 6		
Miss Williams's	0 7 0		
A little Girl, 12 Years of Age	4 4 8		
Mr. John Angear, for the support of the Native Teacher, "John Angear," 2d payment	10 0 0		
			324 7 10¼
Collection at the Public Meeting of the Anniversary of the Auxiliary Missionary Society			205 16 0
Donation, by a Member of Ebenezer Chapel			50 0
Mrs. Glover, Spring Hill, towards a Fund for the support of the Widows and Children of Missionaries			20 0 0
			600 3 10¼
Carr's Lane.—Rev. J. A. James. Collection after a Sermon, by Rev. Henry Townley ..	88 16 1¾		
Juvenile Missionary Society	119 4 9		
Sunday School.....	3 13 1		
Smithewick.—Ditto	2 13 6		
Shirley Street Missionary Box	2 5 8¾		
Yardley.—Ditto	1 3 7¾		
			217 16 10¼
Livery Street.—Rev. Mr. Eagleton.			
Collections after a Sermon, by Rev. Mr. Reynolds	25 12 0		
Sunday School Children	0 17 10		
Collected by one of the Teachers	0 9 10		
			26 19 8
King Street.—Late Countess of Huntingdon's Chapel.—Rev. J. Jones.			
Collected by Mrs. & Miss Burdett	15 16 9		
Miss Steadman ..	13 15 7½		
Miss Cope	6 1 6		
Carried forward ..	35 13 1½		845 0 4½

Brought forward ..	35	13	1½	845	0	4½
Collected by Miss Jew	5	3	10½			
Miss Barnett	3	11	1½			
Miss Phillips	3	10	0			
M. A. P.	3	0	0			
Miss Walton ..	2	12	4½			
Miss Berresford ..	2	5	8			
M. T	2	0	2			
Miss Dipple	2	0	0			
Miss Freeth	1	12	0			
Miss Woodward ..	1	3	10½			
Miss Hinton	0	17	2			
Miss H. Faulkner..	0	12	2½			
Mr. Cope	6	12	6			
J. J.	6	5	0			
Mr. Tysall	2	18	6			
Missionary Boxes.						
Mrs. Twine's	1	10	9			
Mrs. Green's	1	8	0			
Mrs. Laxton's	1	1	4½			
Mrs. Smith's	1	0	0			
By Sale of Pincushions by two Young Ladies.....	0	15	0			
	85	12	8½			
Boys' Sunday School	6	1	4½			
Girls' ditto	3	14	10			
Collection after a Sermon, per Rev. J. Sherman	32	6	3			
				127	15	1½
Atherstone.—Rev. Mr. Miller. Penny-a-week Society ..	6	9	6			
Miss Frith's Missionary Box..	0	10	6			
				7	0	0
Bedworth.—Rev. Mr. Dix.— Annual Subscriptions, &c...	6	10	3			
Monthly ditto	3	8	9			
Mr. Gibberd's Missionary Box	1	4	6			
				11	3	6
Chapel End.—Rev. Mr. Dagley. —Collected at Miss. Prayer Meeting	3	1	3½			
Miss Latham's School, Attleborough	0	14	0			
				3	15	0¾
Coventry.—Rev. Mr. Sibree.—A few Friends				6	6	0
Dudley.—Rev. Mr. Dawson. Male Association	12	7	0			
Female ditto	16	1	6			
Donations	0	7	0			
				28	15	6
Foleshill.—Rev. Mr. Jones. Monthly Collections	8	16	3½			
Sunday School ditto	3	1	0			
School	2	0	0			
				13	17	3½
Handsworth.—Rev. Mr. Hammond	18	0	0			
Park Lane.—Ditto	1	3	2			
				19	3	2
Leamington.—Rev. Mr Bromerley.—Subscriptions ..	10	0	0			
Radford.—Ditto	1	0	0			
				11	0	0
Meriden Academy, a Moiety of Proceeds of a Missionary Box				2	10	0
Nuneaton, Friends at				2	0	0
Warwick.—Rev. Mr. Percy. — Penny-a-week Association 10 0 0						
Donation of a Friend 2 0 0						
	12	0	0			
Kenelworth, a few Friends ..	3	10	6			
				15	10	6
Staffordshire.—Armitage.—Rev. Mr. Whitridge.—Subscriptions and Donations				20	0	0
Bilston.—Rev. Mr. Shawyer.—Penny-a-week Subscriptions				6	0	0
Branson, near Burton-on-Trent. —Collected by Miss Shenson	3	13	0			
Carried forward ..	3	13	0	1119	17	6

Brought forward	31	3	0	1119	17	6
A Friend	0	5	0			
				3	18	0
Brewood.—Rev. Mr. Fernie. Collected by Mr. S. Parkes	3	14	0			
Ditto by Mr. H. Anslow, of Wheaton Aston	3	3	0			
Ditto, by Rev. R. Green, Hornbrook	0	15	0			
				7	12	0
Burton-on-Trent.—Rev. Mr. Bromley.—Collections and Subscriptions	12	1	0			
Missionary Box at Royle's Mill	3	0	0			
				15	1	0
Cheadle.—Bethel Chapel.— Rev. Mr. Clarke.—Subscriptions	2	15	0			
Missionary Box in the Chapel	0	3	7			
Sunday School Children ..	1	5	4½			
Susannah Holmes, by making and selling Matches	1	18	0½			
Ditto, by leading Tracts Weekly	0	12	4½			
Sunday School Children at Tean	1	9	0			
				8	3	4½
Gornal.—Rev. Mr. Heathcote.—Penny-a-week Society.—Mr. R. Jukes, Treasurer.—Misses Jukes and Barr, Collectors				10	10	0
Lichfield.—Rev. Mr. Salt.— Subscriptions and Donations	7	13	6			
A Missionary Box	0	8	1½			
Children at a Day School	1	4	3			
Sunday School Children	0	1	10½			
Collected by Mr. White	2	13	0			
Maria Daniel ..	3	0	0			
Mr. Daniel ..	2	0	0			
				17	0	9
Stafford.—Rev. J. Chalmers.—Juvenile Missionary Society				18	1	6
Shelton.—Hope Chapel.—Subscriptions	15	1	2½			
Donations	2	11	6			
Produce of the Sale of Pincushions	0	18	9½			
Mr. Tomkinson's Miss. Box	0	7	0			
				18	18	6
Stone.—Rev. Mr. Burdekin.— Penny-a-week Subscriptions	15	18	3			
A Friend's Mite; per M. B...	1	0	0			
				16	18	3
Tutbury.—Rev. Mr. Brook.— Young Ladies at Miss Forde's	2	6	8			
Miss Fletcher's Missionary Box	3	1	8			
Mrs. Brooke's ditto	10	6	0			
Subscriptions and Collections	26	7	2			
				42	1	6
Uttoxeter, Branch Society.— —James Bell, Esq. Treasurer. —Annual Subscriptions, &c.	17	3	6			
Young Ladies at Miss Howe's Boarding School	0	7	6			
Missionary Box at Bear Hill Sunday School	0	8	6			
Subscriptions at Checkley....	2	0	0			
Ditto at Stramshall and Beamhurst	1	14	10			
Weekly Subscriptions; per Mrs. Thompson	4	15	6½			
Ditto; per Miss Wilson ..	8	7	10½			
Sundry small Subscriptions ..	2	9	0			
Mrs. Tallis's Missionary Box	1	0	0			
Collection at the Annual Meeting	7	10	8½			
				45	17	5½
Walsall.—Rev. R. Allott.—Collection	15	5	0			
Annual Subscriptions	4	4	0			
Miss Carter's Pupils	2	5	0			
Small Subscriptions	7	17	0			
Collected by Miss K. Rooker	9	13	0			
				39	4	0
Carried forward				1363	3	11

Brought forward				1363	3	11
West Bromwich.—Rev. Mr. Hudson and Congregation	38	14	3			
Sunday School Teachers and Children	5	10	4½			
				44	4	7½
Old Meeting.—Rev. Mr. Cooper. Branch Missionary Society. Collected by the Ladies ..	26	10	10			
Annual Subscriptions and Donations	15	15	10			
				42	6	8
Wolverhampton.—Rev. Mr. Roaf. Collected by Miss Mander	19	19	0½			
Young Ladies at School	0	15	0			
				20	14	0½
Worcestershire,—Kidderminster. —Old Meeting.—Rev. Mr. Freeman. — Penny-a-week Subscriptions	16	3	4			
Collected at the Monthly Missionary Prayer Meetings ..	10	0	0			
Sunday Schools	6	7	4			
Friendly Meeting.—Annual ..	1	1	0			
Donation	1	0	0			
Collection at the General Meeting	27	8	4			
				62	0	0
Ebenezer Chapel. — Rev. J. Durant.—Collection after a Sermon, per Rev. R. Vaughan	5	5	9½			
Sundry Friends and two Missionary Boxes	1	1	3½			
				6	7	1
Worcester. — Angel Street. — Rev. R. Vaughan.—Auxiliary Missionary Society				63	14	2
Stourbridge.—Rev. Mr. Richards.—Subscriptions and Donations	18	10	0			
Ditto.—Lye Waste	1	10	0			
				20	0	0
				1622	10	6
Less Expenses						
Somerset Auxiliary Missionary Society.—J. Spencer, Esq. Treasurer.						
Bishop's Hull.—Rev. R. Winton and Friends.—Annual Subscriptions and Donations ..	10	10	0			
Bridgewater.—Rev. Jos. Corp. —Collection after a Sermon; per Rev. Rowland Hill	9	0	4½			
Castle Cary. — Rev. W. Paull.—Collection after do, by do	7	17	9			
Young Gentlemen's Missionary Box ..	0	14	0			
				8	11	9
Fulwood.—Rev. T. Golding. — Collection after a Sermon; per Rev. R. Hill ..	11	11	0			
Penny-a-week Society; per Hon. Mrs. Welman	3	3	4½			
Annual Subscriptions, &c.	13	9	0			
				28	3	4½
Kingston.—Home Missionary Station.—Rev. J. Johnson.—Collection after a Sermon; per Rev. R. Hill	3	15	1			
Martock. — Rev. Jas. Trego and Congregation	5	0	0			
South Petherton. — Rev. J. Saunderson. — Collection after a Sermon; per Rev. Rowland Hill	5	0	2			
Carried forward	5	0	2	65	0	7

Brought forward ..	5	0	2	65	0	7
Annual Subscriptions, &c.	5	8	0			
A Friend at Dawlish; per Rev. E. Paltridge	1	0	0			
Gratitude	1	1	0			
Penny-a-week Subscriptions and Donations under 10s.	4	15	4			
Stratten District, do	1	7	6			
Annual Subscriptions	1	4	0			
Juvenile Contributions; by a Female Friend	0	8	6			
Lopen.—Annual Subscriptions	1	16	0			
Small Sums collected by Three Girls ..	0	17	0			
				22	17	6
Shepton Mallet.—Rev. B. Leach.—Collection after a Sermon; per Rev. Rowland Hill	11	8	1			
Annual Subscription	1	1	0			
				12	9	1
Stowey and Retsome. — Rev. G. Cave				1	1	0
Taunton. — Rev. T. Luke. — Collection after a Sermon; per Rev. Rowland Hill	15	7	10			
Annual Subscriptions, &c.	7	5	6			
Mrs. T. Parry, Savings of Halfpenny-a-day	1	0	4			
Collected by						
Miss A. Bailey....	2	11	10			
—— C. Boon	3	4	4			
—— A. Brewer and C. Spiller ..	1	12	0			
—— E. Heudebourck	7	4	0			
—— S. Musgrove	7	16	3			
—— Weyford	3	9	10			
—— H. Horsey ..	1	6	0			
—— E. Spiller....	1	6	0			
—— Norman	0	12	2			
Mr. S. K. Pollard	4	9	9			
—— R. Whitby ..	2	18	8			
—— Stephens	0	13	0			
—— W. Crouch ..	0	11	0			
				61	8	6
Wellington. — Rev. J. H. Cuff.—Collection after a Sermon; per Rev. Rowland Hill	9	5	10			
Penny-a-week Association	11	5	0			
A Friend to Missions; per Mrs. Parminter	20	0	0			
Miss Collard	6	6	0			
Annual Subscriptions and Donations	8	7	9			
				55	4	7
Wivelscombe.—Rev. J. Buck and Congregation				6	4	5
Wincanton.—Rev. J. Barton.—Anniversary of the County Auxiliary. — Collections after Sermons; per Rev. Rowland Hill and T. Jackson, and at the Public Meeting	16	4	7½			
Annual Subscriptions	1	0	6			
Penny-a-week Society	2	14	11			
				20	0	0½
Carried forward ..				214	5	8½

Brought forward ..			244	5	8½	
Yeovil. — Rev. J. Jukes.—Collection after a Sermon; per Rev R. Hill ..	11	3	6			
Penny-a-week Society	14	11	6			
			25	15	0	
Wells. — Rev. W. Lane.— Collection after a Sermon; per Rev. R. Hill..	3	0	6			
Penny-a-week Society	8	0	0			
			11	0	6	
A Friend			0	5	0½	
Glastonbury. — Rev. J. H. Lewes			8	1	0	
Milborn Port.—Rev. W. Richards			4	0	0	
			293	7	3	
Less Expenses			8	6	3	
						285 1 0
Broadway.—Rev. J. Morris.— Collection			10	11	9	
Missionary Box			0	13	3	
			11	5	0	
Less Expenses			1	0	0	
						10 5 0
Bucks.—North.—Auxiliary Missionary Society; per Rev. T. P. Bull.						
Buckingham.—Rev. E. Barling. Annual Subscriptions and Donations			10	0	0	
Rev. D. W. Aston.—Penny-a-week Society			2	17	0	
						12 17 0
Harold.—Rev. J. West.—Penny-a-week Subscriptions ..			4	3	6	
Annual Subscription			1	1	0	
Teachers of the Sunday School			1	0	10	
Missionary Box at Mr. Worth's School			0	10	0	
						6 15 4
Olney.—Rev. Mr. Gauntlett						0 10 6
Stoney Stratford.—Rev. C. Gilbert.— Subscriptions and Donations						2 10 0
Yardley; per Rev. J. Hoppus.—Mr. Barrell						0 10 0
Cranfield.—Collection and Subscription						2 16 1½
Newport Pagnel.—Rev. T. P. Bull.—Collection at the Anniversary			15	8	1	
Annual Subscriptions and Donations			6	19	6	
Penny-a-week Society.—Donation			10	10	0	
Produce of a Missionary Box in the Student's Room			2	0	0	
Weekly Subscriptions from the Children and Servants in the Family of a Friend			2	2	0	
Small Subscriptions from N. Crawly			0	4	9	
						37 4 4
			63	3	3½	
Less Expenses			3	3	3½	
						60 0 0
Cambridgshire.—Ely Associated Ministers at Soham; a Moiety of the Collection; per Rev. J. Reynolds.....						2 9 0
Missionary Association; Rev. Thomas Noyes, of the late Countess of Huntingdon's connexion, President.—Half-year's Contributions, from Mich. 1823						11 5 0
Cheshire.—Chester Auxiliary Missionary Society; per Rev. J. Thorp, Sec. ..						*196 15 7
Devon.—South Milton, near Kingsbridge; per Rev. J. Davies						1 0 0

* Particulars will appear in our next.

Plymouth.—Legacy under the Will of the Widow of the late Rev. H. Mends; per Mr. E. Govett, Executor—Less Duty	100	0	0
Essex.—Aveley and Purfleet. Rev. A. Brown and Friends	5	1	3
Hants.—Lyndhurst.—Amount of the Sale of Potatoes, the proceeds of a cottage garden	1	0	0
Huntingdonshire Auxiliary Missionary; Mr. Foster, Treasurer.			
Aynesbury Subscription	0	5	0
Godmanchester Annual Subscriptions..	2	1	6
St. Ives ditto 3 12 6			
Penny-a-week Society.—Donation 5 5 10			
Collection at the Anniversary 15 7 10			
	24	6	2
Kimbolton Penny-a-week Society 3 16 0			
Annual Subscriptions 1 11 6			
	5	7	6
St. Neott's.—Rev. Mr. Halley. Annual Subscriptions 2 12 3			
Penny-a-week Society.—Donation 8 0 0			
Donation from Miss Madox's Young Ladies, towards the School at Bethelsdorp, under Mr. and Mrs. Monro 1 11 0			
	12	3	3
Pertenhall.—Rev. J. K. Martyn 1 1 0			
Penny-a-week Society 2 12 6			
	3	13	6
Ramsay.—Collected by Mr. Bewiss 1 14 4			
Ditto Mr. J. Ibbetson 0 17 8			
Ditto, Mrs. Ditto 0 13 8			
Annual Subscriptions 0 10 6			
	3	16	2
Stowely.—Rev. Mr. Hogg	2	2	0
Sutton Annual Subscription	0	10	6
Tilbrook ditto	0	10	6
	54	16	1
Less Expenses	6	12	6
	48	3	7
Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; per Mr. F. Lines.....	4	2	0
Northamptonshire.—Wellingborough Salem Chapel; Rev. C. T. Sevier. Collected by four Ladies	18	0	0
Salop.—Newport.—Rev. D. Lewis. Young Ladies at Mrs. Lewis's Seminary 3 1 9			
Penny-a-week Subscriptions; collected by Mrs. Roberts .. 3 0 0			
Ditto from the Sunday School Children and Friends; by Misses and Mr. W. Silvester 14 5 0			
	20	6	9
Somersetshire.—Bristol Auxiliary Missionary Society.—W. Skinner, Esq. Treasurer	560	0	0
Surrey.—Dorking.—Rev. J. Whitehouse. Collections after Two Sermons; per Rev. J. Arundel 28 5 0			
Sale of a Silver Watch 0 14 0			
Ditto of a Gold Ring 0 4 0			
Contributions of Young Ladies at Laburnum Cottage 3 3 0			
A Friend.—Donation..... 10 0 0			
	42	6	0
	40	5	0
Mitcham.—Rev. Mr. Varty.—Collection after a Sermon, by Rev. T. Lewis, on the Eve of the 5th of November.....	6	1	
Sussex.—Brighton.—One Quarter's Amount of Subscriptions from Penny-a-week Society of Mr. Strafford's Workmen; by Mrs. Strafford.....	5	7	

Brighton.—Late Count. of Huntingdon's Chapel. — Collections after Sermons; per Rev. Henry Townley and Rev. Joseph Fletcher, A. M., on Lord's Day, the 26th Oct. and following Tuesday	101	8	10			
				96	17	4
Westmoreland. —Kendal Auxiliary Missionary Society.—Rev. J. Jefferson				18	0	0
North Wilts and East Somerset Auxiliary Missionary Society; per W. M. Everett, Esq. Treasurer.—On Acc.				321	8	5
Yorkshire.—West Riding Auxiliary Missionary Society.—Geo. Rawson, Esq. Treasurer.—Receipts from 14th Sept. to 14th Oct.						
Heckmondwicke.—Old Chapel. —Collection at Missionary Meeting	18	10	0			
Pontefract. — Branch. —Half-year	10	0	0			
Keighley.—Collection	14	0	0			
Leeds Branch	154	7	0			
A few Friends, for the support of the Native Teacher, "Edward Parsons." 3d payment	10	0	0			
Mr. John Clapham, Jun. for do. "John Clapham." 4th payment	10	0	0			
Mr. John Peele Clapham, for ditto, to be called "William Clapham." 1st. payment	10	0	0			
				226	17	0
Sheffield and Attercliffe Missionary Union.—Lewis Thomas, Esq. Treasurer.						
Male Juvenile Miss. Society. Attercliffe; per Miss Deaken	1	5	3			
Collection at Queen Street Chapel.—Half	10	9	0			
Garden Street Chapel; per Rev. Mr. Docker	3	8	11½			
Queen Street Chapel; per Mr. James Kay	7	7	0			
Geo. Bennet, Esq.; per Rev. Mr. Boden	2	2	0			
	24	12	2½			
Female Union Miss. Society. Attercliffe; per Miss Deaken	4	9	7			
Howard Street Chapel; per Miss Mather	15	0	0½			
Queen Street Chapel; per Mrs. Waterhouse	6	0	1			
Garden Street Chapel; per Rev. Mr. Docker	3	6	7½			
Queen Street Chapel; per Mrs. Waterhouse	15	12	2			
	44	8	6			
	69	0	8½			
Less Expenses	11	8	6			
				57	12	2½
North Riding Auxiliary Missionary Society.—Mr. James Dunlop, Treasurer.						
Northallerton.—Mr. Michael Trowsdale				2	6	0
South Wales.—Collections by the Calvinistic Methodists; per Rev. D. Charles.						
Breconshire.—Brecon Chapel	6	13	6½			
Gorwydd ditto	6	3	1½			
Llanwrtid	5	14	8			
Talgarth	5	10	0½			
Builth	3	1	1			
Crichhowell	3	0	0			
Merthyr	2	12	0			
Carried forward	32	14	5½			

Brought forward	32	14	5½			
Devynoch	2	11	2			
Llangorse	2	8	7			
Llandilo	1	12	9			
Bwlch	1	12	0			
Forest	1	10	0			
Llanspyddyd	1	7	0			
Zion Chapel	1	6	2			
Penhelly	1	5	0			
Trallwn	1	1	0			
Ystradfellte	0	9	0			
Crichhadarn	0	6	0			
Langamarch	2	12	6½			
Llanvihangel	2	1	6			
Trecastle	3	10	0			
Cray	2	14	0			
				69	0	8
Cardiganshire. — Aberystwyth.—Monthly Collections.						
Male Branch	10	1	9½			
Female ditto	10	7	2			
Public Collection	6	11	7½			
Mr. Robt. Davies.—Donation	5	0	0			
Produce of a Missionary Box on board the Quebec, Capt. W. Julian	1	13	0			
	33	13	7			
Abermeirig	3	15	6			
Aberffrid	2	6	5			
Bethania	2	13	7			
Bethel	2	15	0			
Blaenannerch	5	4	6			
Blaencefn	1	0	0			
Blainpenal	6	2	1			
Blaenplwyf	2	18	6			
Bonterwyd	2	4	0			
Bontrhydfendigaid	4	1	0			
Borth	2	1	6			
Cardigan Tabernacle. —Collections; per Rev. J. Thomas	2	18	8½			
Collected by Cards. Male Branch	4	3	5½			
Female ditto	5	18	0½			
	13	0	2½			
Cappel Dewi	0	10	0			
Cwmystwyth	0	14	0			
Cynon	4	15	0			
Ffosffin	4	6	9			
Graig	0	18	1½			
Llampeter	4	7	2½			
Llanafan	0	7	3			
Llanarth	0	11	1			
Llanddewiaberarth	2	9	0			
Llanddewibrefi	2	17	0			
Llangwyryfon	3	0	4½			
Bwlchyrhandir. —Sunday Shool	3	18	7½			
	6	19	0			
Llangeitho	13	19	5			
Rev. J. Williams.—Pentre	1	1	0			
	15	0	5			
Llanilar	1	4	0			
Llanon	1	15	10½			
Llanrhystyd	5	10	1½			
Llechryd	1	16	6			
Lledrod	6	3	7			
Llwynpiod	1	14	6			
Maesyfelinfach	0	5	0			
Nantllwyd	1	3	0			
New Quay	5	0	0			
Penllwyn	3	2	0			
Penmorfa	4	3	6			
Pennant	3	3	3			
Pensarn	2	6	0			
Pengarn	2	12	0			
Rhydyfelin	3	11	0			
Salem	1	16	2½			
Carried forward	170	17	3	69	0	8

Brought forward ..			170	17	3	60 0 8
Swyddffynon			3	5	6	
Trerdol			2	11	7½	
Tregaron			5	18	4	
Trisant			0	10	4½	
Trinity Chapel.—Collection		1 17 9				
Mrs. Lloyd.—Bronwydd		1 1 0				
			2	18	9	
Twrgwyn			5	15	0	
Yspytty			0	14	0	
						192 10 10
Carnarvonshire.—Ceilcum			4	0	6	
Llanddaisaint			4	12	2	
Llandowror			0	10	0	
Cwmaman			0	10	6	
Bettws Society ..		0 12 0				
School		0 8 0				
			1	0	0	
Caio			3	0	0	
Tally Chapel		4 3 2				
Miss Jones Missionary Card		4 14 6				
			8	17	8	
Llanelly			3	15	11	
Conwil			1	3	2½	
Cwmbach			0	17	0	
Rhydygaiau			1	14	8	
Llandeveilog			1	1	0	
Llangadock			2	8	0	
Nantcaredig			2	6	6	
Llansaint			1	0	0	
Capel Dewy			0	12	0	
Llanengdeirne			3	0	0	
Mudwm			0	15	6	
Cwmdwyfran			2	3	0	
Hendre			1	15	0	
Landilo			8	3	0	
Pontyryniswen			0	10	6	
College			1	5	0	
Llansadwrn			1	15	0	
Llandovery			3	0	0	
Kidwelly			1	0	0	
New Inn			0	18	6	
Closeygraig			1	4	3¼	
Llanpumbsaint			2	6	0	
Cross Inn			0	18	2½	
Pantgwyn			3	0	6	
Llanfynydd			1	14	0	
Llanstephan			0	12	6	
Llanddarog			2	8	0	
Capel Efan			0	9	0	
Rhydgymerau			0	15	3	
Bank-y-felin			5	1	6	
Carmarthen.—Water Street Collection		15 18 4				
Mrs. David Jones.—Missionary Box ..		0 10 6				
Mrs. Fonkes; by Card		0 9 8				
Miss Mary Charles..		2 6 0				
—— Eliza Charles ..		1 14 7				
—— Llewellyn		3 0 7				
—— Williams		1 0 0				
Mr. Rob. Roberts ..		0 18 4				
—— John Morgan ..		1 16 6				
—— David Jones ..		1 11 9				
—— James Harries		0 8 0				
—— John Griffith ..		0 4 0				
—— David Thomas		0 4 2				
—— William Jenkins		0 3 0				
Pensarn. — Sunday School		1 13 4				
Commons.—Ditto ..		0 12 8				
			32	11	5	
						112 15 4½
Glamorganshire.—Aberthaw			4	0	0	
Aberdare			1	0	0	
Burthin			1	6	2	
Brintirion			1	0	0	
Cadaxton			0	9	0	
Cardiff			0	10	0	
Carried forward			8	5	2	364 6 10½

Brought forward ..			8	5	2	364 6 10½
Dyffryn			1	0	0	
Ewenny			0	6	0	
Goppafach			0	13	0	
Gyfylchi			0	10	0	
Liswirney			1	15	1½	
Llantressent			1	10	0	
Llanfabon			0	15	0	
Llandyfodwg			1	0	0	
Morriston.—Collection		2 11 10				
Annual Subscriptions and Donations ..		4 9 2				
Small Subscriptions		1 2 9				
Missionary Card ..		0 13 0				
			8	16	9	
Merthyr Tydfil. — Collection		2 14 6				
Sunday School ..		2 2 0				
			4	16	6	
Neath			1	0	0	
Newbridge			2	0	0	
Gld Castle			4	4	0	
Pyle			2	9	0	
Pendoylin			0	2	6	
Swansea			8	16	0	
Salem			1	12	0	
St. Fagan			2	0	6	
Trehill			4	17	2½	
Ton yr Efail			1	17	0	
Whitchurch			1	5	0	
Ynisfach			0	10	0	
Ystradygrlais			1	1	0	
Ysgwgdd Gwin			0	6	8½	
Ystradmynach			1	10	6	
			62	18	11½	
Less, Nonpayment of Five Notes of the Cardiff Bank			5	0	0	
						57 18 11½
Pembrokeshire. — Haverfordwest ..		2 5 3½				
Penny-a-week Subscription		6 11 1				
Little Samuel's Offering		0 2 2				
Missionary Box; per Miss P. Davies ..		0 8 6				
			9	7	0½	
Fishguard		7 16 8				
Mrs. Meyler; per Card		2 12 0				
Capt. Evans, Sloop Briboun, Missionery Box		1 2 0				
J. M. Esq.		1 1 0				
			12	11	8	
St. David's			5	0	0	
Brimason Hall.—Collection		1 14 0				
J. H. Esq.		1 1 0				
			2	15	0	
New Chapel			3	0	6	
Bont Carreg			0	11	2½	
Newport			0	10	0	
Woodstock			2	5	6	
Wiston			1	1	0	
Caerfachell			0	15	0	
Trevine		3 0 6				
D. D. Esq.		2 2 0				
			5	2	6	
Glanrhyd			0	15	1	
Kilgerran			1	2	0	
Bwlchygroes			1	15	0	
Dinas			0	10	0	
						47 1 6
Monmouthshire.—Rumney ..			0	15	0	
Tredegar			1	10	0	
Kendle			0	12	2½	
Nant-y-Glo			1	13	0	
Pontypool			0	10	6	
Goitre			1	14	0	
Croesllwarch			0	11	0	
Carried forward			7	5	8½	469 7 4

Brought forward ..			7	5	8½	469 7 4
Newport			1	4	6	
Risca			1	2	0	
Gellygroes			1	6	0	
St. Mellows			1	13	0	
Castle Town			1	0	0	
Llanmartin			2	13	0	
Blaenafon			1	9	5½	
Penycae	0	10	0			
A Friend	0	5	0			
				0	15	0
Newport Tabernacle				10	0	0
						28 8 8
						497 16 0
Less Expenses						0 15 0
						497 1 0

South Wales Auxiliary Missionary Society. — Rev. D. Peter, Treasurer.

Sardis.—Rev. Wm. Thomas..			1	15
Rev. D. Jones ..	0	10	0	
Criccybar; per ditto	1	2	4	
Sunday School ..	0	8	1	
Hermon; per ditto	0	7	6	
Tabor; per ditto ..	1	7	1	
Carried forward ..	3	15	0	

Brought forward	3	15	0		
Miss Prytheich; per do	1	6	0		
				5 1 0	
Philadelphia.—Rev. Mr. Silvanus				1 0 0	
Cardiff.—Rev. M. James ..				2 0 0	
					9 16 0
Scotland.—Peterhead.—Donation from the Widow & Children of the late Mr. J. Anderson				20 0 0	
Less Stamp.....				0 1 6	
					19 18 6
Brechin.—Rev. D. Blackadder.—Donation from the Brechin Society for Missions, &c.					10 0 0
Ireland. — Dublin Hibernian Auxiliary Missionary Society; per J. Ferrier, Esq.—On account					250 0 0
Meath.—Old Castle Missionary Box; per Rev. Mr. Wegg.....					0 2 6
Collected by the Rev. John Campbell of London.					
Down.—Bangor. — Rev. Mr. Palmer's Meeting					1 6 1½
Londonderry Independent Chapel.—Rev. Mr. Radcliff				19 0 0	
Miss Hinnes				0 10 6	
					19 10 6
Menaghan, Miss Waddel's family					2 6 6
					23 5 7½

Recent Death.—We are deeply concerned to state the decease of that respectable and valuable Minister of the Gospel, the Rev. SAMUEL LOWELL, of Bristol, who died there on Tuesday, the 18th of November, after an illness of nearly three weeks; aged 64 years. He had been upwards of twenty-four years Minister of the Independent Chapel in Bridge Street, in that city, and was one of the Directors of the Parent Society, and one of the Secretaries of the Bristol Auxiliary Missionary Society. Further particulars may be expected in a future Number.

POETRY.

MISSIONARY HYMN.

SAVIOUR of men! enthron'd on high,
Look down on men below,
And see how Adam's offspring lie
Immers'd in sin and woe.

How few of all our num'rous race
Have yet thy word receiv'd!
How few have known thy saving grace,
And on thy name believ'd!

Shall Satan, Lord, for ever reign,
And all mankind enslave?
O let thine arm his power restrain,
And from his bondage save.

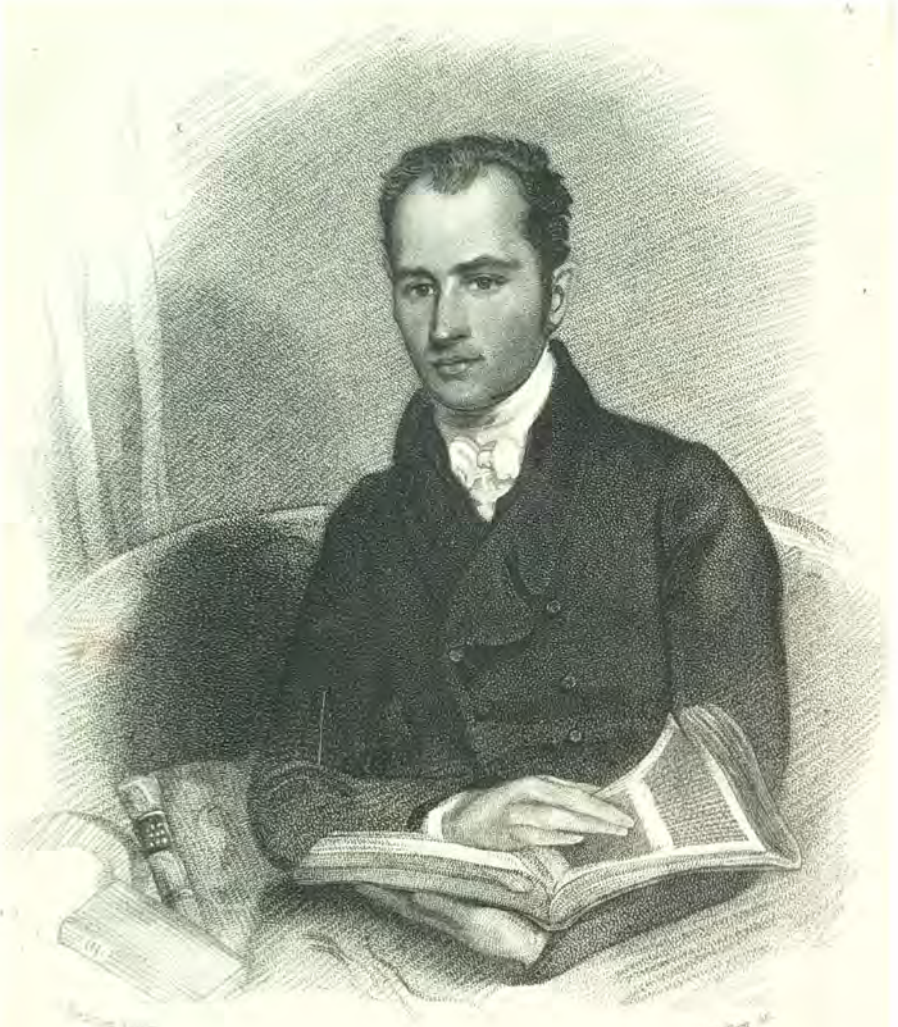
Come, in thy power and majesty,
And put thy foes to flight;
While ignorance and darkness flee,
Before thy Gospel's light.

Come, thou Almighty King of kings,—
Then, with triumphant voice,
Angels in heaven shall clap their wings,
And saints on earth rejoice.

O let the kingdoms of this world
Ere long become thine own;
Let Satan from his seat be hurl'd,
Nor more usurp thy throne.

Soon may we see the glorious day,
When all shall know thy name;
When the whole earth shall own thy sway,
And all thy praise proclaim.

J. B.



REV.D T. B. BROWNE.

BUNTINGFORD.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1823.

BRIEF MEMOIR OF THE LATE DAVID WILLIAMS, ESQ.
OF SAYTHORN, CARNARVONSHIRE.

DAVID WILLIAMS, Esq. late of Saythorn, in the county of Carnarvon, was one of those few valuable and respected characters that deservedly demand a place in the annals of public memoranda. His father and mother were both persons of property; and when they were married, were the first individuals, of any substance, that supported, under a continance of great persecution, the Protestant Dissenting interest in that part of the principality. The subject of the present notice was their youngest son, who early evinced that he inherited their pious spirit and disposition. For many years after his parents' decease, and indeed during the whole period of his life, he was the chief support of the Dissenting cause in that county. His whole soul was bent upon doing good; and he contributed largely of his time, his exertions, and his purse, towards any object that was likely to have that tendency, and especially towards promoting the Redeemer's cause. In conjunction with a few others he established, some years ago, at Pwllheli in that county, a Branch Bible Society, of which, up to the period of his decease, he was President. He likewise invariably presided at the Missionary and all other meetings, in that neighbourhood, which had a benevolent tendency. He was a man of more than ordinary intellects, which enabled him to do much good, and to be of eminent service to his neighbours, by advising them in the management of their affairs; preventing litigations, and hitting upon expediencies which would often bring them out of troubles, and prevent them from running headlong into ruin and disgrace. To him the widow, the orphan and the friendless "cried aloud," and always found relief. He possessed, in an exemplary degree, a mild and conciliatory disposition, which made him of great service in the church of God, and much beloved in the world. But what most eminently distinguished him was, that godlike principle—which is the most conspicuous trait in the character of a real Christian—the forgiveness of injuries. Happy would it be, and many the evils prevented, were mankind generally to act more upon this divine principle.

He was upwards of forty years

a member of the Independent connexion; and ministered in the service of a deacon for more than thirty years with the greatest fidelity, prudence and piety; and in that capacity, as well as every other, in the church and out of it, was unwearied in well doing. He considered himself as a stranger and a pilgrim on earth; and, indeed, "they that" *do* "such things, declare plainly that they seek [another] country." He was particularly attentive to the concerns of the Sunday School, and was in constant attendance at six o'clock in the morning, both summer and winter. And so interested was he in the instruction of the ignorant, that he built a chapel on a part of his property, at his own sole expense, which served in the double capacity of a place for the public worship of Almighty God, and a School for the education of poor children. Many pleasing instances of his philanthropic liberality, beneficence, and goodness have transpired, which were known but to few. Extensive information and a deep knowledge of the human heart, added to sweetness of disposition and a mild and engaging demeanour, drew upon him the endearing respect of all who knew him; and caused his loss to be generally and deeply lamented, when he was gathered unto his long home.

He had enjoyed general good health until the Saturday previous to his decease, when he felt very indisposed. Notwithstanding he was much worse on Sunday, he attended the chapel as usual, and in his official capacity of a deacon, carried the elements about to a numerous congregation. His friends perceiving that he was not well, observed to him, that he ought not to have been out at all on that day, as the consequence might be bad: to which he replied, "that had that day been his own, he would probably have been in bed; but as it was the *Lord's* Day, he was bound, as a faithful servant of Christ, to dedicate it to him, and fulfil the duties thereof;" and "that the night was fast coming when no man worketh." On Tuesday following, the 25th of March last, he fell into a lethargic state, in which he continued until Friday morning, the 28th, when he left all sublunary things for those realms of eternal bliss, where joy for ever reigns.

"O, had he let fall
One feather as he flew, we then had wrote
How our hearts burnt within us at the sight
Of that brave bound o'er limits fix'd to man!
But, oh! the last, last; what? (can words express,
Thought reach it?) the last silence of a friend!—
A lecture silent, but of sovereign power!
To vice confusion, and to virtue peace."

He expired at Plastanyrallt, near Pwllheli, in the above county, in the 69th year of his age; and of him it might truly be said,

"His conduct is a legacy for *all*."

He was buried on the 1st of April, in a vault at the chapel-yard belonging to the Independents at Pwllheli. A sermon was preached upon the occasion, by the Rev. Thos. Lewis, minister of the place, from those words of our Saviour, "Well done, thou good and faithful servant," &c. And an oration over the grave was delivered by the Rev. D. Roberts, of Bangor, to a very large assemblage of people. His funeral was very numerously and respectably attended; and it was remarked, that a great number of the ministers of every denomination of Dissenters, and many of the clergymen of the Church of England, were in attendance, paying their last tribute of respect to departed worth.

HINTS TO MEMBERS OF CHRISTIAN CHURCHES.

SIR, *To the Editor.*

WILL you allow me, through the medium of your useful publication, to address a few hints to my fellow-Christians on some important subjects, to which I should much rejoice to see their attention called by some one better qualified? The first thing I allude to is their neglect of *Church Meetings*. I have long been united in communion with a Christian Society, but I feel puzzled to account for the sad neglect, in some of the members, of the important duties arising from such relation. I have often observed persons, in the prospect of becoming members of the church very punctual in their attendance whenever the gates of the sanctuary have been open; but scarcely have they been enrolled as members, when they have become indifferent to the house of God on the week day evenings, and have very rarely attended Church Meetings afterwards. "My brethren, these things ought not to be." Such persons on the Sabbath will ardently join in praying that Immanuel's kingdom may come, and yet they seldom or never attend to see what increase is made to the kingdom of Christ in their connexion; they know nothing of the answer to their prayers, or the success of their minister's preaching, for they are not present when new members come forward to tell what God has done for their souls: they know nothing of the history of many with whom they surround the Lord's Table, for they were not present at their admission: where then can be the communion or fellowship of *such* saints? Perhaps the individual admitted into the church may be an orphan, or a widow, or labouring under much trouble, or one to whom the Lord has shown much mercy; but absent members can neither "rejoice with those that rejoice, nor weep with those that weep;" for they do not know their history. Such persons should also consider how they grieve their minister and their fellow-members by their negligence, and often lead them to draw unfavourable conclusions concerning their experience and growth in grace. I know that the claims of the world and of the family are urged as an excuse; but these things were not made obstacles when the parties were about to join the church; nor would they be thought sufficient to set aside an important worldly engagement.

Another thing which is highly reprehensible in church members, is their *frequent* absence from their accustomed place of worship on the Lord's Day, to the no sma grief of their pastor, who may on some occasions have provided specially for their instruction or comfort. Surely, before persons join any particular church, they should be satisfied that they can find pleasure and profit from the labours of the minister under whose charge they mean to place themselves; and they ought not to allow their seat to be vacant on the Sabbath. Their language should be,

> "There will I find a settled rest
> While others go and come;
> No more a stranger or a guest,
> But, like a child, at home."

It may be allowable for a worldling to love novelty and change; but the Christian should endeavour to arrive at a fixedness of mind, and steadiness of conduct.

In addition to the above faults in God's own people, I have often been surprised at their late arrival at the sanctuary; surely a better arrangement would often enable them to reach it sooner. Every part of the service is of great importance to us; and we not only lose by our late

attendance, but we sadly disturb others; and a regard to the comfort of others should operate upon our minds in all we do.* And when Christians have arrived thus late, who has not been grieved to see the same persons soon lost in sleep, instead of improving, to the best of their power, the short service upon which they have entered.

I intreat my fellow-members to consider these plain truths, and so far as they apply to themselves, to endeavour to remedy the evils which I have thus briefly stated; and as they value their improvement in divine things and the comfort of their minister, I hope they will endeavour to reform, for such things are very far from being creditable to a Christian profession.

OBSERVATOR.

* If persons arrive at a place of worship while the minister is in prayer, ought they not to remain near the door till the act of devotion is over?

CONSECRATED BELLS.

SIR, *To the Editor.*

READING in your Magazine, some months back, an account of Consecrated Bells, and the mysteries they were considered to possess, I send you the following statement of a great Bell which formerly hung in the tower of the venerable Abbey Church of St. Peter and St. Paul in Shrewsbury, and was taken down at the close of the 16th, or early in the 17th century.

This Bell was christened (or consecrated) in honour of St. Wenefrede, at which ceremony the gossips laid hold of the rope, bestowed a name on the bell, and the priest, sprinkling it with holy water, baptized it in the name of the Father, Son, and Holy Ghost; the priest then clothed the bell with a fine garment, the gossips gave a grand feast, and made great presents, which the priest received in behalf of the bell. The bell thus blessed, it was generally believed, that on being rung it allayed storms, diverted thunder-bolts, and drove away evil spirits.

Consecrated bells were always inscribed; the inscription on this was, (in old English characters),

"*Sancta Wenefreda, Deo hoc commendare memento, Ut pietate tua, nos servet ab hoste cruento.*"

"O holy St. Wenefrede, recommend us to God; that by thy goodness, he may preserve us from the bloody enemy."

A little lower, in capitals,—

"*Protege prece pia, quos convoca virgo Maria.*"

"O Virgin Mary, protect by thy pious prayers, those whom I call together."

The year this bell was cast or put up, I have never seen stated; but should suppose it to be in the 14th century, (or earlier,) as nearly at the close of it, and during the Abbacy of Thomas Mynd, (who was elected in 1459, and died in 1499,) a Guild or fraternity was established, in her honour, at an altar in the church.

H. P.

ON THE PROPER RECEPTION OF THE WORD OF GOD.

[*From Mr. Irving's "Orations," p.* 19.]

"FAR and foreign from such an opened and awakened bosom is that cold and formal hand which is generally laid upon the sacred volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and incurious ear into which its blessed sounds are received. How can you, thus unimpassioned, hold communion with themes in which every thing awful, vital, and endearing, do meet together! Why is not curiosity, curiosity ever hungry! on edge to know the doings and intentions of Jehovah, King of kings? Why is not interest, interest ever awake! on tiptoe to hear the future destiny of itself? Why is not the heart that panteth over the world after love and friendship, overpowered with the full tide of the divine acts and expressions of love? Where is Nature gone when she is not moved with the tender mercy of Christ? Methinks the affections of men are fallen into the yellow leaf. Of your

poets which charm the world's ear, who is he that inditeth a song unto his God? Some will tune their harps to sensual pleasures, and by the enchantment of their genius well nigh commend their unholy themes to the imagination of saints. Others, to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiancy of virtue, and bodying forth, in undying forms, the short-lived visions of joy! Others have enrolled themselves the high priests of mute Nature's charms, enchanting her echoes with their minstrelsy, and peopling her solitudes with the bright creatures of their fancy. But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme? Nor in philosophy, 'the palace of the soul,' have men been more mindful of their Maker. The flowers of the garden and the herbs of the field have their unwearied devotees, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of nature for offerings to their patron muse. The rocks, from their residences among the clouds, to their deep rests in the dark bowels of the earth, have a most bold and venturous priesthood; who see in their rough and flinty faces a more delectable image to adore than in the revealed countenance of God. And the political welfare of the world is a very Moloch, who can at any time command his hecatomb of human victims. But the revealed sapience of God, to which the harp of David and the prophetic lyre of Isaiah were strung, the prudence of God which the wisest of men coveted after, preferring it to every gift which heaven could confer — and the eternal Intelligence himself in human form, and the unction of the Holy One which abideth,—these the common heart of man hath forsaken, and refused to be charmed withal.

"I testify, that there ascendeth not from earth, a hosannah of her children to bear witness in the ear of the upper regions to the wonderful manifestations of her God! From a few scattered hamlets, in a small portion of her wide territory, a small voice ascendeth, like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concourse, from Dan unto Beersheba, of our people; the greater part of whom, after two thousand years of apostolic commission, know not the testimonies of our God; and the multitude of those who do, reject or despise them!"

THE WISDOM OF GOD DISPLAYED IN THE VEGETABLE CREATION.

[*From Dr. Dwight.*]

"In the provision made for the wants of men and animals, there are innumerable as well as wonderful proofs of the wisdom of God. The means by which an ample supply for all these wants is continually furnished, were they not the objects of our daily inspection, and thus rendered so familiar as to be in a great measure unregarded, would awaken in our minds not approbation merely, but amazement. A single plant produces yearly a great number of seeds; so many as to furnish, in the ordinary course of providence, abundant assurance that that kind of plant shall be continued throughout the successive ages of the world. As a farther security, these seeds are, to a great extent at least, and in all probability universally, incorruptible when lodged below the depth within which vegetation springs, notwithstanding they are so easily dissoluble above that limit. By the latter circumstance, an easy, certain, and abundant vegetation is secured: by the former, seeds are treasured in the earth for long periods of time; whence by deep ploughing, digging and other means, they are brought again within the region of vegetation, and spring in the same manner as fresh seeds. I have been satisfactorily informed of the vegetation of seeds which had in this manner been certainly kept in the earth no less than two hundred years. The diffusion of these seeds over the face of the earth is accomplished by means which are perhaps still more wonderful. Such

seeds as are heavy and immoveable by more obvious means—such for instance as the stones and seeds of fruits — are commonly swallowed both by birds and beasts, and conveyed in their stomachs whithersoever they rove, and are ultimately planted, not only in the neighbouring fields and countries, but also in more distant regions. Others, of considerable weight, are lodged permanently in a large and light husk; which, together with the seed contained in it, is easily separated after the seed has become ripe, and blown by the wind over extensive tracts. Others still are winged and feathered, in such a manner as to be easily wafted in the breeze, and spread through all the surrounding country. A young gentleman once, in my presence, examining a seed of a particular kind of grass, and finding a beautiful feather thus adhering to it, was so struck with this contrivance for the dispersion of such seeds over the earth, that he exclaimed, "The man must be a brute who does not believe in the existence of God."—*Beauties of Dwight, p.* 103.

ILLUSTRATIONS OF SCRIPTURE.

[*From Dr. E. Clarke's Travels in the Holy Land, p.* 517.]

JACOB'S WELL.

"THE principal object of veneration is Jacob's Well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian æra, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the 4th chapter of St. John without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of this country; its name; his arrival at the Amorite field which terminates the narrow valley of *Sichem;* the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices, which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression, "living water;" the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim;—all these occur within the space of twenty verses. And if to these be added what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, 'We may lift up our eyes and look upon, for it is white already to harvest.'"—*From Taylor's new ed. of Calmet.* vol. iv. 155.

AGRICULTURE OF THE HEBREWS.

[*From Jahn's "Biblical Archæology."*]

"In the primitive ages of the world, agriculture, as well as the keeping of flocks, was a principal employment among men. It is an art which has ever been a prominent source both of the necessaries and conveniencies of life. Those nations which practised it at an early period learnt its value, not only from their own experience, but also from observing the condition of the neighbouring countries that were destitute of a knowledge of it.

Those states and nations, especially Babylon and Egypt, which made the cultivation of the soil their chief business, arose in a short period to wealth and power To these communities just mentioned, which excelled in this particular all the others of antiquity, may be added that of the Hebrews, who learned the value of the art while remaining in Egypt; and ever after that time were famous for their industry in the cultivation of the earth.

Moses, following the example of the Egyptians, made agriculture the basis of the state. He accordingly apportioned to every citizen a certain quantity of land, and gave him the right of tilling it himself, and of transmitting it to his heirs. The person who had thus come into possession could not alienate the property for any longer period than the year of the coming jubilee; a regulation which prevented the rich from coming into possession of large tracts of land, and then leasing them out insmall parcels to the poor; a practice which anciently prevailed, and does to this day in the east.

Joshua divided the whole country which he had occupied; first among the respective tribes,and then among individual Hebrews, running it out with the aid of a measuring line."

INSTRUMENTS OF HEBREW AGRICULTURE.

"THE culture of the soil was at first very simple, being performed by no other instrument than sharp sticks. By these the ground was loosened, until spades and shovels, and not long after, ploughs were invented. All these implements were well known in the time of Moses. The first plough was, doubtless, nothing more than a stout limb of a tree, from which projected another shortened and pointed limb. This being turned into the ground made the furrows; while at the farther end of the longest branch was fastened a transverse yoke, to which the oxen were harnessed. At last a handle was added, by which the plough might be guided. So that the plough was composed of four parts—the beam, the yoke which was attached to the beam, the handle, and what we call the coulter. It was necessary for the ploughman constantly and firmly to hold the handle of the plough, and, that no spot might remain untouched, to lean forward and fix his eyes steadily upon it.—Luke ix. 62. The staff by which the coulter was cleared served for an ox-goad. In the East, at the present day, they use a pole about eight feet in length; at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike for spurring the oxen. There seems to have been no other harrow than a thick clump of wood, borne down by a weight, or a man sitting upon it, and drawn over the ploughed field by oxen; the same which the Egyptians use at the present time. In this way the turves were broken in pieces, and the field levelled. At a later period wicker drags came into use.—All the ancient vehicles were moved upon two wheels only."

THE WORLD.

[*From the French of Bishop Massillon.*]

"WHAT is the world, even to those who love it, who are intoxicated with its pleasures, and who cannot live without it? The WORLD! it is a perpetual servitude, where if we strive to be happy, we must kiss its fetters and love its bondage. The WORLD! it is a daily revolution of events, which create in succession the most violent passions, bitter hatreds, odious perplexities, devouring jealousies and grievous chagrins. The WORLD! it is a place of malediction, where pleasures themselves carry with them their troubles and afflictions. In the world there is nothing lasting; neither fortunes the most affluent—nor friendships the most sincere—nor characters the most exalted—nor favours the most enviable. Men pass their lives in agitations, projects, and schemes; always ready to deceive, or trying to avoid deception; always eager and active to profit by the retirement, disgrace, or death of their competitors; always occupied with their fears or their hopes; always

discontented with the present, and anxious about the future; never tranquil, doing every thing for repose, removing still farther from it. Vanity, ambition, vengeance, luxury, avarice—these are the virtues which the world knows and esteems. In the world, integrity passes for simplicity; duplicity and dissimulation are meritorious. Interest the most vile arms brother against brother, friend against friend, and breaks all the ties of blood and friendship; and it is this base motive which produces our hatreds and attachments! The wants and misfortunes of a neighbour find only indifference and insensibility, when we can neglect him without loss, or cannot be recompensed for our assistance.

"If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearances, which offer to our eyes only joy, pleasure, pomp and magnificence; how different should we find it from what it appears! We should see it destitute of happiness; the father at variance with his child, the husband with his wife; and the antipathies, the jealousies, the murmurs, and the external dissensions of families. We should see friendship broken by suspicions, by interests, by caprices; unions the most endearing dissolved by inconsistency; relations the most tender destroyed by hatred and perfidy; fortunes the most affluent producing more vexation than happiness; places the most honourable not giving satisfaction, but creating desires for higher advancement; each one complaining of his lot, and the most elevated the most unhappy."

MISCELLANEA.

[From various Authors.]

"Innocent III. exalts the papal power as much above the regal as spiritual things are better than temporal, or the soul superior to the body; and having compared these two powers to the two great lights in the firmament, infers from them, that the pontifical authority is as much superior to the regal as the sun is greater than the moon."—*Baker on Learning.*"

"Under Pope John XXII. the great body of the Cordeliers quarrelled about the form of their *hood*, and this trifling object became an affair of importance in Europe. Popes and kings were interested on the occasion, and hundreds of friars were burnt at the stake for their obstinacy in the dispute"!!!—*Mehegan's Universal History.*

The Oriental nations had their Teraphim for the cure of diseases; hence the same Greek word signifies both to worship and to cure.

Medicines were called Pharmacæ; Pharmacos in Greek being a sorcerer.

"At Funchall, in Madeira, is shewn a chamber in one of the wings of the convent, the walls and the ceiling of which are completely covered with rows of human skulls and human thigh-bones, so arranged that in the obtuse angle made by every pair of the latter, crossing each other obliquely, is placed a skull, amounting to at least three thousand."—*Barrow.*

King Philip of Spain said to his Confessor, "Father Confessor, as you occupy the place of God, I protest to you, that I will do every thing you shall say to be necessary for my being saved; so that what I omit doing will be placed to your account, as I am ready to acquit myself of all that shall be ordered to me."

Manner of taking an Oath in Denmark.

[From the Danish Laws of King Christian V. 1683.]

"Whoever takes an Oath shall lift up three fingers, viz. the thumb and the two next fingers. The thumb denotes *God the Father;* the next finger denotes *God the Son*; and the third, *God the Holy Ghost.* The two other fingers shall be bent. The last but one, viz. the ring finger, represents the *soul*, that noble being inclosed in a human body. The little finger represents the *body*, which is the seat of the soul, and very much inferior to it. The *whole hand* shows that there is but *one*

eternal and most powerful God, Maker of all things, and consequently the Creator of mankind. Now, whoever is so impious as to perjure himself, is no less guilty than if he should pronounce this imprecation upon himself, *If I forswear myself, let God the Father, God the Son, and God the Holy Ghost inflict upon me the punishment I deserve," &c.* —*Memoirs of Literature, vol.* iii. 402.

Chinese Mode of Swearing.

Practised in a late case between natives of China, at the Thames Police Office in London.

The magistrate sent for two China saucers, one of which was given to the accuser, who had been stabbed by two of his countrymen, and the other to an interpreter; they both advanced toward the window, and lifting their eyes up, and pointing with one finger to the element, repeated in their own tongue the following words: "In the face of God, I break this saucer; if it comes together again, Chinaman has told a lie, and expects not to survive five days; if it remains in pieces, Chinaman tells true, and escapes the vengeance of God." They then smashed the saucers on the floor in pieces, returned to their places, and the examination proceeded. J. J.

Religious Drama.

The following symbolical representation was exhibited before Charles the Fifth and his brother Ferdinand at Augsburgh, in 1530; at the time when the Lutherans presented their Confession of Faith to that assembly.

As the princes were at table, a company of persons offered to act a small comedy for the entertainment of the assembly. They were ordered to begin: and first entered a man in the dress of a doctor, who brought a large quantity of small wood of straight and crooked billets, and laid it on the middle of the hearth, and retired. On his back was written the name of *Reuchlin*. When this actor went off another entered, apparelled also like a doctor, who attempted to make faggots of the wood, and to fit the crooked to the straight; but having laboured long to no purpose, he went away out of humour, and shaking his head. On his back appeared the name of *Erasmus*. A third, dressed like an Augustinian monk, came in with a chafing-dish full of fire, gathered up the crooked wood, clapped it upon the fire, and blew till he made it burn, and went away, having upon his frock the name of *Luther*. A fourth entered, dressed like an emperor, who seeing the crooked wood all on fire, seemed much concerned; and to put it out drew his sword, and poked the fire with it, which only made it burn the brisker. On his back was written *Charles the Fifth*. Lastly, a fifth entered, in his pontifical habit and triple crown, who seemed extremely surprised to see the crooked billets all on fire, and by his countenance and attitude betrayed excessive grief. Then, looking about on every side, to see if he could find any water to extinguish the flame, he cast his eyes on two bottles in a corner of the room, one of which was full of oil and the other of water; and in his hurry he unfortunately seized on the oil, and poured it upon the fire, which made it blaze so violently that he was forced to walk off. On his back was written *Leo the Tenth*.

ASTROP.

Etymology of the word Lady.

It was at first *Leafdian*, from leaf or laf, which signifies a *loaf of bread*, and D'ian, to serve. It was afterwards corrupted to *Lafdy*, and at length to *Lady*. So that it appears the original meaning of the term implies one who distributes bread. The true lady is one who feeds the poor, and relieves their indigence.

J. J.

Hint to Ministers.

"It is a striking passage in Plutarch, that Pericles, whenever he attempted to address the people, used to pray to the gods, that no unbecoming word or improper expression might pass his lips: and shall a heathen to his idols do this, animated as Pericles was, only with the dying concerns of a moment, and thus put to shame those who know the true God, and, we may add, who are about to address their fellow-immortals on the vast concerns of

eternity?—Ought not Christians, (and especially Christian ministers,) above all men, in the deepest distrust of their own sufficiency, to ask for wisdom at the spring-head of all wisdom, even of God, who giveth to all liberally and upbraideth not?"—*Hor. Solit.* vol. ii. p. 434.

LETTER FROM THE REV. JOS. NIGHTINGALE.

It may be known to many of our readers, that this gentleman was in early life a member of the Wesleyan Methodist Society, and that after leaving them, to join the Unitarians, in 1807, he published "A Portraiture of Methodism," by no means favourable to that system, or to vital and experimental godliness in general; we are happy to hear, however, that in a time of deep affliction, he has confessed his error, and sought a refuge in the atonement he had despised, as appears by the following Letter, which we copy from the Methodist Magazine for November.

"*Peckham, Oct.* 25, 1823.

"My dear Sir,

"To-morrow, should I live to see it, (which is, I believe, rather doubtful,) I shall have obtained my forty-ninth year,—and about twenty of those years have elapsed since I resigned my ticket as a member of the Methodist Society into your hands. Oh, what a twenty years have they been! I would give twenty worlds, did I possess them, to have them recalled! Twenty years! good God! what a length of time!—and that, too, a great part of it, spent in the public defence of doctrines, which, however plausible at first sight, I find now, when death stares me immediately in the face, shrink from my grasp, and refuse me one gleam of consolation against the terrors of a broken law, and the horrors of a guilty conscience! Others may, for aught I know, have found refuge in what is called 'Rational Christianity.' To their own Master they stand or fall; I quarrel with no one;—my time is too short,—my bodily strength too weak, to enter into the intricacies of religious dispute. I embrace, therefore, a moment's remaining strength, to beg of you, for myself, to protest before the religious public, against all doctrines of faith, in which the great, and leading, and incontrovertible doctrine of Divine Influence, as generally taught by evangelical Christians, does not form an essential point. If a *knowledge* of salvation by the forgiveness of sin can be obtained; if a man can be able to say that he feels the love of God shed abroad in his heart,—that Christ dwelleth in him, the hope of glory,—that his sins are pardoned, and he can call God his reconciled Father; if he can have the Spirit of Adoption, so as to cry, Abba, Father;—if he can know that he is passed from death unto life, being born again of the Spirit;—if all this can take place, without a cordial reception of the doctrines of the Trinity, the Atonement, and those other great doctrines usually connected therewith, then I would gladly say to such a one, 'This is the way, walk thou in it.' But I am compelled, as far as I feel my own soul concerned, with all the seriousness and earnestness of a dying man, to attest, that *I have made the experiment, and it has failed;* hence, I have been driven once more to seek refuge in the Blood of Atonement. I cannot give you a long detail; suffice it to say, that I have once more found peace and joy in believing; and that I die happy, under a sense of the divine pardon, obtained for me by the blood and righteousness of my dear Redeemer and Lord, Jesus, the Friend of sinners. 'It is the Lord's doing, and marvellous in our eyes!' Glory be to sovereign grace!

"And now I have only further to request of you, that you will give publicity to this my solemn protest against the light spirit in which 'The Portraiture of Methodism' was written. I am truly sorry for having published that foolish book;—for the grief it has given to many of the dear children of God;—and for the vile and wicked use which, on many occasions, has been made of the publication. Should I, after all, be restored to health, it is my intention to publish more at length on this all-important subject.

"Yours very truly,

"Joseph Nightingale."

OBITUARY.

MR. JOS. SEAMAN.

At his mother's house, Banbury, Oxon, after a painful and protracted illness, Mr. Joseph Seaman was happily released from an afflicted and wasted body, and entered into the joy and the glory of his Lord on the 7th Nov. 1822, in the 27th year of his age. Young as he was, he had given many pleasing evidences of faith unfeigned. Unassuming and diffident in a remarkable degree, he every where impressed a deep conviction of his sincerity; and strikingly exemplified, even from an early period of his short life, "the ornament of a meek and quiet spirit, which in the sight of God is of great price." Few youths, within the same compass of years, exhibited a more unexceptionable pattern than he did, of filial piety and brotherly solicitude. His character and conduct, indeed, in all the relations of life which it was his lot to fill, have embalmed him in the recollections of his surviving relatives and friends. It was not, however, till within the last nine years of his life that he gave evidence of a work of grace upon his heart. In his previous character there was much of what was virtuous and lovely, from natural and moral causes only. He had, indeed, been privileged with the means of religious knowledge from his tenderest years. To the instructions of a pious parent were added those of a gospel ministry, to which he had rendered a pretty regular attendance. But these advantages he possessed year after year without seeming to derive from them any just conceptions of the divine character, or of his own heart. In one of his letters to a pious aunt, whose correspondence he highly valued, referring to the change which at last took place in his views and desires, indicated by a growing "concern about his eternal interests," a love and a relish for spiritual things, and a delight in the service of God's house, and in the exercise of prayer,—he says, "These I knew nothing of before. I was quite unconcerned about my soul. I was longing after the pleasures of this world, and felt such a desire to enjoy them, that, had I been in some situations, I think I should have been guilty of all the excesses they tend to produce. How thankful ought I to be, that I was kept from going such lengths in sin! Though I had always been an attendant at a place of worship, yet it was quite against my own inclinations. But now I sometimes feel a secret joy when the return of the Sabbath says, 'Come, let us go up to the house of the Lord.' I have, indeed, often to lament the little enjoyment I have whilst at his house, and the little benefit I derive from hearing his word preached; yet I have had abundant reason to say, 'It was good for me to be there.' Oh for a more spiritual frame of mind, a sweet liberty of soul in prayer, and a more consistent life and conversation. These are what I want to experience." These first gracious impressions were made upon his heart under the ministry of the Rev. Mr. Sanderson, then of Banbury.

In the spring of 1817 he resided at Stockport, with Mr. F. a worthy member of the Rev. Mr. Pughsley's church at that place. Here he was enabled to overcome his constitutional diffidence, and, making a public profession of his faith in Christ, he entered into church fellowship under Mr. P.'s pastoral care. In a letter to his mother, soon after that event, he laments that he had so long delayed what he now considered a duty and a privilege; and acknowledging the sinfulness of his former reluctance, he exclaims,—"Ashamed of Jesus! base ingratitude! Wherever I go, I trust I shall be enabled to make an open profession of his name, and to show my decided attachment to his cause and people. Oh, for grace to help me to walk and act consistently with that

profession!" This prayer appears to have been graciously answered; as, during the course of his subsequent life, it was not found that either his fellow-Christians, or others, had cause to censure him for inconsistency. He was, indeed, seldom in circumstances of doing prominent service to the Christian world: but whenever occasions were offered to which he felt himself adequate, he freely gave his time and labour. He was partial to Sunday-school teaching, and was much employed in that humble but highly useful vocation, with pleasure and profit both to himself and the children of his charge. While he lived in town, he had the happiness of attending the ministry of the Rev. J. Clayton of the Poultry, who saw and respected his worth, and cheerfully recognised him as one of his church members. He was honoured also with the esteem of his brother, the Rev. G. Clayton, and he availed himself of occasional communion with his church at Walworth.

What the apostle has remarked, "that *all* who will live godly in Christ Jesus shall suffer persecution," is found very generally true. The subject of our Memoir felt it in his measure; for he had, during his residence in town, to abide the ridicule and reproach of infidel young men of his own standing in life; which he did with a firmness and meekness that procured him at last their testimony, that, "If there was any reality in religion, *he* certainly possessed it; for they had attacked him on all sides, and never could discover any thing inconsistent with the profession he made, either in conduct or conversation."

In April 1821, his health gave way so sensibly, that he was forced to retreat to his mother's house at Banbury. In the course of the summer he was apparently better; but towards the close of the year his indisposition assumed a threatening aspect. On the first Sabbath of February 1822, the symptoms were so alarming, that he appeared fast approaching to his eternal home. On his mother's asking how he felt in his mind, he replied, "Very comfortable. I am in the Lord's hands, and I know I cannot be in better." About the same time, a pious and much-esteemed female friend of the family visited him; he said to her, "What a clog is the body to the soul! I find I cannot pray as I wish, nor as I have in precious times that are past." She replied, 'It is our mercy, that our change of frames and feelings does not affect our state; and if you cannot pray on earth as you desire, yet there is the great Intercessor carrying on your cause, and pleading for you in heaven.'—"Yes, blessed Jesus!" said he, "there my hopes are fixed." A little time after, seeing his younger brothers and sisters weeping around his bed, he affectionately took their hands, and gave them some profitable advice, exhorting them to seek religion while young, that when called into similar circumstances with his, they might find the same support which he then enjoyed. On one occasion, after he had lain long in one posture, and in a very afflicted state, his friend turning to his parent observed, 'It is a great mercy that he is enabled to bear his affliction with such Christian patience and fortitude.' "Yes," said he, "it *is* a mercy; therefore let God have the glory; for it is by the grace of God I am what I am."

The Rev. Mr. Searle, who had repeatedly visited him during his illness, observes, "A striking feature in the experience of this youth was the patience with which he sustained his sufferings: for though confined to his bed for ten months, no murmur ever escaped his lips; no look of dissatisfaction marked his countenance. In patience he possessed his soul."

One day, as the female friend already mentioned was sitting by him, he put into her hand his little Bible, which he had always by him, and said, "Perhaps you will read a chapter to me. I have prized this book as an invaluable treasure ever since I was able to understand its contents; and, as I trust, felt its power upon my heart; but never was it so precious to me as *now;* here I find solid comfort!" On his friend's remarking that 'it was a great mercy he was kept so free from the powerful temptations of Satan;' "Yes," he replied, "if ever he casts a dark cloud over my mind, it is but transient;

in a moment I am enabled to look unto the Sun of Righteousness, who is my light and my salvation." To a question respecting the state of his mind, he answered, "I cannot say that I feel that ecstatic joy and triumph which many of the people of God are favoured with, but I feel a *solid* peace and a humble hope." His anxious mother one day saying to him, 'When you have been, as yourself and all around you thought, fast approaching to an eternal world, have you not then felt perfectly resigned and comfortable?' He answered, "O yes, always; nor have I any anxiety now, either way. There is still, indeed, a cleaving to things present; and that, I have no doubt, arises from the little knowledge we have of the enjoyments of another and a better world; but it is a blessed thing that there is enough revealed to afford sufficient consolation under every afflictive circumstance in which we may be placed; and I believe He is faithful who hath promised."

About a fortnight before his departure, continuing in the same tranquil state of mind, he regretted that he was not able to read. "My little Bible," said he, "is now too heavy for me to hold up." That Bible, together with Dr. Watts's Psalms and Hymns, and Dr. Rippon's Selection, lay constantly on his pillow; and these, with other excellent authors, he daily perused more or less, so long as he had sufficient strength. "It afforded me great satisfaction," writes Mr. Searle, "that I was permitted to converse with him, and to commend his soul into the hands of his Redeemer only a few hours previous to his leaving this earthly scene. Though so near to eternity, and suffering so much in his body, yet a peaceful smile seemed fixed upon his emaciated countenance. He could now articulate but little; yet what he did say was expressive of unshaken hope. I reminded him of the unchangeableness of Jehovah; that his promises were "yea and amen in Christ Jesus;" and I believe his last words upon spiritual subjects were in answer to what I said. 'Yes,' said he, 'they are the same as ever, or I should not be as I am now;' referring, doubtless, to his enjoyment of the divine presence in this trying moment, when he felt his heart and flesh failing."

The solemn event of his death was improved in a sermon for the benefit of the living, and especially the young, from Genesis xxxix. part of the second verse, "And the Lord was with Joseph." S.

Miss and Mrs. SYKES.

Jan. 30, 1823, departed this life, in the 19th year of her age, Margaret Sykes, daughter of the Rev. George Sykes, of Rillington. From her earliest years she had been the subject of serious impressions; although it was not till her final illness that she gave evidence of a saving change.

In her general deportment there was much meekness and simplicity; and those young persons who enjoyed her friendship, ever found her a valuable and an affectionate companion. But moral excellencies, while they adorn the mind and endear the individual to our hearts, are not sufficient of themselves to give a title to heaven; *that reward* rests on the merits of another. Grace adds a *lustre* to moral excellence; but the gift of "eternal life," is through the Son of God.

"Sprung from the man, whose guilty fall
"Corrupts our race, and taints us all,"

A new heart must be possessed, and there must be a firm reliance on the Saviour's atonement, in order to acceptance with God and everlasting salvation. This truth our late young friend, during her lingering illness, most forcibly experienced; she felt she was a sinner, and became earnest and incessant in her prayers for divine mercy. To her mother she once exclaimed, "Oh, mother, I have been *so great a sinner.*" Her mother replied, 'I am not conscious, my dear, that *you* have been guilty of any *great* sins.' "Oh," she rejoined, "but I have such a wicked heart, none but God knows it." When she was directed to the Saviour, and to that blood "which cleanseth from all sin," she stated that she doubted not the Redeemer's ability and willingness to save others, but was afraid he would

not save *her*. At seasons, her mind was evidently clouded; and this, with the extreme debility of her frame, produced a temporary depression of spirits; yet she never murmured, but repeatedly expressed her resignation to the will of God. For some time she cherished a hope of recovery; this for a young person was natural; but when this hope forsook her, her mind was directed more than ever to the great concerns of eternity. When her parent wept, she endeavoured to console her, saying, "We shall soon meet again; you will soon follow me." A statement that proved too true for my esteemed friend Mr. Sykes.

The grand enemy of souls, who is ever active at the death-bed of a dying saint, failed not to harass the mind of our young friend: her mental exercises were often great; but through the Redeemer's blood she gained at length the victory; she was enabled to lay hold of Christ by faith, and commit her soul into his gracious hands. On one occasion she had expressed her fear that God would not be reconciled to her; when her attendant parent replied, "God is reconciled to you, my dear; it is *you* that must be reconciled to God. So says the apostle,—'*Be ye reconciled unto God.*'" A beam of light at that moment broke upon her mind, and she felt most sensibly the force of the passage quoted. About the noon of Thursday, Jan. 30. she visibly altered in countenance; and requested to be removed from her bed to a chair, hoping that a change of posture might afford her some little relief.

"But 'tis a poor relief we gain,
To change the place and keep the pain."

A pillow was placed beneath her head, from which it softly slided. She said to a friend who sustained her, "I am going." It was answered, 'Not yet; it is a fainting fit, of which you have had many.' She significantly shook her head, intimating all was over. On being removed again to her bed, she was asked by her brother if she knew him; she signified by a gentle movement, "Yes." 'Are you happy?' he added; she faintly articulated, "Yes,—yes,—yes;" and in a moment after, her spirit fled to the world of spirits.

"The storms of this short life are o'er." The winds may sigh o'er her grave, but she sleeps and heeds them not. Her rest is in the arms of Him, in whose image she shall arise when the morning of the resurrection dawns. So shall *she* be for ever with the Lord.

Mrs. Mary Sykes was a native of Borough Bridge, Yorkshire. At an early age, she and an esteemed sister (now living) enjoyed the pious tuition of a worthy clergyman of that place. Concerned for the spiritual welfare of his young charge, he seized every favourable opportunity of impressing upon their minds the great truths of the Gospel; frequently offering his most fervent prayers to the Father of mercies that his special blessing might rest upon the children. To this period of her life, Mrs Sykes would frequently revert with much pleasure; and although she was, at that time, a stranger to a decided change, she was, nevertheless, the subject of frequent and powerful drawings of the Holy Spirit.

In the year 1795 (the 25th of her age) she became a hearer amongst the Wesleyan Methodists, and so attached to them as a people, that she adopted the most rigid of their rules, and long appeared a warm admirer of the discipline of that sect; while in the modesty and decency of her deportment, she was a pattern unto many. Yet at that time she made no pretensions to strong religious feelings: her profession was more like the steady sunshine of the summer-day; she possessed peace within; and her views of sacred truth became clearer as she advanced in her Christian course. In 1797 she was united in marriage to the Rev. Geo. Sykes, at that time a preacher amongst the Methodists. This was a new era in her life; she was now called to a station at once prominent and important; and if not equally momentous and responsible with that occupied by her partner, yet, from her close alliance with him, she stood next to him in accountability. If it be enjoined on him who ministers "in the word," that he must be "blameless, vigilant, sober, of good behaviour, given to hospi-

tallty, apt to teach;" so also is it enjoined upon the pastor's wife, that she be "grave, no slanderer, sober, faithful in all things." Much of the happiness of her partner depended upon her conduct; and she was to him a true helpmate, as could be satisfactorily attested by her surviving husband. In all things she laboured to adorn the doctrines of God her Saviour, and was ever "careful to maintain good works."

In Feb. 1810, Mr. Sykes was stationed at Wolverhampton. While there, Mrs. Sykes was once induced, through curiosity, to attend the ministry of a respectable Dissenting preacher in that town. Until then her mind had, in some degree, been prejudiced against those tenets denominated Calvinistic; but now a great revolution took place in her views of doctrine; and those principles she had deemed *dangerous*, *unscriptural*, and *derogatory* to the character of God, were now her highest joy. The sovereign and distinguishing grace of God in man's salvation; the full and free justification of a sinner, through the obedience of the Saviour; and the certainty of saints being "kept by the mighty power of God, through faith unto salvation," were like cordials to her soul. It was natural to suppose, that after this change in her sentiments, she would have to go "through evil report" as well as good; but she was firm, and her change of sentiment was deliberate and sincere. Gifted with strong intellectual powers, and not altogether a stranger to polemical divinity, she was enabled to weigh every argument, to trace the tendency of every doctrine, and invariably to make the Bible the grand standard of appeal. But the dear deceased was a sojourner in a vale of tears; she felt, in common with the people of God, that she was encompassed with infirmities: nor was she a stranger to some of those painful providences with which his people are frequently exercised. Her separation from a Christian society with which she had been long connected, while it proved the decision and firmness of her mind, was also a circumstance that required more than an ordinary exercise of faith. It called, moreover, for a sacrifice of a pecuniary nature, as will subsequently appear; but she surmounted every difficulty, and every worldly consideration, for conscience sake.

In 1818, Mrs. Sykes came to reside at Rillington, near Malton; to the congregation at which village her husband (after his separation from the Wesleyan Methodists) had received a call. But her frame had become so extremely delicate, that throughout a great part of the year she was confined to her room, and debarred from the public ordinances of God's house. It was then that the word of God, and the writings of her favourite authors, relieved the tedium of a sick room.

In 1822, she made a temporary remove to Malton: here the protracted indisposition of her daughter, on whom she was an assiduous attendant, proved too much for her feeble and already exhausted frame. On Tuesday, the 4th of January, the mortal remains of her daughter were committed to the tomb. "The mother wept her child;" and on that day spoke with confidence of her own approaching dissolution; expressing at the same time, the melancholy pleasure that she felt in the prospect of soon resting by her daughter! She seemed to realize the interesting lines of Kirk White:

"And we will sleep a pleasant sleep,
"And not a care shall dare intrude,
"To break the marble solitude,
"So peaceful, and so deep."

Friends were inclined to suppose that Mrs. Sykes's observations were made from the agitated state of her feelings; but her presentiment was correct.

On Saturday, the 8th of January, she became seriously indisposed; medical aid was procured, and her disorder was pronounced to be an inflammation of the lungs. On the Sabbath-day she was much worse, and evidently appeared fast approaching to the verge of the eternal world: the hand of the King of terrors was upon her; the hue of death sat upon her countenance, and her speech became extremely feeble. Her friends were now alarmed, but she was calm; her mind had become abstracted from

every earthly object; and she spake of *that* day, as being the most happy she had ever enjoyed. She repeated these well-known, and justly admired lines:

"Jesus can make a dying bed
"Feel soft as downy pillows are," &c.

Kneeling by her chair, she spent half an hour in secret exercise with God; on rising from her knees, she said to a young friend, "I have been holding sweet communion with Jesus." Indeed, she enjoyed a foretaste of that heaven, on the borders of which she already trod. When evening approached, she walked to her room, and undressed for the last time; and from that bed into which she now stepped, she arose no more; but her dismissal was so gentle, that it was scarcely, if at all, perceived by those attendant on her.

To add to the mournfulness of the bereavements in Mr. Sykes's family, he was at a distance from home, soliciting subscriptions in behalf of his chapel, and ere intelligence could reach him of his daughter's death, his affectionate partner was no more! How true it is, that "we know not what a day may bring forth!"

W. G.

JOHN COLLARD.

John Collard was born at Sandwich, August 30, 1803, and died June 9, 1823.

About two years previous to his death, he had a brother who died in a very happy state of mind: John at this time was very indisposed, but had no serious thoughts relative to eternity, or his own salvation. After this he rallied for a little time; but soon began to decline, and his complaint presented every symptom of consumption, the disease which terminated the earthly career of his brother. John had been accustomed to attend upon my ministry, and for the last year had been seeking after the one thing needful. Unhappily, however, for him, he became acquainted, a few months before his death, with some of those persons (whose sentiments and spirit are the bane of the Christian church in the present day) who conceive that believers have nothing to do with the moral law — that God sees no sin in his people, who have been actually justified from eternity—and that the sanctification of the heart is an idle dream.

These sentiments he adopted, and as he did not think much upon the subject, he was for a time influenced by them; and, as a necessary consequence, became indifferent to vital godliness. But these *gross* and *destructive* errors he was brought solemnly to renounce before his death, as he perceived they were opposed to the plain declarations of scripture, and would not do to rest upon in the prospect of meeting the final Judge, who will "reward every one according to his deeds, whether they be good or evil."

I had several conversations with him on these points, as his mind was deeply impressed with the subject. The fifth chapter to the Romans was expounded to him; and he was very thankful that he saw his errors, and delighted to behold the simplicity and harmony of divine truth. The subject so much engrossed his attention, that he named it to several individuals who visited him; and it was evident that divine light broke in upon his mind in no common degree; as his views enlarged, he had much enjoyment of the truth.

I saw him about an hour before he died: he could speak but little, but his reason was in full exercise. I put the following questions to him: Is your mind comfortable? "Yes." Is Christ precious to you? "Yes." Are you afraid to die? "No." Is Christ all and in all to you? "Yes," with emotion. Soon after this, a particular friend coming into the room, he made signs for the Bible: some passages were then read to him, in which he expressed his cordial acquiescence. He then wished the family to come up, and a friend engaged in prayer. When it was concluded, he said "Beautiful!" He then became a little restless, and his friend raised his head to recline upon his shoulder, and in a few moments he breathed his last, and departed without a groan.

Sandwich. M. A.

REVIEW OF RELIGIOUS PUBLICATIONS.

Time's Telescope for 1824: — A complete Guide to the Almanack, &c. with Engravings. 9*s*. Sherwood & Co. 12mo.

HAVING noticed during several successive years this annual volume, we have only now to mention the novelties of the coming year, which are chiefly the following:—1. The *Flowers*, an Introductory Poem by Bernard Barton, the elegant and pious *Quaker poet*. 2. Outlines of Historical and Physical *Geography*, by Dr. Myers of Blackheath—(See *Evan. Mag.* 1822; p. 356.) The former very beautiful, and the latter equally instructive and entertaining; besides which we have a variety of new observations on Astronomy, Natural History, and recent Biography, which altogether make this an elegant and interesting Christmas present for young persons who have a taste for scientifical pursuits and useful knowledge, untinctured by scepticism or infidelity.

The Evangelical Diary for 1824. 2*s*. 6*d*. stitched; 2*s*. 9*d*. sewed. Simpkin & Marshall.

WE repeat our annual notice of this also, that the Public may understand that this useful Diary is not discontinued. On the contrary, both the list of Churches and Chapels, and of Evangelical and Philanthropic Institutions, are considerably enlarged and corrected to the present time. Lists of the Royal Family, and of the reigning sovereigns of England, are also added.

Choice Pleasures for Youth, recommended in a Series of Letters from a Father to his Son. 12mo. 4*s*. Baynes & Son.

THIS is indeed a *choice* book for young persons of the middle classes. It is in the form of letters, which, we are assured, were written by the author to his own son, on going out into the world; when, as he observes, youths "have some portions of time at their own command, which are of incalculable importance. These regular and stated intervals are often the inlets of danger, the inlets of temptation, folly, and vice. . . . . The chief design, therefore, of these Letters is, to recommend the most pleasing and profitable ways of improving those seasons of leisure, which may be snatched from the active employments of business."

The subjects of the Letters are—"On Domestic Pleasures—Pleasures which arise from the Study of Nature—Pleasures of Reading, Conversation, Benevolence, Devotion." These topics are rendered the more interesting by a judicious intermixture of anecdotes and characters; and whether we consider the subjects, the arguments, or the style, which is beautifully simple, it is altogether a *choice* publication; and we shall rejoice to hear of its being circulated very extensively.

The Second Set of Original Psalm and Hymn Tunes; also a Doxology and an Anthem; the whole adapted for Public Worship, and Harmonized for Four Voices. By *Rev. D. E. Ford*, Lymington. 2*s*. 6*d*. Westley.

THE first collection of Mr. F.'s Tunes was noticed by us with commendation in our last July *Mag.* (p. 286.) and we are sorry that we cannot apply the same terms with equal generality to the present set. More of the tunes are in the vulgar sing-song style, and some of them (as Parke Street) with those rattling, noisy divisions which we hoped to have seen no more in music intended for public worship; and which must, we are confident, be very far from those "notes which Gabriel sings." (see. p. 45.)

But Mr. Ford, it seems, is not only blessed with a country *choir*, but with a rural *band* also—fiddles and flutes, and we suppose *serpents* to sustain the bass; for the tenor accompaniment is allotted (very unaccountably to us) to the violoncello; and all these voices and instruments, being anxious of course for some *display*, may account for the false taste into which Mr. F. has been betrayed, especially in his last publication; though we are satisfied from some specimens he has given us, both in the former collection and in this, (see pp. 26, 29, 32, 36, 37, 40, 43, 48, 52, &c.) that he is capable of something better.

The introduction of *anthems* into public worship in our cathedrals, though

composed and performed in the best style, and with no other accompaniment than the "solemn organ," was seriously objected to by Dissenters of the last two centuries; how much more then would they have condemned their introduction into Dissenting Churches, accompanied with flutes and fiddles! Even now, we believe, the sight of these instruments in a London congregation on the Sabbath Day, would create little less confusion than that of an organ in a Quaker's Meeting. We must do Mr. E. the justice to admit, that his tunes are much more correct and scientific than the trash generally published under the name of psalmody, either in town or country. As to his organ part, as the chords are placed in small notes under the principal melody, we think he might have spared the figures altogether, as they can be of no use; it is also quite absurd and unscientific to figure all the passing quavers and semiquavers, which form no part of the real harmonies.

SINGLE SERMONS.

1. *A Farewell Testimony*, containing the substance of Two Discourses (formed into one) preached in the Parish Church of Debenham, (Oct. 1822,) to take leave of the people. By *W. Hurn*. (134 pp.) 2*s*. 6*d*. Longman & Co.
2. *Religion not Speculative, but Practical*; a Sermon before the University of Oxford, Nov. 1822. By *J. Knight*, M.A. Seeley & Son.
3. *The Scripture Doctrine of the Person of Christ*: the substance of Two Sermons at the Meeting House, Dean Street, Southwark. By *J. M. Cramp*. Burton & Co.
4. *A Sermon on the Profanation of the Sabbath*: preached at St. Andrew's Church, Dundee. By *Gavin Parker*. Ogles.
5. *The Character and End of Judas*; a Sermon preached at Sheffield, Aug. 20, 1823; before the Sheffield and Attercliffe Association. By *R. Richards*. Westley.

THESE sermons having by some accident remained too long by us, we are unwilling to defer them to another year, though our notice of them must be necessarily short.

1. Mr. *Hurn*, having thought proper to secede from the established church, felt it his duty to leave behind him a testimony in favour of the truths he had been accustomed to preach, while he very properly refrains from stating in the church the reasons for which he left it. His testimony is nobly borne to the great doctrines of justification by faith, the atonement, personal sanctification, and practical religion.

2. Mr. *Knight's* is an excellent discourse against idle curiosity in religion, and in favour of practical godliness. It is but justice to state, that Mr. K. builds practical religion on evangelical truths.

3. Mr. *Cramp*, in describing the person of Christ, remarks:—"The prophets spoke of him as a divine person—he spake of himself under the same character—the apostles delivered sentiments of the same nature—yet these statements are all to be reconciled with his manhood, and thus form together the complex character of God and man, in one person." The discourse is clear, judicious, and well supported by scriptural authorities.

4. From the next discourse by Mr. *Parker*, we learn that the profanation of the Sabbath is making alarming strides even in Scotland, which so long shamed England. But Sabbath-breaking is the harbinger of Infidelity, which is spreading all around us.

5. The text of the last Discourse is John vi. 70. and the title unfolds the design of the preacher in its discussion. "The *character* of Judas," he observes, "is composed of *insensibility, ingratitude, covetousness, dishonesty, duplicity*, and *cruelty*." In illustrating the *End of Judas*, the preacher has some just, though rather severe animadversions, on what we certainly consider the untenable hypothesis of Dr. Adam Clarke, regarding the possibility of Judas's salvation; and he exhibits some important distinctions between the foreknowledge and the decretive purpose of God.

We consider the subject to be of high importance and of considerable difficulty; and we think the sermon would have been greatly improved had the pious author, by some practical deductions, brought the subject to bear in its application on many professors of the present day, who by their temper, character and conduct, are in danger of "crucifying to themselves the Son of God afresh, and putting him to an open shame."

The Extempore Discourse spoken at a Public Meeting held at the Friends' Meeting House at Epping. By Mary Dudley, one of the Society of Friends, (deceased.) 1*s*. 6*d*. Hunter.

THOUGH it is by no means unusual for females to preach among the respectable

society of which Mrs. Dudley was an honourable member, it would be quite unprecedented, we believe, for a female speaker to publish her own discourse: it is therefore necessary to state, that this Discourse was taken down from her lips by the Editor, who is *not* connected with the Society of Friends.

As to the Discourse itself, we mention it, not only as a literary curiosity, but as a faithful testimony to certain truths, to which the Society has been sometimes charged with indifference; particularly the doctrine of the *Atonement.* Speaking of the Old Testament believers, she observes, "The Light of Israel, the Redeemer of the world, hath saved the just of every age. - - - - His *atonement* hath made *satisfaction* for the transgressions of those who were the servants of God before his suffering, as well as for those who have lived since his coming; for those dying in faith and living in holiness, although they received not the gospel, were accepted through the precious blood of the future sacrifice of the Son of God. He saved all that ever were or will be redeemed. There is no other name under heaven whereby salvation is offered to man."

The writer of this article had once the pleasure of hearing Mrs. D. in London; and in the present Discourse, with the usual inaccuracies of extemporary speaking, recognises the same fervid piety and energetic eloquence; an eloquence that rivetted the attention of her hearers to the subject, and never allowed them for a moment to think upon the speaker.

Observations Relative to Infant Schools: designed to point out their Usefulness to the Children of the Poor, to their Parents, and to Society at large. By T. Pole, M.D. 8vo. 2*s.* 6*d.* Darton & Harvey.

In our *Mag.* for *April* last, (p. 154) we noticed Mr. Wilderspin's publication relative to a school of this sort in Spital-fields, and very briefly named the advantages to be expected from the plan. Dr. *Pole* (who was also the able advocate of Adult Schools,) has taken up the plan, and enlarged on its benefits on the three points above stated, with a view "to assist those who may be inclined to establish such schools." The plan is said to have originated with Emanuel de Fellenberg, in Switzerland, about sixteen years ago: about seven years since it was adopted by Mr. Owen in his Cotton Manufactory at New Lanark; in 1819, a similar school was opened in Westminster, under the patronage of Mr. Brougham and other gentlemen; and still more recently, one was formed in Spital-fields by Mr. Jos. Wilson, under the care of Mr. Wilderspin above mentioned. We are convinced that the advantages of this plan are so many and so great in all large towns, that we sincerely hope these schools will multiply rapidly; and for that end, earnestly recommend this pamphlet to all who may possess means to support the object.

The Methodist; a Comedy. 8vo. 2*s.* 6*d.* Hatchard & Son.

This is, without exception, the strangest thing that ever came before us! A Comedy, forsooth!!! in which the *Dramatis Personæ* reason upon the sublimest mysteries of redemption and Christianity, and all this mixed up with vulgarity and profaneness, (by way of contrast no doubt,) in order to recommend vital godliness under the abhorred name of Methodism! We are willing to give the author credit for good intention, and he no doubt gives himself credit for a good deal of wit; but he must excuse us for not admiring it. The most favourable specimen we can give is from the conclusion, which certainly contains a most important truism.

"But yet, methinks, 'twere *better* to be *call'd a fool,*
Than BE a fool. Then go and tell 'em now,
That since you left them, you've been employ'd
In trying at a curious calculation;
And have found out,
That *eternity's* a long, long while; [of
So long, that 'twill take longer than they think
To count its years. Then tell 'em too,
That your eternal happiness is at stake,
And depends, wholly depends, on the election that you make.
Tell 'em you've heard the friendly voice of truth,
And are resolved to gain
The prize that Truth holds out to man.
Then ask 'em—*Who's the* FOOL?
- - - - - - - [*Exeunt omnes.*"

Three Dialogues, between Evangelicus, Credeus, and Gnosticus, on the Moral Law as a Rule of Life; on Ministerial Addresses to the Unconverted; and on the Temper which the Gospel requires. Westley. 8*d.*

We are sorry that the ungodly spirit of some troublers of the churches, in many places, should still render the publication of such temperate performances as these at all necessary. The disputed points are scripturally and forcibly discussed; and we trust with the worthy author, whose little work we highly

commend, that God may bless its perusal to many who may be in danger "of imbibing that rancorous and snarling temper, which too much abounds in the Christain world."

TRACTS, CATECHISMS, &c.

1. *Engineer Officers:* or an Affecting Contrast between M. and H. From the pen of the late Rev. Mr. Greatheed, Edited by the Rev. G.C. Smith. 2*d*.
2. *The Log-Book*: or a Review of various Circumstances in the Voyage of Life that contributed to originate and promote the present important diffusion of Religion in the Maritime world. By the same. Pt. 1& 2. each 2*d*.
3. *The Custom-House and the Bethel Flag*: or the Minehead and Watchett Officers. By the same. 6*d*. Westley.

THE account that the late Rev. Mr. Greatheed, who was formerly in the army, is here said to have given of himself in early life, and of two brother officers, with the lamentable fall and death of one of them, is very interesting and striking, and may be of great use both to officers and others. The *Log-Book*, too, which appears to be the commencement of a series, containing a review of the adventures, conversion, and subsequent zealous exertions of the author, presents many affecting instances of human conduct, that, but for the character of the writer, might seem incredible. The account of his father, brother, and particularly of his eminently excellent mother, is very touching, and more interesting than very many novels.

The *Custom-House*, &c. relates the opposition which was made to the *Bethel Flag* by the Custom-house officers in some of our sea-ports, as contrary to law; and the authority by which their scruples were put down, and the high sanction which the Bethel Flag, &c. has since received. Mr. Smith, who was himself formerly in the navy, has written a good number of other tracts for sailors, which we hope may be of great use, as he not only knows how to suit their taste, but always renders his narrative interesting by striking and appropriate anecdotes. *Ex. gr.* A sea captain (says Mr. S.) being at anchor in a port on a Sabbath day, ordered his men to go to church, and went himself. Not seeing them there, however, he inquired the cause. "I did not see any of you at church," said he; 'No, Sir, we don't like to go there, for last voyage we went in on the Sunday morning, and they then turned us out *because we smell of tar*.' "But what would England have done," said a naval officer lately, "if it had not been for British tars?"

Observations on Forgiveness, considered as a Moral Obligation, and enforced as a Christian Duty. By J. Clarke. 8vo. 9*d*. Offor.

IT seems strange that such a point as this should require proof among Christians; but it appears that too many Christians (and we would hope, *true* Christians) excuse themselves under an idea, that they are to forgive their enemies *only* on their acknowledging repentance; but such persons surely do not consider how much they legalize the gospel. If they use the Lord's Prayer, they must do it with this reservation—"*Forgive* us our trespasses," *upon condition* of *our* repentance, "AS we forgive those that trespass against us," *on condition* of *their repentance*. Now would any man dare to present such a petition in the hearing of his fellow Christians? How then shall he dare to offer it to the Majesty of heaven? But this author labours to prove that we must forgive *un*conditionally, as we expect to be forgiven. See Matt. xviii. 35.

Resolution a distinguishing mark of Divine Grace; or the Advantages of Observing the Fourth Commandment. 4*d*. Westley.

THIS pleasing and serious tract, chiefly consists of the conversations of a pious couple who kept the Sabbath, with their neighbours who neglected it; and the happy effects produced by their good counsel.

The Life and Farewell Address of P. A. Heaman, Executed at Leith for Piracy and Murder; with Remarks, &c. by J. Campbell, D.D. and R. Haldane, Esq. 9*d*. Hamilton.

THIS is a very suitable tract for sailors and criminals. The narrative is striking, and the remarks judicious.

The Endeavours of Benj. Lawson, an Afflicted Youth. 2*d*. Whittimore.

THIS pious tract was written by the same youth as one reviewed by us in the close of last year, to which it is a sort of sequel. See *Evan. Mag.* Dec. 1822, p. 486.

The Bible Teacher's Manual: being the substance of the Holy Scripture. Part I., Genesis. By a Clergyman. 6*d*. Holdsworth.

THIS excellent clergyman, (the late Rev. C. Neale we have heard,) in a

most pertinent preface, laments that but little care is taken in village schools to make the Bible understood. Hence the value of such a Manual as this. The Answers refer to the Scriptures where they may be found. "The Questions have been compiled with Mr. Scott's most valuable notes and references at the author's side." And though very similar to young Mr. Fuller's work, that had neither been seen nor heard of by the author till after this had gone to press. He candidly adds, "I truly rejoice that the most important parts of Scripture have been undertaken by such a hand." We wish success to both, and indeed to every effort to make the Scripture more familiar to children and youth.

Fifty-two Scriptural Cards, for the Use of Children; containing 454 Texts, arranged under their respective heads, as a Daily Exercise for every Week in the Year. 3*s.* 6*d.* per pack. W. Darton.

THOUGH we do not approve of overburdening the minds of children while too young, yet we would have them early stored, so far as health and circumstances permit, with a rich treasury of Scripture truth; and we well remember an old lady who lost her sight when pretty much advanced in age, and was for nothing more thankful than that in early life she had learned by heart a considerable portion of the Holy Scriptures and of Dr. Watts's Hymns; these were her "songs in the house of her pilgrimage;" and we mention this circumstance for the encouragement of young people.

The Cards before us form a body of Scriptural divinity well arranged; each card contains at least six texts, and it is proposed that one should be learned every day, and the whole card repeated on the Sabbath, which is certainly no very laborious task to common memories, and would form a rich treasury of Bible truths and precepts in the year.

Summary of Divine Revelation, for the Instruction of Youth. By J. A. Haldane. Hamilton, &c. 1*s.*

MR. HALDANE has here judiciously selected "a number of passages, by which all the leading facts and doctrines of the Gospel are exhibited; and a few questions are added at the end of each chapter, to direct the young reader to the most important topics." We trust, and we have no doubt that this selection will be useful to the young, "by giving them a general view of the harmony of the different parts of the oracles of God."

The Primitive Catechist. By J. Bulmer. Offor. 2*d.*

MR. B. has here plainly and excellently exhibited the principles of religion in easy verse. And to parents and instructors who find that verse is an acceptable mode of instructing their children, we commend this tract. We give the answer to the question, "What are the fruits of faith?" as a specimen:

"Those who in Christ sincerely do believe,
Are born again, and as new creatures live;
True faith produces, in the heirs of grace,
A holy, wise, and heav'nly minded race."

A Catechism on the Subjects, Mode, and Importance of Adult and Infant Baptism; with Scripture Proofs, on the Plan of the Assembly's Catechism. Knight & Lacey. 1*s.*

WITHOUT pledging ourselves to an entire agreement with every answer in this neat little book, we must contend that, in learning and argument, in fairness and candour, it is highly commendable. The last chapter is very valuable to ministers, parents, and instructors among Pedo-baptist congregations; and we particularly recommend it as a sound scriptural manual,—on a controverted subject indeed, but confessedly one of great practical importance.

A Catechism on the Book of Genesis, for the Use of Young Persons. By R. Kinniburgh. 4*d.* Nisbet.

THIS Catechism, like many others of a similar kind, may be found useful in the instruction of children and youth. But some of the references to the New Testament do not properly answer the question. In James iv. 1. for instance, there is no "account of the first battle," though there is a development of the *cause* of all war.

Catechism on the First Principles of the Holy Scriptures; for the Use of Young People. By Rev. *D. Russell,* Dundee. Second edition. Nesbit.

THIS Catechism is evidently intended for the use of young people who have been some time under instruction; and is well calculated to lead them into a deep and practical acquaintance with the facts, doctrines, duties and experience of Christianity. We recommend it therefore to the higher classes in Sunday and other religious schools.

SMALL BOOKS FOR CHILDREN AND YOUNG PERSONS.

Eliza Dalvanly; or Religion the True Source of Happiness. 2*s.* 6*d.* Westley.

This narrative is full of interest and instruction. We need not give the inci-

dents of Eliza's life, which are adorned with a good deal of nature and feeling; and what is more, the happy influence of genuine religion appears in all the leading characters. As it is designed for a reward-work, a neat frontispiece is given.

Jane and her Teacher. A Simple Story. 1*s.* Whittimore.

THIS is a well-written little book, adapted to interest both teachers and scholars, inasmuch as it lays down the most correct principles for the observance of Sunday-school teachers, and exhibits the reward and the influence of early piety in the character and conduct of little Jane, a Sunday-school child.

Gilbert Oliphant: or the Gardener of Glammis. 6*d.* Whittimore.

THE scenery of this narrative is in Scotland. The excellence of religious principle is correctly illustrated in the personal character of the Gardener and his interesting family. Both these books well deserve to be added to the list of Sunday-school reward-books.

Pious Edward: a Real Character. By a Minister of Religion. 4*d.* Westley.

THIS short account exhibits the pious and diligent spirit of Edward "in infancy, at school, and in business;" and, if it do not puff up the *real character* intended in this sketch, it will be well; and it may prove instructive to others.

The Setting Sun. By *C. Brooker.* With a Plate, and an original Hymn and Tune, by the Author. 2*d.* Westley.

BY suitable prose, devotional verse and music, Mr. B. has prepared an instructive and truly profitable little book for juvenile minds. Yet the plate seems too *showy* for the book. Must every useful book have a plate?

A brief Memoir of Urcilla Gebbie, of Garlston. By the Rev. John Bruce, Newmilns. Westley. 6*d.*

THIS is a most pleasing account of a young person in humble life, whose experience during her affliction seemed happily described by the poet—

"Prayer all her business, all her pleasure praise."

All thoughtful, and particularly all afflicted youth, may read it with much interest and delight.

Jessy Allan, the Lame Girl: a Story founded on Facts. By the author of "The Decision." Second edition. 1*s.* Hamilton, &c.

WE object to the term "story," as liable to be misunderstood by children: it should be a Memoir or Narrative. It is, however, full of incident and the best kind of instruction; and therefore a very proper reward-book for the elder girls in Sunday-schools.

Familiar Dialogues, Instructive and Entertaining, for Sunday-schools. By a Teacher. 3*d.* Kershaw.

THESE Dialogues are well adapted to remove unfounded prejudices against Sunday-schools, by candidly informing parents and others how these schools are usually conducted, what instruction is given, and how they may be supported.

Memoir of Miss Fanny Graham. By W. Hamilton, Minister of Strathblane. 6*d.* Hamilton.

THIS Memoir, dedicated to the aunt of the young lady, the Hon. Mrs. Cadogan, is very concise, but no less interesting. The remarks that accompany it are of the most salutary kind. Most sincerely then do we point it out to the notice and perusal of our fair young readers.

The Grandfather's Tale; the Shepherd's Boy; and the Deluge. By Charlotte Elizabeth. Westley.

THESE pieces are all in verse—simple and easy, but above the common style of juvenile verse. They are very pleasing.

George Wilson and his Friend; or Godliness is profitable for All Things. By the Author of "Jane and her Teacher." 1*s.* 6*d.* Seeley.

THIS little work relates the formation of a Sunday School — the means by which George was introduced to it, and the great advantage it was to him. This is another simple story well told, and calculated to do good.

SELECT LIST.

New Books for Children.

Mary Scott, or the Legend of a Sabbath School. With an elegantly engraved frontispiece. 1*s.*

The Woodgrove Family; or the Young Orphans. By the Author of "Cottage Scenes." With a Plate. 2*s.* 6*d.*

The Oaken Gate's Wake. By the Author of "Margaret Whyte." 8*d.*

The Potter's Common. By Mrs. Sherwood. 8*d.*

The Little Gardener; or the Trials of a Young Christian. A True Story. 6*d.*

Lttle Nannette. With a neat Copperplate. 6*d.*

A Catechism, with References to Scripture instead of Answers. By Rev. J. M'Whier. 3d edition.

RELIGIOUS INTELLIGENCE.

LONDON.

Holland Chapel, Kennington.

THIS commodious place of worship, surrounded with a new and daily increasing population, was opened on Wednesday, the 15th of October last. The preachers on the occasion, were the Rev. William Jay of Bath, and the Rev. W. B. Collyer, D.D. of Peckham. The sermons were appropriate, impressive, and effective; the congregations large and respectable, and the collections liberal. The Rev. Dr. Styles entered upon his stated labours on the ensuing Sabbath; and the chapel has been, since the commencement, very numerously attended. This circumstance, we hope, will abate the regret which the congregation lately under the Doctor's pastoral care, and the inhabitants of the town of Brighton generally, have expressed on his leaving them. We understand, that from his own people, and from a body of gentlemen, not dissenters, with two magistrates at their head, Dr. Styles has been presented with two pieces of plate, value 50 guineas each. The following is the inscription upon that presented by the congregation:—

"Presented by the
Independent Church and Congregation,
assembling in Union-street, Brighton,
to their respected Pastor,
The REV. JOHN STYLES, D.D.
as a tribute of their affectionate regard
and grateful recollections."
September 1823.

The Inscription on an elegant Silver Vase was written by Sir David Scott, Bart., and is as follows:—

"A memorial of public respect presented to the Rev. John Styles, D.D. in testimony of the great zeal and ability which he has uniformly devoted to the interests of Brighton, and to the general cause of benevolence and charity."

CHAPELS ROBBED NEAR LONDON.

To the Editor.

SIR,

As a caution to our dissenting brethren, I have thought it right, through the medium of your Magazine, to inform them that several meeting-houses have lately been broken open and robbed of Bibles, Testaments, &c. The first that came to my knowledge was Nazing Meeting-house in Essex; then Cross-brook-street, Cheshunt; and also Mr. Macdonald's at Enfield. At the second place mentioned above, the thieves broke open a box containing some money belonging to the Sunday-school, but missed the missionary-box. They also opened a cupboard, where they found some wines kept there for the communion service, which they drank; and afterwards made a bed in one of the pews. How long they slept I am not able to say. Yours truly,

R. GENTRY.

Waltham Abbey, Nov. 19, 1823.

PROVINCIAL.

CHURCH REPORT.

IT is the custom of the church at Doddington, Whitchurch, Shropshire, annually to appoint a Committee, including the pastor with other members, to draw up a Report of its state during the preceding twelve months. The following particulars respecting two valued individuals are extracted, with only verbal alterations, from the last of these Reports.

"On the evening of Sept. 6, 1822, Mr. James Howell, the elder of the two Deacons, died at the age of 47 years. In childhood and early youth he had many serious thoughts; and he received those views of the gospel which yielded him comfort in life and death, by the divine blessing on the ministry of the late Rev. Richard De Courcy, of Shrewsbury, whom he regularly attended with much benefit. On his marriage in the year 1801, he removed to Whitchurch, and became a regular attendant on the ministry of the late Rev. W. Lewis.

"When the church was solemnly consociated on Sept. 21, 1803, he was one of the members. Some time after, he was called to act in the management of its temporal affairs; and on March 6, 1813, was ordained its first Deacon. This office he continued till his death to discharge with fidelity, exact punctuality, prudence, and affectionate zeal. His strength had for the greater part of a year been impaired by the disease called diabetes; but he had partially re-

covered, to the great joy of the church, till a putrid sore throat ended his days. On the Sabbath before his death he handed the box, as deacon, at a collection; the next Lord's Day, both the pastor and people were dissolved in tears for his loss. He expressed through all his illness a peaceful grateful trust in the divine mercy through Christ, and much affection for Christian friends; and three hours before his dissolution, being roused by the cries of his second son from a state of stupor, he exclaimed, "What's the matter? *All's well!*" the last intelligible words he uttered.

"Within three weeks, the church suffered another loss in the death of Mrs. Jane Corrie, in the 83d year of her age. Her maiden name was Yate; and she was descended from a family in this neighbourhood mentioned in the Life of the Rev. Philip Henry. In the commencement of her religious course, she derived much benefit from the perusal of Doddridge's Rise and Progress of Religion in the Soul; and before her residence in Whitchurch, was a member of the church assembling in Swan Hill, Shrewsbury. On taking up her abode, after the loss of her husband, in the place of her nativity, finding no congregation with which she could conscientiously unite in religious worship, she prepared a meeting-house, which was opened Feb. 8, 1798, and regularly preached in by students of the Academy then at Wrexham, till the settlement of one of them, the late Rev. Wm. Lewis, as the stated minister. This place of worship she surrendered to trustees, March 5, 1813; and on the settlement of the Rev. John Harris, now of Macclesfield, as pastor of the church, it was greatly enlarged. Her property and influence were zealously employed in supporting the cause of the Redeemer in connexion with this congregation, and in promoting generally the comforts and Christian education of the poor."

Awful Death.

On Lord's Day, Nov. 9, after the close of the morning service at Pitminster church, Somerset, the ringers proceeded to the belfry to ring a peal. They had not been ringing many minutes when one of the oldest of the ringers, a tall stout man, and who had the management of the largest or tenor bell, was observed suddenly to falter; and exclaiming, "I *can't* keep it up;" before any one could catch him he fell to the ground, and almost instantly expired. Thus, affecting thought! the very identical bell which this poor man had just been ringing for his amusement, was in an hour afterwards tolling his solemn knell, while his corpse was being removed from the belfrey to the place of his former residence.

It is hoped that this awful visitation will operate as a check to the profane and disgraceful practice of ringing peals after divine worship on the Lord's Day, instead of seriously returning to their homes, to pray over and carry into practice the religious instructions which have been inculcated upon them in the house of God.

FLOATING CHAPEL AT LEITH.

It is really delightful to see how, on all sides, efforts are making for the benefit of this most useful and numerous class of our fellow-subjects—Seamen. Scotland is performing her part with Christian alacrity. At Leith the *Floating Chapel* is already found to be too small for the willing attendants upon public worship, and new accommodation is making to its utmost capacity. The average congregation there borders upon 300 persons, and the deportment of the worshippers is marked by great propriety and decorum—a prevailing seriousness, and an animated eagerness to receive the tidings of salvation. One of the reverend preachers has borne testimony that "he never preached with more pleasure to any congregation, nor felt so much the gratification of the fixed eye and beaming countenance as when engaged there." At Leith, a Sub-Committee have the management of *Seamen's Boarding Houses*, which are kept by respectable characters, who have entered with cordiality into the Committee's views, and use their constant influence with the seamen to attend divine worship. For seamen who are without employment, while their ships are laid up, or are in harbour, there has been at Leith a *Sailor's Reading Room*, which was opened for three hours every evening, and where suitable books, good seats, fire and candle, and free admission, invited the sailor to gain instruction. This has led to an improved plan, under the name of the *Seaman's Academy*, which was opened at Leith last January, for the laudable purpose of instructing the First Class in Reading, Writing, and Arithmetic; and the Second in Geography, Mathematics Navigation, Lunar Observations, and the Use of the Globes. The First Class paying one penny, and the Second twopence for a lesson

of three hours. The Academy always opens with prayer, and concludes by the reading a portion of the Sacred Scriptures. It is scarcely possible that there can be a scene more grateful to the feelings than that of a crowd of seamen, of all ages, eagerly appropriating valuable knowledge, to promote their own and their country's interest—and to induce them to recognise the only living God, and to worship him wherever his providence may lead.

The Cabin Boys—*those seamen of the next generation*—are, beside being instructed at the Academy, formed into a Sabbath Evening School—the latter being a condition of the former—and many have, under this double tuition, evinced great improvement in understanding and in morals.

Not only have the zealous men who have undertaken this laudable work at Leith been anxious for sailors in their harbours; but contemplating the many hours--vacant hours—of a sailor's life at sea, they have furnished the vessels going from that port on long voyages, with a *Portable Library*, to be returned on the ship's arrival home, and exchanged for other books for the next voyage. So grateful were the sailors of one ship for this privilege, that they volunteered a general subscription over the whole ship, and presented, on returning the box, *3l.* 13*s.* 6*d.* to the Committee, by whom the Library had been lent to the ship; and one captain, on returning his Library, said, "I never sailed with so happy a crew; the greatest improvement in the behaviour of the ship's company became very soon apparent; they had no leisure for their idle songs and useless jests; every one who could read busily engaged himself in reading; and those who could not, listened to others who could."

One of this active and noble band of philanthropists, a lieutenant in the Royal Navy, paid a visit to other Scotch ports to collect for the Leith Society, and to stir up others to the like good work. A Society was, in consequence, formed at Aberdeen; and a Mariner's Church has been built in the vicinity of the shipping; where, says the Rev. Mr. Angus, the Bethel flag is hoisted, to convey to sailors the assurance that the chapel is their own, where the gospel is faithfully preached, and where the attendance is crowded. This worthy lieutenant had the gratification of assisting also at the formation of a Society at Dundee, exclusively for the benefit of seamen; and of being present at meetings at Glasgow and Greenock, on plans for the same important purposes.

In order to secure, if possible, to the sailor or his family against the day of need, a small part of his earnings, the Directors have opened in one of the rooms of the Academy, a *Savings Bank* exclusively for seamen, and by appointing the Teachers members, the Bank is open every evening in the week; and they have circulated an Address to Seamen on this subject, of a very persuasive nature.

ORKNEY ISLES.

(*Concluded from p. 472.*)

The following is the account of Mr. Robertson, who preaches among these people:

"Let it be observed, that the inhabitants of these Isles of the sea are greatly in need of the preaching of sound doctrine. Few of them have sermon oftener than once a fortnight, many only once every third week; and not a few hear only two or three sermons from their own minister in a whole year. We feel pleasure in testifying to the power of divine grace, that our poor labours among this people have not been in vain in the Lord. In no part of Scotland is there a more general attention excited to the preaching of the gospel. It is common to observe the whole disposable adults in a district, attending on a week-day sermon, and frequently a considerable number travel several miles both by land and sea, to hear sermon on week days, as well as on Sabbath. I have known some travel from twelve to eighteen miles, and return, after hearing sermon on Sabbaths. And we see more than willingness to hear the word, some afford very comfortable evidence of having received the love of the truth. I think I have seldom laboured more than a month for these four years past, without some new case coming to notice, exciting me to thank God and take courage. We have now a little flock, of nearly sixty, scattered over ten different parishes and islands, who meet alternately in our chapels at Harra and Rendall, to enjoy the feast of redeeming love; and I think there are as many more who show marks of gracious impressions, in consequence of the gospel preached among them, who have not yet joined in communion with us. In some cases, more than one half of the adults on some small islands have become praying people; and in many families the voice of melody has supplanted that of cursing.

"Could I even in imagination place you in the midst of our Sandwich congregation, on a winter Sabbath morning, so as to observe some partly wet with sweat, produced by a long journey,

and partly by rain, having to stand or sit on ground wet with rain, or covered with snow, I know it would touch your heart. One of our most highly esteemed sisters has fallen a sacrifice to these hardships, which formed consumption that terminated in death.

"And, last of all, I beg leave to urge upon your attention the great poverty of the people, as a ground of claim on compassion and liberality. Owing to the great fall in the price of fish and kelp and grain and cattle, the people are exceedingly embarrassed in paying the rents common in better times. The earnings of the labouring classes are very small indeed."

Walworth. T. H.

FOREIGN

RELIGIOUS INTELLIGENCE.

CHINA.

Dr. Morrison's proposal for bettering the Morals and Condition of Sailors in China.

Canton, China, Sept. 25, 1822.

At Whampoa, the anchorage of European ships which frequent China, there are annually from fifteen to twenty large Indiamen; and between twenty and forty smaller vessels from the United States. The crews of those ships make collectively from two to three thousand men, all of whom speak the English language; and therefore, under the operation of liberal and Christian sentiments, any benevolent efforts for the good of these men, whilst in China, may include both nations.

The assistance that sailors in China require, is medical attendance for many of them; and for all of them instruction concerning their duties as moral and religious beings. Medical assistance is provided for all the Indiamen, and for some of the American ships; and therefore it only remains to be enquired, whether the mode of communicating that assistance may not be improved so as to make the condition of the sick and healthy men better, and the fatigue of the medical attendants less: that is, whether a Floating Hospital, to which the sick men may be removed from their own ships, away from the noise and bustle occasioned by unloading, and other duties daily going on; and what is perhaps of the first importance in some complaints, (arising as it is supposed from the local circumstances of a particular ship,) removing the hospital to a more healthy part of the river. In case of infectious diseases also, the Floating Hospital would remove the sick men from those still in health.

Moreover, ships do arrive frequently, (country ships as well as Americans) and occasionally the vessels of other nations, without any medical person on board, and sometimes without any such person at Whampoa; in those cases the Floating Hospital, always having a medical man belonging to it, would afford such relief as every humane mind would be happy to avail itself of; and, humanly speaking, many lives might be saved. And when death did occur, the rites of sepulture could perhaps be more decently attended to by those persons belonging to the Floating Hospital than is practicable amidst the hurry of a ship's duty.

However, much is done for the seaman's health and his bodily comfort; and but little or nothing for the improvement of his mind. In some ships, it is true, prayers are read, which is so far well; but prayers are not for the instruction of the ignorant, but are the language of a person already instructed, addressed to the Deity; and hence it happens that hearing prayers but seldom reforms individuals. Without however discussing this question, the fact is, that the thousands of seamen who, in the course of a year stay a shorter or longer time at Whampoa, and many of whom die there,* neither have prayers nor any kind of religious instruction: and hence the Sunday only gives them leisure to get intoxicated and quarrel with the Chinese. A Floating Chapel,† with sermons twice a day,

* Captain W. of the Honourable Company's service, thinks the average number of deaths at Whampoa, amongst the English sailors, annually, is one hundred; others think the average between one and two hundred. In the season 1820-21, a single Company's ship lost thirty men.

† Instead of a vessel fitted up on purpose for a Chapel, the deck of any ship in the harbour may at first be borrowed on a Sunday morning; and if there were service twice a day, the deck of another ship in a different part of the river may be employed in the afternoon. It is presumed that there would always be found commanders who would be perfectly willing to subject themselves to the

would furnish the means of rational occupation, and of religious and moral instruction to as many of the seamen as choose to avail themselves of it; many of whom would no doubt gladly do so, if a pious zealous preacher addressed them. The benefits arising from such an institution would not only apply to the individual sailors whose minds were improved; but from the more moral and orderly behaviour of the sailors, which would in all probability follow, the interests of all who trade to China would be subserved, and the respectability of foreigners, in the eyes of the Chinese, would be promoted.

The Floating Hospital and the Floating Chapel being perfectly unconnected with the natives, and the sailors not having to go on shore when frequenting either, no opposition can be anticipated from the Chinese government, nor any interruption to divine service from the curiosity or insolence of the populace.

The expense for the Hospital would arise chiefly from the vessel employed; for it may be hoped that the medical gentlemen belonging to the fleet would arrange a plan by which they could attend the Hospital by turns, and so have indeed more leisure than when attending each his own ship. The expenditure of medicines would not be more in one case than the other: and those ships which were unsupplied with a surgeon, could not object to pay a sum of money, as they now do, for the visits of the surgeons of other ships.

The Chapel would of course be an entirely new source of expense, as no means have heretofore been used by the English or Americans, for the moral and religious instruction of their seamen in China. Some of the continental nations who formerly frequented China, had schoolmasters and chaplains on board.

Whether Chinese chop-boats could be fitted up to answer the purposes intended, and other details of the subject, could be ascertained by a Committee of gentlemen well affected to the general objects.

The Honourable Company's Chapel in Canton is not of use to the sailors, for they are not allowed to visit Canton, excepting as boats' crews; and the few that happen to be in Canton on Sundays, never attend the chapel; probably under an idea that it is not intended for them, but for gentlemen. If they were disposed to go, it could not contain many.

Questions submitted.

1. Are the objects proposed desirable or not? reasons for or against.
2. If desirable, what are the best means of effecting them?
3. The difficulties or objections, what? How may they be removed or overcome?

Any written opinions given will be considered public, unless the writer expresses his wish they should not be so.

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slight inconvenience which this arrangement would occasion, for the sake of at least making a fair trial to improve the morals of the seamen.

INDIA.

From the Calcutta Journal.

In a letter, dated July 1, 1822, a gentleman relates a Suttee at Collyghaut, which he had the curiosity to attend. "When he arrived at the spot, the Brahmins were washing the body of the deceased in the river, and a few paces from them sat, supported by two men, the apparently unconscious victim, his widow, a beautiful woman about 21 years of age; she appeared to be in a state of stupefaction. Conversing with the Brahmins, they said it was her fate, and that if she was dissuaded from her purpose, she would die in a few hours."

"Upon this intimation," says the writer, "I was led to attend more minutely to her situation; her eyes were open, but apparently beyond the power of recognition of surrounding objects; here she remained until a paper was signed by several Brahmins, who eagerly pressed upon the person in whose possession it was. While this was going forward, the Thannadar asked her the usual questions, of the sacrifice being voluntary, &c. to which, in a feeble voice, she replied affirmatively: the pen was then presented to her, with which the Brahmins had previously signed the paper, and she was made to touch it, as significant of her approval. The corpse being laid upon the funeral pile, she was raised from the ground and supported to the river; and, after being bathed, (for to bathe herself was beyond her power), she was dressed by the attending Brahmins in a red scarf, and ornamented with flowers, and her head painted with red where her hair parted. She was then led up to the pile, and performed, merely and solely by the assistance of others, the required ceremonies; she was sup-

ported round the pile seven times, and after having performed her task, her head fell on the shoulder of the man on her left hand; and for upwards of ten minutes she was to my idea in a faint: but in the sequel I was well satisfied that the drugs that had been given her had begun effectually to operate.

"The attendants waited this time, I suppose, in hopes of her reviving, and being able to show somewhat of voluntary action in the sight of seven European gentlemen who happened to be present; but in this they were disappointed, for she remained perfectly insensible to every object: and now commenced a scene so horrible, so revolting to every common principle of humanity, that one's blood shudders at the recital. They lifted her up more dead than alive, and placed her on the pile; she had not the power, when on it, even to lay her arm over the body of her deceased husband, but this was quickly done for her, as well as placing his head on her bosom: this was enough for me to see, and I left the scene of murder, for no other term can be applied to this "infernal" transaction. The declarations of the Brahmins, that she would not survive three o'clock, being a satisfactory conclusion to my mind, that the drugs that might have been administered to her were of the most destructive nature; and it would be well if government would interfere in a similar case of self-immolation, to postpone the ceremony beyond the time the death of the victim was so prophesied; and if it occurred, to subject the body to the investigation of surgeons, in order to discover the fact of murder or not: in the instance I speak of, the woman was perfectly insensible, and no part of this abominable ceremony could be said to have had her consent."

ROBBERY OF JUGGERNAUTH.

Pooree, Oct. 18, 1822.

JUGGERNAUTH has been in great commotion, and I suspect some of the followers of Juggernauth will be staggered in their faith: for this morning, when the Pundwahs or priests went in to visit the idol, they found all the silver ornaments gone, to the amount of 5,000 rupees. They say none of the doors had been forced. All the inside doors are locked, and the keys lodged with the head pundwah, and several chokeydars in the compound; and the outside doors are likewise locked, and the keys lodged with the pundwah; and a seapoy sentry at each outside, as they are not allowed to go in dressed in their uniforms, or have any charge of what is inside. The Rajah and Collector's men have had a meeting, and confined upwards of twenty attendants of the idols. On asking the seapoys what they thought of it, they laughingly replied, "Thakoor must have robbed himself; that is, allowed some one, as he would have struck a person blind who offered to take away ornaments of his, or his sister, or Bulbudder." It is a most curious circumstance altogether, for no one goes in but accompanied with pundwahs; and all the seapoys seem to say that some of them must be the rogues. The Jacks do not seem to have much veneration for Juggernauth, as they seem to joke at the idea of his being robbed; and all do not like this part of the country, as they think more of their food than the climate; and ota is too dear for them, till they get it ready cooked from the pundwahs. All Hindoos eat together, as Thakoor allows no difference of caste in his presence.—*Calcutta Journal.*

BURNING DEAD BODIES.

[From a Bengal Journal.]

THE city of Calcutta being very populous, about sixty or seventy Hindoos are dying every day. After they are dead, their relations take their corpses to Cossy Miter's Ghaut (the only one in this town), where they burn them, and perform other funeral rites. This Ghaut is about fifteen cubits broad and forty long, within which space three, or at most four piles of wood only can be heaped; therefore, the inconvenience that is experienced in burning the dead bodies of the Hindoos will appear from the following description: when any person of a moderate fortune living at Jaun Bazar, and usually going about in a palanquin, has lost some of his relations, he experiences great difficulty in walking so far, in order to bring the body to Cossy Miter's Ghaut at Bagbazar. Again, when he has reached the Ghaut, he finds three or four piles already burning, while five or seven others are ready to be burnt: some brought in the morning, others at noon, and this, that is just coming from Juan Bazar, at about four in the evening. When those three or four have been burnt away, those that were brought in the morning begin to be burnt about sunset, and are completed between ten and eleven at night. At this time, the water being raised, or in other words the flowing tide coming in, prevents those corpses which had been brought at noon from being burnt, and they that had brought them, necessarily are obliged to wait the return of

the ebb tide till six in the morning, when they begin their task, and leave those who have come from Jaun Bazar to burn their corpse about the noon, which they cannot finish before evening. This is the manner in which the Hindoo corpses are burnt. This is a very bad practice, and costs a great deal of trouble. First, as it is inconsistent with the general opinion and also the Shasters, to stale the corpse; second, as our feelings are inexpressibly hurt, to wait at the burning ground with that object in our bosom for whose loss we lament; third, as those persons who take the dead body to the Ghaut have been obliged, before the death of the patient, to attend upon him, and keep up whole nights without any food to themselves, and are now again obliged to do the same on the river Ganges; and, fourth, as, until these persons return home, no one there is allowed to eat any thing, but all must lie down lamenting. We therefore sincerely wish, that either a very wide Ghaut, where twenty-five or thirty dead bodies may be burned, or three or four more of the present kind be made, so that the corpses, immediately upon being taken to the Ghaut, be burned without any opposition or inconvenience. I presume that, when this circumstance is publicly known, the merciful rulers of this land, who are doing every thing to make their subjects happy, will adopt some such measures as may tend to the abolition of this evil practice. They have granted extensive pieces of ground to the Moosulmans, Armenians, Portuguese, and many other nations for burying their dead, and they are more and more adding to those pieces of ground, for another corpse cannot be buried in the same place where one has already been interred: but such is not the case among the Hindoos, for they require only different piles of wood to burn their dead bodies, but not spots of ground. From this we presume to hope that the Hindoos will be able to meet with success from their generous and wise rulers.

AMERICA.

Mr. FREY, who has been travelling six months as an agent of the "American Society for meliorating the condition of the Jews," returned to New York on the 19th of June last, after visiting the states of New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia. He was well received, generally, both by Jews and Christians; has collected about 4,000 dollars, and assisted in the formation of 51 Auxiliary Societies.

HOME MISSIONS.

Extract of a Letter from a zealous Minister in Yorkshire to the Home Secretary.

WE have begun to hold Missionary Meetings in our villages, and have reason to hope that this will not only in some small degree be helpful to the funds of the Society, but will also diffuse a missionary spirit among the people, and induce them to pray for the conversion of the world. We have had two meetings, one last year, and another this, in a barn at B—, and five pounds were collected at each of them. We are also to hold one at the village of P—, the week after next, and I hope we shall not stop there. Our plan is to preach a sermon in the afternoon, and to hold the meeting in the evening, and I do wish that this plan may be adopted through the country.

Many good people in obscure places know little of what is going on in the world, and this is the best means of giving them the necessary information: and no one would believe, unless they saw, what interest the poor people take in the cause of missions, how gladly they cast in their mites, and how earnestly they pray for the outpouring of the Holy Spirit. If every village, visited by the friends of missions in the kingdom, produced five pounds annually to the Society, it would greatly increase its funds, and I think that so much on an average might be obtained. The time is come that we should seek into every corner to find the willing heart and the liberal hand, and I hope this plan will be adopted very soon universally.

The meetings were once confined to London, but are now become pretty general in all large towns. I remember moving the resolution in H—, that a meeting should be held annually there, and I wish I could now move, in the hearing of every minister in the land, that every village should have its annual meeting also; that every payment might be gathered up and nothing lost: but I am making too free with your time, no doubt you have thought of this before, and know that in some places it is carried into practice, but I know that it is far from being general in this part of the kingdom. Many think that the money collected would be so small, that it is not worth looking after; but nothing is so small but it will add to the general stock, and the spirit it would produce is more valuable than thousands of gold and silver.

MISSIONARY PRAYER MEETINGS, 1824.

On the First Monday Evening in every Month.

WEST.*

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 5.	Mr. Elvey's	Burder & Williams	Broadfoot
Feb. 2.	Eagle Str.	Stollery - Winter	Belsher
Mar. 1.	Orange St.	Broadfoot - Ivimey	Smith
Apr. 5.	Shep. Mark.	Marshall - Elvey	Stollery
May 3.	New Court	Smith - Burder	Greig
June 7.	Swallow St.	Williams - Waugh	Edwards
July 5.	Gate Street	Belsher - Stollery	Waugh
Aug. 2.	Heuriet. St.	Marshall - Ivimey	Elvey
Sept. 6.	Crown Crt.	Edwards - Winter	Burder
Oct. 4.	Adelphi	Hackett - Smith	Ivimey
Nov. 1.	Wells St.	Elvey - Broadfoot	Marshall
Dec. 6.	Leather La.	Burder - Waugh	Winter

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Zion Chapel	Hooper & Williams	Vautin
Queen Str.	Hyatt - Russell	Saunders
Eb. C. Shad.	Platt - Evans	Williams
Rose Lane	Fletcher - M'All	Hooper
Holyw. Mt.	Zi. Sup. - Saunders	Scraggs
Stepney	Vautin - Platt	Hyatt
Gravel Lane	Williams - Reed	Fletcher
Bruns. Ch. / G. Evans's	M'All - Hyatt	Platt
New Road	Saunders - Hooper	Zi. Supply
Pell St. Ch.	Scraggs - Fletcher	Evans
Mi. E. R. Ch.	Reed - Vautin	Stodhart
Pell St. Mt.	Evans Zi. Supply	Reed

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 5.	Spa Fields	Jones & Supply	Rayson
Feb. 2.	L. St. Islin.	Blackburn Bowden	Stratten
Mar. 1.	Tonbr. Ch.	Yockney- Richards	Hasloch
Apr. 5.	Paddin. Ch.	Thomas - King	Richards
May 3.	Union Ch.	Stratten - Hasloch	Blackburn
June 7.	Holloway	Rayson - Lewis	Yockney
July 5.	Camden T.	Hasloch - Jones	Bowden
Aug. 2.	Kentish T.	Blackburn - King	Jones
Sept. 6.	Highgate	Lewis - Yockney	King
Oct. 4.	Hampstead	Richards - Thomas	Lewis
Nov. 1.	Clarem. Ch.	Stratten - Spa. Sup.	Thomas
Dec. 6.	Islingt. Ch.	Rayson - Bowden	Spa. Sup.

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Union St.	Moore & Jackson	Hunt
Gilford St.	Innes - Eccles	Bodington
London Rd.	Arundel - Collyer	Hill
Camberwell	Harper Townshend	Davies
Stockwell	Knight - Forsaith	Moore
Peckham	Sur. Sup. - Hunt	Jackson
Vauxhall	Bodington Harper	Innes
Kennington	Davies - Arundel	Eccles
Walworth	Knight Sur. Sup.	Townsend
Rotherhith.	Forsaith - Moore	Collyer
Horsleydn.	Hunt - Jackson	Knight
Col.'s Rents	Bodington - Innes	Arundel

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 5.	Jewin Street	Wall & Curwen	Fletcher
Feb. 2.	Aldermanbury	Gilbart - Nichols	Manuel
Mar. 1.	London Wall	Davies - Brooksbank	Collyer
April 5.	Barbican	Clayton-Mummery	Berry
May 3.	Poultry	Manuel - Wood	Lacy
June 7.	Hare Court	Fletcher - Berry	Curwen
July 5.	Staining Lane	Collyer - Wall	Jones
Aug. 2.	Silver Street	Lacey - Gilbart	Nichols
Sept. 6.	Broad Street	Brooksbank - Davies	Clayton
Oct. 4.	Salters' Hall	Curwen - Manuel	Brooksbank
Nov. 1.	Pavement	Nichols - Clayton	Wood
Dec. 6.	Albion Chapel	Wood - Collyer	Davies

* The Meetings in this District commence at Half-past Six.

☞ There are several places in each District unavoidably omitted this Year.

STATISTICAL VIEW OF THE COLLEGES IN THE UNITED STATES, FOR 1823.

[*From the New York Observer.*]

The following Table presents, at one view, the names of our principal Colleges, the Number of young Gentlemen who have been admitted to Degrees at the recent Commencements, the Names of the Presidents, the number of Under-Graduates in 1822-3, and the Date of Incorporation.

Names of Colleges	*Where Located.*	When Incorporated.	*Students Graduated in 1822-3.* A.B.	A.M.	M.D.	Under Graduates in 1822-3	*Names of Presidents.*
North Carolina	Chapel Hill	1789	27	4		165	Rev. J. Caldwell, D.D.
Dickinson	Carlisle, Pa.	1783	10	6		80	Rev. J. M. Mason, D.D.
William and Mary	Williamsburgh, Va.	1691		8	*		A. Smith, M.D
Western University	Pittsburgh, Pa.		3			15	Rev. Dr. Bruce
Transylvania	Lexington, Ky.	1798	32	5		121	—— H. Holley, D.D.
Union	Schenectady, N.Y.	1794	67			234	—— E. Nott, D.D.
Pennsylvania Univ.	Philadelphia	1755	23				—— F. Beasley, D.D.
Alleghany	Meadville, Pa.	1817				10	—— T. Alden, D.D.
Columbia	New York, City	1754	29	9		140	—— W. Harris, D.D.
Washington	Chestertown, Md.		4				
Franklin	Athens, Geo.	1785	18	10		119	Rev. Dr. Waddel
St. Mary's	Baltimore, Md.	1804	5				
Vermont University	Burlington, Vt.	1791	8			40	Rev. Dan. Haskell
Waterville	Waterville, Me.	1818	3			27	—— D. Barnes
Dartmouth	Hanover, N.H.	1769	34	16	19	138	—— B. Tyler, D.D.
Middlebury	Middlebury, Vt.	1800	17	9	17	67	—— J. Bates, D.D.
Harvard	Cambridge, Mass.	1638	37	46	9 +	302	—— J.T. Kirkland, D.D.
Hamilton	Clinton, Oneida, N.Y.	1812	34	9		107	—— H. Davis, D.D.
Bowdoin	Brunswick, Me.	1795	31	15	23	120	—— W. Allen
Brown University	Providence, R.I.	1764	27	15	6	157	—— A. Messer, D.D.
Williams	Williamstown, Mass.	1793	7	10		79	—— E D. Griffin, D.D.
Yale	New Haven, Conn.	1700	73	29	30	371	—— J. Day, D.D.
New Jersey	Princeton	1738	36	25		148	—— Dr. Carnahan
Jefferson	Canonsburgh, Pa.	1801				82	—— M. Brown
South Carolina	Columbia	1801				100	T. Cooper, M.D.
Columbian	District of Columbia	1821				51	Rev. W. Staughton, D.D.
			534	216	104		

* Bachelors of Law, 7. + Bachelors of Law, 3.

The Graduates for 1823, in Jefferson's College at Canonsburg, Pa., South Carolina College at Columbia, Hampden Sidney College in Prince Edward County, Virginia, and several infant Colleges in different parts of the United States are not yet known. As the number of Graduates is usually about one-fifth part of the number of students, the whole number of young men who have been pursuing their studies at our Colleges during the past year, may be estimated at 3,200; or, on an average, one in every 3000 of our population. The proportion is different, however, in different parts of our country. The States west of the Alleghany Mountains, which contain more than 2,000,000 inhabitants, do not furnish probably 400 students, or one in 5000 of their population; while, according to a statement which recently appeared in the *Boston Daily Advertiser*, Massachusetts alone has 516 students in the New England Colleges, or one for 1,000 inhabitants. In addition to these, there have also been conferred, during the last year, twenty-four honorary degrees of D.D. and twenty-three of Doctors of Law and Languages, besides Bachelors of Law. Such is the progress of learning in the United States.

*** In the second col. *Pa.* means Pennsylvania; *Va.* Virginia; *Ky.* Kentucky; *N.Y.* New York; *Md.* Maryland; *Geo.* Georgia; *Vt.* Vermont; *Me.* Maine; *N H.* New Hampshire; *Mass.* Massachusetts; *R.I.* Rhode Island; and *Conn.* Connecticut.

POETRY.

JOSHUA'S RESOLUTION.

"*As for me and my house, we will serve the Lord.*"—JOSHUA.

How sweet is the service of God,
When wean'd from the trifles of time!
How light are the cross and the rod,
While Faith enjoys comforts sublime!
Lord, let me but taste of thy wonderful love,
Blest earnest of life everlasting above.

While thousands serve Satan and sin,
And wallow like swine in the mire;
A nobler enjoyment be mine,
To heavenly bliss I aspire;
Jehovah alone I and mine will adore,
Him only we'll serve, now, henceforth, evermore.

Let worldlings take riches and fame,
And honour and pleasure and praise;
I'll hail want, oppression, or shame,
If God but enrich me with grace:
Since Jesus is mine, with sweet peace in my breast,
I'll brave ev'ry storm till in heaven I rest.

I'll envy not monarchs their crowns,
Vain titles are lighter than air;
I'll scorn the world's smiles and its frowns,
Its pastimes and delicate fare;
Great emp'rors and heroes may shine for an hour,
Death levels them soon, and lays prostrate their power.

Ah! what feeble reptiles are men,
With all the proud titles they wear!
Their power and malice, how vain,
Then what has a Christian to fear?
Not devils with sinners combin'd will I dread,
If grace rule my heart, while by Jesus I'm led:

But watching and praying press on,
Still singing the praise of my God;
For soon will my warfare be done,
His Spirit will guide through the road:
Tho' feeble and fickle, unworthy and base,
My God hath in heaven prepared me a place.

Nor wisdom nor holiness I
Can boast, for no good I possess;
On Jesus alone I rely;
I am what I am by his grace:
For sinners he died, and his blood set me free;
He now lives in glory, still pleading for me!

Yet guide me, O Spirit divine,
Nor ever depart, lest I stray;
Shine, blest Sun of Righteousness, shine!
Enliven, enlighten my way:
Increase my weak faith, my hope's anchor secure,
That I to the end may with patience endure.

J. D'F—y.

THE PAST, PRESENT, AND FUTURE.

WHAT was the *Past?* 'Twas but an airy dream,
A fleeting vapour, or an empty shade;
Yet how we ponder on each transient scene,
Where Hope's blest smile its earliest charm display'd:
And resting there, fond Memory would evade
Those darksome seasons of untimely woe;
But oft our brightest, fairest scenes are made
To teach how vain are all things here below,
That for a better world our ardent zeal may glow.

What is the *Present?* Oh how false the view
Which Fancy pictur'd to our dazzled sight:
Still does the lapse of time our woes renew,
Nor is the Present than the Past more bright.
Each moment as it flies to use aright,
This is our great concern, our wisdom this,
T' improve the day, ere Death's approaching night
Shall bid us sleep in undisturbed peace,
And wake our raptur'd souls to ecstasy of bliss.

What is the *Future?* 'Tis from man conceal'd;
And yet, vain man! he ventures to explore
Its hidden mysteries, to none reveal'd,
To all unknown, till time shall be no more.
Enough to know there is a smiling shore,
Far, far beyond this sublunary sphere;
Enough to know, that when this life is o'er,
There is a rest from sorrow and from care,
And all who live for heav'n shall meet in triumph there.

Truro. J. E.

"TIME IS SHORT."—1 Cor. vii. 29.

TIME, on swift wings, pursues his rapid course
Through months and years, with unabated force;
Bearing vast millions, in his hasty flight,
To realms of bliss, or everlasting night.
Yes, *Time is short*, whatever we may do,
Our church-yard monuments pronounce it true;
And generations that have pass'd away,
The flight of Time, and power of Death display.

Are we pursuing pleasure, honour, wealth,
With anxious minds, warm'd by the pulse of health?
Yet Time is short, and health will soon decay,
While, like a leaf, our bodies fade away.
Time flies! Death strikes! Eternity appears,
Rich with immortal joys, or filled with tears!—
With joy to all whose lively hopes rely
On Him, whose word produced the earth and sky—
They take the prize their heavenly Father gives,
And mounting upward, each in glory lives.

But, O my soul, look not behind that cloud,
Where dwells a sad, a large despairing crowd:
Who while on earth the Gospel call refused,
And the soft voice of Mercy oft abused;
Now lost for ever! and in darkness bound,
Their dreadful groans thro' the deep caverns sound.

Sinner, be wise! remember Time is short;
Lift up thine eyes from earth, and count it nought:
Christ is the way to God—his word believe,
Then shall thy soul eternal life receive.

Waltham Abbey. R. G.

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Page 111, line 6 from the bottom, *for* "Chapel," *read* "Jeula."
—— 113, — 22 from ditto, *for* "10,000," *read* "3,000."
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February .. —— H. Martyn. Published with the *May* Mag.
March .... —— W. Alexander.
April. .... —— Rev. T. Weaver.
May ..... —— T. East.
June .... —— J. Yockney.
July .... Rev. H. Lacey.
August .... —— Dr. Milne.
September .. —— J. Mather.
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December .. —— D. Stuart.
Supplement . —— T. B. Browne.

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