Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

A table of contents for the *The Evangelical Magazine* can be found here:

https://biblicalstudies.org.uk/articles_evangelical-magazine.php



Waldman del. T. Blood sc.

REVᴰ MATTHEW WILKS.

LONDON.

Pub. Jan. 1825 by T. Westley, Stationers Court.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1825.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS,

AND TO OTHER CHARITABLE PURPOSES.

TRUSTEES AND STATED CONTRIBUTORS:

Rev. John Arundel
— Thomas Beck
— James Bennett, D.D.
— James Boden
— S. Bottomley
— John Bulmer
— George Burder
— H. F. Burder, M.A.
— John Clayton, jun. M.A.
— Jos. Cockin
— Geo. Collison
— J. Davies
Rev. Timothy East
— Greville Ewing, M.A.
— Jos. Fletcher, M.A.
— John Griffin
— Rowland Hill, M.A.
— J. A. James
— William Jay
— John Morison
— Edward Parsons
— Wm. F. Platt
— James Raban
— Tho. Raffles, LL.D.
Rev. William Roby
— John Smart
— J. P. Smith, D.D.
— C. F. Steinkopff, D.D.
— John Styles, D.D.
— William Thorp
— John Townsend
— Alex. Waugh, D.D.
— Matthew Wilks
— Mark Wilks
— Robt. Winter, D.D.

VOL. III.—NEW SERIES.

LONDON:

PUBLISHED BY FRANCIS WESTLEY, 10, STATIONERS' COURT;

AND SOLD BY C. J. WESTLEY AND G. CYRRELL, SACKVILLE STREET, DUBLIN.

Printed by Mills, Jowett, and Mills, (late Bensley,) Bolt-Court, Fleet-Street.

PREFACE.

With mingled emotions of joy and grief, the Conductors of the Evangelical Magazine would lay before their numerous readers the Third Volume in the present series. When they advert to the happy measure of success which continues to crown their feeble endeavours in the cause of truth, and righteousness, and charity, they cannot withhold the expression of grateful thanksgiving to Almighty God, who, for more than thirty years, has watched over the object of their anxious solicitudes, and has rendered it a blessing to thousands, both at home and abroad. The experience of another year has only served to convince the active friends of the Evangelical Magazine, that so long as they adhere to their original catholic plan, they cannot fail to realize the general support of the Christian public. To that plan they are as cordially attached as when first they entered upon their important labours, and hope, in every succeeding year, "to keep the unity of the Spirit in the bond of peace."

They state, with much satisfaction, that their disbursements to the Widows of *Evangelical* Ministers, of different denominations, during the current year, have fully equalled those of any former one, and that they continue to receive, from all parts of the Kingdom, the most lively assurances of the essential relief afforded to many a deserving individual, by the seasonable aid they have been enabled to grant. They venture to suggest to Ministers and Churches, that the objects to which the profits of the Magazine have always been devoted, should induce them, most vigorously and conscientiously, to support the Work.

To their numerous Correspondents, who so highly prize the Religious and Missionary Intelligence of the Work, the Conductors beg to express their intentions of rendering this department of the Magazine somewhat more comprehensive. Although the Missionary Chronicle must be mainly confined to that noble Institution, of which it is the accredited organ, yet in the other parts of the Magazine it is proposed to aim at something like a digest of Missionary enterprise throughout the world, and to give to all the existing Protestant Missions a measure of attention from month to month.

The Conductors of the Evangelical Magazine cannot conclude this brief Address without heaving a sigh over the memory of the revered and greatly lamented Dr. BOGUE, one of the earliest friends of the Work, and of the cause to which it has ever been devoted. The erasure of such an honoured name from the list of their Trustees and Contributors, by reason of death, brings to their recollection the affecting truth, that the first promoters of this most useful Miscellany are hastening, one after another, to the house appointed for all living. May others rise up to fill their places in the vineyard of the Lord, and may it ever appear, that while the servants die the Master liveth! The great cause is His; and when Elijah is withdrawn, Elisha shall catch his mantle, and all the Churches shall know that "Jesus Christ is the same yesterday, and to-day, and for ever."

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JANUARY 1825.

MEMOIR OF THE LATE REV. JOSEPH JEFFERSON, OF THIRSK, YORKSHIRE.

THE Rev. Joseph Jefferson was born at Wigton, in Cumberland, October 28, 1766. He received a liberal education at the Grammar-school in that town, at which he continued till his 18th year. His parents encouraged the studious disposition of their son; and his early proficiency was such, that, in January 1784, he commenced a school at Whinns, in the vicinity of his native town; and in June 1785 succeeded to the mastership of the Free-school at Bothel.

From his earliest years Mr. J. was of a reflecting and serious mind, and, having been educated in the Established Church, intended to take orders in her communion. It had given him pain to observe the careless manner in which many of the clergy performed their offices: and although he was at this time far from those views and feelings of religious truth which he afterwards attained, yet his upright mind looked forward to ordination with the most disinterested motives, little anxious for preferment, but wishing rather for a studious and contemplative life, and intending to make it his business to instruct and benefit his parishioners, and to show them an exemplary pattern of Christian behaviour. Such he afterwards stated to have been his feelings with regard to the clerical office.

His knowledge of the gospel of Christ was at this period painfully deficient, and he had to contend with disadvantages of no ordinary magnitude. A book, entitled "The Pious Country Parishioner," occasioned him a long mental conflict; which yet appears to have been overruled by the goodness of God to the production of incalculable benefit. This manual of *piety* enforced "the duty of all Christians of riper years, that is, about 16 or 17 years of age," to receive the Sacrament. As Mr. J. was of the prescribed age, he was often disturbed with compunction for neglecting this duty; and yet, under his present consciousness of unfitness, he scarcely dared to presume on such a solemn act. The painful emotions of his mind were indescribable; convictions of sin haunted him without ceasing; and the failure of repeated resolutions of amendment and future godliness embittered his very life. Attendance on the public worship of the Church, and the reception of the

Sacrament, brought not the wished-for relief; and nearly five years passed away in this state of anxiety and trouble. Like many who have preceded him in this painful discipline, he thought his own case peculiar, and different from that of all other men; and thus found little relief in those passages of Scripture and those books of religious instruction, which have brought peace to the minds of many in the tumult of their thoughts.

In the year 1787, Mr. J. first ventured to reveal his distress to a pious neighbour, a Dissenter, and in his house, for the first time in his life, attended family prayer. He now discovered that his own literary attainments were insufficient qualifications for the ministry which he anticipated, and learned how much need he had, before he became a teacher of others, to be himself taught even the first principles of the gospel. The conversation of this good man set before him the way of salvation by faith in the Son of God, and the books which he kindly furnished let in upon his mind a light which he had never before seen. The Scriptures were more diligently studied, and more earnest prayer was offered for the teachings of God. And yet a considerable time elapsed, before the troubled mind found peace and joy in believing. The terrors of God drank up his spirit, and he himself described his situation as resembling that of the desponding patriarch.* "When I lie down, I say, when shall I arise, and the night be gone? I am full of tossings to and fro unto the dawning of the day." The long continuance of such keen mental suffering had its effect upon his health, and by the advice of friends, medical aid was resorted to. The family in which he resided kindly endeavoured to afford every alleviation, and the apothecary's care was seconded by their efforts to banish the supposed indisposition, and to recover his exhausted spirits. They knew not that no earthly physician can give rest to the wounded spirit, and that the anguish of a guilty conscience needs the gracious healing of a heavenly Comforter.

In this year, 1787, Mr. J. began frequently to attend, at Bothel, the preaching of the Rev. Henry Townsend, of Cockermouth. To the instructions received in the house where the Dissenters worshipped, he was deeply indebted; and although he once "loved the praise of men," and would gladly have avoided the reproach of worshipping with Dissenters, yet truth at length prevailed over prejudice, and the benefit derived, outweighed all considerations of a minor character.

To the year 1788, Mr. J. was accustomed to look back as the period of his deliverance from that fearful anguish which he had so long endured. His distress gradually subsided as his understanding increased of the truths of the Gospel of Christ. He felt now a pleasure in the duties of religion, and, having often prayed for very bitterness of soul, he now prayed with joy and gratitude, having communion "with the Father, and with his Son Jesus Christ." That dependence which he had once placed upon amendment and virtuous resolutions was destroyed; and that faith, which is at once so humiliating and exalting, vindicated its ascendancy. With faith came hope and charity. From this period, the consistency of a holy life showed the reality of the change which had passed upon him; and it is probable that, to the severity of the discipline through which he had been brought, may be traced that remarkable humility and that quick sensitiveness of conscience, which distinguished the whole of his subsequent character.

About the year 1788, Mr. J. was in the habit of walking every Sabbath

* Job vii.

to Cockermouth, for the purpose of hearing those truths, which he sought in vain from the minister of the established church in the village where he resided. He also commenced the practice of daily prayer in his school, and made it his business to teach the Catechism, and impart to his pupils such religious instructions as he thought his situation required from him. The observance of these peculiarities, and his attendance on the worship of Dissenters, procured for him a considerable share of reproach and opposition; and those whose ignorance was incapable of estimating his motives, were pleased to notice his conduct with marked disapprobation.

The difficulties, moreover, attendant upon an entrance into the sacred office, now began to appear more formidable. Under these circumstances, Mr. J. addressed a letter to the Rev. Joseph Milner of Hull, to whom his mind turned as an eminent and pious clergyman of the establishment, in the absence of all competent counsel from his own immediate neighbours. To Mr. Milner he possessed a sort of introduction, in his acquaintance with William Howard, "some remarkable passages" in whose life Mr. Milner had then lately published. In this correspondence Mr. J. stated his scruples with respect to subscription, and the course of reading which he had pursued in order to resolve them. Whatever might be Mr. Milner's own satisfaction with the requirements of the establishment, it does not appear that his client obtained any the least. On the contrary, the difficulties seemed to multiply, till they proved absolutely insurmountable. He felt himself compelled, in homage to conscience, to dissent from the National Church, and in the following year, 1789, resigned the mastership of Bothel School.

At this time Mr. J. became a member of the Independent Church at Cockermouth, with which he regularly worshipped, though at the labour of a seven miles' journey; and shortly afterwards was recommended by his pastor, the Rev. H. Townsend, as a candidate for the patronage of the Fund Board in the Old College at Homerton. He entered as a divinity student for two years, in October 1789, and passed with ability and honour through his academical course. In July 1791, he received an invitation to supply the Independent Church at Basingstoke, then vacant by the decease of the Rev. J. Ridgway. After a short residence in that place, the Church unanimously invited Mr. J. to become their pastor, and he was ordained April 12, 1792. The Rev. John Clayton, of the Weigh-house, gave the charge, whose ministry, during his residence at Homerton, Mr. J. had usually attended.

It would be unpardonable to pass over in this narrative the kindness which Mr. J. received from the family which first received him as an occasional inmate. He resided ten years in the house of Samuel Toomer, Esq. of Basingstoke, enjoying the advantages both of society and retirement, and, to the time of his removal, found in this amiable and benevolent friend an active and able promoter of his ministerial usefulness.

In November 1800, when the Rev. John Berry resigned the classical tutorship at Homerton, and it was proposed to establish a seminary in the country, for the reception of those young men who were not qualified to enter as divinity students, the joint Committee of the Fund Board and King's Head Society applied to Mr. J. as a suitable person to undertake its superintendence. Difficulties intervened which prevented him from accepting the office, and the same difficulties led, ultimately, to the abandonment of the plan.

In August 1801, he quitted his residence in the family of Mr. Toomer, and was married to Miss Jane Brown of Cockermouth, eldest daughter of the late Mr. Isaac Brown, of whose

Christian character the Evangelical Magazine of June 1823, contains a memorial.

On the 25th of the same month, a new and handsome meeting-house was opened at Basingstoke, the church and congregation having considerably increased during the ten years of Mr. J.'s pastorship.

Mr. J. faithfully discharged the duties of his ministry at Basingstoke, during a period of nearly 28 years, and had the satisfaction of knowing that his fidelity was not unrewarded. The increased prosperity of the church was proof of his success, and notwithstanding many discouragements, which indeed are usually met by conscientious servants of Christ, he had, up to the close of his ministry among this people, continual support and continual pleasure in the assurance that his efforts were attended by the blessing of God. Several villages in the neighbourhood enjoyed the benefit of his disinterested services; and to one village in particular the effects of his ministrations remain to the present day. Many members have joined the church at Basingstoke, whose first religious impressions were received in a licensed house in which Mr. J. first, and afterwards some friends of his congregation, taught the great truths of the gospel. The majority of these instances of his usefulness came to light after his removal from Basingstoke, and it is hoped, that there may be individuals who yet shall bear witness, even after his decease, to the fidelity and affection of his village labours.

In 1811, Mr. J. was appointed to preach, at the Tabernacle, one of the annual sermons before the London Missionary Society. The text was chosen from Zech. xiv. 8. Of the impression produced there is one remarkable instance, which, if it were the only effect, were still a recompence amply sufficient. The late Missionary Smith was at that time a Sunday-school teacher at Tonbridge Chapel; he went to hear this sermon, and recorded it in his diary as having "excited in his heart a strong desire for the salvation of the heathen," and having "made a lasting impression on his mind," to this effect, "which he never lost sight of."* This instance of ministerial usefulness, and doubtless many others, were not known to the deceased; they were reserved for his reward in the invisible world.

In 1813, Mr. J. took an active part in the establishment of the North-East Hants Auxiliary Bible Society; and, during the remainder of his residence at Basingstoke, held the office of joint-secretary in connection with two clergymen of the episcopal church. Other societies of a benevolent nature shared his support. He was rich in good works; and in all the duties of his ministry indefatigable.

In the year 1819, circumstances occurred of a nature most painful to the minister, and indicative of no ordinary want of feeling on the part of certain of the people. To be repaid with ingratitude has been the lot of benevolence in every age, and it is nothing wonderful that such events should occur in the present narrative. We shall not give exposure to incidents which it were better to forget. Mr. J. felt it his painful duty to resign his charge at Basingstoke, and in the months of April and May took a journey into the counties of York, Durham, and Northumberland, with the intention of seeking a residence in the north of England, to which his early predilections rendered him attached. On his return, he received an invitation from the Independent Church at Thirsk, in the North-Riding of Yorkshire, which, after deliberation, he accepted. His resignation at Basingstoke produced the keenest sensation of regret in the minds of a large body of friends; and called forth an expression, which could not but be most highly gratifying, of unaffected re-

* See Evan. Mag. July 1824, p. 291.

spect, even from very many individuals to whom he was not otherwise known, than as the upright and consistent minister of a dissenting church. He preached a farewell sermon to his beloved people, from 2 Cor. i. 14., and with feelings of most affectionate sorrow took leave of them for ever. The following week he removed with his family to Thirsk, and on July 4, 1819, entered on his new pastoral charge.

The circumstances of the congregation were low at the time of Mr. J.'s removal to Thirsk, and his characteristic disinterestedness of purpose was strongly marked by his acceptance of a situation so uninviting. There were indeed prospects of increase and of usefulness, and these outweighed every objection. The simplicity of his intentions never suffered him to manœuvre, nor even to endeavour to obtain a more ample provision in a more flourishing congregation.

He was permitted to discharge his ministry at Thirsk not quite five years, and during this period he often had to grieve that his endeavours were not met by that success, which he would thankfully have accepted as his abundant reward. He did not labour in vain; but in the measure of his actual success his expectations were disappointed.

Towards the close of the year 1823, Mr. J. felt himself sinking under a general debility, which it is to be feared was increased by the exertion of his public duties, and by a deficiency of proper precaution. In February 1824, symptoms of disease began to appear in the ancles, which gradually increased till they exhibited a case of confirmed dropsy. Medical advice was procured, the best which the neighbourhood furnished; but his physician contended in vain against the lingering decay of a whole system; every function of nature was disordered; and no human skill could restore the universal deficiency of vital energy. An alternation of hope and fear exercised the patience of the afflicted; till at length hope gradually departed, and dissolution was visibly approaching. The greatest degree of Christian submission was shown throughout the whole of his long confinement; and although his mind could not bear up unbroken against the continual weariness of langour and chronic debility, wasting the spirits and exhausting every energy of body and mind, yet it was edifying to observe that no murmur was ever permitted to escape his lips, and that the constant language of his heart was the expression of gratitude and humble submission. Perhaps no possible circumstances are more trying to the patience and constancy of a Christian mind, than the long endurance of oppressive debility. Pain rouses the feelings, immediate danger is an excitement, and in either case the trial is not long; but a disease lingering and slow, consisting more in apathy and wearisome uncertainty than in pain and positive endurance, wastes the strength of the mind, and places it in its utmost dependence upon the sufficiency of religious support. Such was the fact in the present instance: and his medical attendant could not but remark the admirable constancy with which he endured a long affliction in its most depressing forms. In such a state of bodily and mental weakness, great sensible consolation and great Christian assurance, were not to be expected. It was a convincing instance of the power of religion, when "patience had her perfect work." Many seasons occurred, in which the departing saint was cheered by bright anticipations, and the sorrows of this evil world often suggested to his mind the contrast afforded by the world without sorrow. On one occasion particularly, his removal during the last stage of his debility from one bed to another, drew forth an expression of his lively hope, which his family will not easily forget. "It is a comfort to be thus conveyed by the care of an affectionate family—

but how much more delightful to be 'carried by angels into Abraham's bosom.'" The general posture of his mind was expressed by him in those words of the Apostle, "looking for the mercy of our Lord Jesus Christ unto eternal life." A most deep and humiliating perception of the evil of sin was constantly present to his mind; and that consistent lowliness of self-esteem which he had maintained through life, sometimes oppressed him. But perhaps the extreme of humility is the most becoming in the situation of a dying man:—and certainly, however painful it may be to those who look for counsel and consolation from a departed Christian, the withering influence of disease upon his hopes and spirits cannot lessen the real security of his eternal interests.

On the morning of June 12, he appeared worse than he had ever before been, and a severe attack was made by his disease upon the chest, which rendered breathing distressfully difficult. He was apprehended to be in dying circumstances, and requested his son to pray for him, as in the immediate prospect and apprehension of eternity. The scene was overpowering to the feelings of his family. In a short time he was relieved from the paroxysm, and gained ease and composure. He employed his first breath in offering up thanksgiving to God for the removal of that extreme anguish; and most affectionately commended to the care of heaven his distressed family, who, with the exception of one, were surrounding his bed—that one, who had but a few months left his father's house, was particularly remembered. In the afternoon the difficulty of breathing returned; it continued about ten minutes, then gradually subsided, till, without a struggle or a groan, with eyes lifted to heaven, he yielded his spirit into the hands of his Saviour and his God.

His remains were interred on the 15th of June. By his particular request, the Rev. W. L. Prattman, of Barnard Castle, preached the funeral sermon at Thirsk, on the following Sabbath—the text, 2 Tim. iv. 7, 8. On the same day at Basingstoke, his successor, the Rev. J. Wills, delivered a similar discourse to the people over whom he had so many years presided, and by whom his departure was most affectionately regretted.

The character of the Rev. Joseph Jefferson, as a man and as a Christian, will long command the grateful remembrance of all who knew him. His family, his friends, and the congregations over which he presided, can testify of his blameless manners and benevolent disposition. He was eminent for humility and integrity. His faults were in great measure the excess of these principles. This is not the place to applaud his virtues—he himself would have wished them to be ascribed solely to the grace of God, and to those great principles of Christian faith which were the basis of his character.

As a Christian minister, he was well qualified, by accurate learning, and a natural perspicacity of understanding. He studied the scriptures in their native tongues, comparing them with the versions and illustrations of later times. His MS. collections and notes on the oriental languages, in connexion with the interpretation of scripture, are a lasting proof of his diligent studies. All these studies were made to bear on his official duties; and he made it his business, without parade, almost without the consciousness of his hearers, to set before them, with accuracy and learning, the true meaning of the Sacred Books. His public discourses were distinguished by earnest simplicity, and by a certain tact of logical arrangement, which made them always perspicuous, and which often commanded the admiration of his brethren in the ministry.

In the year 1792, Mr. J. printed a

funeral sermon, preached on the death of Miss Glover at Basingstoke. In 1799, he published "The Young Evangelist," a Memoir of the late Rev. John Savage, of Farnham, who died in his 24th year. In 1802 he was the author of the Circular Letter, from the Associated Ministers of Hampshire, to the Churches under their charge. In 1804, he published "The Ruins of a Temple, a Poem," with a History prefixed of Holy Ghost Chapel, and the Hospital founded by Henry III., at Basingstoke. And "Horæ Poeticæ, Poems sacred, moral, and descriptive; to which are added Four Essays." In 1805, "Lyra Evangelica, an Essay on the use of Instrumental Music in Christian Worship." In the Theological Magazine, July 1807, a Memoir of Miss Letitia Stapleton of Colchester, which was reprinted in the Christian Guardian, April 1808, and subsequently in three separate editions. In 1808, a second edition of the History of Holy Ghost Chapel. In 1811, a Sermon preached before the London Missionary Society. And "The Glory of the Creation displayed in the Visible Heavens," a sermon occasioned by the appearance of the Comet. In 1815, "The History of Basing House, in Hampshire." In 1817, three editions of a small Account of a Roman Mosaic Pavement, then lately discovered near Crondall. In 1819, a third and enlarged edition of the History of Holy Ghost Chapel; and in 1821, the History of Silchester, the Vendonum of the Romans, and the Caer Segont of the Britons, were published at Basingstoke, chiefly from his MSS. In 1821, he illustrated the antiquities of the place of his new residence, and was a principal contributor to the History of Thirsk. For many years Mr. J. was also a Trustee and stated contributor to the Evangelical Magazine, in which he published many reviews of books, and essays, under the signature of Iota, Erastus, J. J., &c.

ADDRESS ON THE NEW YEAR.

But a few hours have passed since we heard the knell of the departed year. Let us learn from the history of the past; for the past, though stern, is a faithful teacher. The future is a deceiver; but in the past there can be no illusion; its lessons are written in the ample page of time gone by, where all may read, and learn, and improve. In order to know how to commence this year well, let us review the history of those years that are gone, and inquire how we have employed them. To some, they have been years which the world calls prosperous; schemes have succeeded which the multitude count wise, and hopes have been realized which they deem delightful; yet, to beings of a superior nature, and to a mind taught of God, they appear unworthy of the powers of a thinking spirit, unworthy of the dignity of an immortal soul. There is a startling fidelity in the exhibitions of the Bible; and whatever may be the imagery employed, it never goes beyond the reality. Its statements are always in the strictest accordance with truth. It brands with folly the low pursuits of earth's wisest views. It declares that the intelligence that plans, and the energy that executes them, are the properties of a creature, whose days are as a shadow that declineth; that however lofty his elevation, however firm his footing, and however fair his prospects, his feet press the sepulchre; and the loveliest flowers his hand has planted, and his love has nursed, will form but a garland for the grave; that the promises of youth and health, the smile of beauty, the gain of riches, and the wreath of fame, are beneath the stoop of him who was made but a little lower than the angels; who was redeemed by the Lord of all, and who may obtain with him his rest in heaven, and range throughout eternity.

To many, the past year is recorded in the melancholy characters of sul-

fering, of disappointment, and sorrow; corporeal infirmities, mental anguish, repeated misfortunes, and departed friends; these have thrown their sad and mournful colouring over the circling months of the departed year. But in the spirit of that Book which alone contains perfect wisdom, "Behold we count them happy that endure!" And if our afflictions (however painful) which come on an errand of mercy, but make us humble before God, and wise unto salvation, their memory will be bright in the page of time, and their record glorious in the volume of eternity.

The Christian is more concerned about his character than about his condition. He mourns at the remembrance of his sins, more than at the recollection of his sufferings; and is learning, "in whatsoever state he is, therewith to be content." The trees of righteousness tremble lest they should "be cumberers of the ground;" for they are aware that every branch in the living vine is a fruitful bough; and they can unite in the sentiment of the quaint but pious Herbert,

"O that I were an orange tree,
That busy plant!
Then should I ever laden be,
And never want
Some fruit for him that dressed me."

Ye disciples of Christ! you owe it to his intercession that you are spared to enter upon another year, and if ye "bring forth fruit, well." Let us devote it to him whose gift it is; and let his grace sanctify that life which is the purchase of his blood! It is not an easy thing to be a Christian. A great work is before us, and our sufficiency is only of God. We have to keep our "hearts with all diligence;" to make "a covenant with our eyes;" to set "a watch at the door of our lips:" to "walk circumspectly;" to "make our calling and election sure;" to obtain and to preserve our title to the heavenly inheritance; to get our evidences for heaven sealed, and to keep them so clear from blots that they may be read with ease and pleasure. We have to "resist the devil," to conquer the world, and to subdue ourselves. To attain to such a degree of spirituality as not to endure willingly the impurity of a dream, nor to allow so much anger in ourselves as would ruffle and disturb a child."

Under what obligations are we laid to others? *To our Families*, to bring up our children in the nurture and admonition of the Lord. *To the Churches*, of which we are members. *To our Pastors*, to pray for them, and "to esteem them very highly in love for their works' sake." *To our Brethren*, "to provoke them to love and to good works." *To the World*, "to pray for all men," and to feel the obligation arising from our prayers "to do good unto all men, as we have opportunity, and especially to those of the household of faith."

Ye ministers of the Gospel who, on reviewing the labours of the past year, mourn that they have not been more successful, rouse all the powers of your minds in your sacred work, and be instant in prayer, that the new year may be the year of Christ's redeemed. Let every sermon be delivered under the deep impression that you preach for eternity; let the salvation of souls and the glory of Christ be your constant aim; let his bright white throne be ever in your view, and the wonders of his cross be your ever glorious theme. Consider, that before another year shall lift its head from the ashes of the present, many of your people will have sickened in disease and languished in pain, and be then mouldering in the tomb. Because their time is short, let your labours and prayers be unceasing; and let all the churches know and deeply feel, that comparatively little has been done to fulfil the purpose of the Saviour's heart, and to obey his wise and gracious commands. The field of labour to Christian benevolence and zeal is the world; but what im-

mense tracts of country present only a moral waste, a fearful desolation. From millions that were made after the image of God, at this moment dwelling on the earth, the great Supreme has received no tribute of homage, no revenues of glory, and they are every moment crowding the gates of death and passing onwards to eternity, where there is no escape from ruin, no redemption for the soul. It is a mournful fact, that there is not an evil passion of our nature, however mean or vile, nor a human pursuit, however debasing and destructive, nor a mode of false religion, however obscure and cruel, but can boast of more votaries, greater treasures, and more costly sacrifices than ever were consecrated to the Redeemer by those who wear his name and whom he died to save. Let those who have wealth consider this, and pour larger supplies into the treasury of Christian benevolence. Let all the saints "Come to the help of the Lord against the mighty;" "young men and maidens, old men and children." Let "prayer be made for Him continually," that "his enemies may be clothed with shame, and that upon himself the crown may flourish." Give him no rest, and seek no rest yourselves, until your labours are finished, your prayers are answered, your wishes crowned; until superstition is universally attainted and the altars of idolatry are overthrown; and when every knee is bending before him, and every heart is glowing with his love, and every tongue is uniting in his praise, when universal righteousness, peace, and joy, proclaim the kingdom of God, then may we join in the shout of triumph, "Behold the tabernacle of God is with men."

Let the young, especially, mark the successive periods of time, and "Remember their Creator in the days of their youth." They are seriously invited to mark the example of one* who thus speaks on the commencement of the last year of his life. "I have been enabled to conclude one, and to begin another year of life, in a manner different from any former one; to take a final leave of one by self-examination, and to enter on the other by dedicating myself afresh to God, by resolving, through his grace, to live in future more devoted to him, to seek more conformity to his image, more hatred to sin, more watchfulness against temptations, more reliance on him for strength to resist Satan, more sanctity in heart, speech, and behaviour, more spirituality in divine ordinances, more blamelessness in life and charity towards my fellow-creatures, more zeal for Christ's glory, and more meetness for heaven.

This which I am commencing may probably be the last year I shall spend on earth. O may it be the best! may it be a year to be remembered with joy through eternity!"

R. I. D. H. C.

* A son of the Rev. Dr. Bogue.

ADVICE TO PARENTS.

Nothing is more desirable, nothing more attractive and lovely, than domestic peace; yet it is seldom considered how closely this blessing is connected with personal piety. Even those who have acquired tolerably accurate ideas of Christian doctrine, or the grand principles of religion, are too generally but little acquainted with the admirable manner in which relative duties are opened and enforced throughout the New Testament. "If any provide not for his own, especially for those of his own house, he has denied the faith, and is worse than an infidel." With a reference to this passage, let me here offer a few hints of advice to Parents.

You are called to provide for the temporal support and comfort of your offspring. During the helpless years of infancy and childhood they are entirely dependent; and to whom shall they look for such things as are necessary but to you? At your hands they claim food and raimen'

in your habitation rest, maintenance, and protection. Now, in providing for them, be careful to avoid the opposite extremes of parsimony and excessive indulgence. Neither pamper their appetites, nor tie them down to the coarsest and most pernicious fare; neither be lavish in their dress, to foster vanity; nor mean, to render them slovenly and negligent. Many bitterly complain of the difficulty of bringing up and maintaining their children. In some cases good ground exists for such complaints; but in far the greatest number of instances, it will be found to arise from some mismanagement, from erroneous notions or culpable habits. Now, in making temporal provision for a family, these three things, industry, prudence, and frugality, are absolutely necessary.

Be sure you banish *Idleness*. It is the parent and nurse of the most loathsome and disgusting vices. Away with it. Give it not a pillow, nor a place, nor a single moment's encouragement in your house. "Diligent in business, fervent in spirit, serving the Lord." If this passage is not written as a motto on your walls, let all read it in your plans, and movements, and exertions.

Another important virtue in domestic life is *Prudence*. Without this you may be all activity, and hurry, and bustle, yet dispatch nothing in the time and manner that it ought to be done. Guide your affairs with discretion. Let every one know and keep his proper post. The effect of a system well regulated and preserved, will be order, harmony, concert, consistency, strength, and prosperity. Let your actions speak more plainly and forcibly than your words, and your words go more by weight than by number.

The third virtue to be recommended is *Frugality*. Income and expenses are to be fairly adjusted to each other. There is a proverb, "That industry will make a man a purse, and frugality will find him strings for it." Check the first beginnings of extravagance in your children, in your servants, in all over whom you have either authority or influence. While charity is to be practised and encouraged, see that there be no waste in any part of your dwelling; but remember his words who said to his disciples, "Gather up the fragments, that nothing be lost."

But remember you are called and bound to provide for the *spiritual* wants of your children. They are not only to be lodged, and clothed, and fed, but also to be warned, admonished, and taught. We see many parents exceedingly anxious to rake together a mass of sordid pelf for their families, who are utterly regardless of their best interests. They have wardrobes and well-stored tables, to adorn and regale the mortal part, but they have no concern to supply food, and furniture, and permanent ornaments for the immortal soul.

Think of the importance and value of a good education. Let it be begun early, and conducted with steadiness and perseverance. Far more is to be done at home than at any school. Provide your children the best means of improvement within your reach, and carefully watch over the use of them. Furnish them with valuable books, and let the first place be given to that treasure of truth, the Bible. Take your children to the house of God, teach them to hallow the Sabbath, to reverence and obey the divine commands.

The dictates of nature require you to provide for your *own*. By a neglect of this, you were worse than infidels, worse than beasts, a sort of monsters in the world.

The commands of God require you to provide for your *own*, and every part of Scripture turns your attention to the great concerns of eternity. The body is but the casket, the soul is the jewel. "Train up a child while he is young in the way he should go: and when he is old, he will not depart from

it. And ye, fathers, provoke not your children to anger, lest they be discouraged, but bring them up in the nurture and admonition of the Lord." These divine precepts cannot be set aside and made void, without drawing down the wrath of heaven.

Your personal comfort requires you to provide for your *own*. What peace or enjoyment can you expect if these duties are neglected. Without industry and order, prudence and piety, your family will be a cage of unclean birds, a nest of vipers, a den of wild beasts.

Do not, however, expect to do all that is here enjoined by your own wisdom or worthiness, your native strength, your good purposes and plans, your strict rules and strenuous efforts. There must be a new heart and a right spirit; sincere vital godliness is absolutely needful. This is the root, the pith, the very core of the matter. To train your children in religion, you must know and feel and exemplify the doctrines of Christ. You must commit yourselves and your offspring wholly to Jesus the Saviour. Oh, search the Scriptures; wait and daily pray for the guidance and grace of the holy Spirit; set the brightest examples, too, before your eyes, and imitate them. Can domestic piety be seen without being loved and desired? How it shelters and shades that dear spot, our home! how it times and tempers all the movements, cares, and concerns of a family! how it softens and supports adversity, gilds and refines prosperity! "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head of Aaron, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion. for there the Lord commanded the blessing, even life for evermore."

VOLENS B.

ANECDOTES REGARDING PROFANE SWEARING.

Hint to Church-Builders.

WHEN Sir Christopher Wren was building St. Paul's Cathedral, he caused the following Notice to be affixed to several parts of the structure; and we would recommend the adoption of it, at the present time, in all cases of Church-building.

"Whereas, among Labourers and others that ungodly custom of swearing is too frequently heard, to the dishonour of God and contempt of authority; and, to the end that such impiety may be utterly banished from these works, which are intended for the service of God and the honour of religion, it is ORDERED, that profane swearing shall be a sufficient crime to dismiss any labourer that comes to the call; and the Clerk of the Works, upon sufficient proof, shall dismiss them accordingly: and that if any Master, working by task, shall not, upon admonition, reform the profanation among his Apprentices, Servants, and Labourers, it shall be construed *his* fault, and he shall be liable to be censured by the Commissioners."

Hint to Manufacturers and Tradesmen.

THE late Mr. A. Clark, of Broughton, near Edinburgh, was in the practice, previous to engaging a workman, to put this question directly to him: "Are you a *swearer* in common conversation? for if you are, you shall not work with me. I am determined to permit none in my shop to take the Sacred Name in vain, before whose presence angels bow down and adore."

Let Christian masters adopt the same line of conduct, and a great deal of swearing and other improper conversation in their shops would be effectually suppressed. They would not suffer themselves to be insulted; why then should they suffer God to be insulted and blasphemed!

OBITUARY.

DIVIE BETHUNE. Esq.

From the New York Observer.

DIVIE BETHUNE was born April 4th, A.D. 1771, in the town of Dingwall, the capital of Ross-shire, in Scotland. His parents were both pious. His father was by profession a physician; a magistrate of Dingwall, and an elder in the established church of Scotland. He trained up his children in habits of piety, and poured instruction on their minds, more in the persuasive accents of a friend than with the authority of a father. In this his son resembled him much.

The subject of this sketch was the youngest of four children who reached maturity, and was designed by his father for the ministry; but his father dying when he was only 14 years of age, the plan was relinquished. He pursued his education, however, and improved his mind by general reading until the age of 18 years. Not wishing to be burdensome to his mother and sisters, and following the example of Highland youths, he determined to seek independence in a foreign country. He parted with his mother and sisters in the year 1789. His mother has been often heard to say, that it was the first time he had ever cost her a pang. His destination was the island of Tobago, where his only brother, eleven years older than himself, practised medicine. Dr. Bethune, on the arrival of his brother, immediately looked out a situation for him on an estate as overseer, in the prospect of his becoming a planter; but the Lord had purposes of mercy towards him, and inclined the heart of a gentleman to procure him a situation in a counting-house, which he much preferred. To this period of his life, Mr. Bethune often looked back with thankfulness, not only that he had never been permitted to traffic in human flesh, but that restraining grace had prevented him from running to the same excess of riot and dissipation, as his companions around him, thirteen of whom were consigned to an early grave, during two years that he remained on the island. He, however, was seized with the fever of the climate, which so debilitated him that his brother sent him to this country for the restoration of his health. He spent some months in Portsmouth, New-Hampshire. The similarity of manners to those of his native country, and the comparative innocence of the habits of the people, made him return to Tobago with reluctance. He wrote a letter to his mother giving an account of the different state of society in the two countries, which soon brought a command to quit the island, and either return to Scotland, or remove to the United States, where he would be under the sound of the gospel, and would not be required to profane the Sabbath, which he was compelled to do in Tobago, it being the greatest day of sale. His brother used every endeavour to prevent him from leaving the island. The gentleman in whose employ he was, offered him partnership at the end of another year provided he would remain.

Mr. Bethune arrived in Portsmouth some time in 1792, and immediately set out for this city.—Although he was not at that time decidedly religious, yet he was seriously exercised and felt a horror of profanity and vice. He had been the subject of religious impressions from a very early period in life. As early as at 9 years of age, he was visited with convictions produced by means of a severe fit of sickness, which, however wore away when he returned to health, but not without leaving a tenderness of conscience which served to guard him against many of the snares and vices of youth. His situation as a stranger in a strange land, would naturally induce very serious reflections in the mind of one whose heart had not been altogether corrupted by sinful attachments. Accordingly, such was the effect which it had upon him, and so strong and deep were the impressions which by this means it pleased the Spirit of God to make on his mind, that while waiting for the stage at Norwalk, (Conn.) on the Sabbath, he wandered along the banks of a stream into a wood; he felt himself indeed a stranger in a strange land;

early associations crowded on his mind; he knelt down by a stone, and like Jacob, vowed "If God will be with me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God."

He had but one acquaintance in this city, and into his employment he entered. The Lord accepted of the dedication of his young servant, and his mind gradually opened to divine truth. —The late Mrs. Isabella Graham was the first person to whom he opened his mind on the subject of his own personal religion. She led him to her pastor, who afterwards became his intimate friend, the Rev. Dr. J. M. Mason, under whose preaching he was brought to the enjoyment of that liberty wherewith Christ makes his people free. In 1793-4, he joined in communion with the Associate Reformed Church, and in 1802 was ordained an elder of that church. He continued in that connexion until the Rev. Dr. Mason resigned his pastoral charge. Mr. Bethune then removed to the Presbyterian Church, under the pastoral care of the Rev. Dr. Romeyn, where he continued an active officer until translated to the church above.

Mr. B. entered on his mercantile life, December 1794. His first partner was Mr. John Lewis Vanden Enden; he was a truly pious man, and a member of the Reformed Dutch Church. On the 1st of July following, he married Miss Joanna Graham, to whom he had long been attached, the daughter of his spiritual mother, the late Mrs. Isabella Graham; and in August of the same year, he was attacked with yellow fever, and shortly after, followed to the grave his dear friend and partner, who fell a victim to that disease.

Mr. Bethune experienced many vicissitudes in his mercantile career; but in business he set the Lord always before him. From the time he professed the name of Christ, he kept a record of the Lord's dealings with him. When in any difficulty, he spread the matter before him; then looked out texts and promises suitable to his situation, recorded them in his book, and continued to plead them before the Lord until he received an answer, which he also recorded. Before there was a Tract Society in this country, he printed 10,000 tracts at his own expense, put them in a store for sale at cost, and never travelled without them; few were sold; he gave them to ministers and others travelling through the country. He likewise imported Bibles for distribution, in which he was aided by his mother, Mrs. G. From the year 1803 to 1816, he was at the sole expense of one or more Sunday Schools, and in many instances furnished the children with shoes. He set apart the tenth of his gains for the service of the Lord, but never limited himself;—that portion usually went to great undertakings;—while minor calls were so answered, that the left hand knew not what the right hand did. He was at the formation of many, and took an active part in most of the charitable and religious institutions in this city, and was a liberal donor to those of his native land. He was a zealous friend to the Theological Seminaries of the Associate Reformed and Presbyterian churches. Like Job, "he delivered the poor that cried, and the fatherless, and him that had none to help him;" and his family never was without them as inmates. The last day only will disclose the unwearied benevolence and holy zeal of this man of God.

Although Mr. Bethune had the appearance of vigorous health, he had many severe illnesses;—for two years previous to his decease his health evidently declined. During the last spring and summer his strength and flesh gradually failed; while he used every means for the restoration of his health, he seemed to anticipate the end of his labours, and set his house in order. He arrived at his home, September 11th, from Saratoga Springs, and on the Saturday following his happy spirit took its flight. Wednesday morning he thus addressed his family Physician, "Doctor, you are acquainted with my constitution, I want you to examine me particularly, and to tell me whether you think I shall recover. I have all along doubted it, and am perfectly willing to go if it be the Lord's will. You have been in the habit of smoothing the dying beds of our family, and I wish you to be near mine." After the physicians left him, he told Mrs. B. he was perfectly willing to take their prescriptions, as they seemed to have a claim on him, but did not expect they would do any good; he felt his race

was run, and wished to be permitted to depart. Mrs. B. asked him if he felt any pain? he answered, "No." She asked him if his mind was easy? he replied, "O yes, O yes; glad should I be to be permitted to say nothing, but to go home." She said, "I have not been worthy of you." "O yes," he replied, "but you have idolized me a little; live near to God, and when he takes away your husband, my love, and your father, my dear children, he will be a husband and a father to you and to your children [naming his grand-children.] The promise is to you and to your children." Mrs. B. said, "You have been a faithful father to them;" he said, "Yes, with all my folly I held fast by the covenant for them, and what is there but that covenant? Dear, dear children! I love my children, extending a hand to each of them and naming the absent one." Shortly after, he said "The Lord has been preparing me for this; he has been showing me the folly of my own heart and the wickedness of this world. O what a wicked, wicked world! I long to depart. I want to lean on my master's bosom, while passing through the dark valley. I wish my friends to help me through the valley by reading to me the word of God. I have not read much lately but the Bible; the Bible! the Bible! I want nothing but the Bible. O the light that has shone into my soul through the Bible." His son brought "Mrs. Graham's provision for passing Jordan," he said, "Give me my Saviour's words, read the 14th of John. It was God's word; it is all truth; I love it;" after the chapter was read, he said, "Now leave me alone for a little while."

Mrs. B. mentioned to him, on Thursday evening, that there was a prayer-meeting of his fellow church-members, where he was made the subject of special prayer; he said, "O I am glad, that cheers me, I love to think that Christians are praying for me." Mrs. B. begged him to try and sleep; "Yes," said he, "I wish to sleep; and O! I want the long sleep; all you who have your time of watching around my bed, keep me still and asleep." Mrs. B. called to his remembrance a remark he had often quoted of his dear young friend, Mr. Summerfield, respecting Peter, "that when the church was praying for Peter, and heaven and hell were engaged about him, Peter was asleep."

Seeing his son-in-law by his bed-side, he laid his hand on his head, and said, "Preach the Gospel, my son." His own son coming in, he laid his hand upon his head, "Preach the Gospel; tell dying sinners of a Saviour; mind nothing else, it is all folly. And you too, dear child," extending his hand to Mrs. M'C., "you have always been a dutiful child to me." To Miss V. he said, "You, dear friend, who have been to me as a daughter, I thank you for all your kindness; the Lord will reward you; the blessings of the God of Jacob will rest upon you; and now I am tired, I want to rest." In the night of Thursday he said to Mrs. B., "What a strange disease this has been; how have I been brought down by degrees till Tuesday, when I seemed to go all at once. What do the physicians think now?" She replied, that they thought there was a possibility that he might recover, and wished him to take medicine and nourishment. "And what is my duty?" she said, "to be passive in the hands of the Lord." Soon after he said, "O! Joanna, pray for my soul, and pray for my body, that it may be easy while passing through the valley. I wish no display, but let it be laid decently in the grave, and O! do not praise me; praise the Saviour. O what a Saviour! Blessed Saviour! I want to go to my Saviour. Don't let any thing be said over me when I am gone; too much is said in praise of man; but let my brethren sing the 146th Psalm, as expressive of my dying exercises:—

"I'll praise my Maker while I've breath,
"And when my voice is lost in death," &c.

Friday, Mrs. W., a faithful domestic, coming in, he thus addressed her: "O! Mrs. W., dear friend, you have been kind to me, may the Lord reward you. You had the privilege of seeing one dear friend* depart to glory; now, I trust, you shall see another. I hope you have all chosen the Saviour." To Mr. A., a Christian friend, he said, "All that my Christian friends have to do for me now, is to pray that strength may be given me while passing through the dark valley." Mr. A. said, "God will not leave you now." "No, I trust my Saviour, I love him, and he loves me: Oh! how wondrously he has loved me, no tongue can tell."

On Friday he said, "I have been disappointed, I thought before this to have

* Mrs. Graham.

been with my dear Saviour! my blessed, blessed Saviour!" Mr. M'C. answered, "In all probability you will see him soon." "Yes," he exclaimed, "I hope so;" then pausing a moment, he added, "I expect to take the lowest seat at the feet of my Redeemer." Shortly after, he asked if there was no one to pray with him? His wish was immediately complied with. During the prayer his spirit was evidently spreading her wings for flight, and he exclaimed, as the prayer was closed, "O yes, it is true, all true and all precious." "Then you find the Lord, your Redeemer, still near you," said Mr. M'C.; "Yes," was his reply, as his faith rose in its full triumph; "the eternal God is my refuge, and underneath me are the everlasting arms." The same day he called his dear wife; she was near him; putting his arms round her, he said, "My dear Joanna, I want you to be near me while passing through the valley, and to comfort me with good words: O, my dear wife, let me go!" Shortly after, "I want the brightness of my Father's glory to take me home, and I want a dear wife to let me go." She said, "The Lord's time is best, and whatever is his will, I trust I shall be enabled to submit to." "Yes," he replied, "but still, but still!"—Supposing that he alluded to her praying for his recovery, she said, "My dear love, I am willing, since you desire it, to give you up to your Saviour." He seemed relieved, and again putting his arm around her, said, "You have always been a dear, kind wife to me." Mrs. B. mentioned the names of some Christian friends, and asked him if he wished to see them: he replied, "The dear Shepherd's face is all I wish to see; but tell them all to pray for me; it is consoling to me to think they are praying for me: I want their prayers to help me through the dark valley." During the night of Friday, he kindly remembered all under his care in the counting-house. On the morning of Saturday, a youth, his apprentice, came to see him; he took him by the hand, and said, "Dear Edward, I thought to have trained you for this world and the next; but the Lord will take care of you; seek the Saviour!" About eight o'clock, he said, "I am perfectly satisfied, I am perfectly satisfied!" and thus closed his testimony to the truth of the promises and the preciousness of the grace of his blessed Saviour, and immediately the work of dissolution began.

The character of Mr. Bethune is thus briefly and accurately summed up in the funeral sermon by his pastor, the Rev. Dr. Romeyn.

"With almost every society for the promotion of religion and the melioration of human misery in this city, he has been connected since he professed the name of Christ, and his life has been that of a devoted follower of his Lord and master in the different relations which he has sustained. Few laymen ever appeared in our judicatories who commanded more respect and possessed more influence. He was listened to with attention by all, and however diversified might be the opinions amongst them, his word and his judgment rarely failed to command their merited tribute. His perception was quick, and his judgment, when called into exercise under his conscious responsibility, solid and substantial. A kinder man never lived; one more open to advice—more forbearing toward others. Who among those that knew him did not greet his visits? You found him the Christian decided, and the worldly gentleman acknowledged. Few, very few, had the talent of commending the Gospel and its truths to others in a way more attractive, and powerful from its attraction."

The closing scene corresponded with the tenor of his life. The uniform and distinguishing characteristic of his dying exercises, was an entire absorption of spirit in the view of the glory and in the feeling of the preciousness of the grace of the Lord Jesus. They strikingly displayed the importance of early religious habits, of thorough scriptural knowledge, and of a consistent Christian life. The fruit of these he found in the clear, calm, and firm operations of a living faith, and a hope that did not make ashamed: affording to all around him the visible and audible proofs that he had "arrived at the fulness of the stature of a man in Christ Jesus." His prayers were heard; his passage through Jordan was calm and easy; and without a groan or a sigh he fell asleep on the bosom of that Redeemer whom he loved to serve during life, and whom he longed to see eye to eye, and face to face, in the upper sanctuary.

"Night dews fall not more gently on the ground, [soft,"
"Nor weary, worn-out winds expire more

than this follower of the Lamb passed from his pilgrimage on earth to his loved home in the skies, the mansion his Master had prepared for him.

LOOKING BACK.

Call to remembrance the former days.—Heb. x. 32.

BACKWARD the thoughtful spirit turns
Reviewing what has been;
Time's chequer'd changing scene discerns,
And many a useful lesson learns
From things no longer seen.

Some that aspir'd to high renown
Have sunk to rise no more;
And some who scorn'd the Tyrant's frown,
Who in the dust were trodden down,
Have nobl learn'd to soar.

What myriads on the lap of earth
Unmiss'd, forgotten, lie;
What myriads take their place by birth,
Heirs to their grov'ling toil or mirth,
Then, like their fathers, die.

Yet some from vice, or virtue, claim
Remembrance long behind;
So Lewis quits a pamper'd frame,
To live in Epicurean fame,
A warning to mankind.

When Byron, with polluted strains,
Would sacred themes defile;
Wisdom the poison'd verse disdains,
And grieves that Genius ever deigns
To die with song so vile.

When Tamehamea—monarch mean,
The British kindness tried;
The half-barbarian King and Queen
Were mourn'd with sorrow pure and keen,
Who seeking knowledge, died.

Though Smith—who words of peace had borne
To Afric's slave-bound race,
Was doom'd to die th' Oppressor's scorn,
All hearts the injur'd martyr mourn,
And mourn the land's disgrace.

The great, the rich may disappear,
And few their loss regret;
But humble men, with hearts sincere,
To God, to Man, to Virtue dear,
We never can forget.

LOOKING AROUND.

All thy works praise thee, O Lord.—Psalm clv. 10.

WHO can the wond'rous power declare?
Or comprehend the skill profound,
That form'd this universe so fair,
And roll'd the planets' ceaseless round?
Who gave the sun to rule the day,
And moon and stars to cheer the night?
While time and seasons pass away—
The Eternal God—the Infinite.

He leads stern Winter from the north,
And spreads the fields with nitrous snow;
He bids the gentle Spring come forth,
And sweet the tinted flowerets blow.
He makes the fervid Summer shine,
And clad with golden corn the ground;
He guides old Autumn's swift decline,
With grateful peace and plenty crown'd.

Blind to the future man remains,
Nor dare he of to-morrow boast;
But watchful Providence ordains
His present lot, his future post.
By erring mortals oft withstood,
Who rashly blame what least they know,
Yet all his measures work for good,
And all from boundless mercy flow.

Contending chiefs, with hostile swords,
To rule the world, enslave or kill;
"The King of kings, and Lord of lords"
Confounds their council at his will.
Borne downward by the tide of years,
Vast empires to the gulf descend;
But Truth a mighty kingdom rears,
To stand when Time itself shall end.

Time brought the day that Abraham saw,
The Child was born, the Son was given,
Who closed the types, fulfill'd the law,
And, conquering Death, re-open'd Heaven.
And Time shall see his kingdom spread
Till every land his truth embrace,
Made one in Him, their living Head,
Whose law is Love, whose throne is Grace.

LOOKING FORWARD.

LOOKING FORWARD.—There is a time for every purpose and for every work.—Eccl. iii. 17.

OH Thou! whose omnipotent hand
Time's course dost infallibly guide;
Thy *purpose* for ever shall stand,
Thy *judgment* shall all things decide.
Our days they are evil and few,
And often are squander'd away,
But thou dost their usage review,
And thou wilt their wasting repay.

Man feels at a mortal dismay,
Whose passions with impotence join,
Yet mocks at thy mercy's delay,
The threat of thy vengeance divine.
But Time for thy *purpose* is doom'd—
The deluge the world did o'erflow—
By fire *was* Sodom consum'd—
And Judah laid waste by the foe.

Worn out with affliction severe,
The patient at length may complain,
Oh when will the comfort appear,
I hope and I sue for in vain!

Thy *purpose* is not to destroy,
The furnace is but to refine;
Their sorrows shall turn into joy,
Their light out of darkness shall shine.
"Fatigu'd by the length of the way,
"And griev'd with the men of the land,"
Believers may long for the day
At peace in thy presence to stand.

Time soon shall thy *purpose* complete,
The end long expected shall come;
Then rest to the weary, how sweet,
And bless'd to the pilgrim is home.
The scoffers presume to exclaim,
Oh, when shall the Judgment appear?
All nature continues the same,
And mortals have nothing to fear.

The time of thy *purpose* conceal'd,
All nature dissolving shall show;
The roll of thy justice reveal'd,
The saint and the sinner shall know.

REVIEW OF RELIGIOUS PUBLICATIONS.

Considerations on the subject of Calvinism, and a short Treatise on Regeneration, &c. By William Bruce Knight, A.M., Chancellor of Llandaff Cathedral, &c. 8vo. pp. 169. Longman & Co. 4*s.*

EXCEPTING Bishop Tomline's pretended *Refutation of Calvinism*, we do not recollect ever to have met with a more striking instance than the work before us, of a book written upon the principle of the sophisms, *ignoratio elenchi*, and *non causa pro causâ*. Mr. Knight seems to be a man of moderate talents, and we do not doubt his sincerity and earnestness; but he shows himself to be ignorant, in a degree which we should previously have almost thought incredible, of the most obvious and essential parts of the Calvinistic doctrines. He appears to have read, rather scantily we suspect, a few Pelagian and Arminian authors; and, without the least care to examine Calvinistic writers for himself, he has derived from his unfaithful guides a monstrous compound of Antinomianism, fatalism, folly and impiety, and this he unhesitatingly takes up as Calvinism! He supposes himself, no doubt, to proceed very logically by prefixing to his treatise, what he calls "the Five Points, as contained in the Five Articles of the Synod of Dort;" so that "the reader may clearly know what peculiar doctrines this treatise is designed to oppose." Then he copies, from Bishop Tomline, the *pretended* Articles of the Synod, which that ignorant and careless prelate had borrowed from the notoriously unfair and bigotted Peter Heylin; and which are, both in substance and design, a falsification and a forgery. A scholar would not publish *scholia* on a classic, of which he had read only a translation, or what was palmed upon him as a translation. A judge looks at the original deed, and does not commit himself upon the mere statements of counsel. A clergyman, a master of arts, an examining chaplain, a theologian by profession, ought to study religious doctrines at their fountains, and not drink up the distant and muddy puddles. Above all, a Christian should be upright and faithful; he should "not judge before he has examined the truth; he should understand first, and then rebuke." Had Mr. Knight acted like an enlightened scholar, an equitable judge, a judicious divine, or a candid Christian, he would have consulted for himself the *Acta Synódi Dordrecenæ*, and he would have been saved from the disgrace of being betrayed by false authorities. As a specimen of this scandalous perversion, we take his first article, and shall subjoin to it as close a version as we can make of the corresponding part of the canons of the council.

1. "*Of Divine Predestination.* — That God by an absolute decree hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever, and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitency." — *Mr. Knight*, p. vi.

"*Election* is the unchangeable purpose of God, by which before the foundations of the world were laid, he chose in Christ (whom also from eternity he constituted Mediator, and the head of all the elect, and the foundation of salvation,) out of the whole human race which had fallen by its own fault from its primeval innocence into sin and ruin, according to the sovereign good pleasure of his own will and out of pure grace, a fixed multitude of men, neither better nor more worthy than others, but lying with the rest in their common state of misery; and thus decreed to give them to Christ that they might be saved, efficaciously to call and draw them by his word and Spirit to communion with Christ, (which is conferring upon them true faith in him,) to justify them, to sanctify them, by his power to preserve them in communion with his Son, and finally to glorify them: to the showing forth of his mercy, and to the praise of the riches of his glorious grace. This election has not taken place from the foresight of faith, or the obedience of faith or holiness, or any other good quality or disposition, as the cause or condition of the election of any; but it is UNTO faith, the obedience of faith, and holiness. Wherefore election is the fountain of all the blessings of salvation, from which flow, as its fruits and effects, faith, holiness, and all the other saving gifts of God, and finally eternal life itself. As God is infinitely wise, unchangeable, omniscient, and almighty, so his gracious choice cannot be obstructed nor altered, nor [illegible] called, nor broken off; neither can th[illegible]

be cast away, or their number diminished. With their eternal and unchangeable election unto salvation, the elect are, in their respective times, but in various degrees and different measures, made acquainted, not by curiously prying into the secret and deep things of God, but by observing in themselves, with spiritual joy and holy pleasure, those unfailing fruits of election which are laid down in the word of God, such as true faith in Christ, filial fear of God, godly sorrow for sin, hungering and thirsting after righteousness. The holy Scripture, moreover, testifies that all men are not chosen, but there are some non-elect, or passed by in God's eternal election, namely, those whom He, in his sovereign, most righteous, unimpeachable, and unchangeable good pleasure, determined to leave in the common misery into which, by their own fault, they have thrown themselves; not to confer upon them saving faith and converting grace, but them thus left in their own ways and under his righteous judgment, at length, both for their unbelief and all their other sins, to condemn and eternally punish, to the showing forth of his righteousness. And this is the decree of *Reprobation*, which by no means makes God the author of sin, (which even to think is blasphemous,) but holds him forth as the awful, unimpeachable and righteous judge and avenger. Those who do not as yet experience in themselves lively faith in Christ, or a fixed assurance of heart, peace of conscience, the efforts of filial obedience, and rejoicing in God through Christ, yet use the means by which God has promised to work those blessings in us, ought not to be alarmed at the mention of Reprobation, nor reckon themselves reprobate, but they ought diligently to persevere in the use of the means, and ardently to desire, and with reverence and humility to wait for, the season of more abundant grace. Much less should they be distressed by the doctrine of Reprobation, who sincerely long to be converted to God, to be devoted entirely to him, and to be delivered from the body of death (sin,) yet have not been able to advance as they desire in the paths of godliness and faith, since the merciful God has promised that he will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly a ground of alarm to those who disregard God and the Saviour Jesus Christ, who give themselves entirely up to the cares of the world and the pleasures of the flesh, and who have no serious disposition of turning to God."—*Acta Synodi Dordrecht. Par.* 1. p. 250—252. *Ed. Dord.* 1623.

Did our limits permit us to go through the remaining four articles, it would equally appear how grossly the representations of Mr. K.'s authorities are a violation of truth and justice. We are tempted, however, to copy the second and fifth articles, and contrast them with so much of the original as most particularly applies to the case, assuring our readers that all the rest of the statements of the synod, which we have not room to insert, are in strict accordance with the passages which we do introduce.

II. "*Of the merit and effect of Christ's death.*—That Jesus Christ hath not suffered death for any other but for those elect only, having had neither any intent nor commandment of his Father to make satisfaction for the sins of the whole world."—*Knight*, p. vii.

"This death of the Son of God is the only and absolutely perfect victim and satisfaction for sin, of infinite worth and value, and abundantly sufficient for the expiation of the sins of the whole world. The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish but shall have everlasting life. This promise is promiscuously and indiscriminately to be announced and proposed, with the command to repent and believe, to all people and persons to whom God, in his good pleasure, sends the gospel. But that many who are called by the gospel, do not repent nor believe in Christ, but perish in their unbelief, is not from any defect or insufficiency in the sacrifice of Christ offered upon the cross, but is solely by their own fault."—*Acta Syn.* p. 258.

V. "*Of the Certainty of Perseverance.*—That such as have once received that grace by faith can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.—*Knight*, p. viii.

"Those whom God calls (&c.), he delivers from the dominion and servitude of sin, but not wholly in this life, from the flesh and the body of sin. Hence arise daily sins of infirmity, and defects adhere even to the best works of holy persons, which supply them with coutinual reason for self-abasement before God, fleeing to the crucified Saviour, mortifying the flesh more and more by the spirit of prayer and the holy duties of religion, and longing after perfection, till released from this body of death, they reign with the Lamb of God in heaven. On account of those remains of indwelling sin and the temptations of the world and Satan, the converted could not persist in the state of grace if they were left to their own powers. But though the power of God, which confirms and preserves true believers in grace, cannot be overcome by the flesh; yet they are not always so actuated and influenced by God as that they may not, in some particular

actions, by their own wickedness, depart from the guidance of his grace, and be seduced and yield to the lusts of the flesh. Wherefore it is their duty perpetually to watch and pray, that they be not drawn into temptations; which, if they neglect to do, they may not only be hurried away by the flesh, the world, and Satan, into even great and dreadful sins, but even may sometimes by the just permission of God be thus drawn aside. But, by such dreadful sins, they greatly offend God, incur the guilt of death, grieve the Holy Spirit, interrupt the exercise of faith, and often for a time lose all sense of the divine favour; until, having by deep repentance returned into the right way, the fatherly mercy of God again visits them. For God, who is rich in mercy, pursuant to the unchangeable purpose of election, doth not wholly take his holy Spirit from his people, even in their sad falls; nor doth he suffer them so far to fall as to lose the blessing of adoption and the state of justification, or to commit the sin unto death or against the holy Spirit, and so, being entirely forsaken by him, to plunge themselves into eternal perdition. For, first, in their very falls, he preserves in them his own immortal seed by which they were regenerated, so that it is not wholly lost. Then, by his word and Spirit he certainly and effectually renews them unto repentance; so that, with the utmost sincerity and in a godly manner, they are distressed for the sins which they have committed, by faith and with a contrite heart they seek and obtain forgiveness through the blood of the Mediator, being reconciled they again enjoy the favour of God, they adore his tender mercies in which they trust, and they thenceforward the more diligently work out their own salvation with fear and trembling. This doctrine of the *Perseverance* of those who are really believers and holy persons, and the assurance of it, though God hath in his word most abundantly revealed, to the glory of his name and the comfort of pious souls, and hath impressed it upon the hearts of the faithful; yet the flesh does not receive it, Satan hates it, the world scoffs at it, ignorant men and hypocrites abuse it, and false teachers oppose it. But the church of Christ has always most affectionately loved and constantly maintained it; and God, against whom no counsel or might can prevail, will enable his church ever to do so. To this God alone, the Father, the Son, and the Holy Spirit, be honour and glory for ever. Amen."—*Acta Syn.* p. 271.

After the specimens which we have given of the ignorance or bad faith of Mr. Knight, our readers will not be surprised to be informed that his whole book proceeds on similar fallacies. His plan is a large induction of Scripture passages, which he imagines to be opposed to the Calvanistic doctrines; with short annotations, partly his own (and these may be pretty easily distinguished) and partly borrowed from Grotius, Hammond, Tomline, Mant, &c. but chiefly Whitby, as he honourably acknowledges; not forgetting also Taylor, whom probably Mr. K. does not know to have been a Dissenter and a Socinian. The most prominent feature of his book is the assumption that *commands, exhortations, cautions, warnings, encouragements, and other rational persuasives, addressed to Christians in the Holy Scriptures, are inconsistent with Calvinism, and totally overthrow it!* If ridicule were allowable on so serious a subject, this author, or rather copyist, has laid himself abundantly open to it. But we view him as an object of extreme pity, a victim of ignorance and the grossest prejudices. Yet he cannot be excused. He cannot but know that it was his duty to have examined carefully the writings of the class of men whom he so rashly condemns. Had he but done so, and could the repugnance of his heart have left him at liberty to believe the testimony of his own eyes, how great would have been his astonishment to perceive that those whom he so despises (and who, most certainly, if his ideas of them were correct, must be equally destitute of religion and of common sense,) are the most distinguished of all religious writers for the copiousness, the strictness, and the fervour of their addresses both to the unconverted and to believers, on all the branches, motives, and obligations of PRACTICAL HOLINESS!

God the Doer of all Things: a Sermon preached in the Parish Church of St. Martin, in Leicester, Nov. 23, 1823. By *E. T. Vaughan*, M.A. 8vo. 1*s*. Baldwin.

Strictures on the Rev. E. T. Vaughan's Sermon, &c. By *John Owen*, Curate of Gaddesby & Keyham. 8vo. 1*s*. Seeley.

We have read Mr. Vaughan's Sermon with great pain. His assertions, and the flippant confidence with which he vents them, are indeed awful and disgusting. He so understands the doctrines of the decrees and agency of God, as boldly to make the Blessed and Holy One the author and doer of all sin, and its consequent misery. In the irreverent spirit of hyper-orthodoxy, and with its characteristic affectation of quaint and coarse language, he disregards difficulties and defies consequences. His crude and hasty amass-

ing of Scripture passages, without a careful investigation of the terms and connexion of each, exhibits him as a very rash and unqualified interpreter of the divine word. He avowedly rests the Justice of the Deity upon constituted relations: and thus he goes far towards a denial of the essential holiness of God. The great question, which he feels no hesitation to answer in a manner that must shock a pious mind, has been ever regarded by the best and wisest men as one beyond the reach of the human faculties;—the origin and continuance of evil, under the divine system of moral government. Upon all hypotheses the difficulty presses, in greater or less degrees; and nearly the utmost that they can do is to vary its position and aspect. We know some solid principles; but we are not competent to combine and harmonize them. Some great men, such as Augustine, Theophilus Gale, Mr. Howe, President Edwards, and Dr. Williams, have advanced much to confirm our minds in those truths, and to diminish the painful effect of the great difficulty. But, after all, the sure and satisfying repose of the soul is in a firm faith upon the impregnable and eternal rock, the PERFECTION OF JEHOVAH. Of this, we have the most satisfactory evidence: and is not this enough for weak and sinful creatures in a state of a probation? Perhaps the great problem of theology, to reconcile the existence and effects of moral evil with the Divine wisdom and benevolence, is the very *test* appointed for the chief trial of faith and submission in the present life. For such a purpose, is it not a test eminently proper? What can be more suitable to the condition of such a being as man, especially in his fallen and guilty state, than to be presented with a question in moral science which all his efforts cannot solve; and then to be required to *believe* that the solution is effected by the glorious Deity, in some way infinitely remote from the present capacity of human comprehension? Yea, more than this: is it not delightful, is it not a high privilege, for the believer to repose in the full confidence of faith, upon the unerring conviction of the absolute RECTITUDE, WISDOM, and LOVE of GOD, notwithstanding the contemplation of the difficulty, to us unanswerable? Will not a true Christian say, that he would rather live in the enjoyment of this holy, implicit, and fiducial reference to infinite excellence, than possess the knowledge of an archangel? This seems to us to be the proper tendency and true genius of religion; and to be the mode, the only mode which revelation proposes for the allaying of our perplexities. "Nay but, O man, who art thou that repliest against God? O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him; and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

It is well that the daring and dangerous dogmas of Mr. Vaughan are met by a serious and faithful remonstrance in Mr. Owen's Strictures. This judicious clergyman exposes Mr. V.'s rashness, inconsistency, and confusion of ideas; and he solemnly warns, on solid and scriptural grounds, against the effect which this unworthy sermon can scarcely fail to have upon common readers;—"to efface the impressions of sin's enormity, to lessen its dread, and to render its commission more easy and its guilt more tolerable."—p. 18.

It is an appalling reflection, What must be the influence of such sermons upon Mr. V.'s parishioners?

We are sorry to say that Mr. Owen's excellent pamphlet has sustained no little detriment from the careless manner in which it is printed. Our space allows us one extract; a just character of Mr. V.'s production.

"This Sermon is a perfect chaos, a complete confusion; in which things are said and unsaid, boldly answered, and unintelligibly explained; in which the sustaining power and moral agency of God are treated as one and the same; and his gracious operations, with penal and moral evil, are introduced with no distinction. Can it be considered in any other light than a mass of inconsistencies and contradictions? Not only is its reasoning incorrect, but its divinity is most false and dangerous. 'No one step,' said the orthodox and pious Bishop Hall, 'dare I proceed, except as Scripture leads the way.' It is not one step, but many steps that this sermon proceeds, where Scripture does not lead the way; though Scripture in abundance is quoted, but quoted illegitimately."—p. 15.

A Commentary on the Vision of Zechariah the Prophet; with a corrected Translation and Critical Notes. By the Rev. *John Stonard,* D.D., Rector of Aldingham, Lancashire. 8vo. 14*s.* Rivingtons.

WE have here an illustration of that most difficult and interesting portion of Zecha-

riah's prophecies, Chap. I. 7, to VI. 15. It has seldom been our lot to peruse, in the stores of either ancient or modern divinity, a work which evinces so extensive, laborious, and penetrating research; learning so solid and well applied, judgment so cautious, or more unaffected indications of humility and piety. These are high assertions; but they express our sincere conviction, and we think that any minister or other person, who is studiously labouring to be correctly acquainted with biblical and theological science, will be entirely of our opinion when he has perused and digested this volume. The learned author is circumstantial and perspicacious, minute and ingenious, in developing the symbols of prophecy: yet he resolutely guards against the illusions of fancy, and manifests a remarkable care and sobriety of judgment in bringing out his interpretations. From the language and the scenery of the Vision he has brought valuable additions of evidence to the great doctrine of the Messiah's true and proper Deity, and to his omnipotent agency in the kingdoms of providence and grace. Many other parts of revealed truth are illustrated, and many difficult passages of both the Old and New Testament are investigated and happily explained. With a most amiable and respectful temper, but with great force of evidence, Dr. Stonard refutes the tortuous efforts of his Hebrew tutor, Dr. Blaney, to expunge from the Old Testament the chief doctrines which concern the recovery and salvation of men. The corruptions of Christianity which, so soon and rapidly after the apostolic age, invaded the church, are described and illustrated in a surprising conformity with the monitions and predictions given concerning them by the spirit of prophecy. The trials and sufferings of the true followers of Christ; their struggles, vitality, and ultimate success; and the final triumphs of truth and holiness; are shewn to be topics of the Vision, and are treated upon with a copiousness and accuracy of information, and a felicity of argument, which astonishes and convinces us. This volume, indeed, is not a book for light and indolent readers. It is the product of profound scholarship and most laborious research; and it will not be read with due profit without very close application: but, as it demands, so it will amply reward, the most diligent study on the reader's part. No short extract would satisfy us; and even copious ones would not do the work justice. It is so admirably compacted, by the continuity of argument and the perpetual interlacing (if we may so speak) of the numerous but inseparable subjects, that the whole must be taken together. However, we annex the last paragraph of the preface, as it affords some degree of insight into the mind and character of the author.

"Differing so often, as I have presumed to do, from renowned scholars and divines; far removed, too, as I am, from literary counsel and communication, and by necessity confined to the scanty stores of a private library; I have often felt myself *cabined, cribbed, confined, bound in, by doubts*, which I wanted means to satisfy, and by *fears*, which were not without difficulty silenced. But I do not mean to bespeak indulgence. I have learned from high authority, that *no book was ever yet spared out of tenderness to the author*, and that *the world is little solicitous to know whence proceeded the faults of that which it condemns*. At the same time, I can safely declare, in the words of the same great master of English literature, that *I deliver it to the world with the spirit of a man who has endeavoured well:* having kept my eye single, fixed on those high ends which an interpreter of holy Scripture should keep before him, the GLORY of the Most High God, in the propagation of the truth, in the consequent edification of Christians, and (O that God would hear the humble prayer!) in the conviction and conversion of the unbelieving and the sinner."

The Contributions of Q. Q. to a Periodical Work. By the late *Jane Taylor*. 2 vols. 9*s*. Holdsworth.

IT would be difficult for us, without subjecting ourselves to the charge of undue partiality, to express the high sense which we entertain of the value of Miss Taylor's writings. She was indeed an author of transcendant qualifications, both as it regarded intellect and heart. To feel that she is no more, and that "her sun went down while it was yet day," are topics of pensive and melancholy recollection. We think of the loss which our children and posterity have sustained by such a death, and we can in no way resume our tranquillity of mind but by reference to the unsullied rectitude of His government, who "giveth not account of any of his matters," but of whom it is recorded "he hath done all things well."

The greater part of the Essays contained in these unusually striking volumes were first given to the public in the pages of the Youth's Magazine, from 1816 to 1822. We know not any work where interest and usefulness are more happily blended than in these inimitable "Contributions." Mere selections would utterly fail in conveying to our readers any thing like a just idea of their ex-

traordinary merit. In ease and elegance of composition; in faithful and just delineation both of sentiment and character; in felicitous administration of merited reproof; in the management of appropriate and often cutting satire; in the happy art of throwing a charm, little short of poetic, over the face of the gravest instructions; these volumes will be found to rise to the highest possible rank. "The Discontented Pendulum,"—"The Philosophic Scales," —and "Now and Then," are all prime favourites with us. But if we were to fix on one Contribution, which fairly represented the character of the whole, we would invite our readers to the careful perusal of "How it strikes a Stranger," which cannot fail to awaken their unqualified admiration.

The Evangelical Rambler; in 2 vols. 3*s.* 6*d.* each. Westley.

THIS is a well-meant and spirited publication, which has made its appearance in *seventy-two successive weekly Numbers.* The author possesses an intimate acquaintance with human character, and with the existing state of the religious and professing world. Thoroughly versant in the objections most commonly urged, by worldly minds, against the peculiar doctrines of the gospel, this intelligent writer answers them in a manner equally argumentative and practical. There is so much dialogue, anecdote, and general incident introduced into the pages of this most amusing weekly Tract, that its popularity may very fairly be resolved into its own distinguished merits. It appears to us that "The Evangelical Rambler" deserves well of the Christian public. He certainly has not rambled in vain; but has, in every instance, narrowly inspected the moral scenery through which he has passed, and has evinced a solidity of judgment, an acuteness of observation, and a devoutness of temper, never, perhaps, realized before in the history of a Rambler. Should it turn out that the author is a *Reverend* Rambler, we can assure our readers that his labours will not in the least discredit him. We are happy to learn that the work will be continued until a third volume is completed.

The Visit; or Mamma and her Children. By the Author of "Lilly Douglas," &c. 2*s.* 6*d.* Oliphant, Edinburgh; and Hatchard, and Nisbet, London.

"THE Visit" affords a most agreeable picture of domestic enjoyment and usefulness. The Visiter, Mamma, and the Governess—the young family—the visits, and the scenery of nature—present to juvenile readers an interesting variety of topics. As a family book, especially for the superior classes, it will be found to be very valuable. Some well-known hymns, however, might have been omitted.

LITERARY NOTICES.

In the Press, and speedily will be published.—1. A Discourse on the Prophecies concerning Anti-Christ; delivered at the last Independent Monthly Meeting. By the Rev. Jos. Fletcher, M. A. and published by Request.—2. Discourses at the Ordination of the Rev. W. Orme, at Camberwell, by the Rev. J. Fletcher, Gr. Ewing, and Dr. Winter.—3. Memoirs of Mrs. E. Harvard, late of the Wesleyan Mission to Ceylon and India; with Extracts from her Diary and Correspondence. By her Husband. 18mo. with Portrait.—4. The Record of Friendship; a Memoir of Mr. W. Howden.—5. Christian Letters to a Physician at L——.—6. Memoirs of Moses Mendelshon, the Jewish Philosopher, including his Correspondence with Lavater on Christianity.—7. A New edition of Texts of Scripture, with short Notes and Observations on Popish Errors. Printed in 16*s*8. Now Edited by the Rev. T. Young, of Margate.—8. Soul Prosperity; or Closet Companion. By J. Dennant. 1 vol. 12mo.—9. Lectures on the Essentials of Religion. By Rev. H. F. Burder.—10. Pascal's Thoughts. Translated by Rev. J. Craig, with a Memoir.—10. Doddridge's Family Expositor. 1 vol. royal 8vo. with Portrait.—11. Dr. John Evans's Discourses on the Christian Temper. 8vo.—12. R. Baynes's general and cheap Catalogue of Old Books, Divinity, &c.

SELECT LIST.

Sketches of Sermons; furnished by their respective authors. Vol. 8, containing Titles and Indexes to the 8 volumes. 12mo. 4*s*.

Life of the Rev. Philip Henry, A. M., and the Rev. M. Henry. With many important additions. By Mr. J. B. Williams. 8vo. 14*s*.

The Mirven Family; or Christian principles developed in early life. Handsomely printed in 12mo. 6*s*.

Vol. III. of Sermons and plans of Sermons. By the late Rev. J. Benson. 8vo. 6*s*.

Personal Election and Divine Sovereignty. A discourse, with an Appendix, containing Notes and Observations on Collateral Subjects. By J. Fletcher, A. M. Third edition. 3*s*.

The Second edition of "Fashionable Amusements, the Bane of Youth;" a Discourse preached on Thursday, the 9th Dec. 1824, before the churches associated in the Pimlico, Chelsea, and Brompton Monthly Lecture. By John Morison, author of "Lectures on the Reciprocal Duties of Life," &c. 1*s*.

The Protestant Reformation Vindicated, by the same. Second Edition. 8*d*. or 6*s*. per dozen, for distribution at this critical period.

The Village Alehouse. A Dialogue suitable for Sunday Schools. By J. Dennant. 4*d*.

Services performed on occasion of the Rev. W Price's Ordination at Devonshire-square.

Part IX. of the Cottage Bible. 1*s*. Fine paper, 1*s*. 6*d*.

Letters to the Editor of the New Trial of the Witnesses. By an Oxford Layman. 8vo.

The Evangelical Diary; a Religious, Historical, and Literary Almanac, for 1825. 2*s*. 6*d*.

Radama, or the Enlightened African. 2*s*. 6*d*.

A volume of Plain Sermons for the use of Seamen. By the Rev. S. Maddock, Vicar of Bishop's Sutton, &c.

The Christian Gleaner, Vol. I, 2*s*. 6*d*.

RELIGIOUS INTELLIGENCE.

LONDON.

CHAPEL BUILDING FUND.

At the Dinner of the Monthly Association at the King's Head Tavern, in the Poultry, on the 9th of December, a plan was submitted for establishing permanent funds in aid of the erection and repairs of places of worship among the Congregational Dissenters and the Calvinistic Methodists. A meeting was appointed to be held at the Poultry Chapel, for the further consideration of the business; and we understand it is now engaging the minds of several persons of influence.

DEPUTATION FROM THE SCOTTISH MISSIONARY SOCIETY.

The Rev. Dr. Barr, of Port Glasgow, and the Rev. Mr. Smart, of Paisley, will visit London in the months of January and February, as a Deputation from the Scottish Missionary Society, with the view of preaching and making collections in aid of the funds of that institution. As Scotland is annually visited by deputations from three or four different London societies, and contributes with no small liberality to their funds, the friends of the Scottish Missionary Society trust that the present deputation will be received by their Christian brethren in the metropolis with a corresponding cordiality, both on account of the important nature of the Society, and from a desire to promote a friendly intercourse between the two kingdoms in behalf of their respective benevolent institutions.

CORPORATION AND TEST ACTS.

It is understood that "The Deputies representing the Dissenting Congregations in and near the Metropolis," the "General body of Protestant Dissenting Ministers of the Three Denominations," and "The Protestant Society for the Protection of Religious Liberty," have come to a resolution to make an application to Parliament in the ensuing session, for the repeal of the Corporation and Test Acts; but that they have no intention to invite congregational petitions on this occasion.

PROVINCIAL.

UNITARIAN CHAPELS.

From a spirited controversy, commencing last August, and still continued in the columns of the *Manchester Gazette*, it appears that the self-styled Unitarians are undergoing a very severe but most deserved castigation. The brief history of the case is as follows:—Upwards of a hundred gentlemen of that denomination held a friendly convivial meeting at the Spread Eagle Tavern, for the purpose of presenting a service of plate to their minister, the Rev. John Grundy, as a token of respect, on the occasion of his removal from Manchester to Liverpool. Among the number of toasts in the course of the evening, the health of the Rev. George Harris, formerly of Liverpool, now of Bolton, was proposed and received with acclamation. The Reverend Gentleman, in acknowledging the honour conferred upon him, took occasion to eulogize Unitarian Christianity contrasted with orthodoxy, in a long list of particulars: epithet was heaped upon epithet, to show that the former is the paragon of excellence, and that the latter is below contempt. This speech was received at every point with thunders of applause; and that the impression might not die with the moment, nor be confined to the select assembly present, the report of the meeting, of the several speeches, and particularly that of Mr. Harris, was *gazetted*, with the minutest accuracy, on the following Saturday.

This recorded specimen of Manchester Unitarianism produced a most astounding effect. "An Orthodox Dissenter," indignantly, but temperately, replied, appealing to Mr. Harris's own speech as the most direct refutation, both of his gross calumnies and his vaunting pretences. "Another Orthodox Dissenter" followed up the charge, with "An Orthodox Observer" and others, in the rear.

At the very commencement of the controversy, the Unitarian fraternity perceived that their zeal had betrayed them, and that the speech of their applauded orator did not sound so harmoniously in the ears of the public as it had done in their own. In their replies, therefore, they deprecated all further discussions, sounded a retreat, acknowledged the intemperance of Mr. Harris, and expressed their readiness to toss him overboard, to sink or swim, responsible for his own opinions and expressions, if the impending storm might be thereby allayed. These concessions, however, connected as they were with Unitarian bravado, have been hitherto unavailing.

In the management of the controversy, the Orthodox party have wisely abstained from theological discussion, as unsuited to a newspaper. They have confined their attacks principally to two distinct points, showing by reference to historic facts, first, That Unitarians are not entitled to that claim of candour, of libe

rality, and of steadfast adherence to the principles of civil and religious liberty, of which they boast;—and, secondly, That, however respectable they may be in their private commercial concerns, they do, as a body, most flagrantly violate the principles of moral integrity, by the maladministration of trusts, appropriating to the support of their own system numerous chapels, with endowments and funds to a vast amount, originally intended for orthodox purposes. In confirmation of his charge, the list of chapels occupied by Unitarians in Cheshire, Lancashire, Derbyshire, Nottinghamshire, and the West Riding of Yorkshire, is reported to e *eighty*; of these *sixty-nine* were originally Orthodox; *three* are doubtful; and *eight* only of Unitarian origin.

Should this controversy hereafter appear in the form of a pamphlet, it will deserve a careful review. It has already, we are informed, produced a very wide and powerful impression; and, we apprehend, it will ultimately lead to the rescue of property to a considerable amount, from the trust of Unitarians, by legal process; except they adopt the more honourable alternative of voluntarily surrendering it to the purposes for which it was originally intended.

ORDINATION.

On Tuesday, the 7th Dec. the Rev. William Wallis, from the College at Homerton, was ordained co-pastor, with the Rev. John Mead Ray, of the church of Christ in Friars-street, Sudbury. On the preceding evening, the Rev. Dr. Pye Smith delivered an admirable discourse from Eph. iv. 16. The ordination services were introduced with prayer, and reading the scriptures, by the Rev. David Ford, of Long Melford. A discourse on the Nature and Constitution of a Christian Church was then delivered by the Rev. William Walford, one of the Tutors of Homerton College, who proposed the usual questions to Mr. Wallis, and received his answers. The confession of faith, though brief, was clear comprehensive, and truly evangelical. The ordination prayer was offered up by the Rev. John Mead Ray, accompanied with laying on of the hands of the Presbytery, and followed with a most solemn, affectionate, and impressive charge, which was delivered by the Rev. John Savill, of Colchester, from 2 Tim. iv. 5. A very appropriate sermon was then addressed to the people by the Rev. William Ward, of Stowmarket, from 1 Thess. iv. 1. The public services were concluded by a prayer that the divine blessing might follow them, presented by the Rev. Charles Atkinson, of Ipswich. A deep solemnity pervaded the audience; may the proceedings of the day be sanctioned by the approbation and blessing of the Great Head of the Church!

IRELAND.

SIGNIOR PASTORINI'S PROPHECY.

SIR, *To the Editor.*

In forwarding you a copy of an extract from Pastorini's Prophecy, which has been circulated with much industry, and to a great extent, through the cabins of the Irish peasantry, I only present you with one branch of a system which has been in active operation since the establishment of the Jesuits, for the overthrow of the Protestant Religion, and the separation of Ireland from this country.

The mischievous tendency of this insidious hand bill, must be obvious to all. Here the priests tell the poor ignorant Irish peasants, that a prophet of their own church has foretold from the book of the Revelation, that the locusts, or Protestants, who came out of the bottomless pit about three hundred years ago, and who have persecuted and oppressed the Roman Catholics in Ireland ever since, will, in the year 1825, be destroyed.

What will naturally arise in the mind of a poor ignorant man, on an intimation like this? Taught to believe that all their sufferings have been the consequence of the ascendancy of Protestantism, they will hail the day when it will be extirpated, and freedom from tithes and other rates, bring plenty into the cabins of the poor.

The proceedings on the part of the Catholics, both priests and laity, for some time, in that country, are evidently leading on to a crisis. The bold, seditious, and even treasonable sentiments, which have been advanced by them; and their late attempts, headed by priests, to put down, by brute force, all meetings for Bible, Missionary, and Educational objects, must convince every one, that should their demands be refused, they will have recourse to other means.

"The gift of Prophecy, like that of Miracles, has not entirely ceased in the Church."—Right Rev. Dr. Doyle's Address.

SIGNIOR PASTORINI'S PROPHECY

FROM THE APOCALYPSE OF ST. JOHN.

(Extracted from the "General History of the Christian Church.")

"Blessed is he that readeth and heareth the words of this Prophecy, and keepeth those things which are written in it: for the time is at hand."—Apoc. Chap. i. v. 13.

THE OPENING OF THE FIFTH SEAL.

Apoc. ch. vi. v. 9.—"And when he (the lamb) had opened the fifth seal, I saw," says St. John, "under

the altar, the souls of them that were slain for the word of God, and for the testimony which they held."

V. 10.—" And they cried with a loud voice, saying, How long, Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on earth."

'In allusion to this (says Signior Pastorini) the souls, or precious spiritual remains, of those whose bodies had been slain and sacrificed in the fire of persecution, are here seen under the altar. England shewed itself very forward in persecuting those who were attached to the ancient faith. Henry VIII. put to death thirteen Abbots and Priors, about seventy-seven Monks and religious persons, and many of the laity; violent also was the persecution in Queen Elizabeth's reign.'

'We have now seen who they are, "that have been slain for the word of God, and for the testimony which they held." These Martyrs are the objects represented under the fifth Seal, as those who suffered by the hands of the Protestants. We may fix the fifth epoch, or commencement of the Church, at the year 1525.'

THE SOUNDING OF THE FIFTH TRUMPET.

Apoc. chap. ix. v. 1.—" There was given to him the key of the bottomless pit." 'To St. Peter was given the keys of heaven, but to Luther is given the key of the bottomless pit, or hell. Alas! what a woeful difference, and what disparity is here indicated in the characters and functions of the Apostle and the Reformer.'

V. 2.—" And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace." 'What can this smoke be, but a strong spirit of seduction which had been hatched in hell, or had the devil for its parent, and which, at Luther's opening hell's door, immediately burst out, impregnated with this spirit of seduction; he brought forth a doctrine big with delusion and error?'

V. 3.—" From the smoke of the pit there came out locusts upon the earth." 'The meaning of which is, that the spirit of seduction, denoted by the smoke of the abyss, raised up a number of Reformers.'

V. 5.—" And it was given unto them (the locusts) that they should not kill them, but that they should torment them five months."—'They are not permitted to kill, that is, utterly to destroy and exterminate the Catholics. Experience shows, that notwithstanding the Protestant Princes have taken much pains to extirpate the Catholic religion, they have not been able to compass it. The Catholics have been grievously oppressed, and many even put to death; nevertheless, by divine protection, they still subsist. It is said, this torture was to last five months. Here the Almighty prescribes a term to that great severity the Protestants were permitted to exercise against the true servants of God. This term is five months, or one hundred and fifty days, giving thirty days to every month; (days in the prophetic style, are sometimes used for years.) If, then, the one hundred and fifty years be counted from the year 1525, about which time these violences began to take place, they will bring us to the year 1675.'

V. 10.—" And they (the locusts) had tails like to scorpions, and there were stings in their tails, and their power was to hurt men for five months."

'That here began a new period of five months, or one hundred and fifty years, different from that mentioned in the 5th verse, is not a groundless supposition, for whoever studies the Apocalypse will find in it such extreme precaution, that the same thing is never repeated in the same circumstances.

'The distinction of two periods, each one hundred and fifty years, being thus stated, as the first began with the Reformation, about the year 1525, and expired at 1675, the second will reach to 1825. The description is full and circumstantial, and takes in the period of 300 years, allowed to the reign of the locusts; of which term there now remains but TWO; one cannot but wish with an earnest heart, that the people represented by these insects, would enter into a serious consideration of that circumstance. What a happiness! if, during this short remaining interval, some part of them would submit to see their errors, and the great mischief that has been done to the Church by their revolt against it. It is full time to lay down all animosity against their ancient mother, think of a reconciliation, and ask to be received again into her bosom.

THE POURING OUT OF THE FIFTH VIAL.

Apoc. chap. xvi. v. 10.—" And the fifth Angel (says St. John) poured out his vial on the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain."

V. 11.—" And they blasphemed the God of Heaven because of their pains and wounds, and did not penance for their works."

'The vial being poured upon the throne of the beast, it flows down from thence over his whole kingdom—the realm of the Reformation; for his kingdom became dark, and they gnawed their tongues for pain; but with respect to the nature of this punishment we shall be entirely silent, and leave it to be disclosed by the event; we shall only remark, that to judge from the expression of the text, the scourge seems to be severe; and we are extremely sorry it will be so ill received.'—" And they blasphemed the God of Heaven, because of their pains and wounds (or sores) and did not penance for their works."

" Indeed *the time is now come* when the Protestants, if they wish to preserve to themselves and their children, even a relic of Christianity, *must* unite with the great, the only organised body of Christians, the Catholic Church. If they do not, the two demons of infidelity and fanaticism, which are tearing Protestantism into a hundred pieces, will inevitably swallow it up altogether."

This was printed in 1823.

FOREIGN.

PARIS.

To the Editor.

My Dear Sir, *Paris, Dec.* 11, 1824.

I SEND you enclosed a translation of the Journal of an excellent young Minister, who has devoted himself to the work of Missions among the Heathen, and after having pursued his studies at Basle, has passed a year in the Mission House at Paris. During the vacation he visited some country churches, at the request of their pastor who was indisposed, and on occasion of some fêtes held at that period of the year. These Catholic fêtes are held during several days, and for the last three or four years the Protestants, with very few exceptions, have abstained from all participation in the public games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the Scriptures. The hospitable villagers open their houses to their friends, and sometimes 10 or 12 are lodged in a little cottage. " I was often reminded," says

our friend, in his report, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages, not larger probably than the patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit, and besides these public services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places, a number of individuals and families who three years ago were sunk in the grossest ignorance, and who would be now eminent as Christians even among their fellow Christians of other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended."

I have lately made a journey through the South of France, and have had the inexpressible pleasure to witness there also the commencement and progress of the same good work.

Yours affectionately,

M. WILKS.

JOURNAL.

"I left Paris Friday, Sept. 10, at seven o'clock in the evening, after having spent some time in prayer with several friends, that the blessing of God might attend my journey. I was obliged to travel on the outside of the diligence, and it rained hard all night, but I was happy from a sense of the divine presence. During the journey I observed one person who appeared to have better sentiments than the rest of my fellow travellers, and when we arrived on the Saturday at ———, we held a particular conversation on religious subjects. He called Jesus "*Our Lord*," cited several passages of Scripture that enforced kindness to our fellow men, and spoke of the grandeur of God, before whom we ought to humble ourselves as in the dust; but with all this, I soon found that he knew nothing of Jesus Christ as the Saviour of sinners. At length he told me that he was a *freemason*, and that he was associated with about 30 persons who sought to edify each other, and endeavoured to separate themselves from the corruptions of the world. I tried to convince him that it was only by the grace of God in Christ that we could really escape from the corruption of the world. When we separated, he expressed a strong desire to read the word of God, of which he had only seen certain passages quoted in other books. I did not arrive at ——— before ten o'clock at night, where I was received with the most Christian kindness.

Sunday, Sept. 12. I was so much indisposed as to be able only to preach once. At the close of the service I was delighted to observe these simple Christians embrace each other before the temple with an air of peace and joy, such as is only to be seen among the children of God. On leaving the place of worship I was surrounded by a number of persons, some with Bibles in their hands asking the meaning of particular passages of Scripture, others expressing the pleasure with which they had heard the word of life, and others seeking advice in cases of Christian experience. It was already night, yet none seemed inclined to disperse; at length some one expressing a fear that I should be fatigued by too much speaking, they retired in a quiet and serious manner. But I had no sooner entered the house where I lodged than the room was filled, and we had another religious exercise.

Monday, Sept. 13. I preached twice, and the auditory displayed the same attention and the same friendship. In the evening I went to sup with a friend, and a dozen persons from a distance: no sooner were we at table than the room was filled, and we continued to converse on the kingdom of God within our own hearts and in the world till midnight; when we recommended ourselves, and each other, to our God and Saviour, and departed.

Tuesday, Sept. 14. I preached again, and after the service several friends from the distant villages came to take leave of me, and to beseech me to go and preach the word of God in their respective places, as there were many who had been prevented coming, from the bad state of the weather, who were not less anxious to hear the gospel tidings. The greater numbers of them were young men, and had been Roman Catholics.

Wednesday, Sept. 15.—After having prayed with several friends, I set off for ——, eight leagues distant, accompanied by a pious young man. On our way we entered into many houses to speak of the one thing needful; every where the peasants listened to us with great attention, and pressed us to return, but I could only commend them to the grace of God. It was eight o'clock at night when we arrived at ———, and the first question put to me was, would I preach that evening? Having replied that I was ready, if such was the wish of the people, in less than an hour the little temple was quite filled.

Thursday, Sept. 16.—I preached again

this morning; and, after the service, set off for ———, two leagues distant, accompanied by some friends. In a village through which we passed, I was conducted to the house of a female, 85 years old, who had been brought to the knowledge of the Saviour in her latter days. On entering, I asked her how she found herself. "Very happy," she replied; "we cannot be otherwise while we live in communion with the Saviour." "You love then," said I, "that Christians come and visit you while on your bed?" "Oh!" said she, "I am as happy as a queen when I see them, for I find by their visits that my faith is established." Before I left her, I prayed with her in presence of several persons, and the good old woman assured me she should never forget my visit. When I arrived at ———, I was conducted to a garden where were several Catholic females, who wished to hear the word of God explained. They appeared very ignorant, but very anxious for instruction. I preached in the evening, and several of my auditory seemed already to possess the pearl of great price.

Friday, Sept. 17.—After having visited some sick persons, I left ———, and at six in the evening reached ———. The people awaited me in the temple, and I entered the pulpit immediately, and preached. I spent the evening very delightfully with a number of persons recently called into the kingdom of God's dear Son.

Saturday, Sept. 18.—I paid several visits, and left for ———, two leagues distant. I reached it at noon—the temple was already filled. I had scarcely a moment for refreshment before the service, and I was fatigued; but the Lord strengthened me, so that after the exercise of his worship I felt no weariness. During the day I continued my visits, and as those whose house I quitted always followed me to the next, at the last house we had mustered into a very large company. This was kept up till late in the evening, so that when I withdrew to my chamber, I was too much exhausted to sleep.

Sunday, Sept. 19.—I was to preach at ———, three leagues distant. I arrived at six o'clock in the morning at a place where some friends had promised me a rendezvous; there I found 30 persons waiting to accompany me, and before we had proceeded very far, again others came out to meet us on the road, to tell us that the temple was already filled by those who desired to hear sermon. The service commenced by prayer, all present kneeling down. I felt peculiarly happy with these brethren who had lately been delivered from the darkness of superstition, and introduced to the light of the glorious gospel. I preached twice; and the second time the place would hardly contain the congregation. I was so much affected during the whole service, that I could not refrain from weeping; and after the sermon I was informed that several persons, who had till that period manifested enmity to religion, were pricked to the heart. When I had taken a little repose, without leaving the temple, I related to them various details of the progress of the gospel in the world, which seemed to inspire their hearts with joy. After dinner I went one league distant for the night, and there I found persons assembled to receive me, and we had a service for our edification during the evening.

Monday, Sept. 20.—This day I returned to the village in which I had spent the first Sabbath, and from whence I had started for this excursion—I arrived late at night, wet with rain, but thankful to the Lord who had taken me out and brought me in with so much kindness.

The 21st, 22d and 23d, I spent in visiting the sick and in religious conversations. I preached also one evening from John viii. 36.

Friday, 24.—I went to ———, a distance of seven leagues. On account of bad weather and bad roads, I entered into several houses to warm and dry myself, and wherever I spoke to the people of the gospel they listened to me with the greatest attention, but many of them were profoundly ignorant. It was night when I reached ———, where I was received with much affection by an old officer, who had made among other campaigns that of *Moscow*, and who is now a zealous soldier of Jesus Christ. The next day at noon I preached, and although the weather had become fine and the work in the fields was pressing, the temple was nearly filled with persons whose happy countenances rejoiced my heart. After the service I visited a poor woman who had been long ill, in whose family I was informed there had always been some Christians from the period of the reformation. On seeing me enter her chamber, she raised her eyes, filled with tears, to heaven, to thank God for the great love wherewith he had loved us.—"I came," said I to myself, "to console this poor woman, and it is she who consoles and encourages me." She evidently suffered much, but nevertheless she spoke of nothing but of the riches of divine grace

and the blessedness of those who love and serve God.] I shall long retain the remembrance of the peace I enjoyed in that humble cottage.

At 4 o'clock I set off for ——, three leagues distant. We passed immense tracts and large flocks of sheep, and with the friends who were with me I conversed about the good Shepherd of our souls. About sun-set a violent storm arose: the country became inundated, and it was so dark that we could not see each other; we lost our way and wandered about on a vast plain; we endeavoured to make ourselves heard by our shouts, but from the noise of the wind and rain we could not succeed; no alternative remained but to walk on till we should find some habitation. We cheered ourselves by talking of the joys that would succeed the pilgrimage and storms of this life, when all at once, we arrived at the house we desired to find. Several persons were there assembled, some brought us clothes to change, others lighted a large fire, and others prepared our supper; we were all filled with gratitude and delight, and continued to speak on the things of the kingdom of our God.

Sunday, Sept. 26.—When I arose, the house was already filled with friends who had come six and ten leagues to the *fête*, and, in spite of the bad weather, others arrived every instant. I preached at ten o'clock on Rev. iii. 26. The temple was crowded by the persons whom I had passed the Saturday in visiting. Descending from the pulpit, I was surrounded by old men and youths, who testified the greatest affection, and asked various counsels. At four o'clock we returned to the temple, which could not contain the hearers. After the sermon the same scene was repeated. Many accompanied me to the house—we held a meeting in the evening.

Monday, Sept. 27, was passed precisely as the Sunday. I had scarcely time to take any refreshment.

Tuesday, Sept. 28.—I preached again. The temple was, if possible, more crowded than ever. Many Catholics were present. I desired to leave immediately, but I knew not how to separate myself from these excellent people: one of them proposed that I should pray with them once more in his house, which was near the temple, before my departure. When I went there an hour after, I found that the temple was still full of persons waiting for me, and who were singing the praises of God. I then ascended the pulpit again, and commended them all to God and to the word of his grace. We were all in tears, and I found it a painful duty to separate myself from them. It was three o'clock and I had five leagues to go, and therefore I could remain no longer. Great numbers attended me across the fields, and after proceeding some distance we halted on a hill, sang a hymn, and finally separated. I pursued my way, blessing God for all his mercies, and at nine o'clock I reached my head-quarters.

Wednesday, Sept. 29.—I had much conversation with the beloved Pastor, who was greatly indisposed. I preached from John iii. 16. in the evening.

Thursday, Sept. 30.—I set out for ——, in another department, with the intention of returning by that route to Paris. Passing a village, I was asked to go in and see a sick child, but I was taken so ill that I nearly fainted. I had yet four leagues to go to lodge in a village with some Christian friends. When I arrived at eight o'clock, I found them in their little temple, but fearing to disturb them I remained at the door, and was much affected in hearing them exhort each other fervently to remain faithful to the Lord. I was exceedingly fatigued, not having eaten all day; but these kind people prepared me the best supper in their power; knowing it to be seasoned with brotherly affection, it was more relished than many richer repasts.

Friday, Oct. 1.—I preached in their little temple. After the sermon, I visited several sick persons, and then continued my route, with two friends, to ——; but again we encountered dreadful weather—I had nothing on me dry, the water streamed from all my clothes. When we came to ——, the Pastor lighted a fire and made us change our dress.

Sunday, Oct. 3.—I preached twice for this Pastor, who was not very well. In the afternoon, the temple, although large, would not contain the hearers.

Monday, Oct. 4.—I went with the Pastor to a village two leagues off. After sermon, we had long conversations with the people. It being the first Monday in the month, we returned to ——, for the Missionary Prayer Meeting, and when we arrived there we found more than five hundred persons in the temple. I made an address suitable to the occasion, and all the people seemed deeply affected with the state of the heathen world.

The next day I set off for Paris, where I arrived in mercy, blessing and praising God for all his goodness, and feeling fresh joy to embrace once more our brethren of the Mission House.

MISSIONARY CHRONICLE

FOR JANUARY 1825.

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.

FUND FOR WIDOWS AND ORPHANS OF DECEASED MISSIONARIES.

OUR Readers are already apprized, that the Trustees of the Evangelical Magazine have placed at the disposal of the Society, ONE THOUSAND POUNDS for the support of the Widows and Orphans of its deceased Missionaries. We have now the pleasure to state, that the Directors have lately appropriated ONE THOUSAND POUNDS, which, with the sum aforementioned, is intended to form the basis of a Permanent Fund for that important object. It is not doubted, that it will be further aided by the liberality of the Religious Public, to whom a more explicit appeal will be made in a future Chronicle.

MR. ELLIOT, LATE MISSIONARY AT DEMERARA.

THE charges which were some time since transmitted through the Colonial Press, in the form of alleged affidavits of certain negroes, have received the anxious attention of the Directors. They have used the best means in their power for obtaining the evidence needful for coming to a proper decision upon the allegations contained in those charges.

The public in general must be aware that the persons by whom the accusations were framed and transmitted, cherished a strong hostility against Mr. Elliot and the character which he sustained as a Missionary; and it is further known to many, that the Colonial Journal which rendered itself conspicuous for the virulence of its hostility against all who espoused the cause of missions to the colony, has since been suppressed by authority.

On the part of Mr. Elliot, (as was stated in a former reference to the subject,) he has declared his entire innocence of the whole matter of such charges, under the solemnity of an oath before a magistrate; and while, from the testimony of individuals well acquainted with the Colony, it is known to the Directors that criminations of a similar kind have been brought against other individuals sustaining the ministerial or missionary office, of the most exemplary character; and while the demonstration lies before them, which the case of the late missionary Smith affords, of the manner in which *written depositions* of negroes can be framed, and of the purposes to which they can be applied, the Directors trust they have drawn a conclusion equally consistent with truth and charity, in believing that the charges in question do not come before them supported by the evidence necessary to justify them in admitting their validity.

SOUTH SEAS.

Extract of a letter from Messrs. Tyerman and Bennet, dated Huahine, May 17th, 1824.

Lamented death of Mrs. Threlkeld—Establishment of Mission Schools—Embarkation of the Deputation for the Colony of New South Wales.

By the *Charles*, Capt. Buchard, we had the very great satisfaction to receive the official letter, signed by Mr. Hankey and yourself, dated April 1, 1823; also duplicates of letters Nos. 5 & 6, with some magazines and missionary pamphlets, and kind letters from many dear friends. From all these we rejoice to learn that our gracious Lord is greatly prospering his own cause both at home and abroad, notwithstanding the instances of mortality among his honoured instruments. And here we have the pain to announce the removal of our amiable and pious sister Threlkeld, after a very short illness, though previously in apparently the most likely state for continuance of life.

In September 1823, from Papara, by the *Sydney* packet, Capt. Emments, we had the pleasure to write you much at large, and were enabled to give a very good account of that settlement and pastor, as we had generally of the other stations. In that communication we acknowledged the receipt of your letters and packages, and others by way of the colony, brought thence to us by the *Queen Charlotte*, Capt. Henry; since that period we have, with great interest and satisfaction, made the tour of Tahiti, and were glad to find that the settlement formed by Mr. Crook on the south side of the peninsula is likely to be very advantageous to the island and promotive of his comfort. We have paid our official visit at Eimeo, and have visited the very interesting islands (to the south) of Raivavài (or High Island), Tubuai and Rurutu, where the gospel is prospering exceedingly.

Our protracted stay has enabled us to attend the meeting of a sort of parliament at Tahiti, which was summoned for the purpose of revising and digesting the laws. Our eight days' attendance afforded us much satisfaction, as did also our being enabled to assist at the coronation of the young king Pomare!! which took place on * Our brethren Armitage and Blossom are going on well at Eimeo. We hope obstacles which have hitherto been in the way will all be removed, and in a few weeks the cotton concern will commence its operations.

The school for the children of missionaries is established at Afareiaitu, on the south side of Eimeo, under Mr. Orsmond, from Borabora, whither brother Platt has removed in the place of brother Orsmond. In the establishment of this school we have much pleasure, from a conviction of its essential importance to the interests of the mission.

The *Endeavour* called at Eimeo and received us on board on the 6th May, and we are now on our voyage for the colony; the Captain having some business to transact at this and the other Leeward Islands on his own account.

Last week we had the happiness to be present for the second time at the Missionary Anniversary, Huahine, which appears still improving in its order, and increasing in its liberality.

In a fortnight from the present date we expect to bid a final adieu to the South Sea Islands, at least to the Georgian and Society Islands, and must defer more particular communications until we shall be favoured to reach New South Wales.

Begging a continued interest in your addresses at the throne of grace that we may be preserved and guided. With affectionate remembrances to the Treasurer, your worthy Colleagues, and all in the Direction; and also to all our fellow-labourers in the cause of the Redeemer in our dear native land. We remain, &c.

(Signed) GEO. BENNET.
DAN. TYERMAN.

* Left blank in the original.

SANDWICH ISLANDS.

Two of the American missionaries, Messrs. Richards and Stewart, have commenced a new station at *Lahaina*, in the island of Maui. They arrived there on the 31st of May, and were kindly received by Kariamoku, the prime minister, and the king's mother, who granted them land, bread-fruit trees, &c. They proceeded immediately to erect some thatched cottages for their dwellings, and a house for public worship.

A deputation from the general body of the missionary brethren in the islands was sent to explore *Owhyhee*. They surveyed all the inhabited coasts of that island, ascended some of its mountains, gazed with admiration at its burning volcanoes,* explored its dark regions,

* The principal volcano is situated about 30 miles from the coast. As the travellers (the Rev. Mr. Bishop, &c.) approached, they perceived the smoke at the distance of many miles, and passed over a desolate region covered with lava and volcanic cinders. It was not marked, as craters usually are, by a high mound of earth

preached the word of life to some of its fourscore thousand inhabitants, and selected several stations most eligible for the missions which demand their immediate labour, and others which may hereafter be occupied.

Before their departure they waited on Karlamoku, to obtain his opinion of about 20 hymns in the native language, prepared by Mr. Ellis, which he warmly approved.* The following is the chorus of one of the hymns, sung in the native assemblies, to Ashley tune:

Jesu Kraist Ke arii mana,
Nana kakou nei i hana,
Oia ko kakou Alana;
Haleluia, Haleluia:
Ia ia kakou e ora'i.

Translated thus:

Jesus Christ is the powerful king,
He did us make:
He is our sacrifice;
Hallelujah, Hallelujah;
By him we may be saved!

Testimony of the American Missionaries in favour of Auna, the Native Teacher from Huahine, who assists Mr. Ellis.

"THE piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their once untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven."

It deserves to be recorded, that when the last company of missionaries from America landed, the (late) king generously remitted the port charges, for which they were responsible. The following is a translation of the letter he sent by the king to the captain of the vessel.

"To Captain Clasby."

"Sir,—Love to you. This is my communication to you. You have well done, that you have brought hither the new missionaries. You shall pay nothing on account of the harbour. Nothing at all. Grateful affection for you.

"Riho-Riho. J—I."

In like manner he very honourably remitted the port charges of the vessel that brought Mr. Ellis and family some months before, and also of the *Enterprise*.

On the 14th of May all the missionaries united in celebrating the Anniversary of the London Missionary Society, when Mr. Ellis preached on Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased."

In the "Missionary Herald for August last, is a paper relating to the visit of the late King and Queen to Europe. It is said,

"How desirable, one would have thought, that this young prince, who has recently cast away the idols of his fathers, and is just emerging from barbarism, should have been attended by an enlightened and pious interpreter!—one who possessed his confidence, and might be of use to him in the thousand new and unanticipated scenes and situations through which he would pass. This reflection early occurred to the missionaries: and it appeared on inquiry that the king and his chiefs greatly desired that Mr. Ellis, (the missionary of the London Society, who is the fellow-labourer of the missionaries of the Board,) should be his companion. Mr. Ellis was willing to accompany him; and had been moreover many years from England, his native country. Mrs. Ellis was also labouring under a distressing disease, which, in the opinion of Dr. Williams, Dr. Blatchely, and others, rendered a visit to her native land desirable. And more than all this, the king freely offered to pay in dollars for the passage of Mr. Ellis, and Kamehamaru, the queen, offered to pay for the passage of Mr. Ellis's family. This negociation was continued with much earnestness on the part of the king and his principal men, and, as may be supposed, with some solicitude on the part of all the missionaries; but owing to some circum-

---

and stones around it, but on the contrary, the land about it, for the distance of half a mile or more from the verge of the crater, has been sunken about 50 feet by an earthquake, and is full of holes and fissures to a great depth.

"We approached," say they, "the southern end of the crater, where the smoke had been issuing in large volumes. The bottom was covered with red hot lava, which boiled up and flowed in rivers of liquid fire. It was judged that the crater is two miles in length, and a mile and a half in width; its depth is 600 or 700 feet."

They returned by the eastern side of the volcano. A perpendicular cliff 1000 feet high hung over them on their left hand, while close at their right was the crater 600 feet below them. Mr. Ellis has made a sketch of the volcanoes, a copy of which we may probably obtain.

* The governor *Boki*, who accompanied the late King and Queen to London, brought a copy of these hymns, beautifully written, with him, which he showed to the Secretary with evident delight.

stances, over which the friends of this measure could exercise no control, it failed of success! Mr. Ellis and his family remained behind.*

"At one time the king and his chiefs were almost determined to fit out the *Cleopatra's* barge, which belonged to the king, for this voyage, in order that Mr. Ellis and his family might go; but this expedient was afterwards abandoned.

"On the 27th of November last, the necessary preparations having been completed, the king embarked in the *L'Aigle* for London. He was accompanied by his queen Kamehamaru; the chief named Boki, with his wife Ririha; Captains Jack and Manuia, two native commanders of native vessels, who speak a little English; Kuanaoo, the king's weigher of sandal-wood; and a young man by the name of Young, who speaks English. †

"In the language of Mr. Bingham,—'the people thronged the beach as he entered the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants.'

"As it entered into the original plan of Riho-riho to visit this country, it is possible that he may be seen here during the present season.

"It is pleasing to add, that the desire for instruction among the natives of the Sandwich Islands has increased, and the work of the mission has made progress, since the departure of the king. May this young Ruler return to his people, thoroughly convinced that 'righteousness exalteth a nation!'"

When the paragraph we have quoted was written, the arrival of their Sandwich Majesties was not known in America, much less their unexpected decease, an event which will no doubt be greatly lamented by the missionaries, as well as by the people at large, by whom they appear to have been much beloved.

EAST INDIES.

BENARES.

Extracts from a Letter of the Rev. Mr. M. T. ADAM, *Missionary at Benares, dated April* 27, 1824; *addressed to the Secretary.*

DEAR SIR,—It is with much pleasure I communicate to you the following tidings respecting the erection of the Union Chapel at Secrole, Benares, and the making of it over to the Missionary Society. As some things connected with it may seem singular to the Directors, it may not be unnecessary for me to make a few introductory remarks, which will enable them more easily to understand the various circumstances connected with it.

During most of the time in which we resided within the cantonment, as I have already intimated to the Directors, I had Divine Service at our house on Sabbath and Wednesday evenings, and latterly a Monthly Missionary Prayer Meeting on the first Monday evening of the month. The principal part of the attendants consisted of Europeans, holding inferior situations in the army. Their attendance, generally speaking, was regular, which led me to hope that my labours for their spiritual good might not be altogether in vain. Circumstances, which I have already mentioned in some of my former letters, at length compelled us to quit the cantonments, and to occupy a house at a considerable distance from them. This occurrence, in consequence of the distance of our house from the cantonments, almost put an end to our meetings. The Wednesday evening service, and missionary prayer-meeting, were wholly given up, and the Sabbath evening service was very irregular. In this state of things, without my having directly or indirectly said any thing to them which could lead them to think of such a thing, they thought of endeavouring to erect a small chapel in some place which they could conveniently attend. Of their design I was totally ignorant, till they had applied to the General in command of the station for ground on which they might build, when they mentioned the circumstance to me, and the plan of union on which they thought of erecting it. As the whole had originated with the good people themselves, and was designed for their benefit and convenience, it would have been unkind in me to have done or said any thing that could dissuade them from their design, particularly as the General had very readily acquiesced in their application for a piece of ground for the purpose of building. The plan of union which they proposed, seemed to me from the first not likely to be practicable; but for the reason which I have just mentioned, and supposing it had been stated in their application or ground, I udged it prudent to say nothing against it, but resolved, so far as I was concerned, if every thing went on quietly about it, to perform any share in it that I could reasonably be expected to take. They

* The captain positively refused to take Mr. and Mrs. Ellis, though the surgeon of the vessel generously offered to give up his own birth for their accommodation.

† Mr. Young was left at Rio; but proceeded to England, and has returned to the Sandwich islands with the Chiefs, &c.

now commenced soliciting subscriptions to enable them to build, but they soon met with difficulties, in consequence of which I judged it prudent to take no part in the concern. They persevered, however, and succeeded far beyond expectation. The following is a correct copy of their circular, with the names of the subscribers, and the amount of their subscription.*

"UNION CHAPEL AT BENARES.

"General Loveday having kindly granted a piece of ground within the cantonments at Benares, for the purpose of erecting a small chapel on it, subscriptions are now respectfully solicited to be appropriated to the erection of the building. The humble individuals with whom this undertaking has originated, wish it to be distinctly understood that the chapel will be at the service of evangelical clergymen of all denominations, who may wish at any time to occupy it for preaching the Gospel. It may be used also as a school, either for European or native children, or both."

As soon as they had collected a sufficient sum to enable them to make their arrangements, they commenced building. The plan, of which I enclose a copy, was entirely of their own devising, and the erection of the building was also wholly under their own management. It doubtless put them to a great deal of trouble; but they seemed pleased with their undertaking, and persevered. By the end of March it was finished, so as to be capable of being used for public worship, and on the 2d of April I received a note from the two individuals on whom the principal management of the concern had devolved, requesting me to open it on the following Sabbath. With this request I declined complying, principally with the view of affording them time duly to consult others who might be expected occasionally to preach in it. This they accordingly did; the result of it, and their consequent proceedings, I shall state in their own words, extracted from the minutes of their proceedings as they are recorded in the chapel-book.

On the chapel being finished so as to be capable of being opened for divine service, the individuals with whom it originated, and who had taken the whole management of its erection, applied to the Rev. T. Morris, of the Church Missionary Society, and the Rev. M. T. Adam, of the London Missionary Society, to open it, and occasionally to preach in it. It was found that the former, in consequence of his connexion with the Church Missionary Society, thought he could not with propriety preach in it; and the latter consented to open it. On Sabbath evening the 11th inst. it was accordingly opened by the Rev. M. T. Adam, when a sermon was preached from Isa. liv. 5, last clause, 'And the God of the whole earth shall he be called.'"

In consequence of the plan of union on which the chapel was commenced being now found to be impracticable, after mature deliberation, it appeared better that it should belong to some Missionary Society, and it was unanimously agreed on to make it over to the London Missionary Society. A letter was therefore sent to the Rev. M. T. Adam, begging his acceptance of it in the name and on the behalf of the Society, of which the following is a correct and full copy:

"*To the Rev. M. T. Adam.*

'REV. AND DEAR SIR,—The Union Chapel at Benares being now finished, in consequence of finding that a union so extensive as that we at first contemplated, is impracticable, after maturely weighing all the circumstances connected with it, it appears to us the most likely way of securing the peace and usefulness of the chapel, that it should belong to some Missionary Society; we have therefore resolved to make it over to the London Missionary Society. Wishing still, however, to adhere so far to our original plan, that it shall be considered open to the occasional labours of evangelical clergymen of all denominations who may wish in such manner to occupy it.

'The glory of God, and the good of our fellow-creatures, have been our great and only motives in erecting it; and it is with no small gratitude we acknowledge the goodness of God in enabling us, by the kind contributions of many friends, to commence and to finish it. We now devote it to his service; and we, whose signatures are hereto annexed, beg you will be pleased to take charge of it in the name and on the behalf of the London Missionary Society, from this date; and hereafter take such measures respecting it as may appear to you necessary and desirable. We are, Rev. and dear Sir,

Your very sincere well-wishers,

THOS. BRICKELL,

J. DUTTON.'

Secrole, Benares, 14th April, 1824.

"In this request he readily acquiesced, and intimated that he would take an early opportunity to communicate to the Directors of the Society the contents of their letter, with which he had no doubt they would be gratified."

In consequence of their request, I now preach in the chapel on Sabbath and Tuesday evenings, and may possibly suc-

* See List of Contributions, page 44.

ceed in collecting a small school in it on Sabbath mornings. I am endeavouring to do so, but meet with difficulties in getting the parents to send their children. (A supply of Sunday-school spelling-books, and reading books, will be most thankfully received; a supply also of English Tracts will be very acceptable.)

The above is a faithful outline of the principal circumstances connected with the erection of the Chapel, and the making of it over to the Society. In the whole of which I wish it to be particularly understood, the good people have acted entirely from the dictates of their own minds. They are entitled to no small commendation for the great trouble they have taken about it; but they doubtless will feel abundantly recompensed, if it is in any measure, by the blessing of God, made instrumental in extending his spiritual kingdom around us. It needs a verandah, (a sort of portico), but we have no money, and cannot entertain the hope of being able to raise so much here, in consequence of the previous liberal subscriptions of many of the residents at the station. May I beg the Directors to assist us by allowing me to draw on the agents, say for 30*l.* or 40*l.*, to be appropriated exclusively to this or any other object which may appear necessary in connexion with the Chapel. It will be an encouragement to the good people to farther exertions in behalf of the Society, and will enable us, in all probability, to finish the building. It has a little plot of ground connected with it all round, on the margin of which a number of little trees have been planted, which are likely to grow up during the ensuing rains. I have not yet attempted to form a church, but shall keep it constantly in view. A small communion service of plate would be a most acceptable present from any of the good people in England."

In a subsequent part of his letter, Mr. Adam communicates the following interesting circumstance.

"I have attended several *melas*, (Hindoo fairs), since my last, and distributed a number of tracts; but the only circumstance connected with them, which appears worth relating is the following: Few, possibly, may recollect, that I prepared a tract in Hinduwee, a considerable time ago, called 'A Comment on the Ten Commandments.' It was my first performance; and, like most first performances in a foreign language, was, doubtless, very defective. It was repeatedly asked for at *melas*, and it was not long before the whole edition was distributed. About two months ago, a teacher in one of my schools mentioned to me, that some person in the city had translated it into the Persian language, in poetry. The circumstance appeared to me singular. Not having as yet studied Persian, I was unable myself to form an opinion of its correctness. I therefore, sent it to Mr. Adlington, missionary of the Church Society, and begged the favour of him to look it over for me. He very kindly did so; and the following is his opinion of it.

"The author of it certainly possesses the power of making excellent and soft-flowing rhyme, and I am inclined to think, that were the first part of it (which together with an address to the Divine Being, contains an ascription of praise to Mohummud,*) put away, it would be a very useful composition to give away at melas. A word here and there will require correction; and should you have any idea of getting it printed, I will look it over again with great care."

In consequence of this favourable opinion of it, I have resolved to endeavour to get it printed; and Mr. Adlington is now engaged in correcting it.

Another Missionary wanted at Benares.

We cannot conclude this article, without endeavouring to engage the attention of ministers and others, who might feel no objection to go out to India, on the principle of LIMITED SERVICE, lately adopted by the Society, † to the great importance of Benares, as a station for missionary operations, and to the assistance, particularly requested, by Mr. Adam, in the letter from which the foregoing extracts are made. The vast importance of the place, as a missionary station, will be at once acknowledged, when it is stated, that the resident population is computed at nearly 600,000 souls; that of the houses it contains, at least 8,000 are occupied by Brahmins alone; and that the Hindoos who assemble at it during the festivals exceed all calculation. Mr. Adam, stating his opinion on this subject, in a letter to the Directors, written shortly after his arrival at Benares, expresses himself as follows.

"This city, as a Missionary station, stands pre-eminently important. Its fancied, and far-famed sanctity—its venerated antiquity—its being considered, in the estimation of the natives, as the seat of Brahminical learning and purity, and the great multitudes who inhabit,

* This letter was added by the Translator.

† See Annual Report for 1824, page 131, and Missionary Chronicle, for 1824, page 131.

and on certain festivals frequent it, seem to point it out as the CITADEL OF THE POWERS OF DARKNESS. When once it surrenders to the *Armies of the Living God*, and the Christian Missionary standing amidst its forsaken temples, can proclaim, 'BENARES THE GREAT IS FALLEN! IS FALLEN! IS FALLEN!' we may reasonably expect, the march of Christianity will be rapid indeed."

Mr. Adam, has for some time past, earnestly solicited the Directors to send out, at least, another Missionary to his assistance, and they have felt a strong desire to meet his wishes; but have hitherto found it quite impracticable, for want of instruments. The necessity for sending out the required assistance to Mr. Adam is now considerably increased, but the state of the seminary will not, at present, enable the Directors to furnish from thence the desired aid. Mr. Adam, alluding to the new circumstances under which his connexion with the lately erected chapel has brought him, observes;—

"The chapel hitherto has been well attended, and the only thing in connexion with it, which I have to regret is, that all the services devolve entirely on me. These, in addition to my other exertions, I feel to be a burden which I cannot well sustain. Supposing, too, I were to be removed by death or indisposition from the station, every exertion, so far as the Society is concerned, would immediately cease, and every thing afterwards would be to begin anew. Should the Directors send out any fellow-labourers to me, do endeavour to send amiable, kind-hearted, good men, who know what it is to bear and forbear, and to love one another, "that we may dwell together in love and be of one mind."

The Directors will be happy to receive applications for this most interesting and important object; and it is their earnest hope and prayer, that the present appeal may not prove to have been made in vain.

BANGALORE.

IN our Chronicle for February last, we inserted an account of the persecutions endured by three brothers, converts from Paganism to Christianity, inhabitants of Commonillee, a village near Bangalore, and fruits of the mission at that station. From a letter lately received from Mr. Laidler, it appears that those persecutions have, at length, issued in their expulsion from the village. A petition in Canara has been, in consequence, drawn up by the persecuted individuals, and presented to the Rajah of Mysore, by the Hon. A. Cole, British resident at that city. The following is a translation of the petition, by Mr. Laidler, in which he has endeavoured to preserve the idiom of the language as much as possible.

"TO THE FEET OF THE MOST HIGH GOVERNOR WE APPROACH.

"Dasupa, Chinapa, Unia and Yangapa, Ryots, (husbandmen,) living at Commonillee, in the subdivision of Bagour and division of Bangalore. These four men of our family most respectfully present their cause. For the space of ten years, in the days of the Sultan, and till the year 1822, for the ground which has been given to us in Commonillee, by the favour of the great lord, the rent has been paid to the Circar, and the duty of the government we have attended to. As a child receives support from its father, so we were comfortable in common, under the government of the king. In the year 1822, a preacher from Bangalore came down to a market, at a place named Venkatabrum, and was speaking. I, who am named Chinapa, was at the market that day. I heard their speaking. In the things they spoke, they made our gods to be useless; and said, their God, Jesus Christ, is the only true God; *so it appeared to me.* From Jesus Christ alone all must be saved, and our gods were useless. For that I conversed angrily with them, and said, 'You do not preach here, no person will hear you. Go, so I told.' They left that place and went under the shade of a tree and talked with the people. Many people heard them. Again I went and heard. A little doubt was in my mind. With them I argued, then they gave a proper answer to my question. For that, love came into my heart. I took one book which they had, and carried it to my village; all that was read and I understood plain. Then I considered, 'there is one God able to save me from sin, through Jesus Christ.' On that account I rejoiced. Since that day the preachers have been speaking through the village. I attended to hear and inquire; and I thought, this is the only true religion. I and my two brothers received baptism, and became children of the holy God. That news was soon heard in the village where we lived. The headman of the village made inquiry, asking me 'What kind of a subject is the Christian religion, and what are the Scriptures?' One day, the preacher came from Bangalore to Commonillee, the time he spoke, the headman and all the people heard. They said, 'This is the true wisdom, the holy religion. No doubt is in it.' They rejoiced. To the preacher they said, 'You have a charity-school in Bangalore, can

you have one here?' The headman said, 'If you have a school here, I will get you a schoolmaster. You had better build a school here.' The preacher thought it necessary to build a place; and, a short time after, the materials were brought to the village, and the building about to begin.

"The headman and village people conversed among themselves, saying, 'If these people build a school here, they will try to get the village under their care; they will get an agreement from the Rajah. They will do this on the account of building a school.' The headman therefore said to the preacher, 'You have no right to build a school here.' His objection has prevented the building, and the materials are lying in the village till this time. Since that period all our kind friends in the village have become enemies to us; they have risen up and abused us very badly. They said among themselves, 'These people, instead of worshipping our god, have left it and gone to the holy religion.' In many ways they have abused us badly, and become bitter enemies. They again conversed among themselves. 'This is not enough, only to prevent their building the school; as long as they are living in the village, they will be trying to get it. For that reason, we must try some plan to drive these people from the village.' So they have been conversing together. They tried to prevent our drawing water from the village well. In many unjust ways they treated us. We never noticed what they said or did; but we feared the word of God, and went on patiently and quietly. The headman and the people of the village conversed again, and said, 'These people are afraid we shall form some plan to charge them with some fault, and take them to the Subidar of Bagour, and he will take their ground and give it to other people, and drive them away.' They took us to the Subidar of B——, and the headman said, 'These people will not do for the village.' Many falsehoods he charged us with. He said, 'There are good people come from a far place to stay in our village, we better give the ground of these people to them.' The Subidar made many inquiries, and he answered the headman, 'If new people have come to live in the village, I shall be able to give them ground; I have no right to send away old ryots (or farmers.)' Then he turned to me and said, 'You shall have more ground than you now have, to the value of two pagodas, that you may go on comfortably.' All this the people of the village saw, and were much ashamed. They again talked among themselves, and said, 'We made one plan, but the business has gone another way than what we expected.' They became enemies; bitter more and more to us. Again they said, 'These people still stay in the village, and if they stay they will try some plan to get it under their care.' The headman, and one from Bangalore, a great enemy, thought if they kept the village, the Christians would soon get it; but if a Brahmin engaged for the village, it would then be secure. These two went down to the Pettah of Bangalore to a Brahmin, and persuaded him to take the village. The Brahmin went to Mysore, and received an order from the great King. He came to Commonillee and said to us, 'This village belongs to me, because I have got an order from the Rajah.' Then the old headman and the bitter enemy from Bangalore, told the Brahmin a great many things about us. The Brahmin believed what was said, and tried again to send us from the village. These three treated us very badly. We felt very heavily, because of their treatment. We came and told the preacher the things which happened to us. The preacher answered us, 'The heathens and Christians will never agree; Christians are the children of God, heathens the people of this world, unjustly they will treat you. For that, you must not be afraid or sorry. Have faith in Christ. Pray faithfully to God, and bear patiently. Go on, because they are ignorant; they are doing mischief to you; do not render evil for evil, the will of God must be done.' So we were patient according to the preacher's advice. Some time after, the ground which the Subidar gave us, in addition to that which we had, was taken from us and given to other people. Some of our old ground and two tamarind trees, which we planted, they have taken from us, and one of our houses is given to another person. So unjustly have they treated us, and we never gave any answer to them. Sometime before this, two women from one man's house came into ours, when we were not present, and robbed it. For that we felt much, and intended to inquire. In a short time the two women differed and fought, and the news of robbing the house was soon known to the whole village. Then we went and said to the people who stole, 'Have you done justly in this?' The village people, who were gathered together, said to us, 'We will give you two pagodas and four hundred *seers* of *raggy* (a species of grain, each *seer* about three half pints.) We answered them, 'The people who have stolen from our house have taken more than what you promise.' Then they all conversed together and wanted to put

some fault on us. 'You too have done some wrong in this village.' So they said. We thought these people always wanted to charge us with some fault; for that reason we said, let us stay quiet. One day after we had a quarrel about our house affairs in our own family, the village people soon heard us, and said, 'This is the time we shall charge some fault upon them.' They came into our house and said, 'Who gives you authority to fight in this way in the village?' Then they took us to the Subidar or Bagour; the Subidar inquired into the cause, and told the people, 'This is their own house quarrel, we have nothing to do with it.' The headman said to this, 'You must do some punishment to these people, or, the business will not go on well; they will become impudent.' By many other ways they tried to get us punished. The Subidar then punished us badly, and took some fine from us besides, for the fault. What they did we took no notice of. Shortly after there was another talk among the people of the village: 'We have been doing so badly to these people, and yet they never move from the village, but they show outside to us that they will do us no injury; perhaps they will inwardly do some plan to take away the village from us; we must try another plan; we must drive away these people from the village through the medium of the caste.' So they said. They sent for the headman of the caste. All were gathered together and sent for us. They said, 'On account of your having gone to the holy religion, on account of your preachers coming and speaking to you, and on account of your hearing them, you are not fit to stop in our village. We are doing this bad treatment to you on that account.' 'Then,' we answered, 'there are some Roman Catholics called Christians in this village; besides this, Mohammed and Pariah people are next your door; and what injustice your telling such things to us, and doing so badly to us! But, however, we are not your ryots, we belong to the most high king of Mysore, and we do not make the least fault to the government. We will never go from the village by your words.' So we said. Then the old headman, the bitter enemy, and the Brahmin headman, gathered together and said, 'You have talked so much to us that we will immediately make you go out of the village.'

So they told, and sent Pariah men to enter our house, and take out all our things. They will not let us plough the ground; they say, 'You have gone to the bad religion of the Europeans; you better go to them altogether.' We told them, 'If you send us out of the village, and out of the caste, we shall never mind it; and if you kill us, we shall never lose the religion. If we leave the religion, where can we go to? O, we never shall remove from the Lord Jesus Christ our Saviour.' Then the new Brahmin treated us very badly, to force us from the village. We have come from the village, and left our family and cattle and things, which we have, and we know not where to go. We do not want to complain, because they have treated us so badly here, but they have sent us from the village. That is the reason we present our cause to your feet, to support us with your powerful hand, for we know your hand will never thrust us away."

Mr. Laidler states that he shall send the result of the petition as soon as known, and adds the following remark:

"These brethren have suffered very much in different ways since they were baptized; but if they are indeed what we hope and have every reason to hope they are, viz. true believers in Christ Jesus, we cease to wonder why they prefer trials even to the loss of life, to the renunciation of the truth.

AFRICA.

Extracts of a Letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 8th May, 1824; addressed to the Secretary.

Rev. and Dear Sir,

We have again to acknowledge the goodness and mercy of our Heavenly Father, in having brought us back in safety from so long a journey, which he has singularly crowned with success. We left Cape Town on the 3d of March, accompanied by Mr. and Mrs. Hughes, and arrived at this station on the * of May. In passing through the colony we experienced many acts of kindness from Missionary friends, and particularly from J. Baird, Esq., Landdrost of Beaufort, who rendered us every assistance in his power. We had a good supply of grass for our oxen, neither was there any lack of water. We occasionally heard the lions roar, but they were not suffered to do us any harm. We called at Hardcastle, and halted a few days at Griqua Town, where, on account of Mrs. Hughes' critical situation, it was judged proper that she should remain for a short season. During our stay there, Messrs. Broadbent and Edwards arrived from their stations, the former from i health, and the latter for supplies. W had some conversation with them on a variety of particulars connected with the

* Left blank in the original.

Bechuana Missions, which proved in a high degree interesting.

On our arrival at this station, we were instantly surrounded by the noisy multitude, who seemed eager to manifest their joy at our return. Peclu, their prince, was received with all the fantastic gestures which generally accompany heathenish joy. His having grown taller during his absence, and being in uniform, with his musket shouldered, made it somewhat difficult for his friends to recognise him. There have been instances of such visits having a very baneful influence; but, from a variety of circumstances, both as it regards the character of the persons and nature of the visit, we are persuaded better things. Both Peclu and Teysho are viewed by their own nation in a very respectable light, and, of course, their reports will have a corresponding influence on the minds of their friends, who have hitherto heard, with much scepticism, the tales of the individual *plebeians* who have visited the Cape. They have now the ocular demonstration for what before they only knew from the hearing of the ear; and it is presumed that they are now fully convinced that we are neither refugees nor runaways, as they have sometimes hinted, as the contrary sentiment must arise from their own observations. Teysho, a few days ago, remarked, when describing with rapture the wonders of Macooa land, (as the land of the whites) that he little thought that we had so many friends. The kindness shown to them by his Excellency the Governor, and also by some of the respectable inhabitants of the Cape, cannot but have a considerable influence on their minds. They could not view the wonders of science and art, and the advantages they confer on almost every member of society, without contrasting these with their own puerile advances in every part of domestic economy. Probably, when Peclu comes to have the reins of government in his own hands, he may be induced to correct some of the inconsistencies of their system, which tend to check the increase of knowledge and improvement, and keep the weaker sex in a state of comparative slavery. We have reason to hope that they will be led to view their white neighbours in a more respectable light, and be convinced that we are not come here to live on them, but to suffer for their sakes.

Since my return, brother Hamilton and I settled with Mateebe about the ground on which we intend to fix the new station, and spent three days on the spot, planning the ground for the buildings, and marking out the course of the water-ditch, or canal, in which the whole of the Kuruman river will be led out. Mr. Hughes will immediately proceed with the men who are here, and commence raising a temporary house, and begin to lead out the water, that we may be enabled to remove this winter. One or more of the divisions of the town will remove with us; but we advise them generally to defer till next season, when they will be able to cultivate the extensive valley, which has from time immemorial lain from twelve to fourteen inches under water.

The Bechuanas, consisting of Batclapecs, Myrees, Masclaroos, and a tribe of Barolongs, now live on the banks of the Kuruman river, and are very numerous. The Myrees, and the tribe of Barolongs, after the late invasion, committed themselves under the wing of Mateebe, convinced of the advantages derivable from being in connexion with us, so that we have a large field for itinerating. As it regards our labours, we continue to hope that our apparent fruitless efforts will be eventually crowned with success. With our kindest regards to the Directors, we remain, Yours in the Gospel,

Signed ROBERT HAMILTON, and R. MOFFAT.

P. S. At present there seems little probability of our old friends the Mantatees paying us a second visit. The reports respecting them are too vague to excite much attention, though it appears that they are in the vicinity of the Baharutsee country.

Authentic reports having just reached Mateebe, that Sibenell has taken a great number of cattle from the Corannas, who are relations to his family; obedient to their request, Mateebe is at this moment leaving this town with a rather powerful commando, with no other object than to retake the cattle. It was their intention to have left yesterday, but the morning bell informing them that it was the Sabbath, they deferred till to-day. It is worthy of remark, that Mateebe and his chief men conferred with us, and promised to act consistently with the instructions we gave, viz. "Not to fight, but negociate."

Visit of Peclu the Lattakoo Prince to the Cape.

PECLU, a prince from Lattakoo, and a chief, lately paid a visit to Cape Town, where much attention was paid them, and they were shown the castle, the museum, the schools, &c. all which they beheld with great admiration. When they saw the cannon and the other arms, they asked whether it was possible for any other nation to go

to war with those who possessed such weapons. But the ships excited the greatest degree of astonishment; and when the prince stepped into the boat to visit a vessel in the bay, he said to those about him, "If I did not see you so cheerful, my heart would sink within me;" and when he approached the ship, he said, that if the missionaries had not told him of such an object, he could scarcely have believed his own eyes, or that it could have been made by human beings. When he saw a vessel under sail, he was quite overwhelmed, and stood motionless. He and his companion had no name for the object but *a house*, and how a house could float on the water he was not able to comprehend, for they had supposed that the vessels rested on the bottom of the sea; and when their motion was explained to them, they wished to know whether the ship *outspanned* (like their travelling wagons) at night, whether they ever ventured out of sight of land, whether they knew where they were going, and whether they could get any thing to eat when at sea. When they were introduced to his Excellency the Governor, who had made them a present of two guns and some powder, they told him (by their interpreter) that "*he had made their hearts white:*"—meaning that he had made them glad by his kindness.

Caffres desirous of Instruction.

THE Caffres have lately manifested a strong desire of instruction. One of the chiefs sent two of his sons, very fine boys, to our missionary station at Theopolis, requesting that they might be received into the Institution, and instructed with the other children in the schools. He also sent some cattle with them, to defray the expense of their board and education; his messenger was charged to say to our missionary, that he would part with all he possessed to obtain a missionary at his kraal, or to be allowed to come with his family, and reside on one of our settlements.

Remarkable Instance of Honesty.

Dr. Philip, in a letter dated Feb. 25, 1824, says, that "Notwithstanding the prohibition issued by Government, forbidding the settlers to carry on any trade with the Caffres, some of them were known to transgress the law in this particular.—Two young men, returning from the kraal of Congo, with two horse-loads of ivory, which they had obtained by barter, were suddenly surprised, and fled, leaving their horses and their ivory, on the appearance of some strange Caffres. The Caffres made signs to them not to be afraid, but the signs were not understood, and the young men got safe home with the loss of their hazardous speculation. Six months after this they ventured to pay another visit to Congo; when, to their astonishment, the chief returned to them their horses and their ivory, refusing to take any remuneration for his honesty or for he keep of the horses."

Netherland Auxiliary Missionary Society at Chinsurah.

WE have been favoured with the Third Report of this Society, made at their Annual Meeting in December 1823, at Chinsurah. Mr. Kindlinger continues at *Pulicat*, where he has purchased a dwelling-house, and built a Dutch and Tamul school, which are well attended; the scholars about 80.

Sadras Dutch settlement, on the Coromandel coast, is another of their stations, where Mr. Winckler had lately begun to labour, with promising appearances of success.

Chinsurah is a third station, occupied by Mr. Lacroix. A school has been erected in the village of *Chandernagore*, which contains 90 or 100 children. A native girls' school has also been commenced, which the young ladies in the neighbourhood have kindly offered to superintend.

Mr. Lacroix, during the past year, had been engaged in the study of the Bengallee language, preaching to the natives in English and Dutch in the settlement church, and in superintending the schools.

The deficiencies in the expenditure of this society for the schools, and the entire support of the missionaries, are defrayed by the Parent Society in Holland.

DOMESTIC MISS. INTELLIGENCE.

Anniversary of the Glasgow Auxiliary Missionary Society.

THE Annual Meeting of this Auxiliary was held in the Trades' Hall, Glasgow, on Thursday, June the 10th. In the absence of John Maxwell, Esq. M.P., President of the Society, William M'Gavin, Esq. was called to the chair. Rev. John Smyth having opened the meeting with prayer, Mr. Brodie, the Secretary, read the report, and Mr. Melville, the Treasurer, presented an abstract of his account, from which it appeared that the total receipts for the year amounted to 187*l.* 7*s.* 2*d.* The Rev. Dr. Wardlaw; Mess. Geo. Almond, Rowland Hill, J. A. James, Greville Ewing, R. Steven, Esq., and Dr. Belfrage, severally addressed the Meeting.

ST. PETERSBURG.

It will be gratifying to the members of the Society at large, and to his more intimate friends in particular, to learn, that a letter has been received from the Rev. Mr. Knill, dated subsequently to the late awful inundation at St. Petersburg, in which he observes, "through the tender mercy of God I am safe and well, and have not suffered by the catastrophe in the least degree."

MR. AND MRS. PITMAN.*

After being detained by the late severe storms, in which we are happy to learn they received no injury, Mr. and Mrs. Pitman sailed finally from Cowes, on Sabbath morning the 5th of December.

* See Chronicle for December, page 549.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 November to 16 December 1824.*

IN LONDON AND ITS VICINITY.

Legacy by Geo. Tarington, Esq. late of Mile End		300	0 0
Less Duty.			
Messrs. H. Snelgar and J. Cross, Exors.			
Ditto by Miss Susannah Beasley, late of Great Surrey-street; 3 per cent. consols		250	0 0
Less Duty.			
Miss F. L. Stevenson, Executrix.			
Missionary Box; per Rev. H. Townley		1	7 0
R. P.		2	0 0
Mr. Baber, Knightsbridge.—Donation		5	0 0
C. R.		10	0 0
Orphan School Boys, City Road; per Mr. Harrison		3	11 3
Clapton.—Rev. Mr. Evison.—Collection after Sermon, per Rev. H. Townley		33	1 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Stretham.—Isle of Ely. Collection by the Associated Ministers; per Rev. J. Reynolds		2	1 0
Chester Auxiliary Missionary Society.—John Williamson, Esq. Treasurer.—Collections at the Anniversary.			
Queen Street Chapel	65 2 9		
Octagon ditto	17 15 9		
Common Hall Street ditto	6 0 0		
Welsh ditto	5 10 7		
Boughton ditto	2 17 10		
		97	6 11
Ladies' Branch Association		54	6 6
Queen Street Chapel Sunday School		1	18 2
Five Young Persons in the Octagon School		0	9 6
The Savings of a little Girl		0	7 0
Young Ladies at Miss Dodd's Seminary		0	17 0
Young Ladies at Miss Jenk's ditto		0	6 6
Missionary Boxes.			
Mrs. Lewis	1 6 9		
Mrs. Price	1 3 6		
Mrs. E. Evans	0 10 0		
Mrs. Powell	0 6 1		
Mrs. Mason	0 9 6		
Miss Dutton	1 15 10		
Mr. E. Gerrard	5 5 0		
Mr. Mannering	1 10 0		
Mr. J. Jones	0 10 7		
Mr. J. P.	0 3 10		
Mr. J. Hughes	0 9 1		
		13	10 2
Miss. Box. at Ashton Chapel, by Mr. Littler		1	4 0
Saighton; by Mr. Dutton		1	17 0
Delamere; by Mr. Prescot		0	8 7
Tarvin; by Rev. J. Williams		1	8 6
—— Mrs. Williams' Seminary		1	2 10
Carried forward		174	16 8
Brought forward		174	16 8
Infants' Offerings, by Mrs. Williams		0	17 8
Penny-a-week Subscriptions.			
Clotton, by Rev. J. Williams		2	7 6
Coatbrook; by ditto		6	10 0
Delamere; by Mr. Prescot		3	1 0
Haslington; by Mr. Bostock		4	0 0
Knutsford; by Rev. J. Turner		5	0 0
Minshull; by Mrs Jackson		3	6 2
Northwich; by Rev. Job Wilson		9	0 0
Over; by Rev. J. Marshall		8	0 0
Sandbach; by Miss Lowe	4 13 3		
Ditto, by Miss Swettenham	3 2 5		
		7	15 8
Tarvin; by Miss Marten		2	1 2
Weelock.—Mrs. Jarvis's Day School	0 10 8		
Sunday ditto	1 13 1		
		2	3 9
Produce of two Cherry Trees at Northop, by Mr. Williams		2	2 0
Tattenhall Branch Association.—Collection and Weekly Subscriptions		20	0 2
		245	1 9
Less Expenses		27	0 7
		218	1 2
Cornwall Missionary Society; per Rev. T. Wildbore		90	0 0
Huntingdonshire Society in Aid of Missions.—W. Foster, Esq. Treasurer.			
Subscriptions	13 12 6		
St. Neot's Association	8 0 0		
Anniversary	7 4 8		
	15	4	8
Kimbolton	5	0	0
St. Ives.—Penny Subscriptions	4 7 6		
		38	4 8
Less Expenses		4	7 6
		33	17 2
Lincolnshire — Brigg Auxiliary Missionary Society.—Mr. W. Goodwin, Treasurer.			
Brigg and Wrawby.—Contributions	30 18 1		
Female Juvenile Repository	6 5 9		
Collected by Young Ladies	14 19 7		
Do. Sunday School Children	2 19 1		
	54	2	6
Somerby.—Missionary Box	0 17	0	
Searby.—Contributions	0 13	6	
	55	13	0
Less Expenses	11	3	8
		44	9 4

Middlesex,—Willesden; per Mr. Nodes.—Jnv. Association	3	4	10			
Missionary Box by a poor Man	0	10	0			
Produce of Bees..	1	3	0			
Subscription.—W. K.	1	1	0			
				5	18	10
Norfolk.—Harlstone.—Rev. Tho. Fisher.—Collection after Sermon; per Rev. R. Elliot	6	5	1			
Less Expenses	0	8	0			
				5	17	1
Shropshire.—Wollerton.—Friends; by Rev. D. Davies				2	3	0
Shrewsbury.—Legacy by the late Mrs. Catherine Griffiths.—Mr. J. B. Williams, and Mr. W. Paddock, Executors				8	3	2
Somersetshire Auxiliary Missionary Society.—Mr. J. Spencer, Treasurer.						
Bishops Hull,—Rev. R. Winton and Friends.—Collection after Sermon; per Rev. T. Morell	5	8	6			
S. Greathead, Esq.—Don.	5	5	0			
A. Greathead, Esq.—Don.	5	5	0			
Subscriptions	4	4	0			
				20	2	6
Bridgwater.—Rev. James Corp and Friends.						
Donations	1	0	0			
A few Sailors	0	11	6			
Collection	1	12	2			
				3	3	8
Broadway.—Rev. T. Pike and Congregation				2	10	0
Bruton.—Rev. T. Paige and Congregation				3	10	0
Chellwood and Clutton.—Collection after Sermon; by Rev. T. Morell				3	14	0
Fulwood.—Rev. T. Golding and Congregation.—Penny-a-week Society; by the Hon. Mrs. Welman	3	7	2			
Collection	9	6	0			
Subscriptions	13	9	0			
				26	2	2
Milverton.—Rev. W. Blair and Friends				1	13	6
Martock.—Rev. Mr. Smith and Congregation.						
Mr. J. T.	0	10	0			
Collection after Sermon, by Rev. T. Morell	4	10	0			
				5	0	0
Rev. S. Pittard and Friends				2	5	0
South Petherton.—Rev. J. Sandersen and Friends.						
Subscriptions	8	3	0			
Penny-a-week ditto	4	16	2			
Missionary Box, and Donations by three Young Females	0	19	4			
Stratton, District Subscriptions	2	18	6			
Collection after Sermon, by Rev. T. Morell	1	18	9			
				18	15	9
Taunton.—Rev. T. Luke and Congregation.						
Subscriptions	8	12	6			
Interest from Savings Bank	0	6	6			
Coll. by Bailey, Miss A.	2	7	8			
Crouch, Mr, W.	2	4	6			
Heudebourck, Miss E.	7	14	7			
Horsey, Miss H.	2	14	2			
Musgrave, Miss S.	7	2	9			
Norman, Mr. G.	1	8	2			
Spiller, Miss E.	0	18	5			
S. Mr.	0	4	4			
Whitby, Mr. R.	3	19	5			
Wreford, Miss	3	13	10			
Collection after Sermon, by Rev. T. Morell	5	0	0			
				46	6	10
Wellington.—Rev J. H. Cuff and Congregation.						
Subscriptions	18	9	4			
Carried forward				133	3	5

Brought forward				133	3	5
Penny-a-week Subscriptions..	9	13	2			
A Friend; per Mrs. Parminter	20	0	0			
Collection at Anniversary	8	17	6			
				57	0	0
Wincanton.—By Rev. T. Morell				3	0	0
Wiveliscombe.—Rev. J. Buck and Friends				5	0	6
Milbourn Port				3	7	3
Glastonbury.—Rev. Mr. Lewis.—Sermon by Rev. T. Morell				4	14	0
Shepton Mallet.—Subscriptions	1	11	6			
Collection after Sermon, by Rev. T. Morell	7	6	11			
	8	18	5			
Less Expenses	0	8	5			
				8	10	0
Barton.—St. David.—Rev. J. Reynolds				1	0	0
Yeovil; by the Rev. J. Jukes.						
A Donation from a Friend..	1	0	0			
East Coker.—Penny-a-week Subscription	2	0	0			
Yeovil ditto	6	15	0			
Collection, by Rev. Mr. Morrell	6	5	0			
				16	0	0
				231	15	2
Less Expenses				8	4	0
				223	11	2
Westmoreland.—Kendal Auxiliary Society; by Rev. J. Jefferson, on Account				15	0	0
Wilts and East Somerset Auxiliary Missionary Society.—W. M. Everett, Esq. Treasurer.				323	16	1
Yorkshire.—Egerton.—A few Friends, for the support of the Native Teacher, "Henry Venn"				10	0	0
West Riding Auxiliary Missionary Society; by Geo. Rawson, Esq. Treasurer, to 16th Dec.						
Ripon	12	12	0			
West Melton Collection,	16	11	10			
Ditto, Juvenile Society	4	16	0			
Dito, Young Gentlemen at Messrs. Moorhouse and Langley's Academy	1	18	6			
Pateley Bridge Collection	9	9	0			
Heckmondwike Old Chapel	20	0	0			
Otley	3	2	0			
Pontefract, Mr. Hurst, for Mrs. Smith	1	0	0			
Leeds Branch	100	8	0			
A few Friends in Leeds, in part for the support of Native Teacher, "W. Eccles"	5	0	0			
John Clapham, for the support of Native Teacher, "John Clapham"	10	0	0			
John Peele Clapham, for the support of the Native Teacher, "Wm. Clapham"	10	0	0			
	194	17	4			
Less Expenses	7	4	7			
				187	12	9
Wales.—Monmouthshire.—Newport.—Hope Chapel, Rev. J. Lewis.						
Collection after sermon; by Rev. W. Thorpe	8	10	3			
Sunday-school Children	3	0	0			
Subscriptions	4	1	0			
				15	11	3
Glamorganshire.—Gower, late Lady Barham's Chapel; by Rev. W. Hammerton.						
Bethesda Chapel						
Bethel	2	0	2			
Paraclete	7	8	8			
Carried forward				10	8	10

Particulars in our next.

Brought forward.....			10 8 10
Mount Pisgah	3	0	2
Immanuel	1	2	1
Providence.....	1	4	9
Miss. Box; by Mrs. Hammerton	0	12	0
	16	7	10
Less Expenses.....	1	1	0
			15 6 10
Scotland.—Kilmarnock.—Legacy by the late Mrs. Mary Wallace			50 0 0
Less Duty and Expenses Messrs. R. Wallace, W. Hosier, J. Murdoch, and J. Dears, Executors.	6	7	8
Glasgow.—Donation from Rev. Mr. Douglas, Mr. Gemmill, and Mr. Cuthbertson, Executors of the late Mr. John Gibson, Stewarton, Ayrshire; by G. Melville, Esq.			30 0 0
Peterhead Missionary Association; by Mr. J. S. Anderson.....			5 2 10
Tain, Northern Missionary Society; per Rev. Dr. A. M'Intosh			50 0 0
Brechin Society, for Missions, Tracts, and Schools; the Rev. David Blackadder per Rev. Dr. Waugh			12 0 0
Berwickshire Missionary Society.—Mr. D. Ainslie, Treasurer			10 0 0
Berwick and Tweedmouth.—Penny-a-week Society, for assisting in diffusing Christian Knowledge; the Rev. R. Balmer per Rev. Dr. Waugh..			16 0 0
Ireland.—Belfast.—Rev. Dr. Hanna for Publications			3 7 0
Belfast.—Auxiliary Missionary Society.—Rev. Messrs. Brown and Carr, Secretaries.—Brown-street Sunday Sch.; per Mr. M'Comb	2	0	0
Collection after Sermon, in Dr. Hanna's Meeting-house; per Rev. J. Campbell	9	12	11
Ditto in Rev. Mr. Carr's; per ditto	7	2	5
Ditto in Rev. Mr. Brown's; per ditto	5	13	5
Collection from Coleraine; per Rev. Mr. Elder.....	5	18	2
Kilratz, ditto	4	6	10
Portglenone, ditto	3	7	0
Fenroy, ditto.....	3	6	6
Reoth Halls; per Rev. Mr. Stewart	3	3	0
Miss Elders, Penny-a-week Society; by Rev. Mr. Craig	4	12	9
The Executors of the late Miss Gemmill, of Belfast	50	0	0
Subscriptions, and small sums	6	4	5
	105	1	5
Less Expenses	5	1	5
			100 0 0

Donations on behalf of Mrs. Smith, &c.

Rev. James Ware, Little Maplestead			1 1 0
A. B., Birmingham			1 0 0
Mr. T. G. Parker, Preston			1 0 0
Mr. S. Morris, Lewes			0 10 0
Mrs. Morris			0 10 0
Mr. D. Mu tard, Roman Hill; by Rev. J. Hyatt			1 0 0
Dr. Parker, Woolwich	1	0	0
Major Oliver (R. A.) by Rev. J. Hyatt.....	2	0	0
			3 0 0
Mrs. Holditch, Sloane Street			1 1 0
C. T.			2 0 0
A Friend at Romsey; by Rev. J. Reynolds			0 10 0
Greenwich.—Rev. W. Chapman.			
S. Savage, Esq.	1	0	0
Mr. Taylor	0	10	0
— Turpin	0	10	0
— T. Haycraft	0	10	0
Small Subscriptions	3	2	0
			5 12 0
Saffron Walden.—Rev. W. Clayton.			
Rev. W. Clayton	0	10	6
Jas. Searle, Esq.	1	0	0
Jas. Searle, Jun. Esq.....	1	0	0
R. Paul, Esq.	1	0	0
J. Sampson, Esq.	1	0	0
A Friend.....	1	0	0
Miss Howlton	0	10	6
			6
Liverpool.—Rev. Dr. Raffles.			
Dr. Raffles	1	0	0
A Friend, by ditto.	1	0	0
Mr. W. Kay	1	0	0
—— J. Job	1	0	0
—— P. Blease	1	0	0
—— J. Guinness	1	0	0
—— N. Hurry	1	0	0
—— J. Welch	1	0	0
—— A. Keightley.....	1	0	0
A Friend	1	1	0
Mr. I. Hadwen	1	1	0
Dr. Solomon	1	1	0
Mr. D. Paton	1	0	0
—— W. Jones	1	1	0
—— A. Hodgson	1	1	0
—— J. Cropper	1		0
Mrs. Cropper	1	1	0
Miss Cropper	1	1	0
Mr. R. Benson	1	1	0
Mrs. Benson	1	1	0
Carried forward.....	20	10	0

Donations on behalf of Mrs. Smith continued.

Brought forward				20	10	0
Miss Benson	1	1	0			
Mr. J. Cropper	1	1	0			
Mrs. J. Cropper	1	1	0			
Mr. E. Cropper	1	1	0			
Mrs. E. Cropper	1	1	0			
Mr. H. Mure	1	0	0			
Dr. Bell	1	0	0			
Mr. G. M. Woolsey	1	0	0			
—— W. Cook	1	1	0			
—— R. Jones	1	1	0			
—— C. H. Jones	1	0	0			
—— R. Rathbone	1	1	0			
—— W. Rathbone	1	0	0			
—— W. Morecroft	1	0	0			
—— T. Bulley	0	10	0			
Miss Benwell	0	10	0			
—— Wallace	0	10	0			
Mr. J. Priestley	0	10	0			
Miss Keightley	0	10	0			
Marsde ——	0	10	0			
Mr. W. S. Fitzhugh	0	10	6			
Mr. J. Wordley	1	15	0			
Small Subscriptions				41	4	6
Boston.—Rev. T. Haynes.						
Rev. T. Bolland	1	1	0			
Mrs. Claypon	1	0	0			
J. Claypon, Esq.	1	1	0			
Mrs. J. Clapton	1	1	0			
B. Claypon, Esq.	1	1	0			
Rev. T. Haynes	0	10	0			
				5	14	0
Newcastle-upon-Tyne.—Rev. R Gibbs.—Collection after Sermon				5	0	0
Melton Mowbray.—Friends; per Rev. Mr. Roberts				4	0	0
Rev. Rowland Hill				1	1	0
Rev. W. F. Platt				1	1	0
A Friend; by Mr. J. Henwood				1	0	0
Mr. Newton, Piccadilly				1	0	0
A few Friends at Southport; by Rev. G. Greatbach				1	0	0
Lady at Peckham				0	10	0
A Friend				1	1	0
G. H.				1	1	0
Mr. W. Millar				2	0	0
Mr. Hurst, Pontefract				1	0	0
Bristol.—Tabernacle.—Collection after sermon by Rev. Thos. James.—H. O. Wills, Esq.				40	0	0
Wales.—Haverfordwest.—Collection at the Tabernacle; by Rev. Mr. Watson				5	0	0

Donations in aid of the Anglo-Chinese College, Singapore.

Legacy by John Bryan, Esq. late of Swanscomb, Kent.— W Harding and H. Smith, Esq. Executors				500	0	0
Manchester and Salford Association.						
Mr. S. Fletcher	50	0	0			
—— B. Joule	30	0	0			
—— S. Goodwin	10	0	0			
—— R. Roberts	10	0	0			
—— J. Potter	10	0	0			
—— J. Burton	10	0	0			
Rev. Dr. Clunie	5	0	0			
Messrs. J. H. Heron & Son	5	0	0			
A Friend; per Rev. Dr. Morrison	5	0	0			
Mr. W. W. Murray	5	0	0			
—— J. Smith	5	0	0			
—— W. Pilling	5	0	0			
Messrs. Wood and Westhead	2	2	0			
Mr. J. Williams	2	2	0			
—— J. Gordon	2	0	0			
—— E. Thomson	1	1	0			
A Friend	1	1	0			
Mr. W. Greorson	1	0	0			
—— G. Wardlaw	1	0	0			
—— J. Ollevant	1	0	0			
—— J. Day	0	10	6			
—— G. Hadfield	5	0	0			
				166	16	6*
Mr. Waller				1	0	0
Rotherham.—Mrs. Walker				2	0	0
Francis Turnley, Esq.				5	5	0
Mr. C. Henderson; per Rev. Dr. Morrison	1	0	0			
Rev. Mr. Fergus	1	0	0			
Mrs. Fergus	5	5	0			
				7	5	0

* £60 of the above acknowledged in November Chronicle.

Fund for Widows and Orphans of Missionaries.

Derbyshire.—Barrow; per Rev. W. Pritchard 4 0 0

Subscriptions towards Building the Union Chapel, Benares, East Indies.

	Rupees.
Sir Edward Paget, K. C. B. Commander-in-Chief, &c., &c.	100
W. A. Brooke, Esq. Agent to the Governor-General, &c. &c., Benares	100
W. J. Sands, Esq.	80
R. H. Rattray, Esq.	50
T. Yeld, Esq.	50
C. D. Russel, Esq.	50
R. M. Bird, Esq.	16
E. Trotter, Esq.	50
D. W. H. Speed, Esq.	50
F. Lawrance, Esq.	30
R. M. Fraser, Esq.	10
J. Dunsmure, Esq.	10
Mr. Douglas	16
Capt. Herring	50
Col. Baldock	20
Capt. Baldock	20
Capt. Fell	20
Capt. Fiddes	50
Mr. A. Cameron	10
A Friend at Alahabad	5
W. H., Ditto.	2
Sergt. Wells	2
Mr H. Clark	10
—— R. Collis	5
—— W. Logue	15
—— H. H. Healy	30
—— Grant	25
—— G. M'Nally	1
—— W. Brier	1
—— M. Wilkes	1
Sergt. Williams	1
Quarter-Master Sergt. Smart	2
Sergeant Stantum	2
Mr. and Miss Graham	25
Sergt. Screwdner	2
Mr. Jacob Thomas	1
Capt. Cox	25
Capt. Thornton	20
Capt. White	16
Major Doveton.	25
General Shouldram	20
Mrs. Major Warden	50
Capt. Parke	16
Capt. Lucas	16
Capt. Somerville	20
G. Playfair	32
J. Turner	10
Lieut. Thoresby	10
Lieut. A. G. Ward	20
Lieut. Jones	10
Lieut. A. C. Baillie	10
Rev. T. Morris	9
Rev. M. T. Adam	12
Rev. W. Bowley	5
Mr. W. Smith, Baptist Missionary	10
Carried forward	1248

	Rupees.
Brought forward	1248
Mr. Freasham	8
—— Green	10
—— Garthland	4
Quarter-Master Sergt. Mills	4
Mr. Nesbit	2
—— W. Collis	10
—— J. Dutton	16
—— J. Con Cannon	10
James Barnesley	10
—— C. P. Hickman	2
—— C. Battenburgh	1
—— Hurley	2
Quarter-Master Sergt. Walton	2
Sergt.-Major Giddens	2
Mr. Barrott	20
—— J. W.	2
—— J. Dewal	2
—— Mr. Edwards	10
—— J. Davis	16
—— Walter Charles	5
—— J. Best	20
—— R. Stewart	10
Mrs. Fraser	6
Quarter-Master Sergt. J. Hutchins	10
Mr. A. D. Caster	5
—— T. C. M'Grath	5
—— W. Cross	2
—— T. Martin	5
—— W. Hill	3
—— Lisle	8
—— E. Pretty	5
—— T. Spencer	3
Sergt Bully	5
Mr. Walker	5
—— John Adison	2
—— J. Palmer	3
—— Murphy	5
Quarter-Master Sergt. Filby	5
Sergt. Gill	15
Mr. Treston	10
Mary Anne Wells	2
Mr. Rawstorne	16
Mrs. E. Elder	10
Mr. T. Brickell	10
Mrs. Brickell	5
Messrs. Hare & Co.	25
Mr. Broadway	3
Mrs. Everald	4
Sergt. Hart	4
Mr. L. Holway	10
Mrs. Holway	5
Mr. Turner	10
Messrs. Nickson, Hunt, Smith, Murphy, and Philips	22
Total	Rupees 1644
Disbursements	1531 : 8 : ¼
Balance in hand	112 : 7 : 3¾

Addenda for Mrs. Smith, &c.

Cambridgeshire.—Royston.—Rev. T. Towne.

Collection after sermons, per Rev. Messrs. Collison and Loveless 17 4 0

Less Expenses 1 12 6

15 11



REV.D DAVID BLACKADER.

BRECHIN, SCOTLAND.

Pubd Feb.y 1.st 1833 by J. WESTLEY, Stationers Court

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY 1825.

MEMOIR OF THE LATE REV. SYLVANUS SHAW,

OF MARSDEN, YORKSHIRE.

THE value of biographical accounts requires neither illustration nor proof; but it may admit of some discussion, who are the proper subjects of these narratives. It has been stated, that he who does not rise above the level of the species is not entitled to this distinction; but if the object of the writer be the benefit of the reader, surely those accounts are likely to be the most extensively useful which describe individuals who are most easily found. The following sketch of the life and labours of a minister who moved in a humble and contracted sphere, may, perhaps, be received with favour, and read with interest.

Sylvanus Shaw was born at Marsden in Yorkshire in 1755. Much information of the early part of his life cannot now be obtained, and if it could, might not deserve to be recorded. During twenty-five years, though decent in character, and regular in conduct, he was grossly ignorant of the truths of religion, and indifferent to the grand concern of salvation. The first serious impressions were made upon his mind by perusing *Keach's Travels of true Godliness.* His eyes were enlightened to see, and his heart was affected to feel the evil of sin, his guilt and danger; and the inquiry was excited, "What must I do to be saved?" In this state of anxiety and distress he attended the ministry of the Rev. Mr. Wilson, an evangelical clergyman at Slaithwaite; and afterwards that of the Rev. Mr. Hunt, at the Independent Chapel in Delph. The gospel came to him not in word only but in power. He discerned the glory of its truths, and experienced the influence of its blessings. The delight he enjoyed, and the benefit he received from ordinances, were evinced by the regularity of his attendance, at all times of the year, and in all varieties of weather, though he had to walk five miles over a bleak and mountainous country.

No sooner had he tasted that the Lord was gracious, than his soul was filled with compassion for his neighbours who were living without God in the world, benighted in ignorance, and sunk in carnality. His works of faith and labours of love, for their best interests, began in a prayer-meeting which he established in his own house, and which attracted a crowded attendance. Then the necessities of the people,

and the exhortations of his friends, encouraged him to engage a large room, and to attempt preaching.

Thus commenced his ministry, and it commenced in very unfavourable circumstances. Besides the deplorable ignorance of the people, they were uncivilized in manners, blindly attached to ancient customs, and strongly prejudiced against sectarian worship. From the moment he assumed the character of a preacher, the mouth of the wicked and the mouth of the deceitful were opened against him, and he felt the scourge of tongues. His motives were impeached, and his abilities and services were despised. In himself, also, there was much cause for diffidence and despondency. He began to preach in the place of his nativity, and to the companions of his youth, and thus proved that a prophet has no honour in his own country; he possessed few books, and enjoyed no literary advantages; his store of knowledge was scanty, and his elocution provincial; and instead of surmounting these defects by hard study, he was obliged to work diligently for the support of a rising family. Those ministers who have received a learned education, have access to a good library, and enjoy leisure, cannot justly estimate the difficulties of Sylvanus Shaw's situation, nor properly sympathize with his sorrows.

But his dependance was upon God, and he experienced the help of his grace. When a man's heart is warm in a cause, it is surprising how he will avail himself of every resource, and improve every advantage. The subject of this Memoir was not one of those illiterate preachers who glory in their deficiencies, who revile their superiors, and who affect to despise that learning and those qualifications which they do not possess. So sensibly did he feel the pain of ignorance, and so eagerly did he thirst for knowledge, that, when the day had been spent in labour, he either redeemed the night, or rose at four o'clock in the morning, for reading, prayer, and meditation. Human criticism might have censured his sermons with severity, and sneered at them with contempt, but they cost him many hours of close application, and were evidently accepted of God, and sanctioned with his blessing. He gradually rose in estimation; the rancorous opposition of profane men subsided; and he obtained favour in the sight of the neighbouring churches. The Rev. William Moorhouse of Huddersfield, and the Rev. Noah Blackburn of Delph, both lately gone to their reward, and the Rev. Jonathan Toothill of Hopton, now waiting for the coming of his Lord, officiated at his ordination. The service was held in a barn, and the scene was very interesting. When Mr. Shaw was called upon to relate his religious experience, to avow his doctrinal sentiments, and to assign his motives for entering into the ministry, he put his soul into his words. His language and elocution indicated how little he had been taught of men, and his wisdom and piety demonstrated how much he had been taught of God. The ordination-service produced a considerable impression at the time, and has often been mentioned since.

In the rise and progress of an infant church, the important epoch, the grand effort, is the erection of a chapel. During several years the church of Christ at Marsden, few in number, and universally poor in circumstances, regarded it as a blessing devoutly to be desired, but scarcely to be expected. At length, however, the great attempt was made. An eligible plot of ground was obtained; all the money that every man could contribute was collected; the building was raised; and a heavy debt was incurred. They did what they could; and the deficiency was made up by other congregations, who well knew the necessity of their circumstances and the urgency of their claims. Mr.

Shaw lived to see the debt paid off, and the chapel well attended. He lived also to see the answer of his prayers, and the success of his labours in the conversion of sinners.

His departure was rather sudden, as he had engaged in preparation for the pulpit a few days before his death, expecting to preach on the ensuing Sabbath. In his last illness his pains were distressingly severe, but he enjoyed peace of mind, and the cheering influence of a good hope. He died May 29th, 1824, in the 70th year of his age, and the 35th of his ministry. His funeral sermon was preached on the 13th of June, by the Rev. John Cockin of Holmfirth. The large concourse of people who assembled evinced how much his character was respected, and how deeply his loss was deplored. The chapel could not contain one half of them, and the day being favourable, the service was held in the adjoining yard.

Sylvanus Shaw belonged to that humble class of ministers whose labours are arrogantly despised by the learned, bitterly opposed by the profane, and poorly rewarded by the church; but let justice be done to him. Let the state of Marsden at the close of his ministry be compared with what it was at its commencement. He did not enter into other men's labours, nor build upon another man's foundation. At the most he received about 40*l.* a year from his congregation, and for a long time not half that sum. When he began to preach in his own hired house, to a small company of poor, illiterate, uncivilized people, it was a sphere of service which would have been generally regarded with contempt and aversion. But he was the instrument of collecting a congregation, of forming a church, and of establishing an interest; and hereafter it will appear that this illiterate man was wise to win souls, and that this despised preacher had the honour of turning many to righteousness.

ON THE NEGLECT OF PUBLIC WORSHIP BY THE LOWER CLASSES IN OUR CITIES AND POPULOUS TOWNS.

It is impossible for any one who sees the vast and unutterable importance of religion, or feels its reviving hopes and consolations, to behold multitudes around him sunk in ignorance and apathy, with reference to their best, their eternal interests, without being deeply affected. If our sympathies are called forth in behalf of the wretched slaves of superstition and idolatry on distant foreign shores, shall they be frozen and shut up from our countrymen and neighbours?

On entering many of the religious assemblies of London, I have been often struck with the exceedingly small proportion of the labouring classes seen in them. Nor is this the case merely in those parts of the metropolis which are chiefly occupied by people of opulence; for, by conversing with persons the best informed, I learn that the evil complained of is not partial, but general. Whether we go to hear the word in churches, or chapels, or in the meeting-houses of Dissenters, with a few very rare exceptions, we are tempted to ask, where are the poor? Where, on the sacred day, are the multitudes of labourers and mechanics, with their wives and families, which, during the week days, fill the shops, and garrets, and cellars of this vast city? Yet, upon moving into the environs, the mystery is solved; for we see all the public places of resort and amusement full and overflowing; tea gardens, and taverns, and pot-houses, are crowded to excess, while the passenger is sickened with the fumes of intemperance, or shocked with sounds of profaneness and blasphemy.

I suppose the British capital, with its vicinity included in the bills of mortality, contains, at least, six or seven hundred thousand persons of the labouring class. If we say that a fiftieth part of this immense population attends public worship, it is pro-

bably allowing more than facts would support. In other cities, and particularly in large manufacturing towns, the proportion of the poor that never or seldom attend public worship, is nearly as great as in London.

I have been so painfully affected with this melancholy subject, that, after mentioning it repeatedly in conversation with different friends, I determined to drop a few hints to serious and benevolent readers through the medium of your widely-circulated and useful magazine. We live at a time when almost every thing is sifted and investigated which seems capable of admitting any practicable measures for improvement; and yet I do not remember having heard of this matter being once examined with any thing like the attention which it urgently demands.

Is it not desirable to employ some method for ascertaining, with as much accuracy as possible, what proportion of the labouring classes, both in the metropolis and in the large provincial towns, attend the public worship of God? Where divine ordinances are the most notoriously and shamefully neglected, ought not the causes to be investigated, and the consequences to be faithfully unveiled and vividly portrayed? Are chapels erected and fitted up with a reasonable allowance of space to accommodate the poor? The acknowledgment is readily made in words, that the souls of the lowest mechanics or menials are quite as precious as the souls of noblemen and princes; but does the Christian part of the world appear to be adequately impressed with this solemn idea in point of fact?

If, however, we could devise no method, either for ascertaining with nicety the proportion of the poor in our cities and large towns who constantly absent themselves from the house of God, or stating explicitly the causes of their habitual absence, still, as we know the aggregate mass of such people to be unquestionably great, it is an inquiry of the utmost importance, how this dreadful evil is to be removed or diminished. What! shall divines spend their time and zeal in controversy about the forms and punctilios of discipline, or the lights and shades of certain doubtful doctrines, while crowds of practical atheists swarm around them unregarded and unadmonished?

Those who deign to cast an eye over this paper may instantly start a thousand difficulties, and believe them to be insurmountable. But can no plans be proposed, no means tried, no efforts made to bring the wretched wanderers within the range of Christian instruction? Did the compassionate Lord and Redeemer of souls provide for all this astonishing apathy and sloth and selfishness in his followers, when he issued the command, "Go ye out into the high ways and hedges, and into the streets and lanes of the city, and compel them to come in"?

I am far from intimating, that no attempts have been made to rouse the attention of the lower orders to the things which belong to their peace. Sunday schools, instituted for the instruction of their children, have sometimes drawn the parents under the sound of the gospel; societies for relieving the sick, by sending out pious visiters, have also in many instances produced good effects in the same way. Now, what other means can be devised and recommended? I have thrown out these general hints, with the hope of awakening a concern which may lead to practical results. And most happy shall I be to see such facts and statements, narratives and plans, laid before the public, as are calculated to engage the attention of benevolent and zealous Christians, and promote the spiritual and eternal interests of those who are now living without God and without Christ in the world.

VOLENS.

CORRESPONDENCE BETWEEN JOHN SHEPPARD, ESQ. AND THE LATE LORD BYRON.

[*Extracted from Mr. Sheppard's "Thoughts on Private Devotion," 2d Edition: for a general account of which, see our Review in the present Number*, p. 63.]

To the Right. Hon. Lord Byron, Pisa.

MY LORD, Frome, Somerset, Nov. 21, 1821.

MORE than two years since, a lovely and beloved wife was taken from me, by lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety so retiring as rarely to disclose itself in words, but so influential, as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately born and only infant, for whom she had evinced inexpressible affection, her last whispers were, "God's happiness!—God's happiness!" Since the second anniversary of her decease, I have read some papers which no one had seen during her life, and which contain her most secret thoughts. I am induced to communicate to your Lordship a passage from these papers, which, there is no doubt, refers to yourself; as I have more than once heard the writer mention your agility on the rocks at Hastings.

"Oh my God! I take encouragement from the assurance of thy word, to pray to Thee in behalf of one for whom I have lately been much interested. May the person to whom I allude, (and who is now, we fear, as much distinguished for his neglect of Thee as for the transcendent talents Thou hast bestowed on him,) be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure! Do Thou grant that his future example may be productive of far more extensive benefit than his past conduct and writings have been of evil; and may the Sun of Righteousness, which, we trust, will, at some future period, arise on him, be bright in proportion to the darkness of those clouds which guilt has raised around him, and the balm, which it bestows, healing and soothing in proportion to the keenness of that agony which the punishment of his vices has inflicted on him!" &c.

"*Hastings, July* 31, 1814."

There is nothing, my Lord, in this extract which, in a literary sense, can *at all* interest you; but it may, perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others the Christian faith can awaken in the midst of youth and prosperity. Here is nothing poetical and splendid, as in the expostulatory homage of M. Delamartine; but here is the *sublime*, my Lord; for this intercession was offered, on your account, to the supreme *Source* of happiness. It sprang from a faith more *confirmed* than that of the French poet; and from a charity, which, in combination with faith, showed its power unimpaired amidst the languors and pains of approaching dissolution. I will hope that a prayer, which, I am sure, was deeply sincere, may not be always unavailing.

It would add nothing, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray, that "wisdom from above," and "peace," and "joy," may enter such a mind.

THE ANSWER.

SIR, Pisa, Dec. 8, 1821.

I HAVE received your letter. I need not say, that the extract which it contains has affected me, because it would imply a want of all feeling to have read it with indifference. Though I am not quite *sure* that it was intended by the writer for *me*, yet the date, the place where it was written, with some other circumstances which you mention, render the allusion probable. But, for whomsoever it was meant, I have read it with all the pleasure that can arise from so melancholy a topic. I say *pleasure*, because your brief and simple picture of the life and demeanor of the excellent person whom I trust that you will again meet, cannot be contemplated without the admiration due to her virtues, and her pure and unpretending piety. Her last moments were particularly striking; and I do not know, that in the course of reading the story of mankind, and still less in my observations of the existing portion, I ever met with any thing so unostentatiously beautiful. Indisputably, the firm believers in the gospel have a great advantage over all others,—for

this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope, through life, without subsequent disappointment, since (at the worst for them) "out of nothing, nothing can arise," not even sorrow. But a man's creed does not depend upon *himself*;* *who* can say, I *will* believe,—this,—that,—or the other? and, least of all, that which he least can comprehend. I have, however, observed, that those who have begun life with an extreme faith, have in the end greatly narrowed it, as Chillingworth, Clarke, (who ended as an Arian,) Bayle, and Gibbon, (once a Catholic,) and some others; while, on the other hand, nothing is more common than for the early sceptic to end in a firm belief, like Maupertius, and Henry Kirke White.

But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more than obliged by the extract from the papers of the beloved object whose qualities you have so well described in a few words. I can assure you, that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh in my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head. Do me at least the justice to suppose, that

"Video meliora probo-que,"

however the "Deteriora sequor" may have been applied to my conduct.

I have the honour to be,
Your obliged and obedient Servant,
BYRON.

* Our limits do not permit us to furnish our readers with the admirable and truly judicious comments of Mr. Sheppard on this letter; but we cannot pass over the remark,—"that a man's creed does not depend upon *himself*," without subjoining our author's feeling apostrophe—"Oh! that a mind awake to the value of Christian faith, and yet convinced that 'a man's creed does not depend upon *himself*,' had so far acted on its convictions, as to ask, even of an 'unknown God,'—'Work in me to will, of thy good pleasure!'"

P. S. I do not know that I am addressing a clergyman; but I presume that you will not be affronted by the mistake (if it is one) on the address of this letter. One who has so well explained, and deeply felt the doctrines of religion, will excuse the error which led me to believe him its minister.

ON THE USE OF WEST INDIA PRODUCE.

SIR, *To the Editor.*

I HAVE read the Review of the Pamphlets on Slavery in your Magazine for November, and am sorry to say there is a passage in it that has excited much regret in my mind. In the notice of the work, entitled, "Immediate not Gradual Abolition," &c.; the reviewer says, "Of the efficacy and propriety of these means (that is, the substitution of East India for West India sugar) we are not so confident as the author of the enquiry would have us to be."

I take it for granted that, in common with almost every thinking man, the reviewer considers slavery to be inconsistent with the principles of Christianity, which commands us to do to others as we would have others do to us. And I will also presume that he goes a step further, and admits that those who partake of the *immediate* profits arising from slavery, share more or less in the criminality of it. It is in vain to argue, that while slavery irremediably exists, a person may innocently derive emolument from the system: the same argument might be used by the receiver of stolen goods, or the advocates of any other nefarious practices. It is equally vain to plead that the government has long sanctioned the system, and therefore it cannot be criminal to share in it. No government can absolve a man from the obligations he owes to his Creator, or his fellow men; the standard for his conscience is not the Statute-book, or an Act of Parliament, or the opinions of the government, but the word of God. By that he will be judged at last; and, therefore, to that alone must he look as the rule of conduct. But if to hold a man in slavery, or to share in the profits arising therefrom, be contrary to the laws of God, it must also be criminal to indulge our appetites by the use of the produce of slavery. Suppose the reviewer knew that a man

gained his livelihood by receiving and selling stolen goods, by which he was enabled to undersell his honest neighbours! would the reviewer feel himself justified in giving him the preference in his purchases, and thus upholding a system of robbery, in defiance of all law and justice? Certainly not.

I come now to the point on which we are at issue; namely, the "*propriety*" of the measure proposed by the authoress of the pamphlet in question. Yes, Sir, it is to the heart and the conscience that the appeal is directed, and properly so. We have been arguing, petitioning, and remonstrating against the system of slavery, until its iniquity is understood and deprecated by the whole population of the country, and what has been the practical result? Our indignation and commisseration have evaporated in sighs for the wretched objects of them, while we ourselves, with unaccountable inconsistency are daily assisting to uphold and perpetuate the system. It is high time to reduce our principles to practice, and to show that they are worth, at least, some trifling sacrifices. Nor can we better begin than by abstaining from the use of West India produce. The authoress of the pamphlet in question has laid it down as an axiom, that to partake of the produce of slavery, is to encourage it; and that to encourage it, is to share in the criminality of it. All the sophistry in the world will not overturn this axiom. Now, if the British public were to discontinue the use of West India sugar, slavery would cease; therefore, by the use of it, slavery is upheld. And if it be a crime for a nation to uphold slavery, it must be equally so for an individual. Whatever, therefore, may be thought of the "efficacy" of the measure, its "propriety" cannot be doubted, because it is nothing more than *a virtuous determination to renounce at once, and for ever, the indulgences derived from a system at variance with the principles of Christianity, and with the just rights and moral improvement of a large body of our fellow-creatures!*

It gives me pleasure to find, that few who have read the Pamphlet have risen from the perusal with the phlegmatic feelings this Review of it is calculated to promote. Thousands have already adopted its principle, and it is extending itself as widely as the shores of Britain will admit. Never, indeed, was beheld a more virtuous struggle than that which we are on the eve of witnessing between the British nation and the West India interest. Sixteen years have elapsed since our hopes of the Abolition of Slavery appeared to be confirmed, and yet each succeeding year has only tended to perpetuate the evil (as a political measure at least) and to strengthen the hands of the planters. The best interests of the slaves, and the wishes of an overwhelming majority of the people of England have been sacrificed to family connexion; to friendship; to vanity; the object of their solicitude is further and further receding from their grasp; and the abomination that maketh desolate appears interminable. But the passive power that has now commenced its silent operation is as certain of effecting the object eventually as any human means can be;* while the sacredness of the cause will ensure it the blessing of heaven, and approve itself to every man's conscience as in the sight of God!

Begging the Reviewer to review his own sentiments on this interesting subject, I beg to subscribe myself, The Publisher of the cheapest edition of "Immediate not Gradual Abolition," &c.

---

* That the consumption of East India sugar has increased, within six months, from 100 *bags per day* to 500! which is equal to the consumption for 1,176,000 persons at half a pound each, per week. Let it go on increasing in this proportion for two years, and we shall shortly see Slavery die a natural death.

[The subject of West Indian Slavery is one of such prodigious interest to all who venerate the rights of human nature, that, contrary to an ordinary rule, we have permitted the above reply to one of our Reviewers in the November Number of our Magazine. In doing so, however, we shall hold ourselves at liberty to test the accuracy of our Correspondent's theory in a future Number. If it is merely proposed to rouse the planters to a sense of long neglected duty, we quite agree with him; but if instant abolition, without the preparatory process of instruction is intended, we differ most widely from him. We hope soon to overtake this important subject, and beg to assure our Correspondent, that he cannot be a firmer emancipationist than the Reviewer upon whose sentiments he animadverts.—EDITOR.]

OBITUARY.

Rev. THOMAS KING.

To the Editor.

Dear Sir,

If the memory of the just is blessed, and if it be the duty of ministers and Christians to "follow those who through faith and patience now inherit the promises," I think it would be extremely wrong to suffer the name of the late Rev. T. King, of Ross, Herefordshire, to be buried in oblivion.

The writer of this short narrative was personally acquainted with this truly holy man of God for above twenty years, and the more he knew of him the more highly he esteemed him; and his pious memory will not only be embalmed in the heart of the writer, but it will be cherished and live in the recollection of a numerous circle of his Christian friends, who very highly esteemed him for his holy virtues and godly conversation.

He was formerly a student at Homerton Academy, and was almost the only survivor of his fellow-students who studied with him at that time. His labours in the Christian ministry were principally confined to Ledbury and Ross, both in Herefordshire, and although his labours were not so generally blessed as he most earnestly wished, yet his work was not in vain in the Lord: some were brought to the knowledge of the gospel, and others were cheered and edified with those evangelical truths which he most faithfully and affectionately delivered.

His piety was real worth, inasmuch as he was a man taught of God, and sanctified by his grace. There were many excellent traits in his character, which not only deserve notice, but are worthy of the most decided imitation. He was the most exemplary in his outward deportment, and thereby recommended the gospel of Christ to all about him. His Christian friends could unequivocally say of him, "Behold an Israelite indeed!" And even those persons who did not appreciate the holy doctrines which he preached, spoke very respectfully of him, and esteemed him for his modest and pious behaviour.

The following will show how much he respected Bible religion, which was found in his own hand-writing since his decease.

"Religion I was brought up to respect; I saw it respected by those around me, and I soon began to feel a respect for it in my own person, and to recommend it occasionally to my young play-fellows, especially to one to whom I was particularly attached: and in the very worst of seasons with me my heart occasionally has grieved, almost to distraction, because I found in my corruptions so much rising up against, and carrying me away from, what I admired as so just and holy and good, and which I knew shewed me the path of life and peace.

I have always been persuaded that there can be neither order nor righteousness without due regard to religion; and I have often found when the storms of life have raged, and wrecked, there could be no true comfort of heart, arising from the attention of friends, manifested in the most flattering soothing way, without the inward hope of an interest in God through Christ. Here the soul feels the true shelter from the storm; and resting here as my shelter, though I may not feel it, hither I wish to be enabled to turn while life remains; and hither I hope to come to my eternal home."

His manners were the most unassuming; and his humility upon every occasion was particularly striking, and such as "adorned the doctrine of God our Saviour;" and his fidelity in the cause of God and man was, without exception, exceedingly praiseworthy. He was faithful to the truth, and was not to be biassed by any unworthy considerations whatever. Nothing of a worldly nature could tempt him to act contrary to the dictates of his own conscience, and to those holy principles which he had imbibed from the word of God. He had several offers in the Establishment, and one of considerable pecuniary value; and though he was then living in contracted circumstances, he made the most decided refusal.

In a memorandum which he has left behind him, he says,—

"It has been permitted by God that I should preach the truth as it is in Jesus; and blessed be his name, with all the faults that have attended my days, I have ever been enabled to make this my steady aim, without being influenced by frowns or smiles, under the fullest conviction of the truth and importance of it; and although the minister is so unworthy, glory be to God, the ministry in his hands has been instrumental of some good; and one here and there has arisen to call Jesus blessed."

He was exceedingly thankful for the kindness of friends, but he would never impose upon their liberality. Upon one occasion, a friend of his in London wrote

to say he could send him 20*l.*, and because his necessity at that time was not very great, he wrote back expressing his obligations, saying, "I do not immediately stand in need of such a donation, and perhaps you can apply it where it may be more welcome."

His straits in the church and in his family were many; and some of them were of a very peculiar and extraordinary nature; but those, by the assistance of Divine Grace, he bore with commendable resignation to the will of Him who does "all things well." His confidence in the providence of God was firm and steady under the most painful circumstances; and his hopes of celestial and eternal glory continually hung upon the death and merits of the adorable Son of God. Some time previous to his death, he wrote the following sentence, which is altogether expressive of his gratitude to the ever blessed God, for his great goodness towards him, and of his humble but steady confidence in the riches of his mercy.

"The hand of God has been often with me in so extraordinary a way, that it has become almost visible; and such wonderful displays of mercy and goodness in things temporal and spiritual have I seen, that I have the strongest inducements to say, Lord, never let me give up my humble trust in thee through the adorable Redeemer."

During his last illness his mind was tranquil and quite composed, resting his hopes upon a never-failing God, and looking to the Redeemer of perishing men. He departed this life in the faith of the gospel, Nov. 4, 1824, in his 74th year.

"Let me die the death of the righteous, and may my last end be like his."

Mitcheldean. JOHN HORLICK.

MR. JOHN HUNTSMAN,

ONE of the deacons of the Independent Church at Boston, in the county of Lincoln, departed this life on the 17th Nov. 1824. He was one of the earliest and most active friends of the congregation to which he was attached, and had been the honoured instrument in the hands of God in promoting its prosperity to a very considerable extent. Soon after the ministry of the Gospel, in connexion with the Independent Denomination, was introduced into Boston, he became a hearer of the word, and, when the congregation assumed a permanent character, and a Christian church was formed in 1819, he was one of the first members of that community. There is every reason to believe that the ministry of the word had been greatly blessed to him, and that this step was taken from the conviction that, as the Gospel had become the savour of life to his soul, it was his duty to profess that Gospel amongst the people, in connexion with whom God had favoured him.

For five years he was most actively devoted to the cause of God, and laboured abundantly for its prosperity. Nearly the whole of this time he sustained the office of deacon, and performed the duties of that office with exemplary prudence and zeal.

For some time prior to his death, he had an impression that he should not survive long, and said, "This sickness will be unto death." From the nature of his complaint the most excruciating agonies must have been endured; but not one murmuring word escaped his lips. On the contrary, the state of his mind was most delightful and heavenly. Absorbed in contemplations of the goodness of God, his feelings were invariably joyful and his language that of praise. He often observed that God never permitted one doubt or one fear respecting his safety to pass over his mind; and on one occasion he said, "I cannot describe how great God's goodness has been to me; what confidence and joy I have felt in my affliction, and what communion there has been between God and my soul. I know whom I have believed." He then added, "Religion is no trick; the bible is no fable; I am a dying man, and nothing but the truth of God can support me now, but this does support me."

He enjoyed unruffled peace of mind during several days of severe pain, and during each day evinced a growing meetness for a better world. During the last few days his whole soul seemed occupied in the praises of his God. He was resigned to the will of the Most High, and knowing that God's will must be done, he threw himself with holy joy into the arms of covenant-love. It was indeed a privilege to hear the delightful assurances of God's love which he expressed, and to witness the growing fervour of his soul in the prospect of eternity. His end was peace; for, without a struggle or a sigh, the spirit left its trembling tenement, and returned to God who gave it.

"The memory of the just is blessed;" and the memory of this man of God is

blessed in no ordinary degree by the tribute of general and sincere esteem. His death was improved on Sabbath evening, Nov. 31st, in a sermon by the Rev. T. Haynes, from Psalm xxxvii. 37, "Mark the perfect man," &c.

Boston. T. H.

THOMAS STIFF, Esq.

On Saturday, November 27th, at the seat of Thomas Wellman, Esq. Poundisford-park, near Taunton, and while on a visit there, Thomas Stiff, Esq., of Reading, Berks, (formerly of New-street, Covent Garden.) This pious gentleman had been more than 50 years a member, and more than 40 years a deacon of the Congregational church in Fetter-lane, London.

Mr. Stiff, who had for many years cultivated a friendly intercourse with Mr. Wellman and family, was desirous of paying him one more visit, which was productive of much mutual pleasure. The time was arranged for the return of himself and daughters to Reading; but it pleased God to visit him with a complaint which notwithstanding the best medical help, and the assiduous attention of the family, put a period to his life in the course of five days, in the 76th year of his age.

Mr. Stiff was born at Chertsey, in Surrey. He lost his father at an early period, but was educated by his mother in the fear of God. He was then admitted into the family of his uncle, Mr. Carlton, an event productive of such happy consequences, both for "life and godliness," that he never failed to observe the anniversary of it with peculiar thankfulness to the end of his days. Here he not only enjoyed the advantages of family religion, and of his relation's pious example, but was brought under the judicious ministry of the Rev. James Webb, which was eminently useful to him.

His diary testifies the careful notice that he took of the dispensations of Divine Providence, in not only his own domestic circle, but in those events which regarded his neighbours, friends, and fellow-worshippers. His remarks on the death of his relations and others show how anxious he was to be himself prepared for the great change. He was a serious, constant attendant on the means of grace; was careful to retain the substance of the sermons he heard; took a deep interest in the affairs of the church to which he belonged, as well as in the prosperity of various institutions of a religious and charitable nature, to which he was a liberal contributor through life, and a benefactor at his death.*

Through the whole of his short but painful illness, his mind was kept in perfect peace, tranquil and submissive, free from all earthly cares, and stayed upon his God; looking for the mercy of the "Lord Jesus Christ unto eternal life." The pious friends who surrounded his dying bed, and witnessed his gentle dismission from the body, could not but exclaim, "Let our last end be like his."

Respectful notice was taken of his death in funeral sermons, by the Rev. Mr. Golding, at Poundisford, by the Rev. Mr. Douglas of Reading, and by the Rev. Mr. Burder in London. His remains were deposited in the family vault in Bunhill Fields, on Thursday December the 9th.

RECENT DEATH.

Death of Wilberforce Richmond.

Died, on Sunday, Jan. 16, aged 18, Wilberforce Richmond, second son of the Rev. Legh Richmond, of Turvey. He was a youth in whom were united a superior understanding, promising talents, amiable disposition, and spiritual piety. He departed in perfect peace, rejoicing in the love of his Saviour, and leaving behind him a train of convincing evidences that he was saved by grace, through faith in the blood and righteousness of Christ.

Mrs. Bethune's account of her late Husband.

"Twenty-nine years did we go hand in hand on our journey through the wilderness—never having a thought unknown to each other, or ever differing scarcely in opinion. But

> All our intercourse while here,
> So tender and so kind,
> Does like a fleeting dream appear,
> That leaves no trace behind.

"My idol is now gone! my gourd withered! O that, when my streams of earthly joy are dried up, I may be led to seek my all in God. Like Newton I may say, 'I have lost a right hand;' would I could say, 'I go on cheerfully without it;' but that is beyond *me*. I can only, with Job, 'be dumb because the Lord hath done it.'"

* Among the legacies bequeathed to various charities, are the following:—London Missionary Society, 100*l.*, Homerton College 100*l.*, The Poor of Fetter-lane Congregation 100*l.*, Congregational Fund Board 50*l.*, Widow's Fund 50*l.*, Hibernian Society 50*l.*, Orphan Working School 50*l.*

THE DREAM.

*Lines said to have been written by a self-taught Youth, in the west of Scotland, in celebration of Cameronian worth.**

In a dream of the night I was wafted away
To the muirlands of mist, where the martyrs lay;
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather grows green.
'Twas a dream of those ages of darkness and blood,
When the Minister's home was the mountain and wood;
When in Wellwood's dark valley the standard of Zion,
All bloody and torn, 'mong the heather was lying;
'Twas morning;—and Summer's young sun, from the east,
Lay in loving repose on the green mountain's breast:
On woodland and cairn-table the clear shining dew
Glistened sheen 'mong the heath-bells and mountain flowers blue;
And far up in heaven, near the white sunny cloud,
The song of the lark was melodious and loud;
And in Glenmore's wild solitudes, lengthened and deep,
Was the whistling of plovers, and the bleating of sheep;
And Wellwood's sweet valley breathed music and gladness,
And its fresh meadow-blooms hung in beauty and redness;
Its daughters were happy to hail the returning,
And drink the delights of July's sweet morning.
But, Oh! there were hearts cherished far other feelings,
Illum'd by the light of prophetic revealings,
Who drank from the scenery of beauty but sorrow,
For they knew that their blood would bedew it to-morrow.
'Twas the few faithful ones, who with Cameron were lying,
Conceal'd 'mong the mist, where the heath-fowl was crying;
For the horsemen of Earlshall around them were hovering,
And the bridle-reins rung thro' the thin misty covering.
Their faces grew pale, and their swords were unsheathed,
But the vengeance that darkened their brow was unbreathed;
With eyes raised to heaven, in calm resignation,
They sang their last song to the God of salvation:
The hills with the deep mournful music were ringing,
The curlew and plover in concert were singing—
But the melody died 'mid derision and laughter,
As the host of ungodly rushed on to the slaughter.
Tho' in mist and in darkness, and in fire they were shrouded,
The souls of the righteous were calm and unclouded;
Their dark eyes flash'd lightning, as firm and unbending—
They stood like the rock which the thunder is rending:
The muskets were flashing, the blue swords were gleaming,
The helmets were cleft, and the red blood was streaming—
The heavens grew dark, and the thunder was rolling,
When in Wellwood's dark muirlands the mighty were falling.

When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark cloud descended;
The drivers were angels, on horses of whiteness,
And its burning wheels turn'd upon axles of brightness;
A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining;
And the souls that came forth out of great tribulation,
Have mounted the chariots and steeds of salvation:
On the arch of the rainbow the chariot is gliding—
Thro' the paths of the thunder the horsemen are riding:—
Glide swiftly, bright spirits! the prize is before ye,
A crown never fading, a kingdom of glory!

* Vide Review of Col. Blackader's Life, p. 62.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Essay on Baptism; being an Inquiry into the Meaning, Form, and Extent of the Administration of that Ordinance. With an Appendix. By *Greville Ewing*. Second edition. 4*s*. Duncan, and W. Baynes.

On Baptism: chiefly in Reply to the above. By Rev. F. A. Cox, M.A. 4*s*. 6*d*. Holdsworth.

THE mutual reproach and mutual vengeance with which disputants in the baptismal controversy have been in the habit of provoking each other, could not fail, in the estimation of many, to dishonour the sacred rite, and sink even religion itself into contempt. No bitterness of spirit, however, is discovered by the authors before us. We have dipped into their productions, and it is pleasing to say, that we have perceived hardly a tinge of that wormwood and gall which, in former days, were mingled so copiously with these "waters of strife." Most heartily do we wish this war to come entirely to an end. But we are persuaded that until some point of agreement, some *axiom* of interpretation be found, the quarrel respecting βαπτω and βαπτιζω is not to abate: and as Mr. Ewing very affectingly observes, "it should humble us all, to see the battle continuing to rage, without the smallest appearance of termination."

This principle of harmony, so very desirable, is not, we are convinced, to be found in the *etymology* of language. The extreme earnestness of Mr. Cox on this point, is rather amusing. "And now, once again," says he, "I *demand* of Mr. Ewing to point out *the lexicon*, which does NOT give *dipping*, *plunging*, or *immersing*, as the unquestionable and universally admitted PRIMITIVE SIGNIFICATION of the contested terms."

There is a boldness in this challenge rather trying to a man's patience; but we will endeavour to meet it with calmness. Were the best critics and lexicographers all agreed to deny or affirm, what Mr. Cox calls "the *primitive* use" of the word, the question must still be asked, What is the weight of *their authority* in fixing the import of *Bapto* in the *New Testament?* For, after all, it is not the *philological*, but the *Scriptural*, or, rather, the SACRAMENTAL sense of the word, that must settle the controversy. A lexicon is only the *repository* of opinion. The meaning of an author is perfectly *independent* of a lexicon. It is not uncommon for the same word from the same pen to denote very different ideas; and he must be far less skilled than Mr. C. is in the philosophy of language, who is not aware, that to seek for the sense of a word in some cases by rummaging a dictionary, would be to obscure the truth. The dust of far-fetched criticism often blinds the eye of judgment, so that the light of simple evidence shines upon it in vain. It is easy to conceive how eager inquiry for knowledge on this subject, fatigued with digging for Greek roots, and bewildered in the thicket of Greek branches, may be seen resting upon "the stump of some cut down word," only for the sake of rising with greater vigour to propose the tedious question, "What, after all this toil, is to be understood by the scriptural word *Baptizo*, in reference to the *ordinance* which it is intended to describe?" By referring such an individual to the best critics and lexicographers, you relieve not his anxiety; for when the influence of learned opinion is mutual, in different scales, the balance of a regulated mind feels only the restlessness of indecision. At the best, it remains only to quiver at equilibrium, being unable to determine whether *bapto* means to *plunge*, or to *paint;* to *pour* or to *sprinkle*. He hesitates to conclude which is the best critic, the scholar who can refer to a passage in an ancient author, where *bapto* is employed to show the force of a weapon plunged into the heart of a foe; or *he* who has marked the page on which *bapto* represents the application of vermilion to the cheek of artificial beauty. Really, his honest mind is perplexed, not knowing which is the most approved writer in the Greek language,—the man who selects *bapto* to show how a drowned man *sinks*, and how a ship foundered at sea, may be imagined to "*go down into the water;*" or, the writers that use the very same word in speaking of a lake tinged with blood, and of a human body drenched with the dew of heaven.

What then is to be done? We must first of all think upon the nature of the ordinance itself. Baptism is a sacred institution, a ceremony of purification. Its ob-

servance was enjoined upon the apostles, without the mention of any specific mode of dispensing it. They were Jews, whose associations of mind would, we judge, naturally remind them of the accustomed manner of administering their "*divers baptisms*." "A clean person," says the record, "shall take hyssop, and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels, and upon all the persons that are there."

Now, since the apostles were simply commanded to baptize, having no direction whatever respecting *how* the service was to be done, is it credible that they should presume to devise a new method of performing it? How our Baptist brethren can still contend for the submersion of the whole person, as the only legal way of administering this ordinance, is to us utterly mysterious, as it is in obedience to no command, and since a single example of *their* mode of baptizing appears not within the sacred annals of at least four thousand years! In this confidence we are glad to be supported by the strong authority of Mr. Ewing. "I have not," says he, "been able to meet with *an instance* of *immersion-baptism in the Holy Scriptures*"!

Mr. E. allows that there are many instances in which baptizo signifies "to immerse, that is, to plunge or sink completely under water;" as in the cases which he cites from Josephus, of a ship that (βαπτισθεντος) *sank* in the Adriatic sea, and of the boy betrayed by murderers, who put him under water (βαπτισοντες) and kept him there till he died. "These," says Mr. Ewing, "I conceive to be genuine instances of *immersion-baptism*." Is this the pattern of baptizers and the baptized? Shall we illustrate the office of the apostles of Christ by the work of providential destruction, or that of a murderer? It is impossible to apply such examples as a rule of Christian baptism. "According to their (the Baptists,) views," continues our author, "baptism is a *twofold* symbol, representing two things of distinct and equal importance, the first representing the *death*, the other the *resurrection* of Christ." Now, if this be the case, the word *baptizo* is a name for the *one half* of their ordinance of baptism. It entirely fails them in the *other half*. If, therefore, this word *pops* them *down*, it certainly cannot give any warrant, or suggest any literal or figurative meaning for their *popping up again*."

We have been not a little pleased with at least the symptom of an interesting concession, which may perhaps lead our Baptist brethren to adopt the rational and harmonizing principle, that baptism is "a GENERIC *term*," which admits of *various modes* of operation. We now allude to the very sensible remark of Mr. Cox, in reference to Nebuchadnezzar, whose body is said to have been baptized with the dew of heaven. "It does not," says he, "imply the *manner* in which the effect was produced, but the *effect itself*; not the *mode*, by which the body of the king was wetted, but its *condition*, as resulting from exposure to the dew—a body exposed to eastern dews would be as *wet* as if *plunged* in water."

Very well, then, in our friend's opinion, to be *drenched* WITH dew, and to be *immersed* IN water, are synonymous. At length the dispute respects not the *fact*, but the *mode* of the fact; and it remains only to be determined whether Mr. Cox's *plunging* or Mr. Ewing's *pouring*, is the more proper way of drenching. No matter now whether the subject be popped *into* the water, or the water popped *upon* the subject, provided always that he be wetted sufficiently: a shower-bath or a river; a vapour-bath or a well, may be equally appropriate, though not quite equally *convenient*. And probably it is not very material whether the bath be a cold or a warm one: but yet, to any thing comfortable in "*going down into* the water," some devout persons, even in this month of February, might object, because it would certainly do away all *self-denial* in the ordinance, they could not so *literally* perform it with fear and trembling.

But to return. WILL our Baptist friends concede the point, that this Christian ordinance may be administered in *various* forms, if care is taken that the subject be *thoroughly immersed* or drenched? We fear they will refuse to do so: they tell us, Any mode is not right; for in the Scriptures it is said, "they went down *into* the water:" John baptized *in* Jordan, and we are *buried* with Christ by baptism," &c. "A person," says Mr. Cox, "*may* indeed be *immersed* by means of *pouring*, but *immersion* is the being *plunged* into water, or *overwhelmed* by it"! This is a strange sentence, written on page 94 of Mr. C.'s book; and compared to his very judicious remark just noticed at page 41, it appears most marvellous! But really system—SYSTEM devours good sense and learning, and consistency, and every thing good. Was Nebuchadnezzar, then, whom Mr. Cox has allowed to be in a *state of immersion*, was *he plunged* into *dew*, or *overwhelmed* by *dew*!

In reply to what we would name the *allusive* arguments of our Baptist brethren, we can do nothing more efficiently than request our readers to peruse Mr. Ewing's

excellent remarks on the "Manner and Form of the Ordinance," together with "Objections Answered." They are in a neat style of language, and discover that acuteness of judgment and amiable temper of mind, which are inseparable from the man, and impart a kindred worth to his performance. See 2d edit. p. 49—142.

With the highest esteem for Mr. Ewing's talents and erudition, we will not conceal our regret at finding his odd translation of the word *baptism* retained in this improved edition of his Essay. We are not prepared to reject as spurious the rules he follows in tracing the elements of words. Though from Mr. Cox's critical remark on the word στοιχεῖον, this favourite scheme of analysis appears not supported by "the ancient and high authority of Aristotle;" it is nevertheless sustained by men of great literary fame.* The analogical *theory itself* is not yet to be despised, however sorry we may feel for that *excessive use* of it, which has made our learned friend interpret βαπτω, *overmuch*. The crucible that melts bapto down into pop, is, we confess, somewhat rather too fine. What is ποπ? A little bit of fresh Greek—a specimen of new literary coinage, which, impressed as it is with an image and superscription taken from Johnson's Dictionary, looks not in *good taste*, we fancy. Mr. Cox has written thirty-nine pages in octavo to prove it counterfeit, and to prevent its currency. These pages, if they do not discover all that *urbanity*, which *we know* belongs to the temper of their author, they evince that he is a clever man and a scholar. We lament sincerely the *occasion* for their being written; but they really *deserve* to be read. It shall not, however, greatly concern us: for, at the worst, it is but a small blemish, a speck upon a mirror, otherwise bright and true; and when Mr. Ewing sees it as Mr. Cox does, and, as we do, it will be easy for his careful hand to rub it off.

Unwilling further to pursue the etymological part of the litigated questions, we will turn our eye for a moment upon those parts of the volumes which refer to the *proper subjects* of the Christian ordinance. And, aware that it better becomes a writer to mark excellencies than to find faults, it is with sincere regret that we proceed to notice what we regard as the imperfect ground in which our baptist author has unhappily planted the roots of his arguments on the disputed points of *infant baptism*.

The first mistake into which our friend appears to have fallen, arises out of a *partial and defective view of* "*Christianity as a system of religion.*" It is, says Mr. Cox, "ever to be considered as a *spiritual* dispensation, whether viewed in its essential doctrines, precepts, and promises; or, in its implantation as a principle and spring of eternal life."

No sound divine can object to the above statement of scriptural truth, so far as *it goes*; but certainly it does not mention *all the truth* that ought to have occurred to Mr. Cox in this description of Christianity. He should have given the character of the *persons* whom he denominates the subjects of "Christianity as a system of religion." Are *they* also "ever to be considered as *spiritual men?*" It appears next to impertinent in us to remind our friend Mr. Cox and his brethren, that "Christianity, as a system of religion;" or, in terms more scriptural, that the *Kingdom of Christ*—the reign of Messiah, extends its sceptre as well over the *rebel*, as the loyal heart—that the gospel proclaims his authority alike over his *foes* and his genuine friends. How often have the people of his faithful ministry heard Mr. Cox exclaim in the name of his master, "these *mine* enemies that would not that *I should reign over them*, bring them hither, and slay them before me!" It really does appear to us, that our friend, intent upon throwing round his cause a stronger shield than ever yet defended it, lost his consistency; and, for the moment, overlooked the nature of Christianity itself, whose claims on this principle, he has unwittingly relaxed. The truth of the case, in our view, may be stated thus: As all who live under the British government, whether young or aged; whether contented with the laws or disaffected toward them; are nevertheless the *subjects* of the crown: so every human being under the gospel dispensation, which is called "the *kingdom* of heaven," is a *subject* of that kingdom; and *as such*, ENTITLED, of course, to all its immunities and honours; which, if not *actually enjoyed*, is owing to *personal disability*, or want of essential qualifications in the *subject himself*. Such defects, therefore, belong not to the nature of the kingdom, whose laws secure to every subject within the realm of mercy, all that *laws can* secure, an equal *right* to live—"to *live for ever*." Now then, we are ready to avow, what Mr. Cox will think quite anomalous, that persons may be baptized into Christ, that

* Vide Valckenær, Lennep, and Everardus Scheidus, de Analogia Linguæ Græcæ. Appendix to Dawes's Miscellanea Critica. Dr. Murray's History of the European Languages. Disquisitions on Greek Prepositions, by James Bonar, F.R.S. Edin.

is to say, *initiated* into Christianity—not as a *principle* of spiritual vitality—but "*as a system of religion*," who not only *cannot then* profess Christianity, by reason of their tender age; but who may be, what, alas! many apostate baptists have become, "its future OPPONENTS and DESPISERS." It is not, therefore, we judge, as Mr. Cox and Mr. Birt have viewed the subject; namely, that it is the very *essence* of religion, which is the cause of difference between us and our baptist brethren; but it is the very nature of the *Redeemer's kingdom* that forms "the ground on which they are at issue both with themselves and with us. The first section, then, of Mr. Cox's elegantly written book is disposed of thus:—Its *reasonings* are admissible; but, proceeding on *assumed* data, they are necessarily *inefficient*. The lever, formed with ingenuity and worked with skill to up-turn the system so strongly defended by the ability of Dr. Wardlaw and Mr. Ewing we have examined; it proves to be weak in its fulcrum, and, in our opinion, pedobaptism remains unshaken by it, and looks perfectly secure.

The second mistake which we have been sorry to notice in Mr. Cox's performance, has less claim to the character of a certain degree of originality, which belongs to the former. It is an *adopted* error, common to all writers on his side of the controversy. In imitation of his brethren Mr. C. resolves that baptism is *in one sense* exactly like circumcision, an *entirely positive institution*. He very gravely assures us that "*both the one and the other rest on the simple statutory principle* of the *command*." This is the basis of Mr. Abraham Booth's elaborate pile of words, and it is still adhered to, as the living rock which promises everlasting durability to the Baptist system. Here our mistaken brethren still rest, just as if they were garrisoned with the very omnipotence of truth. Hence the infallible confidence with which they look out from their supposed security upon their brethren opposite; and then returning to this strong hold, they mutter to each other so complacently this saying of Mr. Cox's, "The popular feeling is their's, the ARGUMENT *ours!*"

To be serious:—Does Mr. Cox really imagine that the able authors whom he resists, would for a moment *argue* the point in debate, if they *believed* with him, that baptism is *entirely* a *positive* rite? Certainly they would be the last men in the world to offer such an affront to common sense. Is it then right for him to attack his brethren on a *principle* of argument which they *deny*? He should be more thoughtful than first of all to hang over their heads the cloud of his own thoughts, that he may be prepared more effectually to *immerse* them with an incessant rain of words.

We have again perused the divine command relative to baptism; and it is obstinate rationality that forces us to declare, that baptism in our opinion IS NOT a rite, *entirely positive*. What we mean by a *positive institution*, the paschal supper, for example, will explain. There the peculiarities of the custom are exactly arranged and determined. The Lamb, the mode of its preparation, the uses of its blood; the guests, their attitude and dress, together with the time of the supper and its annual recurrence, are all marked with the most accurate precision. This was *entirely a positive institution*. But is the ordinance of Christian baptism distinguished by any such *speciality* of *enactment*? The Apostles were directed to "make disciples *of* all nations," baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The history of the Apostolic age shows that the first preachers administered the rite, by *water*, to persons in Judea and in heathen lands, who *believed* their testimony, or who made a *profession* of "Christianity, as a *system* of *religion*," and, "TO THEIR HOUSE." This we will allow to be positive, or nearly so. All else, relating to the *practice* of the ceremony *does not* "rest on the simple statutory principle of the *command*," if by this we are to understand the command in its *simple form*. If this is not our friend's idea—why then, baptism *does not* rest on a *simple* principle, but on a *mixed one*; and is seen to be, what Dr. Williams has correctly called it, "an institution *partly positive* and *partly moral*."

The regular *practice* of our Baptist brethren themselves concedes this definition; but, in words, they cannot yet be prevailed on to acknowledge it. For example; a person called a candidate for baptism, requests to be submersed. He is not, however, allowed to approach the sacred stream, till his religious experience has passed the ordeal of a church-meeting;—for, in their mind, even going down INTO the water is not baptism, if the *subject* is not "born again." At length, however, *cæteris paribus*, his request is complied with—"the transparent wave covers him." But after all, they do not know, for a *certainty*, that the brother is *indeed baptised*; because, as for them, how can they tell that his "heart is right with God?" They can only *guess* at it; and often they guess *wrong*. But here we pause; for it is not for us now to blame the interference of this "court of

conscience," nor to dispute the force of human eyes to pierce with curious wonder into the soul of man. O no: All this process of investigation is quite to the purpose of our argument. It goes to show, that our friends, in ascertaining the proper subjects of baptism, condescend to employ a *moral scrutiny* quite rigid enough. Thus, do they, *in fact*, publish all that a pedo-baptist would now contend for; namely, that baptism is NOT *entirely a positive institution*. On the whole, therefore, we do sincerely conclude, that, if our worthy brother would only *consider* this *one point*, he would in a future edition of his book, mark with less emphasis, that expressive phrase: "the *argument is ours!*"

But Mr. Cox *elucidates* the subject. His words are these:

"*Baptism is a branch of the tree of Scriptural knowledge*; or, *if you please, a leaf.*"

We could now fancy ourselves hearing a Baptist brother, expressing himself in some such words as these: "Since a *branch*; or, if you please, a *leaf* partakes the verdure of the stem on which it hangs; and as baptism IS a *leaf* of the tree of Scriptural knowledge, THEREFORE one naturally agrees with our friend Mr. Birt, that baptism is THE ESSENCE of religion!" Very pretty! How extremely natural it is, for a sharp-sighted fancy to fix, at once, on the very image of the mind's *notion*. A pedo-baptist, with an imagination even as lively as Mr. Cox's, would never have seen this figure. He might, perhaps, call Christianity, by way of rhetoric, a *Temple*, and in his "mind's eye," baptism might look like a *ceremony*; but a *branch* would be quite out of sight; except, indeed, the branch of *hyssop* dipped for the purpose of casting "the sprinkled shower," in which the bow of mercy greets his eye, with all its lovely variety of grace, while it stretches itself to tell that, "the promise is to us, and to *our children*." Mr. Cox, we are sure, will not despise this play of fancy, since it is indulged simply to evince, that although *illustration* may be taken for *definition*, yet, that it is not the same thing. For the *former* excellence of a writer, his imaginative genius and ready flow of eloquence have admirably prepared him.

There is yet a third pillar, which *appears* to sustain the reasonings of Mr. Cox, in replying to Dr. Wardlaw, which, in our opinion, is sadly *defective*. We refer to the distinction which Mr. C. *makes* between, what he calls the "*Abrahamic Covenant* and the *ancient law* of *circumcision*." He affirms, very positively, "that *truth* requires them to be considered *altogether distinct*."

After this saying, the words of the covenant are cited at length from Gen. xvii. 1—14. Now Mr. Cox chooses his ground, starts at full speed, and runs on just like a chariot on the even sand. The celerity of his movement fires the wheels of his thoughts, and they really *seem* to require, not a *sprinkling* to quench them. See pages 131—135.

We too, can discern a difference between the *covenant*, and the *token* of the covenant—"To be a God unto thee and thy seed after thee," is the expression, which describes the essence of the covenant. It is a habit of language employed as the *epitome* of religion, through all the dispensations of the divine mercy, from the moment in which the promise was given to Abraham, to the day in which the last of his spiritual sons shall cry in ecstasy—"this is OUR GOD, we have waited for him." To this promise of spiritual and eternal blessedness, the grant of worldly advantages is united, that "godliness might ever be profitable unto all things, having promise of the life that *now is* and of that which *is to come*." To this covenant in the days of Abraham, the divine Being appended the rite of circumcision as a *sign*, a *token*, a *seal*. With this plain idea on the above interesting subject, we may well lift up our head in astonishment, to hear so sensible a man as Mr. Cox exclaim so vehemently: "I *demand* of Dr. Wardlaw, whether the covenant made with Abraham, many years *before* the covenant of circumcision, namely, that of which the apostle speaks, as confirmed of God in Christ four hundred and thirty years before the law, and which expressly secured *spiritual blessings*, was the same with the covenant of circumcision." We cannot say how Dr. *Wardlaw* would meet this *demand*: but we should answer it by simply saying, YES. Because, we cannot see, with Mr. Cox, that the covenant of circumcision, so termed by him, has "expressly *limited* its stipulations to *temporal blessings*." Indeed, we are sincere in affirming, that we see *no such limitation* in Gen. xvii. There we discern the *original grant* of Divine favour, or covenant of Grace, republished and enlarged—and Abraham presented with a *new edition* of it; which he received as a warrant that bore the signs of Divine authority; that *declared* him justified, and published again his adoption, as the *friend* of God. Abraham *believed* the testimony. Hence, the blessing is called the righteousness of *faith*. To this *righteousness* declared in the promise, was affixed the *confirmatory rite*; which, to speak by a figure, *sealed* the document containing the aforesaid *promise of righteousness* to Abraham and his

seed for ever. We say, "*to his seed*" too; for as Dr. Wardlaw justly remarks: "Was it not to *them* a seal or pledge of the faithfulness of God, to that promise of which they are fellow heirs with their father? that is, a seal of spiritual blessings, which is the same thing, in effect, as a seal of the righteousness of faith. We cannot think it was less."

But Mr. Cox asks with real surprise:—"A seal—of what?—Of the righteousness of faith?"—Yes, not a seal of faith as a *principle* in the mind of Abraham; but a seal of *righteousness contained in the promise of God.* But our friend rejoins: "How *could* it seal that which they might *never possess?*"

Why not? A *seal* affects the security of *right* only; that of *enjoyment*, which Mr.C. seems to be thinking of, depends *on personal qualifications.* "Even a *man's* testament," signed, sealed and delivered, secures the *right* of all persons named in his will; but should any of them become ideots or madmen, they are, of course, excluded from honours and immunities which they are *not qualified* to enjoy. By such a train of reflection, we are brought very naturally to remark, that when the heirs of promise (no matter whether they were made so in infancy or mature age), become the "*opponents* and *despisers*" of religion, they count themselves unworthy of that eternal life, which is promised in the covenant, and secured by its seal, while their degeneracy serves painfully to remind us of the profane person who sold his birthright. Indeed, we agree with Mr. Cox, that "it is the first and great mistake respecting the *covenant itself* that perplexes the whole subject, and pollutes all the subsequent reasonings;" but he will excuse us, if we add, that in our judgment, the perplexing mistake is *not with Dr. Wardlaw*, who may still abide by the *covenant*, as the Gospel preached unto Abraham, and which is the very same Gospel under the dispensation of Christianity, altered only in sacramental rites and forms of worship according to the will of God. The covenant which included *children* is *the same*; its *seal* only is changed: but this assigns no reason why part of the subjects to whom it was originally applied should *now* be rejected. We must have a *Divine prohibition* for refusing them the honor which he has promised. It is for the God of Abraham, in whom all the families of the earth are blessed, to place the heirs of promise under the ban of his gracious empire, and not for man to arrogate a law which Infinite Majesty alone has authority to annul.

Upon the whole, the Christian temper displayed by our authors deserves the imitation of every polemic writer. According to their individual conviction they speak the truth without the tongue of a viper. The two able advocates on what we deem the *better* side of the question, and the single hero who has, at least, courage enough to defend the opposite side, write with vigour of feeling and beauty of expression. The streams of their thought are strong and transparent. His, indeed, rise from a spring very remote, and move in a course quite different from theirs; but they all run pleasantly along, murmuring only to show their grief at not being able to unite.

The Ten Commandments, illustrated and enforced on Christian Principles. By W. H. Stowell. Holdsworth. 8vo. 300 pp. 8*s*.

While the apostles of error are zealously exerting themselves in the work of delusion, it is not a little encouraging to find that enlightened advocates of revealed truth are multiplying on every hand. Whether infidelity questions the truth of Christianity, or scepticism robs it of its distinguishing peculiarities, or fanaticism breaks in upon its harmonious adjustments, we immediately perceive some highly-gifted champion hastening to the contest, and waging successful warfare. If, in the present day, there are many shameful perverters of the Calvinistic doctrine, many who grievously misunderstand and misstate its momentous positions, many who, in their zeal to maintain the sovereignty of the divine administration, entirely lose sight of the character of God as a moral governor;—it is truly delightful to observe that there is yet an ample provision of sound and well-instructed divines in the land, who know how to inculcate the highest doctrines without shunning to enforce any one of all Christ's commandments. It is this charming union of gracious announcement and faithful appeal, which constitutes the master-quality of that teaching upon which the Most High has stamped the seal of his approbation.

We have unfeigned satisfaction in introducing to the notice of our readers a young author of distinguished qualifications, as an evangelical and practical divine. When we heard of his intention of publishing the volume before us, and called to remembrance his short standing in the ministry, a fear involuntarily arose in our minds lest, by premature authorship, his usefulness might in any measure be curtailed. We are ready to confess, however, that a sight of the work has dissipated all our fears; and that the favourable opinion we had entertained of the author's piety, talents, and practical wisdom, has been greatly strengthened.

The volume consists of *eleven Lectures*, one of them introductory, and the rest successively upon the ten commandments. It is but justice to state, that the most abstract details of duty are, by Mr. S , placed in an inviting and evangelical light.

As to the style of these discourses, it must be pronounced, even by the fastidious, to be very chaste and classical. There is a softness and persuasion and simplicity attached to it, which exceedingly delight the reader, and which identify the man with his production. If all the world think as favourably of this volume as we do, its sale will be rapid, and its reception more than usually flattering. Our young friend has our cordial thanks for the able and eloquent and pious manner in which he has performed a most difficult task.

The Life and Diary of Lieut.-Col. Blackader, of the Cameronian Regiment, and Deputy-Governor of Stirling Castle, who served with distinguished honour in the Wars under King William and the Duke of Marlborough, and afterwards in the Rebellion of 1715 in Scotland. By Andrew Crichton, Author of the Memoirs of the Rev. John Blackader. R. Baynes.

We feel much satisfaction in introducing this important volume to the public notice. The Camëronians were a body of men who have suffered much by an ungenerous exposure of their weaknesses, in tales of imagination. Their errors were the errors of the age, and their excesses the effect of barbarous persecution. With them, on the advancement of the second Charles to the throne of his country, and under the despotic measures of his administration, *Liberty* retired, and for eight-and-twenty years lived in exile among the mosses and muirs and in the solitary glens of Scotland. On the arrival of the Prince of Orange, she again lifted her brow, and brought from their hiding places her brave and devoted champions. In a few hours, and at their own expense, they accoutred themselves and surrounded Queensbury-house, with the firmness of a wall of brass, to protect the convention from the outrage of the Jacobites. Along with the gratuity, when they were formed into a regiment, each man received a copy of the holy Scriptures; they served with distinguished lustre both in the camp and in the field, in the Queen's wars, and received from the Duke of Marlborough public thanks for their good conduct. They feared God, and they feared none but God; the enemy never saw their back. Placed over such men, Colonel Blackader found himself in his own atmosphere. It was, in its own measure, by the principles, courage, and steadfastness of such men, that the liberties of our country were vindicated, and those securities procured for their preservation which have raised the United Kingdom to its elevated rank among the nations of Europe.

Our limits will not allow us to give extracts of the excellent Colonel Blackader's devotional reflections, which breathe a spirit, in no common measure, pure and celestial, combining the principles of military fortitude with the breathings of Christian compassion, over the moral excesses which too often degrade the soldier's character, and on the miseries entailed by the ravages of war on our suffering nature. We cannot give a finer outline of this excellent man's character than in the words of the author, who has conferred an important boon by the publication.

"The prevailing cast of Colonel Blackader's mind was singularly devout and spiritual. His purest delights were in the duties and ordinances of religion; and he embraced every opportunity of being engaged in them. His intervals of business were generally filled up with useful reading or company, when it could be procured, from which he could reap some improvement; and he dedicated a portion of every day to prayer and meditation. These duties he never allowed to be interrupted by the most urgent and pressing emergencies; on fatiguing marches, at the post of command, or in the heat of action, he could snatch a moment to hold communion with the Father of spirits. To him no station seemed incompatible with maintaining this intercourse, and no circumstances so straightened where the virtues and graces of the Christian life had not room for exercise. Everywhere his devotion could find for itself a temple and an altar; in the camp, in the closet, or in the field. It was his custom to spend an occasional hour in meditative retirement, and he would frequently steal from bustle and observation to some sequestered walk, or the solitary banks of a river, where he could enjoy unmolested the benefits of contemplation and reflection Sometimes he would visit the field of battle, on the evening after an engagement, to moralize among the heaps of slaughter, and 'get a preaching,' as he expresses it, 'from the silent dead.'"

Piety exemplified in the Lives of eminent Christians. Collected from authentic sources, and compiled chiefly for the instruction of Youth. By *J. Thornton.* W. Baynes & Son. pp. 726. 8*s.* 6*d.*

Of Mr. Thornton it may with truth be said, that "he is a workman that needeth not to be ashamed." If his writings are

not marked by symptoms of unequivocal strength and genius, they at least lay claim to all that is entertaining and practically instructive; and in copiousness and variety, exhibit an instance of diligence but rarely witnessed amongst modern divines. In clearness of perception, in unaffected simplicity of style and manner, in fervent piety and devout affection, in happy, and often graceful, illustration and ornament, Mr. T. is inferior to few writers in the present or any other age. We should now and then like to see a stronger doctrinal cast in his pages; but where there is so much real excellence we have not a heart to find fault.

The work which these remarks are intended to introduce, promises to be more extensively interesting and useful than any of the author's former productions. Its adaptation to the young, and indeed to all whose means of instruction are comparatively scanty, cannot fail to procure for it a well-merited and lasting popularity. It contains biographical notices of no fewer than *ninety-one* eminent individuals, who belonged to different churches, and lived in different ages of the world. The list of names will show the peculiar interest of the book.—Clement, Ignatius, Polycarp, Justin Martyr, Irenæus, Origen, Cyprian, Chrysostom, Augustine, Bede, Alfred the Great; Claude, Bishop of Turin; Peter Waldo; Greathead, Bishop of Lincoln; Wickcliff, Hus, Jerome of Prague, Ulrich Zuingle, Luther, Melancthon; George, Prince of Anhalt; John à Lasco, Calvin, Francis Junius, Admiral Coligny, Philip de Mornay, John Diazius, Vergerio, Father Paul, Wishart, Knox; John Erskine, of Dun; Tyndale, Lambert, Lady Jane Grey, Edward VI. Hooper, Latimer, John Bradford, Fox, Gilpin, Jewell, Coverdale, John Rainolds, D.D., Lord Harrington, John Bruen, Esq., Peter de Moulin, Dr. Rivet, John Claude, Fenelon, Usher, Leighton, Herbert, Janeway, Bedell, Hall, John Elliot, R. Baxter, Dr. Owen, Howe, Thomas Gouge, P. Henry, Bunyan, W. Penn, Sir M. Hale; Queen Mary, Consort to William III.; Pascal, Herman Boerhaave, Dr. Cotton Mather, John Ray, Bishop Wilson, Dr. Daniel Williams, M. Henry, David Brainerd, Halyburton, President Edwards, Mrs. E. Rowe, Samuel Walker, Hervey, R. Darracott, Robert Boyle, Colonel Gardiner, P. Doddridge, D.D., Dr. Watts, Whitfield, Wesley, Lady Glenorchy, John Howard, Bishop Horne, John Casper Lavater.

In presenting these sketches to the world, and particularly to the young, Mr. T. modestly speaks of himself, in his preface, as a compiler; but we have been happy, at the same time, to discover a considerable share of original composition. A better present for young people of sixteen or eighteen can scarcely be conceived than this volume. Considering its size and execution it is remarkably cheap. We shall be happy to hear of its success. It contains a handsome frontispiece, with elegant engravings of Luther, Latimer, Howard, and Robert Boyle.

Thoughts, chiefly designed as preparative or persuasive to Private Devotion. By John Sheppard. Second edition, considerably enlarged. 12mo.

In an age abounding with superficial writing, it is gratifying to observe a due degree of attention given to works of a deeper and more substantial character. We were therefore well pleased to notice the favourable reception of these devotional "Thoughts," which, on the appearance of the first edition, we ventured to recommend as the production of no ordinary mind, but evincing a happy union of piety, intellect, taste, and feeling. The present edition of the work is enriched by two additional chapters on topics of equal interest with the rest; one of them, indeed (chap. 21), may be considered as intimately connected with a remarkable document introduced into the Appendix, containing a deeply interesting correspondence with the late Lord Byron, from which we have extracted very largely in another part of the present Number. In this essay, Mr. Sheppard successfully combats the idea suggested by his noble correspondent, that believing is an act merely intellectual, and in no respect moral; and clearly proves that unbelief in divine truth, "whether general or merely partial, is strictly connected with moral evil;" that "there can be, in truth, no moral void, no blank or neutral state of mind. Into the heart of man evil thoughts and principles must rush when good ones are excluded; nay, the former are already there; generated and evolved within; and to describe unbelief under the figure of a vacuum, is merely to say that the mind is void of the principles of good, because it is pre-occupied and filled with those of evil. The less there is of religious belief, the more of irreligious sentiment; and the greater the evolution or the influx of this, by the agency of bad passions, or of bad associations, the more is religious faith expelled or excluded."—p. 254.

The other additional chapter treats of "the means of devotion in a life of business;" and though not evincing, or perhaps requiring, so much deep thinking and accurate discrimination as the former, abounds, notwithstanding, with important

and interesting suggestions, especially in reference to cherishing a habit of frequently elevating the soul towards the heaven of prayer, even amidst the pressing engagements of secular life, thus practising "the great art of Christian chemistry," as the pious Sir Matthew Hale terms it, "to convert those acts which are materially natural or civil, into acts truly and formally religious;" (p. 247.) there being, as our author well expresses it, a sort of secondary and conceiving attention to the object (devotion) even amidst the most remote pursuits. We should gladly offer further extracts, had we not already exceeded our ordinary limits; but conclude with the persuasion, that the specimens already given will be sufficient to induce many of our more intellectual readers to peruse the whole of this truly interesting and admirable work.

The Question of Christian Missions stated and defended; a Sermon, with particular reference to the recent persecution in the West Indian Colonies. By *Richard Winter Hamilton*, Minister of Albion Chapel, Leeds. 1*s.* 6*d.*

We perceive from the scope of the advertisement, that the author still retains a most vivid recollection of the ungracious treatment which a former discourse of his received from the public. That discourse was certainly "a thing a little soiled i' th' working;" but though the *amount* of its faults called for castigation, their *character* might have excited a doubt, whether a little skill in its administration, would not supersede much of its severity; whether the frown of a parent's eye would not be a more salutary corrective than the unsparing lash of a veteran slave-driver.—"But Duncan is in his grave." The prophetic eye of experience might then have easily foreseen, at the distance of nine years, a sermon of precisely the kind now open before us. Though we can here recognise many of the peculiarities of the author's style, yet every intervening year has evidently brought its quota of improvement. The subject of this discourse is distributed with considerable tact, discussed with well-sustained vigour, and applied with great propriety and animation. Its prevailing characteristic appears to be energy both of thought and expression. Nor is this character at all affected by two or three doubtful positions, which we forbear to quote the more willingly as they are by no means of vital importance. The recent persecution in the West Indian colonies is introduced with effect, without consulting squeamishness or offending delicacy. We however question the propriety of using, if it were used, in the *pulpit*, such irony as appears in page 30. Whilst we admire the keenness of its edge, and deplore the comparative inaccessibleness of the system against which it is directed, to all rational argument, and acknowledge the propriety and desirableness of its use *elsewhere*, we would have none but consecrated weapons wielded *there*. We might notice too, a few objectionable phrases, such as, "Christ waded to dominion in his own blood;"—but the redeeming qualities of the discourse are sufficient to warrant the assertion, that had it appeared before, instead of after, the sermon already alluded to, it would have secured even for *that* a more courteous reception, by substituting the regret of disappointment for the sneer of contempt.

The Bethel Flag; or Sermons to Seamen. By *Robert Philip*, Minister of Newington Chapel, Liverpool. Longman, and Hamilton. 12mo. 3*s.*

Mr. Philip's efforts, for many years past, to meliorate the condition of seamen, have been of the most zealous, disinterested, and acceptable character. His name is now associated, all the world over, with every enlightened attempt to bring this interesting class of human beings under the means of grace. It has fallen to our lot to meet with sailors, in many of our considerable sea-ports, who have spoken of Mr. Philip in terms of grateful respect, as the first minister in Liverpool who provided a regular course of religious instruction for themselves and comrades.

A large edition of "the Bethel Flag" has, we are happy to learn, already obtained circulation in Liverpool and its vicinity; and as the volume possesses nothing of a local character, we cannot help expressing a hope that it may become a book for sailors in general. They will find in it much useful and appropriate instruction, conveyed in language which cannot fail to connect itself with some of the most cherished associations of their perilous occupation. There is a spirit of exemplary fidelity in these sermons which convinces without offending. The friend is so much blended with the minister of truth, that the mind is insensibly disposed to the exercise of candour.

The number of discourses in the volume is *twenty-three;* and the topics discussed are all highly interesting to seamen.

Mr. Philip is a good divine, a faithful preacher, and a useful and even elegant writer. May his Christian zeal meet an appropriate reward!

A Vindication of those Citizens of Geneva, and other persons, who have been instrumental in the revival of Scriptural Religion in that City; occasioned by the statements of Mons. J. J. Chenevière and Robert Bakewell, Esq. By John Pye Smith, D.D. 2*s*. Holdsworth.

This pamphlet cannot fail to be deeply interesting to all the friends of evangelical religion, and of unfettered liberty of conscience. It will show that bigotry and intolerance may find a lurking place in the bosom of a community, where every thing wears the semblance of an overweening liberality and inclusiveness. At Geneva, if no where else, Socinianism has proved itself not to be so friendly to "the right of private judgment," as most of its advocates in this country consider it to be. Dr. Smith has with much honesty drawn aside the mask from this heretical church, and exhibited it in its true colours to a thinking and indignant public. How the Presbyterian Church of Geneva will attempt to dispose of the worthy Doctor's powerful Appeal we cannot predict; but we venture to anticipate on behalf of Cæsar Malan, and his honoured company of faithful followers, the prayers, the sympathies, and the decided patronage of the Christian world. In modern times, nothing, perhaps, of greater interest has transpired than the recent events at Geneva. Dr. Smith's pamphlet is an admirable record of what has really taken place in the far-famed city of the illustrious Reformer, and cannot be read by any of the friends of evangelical and vital godliness without gratitude to the Most High for raising up, in the persons of C. Malan and others, the agents of a second Reformation, not indeed from Popery to Protestantism, but from Arianism and Socinianism, to orthodox piety and zealous concern for the salvation of men. These Letters are sound in argument, manly and eloquent in language, gentlemanly in appeal, and withal richly imbued with details of the most interesting facts. That they will have a wide circulation cannot for a moment be doubted.

Fashionable Amusements the Bane of Youth: A Sermon, preached before the Churches associated in the Pimlico, Chelsea, and Brompton Monthly Lecture. By *John Morison*. Third edit. 1*s*.

We observe, with satisfaction and pleasure, the occasion on which this Sermon was delivered, the subject on which it treats, the style in which it is composed, and the interest which it excited. The subject of youthful amusements is one of no small difficulty. There is no difficulty, indeed, in laying down the general principles which ought to regulate all recreations both of body and of mind; but the difficulty is in applying these principles, by detail and specification, to those amusements on which it is important to express an opinion. Mr. Morison was alive to a sense of the delicacy of discrimination requisite, without being thereby rendered timid in his statements. He was aware, as he informs us, "that by some his strictures may be looked upon as too severe; while others, perhaps, will be disposed to view them as too lenient." In this conjecture we think he was correct; and this character of his production we regard as one of the indications of its value. It cannot be expected that all, even among real Christians, should think precisely alike on this subject. Who does not know to how great an extent the views which men entertain on such points are modified by their early habits, and early prejudices, and early connexions? We think, however, that Mr. Morison has rendered a very valuable aid to Christian parents in guiding their views on the subject of amusements, nor a less valuable service to young persons themselves, in the affectionate appeals, and judicious advices, and impressive warnings, and Scriptural principles with which the discourse abounds. Mr. Morison extends his strictures to the stage, to the principle of gaming, to assemblies, routes and splendid entertainments, and also to other amusements of a lower order, "which obtain considerable sway." He aims also at superseding the imagined necessity of all these, by urging a pursuit of the pleasures of knowledge, the pleasures of well selected society, the pleasures of doing good, and the pleasures of appropriate duty. The style of the whole is animated and vigorous. It has our decided approval, and demands our very cordial recommendation. H. F. B.

On Personal Election and Divine Sovereignty; a Discourse, with an Appendix containing Notes and Observation on collateral subjects. By *Joseph Fletcher*, A.M. Third edition. pp. 102. 3*s*. F. Westley.

We are happy again to meet our learned friend, notwithstanding that he is now dressed in a polemic garb. If "the deep things of God" are to become subjects of discussion, it is highly desirable that they should only be aproached by men of general knowledge and decided talent. One of the most formidable obstacles with which the Calvinistic doctrine has had to struggle, has been the ignorant or interested per-

version of its avowed friends. Compared with this, the sophistry of its enemies may be looked upon as harmless. In his preface the author informs the public that "he has endeavoured to avoid the extreme of Antinomian presumption and Pelagian scepticism," and that he "feels increasingly convinced that the sentiments of such divines as Edwards, Williams, and Fuller, afford the best defence of the system designated by the venerable reformer of Geneva, and to which the rash dogmatists of the hyper-Calvinistic school have no legitimate claim."

This valuable, and now elaborate discourse is founded on Eph. i. 3, 4, from which the author takes occasion to illustrate the NATURE, ORIGIN, MEDIUM, and DESIGN of SPIRITUAL BLESSINGS. The Appendix, which contains nearly fifty pages, embodies an immense mass of well-selected matter touching upon all the essential points of the Calvinistic controversy. The whole is written in a clear, popular, and truly devotional style. We are not sanguine enough to imagine that the excellent author has set this long agitated question at rest; but we do venture to think that no perplexed inquirer after truth can rise up from the perusal of this discourse without feeling grateful to God for that providence which put it into his hands. Seldom has the *multum in parvo* been more happily displayed than in this valuable pamphlet.

Consolations for Mourners bereaved of Relatives by Death. Sixth edition. By *R. H. Shepherd.* 6d. Westley.

THIS is a valuable little Tract, already recommended to our numerous readers. May it be the means of soothing many a sad and broken heart!

Memoir of the Life and Writings of the late Rev. Edward Williams, D. D.: with an Appendix; including Remarks on important parts of Theological Science. By *J. Gilbert.* 14*s.* F. Westley.

THIS most striking Biography of one of the most interesting of modern divines has come to hand too late for Review in our present Number. We cannot, however, forbear acquainting the public that Mr. Gilbert has prepared a rich mental feast for them. We have but very partially glanced at the work, but it seems to possess characteristics of the highest excellence. The *con amore* of the author, in reference to his late revered Tutor, may be distinctly perceived; but it is evidently associated with those qualities of learning, candour, metaphysical discrimination, and able development of character, which amply atone for any thing which savours of undue partiality. In our Number for *March*, we propose furnishing the public with a very full Review of this admirable volume; and, in the mean time, thank the respected Author for rescuing from oblivion the memory of one who deserves to rank in the list of English divines as a star of the first magnitude.

LITERARY NOTICES.

The Rev. J. Morison is preparing for the press a full History of the Cameronians; and will thank the friends and admirers of Scottish Literature for any assistance which they can yield him in this difficult but important undertaking.

In the Press, and speedily will be published.—1. The Controversy with the Unitarians of Manchester, respecting their possession of Chapels and Trusts, with an Introduction: (See Evangelical Magazine, Jan. 1825). 2. On the Advancement of Society in Science, Civilization, and Religion, by James Douglas, Esq. of Cavers; in one vol. 8vo. 3. Letters to a Sceptic of Distinction in the Nineteenth Century. 4. A Series of Discourses on the Lord's Prayer. By the Rev. Sam. Saunders of Frome. 5. Miscellaneous Remains of the late Rev. Stephen Morell; Pastor of the Old Independent Church at Norwich: with a Memoir prefixed, by the Rev. T. Binney; in 1 vol. 8vo.—6. Christian Doctrines and Duties. A Sermon at Kensington, by the Rev. J. Leifchild.

New Editions.—The Aged Pilgrim's Triumph over Sin and the Grave. A Series of Letters by the late Rev. John Newton. 2. A Supplement to Dr. Watts's Psalms and Hymns, selected from the best Authors; with some originals. By the Rev. And. Reed.

SELECT LIST.

Literæ Sacræ: or the Doctrines of Moral Philosophy and Scriptural Christianity compared. In a series of Letters. 8vo. 9s.

A Manual of Devotion for Every Day of the Month. By Mary Holderness. 12mo. 4s.

Memoirs of the Life of the late Rev. Wm. Ward, Missionary in India. With a few of his early Poetical productions, and a Monody to his Memory by Sam. Stennett. 12mo. 6s.

The Youth's Friend; or a New Year's Present for Apprentices, &c. 12mo.

Thoughts on Missions; written after a perusal of Douglas's Hints on Missions. By a Missionary.

Ordination Service of the Rev. J. Price, Devonshire-square.

Part 2. Scripture Natural History of Birds. 4d.

News from afar. 8d.

Popery in 1824. Containing the Pope's Circular Letter, and Jubilee Bull, 1825. 6d.

Second and concluding volume of Lectures on Popery. By the Rev. J. S. Seagrove, LL.B.

An Historical Defence of Experimental Religion. By Thomas Williams. 2d edition improved. 12mo.

Bunyan Explained to a Child; being Pictures and Poems, founded upon the Pilgrim's Progress. Part 2, or Christian's Journey; consisting of above 50 Engravings. By the Rev. Isaac Taylor, Ongar. Price 4s. half-bound. Also 2d edition of Part 1, containing Christian's Journey. Price 4s. half-bd.

The Sabbath Remembrancer; a Series of Weekly papers, containing Expository, Devotional and Practical Observations &c.: with 52 Wood Cuts. By the Rev. A. Fletcher, 1 vol. 12mo. price 5*s.* bd.

Death-Bed Scenes; or the Christian's Companion on entering the Dark Valley. By the Author of the Evangelical Rambler. 1 vol. royal 18mo.

A Letter to the Editor of the Quarterly Review. By the Rev. T. J. Biddulph, A. M. 1*s.*

Thoughts on Antinomianism. By Agnostos. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

LONDON.

INFANT SCHOOLS.

In the progress of education, in modern times, not only have many improvements been made in the systems of tuition, but attention has been even directed to the instruction of Infants. No parent can have watched the expanding minds of his little children, without perceiving the delightful eagerness with which new ideas are received; no Christian parent can have failed to observe the traces of the fall, indicated at a very early age, in his own family. If then it be desirable to watch and direct the youthful mind, who will say that we can begin too soon to train children in the way in which they should go? The example of our divine Redeemer recommends little children to the attention and love of all his disciples; and we are persuaded they will not despise these little ones.

Dames' schools have existed for many years: in them numbers of little children are commonly crowded together, in a small apartment, merely to be out of the way of their parents. From such schools little good and much injury has arisen to the children of the poor.

The subject of Infant Schools, on an improved plan, has not excited much attention till within the last five years. The school in Westminster was the first established in London, and that in Spitalfields was the second. Within the last two years many Infant schools have been formed, and they are now extending widely throughout the country.

The following extract from Mr. W. F. Lloyd's preface to the first edition of "Wilderspin on Infant Education," gives a brief summary of the objects of Infant Schools:—

"In adverting for a moment to the importance of teaching the young, from their earliest years, I would just remark, that this is the period of the strongest instinctive curiosity, and that the impressions made on such ductile minds are strong and permanent. The period of life from two to seven years, has often hitherto been worse than wasted; for the children of the poor have generally, at this time, been acquiring evil habits, instead of making a suitable preparation for the future engagements and duties of life. Those benevolent ladies and gentlemen who have taken a personal interest in daily charitable schools, or Sunday-schools have often had to regret, that the children on being admitted, at the age of six or seven, had been for some previous years receiving an education in evil habits; they had, therefore, to eradicate these weeds before the soil could be prepared for the good seed of knowledge and virtue. If Infant Schools did nothing more than keep young children from the contamination of the streets, and prepare them for other schools, I should consider them truly useful. Personal investigation has, however, convinced me that they may be rendered much more effective; and that the first principles of wisdom, morals, and religion, may be inculcated at an earlier age than we imagine. I will just add, that Infant Schools appear to me to be particularly needed in manufacturing districts, as there the children go to work just at the age for admittance into common day-schools; and the parents being employed in the factories, cannot possibly pay that attention to their children which they so much require. Nor are Infant Schools of trifling consequence, when we consider that a large proportion of the whole population consists of children between the ages of two and seven."

To this extract we would just add, that religious instruction forms a prominent object in well-conducted Infant Schools, and that in conversing with some of these little children we have been powerfully reminded of the prophecy, "The child shall die an hundred years old." Isaiah lxv. 20.

TRANSLATION OF DODDRIDGE'S RISE AND PROGRESS INTO THE SPANISH LANGUAGE.

To observe the course of providence, and to improve it, is the incumbent duty of all Christians. It behoves them to watch the ways of God in his dealings with the nations, and to seize every occasion they may afford for the diffusion of divine truth. The recent events in South America have occasioned very favourable openings for the introduction of pure Christianity into those extensive regions. The establishment of schools, the progress of intelligence, and the general aspect of affairs, concur to present the most pleasing prospects. From what has already been done, there is every ground to believe that these distant parts of the earth would amply repay spiritual cultivation. Infidelity has not been slow in perceiving their peculiar situation, and is now actively engaged in forwarding and dispersing its poisonous publications. The call then is urgent upon Christians. It

surely would not become us to be outdone by our enemies in activity and zeal. That the inhabitants of the new world have no predilection for infidelity is evident from the cheering fact, that considerable numbers of the Holy Scriptures have been sent, and have always been received with avidity. The minds of these interesting people are now ready to receive almost any bias: they are in a process of liberation from spiritual oppression, and there is every motive which duty and encouragement can furnish to induce us to interpose, and save them from another thraldom as fatal and as debasing, and to introduce amongst them the liberty and blessings of the gospel. Impressed with the importance of this object, I beg to lay it before the Christian public, and intreat such as long for the extension of Christ's kingdom in the late Spanish colonies, to join a few friends who have thought it expedient to institute a Subscription for the purpose of translating and printing a few good books in the Spanish language, for distribution in South America, Gibraltar, and amongst the Spanish refugees now in England. Dr. Doddridge's Rise and Progress, from its elementary, devotional, and scriptural character, has been first selected: this work has been commenced and is now in a state of forwardness. Should funds be secured, it is intended to proceed to other works, particularly a volume of Mr. Burder's Village Sermons, and also a few publications in Portuguese. Assistance is earnestly solicited, and will be thankfully received by Mr. Nisbet, Bookseller, 21, Berner's Street; Mr. Davis, Religious Tract Society; Rev. John Roaf, Wolverhampton; Rev. C. Dawes, B.A. Burntwood, near Lichfield.—A CLERGYMAN.

Upwards of 30*l.* have been already received in aid of this object.

MR. COBBETT AND HIS DEFENCE OF POPERY.

(*Extract from the Morning Herald.*)

"SIR,—In reply to the extracts from Mr. Cobbett's Register, which give the Catholic version of the Reformation, I cannot help observing, in the first place, that as the Reformation did not originate in England, but in Germany, the description of the vices of Alexander the Sixth, and of the profligate sale of Indulgences by Leo the Tenth, would have been much more to the purpose than the narrative of the beastly lusts of Henry VIII., who was as much Catholic when he enacted the Six Articles, as when, at a former period, he obtained the title of Defender of the Faith, and who contemplated any thing rather than the purification of the doctrines and practices of the Christian Church.

"Secondly, I would have Mr. Cobbett bear in mind that the apostacy of the Church of Rome was the groundwork o the Reformation, and that her substitution of St. Peter as the head of the Church—and after him of the Popes, who, by their vices and crimes, have reflected eternal disgrace upon the priesthood, in the place of the only true head, JESUS CHRIST, is one of the offences alleged against her.

"Thirdly, That if no Reformation of religion had taken place in the days of Edward the Sixth and Elizabeth, the state of the Roman Catholic religion, as it is exhibited in Spain and Italy, where it still flourishes in its original grossness, and where its true spirit is most truly exhibited, would imperatively call for a reformation at the present day; for the question lies not between Henry the Eighth and Catherine, but between genuine Christianity and Popery.

"Fourthly, That if Mr. Cobbett can dwell with so much satisfaction upon the vices of the Catholi (Henry the Eighth, perhaps he will also entertain us with biographical sketches of the haughty Hildebrand, the warlike Julius, the fiend-like Alexander, and the murderous Sextus the Fourth, who planned the assassination of Julius de Medici, *at the time when he was receiving the Holy Sacrament.* If to this he will subjoin a brief account of the slaughter, torturings, and burnings of the primitive Churchmen in the north of Italy, and of the *extermination by fire and the sword* of the Albigenses, the genius of the Papal Church may be correctly ascertained.

"But does Mr. Cobbett seriously desire us to profane our streets with processions headed by tawdry dolls, or to prostrate ourselves before images of the Virgin, here represented as an Asiatic, and there as an African; or to respect men for living in holes and cages, and lacerating their lazy backs; or to suffer our wives and daughters to have improper questions put to them by vulgar confessors? Does he really imagine that we can incorporate in our creed the legends of the Saints, or the miracles attributed to bones and relics?

"We advise the Papists to be silent. History presents us with a mass of facts, and Popery, as it still exists, with a body of evidence so resistless, that nothing short of madness can tempt the Papists to provoke the unsheathing of the sword of truth.—Yours, APOSTOLICUS.

ORDINATION AT CLAPTON.

On Wednesday, Dec. 22, the Rev. Hanson Evison, was set apart to the pastoral office over the Congregational church assembling in the New Chapel, Clapton, formerly under the pastoral care of the late Rev. T. Kidd. The Rev. J. P. Smith, D.D., introduced the service; the Rev. T. Lewis proposed the usual questions; the Rev. Dr. Winter offered the ordination-prayer; The Rev. T. Smith, A. M. Classical Tutor of Rotherham (where Mr. Evison received his education), gave a most impressive charge; and the Rev. J. Clayton, Jun. addressed the church and congregation.

CHAPEL OPENED.

Among the various improvements made in the metropolis during the past year, we have noticed with much satisfaction the re-erection of the Chapel in Chapel-street, Soho, by the congregation under the pastoral care of the Rev. T. Stollery. This building is calculated to seat about 800 persons, in addition to which considerable accommodation is afforded to the poor in that populous neighbourhood.

We have learned with much pleasure that Sabbath-schools also are established, which being conducted upon liberal principles, by active zealous and pious teachers, will, we trust prove an extensive blessing to the poor in its vicinity. The chapel is placed in trust in the customary manner, and has cost about 4,200*l.*; toward which expense, the congregation and their friends have, with a becoming liberality, contributed 1,620*l.* The place was opened a short time back, when two sermons were preached; that in the morning by the Rev. Dr. Collyer, that in the evening by the Rev. John Hyatt, of Tottenham Court Chapel; the Rev. Dr. Waugh, the Rev. Messrs. Brooksbank, Rayson, and Dunn, engaged in the devotional exercises.

ASSOCIATE FUND.

In consequence of several earnest applications in behalf of Ministers in Wales, the Committee of this Society feel it necessary to prevent future disappointment, to state, that its present operations are confined to England.

Should, however, the liberality of the Christian public enable the Society to widen these limits, the earliest opportunity will no doubt be gladly embraced to extend its influence and benefits to Wales; but cases of deficient income among Ministers in England are so numerous, and applications from every county are so rapidly multiplying, that no small augmentation of its funds is necessary enable the Committee to meet them in any satisfactory measure.—H. Lacey and J. Yockney, *Secretaries.*

PORT OF LONDON SOCIETY.

The Committee of this Institution cannot but feel anxious, that in the opening of new channels for the enterprising spirit of our British merchants, the eternal interests of the agents of our commercial intercourse with distant lands, should not cease to be remembered; they therefore respectfully invite the attendance of the friends of sailors to a Public Meeting at the Argyle Rooms, Regent-street, on Thursday the 24th February, when the encouragements which have cheered the Committee in their progress, will be presented as motives to perseverance and exertions more commensurate with the magnitude of the work in which it is their honour to be engaged.

The Chair will be taken at 12 o'clock precisely.

J. Hooper.
N. E. Sloper.
W. Cooke.
T. Thompson. } *Secretaries.*

LIFE AND DEATH.

In the Annual Bill of the Baptisms and Burials in the metropolis, it appears that during the last year, there have been Baptised, 25,758, *Buried*, 20,237. So that the Births appear to have exceeded the Burials to the amount of 5,521.

The number of Children who died under *five years of age*, is no less than 8,579—*one third* of the number born! So extensively hath "death reigned, even over those who sinned not after the similitude of Adam's transgression!" Rom. v. 14.

Death of the Rev. Mr. Whitehouse, late of Dorking.—We have just received the affecting intelligence of the removal by death of this amiable and faithful servant of Christ. On Wednesday, the 19th of January he returned, with his family, from Henley to Dorking, after an absence of some weeks. The journey proved very fatigning to a frame quite exhausted by lingering disease, and on Saturday morning, about eleven o'clock, the emancipated spirit fled to the regions of unclouded bliss. He has left an affectionate wife and five infant children to deplore his loss. The Rev. T. Lewis of Islington will preach his funeral sermon at Dorking, on the evening of Tuesday the 1st of February, the day appointed for consigning his mortal remains to the tomb.

PROVINCIAL.

BLACKBURN NDEPENDENT ACADEMY.

THE Half-yearly Meeting of the Directors of this Institution was held at the Academy House, Blackburn, on Thursday the 30th of December last. The attendance both of friends and members of the Committee, was considerably greater than is usual on such occasions. Testimonials of good conduct, proficiency, &c. were given to three young men, whose course of study was then terminated; and three additional students were admitted to the privileges of the Institution. The funds, which at the Annual Meeting in Midsummer were in a state of great depression, exhibited a balance in favour of the Institution, sufficient to stimulate the hopes, without rendering unnecessary the utmost exertions of its supporters.

The friends of the Blackburn Academy, in particular, and the friends of evangelical truth throughout the country, are reminded of the vast importance of supporting this Institution, as clearly evinced in the able and spirited controversy that has for some time been carried on, and is still continued, in the columns of the Manchester Gazette, with reference to the right of Socinians to most of the places of worship they at present occupy in the North of England. The Committee, for reasons which appear to them of great importance, do not intend to increase the number of students beyond twelve or fourteen: but *nine* or *ten*, to which their present finances confine them, cannot be considered at all adequate to the wants of such a county as Lancashire, and those which are adjacent.

Subscriptions and donations will be thankfully received by the Treasurer, James Cunliffe, Esq. Blackburn; by the Rev. Dr. Clunie, Leaf-square, Manchester; and by the Resident Tutor.

There will be one vacancy at Midsummer; and it is hoped that the liberality of the Christian public will enable the Committee to admit one or two additional students.

N. B. Applications for admission must be made to the Resident Tutor, the Rev. George Payne, A.M. Blackburn.

ORDINATIONS AND REMOVALS.

ON July 6, 1824, Kipping Chapel was re-opened for divine worship, after having been thoroughly repaired and enlarged. Three sermons were delivered on the occasion. The Rev. John Ely, of Rochdale, preached an interesting and very instructive one in the morning from Matt. xvi. 18; in the afternoon, the Rev. Dr. Cope, of Wakefield, preached from Isai. xxxv. 4; and in the evening the Rev. J. Cockin, of Halifax, from 1 Thess. iv. 15, 16. All the services were highly pleasing, and the collections liberal. The cause of the blessed Redeemer has prospered amazingly in this neighbourhood during the last twenty years. The chapel now, after many enlargements, will hold 1100 persons, and is well filled: it accommodates 300 Sabbath scholars. The regular worshippers intend to defray the expense of the present enlargement entirely by themselves. May He whose glory they desire to promote, still continue to bless them. Amen.

Mr. William Elliott.

THE ordination of Mr. William Elliott to the work of a Christian missionary to the Malays, and other heathens in and about the Cape of Good Hope, took place on Thursday evening,—in Queen-street Chapel, Sheffield, in the presence of a crowded congregation, and was attended by more than twelve ministers of the gospel from different parts of the country The church worshipping in the Nether Chapel, of which Mr. Elliott was a member, having resolved, at a Church Meeting, "That Mr. Wm. Elliott be set apart to the work of a Christian missionary to the Malays and other heathens in and near the Cape of Good Hope, South Africa," the service was held at Queen-street Chapel, by reason of the Nether Chapel being too small to contain the congregation. The Rev. Mr. Bowden, of this town, introduced the service by reading the Scriptures and prayer. The Rev. Wm. Roby of Manchester delivered an introductory discourse, "Upon the nature and obligation of Christian missions, and the propriety of a special and public designation of such as engaged in them," founded upon the passages of Scripture that were then quoted. The Rev. T. Smith, as the minister of the Nether Chapel, put several questions to the missionary respecting his religious experience, and sentiments, and engagements; to which full and satisfactory answers were returned: this was followed by Mr. Smith presenting the ordination-prayer, accompanied by all the presbyters present laying their hands on Mr. Elliott, as a token of special designation to this sacred and important work. An interesting and affecting charge was then given to the missionary by the Rev. Greville Ewing of Glasgow, founded on John iv. 36, and the whole service was concluded by prayer.

Mr. Elliott has the prospect of soon sailing to the Cape, under the patronage

of "The South African Missionary Society," and is also directly encouraged and assisted by the London Missionary Society.

Oct. 7. The Rev. Henry Davies, late student at Carmarthen, was ordained over the united churches at Rhosmarket and Tiers Cross, Pembrokeshire. The Rev. Mr. Griffiths, Kingswood, commenced the service; the Rev. D. L. Jones, Capel Zion, described the nature of a New Testament church, from John xvii. 16; the Rev. J. Bulmer, Haverfordwest, asked the usual questions; the Rev. W. Warlow, Milford, offered up the ordination-prayer; the Rev. D. Peter, Theological Tutor at Carmarthen, gave the charge from Rev. ii. 10; the Rev. D. Davies, Pantèg, addressed the people from 1 Thess. i. 25; and the Rev. T. Harries, Pembroke, concluded with prayer. The service of the afternoon was introduced by the Rev. Mr. Warlow; the Rev. J. S. Watson, Reading, preached from 1 Cor. vii. 29—31; and the Rev. C. Morris, Narbarth, from Luke xiv. 23. Sermons were also delivered on the preceding day at Rhosmarket and Tiers Cross, by Rev. J. Phillips, Bethlehem; J. Lloyd, Ylenllam; J. Evans, Penygroes; D. Davies, Pantêg; J. Griffiths, Rhodiad; and B. Evans, St. Florence. The devotional parts of the services were conducted by the Rev. E. Davies, C. Morris, E. Jones, and J. Thomas. Large and attentive congregations discovered a pleasing interest in the proceedings; and those more especially connected with Mr. Davies manifested the most cordial satisfaction in acknowledging him as their minister.

On the 30th Dec. the Rev. T. Binney, late student at Wymondley College, was ordained pastor of the Independent church assembling in St. James's-street, Newport, Isle of Wight, lately under the pastoral care of the Rev. Mr. Bruce. The Rev. Mr. Clark, of Lyndhurst, preached on the preceding evening; the Rev. Mr. Guyer, of Ryde, commenced the service with reading and prayer; the elected minister then presented a statement of his reasons for devoting himself to the work of the ministry among Protestant Dissenters, and the articles of his religious belief, &c.; the ordination-prayer was offered up by the Rev. Mr. Adams, of East Cowes; the Rev. T. Morell, Theological Tutor at Wymondley, addressed the minister from 2 Tim. ii. 15; and the Rev. T. Adkins, of Southampton, the church and congregation, from 1 Thess. v. 12, 13; the Rev. J. P. Dobson, of Wareham, concluded with prayer.

The Rev. R. Kemp has removed from Ashford, Kent, to Staplehurst, in the same county, where the prospects are truly encouraging.

The Rev. W. S. Davies, of Crediton, has accepted an unanimous invitation from the Christian Society connected with the New Tabernacle, Plymouth, and commenced his pastoral duties on the second Sabbath of the present year.

FOREIGN.

AMERICA.

From the Eighth Report of the American Bible Society.

THERE have been issued from the Depository of the American Bible Society, from the 30th of April, 1823, to the 1st of May, 1824,

Bibles	31,590
Testaments	28,849
	60,439

In the seven preceding years, there were issued,

Bibles and Testaments	247,731
Epistles of John in Delaware	751
Gospel of John in Mohawk	141
	248,623

In the city of New York, where Bible Societies were established at so early a period, and where so many thousands of copies of the sacred volume have been distributed—on an examination of one ward during the past year, 264 families, containing 513 persons over ten years of age that could read, were found to be without the Scriptures; and in another ward, 324 families, containing 1265 individuals over ten years of age who could read, were found to be in like manner destitute. In a town in Pennsylvania, where considerable activity in circulating the Scriptures has been shown for nearly ten years, thirty-one destitute cases were found in three out of four wards. The Secretary of a County Society in that State, observes, "From the best information we have obtained, we are constrained to believe that there are between 400 and 500 families in the County destitute of a Bible." Among the additions to the roll of Auxiliaries, there is one from the State of Illinois; and by this the Board are enabled to say, that there is now at least one Auxiliary Institution in every State in the Union: making the whole number of Bible Societies, which have been recognised as Auxiliary to the American Bible Society, FOUR HUNDRED AND SEVEN.

REVIVAL OF RELIGION IN CINCINNATI.

(From the Newark Eagle.)

Extract of a Letter.

"I have for a long time wanted to tell you what the Lord is doing among us: to-day, while in the sanctuary, I frequently thought of you, and I know your heart would have rejoiced abundantly had you been with us. It has indeed been a good day in Israel; seventeen were this morning baptized, all (with the exception of two or three) young people, and all of them subjects of the present revival. I think *you* would rejoice, if you were here, to see a revival in these ends of the earth. Our meetings are crowded to overflowing. Such scenes I never witnessed before. The work goes on very quietly—no noise—no bustle: but the streaming eyes—the anxious bosoms—the fixed attention, and the stillness which reigns throughout the house—the joys, the consolations, which the children of God receive, lead many to exclaim at the close, 'Is not this the gate of heaven!' "Christians have been abundantly refreshed. Our little female prayer-meetings are sometimes 'Bethels.' And such unity of spirit I never before witnessed; love seems to run from heart to heart, and I rejoice to see that they do not confine the effusions of this heaven-born principle to one branch of the body of Christ, but wrestle at the throne for the outpouring of the Spirit upon all the churches. The cloud which has been for some months hovering over us, and from which precious drops of mercy have been distilled, they are willing, and pleading, that it should extend and water all the churches around, of every denomination, where Jesus is known and preached. The Church, as a body, appear to be divested of selfishness in this thing. How *religion* enlarges the heart! How different are those desires and fervent breathings, for the glory of God upon earth, from those narrow and sectarian views and feelings which would circumscribe the power of Jehovah—the displays of his grace and mercy to *one little spot*. Indeed I have lost all charity for such. Such a spirit is so contrary to the genius of the gospel.

Part of a Speech of a Chickasaw Indian, delivered at the commencement of Jefferson College on the 30th Sept. last.

"PLACED as I now am in this land of science and religion, it is natural to compare the disadvantages of my own countrymen with the privileges here enjoyed. Here you have laws to protect the innocent, and bring to punishment the guilty. There every man must be his own avenger. Here you have schools, where the youth and children are trained up for usefulness and honour in the world. There, with a few exceptions, the youth spend their precious time in roving the forests, with their instruments of amusement. Here you trust the faithful records of history for the past, and the prophecies of sacred writ for the future. There they trust imperfect tradition for the past, and blind conjecture for the future. Here, revelation lights up the passage to the tomb, and points to the glories that await the righteous. There, an impenetrable darkness overspreads all beyond the confines of the grave. But I forbear further to draw the painful contrast, and rejoice that I this day find myself surrounded by the learned, the wise, and good, who are both able and willing to impart that instruction which is calculated to augment my own happiness, and which, if rightly improved, will render me more useful to my beloved countrymen, who are just beginning to emerge from heathen darkness, and on whom the sun of science and the sun of righteousness are beginning to dawn."

The Dervise's Answer, or the Caviller refuted—An Eastern Story.

A certain man went to a Dervise, and proposed three questions: 1st, "Why do they say God is omnipresent? I do not see him in any place, show me where he is? 2d, "Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God; and if he had power he would do every thing for his own good." 3d, "How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to a certain Dervise, who threw a clod of earth at my head and made my head ache?" The Cazy having sent for the Dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cazy highly pleased with the Dervise's answer. He answered the fool according to his folly.

MISSIONARY CHRONICLE
FOR FEBRUARY 1825.

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.

FUND FOR THE BENEFIT OF THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES.

The following Circular has been transmitted to the Directors, and to the Treasurers and Secretaries of Auxiliary Societies connected with the London Missionary Society.

"Dear Sir,—WE are instructed by the Board of Directors of the LONDON MISSIONARY SOCIETY to transmit to you a copy of Resolutions adopted by them in relation to the separate Fund commenced during the past year, for the BENEFIT OF THE WIDOWS AND ORPHANS OF DECEASED MISSIONARIES BELONGING TO THE SOCIETY, and to request your particular attention to the object.

The honour of the Society—the claims of humanity—the sacred obligations of that Religion which the Missionaries abroad are engaged in disseminating, the sacrifices they have made for that purpose, and the desirableness of relieving their minds, as far as possible, from anxiety as to their surviving families, in contemplation of their own removal by death—are considerations of such weight and importance, as cannot fail, we are persuaded, to call forth into exercise the benevolent liberality of the religious public—of the members of the Society in particular,—in furtherance of the object in question.

It is the desire of the Directors, that the members and friends of the Society should be respectfully and earnestly invited to contribute to the same, according to the measure of the ability with which Divine Providence hath blessed them; and they cherish the hope, that whatever may be contributed towards the WIDOWS AND ORPHANS FUND will, in no degree, lessen the amount of the GENERAL INCOME of the Society.

We beg leave, in pursuance of No. 5 of the following Resolutions, to request you will invite the Committee of the Auxiliary Society to which you are Treasurer, [or Secretary] to adopt such measures, for carrying into effect the object of the present communiction, as shall appear to them best adapted to the local circumstances of your county or vicinity.

We shall be glad to receive, in a reasonable time, a letter informing us what steps the Committee may have been enabled to take in furtherance of the object and of the success which shall have attended the same. It is requested, that the letter containing such information be addressed to the Home-Secretary of the Society.

(Signed on behalf of the Directors)

WILLIAM ALERS HANKEY, *Treasurer.*
GEORGE BURDER, *Secretary.*
JOHN ARUNDEL, *Home-Secretary.*

Resolutions of the Directors respecting the Widows and Orphans Fund.

1. That a separate Fund be established for the benefit of the Widows and Orphans of Deceased Missionaries.
2. That the Public be invited to contribute to the said Fund by Donations, Annual Subscriptions, Collections, and Bequests.
3. That all monies, received from time to time, on account of the said Fund, from whatever source, be invested in Government Securities in the names of the Treasurer and three other Directors, not being Trustees for the General Funds of the Society.
4. That to the £1000 placed at the disposal of the Directors for the support of the Widows of Missionaries by the Trustees of the Evangelical Magazine, the sum of £1000 be added from the General Fund of the Society.

5. That a Circular Address be issued, urging the attention of the Town and Country Directors, and the Officers and Committees of Auxiliary Societies, to the object, and that a Copy of the same be inserted in the Monthly Chronicle of the Society.
6. That a Committee of Management of the Widows and Orphans Fund be annually appointed, to consist of the Treasurer, Chairmen, and Deputy Chairmen of the several Mission Committees, and such other Members of the Direction as the Board may think proper to appoint, for the purpose of directing the investment of the monies contributed to the said Fund and the appropriation of the annual proceeds thereof, subject to the control of the General Board, and that the said Committee meet, for those purposes, at least once every Quarter."

The Directors are aware, that on the subject of the above *Circular* there is ample room for a pathetic appeal to the feelings, but they consider its claims to public attention and regard as too obvious and forcible to require any such excitement. They will therefore only further express their earnest hope, that the members and friends of the Society at large, by their exertions, zeal, and liberality, will do all that lies in their power to carry the important object into effect.

EAST INDIES.

BELGAUM.

Fourth Anniversary Report of the Belgaum Association; read and approved at the Anniversary Meeting held at Belgaum, 13 *May*, 1824.

INTRODUCTORY OBSERVATIONS.

"If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbour as himself. He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a lighthouse might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of human nature; and as no man is good but as he wishes the good of others, so no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good."

Such were the noble and enlightened sentiments of the celebrated Dr. Johnson. These were elicited upon a communication being made to him, that in an assembly convened for the propagation of Christian knowledge, a question arose, whether any nation uninstructed in religion should receive instruction;—or whether that instruction should be imparted to them by translations of the sacred Scriptures into their own languages; "which," said the Doctor, "I did not expect to hear." He then proceeded to represent it as one of the greatest crimes "to omit for a year, or for a day, the most efficacious methods of advancing Christianity, in compliance with any purposes that terminate on this side the grave;" and in conclusion he said, "Let it be remembered, that the efficacy of ignorance has been long tried, and has not produced the consequences expected. Let knowledge now, therefore, take its turn, and let the patrons of privation stand aside, and admit the operation of positive principles."

These opinions were expressed long before any of the great modern exertions for the diffusion of the gospel were commenced. What would the Doctor have said at the present day? and where would he have found terms strong enough to express his approbation of these exertions, or his condemnation of indifference, or opposition to this cause?

It is a pleasing fact, that though many were formerly either indifferent or opposed to Bible, Missionary, Tract and School Societies, yet since the good which has resulted to mankind from their exertions has become manifest, a great proportion of them have laid aside their prejudices and become cordial supporters to these and similar institutions; and from the very liberal support which the several Parent Societies continue to experience, as well as from the great increase of Auxiliary and Branch Societies in different parts of the world, among all denominations of Christians, it is evident that an almost universal interest is excited in their favour, or at least that friends to the cause are becoming very numerous.

These circumstances may indeed be considered as most favourable signs of the times; yea, a pleasing indication that God is about to accomplish those purposes which in his holy word he has declared to be his design to accomplish; viz. the universal spread of the gospel—the bringing of all nations into one fold—the giving to his Son the heathen for his

inheritance, and the uttermost parts of the world for his possession, and making all the inhabitants of the earth subject to his dominion, and obedient to his will.

The divine purposes are, however, seldom accomplished without the intervention of appropriate means. If the nations are to become Christian nations; if the heathens are to believe in Christ, and become his people; if the kingdoms of the world are to become subject to the dominion of Christ, and obedient to his will, we may naturally expect that provision will be made for the proclamation of the gospel; for the communication of Christian doctrines; as well as for making known the divine will and commandment throughout the world. For while it is declared, "whosoever shall call on the name of the Lord shall be saved," it is expressly added, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent."

All who are acquainted with the nature of the Societies above mentioned, must surely acknowledge, that the several means brought into operation by them, appear most likely to promote, by the divine blessing, the universal spread of Christian knowledge. If Christianity is of divine origin, and if truth must ultimately prevail over error and superstition—by an increasing circulation of the divine oracles, by perseverance in the faithful preaching of the Gospel, by a greater distribution of Religious Tracts, and by unceasing diligence in the instruction of children in the knowledge of Christianity; we may not only hope, but reasonably expect ere long, to see the religion of Jesus become universal.

It would not be easy to calculate the benefits which have already resulted, and which may yet result, to the inhabitants of the earth, through these several Societies. Doubtless, many now in the world of spirits are praising God for one or other of these institutions, which, through his grace, was made instrumental in bringing them to a saving acquaintance with the truth, and leading them to seek and secure the salvation of their souls. How many now living are enjoying peace and comfort, from the good which they have derived from either of these sources, and for which their praise and thanksgivings are daily offered before the throne of mercy! and thousands yet unborn, we doubt not, will in their day arise and bless God for the formation of that Society, which may prove the means of conveying to them the knowledge necessary to salvation.

Such are the views, such the pleasing prospects, which ought to animate and encourage all who are friendly to the work of disseminating the knowledge of Christianity in the world; and with these views and prospects, the Committee of the Belgaum Association now come forward to give a statement of the distribution of Scriptures and Tracts, and other particulars connected with this Institution, for the satisfaction of those whose kind encouragement and liberal support it has hitherto experienced.

Distribution of the Scriptures and Tracts.

At the date of our last Meeting, only one large and five second size Bibles, and three pocket Testaments, in English, were in the Depository; but a supply of twenty-five small Bibles came to hand in October last from Bombay, which proved very acceptable, as in consequence of the convenient size and goodness of paper and type, they were in much requisition among the men of the detachment: twenty copies of those, together with five second size Bibles, two second size, and three pocket Testaments, have been disposed of at moderate prices, (with the exception of a few furnished in lieu of subscriptions,) to subscribers and others; only one large and five small Bibles, with three second size and pocket Testaments, are now on hand.

In addition to 12 Bibles and 38 Testaments in the Portuguese on hand at our last meeting, 11 Bibles were received from Bellary, and it is with much satisfaction the Committee state, that the distribution made of the Scriptures in this language, has been greater this year than in any of the preceding, since the formation of the Association.

The demands for them have been great, even at this place, from persons who have come from Goa, either to trade or to procure situations. The number of these is now very considerable, but their means in general are very limited, having to provide for themselves here, as well as furnish a maintenance for their families at home; in consequence of which the Committee has been induced to comply with their demands gratis. One individual who had received a Bible, returned some time after and said, that he took the same to his native place, where, on showing it to his priest, as he had none himself, he begged it of him for his own use, and from this person's account, it appears he has been reading it daily ever since. Another priest belonging to a neighbouring station, on learning where the Scriptures in this

language could be procured, sent a very earnest request by the same individual, that a copy might be granted him, for which he would be very thankful. His request was readily complied with.

On a tour recently made by the Secretary towards the western coast, several copies both of the Old and New Testament have been put in circulation. To a general officer in the Portuguese service, now residing at Vingoorlorh, a Bible was offered, which he very thankfully accepted, and in acknowledging the receipt of the same he wrote thus:—"I received with the greatest pleasure, and will keep with the greatest care, the excellent gift which your goodness has granted me; and I hope to derive profit and consolation, in perusing often the chapters appointed in your note. Be pleased, dear Sir, to receive in return my warmest thanks for so interesting a present."

To the captain of a ship another copy was given. This gentleman expressed a wish to have our Scriptures, that he might have an opportunity of comparing them with the instructions of the priests, and thus see the errors both in doctrine and practice, which prevail in the Roman Church. With the view that his wife also might imitate his example, he carried the sacred volume to her and said, that he had received it from the English priest, and hoped she would examine its contents. This she promised to do on the voyage they were then preparing to make.

Another gentleman had a copy given him; so much did he seem gratified with the gift, that he would not allow it to be sent after him by a servant, but preferred taking it home in his own hands.

Among the poor classes of the people at Goa the demand was very pleasing; all the copies that could be spared, both of the Old and New Testament, were very eagerly and thankfully received; a much greater number than had been taken for distribution could have been most easily disposed of. An intelligent young man, to whom a Bible was given, not only received it with thankfulness, but was afterwards found contantly taken up in reading it; besides he invited several of his friends from the opposite side of the river, and got Testaments given to them.

The disposition thus manifested to receive and read the Scriptures, appears to the Committee a most encouraging token, that the time is not very remote, when a pleasing revolution will be effected in the spiritual state of these poor people, who have now for a long period been kept under priestly domination, and bound with the cruel chains of ignorance and superstition. The candid acknowledgment of error or avowal of what they conceived to be so, and an ingenuous confession of inability to answer objections without attempting to justify practices, merely because such have been enjoined, and prevail in their church, [Roman Catholic] are marks of increasing light, and loudly testify, that bigotry no longer bears sovereign sway in their minds.

A supply of about 4000 English tracts has this year also been received from Bellary; a portion of these has been appropriated for the use of subscribers, and some given among the sick in hospitals; and a well-disposed individual willing to render himself useful to the Association by his personal labours, undertook to distribute several hundreds among his comrades. With these silent messengers he went to their several births, and offered a few for the acceptance of each individual; the success he met with was very encouraging; the tracts were in general thankfully accepted; only in one or two solitary instances he experienced some rough treatment, for being as it was considered too officious; however, this satisfaction was enjoyed, that the intention was good, and such endeavours calculated to prove beneficial, and must be so, if accompanied by the divine blessing.

The receipt of portions of Scripture and tracts in the native languages, has been as follows:—In October last, from the American Missionaries at Bombay, 110 separate gospels, and 578 tracts of various kinds; and from ditto, in February, 115 gospels and copies of the Acts, and 1257 tracts; and at the former date, from the Bombay Auxiliary Bible Society, 35 gospels of Matthew, 11 copies of the Acts, and 208 tracts in the Mahratta language, were received, making together 271 separate gospels and Acts, and 2043 tracts in this language; and from the Societies at Bellary we received in August last 2 copies of the Pentateuch, 6 copies of Genesis, and 46 tracts in the Tamul language; and about 80 tracts in this language were presented to the Association by two friends, who had got a small quantity from the Tract Society at Madras for circulation here.

The distribution of the Scriptures and tracts in Mahratta has been more extensive this year than the last; several hundreds have been given to individuals who at different times have applied at the Depository, and the schools attached to the mission, for them. 40 separate gospels and 219 printed tracts, beside several written ones in the Moodhe character, have been given among the people at Cawnapoor, Kittore, and

other villages south of Belgaum; and on the tour lately made by the Secretary, 43 gospels and 239 tracts have with great facility been put in circulation. A small supply only was taken on this occasion, as the disposition of the people and the language they best understood were not previously known. The eagerness manifested at the several villages to obtain the books was very gratifying; and it is probable, if instead of about 200, 2000 had been taken, the whole would have been very easily disposed of. It is in contemplation to send a larger supply to those villages where the demand was particularly urgent, by the first favourable opportunity; and let all who are friendly to the cause pray, that the books thus eagerly sought and thankfully accepted, may be attentively read and clearly understood, and made instrumental in bringing many from heathen darkness to the light or saving knowledge of the gospel.

The same individual who lent his aid in the distribution of English tracts, has, with two or three other friends in camp, manifested a very commendable zeal in endeavouring to circulate tracts, &c. in the native languages among the camp followers and others, whom they have frequent opportunities of seeing. The number they have already given away is considerable, and they are frequently receiving demands for more. One poor individual is particularly importunate for the gift of a Tamul New Testament, which, as we have none in the depository, we are not able to impart to him.

Increase and State of Native Schools.

The native schools under the auspices of the Association, have been increased during this year to six. Beside those in Shawpore, Belgaum, and the Lascar lines, noticed in former reports, one has been established at Cawnapore, one at Nundeguddy, and one at Beedee, villages within 12 miles south of Belgaum. The school which was kept at Samberagar has been relinquished, in consequence of the inconvenience attending the superintendence of it during the rainy season, and it has not in other respects answered expectations. A great number of poor children being about the Camp Koul Bazar, without the means of instruction, arrangements are making to establish a Tamul school for them. A young man who has received instructions from the missionary at Tanjore, and is now desirous of receiving Christian baptism, has offered his services as a schoolmaster; but the obstacle in the way is the want of a convenient place in which to keep the school.

It is with regret that the Committee has to state, that several of the most promising children, adverted to in the report of last year as having made considerable progress in Christian knowledge, have been removed from the Belgaum and Shawpore schools by their parents, in consequence of their services being required to assist in obtaining a subsistence for their families. This, though discouraging, is a circumstance of frequent occurrence in similar establishments in this country. The parents in general being in low circumstances, as soon as their children can perform any manual labour, they are glad to avail themselves of their services; besides having been illiterately brought up themselves, they are not able to appreciate nor do they desire any greater education for their children, than an ability to read a note and cast up accounts. It is, however, hoped, that what these children have learnt will not easily be eradicated from their minds. They have been led to know and acknowledge that the prevailing superstitions and idolatrous practices in this country are unreasonable, and cannot be acceptable to God. They have been taught what the sacred Scriptures reveal of the state of man by nature and the way of salvation through Jesus Christ; the hearts of some seemed to be impressed with the importance of divine things, and they have professed their hope and desire to be saved by the gospel. Though now for a season the seed which has thus been sown may seem unproductive, yet in due time we may hope, by the blessing of Him who hath said "my word shall not return unto me void," that it will spring up and bring forth fruit in various degrees to the divine glory, and thus compensate for all the labour which has been taken, and expense which has been incurred, towards this object. The number of children in all the schools is 185, but the number which attend on an average is 150, who are daily taught, besides reading, writing and accounts, in the principles of the Christian religion.

Native Preaching.

In consequence of some unpleasant circumstances, the evening meetings at Shawpore have not been so regularly and numerously attended as formerly. A degree of opposition has also been experienced; a few have discontinued their attendance altogether, and others come in, as it were, by stealth. They appear desirous of serving the Lord, but like some of old, in a private manner, for fear of the Jews, or lest they should be put out of the synagogue.

Though these circumstances appear discouraging, yet let it be remembered, that in no instance has Christianity been introduced, and obtained a footing in a new place, without encountering some opposition, and difficulties. Interested and bigoted persons have ever been found to unite in raising the cry, "our craft is in danger, great are the gods which our forefathers and we after them have worshipped,—who are these that would change our ancient worship, and customs,"—and though from such, or other acts of hostility, a fear may be excited among inquirers, and some may be induced to withdraw themselves, yet this will not be the result, at least a permanent one, with those whose minds have been divinely impressed with a true conviction and belief of the truth. False professors will desert the cause when danger threatens, but the rest, though they may be scattered through fear, (which sometimes operates even on the best), keep in the back ground, and consequently make but little progress in religion; yet they cannot altogether forsake the cause, nor refrain for any length of time from making an open profession of their faith. It is with much gratification we state, that there is reason to conclude, the impression made on the minds of some of the persons referred to, is not altogether of a superficial nature.

Constancy of a Native Convert.

One man recently, while lamenting the influence of fear on his mind, in consequence of the threatening language and severe treatment which he has met with from his relations, declared—that he was determined not to comply with any of their idolatrous practices, but was sorry he had not courage enough openly to declare himself a Christian, and make up his mind to meet all consequences.—The following proof of his constancy (and we may say) an interposition of Providence in his favour will, we think, appear interesting: During the prevalence of the small-pox, which about the beginning of the year caused a great mortality, his wife was taken ill with the disorder, and her situation became very dangerous; at this juncture both his and her friends united in insisting upon him (as the only chance of her recovery) to make an offering or sacrifice to their goddess Mariátha, through whom they suppose this disorder is occasioned. To their solicitations, however, he would not comply, and said, he would leave the result to God, who alone could take away life or continue it; and as to his disposal of his wife he would humbly submit. Nor did he thus resign himself to the will of the Lord in vain, for, contrary to the apprehensions of her friends, she survived the critical period, and in due time recovered her wonted health and strength. Not so the wife of a brother who was at the same time similarly afflicted, every attention was paid to the accustomed ceremonies and offerings by all concerned, but without avail—she fell a victim to the disease. While these circumstances were no doubt designed to confirm the faith and excite the gratitude of the former, they were calculated also to afford conviction to the rest, that life and death were at the disposal of God alone; and that it is not in the power of their heathen deities, to do the least good to those who worship them, or evil to those who do not.

Another pleasing trait in the character of this individual is, the reverence which he manifests to the Sabbath; he conceives it his duty this day to refrain from manual labour, and to spend it in reading, prayer, meditation, and spiritual conversation. His friends are displeased with him, because they sustain the loss of his labour on that day; it appears, however, his determination not to be turned from his purpose; and though he thereby exposes himself to ill treatment, may we not hope he will receive a blessing from the Lord, which will more than compensate for whatever he may lose or suffer.—The serious bent of his mind, and the intimate connexion which exists between the smallest spark of genuine faith and a holy practice, have been further manifested by his earnestly soliciting to be furnished with a book of instruction, how to conduct himself in every affair of life, public and private, as a Christian ought to do; being convinced, that something more is required of him, than a mere renunciation of idolatry, and making an outward profession of Christianity, in order to be approved of by God. Such conduct speaks volumes! more loudly, more powerfully, than the most learned or eloquent can do. How desirable does it seem, that all who are called Christians should be equally solicitous to walk consistently with their profession—then would they more eminently show forth the praises of God, stop the mouths of objecters, and constrain them to acknowledge the divine origin and heavenly tendency of the religion of Jesus.

The Brahmin Dhondapah.

The Brahmin Dhondapah, mentioned in former reports, remains still unbaptized. He is, however, very solicitous to be re-

cognised as a member of the Christian church by the administration of this sacred rite; this would have been done ere now, but in consequence of some of his worldly affairs being in an unsettled state, it appeared prudent to defer it so long. This obstacle being now in a measure removed, it is hoped that it will not be necessary to delay complying with his wishes much longer, particularly as his general conduct continues to afford satisfaction, and evinces that he is not insincere in his professions.

Contributions to the Belgaum Association.

Having thus adverted to such particulars as appeared necessary, the Committee now with much satisfaction state, that the amount of donations and subscriptions received since the last meeting, (a period of only ten months,) has exceeded those of any preceding year. The liberality manifested by donors, and the cheerful and punctual payments made by monthly subscribers, demand our most thankful acknowledgments. But while gratitude is felt for what has been received, we doubt not those who have given, feel a satisfaction in contemplating the importance of those objects towards which their contributions are appropriated. The annexed statement will show the sums which have been transmitted to the various Societies.*

Observations on the general success of the Missionary Society, &c.

None can surely contemplate the present state of the South Sea Islands, and not be constrained to exclaim with astonishment, "'What hath God wrought,' through the instrumentality of those who ventured to go as missionaries to those benighted places!" These, let it be remembered, were invited, sent out, and supported by that Society to which the greatest proportion of the funds of the Belgaum Association is forwarded. In a recent account of the present state of the inhabitants of the island of Madagascar, it is publicly acknowledged that, through the exertions of the missionaries there, incalculable good has been effected. These individuals also belong to the same Society. On the island of Ceylon an evident outpouring of the Holy Spirit has been very recently experienced at several of the missionary stations, among the children of the schools as well as several adults, a most serious concern has been excited about the welfare of their souls, and the pleasing result has been, a manifest and abiding change in their conduct for the better. Nor have similar exertions in this peninsula been unattended with sufficient marks of success, so as to support under contending difficulties, and animate to persevering exertions. In some instances the gospel message has been favourably received; a disposition has been manifested to believe the truth, prejudices have subsided, idolatry has been renounced, evil habits laid aside, sin no longer indulged in, and a sincere desire expressed, as well as earnest endeavours used, to walk according to the principles of the gospel. If such has been the result hitherto only in a few instances, we have cause greatly to rejoice, for even one soul is of inestimable worth, and we may justly conclude, that even the most partial success is not only a mark of divine approbation, but also a token of further and more extensive good resulting from our endeavours. Let us therefore not be weary in well-doing, but according to the exhortation of the apostle, "Be steadfast, immoveable, always abounding in the work of the Lord, for as much as we know that our labours shall not be in vain in the Lord."

* See List of Contributions, p. 86.

MADRAS.

Account of the Meeting of the Madras Auxiliary Missionary Society, held June 15, 1824, in a Letter from the Rev. J. W. Massie, Missionary; addressed to the Secretary.

Madras, July 12, 1824.

My Dear Sir,—In consequence of my colleague, Mr. Crisp's absence from Madras, occasioned by Mrs. Crisp's illness and his own need of relaxation, it devolves upon me, as Secretary of the Madras Auxiliary Missionary Society, to detail briefly the proceedings of our late Annual Meeting. It was held on Tuesday, the 15th of June, and was preceded by two Anniversary Sermons, preached, the one on Sunday the 13th, at Persewaukum, by our brother the Rev. W. Campbell;* and the other on Monday evening the 14th, at Black Town Mission Chapel, by our newly arrived colleague, the Rev. Wm. Taylor. On these occasions the congregations were good, and the discourses of our brethren interesting.

On Tuesday evening the Meeting was numerously and respectably attended, Lieut. Mans Morphett, of H. M. 87th Regt. having kindly promised to be present, was called to take the chair, which he filled with great pleasure to his friends, and satisfaction to the meeting. The Rev. J. C. Rhenius, of the Church Missionary

* Missionary at Bangalore.

Society, was requested to open the Meeting by supplicating the divine blessing. The Secretary was then called upon to read the Report; one feature was peculiar to this Report, and we hope it will continue to characterize the succeeding ones: this was intelligence of the most recent nature, solicited and received from our brethren at the various stations within our reach. The truest spirit of union between ourselves and the Missionaries of the Church of England Society prevailed; three of these brethren favoured us with most interesting and animating addresses. The spirit of love, which pervaded the body of Missionaries present, will long be remembered and felt as a presage of that happy day, when the people of God shall see eye to eye, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim. Our brethren of the Wesleyan connexion were expected to be present, but, to their regret and ours, they could not reach the Presidency till the Meetings were over. The collections, from various causes which account for the deficiency, amounted to only 220 rupees, were not equal by a considerable sum to our collections at the last Anniversary. As, however, the contributions of last year have exceeded any preceding year very considerably, we may reasonably hope it will prove only a temporary deficiency.

AFRICA.

Particulars of the Improvements at Bethelsdorp, extracted from a letter of the Superintendant of the civil Concerns of the Institution, addressed to Mr. Campbell; dated Sept. 8, 1824.

THE external appearance of Bethelsdorp is greatly improved. The Hottentots are getting more and more industrious; buildings have been erected, and are erecting, such as many around us never expected to see, and, all things considered, there is much reason for thankfulness. The Sunday-schools continue to flourish, the adults as well as children are making great progress, and a great interest is taken by them, and the results I trust will be glorious.

You have, no doubt, heard of the kind of building we have already erected—a good building for Mr. Monro, above where formerly stood the old church, which has been taken down, and a square formed on the site, with a sundial in the centre of it. Mr. Monro's house stands on the highest side of the square, facing my house; and facing the house where Mr. Messer formerly lived stands the store of Messrs. Kemps. Opposite to the new church, is a fine stone building, erected by the Hottentots, which measures sixty feet by twenty, for a School-house, where the children are taught daily, and learn nothing but *English*, and are making great progress. The school is fitted up entirely on the British system, and is under the management of Mr. Monro. Behind the church stands a workhouse for the poor, which faces the river. It is an hundred feet long, built by and at the expense of the Hottentots. It has three doors and eight glass windows in front, and five windows behind. The inside is fitted up with wards, designed to receive from twenty to thirty worn-out persons, when totally incapable of supporting themselves; of such, you know, we have many who are sent adrift by the farmers when unable to work; the support of whom has been, and still is, a great burden on the Hottentots at this Institution. We have always a collection at the chapel door every Lord's day; but the sums collected are quite inadequate to support the fourth part of the poor worn-out people at present upon the Settlement. We intend to appeal to friends in the colony, perhaps to the public, on their behalf. Greater objects of charity cannot be found any where.

Behind my house, on the other side of the river, stands the blacksmith's shop, the front looking towards Algoa Bay; it measures sixty feet by twenty, with a flat roof; contains six forges, a brass-foundry, turning lathe, and a well with a pump. Mr. Arnot, who, you know, was formerly at Cradock-town, has the management. He has eight Hottentot apprentices, and one English, and an English journeyman. A Hottentot also has built a large brick house, higher up the ascent than Mr. Kitchingman's (or New Mission House), as good as any ordinary Dutch house in the colony. Several others on the same plan and size are finished by other Hottentots, and some are building. I have also, with the assistance of the Hottentots, built a house for myself, near where my old house stood, which had fallen down. It is on the plan of Mr. K.'s house, in which you lived when at Stellenbosch. There is another good house in the square, nearly finished, for Mr. Morison, shoemaker, who has several Hottentot apprentices and journeymen. Up the Kloof (or narrow valley between hills) are several respectable cottages, and a road is made to the gardens in the circular ground at the head of the Kloof, surrounded by cliffs.

The gardens have been kept in better order this year than formerly.

Since the purchase of the farm on the Gamtoos river, (now called *Hankey*,) by the Hottentots of Bethelsdorp, they have purchased another which belonged to the Rev. Mr. M. and are at present about purchasing the farm of our next neighbour, toward Uitenhage, for 5500 rix-dollars.

AFRICAN ISLANDS.

MADAGASCAR.

DURING the past month, Letters and Journals have been received from the Missionaries, dated in May and June last, from which it appears that the affairs of the Mission are in a very encouraging state. Several more Schools have been commenced. By the desire of the King, the three Schools at Tananarivou have been thrown into one, under the name of the *Royal College*. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About 40 boys, educated in the Royal School, (one of the former three Schools abovementioned) have been appointed to manage the Schools lately formed. The number of the Schools, including the Royal College, is 14, and that of the children under tuition about 1200. The King takes a lively interest in the Schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as soon as suitable instruments and sufficient supplies of materials can be obtained. "We flatter ourselves (say the brethren) that all who truly feel for the people of Madagascar, plunged as they are into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and assist in the great work in which we are engaged, with the necessary means for the establishment of Schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language." They add, that the King and people will supply them with every thing for the Schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate-pencils, besides black lead pencils, penknives, &c. &c.

In May last, the Madagasse Version of Genesis was advanced as far as the twenty-fourth chapter, and those of Exodus, Matthew, and Luke, each to the 11th chapter.

The Missionaries have obtained from King Radama full liberty to preach the Gospel to the Natives, and their congregations increase in number every Sabbath-day.

In a personal interview with the King on the 7th of May, they "explained at large the principles on which the London Missionary Society is founded, and the grand object which its Directors and supporters at home, and its Missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honour the king, and love their fellow-creatures; and to teach all the way to be happy here and hereafter," &c. "His Majesty," add the brethren, "after explaining these things to two of his Generals, viz. Princes Ramenataka and Ramananoulouna, who were with him, asked them, 'What good return can we make to these kind people who are so concerned about the welfare of our people and country?'"

WESLEYAN MISSIONS IN THE WEST INDIES.

Extract from the Minutes of a Meeting of the General Committee of the Wesleyan Missionary Society, held at the Mission-House, Hatton-Garden, London, January 5th, 1825.

READ a printed Copy, transmitted by Mr. Shipman, of certain Resolutions, passed at a Meeting of the Wesleyan Missionaries held in Kingston, Jamaica, on the 6th of September, 1824, and which have since appeared in the Jamaica Royal Gazette, and some of the London Newspapers.

The Committee unanimously Resolved,

1. That they have no information of the number of the Missionaries in Jamaica who attended the said Meeting, and have reason to think that it was a partial one, and also that it was not a regularly summoned Meeting of the Missionaries in the Jamaica District.
2. That the publication of all Papers, which touch upon civil matters in dispute in the Colonies, or between the Mother Country and the Colonies, is contrary to the Rules, under which their Missionaries are bound to act; and that the only instance of disregard to these Regulations which has occurred in any of the Wesleyan Missions, is the case now before us, and which is therefore strongly censured by the Com-

mittee, as a violation of this salutary Regulation.

3. That the Committee further disavow the said Resolutions, as not having been passed at a Meeting held under the authority of any of their Rules, and as not having been sent home for their approval, according to an express Regulation.
4. That in all those parts in which the said Resolutions appear to the Committee to be unexceptionable, they judge such a publication to have been unnecessary, inasmuch as the Missionaries in Jamaica, and elsewhere in the West Indies, are furnished with the authorized publications of the Committee in refutation of the charges so frequently of late made upon the objects and and tendency of their labours.
5. That other matters are introduced into these Resolutions, not in the least called for, in order to establish a just defence of the Wesleyan Missionaries in Jamaica, against the violent attacks frequently made upon them in the public prints of that Island;—

In particular, the Committee are imperatively called upon by this unguarded and improper act of a very few of the Missionaries employed by the Society in Jamaica, to object:—

First, To the *equivocal* manner in which the persons who passed the said Resolutions, "declare their belief, that Christianity does not interfere with the civil condition of Slaves, as Slavery is established and regulated by the laws of the British West Indies." If no more were meant by this, than that all Slaves, brought under the influence of Christianity, are bound by its precepts to obey their Masters, and submit to the Authorities of the State, conscientiously and constantly, this is no more than the Missionaries have been explicitly instructed to teach, and which the Committee sacredly enjoin upon them to inculcate upon all to whom their ministrations may extend; but if it was intended as a declaration, that the *system* of Slavery, "as established in the West Indies," or any where else, is not inconsistent with Christianity, the Committee, and "the Wesleyan Body," whose name the framers of the Resolutions have thus presumed to use without any authority whatever, hold no such opinion; but whilst they feel that all changes in such a system ought to emanate solely from the Legislature, they hold it to be the duty of every Christian Government to bring the practice of Slavery to an end, as soon as it can be done prudently, safely, and with a just consideration of the interests of all parties concerned; and that the degradation of men merely on account of their *colour*, and the holding of human beings in *interminable* bondage, are wholly inconsistent with Christianity.

Secondly, That the Committee feel bound in justice to disavow the sweeping charge made against persons in this country, comprehended under the general term of "Emancipatists and Abolitionists," in the said Resolutions, as written under evident ignorance of the opinions on that subject which are held in this country, by those excellent and benevolent men, who have of late most distinguished themselves by advocating the amelioration of the condition of the Slaves in the West India Colonies, with a view to the ultimate extinction of Slavery. The Committee conducting the Wesleyan Missions, take no part in such discussions, as not being embraced by their *one* object, which is to extend the benefits of Christian instruction among the Black and Coloured Population of the Colonies; but they can never permit any of their Missionaries to use their name, and the name of "the Wesleyan Body," in casting censures upon many of the most excellent of their fellow-countrymen, by representing them as holding sentiments on the subject of the Emancipation of Slaves, and forming "designs," which, if carried into effect, would produce the consequences enumerated in the very unguarded and blameable Resolution referred to. The character and objects of the persons to whom allusion is there made, are too well known by the Committee, for them to suffer such unjust reflections to be given to the world in their name, and not strongly to censure the said Missionaries for thus adopting the language of violent party-men.

Thirdly, That the Committee have read with great grief the very blameable language of the Fourth of the said Resolutions, though they consider the whole to be the production of a very few only of the Missionaries in Jamaica, two of whom had been placed by the last Conference under censure, one being recalled and the other removed from that Island, for the manner in which they had surrendered themselves to the party-feelings excited there in opposition to the measures of His Majesty's Government, and the proceedings of the British Parliament: and that so far from that Resolution speaking the language of "the Wesleyan Body," as it most unwarrantably professes, that Body, whilst it has exerted itself for nearly forty years to promote the instruction of

the Slaves of the West Indies, and to render them moral and peaceable, and has always distinguished itself at home and abroad by its inculcation of the principles of entire obedience to Masters, Magistrates, and all other legal Authorities, yet, after the example of its venerable Founder, who was among the first, by his writings, to lift up his voice against that long-continued national sin, the Trade in Slaves, has ever regarded the system of Slavery as a moral evil from which the nation was bound ultimately to free itself; and, throughout the kingdom, has hailed, with the greatest gratitude and satisfaction, the incipient measures adopted by His Majesty's Government, for ameliorating the condition of that class of their fellow-subjects. These are measures which, as a *religious* Body, they have felt a deep interest in, not as connecting "religion with politics," as stated in the Resolution, but as they are essentially connected with the promotion of religion and morals, by regulations which refer to the observance of the Sabbath, to the marriage of slaves, and to their general protection.

The Committee, attentive only to the spiritual concerns of the Missions confided to their management, would not have thus entered upon these topics, had they not been forced upon them by the publication of the Resolutions in question.

They are not unacquainted with the menaces with which their Missionaries have, of late, been visited in some parts of Jamaica; the obstructions which have been thrown in the way, in some places, to the exercise of their ministry; the refusal of Magistrates even in the course of the last year, to license their Missionaries, without any legal authority for so doing; and the threats of their expulsion from the Island which have, of late, been frequently resorted to; but if the experience of the peaceable effects of their Missions for nearly forty years, and the faithful manner in which the Instructions of the Committee, as to the enjoining obedience on slaves, and respect for the local Authorities, have been uniformly observed by their Missionaries and Societies, (facts acknowledged by many respectable and impartial persons both in Jamaica and in the other Colonies, whose continued friendship to their Missions they very gratefully record,) are not admitted as sufficient reasons for their protection, they will not seek it in any case by becoming parties to the passions of men, nor suffer their Missionaries to become so; they will not compromise the principles of Christianity, in their legitimate exposition, to obtain favour. In the quiet and simple course of endeavouring to make the negroes of the West Indies better men, and better servants, and better subjects, they shall persevere; and if they suffer for this righteousness' sake, they know the general character of their Missionaries, and their Societies in the West Indies so well, that they will suffer patiently, until their case be redressed by the justice of His Majesty's Government, to whom they have never looked for protection, in cases of persecution, in vain. To that protection, and to the public feeling and liberality of this country, they can with confidence leave the religious liberties of their numerous congregations in the West India Colonies, and those of the Missionaries who are there employed in promoting the best interests of society at large.

6. That Copies of the above Resolutions be transmitted to the Right Honourable Earl Bathurst, one of His Majesty's principal Secretaries of State; and to His Grace the Duke of Manchester, Governor of Jamaica.

(Signed) GEORGE MORLEY, RICHARD WATSON, JOHN MASON, } *Secretaries.*

Copy of Circular, addressed to the Missionaries, accompanying the preceding Minute:—

Jan. 6, 1825.

Dear Brother,—WE take it for granted that you have seen the Resolutions so imprudently published in the Jamaica Gazette, by the Brethren there; and the painful necessity they have placed us under to disavow them. They have already done much mischief at home, and our disavowal may, among party-men, do mischief abroad; but we had no alternative. You see the ground on which you all stand,—to go on your way doing good, and leave all political questions to persons otherwise employed,—to teach obedience to authority to all slaves without reference to the system of slavery; but to compromise no principle of Christianity.

We are yours truly,

(Signed as before.)

DOMESTIC MISS. INTELLIGENCE.

Missionary Association for the English parts of Pembrokeshire.

THE Annual Meetings of this Association commenced at Haverfordwest and Milford, on Sunday Oct. 31st. The Rev. David Peter, of Carmarthen, preached at the Green Meeting, Haverfordwest, in

the morning and afternoon. At the Tabernacle, the Rev. Mr. Warlow of Milford, preached in the morning, and Mr. Peter in the evening. At Milford, the Rev. C. Morris, of Narbeth, preached in the morning and evening. The attendance and collections were encouraging notwithstanding the absence of an expected stranger, and the unfavourable state of the weather. On the following day, a public meeting was held at Milford, when S. Rigaud, Esq. was called to the Chair, and speeches delivered by the Rev. Messrs. Peter, Bulmer and Hassell of Haverfordwest; Warlow and Taylor of Milford; Phillips of Wolfsdale, and the Chairman. The place was crowded, and much interest appeared to be felt, especially when the late proceedings at Demerara were adverted to. On the following Tuesday evening, two sermons were delivered at Peter, by Messrs. Bulmer and Morris. On Thursday morning Mr. Peter preached at Tenby when a liberal collection was made; and in the evening, a public Meeting was held in St. Julian's Chapel, on the Pierhead. This old building, erected for the devotions of fishermen, long before the Reformation from Popery, but recently fitted up for preaching to seamen, was crowded to excess. Major Douglas being called to the Chair, speeches were delivered by Mr. Joseph Thomas of Pembroke, and the Rev. Messrs. Peter, Bulmer, Davies of Rosemarket, Harries of Pembroke, Morgan of Narbeth, Evans of St. Florence, and P. T. Davies of Tenby. The interest taken in the proceedings of the evening was evinced by a collection exceeding the sum of 23*l*. It being an unfavourable time for holding a similar Meeting at Narbeth, another opportunity will be shortly taken to visit that place, when an appeal to the inhabitants will doubtless be met with their accustomed liberality.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 December 1824, to 16 January 1825.*

IN LONDON AND ITS VICINITY.

Ebenezer Maitland, Esq.		105	0 0
Mr. Sam. Pope.—L. S.		10	0 0
Mr. John Over.—L. S.		10	0 0
Francis Garratt, Esq.—L. S.		21	0 0
Capt. Trevillian, 14th Dragoons		5	5 0
Gratitude to Christ for continued mercies..		5	0 0
Clapham Common.—Mrs. Ware.—L. S. ..		10	10 0
Spa Fields Auxiliary Missionary Society; per Mr. J. Oldham, Treasurer.....		100	0 0
Leather Lane.—Trinity Chapel.—Rev. T. Smith, 7th Annual Collection after Sermons, per Rev. T. Smith and Rev. R. Hill		27	2 0
Mr. Thomson and Family, Missionary Box		2	3 8
New Year's Gift, Mr. J. B.; per Rev. J. Arundel		1	0 0
Ann Henley.—Penny Subscriptions		0	6 6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Congleton Independent Chapel; per Mr. J. Parsons. —Collected at the Prayer Meetings	6 2 5		
Sundry School Children	4 12 10		
		10	15 3
Kent.—Lewisham Aux. Miss. Society.—Rev. T. Timpson and congregation . ..		17	8 0
Lancashire (East) Auxiliary Missionary Society. — J. H. Heron, Esq. Treas.			
Bolton Branch.—Duke's Alley Chapel.—Rev. J. Fox.—Collection at the Anniversary ..	23 13 2		
Subscriptions and Donations..	38 1 10		
Ladies of the Cong.for the Education of Native Females ..	15 0 0		
Two Miss. Boxes at Walmsley; per Rev. Mr. Gill	3 4 0		
	79 19 0		
Less Expenses	7 2 8		
		72	16 4
Carried forward		72	16 4

Brought forward		72	16 4
Haslinden.—Rev. P. Ramsay.—Collection at Anniversary ..	7 11 2		
Subscriptions	3 8 10		
		11	0 0
Manchester.— Moseley Street Chapel.			
Collected by Miss Ashton ..	2 19 6		
Wood	2 17 6		
Latham ..	4 8 6		
Mr. R. Bowden ..	1 15 9		
		12	1 3
A few Friends for Mrs. Smith, &c.; per Mrs. Jarrold.....		2	12 0
Halshaw Moor Collection, after Sermon, per Rev. W. Roby		7	0 0
G. W.—Donation; per ditto		1	0 0
Sundries		2	12 0
		109	1 7
Preston Auxiliary Missionary Society. — J. Hamer, Esq. Treasurer.			
Contributions	35 1 4		
Fishersgate Chapel.—Missionary Box	0 12 0		
Kirkham Branch Society; per Mr. H. Crook	4 0 2		
Coll. after Sermon & Public Meeting..	13 9 0		
Less Exps.	0 13 0		
	12 16 0		
Missionary Box; per Mr. Griffiths.....	1 1 0		
	17 17 2		
Freckleton and Wharton Branch Societies		2	12 0
Clifton Branch Society; per Mr. J. Bryning		5	17 6
Garstang Branch; per Mr. Comstive		3	0 0
		65	0 0

Oxon.—J. S.			3 0 0
Shropshire.—Newport.—Rev. D. Lewis.—Young Ladies at Mrs. Lewis' Seminary, and a few Friends	5 14 0		
Children of the Sunday Schools and Friends, by the Misses and Mr. W. Sllvester	14 6 0		
			20 0 0
Somersetshire.—Bristol Juvenile Missionary Society.—R. Ferris, Esq. Treas.			41 4 6
Sussex.—Arundel.—Produce of a Missionary Box			5 0 0
Wiltshire.—Wilts and North Somerset Auxiliary Missionary Society.—W. M. Everett, Esq. Treasurer			
Avebury.—Rev. W. Cornwall. —Weekly Subscription	4 9 7		
Collection	4 4 7		
			8 14 2
Devizes.—Rev. R. Elliot.—Collection after Sermon; per Rev. H. Townley	24 1 1		
Female Branch	1 12 0		
R. Wayleu, Esq.—L. S.	10 0 0		
			35 13 1
Frome.—Rook Lane Chapel.—Rev. J. Doney. — Collection after Sermon, per Rev. J. Clayton, Jun.	9 7 2		
Sunday School; per Mr. Nuth	13 11 10		
Annual Subscriptions	2 12 6		
Anonymous; per Rev. J. Doney	2 1 0		
Collected by Miss J. Harris	2 18 2		
Miss Hannah Joyce	4 15 5		
—— R. Sibree	3 0 0		
—— M. A. Stevens	2 7 0		
—— E. Stevens	2 16 2		
—— Slade	1 10 6		
—— Treasure	2 10 7		
—— S. Watts	3 13 2		
Mr. J. Pope	5 5 11		
—— W. Cook	1 0 6		
—— T. Hill	0 12 0		
—— C. M.	0 4 6		
Interest	0 14 10		
			59 1 3
Zion Chapel.—Rev. A. Tidman. —Collection after Sermon	16 0 11		
Sunday School Children	2 0 0		
Annual Subscriptions	18 2 0		
Collected by Mrs. Adams	2 17 3		
Miss Allen	0 18 7		
—— M. Carr	5 5 6		
—— E. Gregory	5 16 10		
—— J. Gregory	5 18 6		
—— S. Giblett	5 15 4		
—— E. Major	3 11 7		
—— S. Sheppard	3 4 7		
In Rev. A. Tidman's Family	5 7 8		
Mr. E. Gregory	3 9 9		
—— W. Hiscox	5 15 5		
—— Jukes	2 10 5		
—— G. Sheppard	3 19 3		
—— D. Trotman	3 18 0		
—— S. Trotman	2 9 11		
Donations	1 1 5		
Missionary Boxes.			
Miss M. F. Giblett	5 15 7		
—— H. R. Giblett	3 5 9		
Master Robert Eyles	1 4 9		
Mr. E. Gregory	2 3 0		
Mr. Jukes	0 9 5		
Miss Titford	1 16 10		
—— S. Webster	0 10 9		
Under 5s.	0 11 0		
			114 0 0
Heytesbury.—Rev. S. King.—Subscriptions			20 0 0
Market Lavington.—Rev. J. Gerard.—Particulars in November Chronicle			8 12 0
Carried forward			246 0 6

Bronght forward			246 0 6
Marlboro'.—Rev. R. Tozer.—Penny-a-week Subscriptions			14 11 6
Salisbury.—Endless-st. Chapel. —Rev. J. E. Good.			
Collected at the Annual County Meetings	46 13 6		
Weekly Subscriptions collected by Miss Barrett	6 9 6		
Missionary Box, &c.; by ditto.	0 13 9		
Ten Missionary Boxes	2 2 7		
Annual Subscriptions	2 12 0		
A Widow's Mite, for Mrs. Smith	0 10 0		
			59 1 4
Sutton.—Collections by Mr. W. Imber			8 0 0
Trowbridge Tabernacle.—Rev. B. Kent.—Subscriptions	24 19 7		
Juvenile ditto, by Miss Hairbottle	8 1 6		
Sunday School Boys; by Mr. John Vine	3 5 10		
Ditto Girls; by Miss Jukes	3 0 9		
Annual Collection	10 13 1		
			50 0 9
Warminster.—Rev. J. A. Roberts. — Missionary Assoc.	24 18 9		
Coll. (inserted in Oct. Chron.)	16 1 6		
Sunday School Boys and Teachers	4 7 3		
			45 7 6
Westbury Upper Meeting.—Rev. S. Raban. — Subscriptions, &c. by Mr. Franklin, (inserted in October Chron.			11 15 0
Lower Meeting.—Rev. W. S. Palmer.—Collection after Sermon			11 4 0
			446 0 7
Less Expenses			15 16 0
			430 4 7
Yorkshire.—Sheffield and Attercliffe Missionary Association. — Mr. L. Thomas, Treasurer.			
Garden Street Chapel.—Rev. Mr. Docker.—Male Branch	6 2 4		
Female ditto	6 3 6		
			12 5 10
Nether Chapel.—Male Branch; per Miss Parker			13 0 0
Queen Street Chapel.—Female Branch; per Mrs. Waterhouse			14 1 2
Subscriptions; per Rev. Mr. Boden			1 1 0
			40 8 0
Less Expenses			10 15 0
			29 13 0
York.—Miss Frank —Rev. D. Peter, Treas.			30 0 0
Wales.—South.—Auxiliary Missionary Society.—Rev. D. Peter, Treas.			
Abergavenny.—Rev. Mr. James.—			
Penny-a-week Society and Donations			11 8 9
Hanover.—Rev. Mr. Davies			4 0 0
Lanvapley.—Rev. Mr. Rees and Friends			1 11 3
Neath.—Rev. Messrs. Bowen and Griffiths	6 0 0		
Melyney Court; by ditto	1 0 0		
			7 0 0
Lanedy.—Rev. Mr. Price			3 4 0
Philadelphia.—Rev. J. Silvanus			1 1 0
Cross Inn.—Rev. R. Powell			1 10 0
Mynyddbach and Salem.—Rev. L. Powell			2 12 0
Faldybrenin.—Rev. Mr. Jones	1 17 11		
Sunday School ditto	1 4 0		
Esgerdawe; by ditto	0 12 7		
Sunday School ditto	0 13 8		
Capel'rerw, ditto	0 17 0		
			5 5 2
Carried forward			37 12 2

Brought forward				37	12 2
Hawen and Glyn.—Rev. Mr. Griffiths	6	10	0		
Sunday Schools, ditto	10	0	0		
				16	10 0
Cardigan.—Rev. Mr. Davies..	4	0	6		
Sunday School, ditto	3	11	6		
				7	12 0
Penygroes.—Rev. Mr. Evans..	4	5	4		
Sunday School, ditto	3	12	8		
Gleanings, ditto	2	2	0		
				10	0 0
Briuberian.—Rev. Mr. George	2	8	2		
Sunday School, ditto	1	7	4		
Maenclochog, ditto	2	0	0		
Bethesda, ditto	1	5	0		
				7	0 6
Newport.—Rev. Mr. Jones ..	3	0	0		
Sunday School, ditto	1	16	6		
Morva, ditto	0	18	0		
Llwyngwair.—Subscription ..	1	1	0		
				6	15 6
Castlegarrod.—Essex Bowen, Esq. for Widow Smith	1	0	0		
Llwyngwair,—George Bowen, Esq. ditto	1	0	0		
Berry.—Miss D. Bowen, ditto	1	0	0		
				3	0 0
Fishguard Sunday School ..	1	17	3		
Rhosceirian, ditto	1	15	0		
Sunday School, ditto	3	10	3		
Subscriptions	2	1	0		
				9	3 6
Bridgend and Sion's Hill.—Rev. Mr. Skeel	3	15	0		
Subscription	1	0	0		
				4	15 0
Trevgarn.—Rev. Mr. Griffiths	3	0	0		
Subscriptions	2	0	0		
				5	0 0
Solva.—Rev. Messrs. Harries and Mortimer				6	1 6
Haverfordwest Green.—Rev. Mr. Bulmer	5	10	4		
Auxiliary Contributions, ditto	4	16	1		
Subscription	1	0	0		
				11	6 5
Tabernacle.—Rev. Mr. Warr				10	0 0
Rosemarket.—Rev. Mr. Davies	1	5	0		
Tearse Cross, ditto	0	9	2		
				1	14 2
Milford.—Rev. Mr. Warlow ..	9	0	0		
Mrs. Howells; by Cards.....	2	19	2		
Subscriptions and Donations..	3	1	3		
				15	0 5
Carried forward.....				151	11 2

Brought forward				161	11 2
Pembroke and Pembroke Dock.—Rev. Mr. Harries				6	4 0
Sardis.—Rev. Mr. Thomas.....				1	11 0
Tenby, Tabernacle.—Rev. Mr. Evans ..				8	15 0
Tenby, Bethel				24	0 9
Henllan, Landilo, Carvan, and Lanboidy.—Rev. Mr. Loyd..	10	3	9		
Henllan Sunday School, ditto	8	0	0		
Lanboidy Sunday School, ditto	4	4	6		
Carvan Sunday School, ditto ..	2	5	0		
Forge Sunday School, ditto ..	4	12	6		
				29	5 9
Glandwr.—Rev. Mr. Griffiths				11	5 3
Cana.—Rev. Mr. Davies				1	3 0
Bwlch Newydd. — Rev. Mr. Bowen	1	4	0		
Sunday School, ditto	1	1	6		
				2	5 6
Carmarthen.—Rev. Mr. Peter.					
Collections at Annual Meeting	42	9	0		
Sunday School, ...	11	5	6		
Penny-a-week Society, ...	2	3	10		
Subscriptions	13	2	0		
Profits of Strawberries, by a Lady	0	12	6		
				69	12 10
				305	14 3
Less Expenses				21	19 3
				283	15 0
Scotland.—Dundee.—Missionary Society; by Rev. G. Parker	20	0	0		
Dundee, Bronghton Ferry, &c. Bible and Miss. Soc.; by Rev. G. Donaldson	5	0	0		
				25	0 0
Nairnshire Society, for the Propagation of the Gospel; per Mr. W. Barclay	9	0	0		
Nairn Juvenile Missionary Society	1	0	0		
				10	0 0
Inverkeithing Bible and Missionary Society; per Mr. W. Arnot				3	0 0
Guernsey.—Y. Z.				1	1 0
St. Helena Auxiliary Missionary Society.—Lieut. O'Conner, Treasurer				40	0 0
Mauritius.—Mauritian Auxiliary Society; per Rev. John Le Brun				25	0 0
Stockholm; per G. T. V. Keyser, Esq. Subscriptions, Banco Marks 147 3 6, or sterling				10	17 6
				12	0 0
Russia.—Selinginsk.—One Moiety of the profits on the sale of Mrs. Paterson's Memoirs; by Rev. W. Swan				8	8 5

List of Subscriptions to the Belgaum Association, *see p. 74.*

	r.	a.	p.
Captain and Mrs Paske	30	0	0
Ditto Native Schools	80	0	0
Captain and Mrs. Tabois	20	0	0
Ditto Native Schools	50	0	0
Lieutenant T. Biddle, ditto	50	0	0
Mr. and Mrs. Taylor	20	0	0
Ditto Native Schools	50	0	0
Mr. and Mrs. Cunningham	28	0	0
Ditto Native Schools	13	0	0
Mr. J. Ross	10	0	0
Ditto Native Schools	10	0	0
Mr. and Mrs. James	30	0	0
Ditto Native Schools	7	0	0
Mr. Godfrey	7	0	0
Mr. Caldeira	10	0	0
Mr. M. Summers	6	0	0
Serjeant Major Hamilton	10	0	0
Mr. A. Bertie	9	0	0
Serjeant Read	20	0	0
——— Allan	15	0	0
——— Dillon	12	8	0

Ditto Native Schools	8	12	0
Serjeant Garbilt	5	8	0
——— Clarke	4	8	0
——— Mitchell	4	0	0
——— Macdonald	6	0	0
——— Scottock	5	1	0
——— Steen	1	9	6
——— Leach	1	0	0
Lance Corporal, G. Franklin	0	8	0
——— Goldey	3	2	0
——— Bone	1	4	0
J. D. King	10	0	0
Ditto Native Schools	1	14	0
W. Mason, H. Addett, F. Turts, M. Garrett, W. Warren, S. Roberts, and W. Evans, at 5 rupees each	35	0	0
S. M'Coy	4	8	0
J. Harvey, and C. Bennett, 3 rup. each..	6	0	0
J. Wilcott	3	4	0
Mariarty	0	14	0
Craden and Cox, at 2 5 each	4	10	0
Johnston	2	0	0

Atkins	2	2	0
Smith	2	2	0
Tennymore	1	6	0
Cameron	1	9	0
Henton	1	8	0
Southall	1	0	0
Reeves	0	15	0
G. Smith	0	8	0
Subscribers in Camp, to the Native Sch.	9	11	0
Juvenile Subscribers.			
Miss Louisa Taboia	1	0	0
Lidia Taylor	3	12	0
E. Taylor	2	8	0
M. Taylor	2	8	0
Anne Ross	5	0	0
Sophia, Chrissy, Harriet, and Mary-Anne Cunningham, 3 rupees each	12	0	0
Eliza and Margaret Wallace, and S. S. James 3 rupees each	9	0	0
M. P. Dillon	2	8	0
H. Maxwell	0	12	0
C. Gabriel	0	10	0
Master Hugh Ross	5	0	0
J. Taylor	3	12	0
A. J. W. Cunningham	0	8	0
Rob. Wallace	3	0	0
Tho. H. Wallace	3	0	0
Donations received in 1823-4.			
Colonel Molle, 2d.	35	0	0
—— Fraser, 3d.	20	0	0
Major Wallis	15	0	0
Captain and Mrs. Kemble, 2d.	20	0	0
—— Brown	25	0	0
—— Fyfe	20	0	0
A. B. 2d.	20	0	0
Captain and Mrs. Paske, 2d.	30	0	0
—— Greenhill, 4th Cavalry	5	0	0
—— Ogilvie	10	0	0
—— W. James	19	12	0
Lieutenant J. Taylor, 4th Cavalry	40	0	0
—— Manners	15	0	0
—— Biddle, 3d	10	0	0
—— Cook, 1st & 2d	25	0	0
—— Wahab	10	0	0
—— Grant	10	0	0
J. Harwood, Esq.	15	0	0
A. M. Magrath, Esq.	40	0	0
Mr. Conductor Chambers, 2d	10	0	0
Serjeant and Mrs. James, 3d	33	0	0
—— Scottock	7	8	0
Mr. Malvery	3	12	0
—— Williams	3	12	0
—— James Summers	3	8	0
By ditto	3	0	0

Donations received in 1820-1.			
Major-General Pritzler, C.B.	30	0	0
Major Cleaveland	17	8	8
Captain Kemble	16	14	0
—— M'Leod	15	0	0
—— O'Donnoghue	8	12	0
J. Harwood, Esq.	14	0	0
Mr. Taylor	12	4	0
—— Godfrey	18	0	0
—— Cunningham	7	0	0
—— Holmes	4	0	0
—— Ross	2	0	0
—— Hedger	1	0	0
In 1821-2.			
Colonel Molle	35	8	0
Miss Molle	10	0	0
Colonel Fraser	20	0	0
—— Walker	21	0	0
Captain Barclay	30	0	0
Lieut. T. Biddle	10	0	0
J. Harwood, Esq.	20	0	0
Mr. Caldeira	18	0	0
—— Clarke	2	0	0
—— Wallace	7	0	0
Serjeant Dillon	4	10	0
T. Hedger	26	4	0
Ed. Eyre	2	7	0
Serjeant James	30	6	6
Cursajie Parsee	17	8	0
In 1822-3.			
Colonel Fraser	20	0	0
Captain Paske	35	0	0
Lieut. Anderson	32	8	0
—— Booker	25	0	0
—— Biddle	10	0	0
Mr. Godfrey	18	0	0
—— Caldeira	18	0	0
Serjeant James	34	0	0
Mr. Chambers	10	0	0
—— Talbot	5	0	0
—— Blake	5	0	0
Serjeant Dillon	7	0	0
W. Evans	1	0	0
Cursajie Parsee	9	0	0
Amount collected at the Annual Meeting held on the 13th May 1824	41	8	0
Captain and Mrs. Paske, 3d Donation	30	0	0
A. N. Magrath, Esq.	20	0	0
Lieut. Biddle	10	0	0
A. B.	40	0	0
Mr. Godfrey	18	0	0
Cursajie	9	0	0

Donations on behalf of Mrs. Smith, &c.

Mr. Dudley; per Rev. J. Campbell				1	0	0
D. N. J.; per Mr. F. Westley	1	0	0			
Mr. C. Ferrirs, ditto	1	1	0			
R. J., ditto	1	0	0			
T. L. Donaldson, Esq., ditto	1	0	0			
R. Saunders, Esq., ditto	1	0	0			
				5	1	0
A Friend; per Mr. M'All				2	0	0
Mr. C. Mickle				0	10	0
Mr. G. Parker				0	10	0
A few Friends; per Miss Kennerley				2	5	0
Clapham.—Collected by Mr. W. Hands.						
M. D.	1	0	0			
Mr. and Mrs. White	2	0	0			
Mr. Graham	1	0	0			
Mrs. White	1	0	0			
Small sums	1	13	3			
				6	13	3
Mr. J. Robinson.—Newark				1	1	0
Cmbridge.—Mrs. Buxton				1	0	0
Bristol.—Bridge Street Chapel.—						
Collection	22	0	0			
Hope Chapel	4	17	2			
Mr. Weare	1	1	0			
T. Sanders, Esq.	1	1	0			
R. B. Sherring, Esq.	1	0	0			
				29	19	2

Sheffield.—Rev. J. Mather.						
Mr. Montgomery	1	0	0			
—— R. Hodgson	1	1	0			
—— S. Roberts	1	0	0			
—— T. Holy	1	1	0			
—— J. Wilson	1	1	0			
—— H. Vale	1	1	0			
—— S. W. Vale	0	10	6			
—— Wm. Younge	1	1	0			
—— C. T. Younge	0	10	6			
—— R. Rodgers	0	10	6			
—— W. F. Rawson	1	1	0			
—— T. Rawson	0	10	6			
—— J. Read	1	1	0			
—— Watson	1	1	0			
—— J. Read	1	1	0			
—— Tattershall	0	10	6			
—— S. Shore	1	1	0			
—— Brookfield	0	10	6			
Mrs. Smith	1	1	0			
—— Bailey	1	1	0			
Miss Rawson	0	10	6			
Small sums	0	12	5			
				18	18	0
Newcastle-upon-Tyne; per J. Fenwick, Esq.						
The Rt. Hon. Lady Decries	10	0	0			

Donations on behalf of Mrs. Smith continued.

M. Longridge, Esq.			5	0	0	
J. Losh, Esq.			1	1	0	
C. N. Wawn, Esq.			2	0	0	
J. P. Church, Esq.			1	0	0	
G. F. Angas, Esq.			1	0	0	
Miss Smith			1	0	0	
Mr. J. Finlay			1	0	0	
A Lady; per ditto			1	0	0	
Miss Batson			1	0	0	
Mr. J. Bruce			1	0	0	
Mr. W. Beaumont			0	10	6	
M. Forster, Esq.			0	10	6	
Mrs. J. Fenwick			0	10	6	
Mrs. Bell			0	10	0	
Miss Young			0	10	0	
Mrs. Grainger			0	10	6	
Miss Wood's Sunday School Children, Berwick			0	12	0	
Collected by Misses Angas and Richardson			12	3	6	
Small sums			1	0	0	
					41	18 6
Wymondley.—Rev. T. Morell.						
Collection after Sermon			6	7	6	
Thomas Hughes, Esq.			5	0	0	
Mr. Hendebourcke			1	0	0	
					12	7 6
Bridgenorth.—Rev. R. Cox.					1	1 0
Leicester.—Rev. E. Webb and Friends.					4	10 0
Sawbridgeworth.—Rev. H. Tyler.—A few Female Friends					4	0 0
North Walsham.—Friends; per Rev. J. Brown					3	0 0
Sunderland.—Friends; per Rev. T. Stratten					4	0 0
Plymouth.—Mr. Torring; per Rev. D. Hartley					1	2 6
Whitby.—Rev. G. Young.						
Rev. G. Young			0	12	6	
Mr. R. Campson			1	0	0	
—— T. Fletcher			2	2	0	
—— R. Woodwark			0	10	6	
Small sums			0	15	0	
Miss Holt			1	0	0	
John Holt, Esq.; per ditto			0	10	0	
Mrs. R. Watson; per ditto			1	0	0	
Misses Hunter; per ditto			1	0	0	
Misses Clark; per ditto			0	10	0	
Small sums; per ditto			1	0	0	
					10	0 0
Salisbury.—A Widow's Mite; per Rev. J. E. Good					0	10 0
Manchester.—A few Friends; per Mrs. Jarrold					2	12 0

Scotland. — Glasgow Auxiliary Society; per G. Melville, Esq. Treas.						
Mr. J. M'Gregor			0	10	6	
Rev. G. Ewing			1	1	0	
Mr. D. Russel; by Rev. E. Ewing			1	1	0	
—— W. Brodie			0	10	6	
—— J. Wilson			0	10	6	
Messrs. Anderson and Laurie			1	1	0	
A Friend			0	10	6	
Ditto			0	10	6	
Ditto			0	10	6	
Ditto			0	10	0	
A Friend to Missions; per Rev. Dr. Wardlaw			1	1	0	
Mr. J. Risk			0	10	6	
W. and J. S.			0	10	6	
Mr. J. M'Intosh			1	1	0	
—— D. Smith			0	10	6	
—— B. Roberton			1	1	0	
—— P. Letham			1	1	0	
—— J. Blackie			0	10	6	
Friends; per ditto			1	3	0	
Mr. D. Smith			0	10	6	
—— H. Brown, Jun.			0	10	6	
—— J. Kirkwood			0	10	6	
—— W. Kelly			1	1	0	
—— W. Kelly, Jun.			1	1	0	
—— J. Roxburgh			1	1	0	
—— J. Banhill			1	1	0	
—— W. Moffat			0	10	6	
—— W. M'Gavin			1	1	0	
—— A. Mitchell			0	10	6	
—— J. M'Gavin			0	10	6	
—— P. Falconer			0	10	6	
—— A. T.			0	7	6	
—— A. Morris			0	10	6	
—— J. Storrie			0	10	6	
—— R. Walker			0	10	6	
—— W. Freeland			0	10	6	
—— W. G. Mack			1	1	0	
Miss Crawford; by Mr. Mack			1	1	0	
					29	3 6
Wales.—Essex Bowen, Esq.			1	0	0	
George Bowen, Esq.			1	0	0	
Miss D. Bowen			1	0	0	
					3	0 0
Selinginsk. — Rev. E. Stallybrass			1	1	0	
Mrs. Stallybrass			1	1	0	
					2	2 0

Donations in aid of the Anglo-Chinese College, Singapore

Portsmouth.—A few Friends; per Rev. J. Griffin	21	0	0
Sir George T. Staunton, Bart. Patron of the College (2d Donation) by Rev. Dr. Morrison	200	0	0

Fund for Widows and Orphans of Missionaries.

Rev. Joseph Berry	10	10	0
Highgate.—Rev. J. Thomas and Friends	5	12	0

Donations for the Education of Native Females in India.

Penryn.—Rev. T. Wildbore, for "Mary Bevan"				3	0 0
Bedford.—Mrs. Hillyard and Friends; per Mr. Foster	2	5	0		
Newport Pagnell and Bedford, per Mrs. J. Kilpin	2	5	0		
Kimbolton; per Miss Peck	2	5	0		
				6	15 0
Lancashire.—Bolton Branch.—Duke's Alley Chapel.—Ladies; per Rev. J. Fox				15	0 0

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

Rev. J. Bulmer, for 6 Copies of the Life of Howell Harris, Esq.; Mrs. Hooper, for 3 Bibles, &c.—A Friend for 23 Nos. of the Eclectic Review, and a parcel of Gold ends.—E. S. for sundry Magazines.—Mr. Newbury, for ditto.—A well-wisher for sundry useful articles (old shop-keepers); Mr. Williams, Shrewsbury, for "Caryl on Job," 2 vols. folio.—Mr. T. Allan for 51 Nos. Christian Guardian.—Mrs. Hodich, for "Fleetwood's Life of Christ," "Bragge on the Miracles," "Doddridge's Rise, &c." a Box of Needles, &c. &c.—Y. Z. for 6 dozen of Scissors, 8 gross of Thimbles, &c.—Miss Bithe and Mrs. Pownall, for 49 Work-bags and 11 Pincushions, for India.—Mr. Cooke for his edition of Morgagni on the Seats and Causes of Diseases, 2 vols. for the Anglo-Chinese College.—Mr. Devonport, for various Reports.—Messrs. Hankey, Cheney, Edwards, B. Shaw, Esq.—Meadms. Walker, Clay, Hooper, Newbury. E. S., W. Z., and a Friend; a Friend, per Mr. Haywood, Mrs. Lesnard, Mrs. Boultwood, Mrs. Farrar, Miss Moore, P. S., and Mr. N. Crisp, for 41 vols. and 1333 Nos. of the Evangelical Magazine.

Also to Friends; by the Rev. Joseph Berry and Mr. J. Williamson, for 115 vols. and 3 maps, presented to the Anglo-Chinese College.



REV.D R. T. HUNT.

NEWINGTON BUTTS.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH 1825.

MEMOIR OF THE LATE MR. JOSEPH BATEMAN, OF HOXTON ACADEMY.

THROUGH the blessing of God on parental instruction, Mr. JOSEPH BATEMAN became, in very early life, the subject of those impressions which at length issued in his effectual conversion. His mother, knowing by experience the importance of spiritual blessings, and yearning over her son, endeavoured to fix in his infant heart the most important of all principles, and to explain, with a simplicity adapted to his comprehension, the leading truths of the gospel. Hence, even while a child, he became anxious concerning his immortal welfare, and often urged the inquiry, "What must I do to be saved?"

As is, alas! too commonly the case, from these hopeful beginnings there did not immediately result a steady progress in the divine life. When for the purposes of education it became expedient to remove him from the personal inspection of his pious parent—for reasons which have not been ascertained, but which must have been powerful indeed to justify such a measure,—he was placed at a school in the country, where he had very few opportunities of attending the means of grace, either public or private. There, the fair blossoms of early religion languished; the counsels of maternal piety were forgotten; and, according to his own remark, "his goodness became like the morning cloud, which soon passeth away." Occasionally, indeed, the truths in which he had been instructed recurred to his mind with some force, and the impressions which he had received resumed their ascendancy. Then he retired, and in secret earnestly implored mercy. But, in general, he became indifferent to spiritual concerns, and thus continued till about fifteen years of age.

At that period he was seized with a severe and protracted illness, which excited in the minds of his friends apprehensions of the malady, since commissioned to terminate his mortal course. But the affliction was a season of mercy. Then were discovered to him his sinful character and ruined condition, and the value of Christ as the only way of salvation. "I could say," he has since observed, "it is good for me that I was afflicted. Christ seemed the only object of my esteem; I frequently spent whole nights in sweet communion with my heavenly Father."

He had hitherto been accustomed

to attend on divine worship at Surrey Chapel. And after being thus brought nearer to God by paternal chastisement, he resumed his attendance there with a delight never before experienced. Rich indeed, according to his own statement, were the enjoyments he found in divine ordinances. "Surrey Chapel," says he, "I at that time invariably found to be the house of God, and the gate of heaven."

Not yet, however, had he escaped, or even discovered the snares which beset the paths of all, but especially of young Christians. Little aware of the deceitfulness of his heart, he began to be elated with his proficiency. Spiritual pride introduced self-security; self-security led to the neglect of prayer, and other devout exercises, indispensable to stability and comfort in the divine life; and as his love to divine things declined, his love to the world increased, till in his heart he was again at an awful distance from God. "O!" says he, "how can I sufficiently admire the free and sovereign mercy of God, that he did not suffer me to continue in this miserable condition, but stopped me in my mad career, and brought me with weeping and supplication to his footstool!"

Being one Lord's Day evening in the neighbourhood of Kennington, and having heard that a new minister was preaching there, his curiosity induced him to mingle with the congregation. The discourse of the Rev. Mr. Hunt on that occasion appears to have been peculiarly adapted to his case, and to have been accompanied "by the demonstration of the Spirit" to his heart and conscience. He describes himself as then drawn to Christ with cords of love; and subsequently reviewed the season, with praise to God that he heard the preacher's voice.

From that time, as might naturally be expected, he became strongly attached to the scene, and filled with affection to the instrument of so much spiritual benefit. In the year 1817, he therefore became a constant attendant on the ministry of Mr. Hunt. His subsequent course appears to have been uniform; his profiting appeared to many; and early in 1820 he united in fellowship with the church.

Meanwhile, the revival of personal religion was accompanied with increasing desire to be employed in the work of the ministry. But, deterred by a sense of insufficiency for so arduous an engagement, with becoming and humble distrust he checked the rising wish, until gradually his difficulties were removed, and the guidance of Providence obviously encouraged his aspirations. Solicitous to do what he could, he for some time occupied his talents in a Sunday-school. As a teacher, he was occasionally called upon to address the children; and the divine assistance which he received on those occasions, fostered his hope, that he might perhaps be intended for a station of more general usefulness. Still, tossed by alternate hopes and fears, he kept the struggling secret in his own bosom, nor for more than three years durst reveal the exercises of his mind on the subject, even to his pastor.

At length this important matter was urged on his attention as a duty, by some Christian friends, who had repeatedly listened with pleasure to his addresses at public meetings. Their admonitions induced earnest prayer for divine direction, and a determination to seek the counsel of his pastor. Mr. Hunt had for some time entertained a favourable opinion of his talents for the ministry, and not only gave encouragement to his desires, but by an affectionate and characteristic recommendation introduced him to the Committee of Hoxton Academy. "He is," said Mr. H. "decidedly pious; of a serious and thoughtful disposition, and of unimpeachable character. I am convinced that the desire he entertains for the

work of the ministry is of the purest kind."

Of that Institution Mr. Bateman became an accepted candidate in the autumn of 1821, and was placed for preparatory instruction under the care of the Rev. Walter Scott, of Rowell. The state of his mind at that period appears in a letter to his pastor, which illustrates that habitual attention to his spiritual condition which formed a distinguished feature of his character.

"Since I left London," he remarks, "I have not felt that spirituality of mind which I desire. Indeed, for some time after I arrived at Rowell, I seemed destitute of all devotional feelings. I attribute this principally to the complete change in my manner of life; for now that I begin to feel more settled, I trust I can say, that the Sun of righteousness is again dawning upon my mind. For my own part, I hope this has humbled me in my own esteem, and drives me to a throne of grace, to supplicate aid from him who only can communicate wisdom. The views I now have of the ministry are very different from those I entertained when I first thought on this important subject. I am frequently ready to exclaim, 'Who is sufficient for these things!' I sometimes feel almost overwhelmed at the prospect of the important arduous duties which devolve on a minister of Christ. But convinced that I am in the path of duty, I trust I shall be enabled to press forward, willing to spend and be spent for him."

A few days previous to the opening of the session in 1822, he arrived at the Academy, and thus records his humble and grateful memorial:—

"I entered Hoxton the day before yesterday, and now begin to feel myself at home. I trust I am directed hither by the providence of God. O, how great has been his goodness towards me; he has been better than all my fears! Often have I formerly passed the Academy, and, agitated by hopes and fears, have presented my desires to God, that he would grant me an admission into it; and now my supplications are answered. The difficulties by which my way was hedged up are removed; the gloom that overshadowed my path is dispersed. It is the Lord's doing, and it is marvellous in my eyes. Since I have entered, I have enjoyed, in some measure, the presence of my Saviour. O that I may continue to enjoy it! O that I may be enabled to keep in the path of holiness, on which the Sun of righteousness continually throws his cheering rays!"

There is reason to hope that these devout breathings of his soul were answered. For under a subsequent date there appears the following deep-toned and affecting passage, as a preface to some rules of conduct which he had formed:—

"How short is the journey of life! But a few fleeting moments intervene, from the time we enter the world, till we depart out of it. Yet, how important is this small portion of time! It is the only term of our probation; on it depends eternal happiness or misery. O, if this truth had been more deeply impressed on my mind, how differently should I have acted, and how different would my spiritual condition be at present! While wicked men have been eagerly pursuing their sensual pleasures—while the righteous, filled with holy zeal, have been pressing forward towards the mark, for the prize of their high calling of God in Christ Jesus—while angels, and the spirits of the just made perfect, who encircle the throne of God, have been constantly glorifying his holy name—behold!—I have been an idler. Often have I deviated from the right path; often has my mind been diverted from its proper object; thus has my progress been retarded, and I have consumed my time in vanity. If I had employed my time well, my mind would have been more enlightened, my heart more holy, my affections more spiritual; I should have been nearer heaven—have had more of the image of Christ on my soul—have been more like God.

"On account of my natural slothfulness, I have not gained that mental improvement which I should otherwise have secured. With an active disposition, I should have thought more, read more; and thus have been better prepared for the important work before me. I desire to be diligent, but almost fear to resolve that I will be so, because my natural tendency to sloth has so often caused me to break my vows. Surely, God has not given me a disposition so inveterately evil, that it cannot be overcome. Am I obliged to remain indolent? No—I *can* be diligent; I *must* be diligent,—I—O God, enable me to say—I WILL be diligent!—I will use the means, and trust in my God for strength. Teach me, O Lord, to form proper rules for my conduct. I

will write, and sign them, in the sight of God, and determine in the strength of Jehovah conscientiously to perform them."

The academical exercises of Mr. Bateman, even at so early a stage of his course of study, evinced a degree of serious and close reflection highly encouraging to his friends. A few sentences from a paper, "On Motives," appear not unworthy of preservation in this place.

"We may generally ascertain the nature of a cause by its effects, and may say of motives, 'by their fruits we know them.' Yet this is not always the case. The fruit of a good tree may be blighted, the streams of a pure fountain may be corrupted, the lustre of a bright star may be obscured, and the aim of a good motive may be frustrated. The heart would have solaced the distressed; but its effort, instead of proving a balm to the wound, only increased the pain. Benevolence prompted to warn the unruly; but, instead of reclaiming, the admonition only increased his obduracy.

"On the other hand, improper motives may deceive us.—If the names of all whose actions are not prompted by benevolence, were erased from the list of benevolent persons, we should find the number greatly diminished; if all the good which grows up from bad seed were swept away, charity would have but little to bestow; and if every stream which flows from a corrupt fountain were cut off from the channel of benevolence, its current would creep forwards low and languid."

The following extracts may be added, from an essay "On Misrepresentation."

"Circumstances are often misrepresented by trusting to memory. Reviewing an occurrence, we find that the intervention of time has thrown an obscurity about it, which, like a thick fog, gives to it a deceptious appearance. By memory, a number of ideas, growing out of past events, are brought before the mind, which we seize, and without discrimination apply to the particular case; and thus become unintentionally guilty of misrepresentation. But this unintentional misrepresentation appears almost innocent, when compared with that which springs from unkind and malicious feeling. It is not uncommon for persons to give an exaggerated statement of their own performances, for the sake of honour and applause. The Statesman may boast of eloquence in the senate which he never displayed; the Soldier of courage in battle which he never manifested; and the strong man of power which he never exerted. From whatever motive misrepresentation may arise, it cannot be tolerated: it is falsehood; and whenever falsehood advances, every virtuous mind will be disposed to hiss it from the stage. It has often shut up in despair the needy and distressed; blasted the prospects of the deserving; torn from the conqueror's brow his hard earned wreath; and, above all, it has retarded the progress of religion in her flight of mercy through the world."

With a frame of mind so becoming, and in the appointed exercises of the Institution, he kept in view the great object before him. His friends were with pleasure anticipating the season of his appearance as a serious, laborious, and faithful minister of the gospel. He had, however, pursued the academical course but little more than twelve months, when there appeared symptoms of that insidious malady, which gradually undermining all the powers of nature, terminated his prospects of preaching the gospel on earth, but dismissed his happy spirit to share its richest blessings in the heavenly world.

The following statement has been given by one of his academical associates, who shared in his particular friendship and confidence:—

"Mr. Bateman's health for some time previous to his leaving Hoxton, was gradually on the decline. He, however, continued prosecuting his studies, till the advanced stage of his disorder compelled him to desist. Subsequently to his leaving the Academy, he considered those studies of the greatest importance to one preparing for the gospel ministry; and till the symptoms of approaching death taught him too clearly that his end was at hand, often repeated his hope that he should resume them. His desire for preaching grew exceedingly strong during his confinement; and in conversation he dwelt with peculiar emphasis on the im-

portance of preaching salvation through Christ, and the necessity of the Holy Spirit's influence on the heart: adding, that if he were spared to preach again, he would dwell on those subjects more than ever. He was truly devoted to his divine master. Those who were united with him more closely in friendship; who were best acquainted with the principles, and feelings, and thoughts he cherished; and who had the best opportunities of observing his private conduct, bear this honourable testimony respecting him, that, like Enoch, he walked with God. He was intent on usefulness to mankind, often saying, he would rather depart immediately from the present life than continue longer in it, if he should do us no further good. He loved to converse about the most important subjects of religion, especially redemption by Christ, and the great realities of the invisible world. Nay, he has many times continued to speak of them with delightful ardour, till his little strength was exhausted, and then he has added, 'I can't say more. Do you speak.' During his sufferings, which were very acute, he maintained great equanimity. His fellow-students, who often visited him, never found him either much elated or much depressed. Though the present frame of his mind was, of course, affected by the varying symptoms of his complaint, and hence he was sometimes hoping for restoration to his former engagements, and sometimes anticipating a speedy departure; yet he was always patient, resigned, and happy. His spirit was eminently social and friendly, and his whole deportment amiable. Hence he became much endeared to his Hoxton brethren; and though he is now separated from them for a season, they still feel that he is their brother, in affection, in memory, and in hope. They also indulge with fondness the idea, that even now, regards of a similar class, though of a more perfect character, are cherished by his happy spirit towards themselves; for even up to the close of his life, he discovered the most cordial esteem for their persons, and earnest solicitude for their welfare. Indeed, so great was his affection, that when his hope of returning to them was lost, he expressed a wish, if in his disembodied state he might become a ministering spirit, to be commissioned to watch over and promote their best interests."

A very important part of the above testimony respecting his dying supports and consolations is confirmed by some memorials committed to writing from his lips by a dear relative, who watched over the closing scene of his life.

"Here I am," said the dying saint, "month after month. What a long time it is! is it not?" and then added, with tears in his eyes, "O, what time there has been for this affliction to be sanctified, and yet how little has it been so." At various times, when under paroxysms of excruciating pain, he remarked, "God is gracious, abundantly gracious. I bless his name, I can trust in him. Though he slay me, I will trust in him. I have been in great pain for several hours, but I am not complaining. We may speak of our pains without murmuring. I can bless God for every pain I feel. Blessed God, I thank thee; and looking up in the midst of his agonies with a smiling countenance, "It is sweet to be where Jesus is, though in a sick—a dying room. We must be tried; for through much tribulation we must enter into the kingdom. And I do hope I shall get safely there." Speaking of his cough, which had for some time been very distressing, he observed, "What are all these little, little things? All will be over soon, very soon. Is not that a delightful thought?" And on occasions of remitted pain, it was delightful to catch the expressions of his humble, ardent gratitude. "When I am weak, then am I strong. God is gracious. O, I will praise him while I have my being.—Blessed God! O, I wish I could speak the praises of my God. His mercies we need every morning." Within a few days of his release, as he reclined, supported by pillows, on the bed, in the midst of a very distressing night: "Let me have the Bible," said he. "If I can but enjoy half an hour's communion with God, that

will set all to rights. How delightful will everlasting rest be!"

Into that blessed rest he entered, July 7, 1824. For some hours before his departure he was speechless. His last words, which he had often repeated during his protracted illness, were, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

At the request of his fellow-students, a discourse on the occasion of his death was delivered at Hoxton Academy Chapel, by Dr. Harris, one of his tutors. May all those beloved associates of his academic studies, devoted like him to the most important engagements in which a creature can be employed, be admonished by this dispensation to seek more abundantly "the mind that was in Christ Jesus," and to cherish more sedulously the principle on which he acted: "I must work the works of him that sent me while it is day; the night cometh when no man can work."

May the young in general be more impressed with the uncertainty of all sublunary prospects, and with the importance of seeking "*first* the kingdom of God and his righteousness!"

THE SIGNS OF THE TIMES WITH REFERENCE TO POPERY.

It was brought as a charge against the Pharisees of old, that they did not discern the signs of the times; may we avoid their guilt by a humble attention to the movements of divine Providence! and, by comparing them with former times, may we be led to admire and adore the wisdom, faithfulness, and mercy of the Most High! The day we live in is big with events, which have an important bearing on the cause of religion universally, and on the present and future happiness of the human race. We are approaching that era in the history of the world, when the blessings of civil and religious liberty will be enjoyed by all the children of men. This is the high decree of the God of heaven, and though earth and hell combine to oppose, it must and shall be accomplished in due time. Yet we are not to expect that this great revolution will be brought about at once, and without a struggle. They must be little acquainted with the history of mankind who flatter themselves, that Satan will quietly suffer his dominions to be invaded, and overthrown without an effort of resistance. He is at this time uniting his forces, political and ecclesiastical, into a grand confederacy against civil and religious liberty. We see emperors, kings, princes, popes, prelates, priests and Jesuits, together with the false prophet, all conspiring to stop the progress of knowledge, and the enlargement of the Messiah's kingdom among men. "He that sitteth in the heavens shall laugh; Jehovah shall have them in derision." The events which are taking place justify these remarks. The Grand Sultan has issued a firman forbidding the circulation of the Scriptures, and commanding all who are possessed of copies to deliver them up. The Greek ecclesiastics of the higher order are also discovering their hostility to the Bible. The bulls of the Pope, and the re-establishment of the order of the Jesuits, are unequivocal proofs of their concurrence.

We are led from circumstances to believe, that the Inquisition will very soon be revived in Spain—that the Jesuits will be re-established in France; and then will follow the suppression of Bible Societies, and of that noble erection of perhaps not less than 1500 schools on the British system. The approaching dissolution of the Russian Bible Society,—the dismission and persecution of their Excellencies Prince Gallitzin and M. Papof,—the banishment of those excellent and most extraordinary Catholic clergymen, Gosner and Lindle, whose labours, in preach-

ing the gospel and in the circulation of the Scriptures, have been above all praise;—all demonstrate the great and general movement going forward, in order to bring back those times when the mind, conscience, body, soul and estate, lay prostrate at the feet of a haughty, covetous, and cruel priesthood. What heart under the influence of Christian principles, is not moved at such prospects as these, although in countries distant from our own? And is this happy land in no danger at this eventful period? Assuredly it is in danger, from various causes; such, for instance, as the misapprehension of many as to the mild and improved spirit of popery; the morbid liberality of those who are friends of what is called Catholic Emancipation, who cannot bear to hear any thing said to the disadvantage of the Church of Rome; the total ignorance of the great mass of the people as to the principles of popery, and their consequent indifference as to its increase; and the great mistake in reference to the bearing of the popish question on the condition of the peasantry of Ireland.

That popery is *unchanged* and *unchangeable*, we have abundant proof, besides the authority of the Church of Rome herself. The tiger in chain is a tiger still. After the Irish rebellion and massacre in 1641, when 10,000 Protestants, living in peace, were murdered, and while the work of blood was in actual progress, still, as if enough had not been done, Pope Urban the 8th issued a bull to the Papists of Ireland, of which the following is a copy:

"URBANUS OCTAVUS, &c.

"Having taken into our serious consideration the great zeal of the Irish towards the propagation of the Catholic faith, and having got certain notice how, *in imitation of their godly and worthy ancestors*, they endeavour, *by force of arms*, to deliver their enthralled nation from the oppression of *heretics*, and *gallantly* to do what lieth in them to EXTIRPATE and totally root out these workers of iniquity, who, in the kingdom of Ireland, had infected the mass of Catholic purity with the pestiferous leaven of their heretical contagion. We, therefore, being willing with the gifts of those spiritual graces whereof we are ordained the *only disposers on earth*, and by virtue of that power of *binding and loosing of souls*, which God was pleased to confer on us, to all and every one of the faithful Christians in the aforesaid kingdom of Ireland, and now for the time *militating against heretics*, do grant full and plenary indulgence and *absolute remission of* ALL *their sin*. Desiring heartily all the faithful in Christ, *now in arms*, to be partakers of this most precious treasure.

"Dated at Rome, in the Vatican of St. Peter's Palace, May 25, 1643."

But, lest any should say, These were, it is admitted, the principles of popery in old times, but it is greatly improved and become more tolerant; I shall refer them to a bull of the present Pope, granting a year of jubilee, in 1825, to all the Catholics in Britain and Ireland. Mark the coincidence between the jubilee and the fulfilment of Pastorini's prophecy, when the Protestants of Ireland, according to him, are to be exterminated, thus granting a licence and full pardon for every species of crime. As a further proof that popery is the same in the present day as when she shed the blood of the saints, I shall refer you to the commentary of Dr. Troy, the late popish Archbishop of Dublin, on an edition of the Bible in 1816; there "*he declares Protestants to be heretics.*" He asserts, that "*it is lawful to break faith with heretics;*" that "*it is in the power of the Pope to absolve subjects from their oaths of allegiance to a Protestant prince;*" that "*the prayer of a Protestant cannot be heard.*" And in his exposition of chap. xvii. 6, and xxii. 8, of the book of Revelation, he says,

"*When Rome puts heretics to death, and allows their punishment in other countries, their blood is not called the blood of the saints, no more than the blood of thieves, mankillers, or other malefactors, for the shedding of which no commonwealth will answer.*"

Hear also the statement of another popish ecclesiastic, the Rev. Mr. Morissy.

"*All the heretics in Ireland must be exterminated and their property confiscated,*

and the nation purged from heresy: then, and only then, will ROMAN CATHOLICS CONSIDER THEMSELVES FULLY AND UNCONDITIONALLY EMANCIPATED."

Hear also a few of the particulars of the oath taken by every Irish Catholic Bishop, before consecration.

"The Roman Papacy and the Royalties of St. Peter I will assist to retain and defend against every man—the rights, honours, privileges, and authority of the holy Roman Church, and of our Lord the Pope and his successors aforesaid, I will be careful to preserve, defend, ENLARGE, *and promote—all heretics, schismatics, and rebels against our said Lord and his successors aforesaid, I will to the utmost of my power persecute and oppose."*

So much for the mild and improved nature of Popery. I ask, whether any security can be given by a Catholic priest to a Protestant Government? None: his allegiance is pledged to a foreign power, who has been the sworn enemy of all civil and religious liberty for more than one thousand years; who, in the prosecution of his favorite project, has trampled on every thing dear to man, and invaded the throne of the Most High.

Having some acquaintance with the situation of Ireland, I fearlessly affirm, *that she never will, that she never can be a prosperous or a quiet country, whilst the Roman Catholic priesthood possess their present power.* I shall not deny that other causes have concurred in producing and perpetuating the miseries of that interesting but afflicted country. But had Ireland enjoyed the blessings of the Reformation, in common with her sister kingdoms, she would have risen superior to all her other difficulties, and have been holding on in an honourable career of national improvement, rising every day in knowledge, science, agriculture, manufactures, and commerce.

I have been greatly surprised at the ignorance of men of great wisdom, in reference to the bearing of what is called Catholic Emancipation,* on the condition of the Irish peasantry. They profess to believe that were this measure carried, the Irish wilderness would blossom as the rose, and peace and plenty cover the land. Some have told me, that they voted for it, because it would lessen the power of the priests. A grosser fallacy never was set up. They forget that the vast majority of the voters for counties are poor wretched Catholics, entirely under the influence of their priests. Look at the vast accession of power gained by the priest by the elective franchise; it has increased it sevenfold. He is now the chief man in all county elections, the first to whom the Protestant candidate pays court. And this has often paralysed the influence and exertions of noblemen and gentlemen of large landed property in favour of Bible and Educational Societies, lest their son or relative should lose his election. See the priest heading a large body of electors, many of whom are without shoes or stockings, and all in rags, on their way to the hustings in the county town. Give these men the power of returning persons of their own church, and their influence will be still more increased. Ever keeping this in mind, that the increase of the misery and ignorance of the people will be in proportion to the power of the priest. Already their insolence is intolerable; their avarice insatiable; their dominion over the bodies and souls of their people absolute. But should that day ever arrive, which may God in great mercy forbid, when seventy members, representatives of the Popish hierarchy (for they will never be the representatives of the people) shall enter the House of Commons, farewell then to all the hopes of Protestant Dissenters, as to a full participation of their *civil and religious rights.* Let no one say, What can seventy members effect? They will be bound to forward the views of those who sent them to Parliament, for if they do not, they may rest assured that they

* Our valuable Correspondent must not think that we pledge ourselves for a distinct opinion on the long agitated question of Catholic emancipation.—EDITOR.

will not be re-elected. Protestant Dissenters are deeply interested in the Catholic Question. Let not any deceive themselves with the idea, that if the disabilities of the Papists are removed, theirs must follow of course; no such thing. The introduction of seventy members, to a man hostile to civil and religious liberty, added to the High Church party, will render their cause hopeless indeed.

There has been a great outcry against the various Societies which are labouring for the moral and religious elevation of Ireland, on the ground of proselyting. This has not been charged upon them by Roman Catholics only; many Protestants, of whom better things might have been expected, have brought the same objection. It is not a little extraordinary, that whilst many of these objectors have confessed, that they wished that all the people of Ireland were Protestants, they cry down every liberal and rational attempt to make them so. In answer to all such objections, I would ask, What claim has the Church of Rome to be protected from that which operates on all other communions? Who are they who claim a patent of exemption? And is it not a tacit admission of the unsoundness of their creed, when assailed by the lawful weapons of truth and argument? It is indeed with an ill grace that popish priests cry out against proselyting, whose church has been notorious for this practice for centuries past; nor have they been very nice in the means resorted to. How often they have employed the *ultima ratio* of their church, viz. *fire and faggot* to accomplish this, let the history of the Waldenses and our own country testify.

Not long since, a proselyting scene of a disgraceful nature was acted in the town of Galway. A very old man, who had been long a member of the Established Church, and a hearer of the excellent Mr. Daly, the warden of Galway, was sick. On the afternoon of the day on which he died, Mr. D. visited him and administered the Sacrament to him, then left him, evidently near his end. He had not been long gone when the granddaughter of the person came running to inform him, that the priest had got into her grandfather's room, and was going through his ceremonies.

Mr. D. immediately hastened to the house, and found the chamber filled by a low rabble, chiefly women, who, as is their custom, followed the priest on these occasions, when they saw the candles and the host proceeding through the street. Mr. D., of course much displeased at this intrusion, forced his way to the bed-side of his parishioner, in order to preserve him from being disturbed in his last moments. In doing this, he overturned the holy candles which were lighted; this created a great bustle, when the rabble cried out to kill the clergyman, they tore part of his clothes. He continued to remonstrate with the priest on his unchristian intrusion, and called on him to desist, but he insisted on going on. Mr. D. then asked the dying man whether he wished to have the priest or his minister? He with his dying breath said, The Minister; and I believe died whilst this was going on. The priest and people were very violent, and had not the sheriff been providentially passing at that very time, who entered and rescued the worthy clergyman, it is probable that he would have been murdered. The priest insisted that he should bury him as he died a convert to the Romish faith, and would have taken the corpse by force, in order to make a grand procession, proclaiming that he died a Catholic. This was prevented by the interference of the police. In due time he was buried, Mr. D. reading the burial service. The following night the body was taken up, the coffin broken to pieces, and the naked corpse cast like a dead dog at the door of the mayor.

These are the men who are crying out against proselyting, who are instructing the ignorant rabble to cry,

No Bibles—no Bibles. Notwithstanding all this outcry by Papists and nominal Protestants against proselyting, let all Bible, Missionary, and Educational Societies, persevere with unabating ardour, in the diffusion of *Bible Christianity* in Ireland, by the circulation of hundreds of thousands of Bibles—by preaching against the errors of that *apostate church*—and by the formation of thousands of Bible Schools,—ever bearing in mind that *Popery is not Christianity*. In the Christian Religion, Jesus Christ is the Alpha and the Omega; all things connected with the salvation of sinners, are of Him, and through Him, and to Him. In Popery, all things are of the priest, and through the priest, and to the priest. The priest is the poor, ignorant, degraded papist's god: at his girdle hang the keys of heaven and hell; he shuts, and no man openeth; and opens, and no man shutteth.

The bold and violent attempts of the Popish hierarchy to close every avenue by which useful knowledge might enter, and then rashly entering the field in order to defend their church, has already been productive of much good. The shrewd, though ignorant Catholic, saw that the priests were defeated, and that his right to read the Scriptures for himself was clearly established; and thousands of calls for that book will be the result. The outrageous opposition of the priests to Bibles and Bible education, demonstrates clearly, that an impression has been made on the Catholic population of Ireland by their means. There is a spirit of inquiry spreading among the people—they are anxious for information—they are determined to have their children educated—they have discovered, that the opening of schools by the priests is not with a design of training up their children to knowledge and usefulness, but, by preventing their going to Bible Schools, thereby to perpetuate their ignorance and barbarism.

I shall state a transaction which will place their objection to the circulation of the Scriptures beyond all doubt. A popish Bishop, under the signature of J. K. L., thus informs us:

"I heard of a poor man in the County of Kildare, who, if I gave him a Bible approved of by the church, would venerate it more than any thing he possessed; but having been favoured by the lady of his master with one of the Society's Bibles, without note or comment, accepted of it with all the reverence which the fear of losing his situation inspired; but, behold! when the night closed, and all danger of detection was removed, he, lest he should be infected by heresy, exhaled from the Protestant Bible during his sleep, took it with the tongs, *for he would not defile his touch with it*, and buried it in a grave which he had prepared for it in his garden!!! Should a pious old lady of the Society ever read this anecdote, the hair of her head will start up, the frightful figure of popery pass before her eyes, and she will rehearse devoutly the prayer of the Gunpowder Plot. Yet, I who have read portions of the Bible every day these twenty years and upwards; who have devoted many an hour to the study of it; who have explained it to others; who have collected sixteen or eighteen editions of it in different languages; who, like Augustine, find in it infinitely more beyond my comprehension than I can understand; I, who am thus a very Bible man, do admire the orthodoxy of the Kildare peasant; nay, I admire it *greatly*, and should I happen to meet with him, I shall reward him for his zeal"!!!

These are the words of one who bears the name and office of a Christian Bishop: who avows the possession of sixteen or eighteen editions of the Bible in different languages; some of them, of course, Protestant versions; who knows, that except in the substitution of penance for repentance, and in the well-known passage in Heb. xi. 21, where the translation from the vulgate makes Jacob "adore the top of his staff," the Roman Catholic version differs not materially from the Protestant.

Surely, the heaviest vengeance of the insulted majesty and mercy of the Most High must visit this apostate church.

MEETING-HOUSE CASES.

To the Editor.

Dear Sir,

The subject which is well known by the designation of "Begging Cases," has recently fallen under the more distinct and full consideration of several ministers, both in London and the country. As it is a topic of considerable importance, I had just prepared a letter for insertion in the Magazine, when the accompanying communication was placed in my hand. It affords a more accurate and copious representation of facts than I had made, and I hope you will not deny it an early place in your miscellany. It was written by a valuable minister of the gospel to a gentleman who resides at Clapham, and who permits me to give it more extensive publicity. I remain, Sir,

Your most obedient servant,

John Clayton, Jun.

12, *Devonshire Square.*

A Letter lately addressed by a Friend to J. B. Wilson, Esq. Clapham Common, on the subject of "Cases for Meeting-houses."

My Dear Sir,

Some time has now elapsed since we conversed on the inconveniences attending the present mode of collecting for the erection and repair of Dissenting places of worship, and the practicability of devising some plan by which they may be lessened, if not altogether removed. At the close of that conversation, you requested me to give you my sentiments in writing, and I fully designed a compliance with the request long before now. The importance of the subject, and a great variety of avocations which have occupied my attention since then, have hitherto prevented me; but now I will endeavour to fulfil my engagement, well knowing that my remarks, however defective, will be received with candour and kindness.

It is scarcely necessary to advert, in the first instance, to the absolute necessity, in a great majority of cases, of soliciting the pecuniary assistance of others when expenses of this nature are incurred. As Dissenters, having no public provision to resort to, all our accommodations for the social worship of God must be furnished by the voluntary contributions of our own body; and the instances are comparatively few, especially in the country, where a particular congregation *can* defray the whole expense themselves. The obvious alternative is, that in all other cases the interests must become extinct, or application, in some way or other, must be made to those who have it in their power to assist. And, really, when we consider the arduous nature of this employment, as it is at present managed, it proves that the attachment to the means of grace is very powerful; since we scarcely ever hear of an instance where the object is given up in despair; but churches and congregations of every denomination, and in every corner of our land, when the necessity presses upon them, cheerfully address themselves to the toil, and send out their agents in every direction, soliciting the contributions of the pious and the benevolent, wherever they are to be found. To those who value the gospel, and believe with the pious Doddridge, that "the cause of Nonconformity is in a great measure the cause of serious religion also," the frequency of these appeals will be a source of real gratification, as it affords a decisive evidence of the advance of that cause; but as the pecuniary resources applicable to such a purpose are but limited, it becomes a matter of serious inquiry, how they may be most efficiently employed in promoting the object. And in this point of view, I believe, most persons who have thought on the subject agree in opinion, that many and serious objections may be urged against the present mode. These I shall now proceed to notice with a particular reference to the state of the case, as it regards collecting in London and its vicinity.

First, then, it is seriously apprehended that there is at present a very considerable waste of public money. Travelling expenses must be incurred; board and lodging provided; supplies procured during the minister's absence; and a guide remunerated for conducting the applicant from one part to another of this immense city and its environs. When to these expenses you add, as we surely ought, where the person employed is engaged in any secular business at home, a fair compensation for his loss of time; and, in all cases, for wear and tear of clothes, the amount is very considerable indeed. Instances *have* occurred in which every farthing of the receipts has been expended in this way; and though from the nature of the case it is impossible to make an accurate calculation, I presume it would be considered, by those best acquainted with the subject, a moderate computation, if we estimate that on the whole sum raised in London every year

30 or 40 per cent. was sunk in these expenses.

2. But there are other evils far greater than this. To the individual himself applying for assistance it is (with rare exceptions) a most painful and distressing engagement. Except his constitution be peculiarly robust, his health is endangered; cases have indeed occurred in which the premature death of a worthy minister has been distinctly traced to his incessant and anxious exertions in collecting. The work is by no means friendly to spirituality of mind, and has proved in some instances the inlet to temptations, which have issued in the total loss of character itself. Without, however, insisting on this painful view of the case, if we were merely to contemplate the *mental suffering* endured by meek and modest men, many of whom have been little in the habits of communication with persons of opulence, and still less accustomed to the peremptory abruptness of metropolitan intercourse—when we picture such a man, hurrying to and fro, struggling beneath the burden of timidity and apprehension on the one hand, and the consciousness of dire necessity on the other—fiercely questioned by one, angrily repulsed by another, and hastily turned away from the door of a third by some pampered menial, who guesses at once the nature of his errand, and scarcely vouchsafes an answer to his half-uttered enquiry—one is really roused to ask, Ought these things so to be? Should the messengers of the churches be exposed to treatment like this? Many, however, can feelingly attest that this is not an exaggerated statement; and yet it is more the fault of the *system* than of the *individuals;* and will, there is every reason to think, increase more and more, if the system be not improved.

Nor must it be forgotten, that too often, after a minister has been thus exhausting his spirits and impairing his health in this harassing toil abroad, he finds new matter of anxiety and mortification on his return home. His family has felt the want of the husband and the father, and the congregation, for whose benefit he has been labouring so incessantly, have become restless and scattered. The persons on whom the pecuniary burden rests, instead of offering him the well-earned tribute of their gratitude, wonder that he collected no more, and that his expenses were so great; and he is soon given to understand that his late journey was but the beginning of sorrows; and that other places must be visited, and new exertions made, at whatever sacrifice on his part, to procure what may still be deficient.

Sometimes the absence of a minister when collecting, has been exceedingly detrimental in another way. Either through want of caution, or of principle, persons have been admitted into the pulpit whose sentiments, or whose characters should have effectually excluded them. But let them be as ignorant or as unscriptural as they may, it is almost certain that some of the hearers will admire and applaud them. Thus a party is formed; and when the minister returns, he perceives that to some, at least, he is not welcome. Objections are raised against his doctrine; it may even be discovered that he does not preach the gospel: strifes and divisions ensue; religion is disgraced; the congregation declines—a separation follows; or the minister removes, and thus the building or enlargement of the place of worship has remotely occasioned the ruin and dispersion of the congregation by which it was to be occupied.

If the minister employed in collecting should happen to possess popular talents, the same result may follow by a somewhat different process. Some destitute congregation (perhaps not of the most desirable cast) imagining that he might prove the means of elevating them to a degree of importance they could not otherwise attain, profess strong attachment, urge his repeated services, extol his talents, insinuate that he ought not to be hid in a corner, and hold out the promise of considerable pecuniary advantage if he could be prevailed on to settle with them. The idea of mere temporal advantage may not be sufficient to induce him to leave his own people, but the spirit of vanity and self-consequence has been fostered, and a slight occasion will be sufficient to break the links of friendship and affection by which he and his people have been, it may be, long and happily united.

3. While thus enumerating the various evils to which the parties collecting are exposed, upon the present plan, it must not be forgotten that there are others which press more particularly upon the individuals to whom application is made. It will be conceded that *all* beggars are not distinguished by meekness and modesty, and that some in their eagerness to employ their own time well, may not be as mindful as decorum requires not

to intrude on the time of others. Of the peculiar value of this talent, indeed, to a London merchant or tradesman, few who reside at a distance from the metropolis are aware, nor can they sympathize with the closeness of application which it is necessary for such persons to pay to business while actually engaged in it. It is, really, putting the patience and kindness of an individual to a severe test, when, just as he is opening his letters from the post, or preparing others to go thither, or making a purchase, or settling an account with two or three other customers waiting for their turn, an eager claimant presses forward, takes out his book without ceremony, and commences close siege for his guinea. He may be *desirous* of giving, but cannot possibly wait to investigate the merits of the claim—or he may have valid reasons for declining, which yet he may be reluctant to explain in the presence of a whole counting-house. To give or to withhold is equally perplexing; but if, to the applicant, the more welcome alternative be adopted, and he hastily inscribes his name and his donation, still, contributions exacted by such a process, afford little satisfaction or complacency. And if the aid be refused, an inquiry may afterwards arise, whether it was *right* to do so?

4. It is obvious, further, that on the present plan, the money devoted to the service of the gospel in this particular way is very unequally distributed; and that the success of an application depends far more upon the personal qualifications of the applicant than on the intrinsic merits of the case itself. If a minister should happen to be pretty generally known in the metropolis, or be gifted with a considerable share of *boldness* and *perseverance*, he will, most probably, collect a considerable sum, though the case for which he pleads may have but very slender claims on the public; while on the other hand, a man of superior worth, and the bearer of a most urgent and deserving case, yet if he be of delicate health and retiring unobtrusive manners, will be almost certain to fail in his errand; to receive at least a very inadequate share of the public bounty.

5. It may be questioned, finally, whether the present system does not tend to encourage a rash and inconsiderate multiplication of new places of worship; and, by consequence, to foster those unhappy divisions in our congregations which are so much the opprobrium of the Dissenting interest. How often, alas! have we seen a few individuals, weak in judgment, of doubtful piety, but headstrong and conceited, throw a church into disorder and confusion; at length separate from its communion, and proceed to build a place for themselves. Without resources themselves, they calculate largely upon the assistance they shall obtain by collecting, *especially in London*: induced by importunity or compassion, neighbouring ministers may sometimes by their signatures sanction a case to go to a distance for which they would not solicit a farthing at home; and thus the parties interested are furnished with means to assail the Christian public on behalf of a building which ought never to have been erected. For the *necessity* of the case, and the exercise of requisite liberality on the part of those immediately concerned, justice requires that the benevolent, more especially in London, should have a better guarantee than they have at present.

Having thus specified the inconveniences and abuses to which the present system is liable, I proceed to inquire, whether it is not possible to devise some plan by which they may be greatly lessened, if not entirely removed. Nor will I hesitate to express my decided conviction, that if you, my dear Sir, and a very few more of the leading contributors in and near the metropolis, were cordially to sanction such an arrangement as that I am about to propose, this desirable object would be very speedily attained. I would suggest,

That those contributors, who feel the disadvantages of the present system, and are anxious that the money they can devote to this purpose should be rendered as effective as possible, unite together to form a fund for the express purpose of assisting country cases without personal application. That they agree with each other to pay into the common stock, either in one annual or four quarterly payments, at least as much as they have been previously in the habit of giving to cases through the year.

That they give public notice of their determination to refuse all personal applications, so far as it relates to the description of cases to be relieved from the fund.

That for the sake of affording those friends of the gospel an opportunity of

contributing who may not be able to become annual subscribers, congregational collections be requested from the various churches in London and its vicinity.

That some gentleman of known respectability be appointed Treasurer, and that a Secretary be chosen, to whom all applications may be addressed for the consideration and determination of the Committee.

That the number of cases to be relieved in the course of the year be fixed, so as not to exceed a certain given number, and that distribution should be made to these, out of the fund, at least once every quarter.

Among the rules of such a society it might be thought proper to introduce the following:

I. That the cases to be relieved from the fund shall be those belonging to the Denomination.

II. That no case be assisted by the Society until the Committee has received thorough satisfaction in the following points:—

1. That the erection, repair, or enlargement was absolutely necessary.

2. That the parties concerned sought the advice and obtained the concurrence of respectable individuals belonging to neighbouring churches before they began to build.

3. That nothing has been expended in superfluities, or wasted by mismanagement.

4. That the people themselves have contributed to the utmost of their ability

5. That there is a reasonable prospect of the place being adequately supplied with the ministry of the word.

6. That the building has been duly vested in trust for religious purposes.

III. That no case assisted by this Society, be collected upon either before or afterwards in London.

I am aware that some objections may be raised against the plan thus hastily sketched out. It may very probably be susceptible of great improvement, but it is not supposed that any scheme can be devised wholly free from objection. If it be *materially better* than the present it is all we can hope to obtain.

1. It cannot be with propriety objected, that this is adding to the list of Societies, already too numerous, because the object proposed is not to make an increased demand of money or of time, but to render the same amount of the former, and far less of the latter, much more efficient for the purpose to which it is devoted.

2. Some may imagine, that the amount contributed will be far less, and that individuals who now give to twelve or twenty cases in the year would become annual subscribers merely of the amount given to four or five. If this should prove the fact, it would, of course, be decisive; but the result of some inquiries on this subject has led to a very different conclusion.

3. It may be thought that for contributors to enter their names in one sum for the whole amount devoted to this purpose in the year may savour of *ostentation*. But it would not be necessary, or perhaps expedient, to publish the names of donors beyond the Society itself, and then no farther publicity would be given than by the present plan. It is, besides, obvious, that any individual would be at liberty to enter what proportion he pleased of his annual contribution in an anonymous form.

4. It could not, with propriety, be said, that such a Society would be assuming an improper control over the churches, or that there would be a danger of that spirit of domination which has, in some cases, attended the power of disposing of considerable funds. It is presumed that the income of the year would be distributed in the year, and consequently that the Committee would be merely disposing of their contributions in a calm and deliberate manner, after having had full opportunity to obtain all the information necessary to satisfy them as to the mode of their application.

And now, my dear Sir, I feel that it is high time to close this tedious letter, for the length of which I should make some apology, did I not know that the subject is too interesting to you to require it. Whatever may be thought of these suggestions, I am conscious of no other design in offering them than that of promoting the great cause which we profess to serve; and in presenting them to *you*, I feel constrained to bless God who has given you a heart so liberally to consecrate your property to his cause, and to express my humble hope that He may be pleased to prolong your valuable life to a very distant period, and cheer your heart by abundantly prospering all the labours of your hands! I am, my dear Sir, with every sentiment of affectionate esteem, Yours very truly,

* * * * *

OBITUARY.

MRS. ANNE COLLYER.

Died on Wednesday, Jan. 19, at three o'clock in the morning, Mrs. Anne Collyer, mother of the Rev. Dr. Collyer, aged 74. She had been wholly confined to her room, and almost entirely to her bed, nearly three months. Her original disease, which was dropsy and water on the chest, had yielded to medical skill; and two months before her death had altogether subsided; but nature could not rally again, although great vigour of constitution rendered the abstraction of life unusually slow. She suffered extremely, both with frequent and violent pain, and chiefly with sickness, which could not be subdued, and at last not mitigated; and which continued to affect her almost without intermission, when her physical powers were totally exhausted, until the last hour of her life. In the midst of this protracted and distressing agony, all the faculties of her mind remained unimpaired; and an opportunity was thus afforded of showing the power of religion over death, and over all the afflicting circumstances which sometimes peculiarly accompany dissolution. The anguish was severe, but the victory was complete; and through all the battle, it was most evident that she would win the day. Her faith was humble and simple; but it was firm and unyielding. It rested, without one mixed feeling, upon the atonement and righteousness of the Lord Jesus Christ. Her eye was single, her heart sincere, her hope reposed upon him, and upon him only. Her language, and it expressed precisely the state of her mind, was, "He came to save sinners; and why not me? He says, 'that whosoever cometh to him he will in no wise cast out.' I come to him. Is he not faithful, and will he not do it?" Her patience was unwearied, her submission to the divine will constant and unwavering. It would be easy to furnish innumerable instances of her sublime hope, and uncomplaining resignation; but it was her own wish that nothing should be said of her; nor even a funeral sermon preached for her. Her humility corresponded with the other Christian graces of her character. She was exemplary in all the departments of life; distinguished for the benevolence of her disposition; for the discrimination of her judgment; and for intellectual powers, which, had they received in early life proportionate cultivation, would have given her a place as high in the literary world as they obtained for her, under all disadvantages, in the estimation of those who had an opportunity of knowing the strength of her mind. She prepared for her great change with that firmness and feeling, which are so rarely united, but which peculiarly characterised her. So early as the last spring, without any particular symptoms of approaching disease, and under the impressions only of general decay, she so "set her house in order," that not an arrangement remained to be made after her death; and as far back as September, before her disorder had assumed any alarming aspect, she prepared with her own hand her own grave-clothes. On the muslin to cover her face, she caused to be marked, (the only thing which her defective sight would not allow her to do herself), "The night cometh, when no man can work. Death is the way to life." After her long agonies, she at last fell asleep in Jesus so softly, that it was nearly a quarter of an hour before those who watched by her bed-side could persuade themselves that she was gone.

RECENT DEATH.

Rev. C. Sloper, of Hitchin, died on Friday, 4th Feb. after a slight indisposition, which though it affected him so as to require some relaxation from his public labours, gave no ground of serious apprehension either to himself or friends. His interment took place on Thursday, the 10th ult. and his funeral sermon was preached on Lord's Day, the 13th, by the Rev. Mr. Morell of Wymondley.

POETRY.

On the removal of a beloved and pious Mother.

'Tis not the slow funereal train,
With all the outward forms of grief;
'Tis not the solemn parting strain,
Can give the swelling heart relief.

At thy dark grave no hireling stands,
With tutor'd face of outward woe;
But Friendship weeps thro' circling bands,
And undissembled sorrows flow;
Not anguish unsustain'd by faith; [falls;
Bright on the tear Heaven's sun-beam
To morning turn the shades of death,
When saints depart, and Jesus calls.

We heard the risen Saviour say,
While round thy dying bed we stood,
"To higher mansions come away,
"Mansions, the purchase of my blood."

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoir of the Life and Writings of the late Rev. Edward Williams, D.D. with an Appendix; including Remarks on important parts of Theological Science. By *Joseph Gilbert*. pp. 622. 14s. F. Westley.

THE subject of this elaborate Memoir was an individual whose powers of mind, extensive research, and pre-eminent Christian worth, procured for him an extraordinary share of the public esteem. Whatever variety of opinion obtained with reference to some of his metaphysical speculations, none who knew his real character could withhold from him the tribute due to superior intellect, conscientiously devoted to the cause of truth. Unlike those ordinary minds which send forth upon the world the blaze only of a transient illumination, he was destined to occupy the place of a fixed luminary, and to afford to posterity the boon of a steady and directive light. It has, we confess, surprised us not a little, that the biography of such a man as Dr. Williams should have been withheld from the public for the space of twelve years from the period of his death. Mr. Gilbert has, indeed, offered a general apology for this delay, which we would fain hope will be accepted by the surviving friends of the deceased; but no apology can recall the inhabitants of the tomb, or revive, in all its interest and freshness, the memorial which has been suffered for so many years to slumber in forgetfulness. If any circumstance were likely to compensate the loss which the lapse of time has, in this instance, necessarily occasioned, it would be the masculine strength of Dr. Williams's character, and the enlightened and powerful advocacy of his acute and ingenious biographer.

It would be a gratifying task, did our limits permit, to lay before our numerous readers a brief analysis of this Memoir, which, exclusive of interesting matter contained in an Appendix, occupies no fewer than fifteen distinct chapters.

Under the head *Ancestry, Birth, and Childhood*, will be discovered, perhaps, by individuals whose minds are of a predictive cast, those early developments of character which gave warning of the future man, and constituted in themselves the germe of those Christian and other excellencies which afterwards shone forth with so much brilliancy and usefulness. It does not appear that the parents of the deceased had any correct views of the responsibility attaching to the parental character. They trained their son, indeed, to the outward forms of morality and religion; but beyond these their solicitudes did not extend. In the absence, however, of direct Christian instruction, the providence of God was preparing another agency by which to rouse the infant mind of the subject of this Memoir to a deep concern about invisible realities. "When only between three and four years of age, he was so affected by the loss of his brother, an infant of a year old, that the impression was never after effaced from his memory." For a time the event was concealed from him, till at last his importunity to see his beloved brother surmounted all evasions. "When informed of the fact, he was greatly afflicted, retired into a solitary place, the solemn scenery of which was ever after distinctly painted in his imagination, wept bitterly, felt for the first time a consciousness of his soul's immortality, and was much concerned to know, whether his brother, now lost from his love, was happy in a separate state. A child of three years, (adds the biographer) with a heart penetrated with grief, pouring forth the tears of blighted affection, accompanying in thought a departed soul into the invisible state, and realizing the notion of eternal happiness and woe, was an interesting spectacle. These were the incipient marks of a tender heart, and a vigorous mind."—p. 3.

In the second Chapter is detailed, with great minuteness and felicity, a variety of particulars relating to the educational advantages, and early religious opinions and impressions of the deceased. No one can read this part of the Memoir without marking the steady and majestic step of a mind fast hastening to the goal which it afterward reached. Here will be seen blended, in nicest harmony, the inestimable qualities of reflection, prudence, unbending integrity, and meekness unrivalled. In adjusting the mere secular question, whether or not he should study the profession of the law?—in determining the more serious one, as to the propriety of offering himself as a candidate for orders in the National Church;—in dealing with the scruples of a father, who

could forgive any thing in his child sooner than the act of worshipping within the walls of a conventicle;—in gathering from many striking providential dispensations, lessons of wisdom and piety but rarely acquired;—we here contemplate the early openings of Mr. W.'s character in the most striking and favourable light. Those who are desirous of reading some highly judicious strictures on the phenomena of dreaming, will find in this chapter much to interest them. Dr. Williams was no despiser of dreams; he had received through their medium some of the choicest instructions of celestial wisdom, and ascribed many of them, to use his own words, 'to the distinguishing goodness of God.'

The third Chapter records the final decision of Mr. W.'s mind in favour of Dissent, and the measures which his filial affection dictated with a view to conciliate the prejudices of a beloved father, who looked upon the conscientious resolve of his son as an instance of deplorable enthusiasm, if not as the harbinger of worldly ruin. Soon after this we find him united in Christian fellowship with the Independent church at Denbigh, then under the pastoral care of the Rev. Daniel Lloyd, a gentleman who knew how to appreciate the mental endowments of his young friend, and who was mainly instrumental in introducing him into the work of the Christian ministry. By his recommendation he was admitted into the Academy at Abergavenny; and, under the tutorship of that excellent man, the Rev. Dr. Davies, he made such advances, in the different branches of useful knowledge, as more than rewarded the culture bestowed. Never, perhaps, was there a student more devout, more diligent, or more successful than Mr. Williams. His academic course, too, seems to have passed away without the slightest diminution of that spirituality of mind which he possessed at the time of entering upon it. The letters addressed to his relatives, while prosecuting his studies, are characterised by a fervour of religious zeal seldom exhibited by the most promising candidates for ministerial service. If he was eminent for intellectual application, he was no less so for the cultivation of the heart, and the display of Christian graces.

When his term of study was completed, he commenced his services, as a stated pastor, at Ross, in Herefordshire, where he laboured with much assiduity for more than two years; enjoyed many opportunities of improving himself in his favourite studies; and was united in marriage to a lady of distinguished amiableness and piety, who proved a source of great comfort to him for nearly twenty years of his eventful life. The most valuable portion of this chapter will be found to consist in extracts from the diary of Mr. W., written by him in 1776. A more original document, perhaps, has seldom seen the light. It could only have been produced by a man who looked into the very secrets of his heart, and whose mind was accustomed to profound reflection on the mysteries of Providence. Had Dr. W. left no other memorial behind him but this, it would have been sufficient to entitle him to a reputation far above mediocrity.

In the fifth Chapter, we find him introduced to a larger and more responsible sphere of duty. It was not likely, indeed, that Ross should long boast of such a burning and shining light. "As his object (writes Mr. Gilbert) was not to enjoy the luxury of literary leisure, or to indulge in speculative inquiries, how interesting or important soever, he did not hesitate to embrace opportunities as they offered, to expend his collected stores. Many a minister, whose taste is excited, who feels the value of knowledge, and perceives how little he knows, finds it to be a sacrifice, and a costly one, to obey the calls of duty, and to offer up on the altar of self-denial pursuits so dear. But the oblation must be presented by those who think and feel that they are not their own, and that while they linger souls may perish."—p. 107.

Mr. W. had been little more than two years at Ross, when he was invited to settle at Oswestry, where the field to be cultivated was extensive, and the incitements to labour very numerous. Here again the diary of Mr. W. is interesting in the highest degree, as furnishing a record of the extraordinary measure in which he entered into and acquired the spirit of his exalted office. Comprehension and originality, in connexion with pre-eminent spirituality, are the qualities which pervade this part of his diary. One extract we quote, because of the justness and importance of the sentiments it conveys. It is dated Feb. 3, 1778. "This evening," says he, "met some religious companions at a friend's house. My heart was enlarged, and my soul drawn up in prayer, for the blessing of God and the success of the gospel. My spirit breathes to thee for reformation and success, O God, my help! Hast thou not a remarkable blessing in store for this place? Has there been any extraordinary reformation in any place, at any time, when social meetings were neglected, and where religious conference and prayer did not follow? Passing by the primitive times, which were so notable for this particular, was not this the case in the days of Luther? at the late reformation in

England, Scotland, Ireland, America? If this is so universal a case, can we expect any great work without it? And, if God has owned it universally in other places, will he not among us? *Send forth thy light and thy truth, and give us the Spirit of power of love, and of a sound mind.*" Page 122.

Of the contents of Mr. W's diaries, Mr. Gilbert has observed with equal truth and beauty, that "they have, in a rare degree, the interest arising from a view of truth and nature. The curtain behind which, notwithstanding published diaries and letters, almost every man sits alone from all the world, or disclosed only with a prudent care of favourable lights, advantageous distances, and adjusted attitude, is here withdrawn. He is seen to be, as indeed the most elevated in reality is, a compound of the common and the peculiar, of passing curiosity and settled pursuit, casual reflection and ruminating gravity, an inhabitant of this world, and an assiduous candidate for another."—P. 108.

For the present month we must take our leave of a work which we have read with unbounded satisfaction, and which we hope to resume with undiminished interest in the next Number of our miscellany. If when we come to grapple with the peculiarities of Dr. Williams's theological views we may be compelled in some particulars to differ from him, it will be with the deepest respect for his talents, and with a full conviction of the extensive reading, metaphysical attainments, and elaborate research, of his affectionate and highly-gifted biographer. Greatly do we wish this Memoir success. It is, in our opinion, one of the finest efforts of its kind in modern times.

(*To be continued.*)

An Introductory Key to the Greek Langauge; consisting of an elementary Greek Grammar; an interlineary translation of the Gospel of St. Luke, preceded by the original text in a separate form, and a key to parsing. For the use of Schools and private students.

This is a book well adapted to a numerous class of readers. Its unincumbered plan recommends it to those who do not enjoy the advantages of a classical education, and yet wish to read and examine the New Testament, in its original language.

The translator presents it "from a conviction that its method is superior to that which debars every learner the use of a translation; and with a confident hope, that when the learner shall have read it two or three times over, he will be able to proceed through the New Testament with the aid of the common translation."

We must, therefore, add, that, in our opinion, this Key is better adapted to the private student, than to the use of schools; to him who would unlock the New Testament, than to him who seeks admittance to the classic shades of Homer and Herodotus, or of Sophocles and Longinus.

That a language of such nice composition and simplicity, of such beauty and force as the Greek should be comparatively neglected in this age, is to be deeply lamented; but while we admit that "the tiresome method of learning it formerly prescribed may be one cause of this neglect;" the translator must pardon us when we give this as our decided opinion, that he who would be a proficient in the Greek classics, must submit to a more thorough initiation, and advance with a less systematic use of translations, than his Key warrants and affords. If the keys of our forefathers be over-intricate and clumsy, let not ours be formed over-simple and weak. To those who would learn the Greek language, principally, or solely as a means of facilitating their study of the New Testament, and who have been deterred by the complex grammars in general use, we cordially recommend this Key, and urge them to avail themselves of it. The *grammar* is short and simple, (the principles on which the tenses are formed resemble those adopted by Moore, whose grammar is used in the Scotch universities,) the *translation* is literal and just, the *lexicon* appropriate and correct.

Sermons and Plans of Sermons, on many of the most important texts of Holy Scripture. By the late Rev. *Joseph Benson*. Parts I. II. & III. 6*s*. each. Cadell.

The Preacher, or Sketches of Original Sermons, chiefly selected from the manuscripts of two eminent divines of the last century, for the use of lay-preachers and young ministers; to which is prefixed, a Familiar Essay on the composition of a Sermon. 8 vols. 4*s*. each. R. Baynes.

The Bible Preacher; or, Closet Companion for every day in the year; consisting of *three hundred and sixty-five* outlines of sermons, in a regular series, from Genesis to Revelations; together with six complete sermons, by the late Rev. *Henry Foster*, A.M., Minister of St. James's, Clerkenwell. Printed from his own manuscripts, collected and arranged, with a Memoir of the Author, by the Rev. *S. Piggott*, A.M. W. Baynes & Son. 9*s*.

Of the whole of these publications it may be said that they are dangerous weapons. If the rising ministry sustain no injury from them

they will prove more harmless than any similar productions of which we have yet heard. It is a mitigating circumstance, however, that these volumes may be the means of introducing the gospel into pulpits where otherwise it might not be found; and if individuals here and there will appear in other men's attire rather than their own, the fault, all beyond the temptation, lies at their own door. We must, at the same time, enter our solemn protest against the futile attempt to make "able ministers of the New Testament, thoroughly furnished to every good word and work," by means of this skeletonized divinity. Every one who estimates aright the responsibility of the sacred office, will feel that he alone is qualified to discharge its duties who has been trained to habits of thought and reflection, and has been favoured with a thorough insight into the human heart and into the lively oracles of God.

Of the intrinsic merits of the volumes before us we are disposed to speak in the highest terms. Mr. Benson was a man of sound learning, devout piety, and respectable pulpit talent; and these memorials of his acceptable labours will perpetuate his name both as a scholar and a divine.

The Preacher contains some admirable sketches of sermons; sketches which, with the filling up of a master, would have risen to the highest share of excellence. It is said that Mr. Fuller has furnished several of them, and that he drew up the essay on the Composition of a Sermon, which stands at the beginning of the first volume.

The Bible Preacher is more a work of the heart and of the closet than any of the others. Mr. Foster was a distinguished man in his generation, and in these plans, arranged for every day in the year, "he being dead, yet speaketh." Respect, however, for the author's memory ought to have prevented the publication of some of these Sketches.

To the student or minister who may purchase these clerical crutches, we would not say, "relinquish your property," but we would say, "do thyself no harm." To the private Christian, into whose hands they may come, we would say, "read them and pray over them, for they cannot fail to enlighten the understanding and to improve the heart."

Sabbaths at Home: or a Help to their right improvement; founded on the 42d and 43d psalms. Intended for the use of pious persons when prevented from attending the public worship of God. By *Henry March*. 7*s*. Second Edition. Holdsworth.

A book of this kind was a desideratum, as the author modestly intimates; and we are happy to find that he has so ably supplied it. In the present day, when it is difficult to name a situation, or an hour, for which a book has not been specially designed—it were strange had no provision been made for those in particular, who are reluctantly obliged to spend a 'Sabbath at home;'—a book, which, together with a religious character, should possess the peculiar recommendation and distinct tendency of reminding the reader, with a force and frequency sufficient to counteract the oblivious effects of absence from the house of God, that "*this is* the day which the Lord hath made." "In his treatment of the subject," the author states, "it was satisfactory to his mind to found his observations on the word of God, to which he regarded it to be his happiness, as well as his duty, to render all reverence and honour. The propriety of selecting the 42d and 43d psalms for this purpose, will, he trusts, be at once perceived and acknowledged." Both the plan, and the reason for adopting it, are good; and we think, too, the author has, in no small degree, imbibed and transfused the highly devotional spirit of these beautiful psalms throughout his volume. The style is well, and no doubt studiously, adapted to the subject and the design. We fancied that we occasionally perceived a reining in of the mental powers, lest piety should not be its *chief* characteristic, which indicates not merely a capability of greater things, but also a laudable disposition to sacrifice literary fame to extensive usefulness. It may suffice to add, that a perusal of the volume, though upon an ordinary day, beguiled us into the unexpected sensation of spending and even highly enjoying a 'Sabbath at home.'

The Death of a Minister an event of peculiar importance: a Sermon, preached in the Independent Meeting-house at Guestwick, April 2, 1824, after the interment of the Rev. John Sykes. To which is prefixed, a Brief History of the Church and its Ministers. By *John Alexander*. 8vo. 1*s*. F. Westley.

This Discourse is marked throughout by strong sense, very chaste diction, and evangelical sentiment. The text is selected from 2 Kings ii. 12. After an exposition of the text, and a brief review of the circumstances which gave rise to its utterance, the preacher proposes to consider the death of a minister of religion as an event of peculiar importance to himself as an individual, and to the church and congregation among whom he has lived and laboured. He then points out the sentiments and feelings which the contemplation of such an event should produce. We select the following passage

as a specimen of the style and thought of this highly respectable discourse.

"How awful an event is death to an unconverted and faithless minister. All through life he has been preaching a gospel which he never experienced, and recommending to others a Saviour whom he despised and rejected himself; or, if he has been a preacher of error, he has been 'turning the truth of God into a lie,' he has been bearing false witness concerning Christ, he has been deluding his own soul, and destroying the immortal souls of his hearers. And oh! what a scene is presented when such a minister enters the eternal world. How dark the frown which gathers on the Saviour's countenance, when he meets him and exclaims, 'Thou wicked and slothful servant!'—how loud the thunder and how fierce the lightning which pursues him to perdition! and how agonizing is the torment of the never-dying worm which preys upon his heart, and of the fire unquenchable into which he sinks, when the murdered souls of his hearers rush forward, and charge him with being guilty of their blood. At the funeral of such a minister angels may tremble, and devils triumph; for 'he dies, and is buried, and in hell he lifteth up his eyes being in torments.'" The brief history of the church and its minister is truly interesting.

Bunyan Explained to a Child; being Pictures and Poems, founded upon the Pilgrim's Progress, Part II. or Christian's Journey: consisting of above fifty Engravings, with a Poem to each, and an Allegorical Frontispiece. By the Rev. *Isaac Taylor*, Ongar. 4*s.* Westley.

ONGAR is a name which sounds well in our nurseries, and in all our youthful circles. The Quarterly Review itself has deemed it expedient, lately, to offer a reluctant compliment to the Nonconforming literati of this well-known town; and we venture to tell Mr. Southey and his coadjutors, that the literary accomplishments of Mr. Taylor and his family are too firmly established to need their commendation or to feel their rebuke. It is a rare incident, indeed, for so much talent to discover itself in one family; and perhaps still more rare that every particle of such talent should be enlisted on the side of truth and goodness. We have already noticed the First Part of Mr. Taylor's Bunyan in terms of sincere commendation; and a more matured examination of its contents has but confirmed the opinion we have expressed. The Part before us is, in every respect, equally worthy of its ingenious author as the former one. The poetry and plates have thrown a kind of enchantment over the surface of the Pilgrim's history, which cannot fail to win its way to the infant mind. If some of the engravings are not in the highest style of workmanship, they are at least very respectable; and there is something of the marvellous about them much calculated to work upon the imagination of the young. We heartily wish this well-aimed, well-executed work success. May it be found, at last, that not a few have been induced to enter themselves among the list of Christian pilgrims by means of its instructions!

The Teacher's Manual; or Hints to a Teacher, on being appointed to the charge of a Sunday-school Class. By *W. F. Lloyd.* Second Edition. 1*s.* 6*d.* Sunday-school Union Depôt, 19, Paternoster-row.

THE worthy author of this highly interesting Manual, has done more, perhaps, to further the great cause of Sunday-school instruction than any other living man, and verily he has his reward. The gratitude and prayers of the Christian world are not to be despised, and it is his privilege to enjoy them. We beg to inform our readers, that the little work now introduced to their notice is, in our opinion, the best in the English language, on what may be called *the practical machinery of a Sunday-School.* No teacher in England, or in the world, should be without it. We have read it with special care, and have no fear of being charged with the sin of extravagant commendation.

The Child's Scripture Examiner and Assistant, Part III.; or Questions on the Gospel according to John, with Practical and Explanatory Observations, suited to the capacities of Children. By *J. G. Fuller.* 1*s.* Holdsworth.

IT will not injure the already extensive sale of this little but important work, to acquaint the public that its author is the son of the late venerable and highly-gifted Secretary of the Baptist Mission. We may be mistaken; but we think we can recognise somewhat of the father in the son. Mr. F. is evidently well qualified for the task he has undertaken; and posterity will reap many advantages from his judicious attempt to throw the whole of the New Testament into a catechetical form. The chief excellence of the "Child's Scripture Examiner" is, that where a question of a difficult order is, from necessity, introduced, it is always answered, lest the mind of a child should be unduly perplexed. The answers are always very plain and instructive.

Memoir of the Life of the Rev. William Ward, late Baptist Missionary in India; containing a few of his early poetical productions, and a Monody to his Memory. By Samuel Stennett. Simpkin & Marshall. 6s.

THE Serampore Mission has sustained a heavy loss by the death of the truly excellent subject of this interesting Memoir. How far he contributed to the success of this unrivalled Missionary Establishment, Mr. Stennett has distinctly shown. The materials possessed by Mr. W.'s biographer, have been arranged with judgment and introduced with effect; and no one can peruse them, in their present form, without becoming intimately acquainted with the character of the deceased and the claims of the Institution to whose service he offered himself a devoted sacrifice. His letters are all most valuable, and two or three of them might be referred to, as possessing claims of the highest order. Mr. Ward's intellect was exceedingly clear and strong; his fancy by no means dull; and the fervour of his zeal worthy the imitation of every Christian Missionary. Mr. Stennett has performed his task with distinguished ability, has evinced much candour, and has written in a spirit of genuine piety and philanthropy. The poetry at the close of the volume will be very acceptable to the young in general, and is not without a measure of poetic merit. Some of Mr. Ward's lines are exceedingly beautiful, and evince much refinement of taste, and much tenderness of heart.

Memoirs of the Life and Religious labours of Howell Harris, Esq. including an Authentic account of the Calvinistic Methodists in Wales. By John Bulmer. 3s. Westley.

WE regret that this highly instructive volume has remained so long in our possession without notice. The delay has neither arisen from disrespect to the author, nor from the want of interest in the memory of the excellent individual whose character he has so ably drawn. The truth is, our hands have been full; and we seize the very first spare moment to tell our readers that Howel Harris was not an ordinary man, and that Mr. Bulmer is very far from being an ordinary biographer. The abundance of Mr. Harris' labours, and the severity of his persecutions for the sake of truth, entitle him to extraordinary respect. He was the Whitefield of the Principality; for although he lived and died a layman, he considered himself justified, by the peculiar circumstances of his countrymen, in proclaiming to them the unsearchable riches of Christ. The Welsh Calvinistic Methodists, to whom he belonged, owe much to his devoted zeal and dauntless courage. Those who wish to become acquainted with the history of this truly excellent body of Christians cannot do better than furnish themselves with this valuable Memoir. We offer our sincere thanks to Mr. Bulmer for his able and judicious labours. Seldom has a more useful narrative fallen into our hands.

Essays on various Subjects of Ecclesiastical History and Antiquity. By the Rev. James Townley, D.D. 8vo. Longman & Co.

THE reputation of Dr. Townley, as a man of learning, and more particularly as a biblical critic, is well and justly established. In his "Illustrations of Biblical Literature," he has furnished a more correct view of the progress of this most important science, than can be found in any single work besides. Most of these essays first appeared in different periodical publications, and have been received by the public with distinguished approbation. They are now placed before the reader in an improved form, and cannot fail to reward an attentive perusal. The subjects are, in general, somewhat recondite; but those who are possessed of a measure of critical taste will enter on their examination with eagerness and delight. The Essays are ten in number:—I. On the ancient Tabii, or Ante Mosaic Idolaters. II. On the Onolatria, or Worship of the Ass. III. On the character of Mary Magdalene. IV. On the ancient Christian Vigiliæ. V. On the Sortes Sanctorum of the ancient Christians. VI. On the ancient Christian Agapæ. VII. On the use of the terms "ICHTHUS" and "PISCICULI" by the ancient Christians. VIII. On the Congregation and College de Propaganda Fide, or celebrated Catholic Missionary Institution. IX. On the prohibitory and Expurgatory Indexes of the Romish Church. X. On the Progressive Diffusion of the Gospel. The last essay should be read with the utmost attention. The object of it is to show that the influence of Christianity has, from the beginning of its publication, been gradually progressive. Such men as Dr. Townley are an ornament to human nature.

LITERARY NOTICES.

In the Press, and speedily will be published, in 1 vol. 8vo. Sermons, Expositions, and Addresses at the Holy Communion. By the late Rev. Alex. Waugh, A.M. Minister of the Scots' Church in Miles' Lane, London. A short Memoir of the Author will be prefixed.—2. The Opinion of the Catholic Church for the first Three Centuries, on the Neces-

nity of believing that our Lord Jesus Christ is the true God. Translated from the Latin of Bp. Bull. To which will be prefixed a Memoir of Bp. Bull. Dedicated to the ven. Archdeacon Wrangham. By the Rev. T. Rankin.—3. A Manual for Church Members. By Dr. Newman, of Stepney.

Preparing for the Press.—Short Discourses for the Sick; with appropriate Hymns and Prayers; or, A Help to the Devotions of the Sick Chamber. By J. M'Kenzie, A.M.—2. A View of the New Covenant, taken exclusively from the Sacred Records. By the Rev. Joseph Gibb, of Banff.

SELECT LIST.

Lectures on the Essentials of Religion, Personal, Domestic, and Social. By H. F. Burder, M.A. 9s.

The Christian Father's Reasons for Christianity, in Conversations between a Father and his Children. By the Rev. T. Timpson. 18mo. bds.

Christian Doctrines and Duties: or the Minister's Preaching and the People's Practice. A Sermon at Kensington. By the Rev. J. Leifchild.

The Christian Father's Present to his Children. By the Rev. J. A. James. 2d edition. 12mo. 7s.

Observations on "The Progress of Dissent," in the last Number of the Quarterly Review. By a Nonconformist. 8vo. 2s.

Letters to a Sceptic of Distinction in the Nineteenth Century. 12mo. 4s.

Odd Moments: or Time Beguiled. 12mo. 6s.

Earnest Appeal in favour of Hindoo Widows. By the Rev. T. S. Grimshaw, M.A. Rector of Burton. 8vo.

A new edition, being the 4th, of Mr. Morison's Discourse on Fashionable Amusements. 1s.

RELIGIOUS INTELLIGENCE.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, Jan. 19, 1825.

Name.	Denom.	Recommended by	£.
A. B.	Indep.	Rev. G. Burder	6
D. B.	———	R. Hill.....	6
E. B.	———	J. Townsend..	4
J. B.	———	J. Arundel. ..	6
E. C.	———	R. Hill	6
M. C.	———	G. Collison. ..	6
A. D.	———	M. Wilks	6
E. D.	———	G. Burder....	6
H. D.	———	Dr. Smith . ..	5
M. G.	C. Meth.	W. F. Platt ..	7
D. H.	Indep.	H. F. Burder..	6
M. H.	———	J. Boden	6
E. K.	———	J. Arundel ..	6
K—g.	———	Dr. Bogue....	6
E. M—d.	———	J. Fletcher ..	5
E. M-s-n.	———	J. Townsend..	5
E. M-d-n.	C. Meth.	J. Clayton....	5
E. M—r.	Presb.	Dr. Waugh ..	6
A. P.	C. Meth.	R. Hill	6
R—h	Indep.	Donation	5
R—y.	C. Meth.	J. Davies	5
J. R.	Indep.	G. Burder	6
M. S.	———	J. Cockin	6
M. S.	———	G. Collison ..	6
A. T.	———	W. F. Platt ..	6
T—d.	———	J. Fletcher ..	6
		Donation	4
A. W—s.	C. Meth.	R. Hill	6
A. W—g.	Indep.	G. Burder	6

Name.	Denom.	Recommended by	£.
T. M. W.	Indep.	M. Wilkes ..	5
E. W.	C. Meth.	W. F. Platt ..	6
		Welsh Cases.	
B. D.	Indep.	Rev. G. Burder....	5
M. D.	———	Donation	5
M. E.	———	H. F. Burder..	5
J. G.	———	Dr. Bogue....	5
E. J.	———	Dr. Smith....	5
J. L.	———	J. Raban	5
P. L.	———	Dr. Winter...	5
M. M.	C. Meth.	Donation	5
J. P.	Indep.	Dr. Smith....	5
P—ll.	C. Meth.	Donation	5
M. P.	———	Dr. Winter ..	5
M. T	———	G. Collison ..	8
		Scotch Cases.	
J. B.	Presb.	Dr. Waugh ..	5
E. C.	———	M. Wilks	5
M. C.	———	Dr. Waugh...	5
C—r.	———	Donation	5
M. H.	Indep.	G. Ewing	5
W. K.	Presb.	J. Morison ..	5
M. L.	———	Dr. Waugh ..	5
N—l.	———	———	5
E. P.	———	———	5
I. R.	———	———	5
M. R.	———	———	5
C—s.	———	Donation	
J. G.	C. Meth.	———	

LONDON.

POPISH ZEAL DEFEATED.

Twelfth Anniversary of the Lambeth South Division Bible Association, held at the Horns Tavern, Kennington, on Wednesday evening, Feb. 2.

THE limits of our work render it necessary that our articles of Religious Intelligence should be select; and therefore we have usually omitted all notice of Bible, and other merely local associations. But the proceedings of the meeting held at Kennington on the 2d ult. were too important to be passed over in silence. Hitherto religious Societies, on this side the Channel, have been permitted to transact their business without interruption. Rooms hired for a specific purpose, and occupied only by friends and subscribers to the object, have been deemed sacred; and *good manners*, as well as *good feeling*, have protected the meetings of *English Protestants* from intrusion and insult. We have now to record a memorable exception; an exception however, which we are persuaded will never be established into a precedent; and which, whatever disgrace it may reflect upon its individual authors, leaves the *English* character unstained with reproach. We are sincerely averse from the invidious distinctions which obtain between subjects of the same empire; and we should be glad to see them merged in one common appellation of brotherhood; but there are those who wish to strengthen and perpetuate them, and at the head of this class we have no hesitation in placing the Jesuits of the Roman hierarchy. These are the apostles of discord; and till their influence is subverted by enlightened policy and the diffusion of knowledge, Roman Catholics and Protestants will be considered by each other as natural enemies. Among the latter this spirit was dying away; nor will any thing revive it in England but the furious and persecuting zeal of the Catholics themselves. Their menacing and outrageous conduct in Ireland towards those religious Institutions, which stand solely on their own merits, without receiving any support from the Government, proves that they are not disposed to grant to fellow-subjects and fellow-Christians the liberty they demand for themselves; that, in fact, there is no right or prerogative so dear to their hearts as that of defaming and persecuting those of a different religious communion; that political power and influence are, in their estimation, of no value but as they can devote them to the exclusive support of their own church. Having recently thrust themselves forward in a spiritual capacity, we are pained to behold the same exhibitions of intolerance and bigotry which disgraced the Romish church in the ages of utter darkness. We have been led to these observations by the fact, that a plan of mischief, intended to throw discredit upon the Bible Society, was devised, and an attempt made to execute it, by a number of *Irish* Catholics, who assembled for this unworthy purpose with the friends and supporters of the Lambeth South Division Bible Association, on Wednesday evening, the 2d ult. at the Horns Tavern: their complete discomfiture on this occasion will, we trust, teach them caution for the future. They have not at their command in England those forcible and compelling arguments which spread such terror through Bible Meetings in Ireland. With us they dare not "put out the lights," and the mental atmosphere is not sufficiently dark to give effect to their tragedies. We advise them not to venture again till they can fight under their own flag, and with other weapons than calumny and falsehood.

The attack on the Lambeth South Division Bible Association, at their last Annual Meeting, was commenced by an individual, dressed, as we are informed, in the livery of a respectable Roman Catholic family in the neighbourhood, distributing a hand-bill, which purported, from its title, to be a defence of the Bible Society, but which, in reality, contained only base and calumnious insinuations against its object and its supporters, interspersed with some of the stalest of the Catholic sophistries against Protestants and Protestantism. Having thus, like another Guy Fawkes, prepared the combustibles and laid the train, the next step was to apply the match; and as this was an affair of some "pith and moment," it was entrusted by a hoary Jesuit in the room to a courageous son of Hibernia, who lacking years and wit, was by no means deficient in temerity. Yet when the awful moment came, and the opportunity was presented to him, under the influence of very violent emotions, he started up. But whether a spirit of grace, or a goblin of other regions, none could at first divine. It suited his convenience, however, to put on the garb of the former; and he actually assured the Chairman and the Meeting, that he was a subscriber to the Bible Society, a friend to its object, and that zeal to wipe off a foul reproach cast upon its character by the *infamous* paper which he held in his hand was his sole motive for rising. Being repeatedly reminded that he was

out of order, and that as a friend of the Institution he was bound to support its views and yield to the authority of the Chair, he continued his interruption with increased pertinacity; and when at last he was compelled to submit, he exhibited the appearance of an infuriated maniac. His partisans in the crowd were exceedingly clamorous for what they called freedom of discussion; namely, the freedom of suspending the business for which the Meeting was expressly convened, for the purpose of arguing topics totally foreign to its object, or which involved principles, which the very existence of the Bible Society proved that its friends considered perfectly settled. It was in vain to tell these zealots that the assembly they were resolved to throw into confusion had decided the points, that the Bible is a fit book for general circulation, and that it was their duty to circulate it to the utmost extent of their means. They seemed resolved to open the whole Popish controversy; and imagined that by taking a company of Protestants by surprise, they should obtain for their church a splendid triumph. The greatest uproar prevailed for a considerable time; a well-dressed man came forward and harangued the Chairman, but all that could be certainly distinguished was the brogue of the orator. He too was an Irishman, and, as we have subsequently been informed, a priest. At length silence was obtained; and as the leading object of the malcontents appeared to be the reading of their hand-bill, Dr. Styles rose and announced his willingness to meet every insinuation, and to reply to every argument which it contained. The proposal was hailed with enthusiastic applause: the paper was produced, and the Rev. Gentleman, in an address which occupied nearly two hours, completely succeeded in vindicating the Bible and the Bible Society, from the sophistries and calumnies with which they had thus been unexpectedly assailed. Dr. Styles was ably followed by the Rev. Messrs. Russell, Mackenzie, and George Clayton. The latter of whom pathetically recommended the bigotted and unhappy opponents of the Society to the compassion and the prayers of the assembly. So great was the impression produced by the prompt and manly defence of the Society against the unprovoked and violent attack which it had sustained from these emissaries of the Catholic church, that one individual forwarded to the Chair a donation of 20*l.*; and the collection at the door was more than double its usual amount. Several persons we are told literally emptied their purses into the plate. The business, which usually terminates at nine o'clock, on this occasion was protracted till nearly eleven.

LONDON ASSOCIATION.

WE feel a pleasure in inviting the attention of the Christian world to the following very favourable providential openings on behalf of the Moravian Missions.

"Some considerations present themselves connected with the Missions of the Moravian Brethren in the West Indies, which the Committee of 'The London Association in aid of those Missions,' think themselves called upon to bring before the Christian public. These apply,

1st, To the encouraging prospects for the extension of their labours.

2dly, To the necessity of providing accommodation for the increasing congregations in their present settlements; and for the Education of Negro Children.

I. The Brethren have now in the several islands 28,000 negroes under constant instruction, the benefit experienced therefrom in the improved character and conduct of the slaves is such, that offers have been received from planters, in various islands, of land, and other assistance, for the establishment of new stations. One of these offers is made by some resident proprietors at Lenox in the parish of Westmoreland, in Jamaica, who are also willing to supply such materials for requisite buildings as the country affords. Around this spot there are from 3000 to 4000 negroes, (besides others), who will thus be brought within the reach of the gospel, and who are at present *above twenty-five miles from any other Missionary station.* The expense of establishing this station, in addition to the local supplies, is estimated at about 1200*l.*

Other invitations have been given from Jamaica, and likewise from Antigua, Barbadoes, St. Kitt's, St. Vincent, Dominica, Tobago, and some other places. A powerful motive for listening to these calls is found in the gladness with which the gospel has been received among the negroes. *The congregations are every where increasing, and many walk from ten to twenty miles* to attend the ministry of the Brethren.

II. In respect to the *Education of Negro Children:* — The objections on the part of the planters are giving way, especially in Antigua. In this island alone, 1800 of the offspring of Christian Negroes are left destitute of education, (for which both themselves and their parents are anxious) from the want of school-rooms. The chapels, where Sunday-schools, (which seem chiefly practicable among negro

slaves) might be collected, are occupied throughout the Sabbath by successive congregations of adults, of whom above 12,000 attend the ministry of the Brethren in that island. The object might be effected if school-rooms were erected at Gracehill, Newfield, and Cedar Hall; and if at the principal station at St. John's the present chapel were converted to that use, and a larger chapel erected, the existing one being totally inadequate to accommodate the thousands who attend there. For these purposes also about 1200*l.* might be most usefully expended.*

Of these calls for the extension of their pious labours the Brethren are *wholly unable to avail themselves* from their own resources. These have been long inadequate even to the ordinary expense of their various missions, and the means that may be provided to meet the current disbursements cannot be expected to yield any surplus applicable to the purposes above referred to. In the present embarrassed state of the Islands, it is impossible to obtain there an adequate supply of funds. Under these circumstances the case is presented to the Christian public, and a separate subscription has been opened for the above objects; the prompt contribution of a considerable sum, is a pleasing testimony of approbation. It is confidently hoped, that in these days, and when a feeling is so generally prevalent in behalf of the unhappy negro race, the prospect of effecting the most important amelioration in their condition will not be blighted by the want of means to carry it into effect."

WIDOWS' FUND.

THE Annual Sermon for the relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the sixth of April next, at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street, by the Rev. Joseph Fletcher of Stepney. Service to begin at 12 o'clock at noon precisely. The subscribers and friends of the Society will afterwards dine together at the Albion, Aldersgate-street.

CORPORATION AND TEST ACTS.

WE beg to state that the Protestant Society is not a party in the application to Parliament for the repeal of the Corporation and Test Acts, as was stated in our Number for January.

* See Advertisement on the Cover.

PROVINCIAL.

FUNERAL OF THE REV. MR. WHITEHOUSE, LATE OF DORKING.

To the Editor.

MY DEAR SIR,

AT your request I send an outline of one of the most interesting funerals, if not *the most interesting*, I ever attended—that of the esteemed and lamented Mr. WHITEHOUSE of Dorking, whose early but happy death was noticed in your last Number, and a Memoir of whose short but useful life I hope will appear in some future Number of your valuable work. Tuesday, Feb. 1st, was appointed for the funeral, to which all the ministers of the County of Surrey, not excepting those residing in the immediate neighbourhood of London repaired. Just before three o'clock the corpse was removed from the house, preceded by nearly twenty ministers, at the head of whom were those appointed to engage in the several parts of the funeral service. On arriving at the chapel the body was placed in a conspicuous part, while the service was conducted in the presence of a crowded and weeping assembly. Mr. Jackson began by reading the Scriptures and prayer; Mr. George Clayton delivered an impressive address; and Mr. Lacey concluded by prayer. Suitable hymns were read by Messrs. Hunt and May. Mr. Lewis preached an interesting funeral discourse in the evening from Phil. i. 21. Mr. Churchill engaged in prayer before the sermon, and Mr. Knight after it. It is impossible to convey an adequate idea of the effect produced by the circumstances and services of this mournful occasion. Nearly thirty ministers were present. Many shops in the town were closed. The streets were lined with spectators, far exceeding in number the population of the place, and which proved that the surrounding villages must have yielded a large portion of their inhabitants. Mr. Whitehouse's life and labours were short in point of time; but in point of usefulness they were much longer than most. Nor can the impressions occasioned by his death and funeral be either few or transient.

CHAPELS OPENED.

JAN. 28. The Chapel at Epsom, Surrey, which will contain about 500 persons, was re-opened, when the Rev. George Clayton preached in the morning, and the Rev. James Stratten in the evening. This place of worship is of long standing, and formerly was well attended, but the interest gradually diminished, till at length the Chapel was shut up. In the yea

1805 it was obtained by an annual rent, and was since purchased and placed in the hands of trustees. It was supplied by various ministers, till the late Rev. John Atkinson went to reside there, who preached regularly. After his removal for want of suitable management, it declined, and the decay of the roof made it unsafe for occupation. Of late several families in Epsom, feeling for the spiritual wants of the inhabitants, proposed to raise 100*l.* for the re-instatement of an evangelical ministry, to which a friend in London added 50*l.* In consequence of these encouragements the chapel has been put into substantial repair; and contributions, for the liquidation of the remaining debt of 350*l.*, are respectfully solicited through the medium of the Rev. Thomas Lewis, of Islington. It will be supplied from Hoxton Academy until a suitable minister is obtained.

JAN. 5. A new Chapel was opened at Hanwell, Middlesex, when three sermons were preached, — by the Rev. Messrs. Davies of London, Uppadine of Hammersmith, and Hyatt of Shadwell. About five years since a few friends at Hammersmith, affected with the neglected condition of many of the inhabitants of this village, engaged a small room for divine worship on a Sabbath evening, and established a Sunday-school. Shortly after the removal of Mr. Gregory from Beaconsfield to this village, in 1820, this field of labour was resigned to him, who, having a commodious school-room, had it licensed for public worship. The congregation continuing to increase, afforded a very happy prospect of usefulness to many of the inhabitants, until Midsummer 1824, when the unexpected removal of Mr. G. to the adjoining village excited the fears of the congregation that they should be deprived of their highly valued privileges. This induced many of them to come forward with liberal contributions, according to their ability, to erect a chapel. A piece of freehold ground was offered for 60*l.*, and in September last the building was commenced, which is now put in trust for the perpetual support of a gospel ministry. A considerable debt still remains to be liquidated, for which Mr. G. anxiously solicits the assistance of a benevolent public.

IRELAND.

Extract of a Letter from Rev. W. Urwick, of Sligo, to the Secretary of the Irish Evan. Society, dated Sligo, Jan. 19, 1825.

"You have of course heard of the *Easkey* Debate, in which your Missionaries acquitted themselves so much to the reputation of the Society, and the advantage of the cause. I was surprised and grieved at a paragraph which appeared in the *Evan. Mag.* for December, relative to the discussions. The writer surely knew nothing of the way in which the gospel was introduced to Thessalonica, Corinth, Ephesus, &c. by the Apostle Paul, and he was not better acquainted with the history of the Reformation. As to 'the interests of charity,' woe to that charity, falsely so called, which sacrifices or compromises the truth of God. 'A calm, dispassionate appeal from the press is vastly preferable to such a popular arena;'— perhaps so, if you could ensure that the priests would not prohibit the reading of our tracts, and if you could inspire the mass of the Catholics with an ability, and an inclination to purchase and peruse them. I may, however, affirm, that nine tenths of those present at Easkey, would probably never have known of an appeal from the press, and, at least, 400 of them could not have read it. The writer says, 'All fair debate is determined by vote, and Protestants will always be outvoted;' a sure proof that he knew nothing of what he wrote about. The people of all persuasions come together, and having heard the arguments for and against the truth, go away without any public expression of their opinion. Had he been acquainted with the opportunity these discussions furnish for setting forth the gospel, and the effect they have produced in exciting the people to inquire for themselves, he would rather applaud than censure them, and would call upon the Christians in England to join him in gratitude to the Head of the Church for such occurrences. When I think of the extensive influence which the *Evan. Mag.* has in the United Kingdom, over the opinions and devotions of the friends of the gospel, I fear the statement will induce many of them to abandon and oppose us in their prayers, instead of aiding us. However, it is comfortable to know, that greater is He that is for us than *all* they that are against us. I am happy to know, that some in England regret what I have referred to as much as I do myself. It has told unfavourably for the spirit which prevails in certain classes on your side the water.

N. B. We love our excellent friend Mr. Urwick so much, and were so unconscious of any intention to commit those deeds of darkness which he would impute to us, that we are quite willing to allow him the advantage of speaking for himself. In doing so, however, we must be permitted to question the candour of some of his strictures.—EDITOR.

FOREIGN.

INTERESTING COMMUNICATION FROM THE REV. MARK WILKS.

Paris, Feb. 12, 1825.

My Dear Sir,—In a former letter, containing an account of the conversion of the inhabitants of Mulhausen, I mentioned the occurrence of a similar event at *Gallneukirchen*, near Leitz, in Austria. I now send you the particulars of this remarkable conversion, effected by the preaching of the gospel, and the perusal of the Scriptures, in the midst of dangers and persecution. By the latest information we learn, that nearly the whole Commune is become Protestant, and has been so recognised by the Government.

It was the faithful and zealous preaching of Martin Boos, the Catholic Curé, that first awakened a spirit of religious inquiry in Gallneukirchen. This respectable minister witnessed a measure of success, proportioned to the energy with which he announced the gospel; but he observed with pain that his parishioners were almost entirely destitute of the sacred Scriptures. He distributed among them, according to his ability, several copies, but the desire to possess the divine treasure was so ardent, that they procured a considerable number at their own expense. The perusal of the Bible completed the work that the preaching of the gospel had commenced, and it was not possible that the result could be long concealed. "All things became new;" and it was to the new and dangerous doctrines that the change was ascribed. The ecclesiastical authority took the alarm, and persecution commenced. Boos was repeatedly examined; he was imprisoned; exposed to treatment more degrading to those by whom it was employed, than to the innocent victim against whom it was directed; and at length only permitted to enjoy his liberty at the price of separation from his flock and exile from his country. Alarmed by the unexpected rigours which assailed their beloved teacher, his infant disciples inquired of each other, if it was possible that he could have been mistaken, and they misled. They determined then to examine the Scriptures with the greatest care, "to see if these things were so." Their faith increased with their investigation of the word of God, and they resolved to hold fast the truth, even should their adherence expose them to persecutions similar to those experienced by the faithful Boos. For a considerable time this work of examination of the Scriptures was continued, without any positive interruption on the part of the clergy, though M. Brunner, the successor to Martin Boos, endeavoured to restore the ancient system of darkness and despotism. He preached against the doctrines and disciples of his predecessor.—"You are not Christians," he often exclaimed; "you are deceived—perverted. A heretic has taught you these new doctrines. At all events, declare whether you are for us or against us" If M. Brunner expected to produce peace and uniformity by these attacks, he was completely disappointed; for the number of *pretended heretics* regularly increased, and their zeal was only excited by denunciations, designed to awaken their fears. An explosion was apprehended, and the clergy imagined they could prevent the mischief by an act of ecclesiastical compression, or rather, by reviving the terrors of papistical excommunication. They selected two inhabitants of the village of *Waldberg* as the objects of their ghostly vengeance; and as none of the disciples of Boos had as yet proposed an union with the Protestant church, they supposed that their exclusion from all the rites and sacraments of the Romish communion would place them in the greatest embarrassment. These two villagers were in consequence formally excommunicated. Here also the wicked were taken in their own snare. No sooner did the excommunicated Christians feel themselves free, than they demanded to be examined according to the provisions of the Edict of Toleration, and publicly united themselves to the Lutheran church. In proportion as the Papists had calculated on terrifying the Protestants, they became themselves terrified, when they saw that they had only opened the crater and facilitated the eruption. The example was eminently dangerous, and the clergy endeavoured to engage the excommunicated villagers to return to the bosom of the Romish church: they promised to receive them without investigating their creed, or noticing their past conduct; but their allurements were as fatal to themselves as their execrations: the Protestants were too happy, too conscientious, too wise to return to bondage, darkness, and hypocrisy. The sensation produced by these events was decisive; a great number of peasants were enlightened as to their duty, and prepared to imitate the example of their excommunicated friends. In Oct. 1821, they solicited permission to become Protestants; every obstacle and delay that could be invented was opposed to their repeated solicitations; and at length, in June 1822, they addressed a spirited and Christian Appeal to the Ecclesiastical Superintendance of Upper Austria, established at Scharten. They exposed their grievances, and demanded the benefit of the Edict of Toleration, passed in 1781. This Appeal was signed by sixty inhabitants of the town of Gallneukirchen, and of the villages and hamlets of Schlamersdorf, Steinbach, Matzelsdorf, Werkersdorf, Kelzendorf, Hirchstein, Riedeek, Zeitz, Neiderkulm. Behersdorf, Waldberg, Haverck, Keimdorf, Hofenberg, and Altenberg. The Superintendance communicated the Appeal to the civil authorities and the General Consistory at Vienna; but delay and inattention was the only result: a second and a third letter to their superiors, and repeated applications to individuals, often repulsed with violence and indecency, attested the faith and zeal and perseverance of the converted peasants. On their part, the clergy opposed all possible difficulties to the performance of the formalities required by the laws in cases of abjuration of one religion and adoption of another. Nothing, however, could discourage or divert the numerous applicants from the pursuit of the object so dear to their hearts, and they persisted in their efforts from October 1821 till the commencement of 1824, without any encouragement or promise on the part of those who were bound to execute the laws in their favour, and for their protection. At the expiration of this long period, the Catholics, finding that the time apparently gained was really lost, and that the reformation rather spread than subsided, consented to admit some of the malcontents to the preliminary formalities. The friend from whom I have received these details, says, "I have seen the notes made by several of these poor Christians, of their examinations by the present Curé, M. Wessicken, and have been filled with admiration of their lively faith, enlightened zeal, profound knowledge of the word of God, and humble resignation to his will. *Eleven* have been permitted to leave the Roman Catholic church, *fifty-four* are in the course of examination, and between *two and three hundred* have manifested their intention to adopt the same plan of separation from a corrupt and persecuting church."

I cannot terminate this account without communicating to you a fact which forms a curious episode in the history of the reformation at Gallneukirchen. As a last effort for the honour and security of the Roman Catholic church, *M. le Prince de Hohenlohe*, so famed for his miraculous powers, and his real or pretended cures, was invited to Gallneukirchen on a special mission, to check the progress of the reform. The fêtes of last Easter were chosen as favourable to his object, and the civil authorities neglected nothing that might give effect and splendour to his visit. On the 19th of April, the petitioners, not yet separated from the Romish church, were invited to assemble on the 21st, at eight o'clock in the morning, to meet the wonder-working Prince. To the number of forty-nine the peasants complied with the terms of the invitation; and on their arrival were introduced into a large hall, known from time

immemorial as the HALL of the INQUISITION.* The Bishop's Chaplain, the Curé, several ecclesiastics from the surrounding communes, and various public functionaries, took their places around M. de Hohenlohe. The Prince began by assuring his humble auditory that he had not been delegated, either by the Bishop or the Emperor, and that he was conducted to their town solely by love for their immortal souls. He then knelt down and prayed for the grace necessary to bring back the wanderers to that fold, *out of which there is no salvation*. The poor peasants, whose conversion he desired, knelt also; but they offered a very different prayer. They entreated the Lord to sustain them in this hour of trial, and not to suffer that "any should take them out of his hand." Their prayers were answered, and the promise of their Saviour was fulfilled. In spite of all the pomp that surrounded them, the thorny questions by which they were embarrassed, the bitter and unjust accusations by which they were assailed; in spite even of the threats by which the Prince gave them to apprehend that he knew how to obtain from the Emperor the suspension of the Edict of Toleration, they all remained faithful to their profession, and sufficiently calm "to give a reason for the hope that was in them." The moment of trial arrived: when he had exhausted all his resources, the Prince required that those who desired to return to the bosom of the church should pass to one side of the hall, and those who persisted in separation and heresy to the other. He expected that, at least, some feeble spirit would obey his call, and reward his toil; but, alas! every one of his auditors walked to the side marked out for separation and heresy; or, as the Prince styled it, into the gulf of perdition. Surprised and alarmed, he extended his hands, as if to arrest or to extricate them; but when he found that they had really escaped his eager efforts, he turned to the clergy, declared that there remained no hope, and dismissed the assembly.

The peasants, who now returned to their several villages, had to traverse a wood together, before they entered their respective roads, and sat down to take some repose. It was the first time they had ever assembled in so great a number; their hearts were full of gratitude and joy, and they profited of the moment and the spot to hold their first religious meeting. They united in offering their thanks and adorations to their divine Redeemer, and in celebrating the "*only name* given among men whereby we must be saved."

As for the Prince, before he quitted Gallneukirchen, he resolved to preach in the church of the town, and confirm the *faithful*. In his sermon he recalled the events that had occurred, condemned both Boos and his disciples as obstinate heretics, and exhorted his hearers to adhere to the *Holy* Church. At various intervals he paused, and demanded of the audience if they believed *these* things, and if they were determined to believe *all* that the church taught, whether contained in the Scriptures or not? The loud shouts of the people attested their blind submission and deplorable ignorance.

Our readers will compare and judge between the attendants on the lecture in the Hall of the Inquisition, and on the sermon in the crowded church. Happily, it is not apprehended that Francis II. will revoke the Edict of Toleration, given by the illustrious Joseph II., but it is to be lamented that intolerant agents are called to execute an act of toleration.

M. WILKS.

* Almost the whole of Upper Austria had embraced the Reformation in the sixteenth century; but Ferdinand II. and the Duke Maximiljan of Bavaria, chief of the *Holy League*, sent an army under Tilly in 1620, to extirpate Protestantism; and popery was re-established by the sword, the fire, and the rack.

RUSSIA IN THE LAST CENTURY.

To the Editor.

SIR,

Having met with the following Communication in an old newspaper, called "*The London Journal*," of Feb. 24, 1721, on account of its importance at the present time, and its antiquity, I have extracted it; if you deem it worthy of insertion in the *Evan. Mag.* it is at your service.

J. ARUNDEL.

(Extract.)

"Our Petersburg letters mention that the Czar of Muscovy has given orders for printing the Old and New Testaments in the Russian language. The edition is to be made at Amsterdam, and a fair side left against every page for theological remarks, to be therein inserted by such divines as shall be appointed for that purpose. Each family is to buy one of these Bibles, and some are to be sold at a moderate price for the use of the poor. Would every prince follow so laudable an example, and give their subjects a right to think for themselves in all religious matters, the Romish communion would be greatly lessened, by there being but few left to believe the absurd doctrines of Transubstantiation."

PALESTINE.

IN the Holy City Mr. Jowett has recently purchased a valuable manuscript of the New Testament in Ethiopic, besides some other scarce manuscripts in the same language, which have been presented by the Committee of the Church Missionary Society to the British and Foreign Bible Society.

JEWS' SOCIETY.

THE prospects of this Institution seem highly encouraging, particularly in Germany and the Holy Land. "There is," writes Mr. Wolff, one of the agents of the Society, "now at Jerusalem, by God's grace, a feeling and a spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before."—Of *Damascus*, where the Jews were under great oppression, Mr. Lewis writes; "Jews were to be seen, old and young, from morning until evening, crowding the street in demand of books, for themselves, their families, and their schools."—At *Aleppo*, Mr. Wolff says, "I have daily conversations on religion, either with Catholics or Jews, often till after midnight. I preached the gospel to a great crowd of *Aleppine Jews*, when several of them declared aloud, that I had spoken the truth."

MISSIONARY CHRONICLE
FOR MARCH 1825.

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.

Auxiliary Societies.

THE Officers of the Auxiliary Societies are respectfully and earnestly requested to transmit their respective Contributions to *William Alers Hankey, Esq.* Treasurer, Mission-House, Austin Friars, London, on or before the 31st instant, together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report, with a Statement of the Remittances made to the Parent Society during the year, *including* the sums collected within their respective Districts, from Congregations or Branch Associations, by Deputations sent from London, and not remitted through the medium of their respective Treasurers—that the Account of each Auxiliary Society may appear complete. Also, the number of large and small Reports that will be required for the Subscribers respectively.

THE Ladies' Auxiliary Societies in London and its Vicinity, are respectfully requested to meet at the Mission-House, Austin Friars, on Wednesday, the 30th instant, at Eleven o'clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c. The Rev. Robert Morrison, D.D. from China, has engaged to give an address on the occasion.

THE Committees, Officers and Collectors, of the various Auxiliary Missionary Societies, 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 5, when the sums contributed by the Societies respectively, will be reported; the said sums having been paid in *before the Meeting*, at the Mission-House, Austin Friars. *William Alers Hankey, Esq.* Treasurer, will take the Chair precisely at half-past Six o'clock; several Ministers, and Missionaries from different parts of the world, have kindly engaged to address the Meeting.

Formation of New Societies.

IT is respectfully requested, that whenever any new Society, either Male, Female, Juvenile, or others, is formed, in connexion with the London Missionary Society, information thereof may be communicated to the Rev. John Arundel, Home Secretary, Mission-House, Austin Friars; stating at the same time the designation of such Society, and the names of the Treasurer and Secretary.

Publications of the Society.

ALL Subscribers of one Penny per week, and upwards, are entitled to a Quarterly Missionary Sketch; and all Collectors of one Shilling per week, and upwards, are entitled to the Quarterly Missionary Chronicle, which contains abstracts from the letters and journals of the missionaries: these may be sent to all parts of the Country

in the Booksellers' parcels, when permission has been obtained of the Country Booksellers. Information of which, together with the names of both the Country and Town Booksellers, may be forwarded to the Home Secretary, who avails himself of this opportunity, of urging upon the attention of all Secretaries and Treasurers of Auxiliary Societies, the importance of applying for these publications, and promoting the circulation of them among their Subscribers.

N. B. Subscribers of 1*l.* 1*s.* or upwards, are entitled to a large, and Subscribers of 10*s.* 6*d.* and upwards, to a small Report annually.

Missionaries wanted for the Society's Missions beyond the Ganges, and in the East and West Indies.

THE Directors having resolved to send out as soon as possible Missionaries to the following Stations, will be happy to receive offers, on the plan of LIMITED SERVICE, from Ministers, and from pious Laymen who have had a classical education, disposed to devote a portion of their lives to the cause of their Redeemer, among the perishing heathen.

For MALACCA.—Two Missionaries; one of them to be associated with the Rev. Samuel Kidd,* the other to be a General Itinerant among the Chinese settlers in Siam, Cochin China, and in the islands of the Indian Archipelago, such as Borneo, Rhio, &c.

SINGAPORE.—A Missionary for the Chinese department of the mission.

BATAVIA.—A Missionary for the Chinese department of the mission, to be associated with the Rev. W. H. Medhurst.

PENANG.—A Missionary for the Chinese department of the mission.

EAST INDIES.

BENARES.—A Missionary, to be associated with the Rev. M. T. Adam.

BELGAUM.—A Missionary, to be associated with the Rev. Joseph Taylor.

CUDDAPAH.—A Missionary, to be associated with the Rev. William Howell.

QUILON.—A Missionary, to be associated with the Rev. W. Crow.

WEST INDIES.

DEMERARA.—The Directors have resolved to send out a Deputation to Demerara, consisting of two persons, one of whom, at least, must be a Minister, who, if circumstances should render it expedient, might remain as a missionary of the Society in the Colony. (See particulars in Monthly Chronicle for December 1824, p. 546.)

WE have the pleasure to inform the Members of the Society, and the religious public at large, that the Rev. Dr. Morrison, in compliance with the request of the Directors, has concluded to prolong his stay in this country another year; and having taken up his residence in London, has kindly engaged to impart instruction in the Chinese language, at certain places and times, of which notice will be given in the Monthly Chronicle for April.

---

* Messrs. Humphreys and Collie, the other missionaries at present at this station, will successively follow the Anglo-Chinese College on its removal to Singapore.

SOUTH SEAS.

Particulars of the Introduction of Christianity into Mitiaro and Maute, Islands belonging to the King of Atui, extracted from the Journal of Messrs. Williams and Bourne. (See Missionary Chronicle for Oct. 1824, p. 455, and note on page 454.)

We had now time to converse with the King of Atui (*i. e.* after he came on board the Endeavour,) and found him a very interesting, sensible, and inquisitive young man. We spent the whole afternoon in conversation with him. Towards evening his mind began to waver. He desired Maratai,* of whom he seemed very fond, to ask us if he should be obliged to cut off his hair, in case he embraced the Gospel. We immediately set his mind at rest on that subject. He then expressed his determination to destroy his maraes, and embrace Christianity, saying, that he would not go with us now, (*i. e.* to the Society Islands,) as he could not go under the same favourable circumstances as those under which Tamotoa, King of Aitutake, would go, who had already destroyed his maraes, and burnt his idols, and erected and opened his chapel; but that when he had done the same, then he would visit us.

We now retired to rest, but the old chief from Aitutake, and the native teachers from Atui, kept up a conversation the whole night, on the expected destruction of idolatry, and the erection of a chapel, in the island of Mitiaro, to which we were going.

A few weeks ago, Roma a tane, the King of Atui, sent orders to Mitiaro to erect a large house for him, as he intended celebrating a great feast there. "Now (said the king) the posts collected for that *sacred house* intended for the *Evil Spirit* will do well for the *Fare bure raa*, (praying-house,) the building of which we will desire them to commence immediately." He further said, that on his return to Atui he would call a meeting of all his chiefs and people, to make known to them his determination to become a Christian, and to propose the general destruction of idolatry. Vahineino † said to him, "Will you never return to the worship of idols?" "No, (replied he,) I never will." There were three or four very large idols in the vessel. Tamotoa, the King of Aitutake, said, "Behold the things which have killed us, logs of wood!" "Yes, (replied the King of Atui,) they are only wood that we have decorated, and called gods." The next morning the King of Atui expressed a wish to purchase an axe to cut down posts for a chapel. We promised to present him with one. His heart seemed fully bent on the accomplishment of his purpose. It being the Sabbath, Mr. Williams preached from Mark xvi. 15 and 16. The King of Atui paid great attention during the whole of the service. He afterwards conversed on what he had heard, and appeared to have understood it very well, and particularly remarked on the truth of the last clause of the text, and some quotations from the Psalms and Isaiah respecting idols. "Eyes, it is true, (said he,) thay have, but wood cannot see: ears they have, but wood cannot hear." He proposed various questions on different parts of the sermon, which we answered, and he appeared greatly pleased on finding that he understood so much. Mr. Williams showed him the Bible, and explained to him that it was the gift of God to man, to teach him the way of salvation, through his Son Jesus Christ, asking him if his gods, Oro, Fane, or Tangarva, had given him a Bible. "No," (replied he,) adding, "is it in the power of wood to give a book?" It was proposed to him that we should visit Maute, (another island belonging to him,) as well as Mitiaro, to which he consented.

Reception of the Gospel at the Island of Mitiaro.

When we made Mitiaro, the king landed, accompanied by the teacher, Maratai. He immediately sent for the chief of the island, and explained his object to him, and observed, that he would leave a teacher, who would instruct him and his people in the word of the true God; that they must burn all their maraes, cast off all their evil customs; and that the house they were putting up for him, they must convert into a house of prayer, under the direction of the teacher. The people listened with astonishment, and inquired, saying, shall we not all be strangled? "No, (replied the king,) it is not in the power of wood, that we have adorned and called a god, to kill us." They asked, if Atui had received the Good Word that he had brought? He replied, that he had embraced it himself; upon which the chiefs of Mitiaro and all the people agreed to do the same; but, said one, must we destroy Taria Nui?‡ (or Great Ears.)

* One of the native teachers from Borabora, sent by Mr. Orsmond to Atui.

† One of the teachers from Raitea, who accompanied Messrs. Williams and Bourne, in the *Endeavour*.

‡ The name of the god of which the king himself was the priest.

"Yes, (replied the king,) he and all the *evil spirits* with him." He then charged them to behave kindly to the teacher, and to listen to his instructions. They asked him, if he would not come to the celebration of the great feast which he had ordered them to prepare. He said, "No, but I will come on a different business; I will come to behold your steadfastness in the Good Word brought to us, and your kindness towards the teacher you have received."

Reception of the Gospel at the Island of Maute.

When we approached the island Maute, the chiefs and a number of the people were collected on the beach to welcome their king. The first words the king said were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife, who will remain with you and instruct you." They replied, "That is good." The king then resumed, "Let us burn all our maraes, and all our *evil spirits*, with fire. Never let us worship them again. They are wood, that we have carved and decorated, and called gods. Here is the true God, and his word, with a teacher to instruct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He said further, "Erect a house in which to worship the true God, and be diligent in learning the Good Word of God." They replied, "We will do it; we will receive the Good Word that we may be saved." The king then exhorted the principal chief, Tararo, and his wife, to attend family worship that same evening, to which they immediately consented; "and on Wednesday (added he) let every person, man, woman, and child, attend the worship of the true God, and make a public profession." He then exhorted them to leave off drinking ava, to discontinue all their games and feasts, not to steal, and not to commit fornication; but, with the *evil spirits*, to cast off all evil customs. They asked the king, whether he would not come to the great feast they were preparing for him, and to another ceremony, at which the most disgraceful actions were practised. The king replied, that these and every other bad custom of the *evil spirit* would now fall, but that he would visit them again to behold their steadfastness in the Good Word. He then exhorted them to behave kindly to their teacher and his wife, whom he now called to him, shook hands with them, and gave them a new house on the island, which had been erected for himself. After this we departed.

"Were ever (continue the brethren) three islands converted from idolatry in so short a time—so unexpectedly—islands, almost unknown, and some never visited by any vessel, in one day induced to consent to the destruction of what has been the adoration of ages. As to the natives of the latter island, Maute, the very first vessel that ever visited them brought them the glad tidings of salvation. How remarkably are the words of David fulfilled in this people—"*As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me!*"

Extract of a Letter from Mr. Thomas Jones, Missionary at Papara, Otaheite; dated Jan. 29, 1824; addressed to the Treasurer and Secretary.

Honoured Sirs,—I HAVE had the pleasure yesterday of receiving your kind letter, under date March 29, 1823. It gives me pleasure to find that you both were then in the enjoyment of health, and I hope you still enjoy the same blessing. Mrs. Jones's illness has lasted now more than twelve months, and still continues, though not quite so violent as it once was. She is very weak and very low, and great have been my trials on that head. Pray for me. Her illness has retarded my progress in the language; but I have at last commenced preaching in the Tahitian tongue; and I find, by conversation afterwards, that the people understand the subjects I wish to explain to them.

Since I have commenced preaching, I am much engaged with the people in answering their various questions and hearing their little *talk* and *thoughts* on things, as they call them, and explaining different passages of Scripture to them. Thus, of late, I have been generally employed from five o'clock in the morning till ten at night. A short time since, at our evening family prayer, I told some of our neighbours I should be glad if they would tell those who live near them to come and join us; since that time our house has been found too small to contain the people who come, and we have been obliged to go to a large native house just at hand. Our method of conducting the worship is as follows:—First, sing a hymn; then read a portion of Scripture; then question those present on what is read, as for instance, Matt. vii. 13—*Enter ye in at the strait gate*, &c. What is to be understood by the "strait gate?" Why is such a command given? What makes the gate strait? &c. &c. Many of the people are very ready in their answers.

Our place of worship is well attended both on the week and Sabbath-days. There is a revival of religion, I hope, among the people. Both old and young seem to be stirring up themselves and pressing forward, inquiring the way Zionward. O for that wisdom which cometh from above to direct them aright! Some of those who are anxiously seeking salvation, seemed some years ago to be concerned, but afterwards took their rest; it is to be hoped, however, that their motives are now better, as the novelty of the thing is gone. Others, that never moved before, are coming on; and this motion among the dry bones is not confined to this station, but is pretty general in the island. I was down at Pare, where Mr. Nott resides, at the monthly prayer meeting of this instant. There were fifty-three adults baptized on that day belonging to the two congregations, viz. those of Matavai and Pare. The churches at these two places are considered but as one. Our schools, both children and adult, are well attended; and our conversation meetings are crowded.

I have given you a sketch of the bright side of the cloud; it has its dark side also. Satan is not willing to lose Tahiti, small as it is, from his dominion. He is stirring up his emissaries, as was mentioned in a former letter. Many of the young people are very desirous of *tatooing*,* or marking themselves. And, lately, some of the people, in certain parts of the island, were for war; but none of the principal chiefs were for it. Thus it appears, my dear sirs, we need a continued interest in your prayers, and in the prayers of all who say, in their approaches to the throne of grace, May thy kingdom come; for the human *heart is deceitful above all things* in Tahiti, as well as in Britain.

(Signed) THOMAS JONES.

Extract of a Letter from Mr. Charles Barff, Missionary at Huahine; dated May 12, 1824; addressed to the Secretary.

Reverend and Dear Sir,—I RECEIVED with much pleasure your kind letter, and was very glad to hear of the prosperity of the Society in its various exertions. May the Lord continue to bless the Society a thousand fold.

You have long since learned, that brother and sister Ellis have removed to the Sandwich Islands, with prospects of extensive usefulness, so that we are left to labour in these two little spots alone, which, I trust, we shall have grace to do consistently with the gospel.

We have been called to endure trials since I last had an opportunity of writing to the Directors. Mrs. Barff was for three weeks apparently at the very brink of the grave, so that I even despaired of her recovery; but the Lord has been better than my fears, and has graciously raised her up again, to engage with increased diligence in her wonted duties in the girls' school, &c.

The Lord continues to bless us in our labours among the people. The number of church members is between two and three hundred; I trust all pious. Nearly all the baptized adults, who have persevered consistently since their baptism, are desirous of being admitted to communion. These will be added to our number as they shall be deemed proper subjects for that ordinance.

Two good women have been called to their eternal rest, who gave a most pleasing evidence of their interest in the Saviour's love.

The number of baptized continues to increase, particularly from among those unsteady ones, who formerly gave the Judges so much trouble.

The progress of the children in the school is encouraging. In the Tahitian Report, it is mentioned, that the elder scholars who have left school have married, are erecting for themselves houses, and are likely to prove valuable members of society.

The laws introduced last May, give great satisfaction, and the revenue has been paid regularly.

We are about to form a doomsday-book, to ascertain the proper owners of land, ere the aged are called to their rest, and leave the present generation involved in difficulties.

This is the second Anniversary Meeting the gentlemen of the Deputation have favoured us with their company, which, indeed, we shall be sorry to lose, it has been so agreeable.

I am copying off my translation of Isaiah, which, should it be approved by the brethren, will probably soon be printed. Some catechisms also I have in readiness, intended for the Schools.

(Signed) CHAS. BARFF.

---

* A custom connected with the former idolatry.

ULTRA GANGES.

MALACCA.

Extract of a Letter from Messrs. Humphreys and Collie to the Rev. Dr. Morrison.

Anglo-Chinese College,
Malacca, March 14, 1824.

Dear Robert,—BEING well assured that you feel an interest in us, and more so in the cause in which we are engaged, we feel a pleasure in communicating information to you, and more particularly when we have any thing of an interesting nature to mention. The Students in the College, we are happy to say, (generally speaking,) conduct themselves much to our satisfaction. The first class of students are now busy in the mornings committing to memory your grammar, they have also wrought sums in arithmetic as far as Simple Proportion, and are now working them over again, and putting them down in a book they have written as far as Compound Division. They have also copied, and are now committing to memory, a short compendium of the doctrines of the gospel, both in English and Chinese; they also translate Chinese books into English, and English into Chinese. They have just finished your Chinese tract on the different religions, and are now translating into Chinese the article General History from the Encyclopedia Britannica. They also read their own books; and the Scriptures, both in Chinese and English. They have also attended to geography, and read part of Murray's Grammar.

The second class are reading Chinese, and sometimes translating into English; and they read and write English every day. The other classes are also reading both Chinese and English authors.

We have received three new students into the Institution since you left us, and you will be glad to hear that they are the same lads that refused to enter (when you was with us,) on account of our intention to go to Singapore. They have continued to attend ever since, and lately offered themselves as regular students, and were accepted. There are now seven candidates for admission, and one lad who formerly left us to go to Singapore, who has studied regularly in the college for nearly a year.

There are also ten students who come of an evening to learn English; including these, we have now 36 students in the college.

Our Chinese schools are just opened for the year, and our prospects in this department were never so bright at any former period. We have been induced to open two new schools this year, one Malacca, containing 30 scholars, and one at Bata-Brundum containing 13; the latter school will occasion the Society no expense. The old *Seen Sang*, who taught the Chinese school in the Company, is about to return to China, and we have obtained a teacher who is considered the best in Malacca; he has seventy in his school, and might have more. The whole number of the Chinese youths in the Mission schools is upwards of 200; nearly double the number we have ever had before.

The reading and explaining of Chinese books in the Temple is still continued, and there is frequently a considerable number present.

Both of us endeavour to lecture in Chinese to the workmen and students. We have lately distributed a considerable number of tracts and portions of the Scriptures on board of ships and junks in the roads of Malacca, and the books have been thankfully received. We continue to visit the Chinese settlements in the neighbourhood, and distribute our weekly papers and tracts; and if we happen to be longer than usual before we visit them, the people notice it, and ask the reason. At Bata-Brundum, the largest Chinese settlement in these parts, our visits have induced the people to petition for a school; we earnestly pray that it may lay the foundation of a Chinese congregation.

The Malays are still instructed in the principles of religion on Sabbath evenings.

We were lately visited by a Malay from a trading prow. He said he had formerly received a Malay bible, but, when at Sumatra, a Malay of some rank borrowed it from him, and when he asked for it again, the Sumatran said he could not part with it, it was too good a book to part with; that he (the seaman) might obtain another, but where could he get another in Sumatra? The man begged earnestly for a Bible, and we gave him one for himself, and 20 Testaments for distribution or sale. He promised to call on his return from his voyage, and inform us how he has disposed of them. These we consider as encouraging circumstances, as the Malays in general are prejudiced against our books.

PINANG.

MISSION CHAPEL, PINANG, OR PRINCE OF WALES ISLAND.

Messrs. BEIGHTON and INCE, the Society's missionaries at Pinang, being solicitous to provide a commodious place of worship, in connexion with the mission,

about two years since issued printed proposals for erecting a Chapel, by *Voluntary Subscription*, of which the following is a copy:—

Proposals for Erecting a Mission Chapel in George Town, Prince of Wales Island.

THE Missionaries who have for some time been stationed on this island, have long contemplated the propriety of making an appeal to their friends, and the religious public in general, soliciting their countenance and assistance in the projected plan of erecting a Mission Chapel.

The prosecution of such a measure appears highly necessary, in order more fully to carry on the Missionary pursuits, which have only been commenced on a very small scale. To establish the form of Christian worship among the natives of India, and exhibit to their view the nature and simplicity of that worship which Jehovah requires, may have a tendency to convince them that the Christian religion is far superior to their own.

The establishment of Christian worship has, in many instances, produced a very beneficial effect; and there is every reason to believe that by it many natives, in various parts of the world, have been savingly converted to the faith of the Gospel.

In several dark places of the earth, which were formerly full of the "habitations of cruelty," and where it was considered the height of folly and enthusiasm to attempt the propagation of divine truth, facts have abundantly proved, that the conversion of the natives is not only possible, but certain.

As it respects Pinang, the Missionaries cannot boast of having a large number of adherents; but still they are not left without encouragement; and, remembering Him "who despises not the day of small things," are anxious to go forward.

None who consider the Christian religion divine, and absolutely essential to the salvation of man, can withhold their countenance and good wishes from all prudent measures that are adopted for its spread in the world.

Under a full conviction that George Town is a highly interesting spot for the erection of a Mission Chapel, and that the community in general will not be backward to further the design, the Missionaries venture to make their first public appeal on behalf of Missionary pursuits; and, without a long and unnecessary preamble, are willing to leave the subject to speak for itself.

It is desirable that divine truth should be propagated in the projected building in as many languages as possible, and that it be considered the "House of Prayer for all People." It is intended that Divine Service be conducted in the English language on Sabbath evenings, from 7 till 8 o'clock.

From a slight estimate which has been made, it appears that 4000 Spanish dollars will be sufficient to erect a small Chapel, that would answer every desirable purpose for many years to come; which sum, it is hoped, will be raised by the united efforts of the Friends of Missions.

The Chapel to be duly secured by a Trust deed to the London Missionary Society.

Donations for this object, will be thankfully received by David Brown, Esq. and the Missionaries, Pinang; and the Rev. Dr. Morrison, China and Malacca.

THOMAS BEIGHTON,
JOHN INCE.

Prince of Wales Island, March 4th, 1823.

The success of this application in Pinang was considerable; subscriptions to the amount of 2756 Spanish dollars were received, and upon the Directors having notice of the design, they voted, on behalf of the Society, 200*l.* on condition that the chapel should be vested in the Society, which condition has been observed.

The original estimate of the expense, as appears from the printed proposals, was 4,000 Spanish dollars, which falls short of the actual expense incurred at least 2,000 dollars, the whole cost being about 6,000 dollars. The total sum at present contributed to the object, including the vote of the Society, is about 1000*l.* which leaves about 500*l.* to be provided for.

In compliance with the earnest desire of the missionaries at the station, we beg leave to invite the attention of the friends of the Society, and the religious public generally, to the object, indulging the hope, that their liberality will speedily enable the Brethren to liquidate the remainder of the debt. The following are extracts from letters lately received from Messrs. Beighton and Ince on the subject.

Under date of the 17th May last, they write as follows:

"We have just made an appeal to the Ladies on the Island, and by the enclosed list you will see how far we have succeeded.* J. Anderson Esq. has promised a spot of ground to the Society, that adjoins the Chapel, which will add much to the comfort of it." In a subsequent letter, dated 27 August, they state that Mr. Anderson has executed a deed of gift of the spot of ground in favour of the Society; and add as follows:

"In consequence of this valuable gift of ground, the Chapel is now open to three roads, and is much more comfortable than before. We shall send you an account of the opening, which took place on Sunday, the 20th of June last. Our congregations have since been large and respectable. A separate subscription has been commenced for defraying the expense of lighting and other contingencies; but we must look to England to enable us to defray the debt contracted for the building."

Donations towards the object will be thankfully received by W. A. Hankey, Esq. No. 7, Fenchurch-street; by the Secretaries of the Missionary Society, No. 26, Austin Friars; and by the Directors.

EAST INDIES.

CHINSURAH.

Death of Mrs. Mundy.

WE are deeply concerned to state, that Mrs. Munday, late wife of the Rev. G. Munday, Missionary at this station, died in childbirth, on the 30th of last July. The

* See List of Contributions, p. 131.

only particulars that have reached us relating to this lamented event, are contained in a letter of the Rev. A. F. Lacroix, Missionary of the Netherland Society at Chinsurah, to the Rev. Hen. Townley, who has favoured us with the following extracts:—

"The sufferings of Mrs. Mundy were so great, and the time of danger was so short, that she could speak but little; however, what she said was sufficient to evince that the Lord was with her. You know, my dear Brother, her piety, and how she constantly lived in the practice of all Christian virtues; so there is no doubt that she now rests from her labours, and enjoys, in the regions of undisturbed bliss, the presence of that Saviour whom she loved, and whom to please was her chief delight.

All the inhabitants of the Settlement were grieved at the death of our dear sister, and evinced their respect and love for her, by all accompanying her remains to the grave. Before we left the house, and the coffin was closed, we sung that beautiful hymn—"Why do we mourn departed friends," &c. and tears were running down the cheeks of every one. Though I was extremely weak, as being just recovered from the reigning fever, I performed the service at the grave, and from Ps. ix. 12. endeavoured to impress the hearers with the propriety of applying their hearts to wisdom. May the Lord bless this feeble effort! Poor Mr. Mundy is not able as yet to write to you himself. He is still extremely weak from having had the epidemic fever, and even a relapse of it. Mr. James Hill, who has been very ill lately, is coming up from Calcutta, to preach Mrs. Mundy's funeral sermon next Lord's day."

BENARES.

In our Chronicle for January we inserted, from a letter of Mr. Adam, Missionary at Benares, some interesting information as to the prospects of usefulness opening in connexion with the Society's Mission in that city, and, at the same time, endeavoured to direct the attention of our readers to that great emporium of Hindoo idolatry, as presenting extraordinary claims to regard, as a field for missionary exertions. We moreover stated, that Mr. Adam stands greatly in need of assistance, and expressed an earnest desire and hope that the Society might receive offers, on the principle of limited service, from ministers or others, who feel inclined to go forth *to the help of the Lord against the mighty*, in that part of India. Such offers the Directors continue earnestly to invite.

We now present our readers with the particulars of a Suttee which took place at Benares in May last year, trusting that the dreadful recital will still farther interest them in behalf of that great city, in which are 600,000 souls, who, as to the essential truths of religion, are *unable to discern between their right hand and their left*.

A SUTTEE.

(*From the Sumachar Durpun of May* 20.)

On the 28th of April, a person named Bolakee Nazir departed from this world on the Muny Kurnika Ghaut of Benares. His widow lost no time in burning herself with the deceased on the spot. On Saturday morning about ten o'clock, when my sircar came, he told me that there was going to be a Suttee close to my house. I immediately went and saw the corpse of a man lying on the ground, and a boat-load of wood at the ghaut. The deceased was a milk-seller, about forty years of age, having a wife of about thirty, and four children, the eldest about sixteen, the youngest ten. On inquiry, I found that they had not got the order from the Magistrate, therefore they could not commence operations. In the evening I went with a gentleman, an old inhabitant of the place. The youngest children, two boys, were by the corpse; the son was gone to get the order, and the daughter was with her mother in a house not far off. We asked them to show us the house where the woman was. To this they objected, but a sircar coming by at the time, we asked him to go with us. They objected to both of us going, therefore my friend went, whilst I stood at the entrance of a narrow lane which led to the house, to prevent the crowd of natives that surrounded us from rushing after him. Whilst he was gone, two little boys came and clung round me, begging I would not let their mother burn:—"What shall we do?" said they—but some of their relations came up and threatened them, and they went and sat down by the corpse again. When my friend returned, he said the woman was determined to burn, and would hear no arguments against it, and in the same way answered me afterwards. About one o'clock the man came running to tell me they were gone to fetch the woman, and that the Suttee would take place directly. I went and found the woman already there: she was sitting by the side of the corpse, and I understood from two or three gentlemen who had witnessed her arrival, that she danced as

she came, and stood up over the corpse, with her arms lifted up over her head, and then sat down beside the body, covering the feet with part of her own clothes, so that she was naked from the waist upward. In this position I found her. A woman was painting her feet, nails, &c. with red paint they use, and she had plenty of it on her forehead. The Chaprassies, &c. that were stationed around her, behaved in the most civil and obliging manner. Chairs were brought for my friends and self, and I sat within three feet of the Suttee in front of her. Notwithstanding her assumed joy, there was a great expression of fearful anxiety, especially as the order for her to burn did not arrive. An old man, her uncle, was walking round her and encouraging her, so also was an old woman who sat by her side. Every now and then she would pray for a few moments, and then cry out *Hurreebole*, which a few of the bystanders repeated. The crowd now had become very turbulent and large, so that it was with great difficulty the police could keep them from rushing upon the woman and her relations. Her daughter, a fine girl, kept fanning her; and she chewed some beetle-nut; she had in her hand a few mango leaves; with these she drove away the flies, and I observed from first to last, she never relinquished her grasp of them. She was a handsome woman, of small stature, but of a most interesting appearance. I asked her if she was aware of the unnatural part she was acting in thus wilfully forsaking the children she had borne; and in taking away that life which God had given; and whether she really believed that God would be pleased with so inhuman a sacrifice; and whether she could believe that her death would atone for her husband's sins and those of her family, with various other questions of a similar nature; to all of which she replied in a calm and interesting manner —declaring that she should by this act immediately be with her husband in heaven, and said, no argument could ever move her, and begged I would use my endeavours to gain the order. The gentleman who talked with her the night before, had offered to allow her a handsome sum per month if she would not burn; this she rejected, saying, what was money to her now she had done with the world? I now offered to double that sum, and free her from the reproaches of her kindred; but no offers or intreaties availed. It was now four o'clock, and no order had arrived; she seemed very faint and weary; she asked if she might not lay down; one of her relations said No, but she said, I cannot do without lying down; she was then permitted, and stretched herself at length by the side of the corpse, embracing it with her right hand. It was now Sunday evening, and as the man died on Friday, the smell was very offensive, yet she embraced it, and picked off the smallest particle of dust that fell upon it. It was now found out that the son, in his hurry to conclude the business, had brought away the order without the signature of the Magistrate. The corpse and woman were therefore to repose together all night. I looked at them about half past nine, she was in the same position, lying beside the corpse, which by this time sent forth such an effluvia that I was obliged to hold my handkerchief to my nose. This morning (Monday) I went and found the woman and the family in expectation of receiving the order. I left a man there to inform me when the order arrived. A few hours after this, two ladies went to speak with the woman; but she would not hear what they had to say, and her kindred did all in their power to prevent any remonstrance being made. At two o'clock this day the order arrived. I and some friends who had been waiting with me from Saturday last, hurried to the scene; and although the distance from my house was not half a quarter of a mile, yet such was the anxiety of her friends to complete the business, that we arrived but just in time to witness the corpse brought down to the ghaut. The woman was immediately surrounded by the officiating Brahmins, and in a few minutes was taken to bathe. A few pitchers of water were poured over the corpse, and it was laid on the ready prepared pile, which had been constructed in the most dexterous manner. On each side were three strong piles, or thick stakes driven into the ground, and layers of flax, staves of tar barrels, and thick gran sticks, were placed between to the height of four feet. In a short time, the woman came from the water, and a terrible shout of "Hurreebole" was set up by the two principal and officiating Brahmins, in which the spectators seemed mechanically to join. Now commenced the most horrid scenes ever witnessed: the mob seemed to become infuriated, and all order was abolished. The woman was led or rather dragged by a stout fellow (as he had nothing round his neck I should suppose he was no Brahmin) round the pile three times, casting from a basket, carried by a relation, parched grain amongst the crowd, which seemed to be as anxiously sought for as gold mohurs could possibly have been. I observed her spirits began to fail, that she assumed quite a different hue, and I do verily believe, if the

wretches who surrounded her had not used their utmost efforts, she never would have mounted the pile. Oh! what a scene was this! The corpse having been kept four days was become completely putrid. The mouth and nose were one mass of corruption; all over the body were blisters, each as large as a swan's egg, whilst the colour was varied in all the tints of the rainbow, green, black, white, red, and yellow. The mob were obliged to retire against their will. The stench was abominable, yet between the arms of this corpse was the poor woman tied — yes, actually tied! Two ropes of flax had been left hanging down the sides of the pile, and no sooner had the poor creature mounted the pile than they were thrown across the two bodies and tied. In a moment large pieces of wood, staves of tar barrels, flax and rosin, were placed upon them, and to make sure of their victim, her own relations placed two large green bamboos across the pile; one end of the upper one (that nearest the head) was tied to a stake, and the other held by men: the other bamboo was held by men at both ends. The eldest son then went round the pile three times and set fire to it. I observed that another man who was squatting at the foot of the pile set that part on fire also. In a few minutes the fire caught the combustible material, and the whole was in a blaze. I heard a shriek of agony from the funeral pile, which was smothered by the shouts of the Brahmins.

AFRICAN ISLANDS.

MADAGASCAR.

Extracts from the Journal of Messrs. Jones and Griffiths, Missionaries at Tananarivou, lately received.*

Public Baptism at Tananarivou, in the Native Language.

MAY 23, 1824, Sunday.—John David, the son of the Rev. D. Jones, was this day dedicated to the Lord in Baptism. Mr. Jones preached in English on the subject of Infant Baptism, from Luke xviii. 19. Mr. Griffiths, on the divine institution of the ordinance, and the mode of its administration, in the native language, &c. from Matt. xxviii. 19. Mr. Griffiths administered the ordinance both in the English and Malagash languages.

His Majesty, Radama, attended the service, and also Mr. and Mrs. Hastie, the Europeans here, and the children of the schools. The place was crowded, and the doors and windows were lined with people. Hundreds saw and heard what they had never witnessed before, as this was the first time the ordinance was administered in the native language. The King paid the greatest attention to every thing that was said on the occasion.

As great attention is paid by multitudes to the ministry of the gospel and its ordinances, and as a wide door is opened, not only at Tananarivou, the capital of this Island, where people of all its provinces and districts are residing, and also coming and going continually, but also in the populous villages around, and especially those where schools have recently been established, to teach them and preach the gospel, we trust and pray that many will ere long be baptized, not only with water, but with the Holy Spirit.

O God! pour out thy Spirit upon us from on high, that the wilderness may become a fruitful field, and the fruitful field be counted for a forest!

Sabbath Exercises.

23d.—On every Sabbath day, from six to eight in the morning, we catechise the children both in English and Malagash; at half-past 10, we have divine service in the English, French, and Malagash languages. At half-past one o'clock, p.m. the children are called in and questioned on general subjects. Their answers, only the result of immediate reflection, evince that they think and meditate upon what they hear. A certain number of the forwardest boys then read, in turns, about ten verses each of the Holy Scriptures, that are translated into their own tongue, with correctness and emphasis. At half-past four, p.m. they meet again, to sing a few hymns, both in English and Malagash. We then ask them to relate what they remember of the sermon preached in their own language in the morning. Many of them possess retentive memories, and their account of what was told them from the pulpit would put many a one in Christian countries to the blush. We also propose questions to them out of the subject of the discourse, which are answered with much acuteness; and, as we encourage them to ask us to explain any point they do not well comprehend, they put many shrewd questions to us. After singing a hymn, they are dismissed. We then have a Prayer-meeting. Thus the work of every Sabbath is concluded with prayer to the God of all grace, to make these youths the subjects of divine influences, that they

* Mr. Jeffreys is now stationed at Ambatoumanga, distant about 20 miles from the capital.

may feel and taste the love of Christ, constraining them to become the heralds of peace to the people of this Island, in all its extensive provinces and districts, then will the desert blossom as the rose, &c. &c.

On the first Sunday of every month, we have the Lord's Supper administered; on the first Monday evening of every month, we have our Missionary Prayer Meeting; and, on every Wednesday evening, we have the children collected together to learn to sing; on the same evening, we also have a Prayer-meeting.

Translation of the Scriptures, Composition of Catechisms, &c.

As to the translations of the Holy Scripture, Mr. Jones has translated the first 24 chapters of Genesis, and the first 11 chapters of the Gospel by Matthew into the Malagash language; and Mr. Griffiths the 20th, and the first 11 chapters of Exodus, and the first 11 chapters of the Gospel by Luke. The translation of the Holy Scriptures, the formation of catechisms, the composition of hymns, the superintendence of ten schools,* and more applied for, the preparation for the pulpit, the formation of spelling and reading lessons for the schools, and the superintendence of writing these lessons, say to us every morning and evening, "work while it is day, for the night cometh, when no one can work." Though our hands are full, we are quite in our element. It is heaven on earth to do the work of a Missionary. O, blessed work! heavenly cause! may it *never, never* suffer through Laodicean indifference, but may all its friends be inflamed with heavenly zeal and the Saviour's love to support and carry it on, that ere long heaven may echo with loud voices, saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever."

Superintendence of the Royal Missionary College, Schools, &c.

The school hours of the Royal Missionary College, on Mondays, Tuesdays, Thursdays, and Fridays, are, in the morning, from six to half past eight; and in the afternoon, from 2 to half past four. On Wednesday and Saturday mornings they are from six to half past eight; but in the afternoon of those days we have no school. We teach in the Missionary College the reading and writing of the English and native languages, with grammatical lessons, &c. in each; arithmetic, trigonometry, short-hand, and the use of the globes. To these are added exercises in translating English into Malagash, and Malagash into English. Mr. Jones superintends the College on Mondays, Tuesdays, and Wednesdays; and Mr. Griffiths on Thursdays, Fridays, and Saturdays. Each goes out once a week, (if all be well,) to visit the other schools* by turns, to exhort the children, and converse and preach to the people. By this division of time, each has two whole days of the week, and the intervals between school hours, to attend to the translation of the Bible, and preparation for the services of the Sabbath, &c.

Favourable Prospects of the Mission; help earnestly solicited.

But the means are lacking to carry on our work. Every thing that is to be found in this country, the king and his people will supply us with; but paper, ink, and pencils, slates and slate-pencils, and penknives are not to be obtained; neither are a printing-press and a printer here.† We must therefore look to our honoured fathers and brethren, the directors and the friends of Missions at large, to come forward and supply us with what is lacking; or what shall we say—must we die in despair and leave the Mission to dwindle away to nothing for want of means to carry it on? No; such an idea be far from us. But as we are confident that the Lord has great things to be done in this island, we would use the language of the man of Macedonia to the Apostle Paul, to the friends of the Redeemer in Great Britain and Ireland, &c., &c. "*Come over to Madagascar and help us.*" Come and help us with the necessary means to carry on our work.

The haberdashery which we received a few days ago, for the use of the schools, was very acceptable. On distributing the things among the most worthy of our pupils, they said, "Our teachers have friends indeed *an tany be*," i. e. in the great land, meaning Great Britain, "that think of us and wish us well." They were told, they send you these things for being good children. "When you write to them," replied the children, "send our sincere thanks to them for these things."

As these people are poor, and have no money coming to the country since the slave traffic is stopped, and as we have several boys and girls rendering us great

* Subsequently increased to *fourteen*.

* In all the country schools the native language only is taught.

† The Directors have determined to send out a printing-press and printer for the use of the Mission at Madagascar.

assistance as teachers and monitors, and as, in the course of two or three years, we expect to have a considerable number more able to render us great aid in the way of teaching, it is necessary that articles should be sent to us annually, as rewards to the worthy and good, active and obedient. We mention a few things out of many, and such as would be very acceptable, viz.

Stuff forwarded every year to make a suit of clothes for each teacher* would cost but little in England, but here it would cost a good deal of money. Second blue cloth for jackets, and a few yards of common scarlet cloth for collars and cuffs. Remnants of waistcoat pieces. Fine English calico at 1*s.* per yard for trowsers; and common calico at 6*d.* per yard for shirts, and common jaconet muslin for neck-handkerchiefs.

Girls.

Common ginghams. Cheap calicoes and coloured handkerchiefs. Haberdashery.

Such articles would be very acceptable to the children, while their parents would be highly pleased by seeing their children thus honoured by us, as well as the king.

P.S. We have to add further, before closing our journal, that two more schools were established on the 8th instant in very populous places. Both these schools contain a great number of children of promising talents.

Tananarivou, June 19th, 1824.

Extract of a Letter from Mr. Thomas Rowlands, Missionary Artisan, Madagascar, to the Rev. Thomas Weaver, of Shrewsbury, formerly his Pastor.

Tananarivou, 18th June, 1824.

Rev. and dear Sir,—It is with inexpressible joy I inform you, that I have now important and very encouraging information to impart. The zealous friends of Missions at Shrewsbury, who are looking and praying and contributing for the conversion of the Heathen, will rejoice to hear, that the Mission at Madagascar now wears a most pleasing and promising aspect.

There are fourteen schools established, in which are taught about one thousand two hundred children; and, were we furnished with sufficient means, many, very many, more might be formed, as applications for teachers have been made from various quarters which we have not, as yet, been able to meet. Many of the youths in the Royal School, or College, which is under the care of Messrs. Jones and Griffiths, have made commendable progress in learning; can read the Bible with facility; write a fair hand; are far advanced in Arithmetic; and have acquired a general knowledge of the principles of the Christian religion. It is from this School that the villages have been supplied with teachers.

The instruction of native females is likewise attended to. Mrs. Jones and Mrs. Griffiths have more than 100 under their care, whom they instruct in sewing, &c. &c. The children who have been with them from the beginning are become very clever at their needle, &c.

Messrs. Jones and Griffiths have commenced preaching in the native language. The service at Tananarivou is held in a spacious school-room erected by Mr. Griffiths. The number of people who attend is considerable.

I am receiving instructions from Messrs. Jones and Griffiths, that I may be more useful. When my studies are ended, it is probable I may remove to a very populous village, about ten miles S.W. of Tananarivou, for the purpose of forming an Establishment. I hope to raise a school for the instruction of youth, and, according to my ability, to promote the eternal interests of all. I expect to see great changes in this country, if my life be spared a few years.

The prejudices of the natives are stronger, and their superstitious observances, &c. more numerous than many persons in England are aware of; but, blessed be God, they perceptibly lose ground. There are here many diviners, or persons who pretend to foretel future events; but though their influence over the minds of the people in general is still great, it is not so absolute as formerly.

Infanticide has been here carried on to an awful extent from time immemorial. The country has been drenched with the blood of thousands of innocent babes, born (as their superstitious parents say) on unlucky days. The king discountenances this cruel and unnatural practice; but it is apprehended many are still destroyed.

Another most destructive, depopulating practice is not yet extinguished, viz. *Trial by Poison.* It is somewhat similar to the *Ordeal* formerly resorted to in Britain, in doubtful cases. If a person be suspected of a crime, his judges order poison to be given to him, which, if innocent, he readily drinks, believing it will not kill him: many, conscious of their innocence, have requested permission to

* The number of teachers is now between 40 and 50; but is expected to be much greater in the course of a year.

drink the deleterious draught, from the above persuasion, and fallen sacrifices to the delusion.

There are many idols, holy places, and holy stones in the country. At the foot of the hill, to the westward, on which Tananarivou is built, is a holy stone, covered with bits of old robes, fastened to it by the poor natives, who vainly imagine that, by this act, they shall be so fortunate as to obtain new ones. Have respect unto thy covenant, O Lord; for the dark places of the earth are full of the habitations of cruelty and superstition.

I was greatly strengthened and encouraged to hear that this Mission has an interest in your prayers. We are impotent, and the work is great; therefore, I beseech you, continue to pray for us.

I humbly present to the notice of my dear friends at Shrewsbury, the school I expect to establish. Any remnants of cloth, old clothes, paper, ink, school-books, slates, pencils, &c. would be most thankfully received. I also offer to their kind notice the Library we are forming at Tananarivou. Pious and scientific books would be most thankfully received by the brethren, and by none more than your friend and humble servant,

(Signed) THOMAS ROWLAND.

Arrival of Missionaries.

The Rev. William Reeve, from Bellary, and the Rev. James Mercer, with Mrs. Mercer, from Trinidad, have lately arrived safe in this country.

Letters received from Missionaries.

During the past month, letters have been received by the Directors from

Messrs. W. & A. Fyvie,	Surat,	1st Oct. 1824.
J. Hands,	Bellary,	4th July & 17th Aug.
Micaiah Hill,	Berhampore,	4th June.
George Mundy,	Chinsurah,	11th July.
Laidler, Chambers, & Campbell	Bangalore,	17th Sept.

DOMESTIC MISS. INTELLIGENCE

ANNIVERSARY.

Union-street, Borough, Southwark.

THE First Anniversary of the Union-street Meeting Auxiliary Missionary Society was held on Friday evening, Feb. 18, 1825. Robert Steven, Esq. one of the Directors of the Parent Society, was called to the Chair; and the following persons successively addressed the Meeting:—Rev. Dr. Morrison, from China; J. D. Pearson, Missionary from Chinsurah; Rowland Hill, A. M.; Edward Ray, Missionary from Calcutta; James Parsons, York; William Reeve, Missionary from Bellary; Joseph Fletcher, A.M.; and James Mercer, Missionary from Trinidad, &c. &c. It appeared from the Report which was read, that the total amount of proceeds from this Auxiliary for the year exceeded 160*l*. The place of meeting was crowded to excess. Much important and affecting information was communicated. Several resolutions, expressive of warm attachment to the cause of Missions, and of decided approbation of several important measures adopted by the Directors of the Parent Society, were passed; and the gracious presence of Him, whose "is the greatness, and the power, and the glory, and the victory," was, we trust, vouchsafed to the assembly.

MISSIONARY SALE.

IN answer to the numerous inquiries of the friends of the Missionary Society, the Directors state, that it is not their intention to have any Missionary Sale this Spring; but should any ladies have prepared any fancy articles, they will be most thankfully received at the Mission-house, and will be forwarded to India for sale there, in support of the Native Female Schools. Two cases have been already sent out to Calcutta, and it is proposed to send another the latter part of the month of April.

SPECIAL GIFTS.

THE Rev. William Macdonald, late of Enfield, one of the zealous and constant friends of the Society while he lived, has testified by his last will and testament the deep conviction he had of the high claims of the Missionary Society.

From one of his Executors the Directors have received the following communication:—"The deceased has bequeathed all his books to the Anglo-Chinese College, Malacca, ten pounds to his servant, and all the rest of his property, of whatsoever kind, and wheresoever found, to the London Missionary Society; which we expect will amount to six hundred pounds."

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January to 16 February 1825.*

IN LONDON AND ITS VICINITY.

Legacy by the late Thomas Stiff, Esq.—Z. Stiff, Esq., Miss Stiff, and Miss A. Stiff, Executors (Less Duty 10*l.*)	100	0	0
Miss Sophia Baylus.—Don.	21	0	0
A Friend to the Society	1	1	0
A Friend, per Rev. H. Townley	8	5	6
R. T.	5	0	0
Q.	5	5	0
P.	2	0	0
Part of a Tenth Increase "Peter."	1	0	0
Amicus	0	10	0
Produce of Rags.—Mrs. R.	1	1	9
Chelsea.—Ranelagh Auxiliary Missionary Society.—Rev. R. H. Shepherd.—G. Downing, Esq. Treasurer	40	0	0
London Road Chapel.—Rev. T. Harper.—Subscriptions	7	16	0
Vauxhall.—Rev. F. Moore.—Collections after Sermons; per Rev. Messrs. Townley, and Fennell	15	2	6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cornwall.—Penzance Juvenile Society; per Rev. J. Foxell				20 0 0
——, John Clapham, Esq.—Don.				20 0 0
Dorset.—Wareham.—Rev. Mr Wills, and Congregation				14 0 0
Essex.—Saffron Walden.—Rev. W. Clayton and Friends				23 8 7
Hants.—Odiham Missionary Association.—Mr. W. Seymour, Treasurer.				
Subscriptions	14	4	8	
Three Missionary Boxes	1	18	6	
				16 3 2
Lincolnshire.—Sleaford.—Rev. T. Coales.				
Collection	13	8	11	
Collected by Mrs. Coales	9	2	0	
Miss Weightman	2	5	4	
Miss Twidale	1	10	0	
Missionary Boxes	2	12	0	
Club Box	0	15	4	
Helpringham.—Friends	0	15	0	
	30	8	7	
Less Expenses	3	11	4	
				*26 17 3
Kerton.—Legacy by the late R. York, Esq.—Messrs. W. Rodgerson, W. Dods, G. Holland, and F. Robinson, Exors. (Less Duty and Expenses 6*l.*)				50 0 0
Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; per Mr. F. Lines				5 2 0
Northamptonshire.—Peterborough Independent Chapel.—Rev. J. E. Isaac; per Mr. T. Whitwell				5 0 0
Salop.—Ellesmere.—Rev. Mr. Langford's Chapel.—W.B.				
Collection and Miss. Church	1	1	7	
Sunday School Girls	2	6	2	
Ditto Boys	1	12	3	
				5 0 0
Somerset.—Bristol.—Net Proceeds of the Ladies' Bazaar for the sale of Fancy Work	179	8	7	
Sundry Subscriptions and Donations	59	17	5	
				239 6 0
Worcester.—Lady Huntingdon's Chapel.—Rev. E. Lake.				
Annual and Penny-a-week Subscriptions	19	14	0	
Sale of Muslin Ends	0	10	6	
Missionary Cottage	0	18	6	
Ditto Miss Wood's Seminary	0	10	0	
Collected for Mrs. Smith, &c.	16	13	0	
				38 6 0
Scotland.—Edinburgh Auxiliary Missionary Society.—George Yule, Esq. Secretary				140 0 0
Dundee.—West Port District.—Penny-a-week Society; per Mr. Alex. Eason				3 3 0
Dunkeld Missionary Society; per Rev. J. Black				20 0 0
Musselburgh.—A Friend; per Rev. John Watson				10 0 0
Cambraes Bible and Missionary Association				4 0 0
Ireland.—Dublin.—Y.				3 3 0
Wales.—Swansea.—Countess of Huntingdon's Chapel; per Mr. T. Walter.—				
Juvenile Society	24	3	3	
Annual Subscriptions	4	4	0	
Miss. Box; per Mrs. Jones	1	0	0	
Produce of Gold ends, per Do.	0	7	0	
				29 14 3
France.—Paris.—Rev. Mark Wilks				1 16 0

* £5. acknowledged in October Chronicle.

Donations on behalf of Mrs. Smith, &c.

Joseph Bunnell, Esq. (2d Donation.)			4 0 0
—— Body, Esq., Reading			1 1 0
B. Brecknell, Esq.			2 2 0
U. Y.; or U. R.			1 0 0
A. R.			0 10 0
Y.—A Friend to Liberty of Conscience			1 1 0
Mr. Hopkins			1 0 0
Rev. B. Rayson and Congregation, Tonbridge Chapel			45 19 6
Lowestoft.—Friends			1 0 0
Huntingdonshire Missionary Society; per Rev. J. Hemming, Sec.			
St. Ives.—Collection	4	2	0
Mrs. M'Kenzie's Seminary	0	16	0
			4 18 0
Worcester.—Lady Huntingdon's Chapel.—Rev. E. Lake			16 13 0
Rev. Dr. Clunie, Manchester	1	0	0
Mrs. Clunie	1	0	0
A few Friends; by ditto	1	11	0
			3 11 0

For the Education of Native Females in India.

R. M. E. and H. four female Children 1 3 0
J. L., Jun., for Lydia Sarah Luck (1st payment)..... 3 0 0

For the Support of Native Teachers.

Birmingham.—Mrs. James, for the Native Teacher "*Rowland Hill*," 5th payment 10 0 0

Donation for the School at Bethelsdorp, superintended by Mrs Monro.

Miss Maddox' Young Ladies..... 1 10 0

Fund for Widows and Orphans of Missionaries.

Wm. Townsend, Esq..... 10 10 0
Charles Holehouse, Esq..... 5 5 0
John Dalton, Esq..... 10 10 0
Rev. W. Kemp 1 1 0

Additional Donations towards the Mission Chapel, Pinang, or Prince of Wales Island.

	Sp. Dol.	Pice.
Mrs. Phillips	50	0
—— Macalister	50	0
—— Clubley	30	0
Miss Macgachen.....	25	0
—— Carnegy	50	0
Mrs. Ibbetson	25	0
—— Coombs	15	0
—— Hutchings.....	15	0
—— Anderson	15	0
Mr. and Mrs. Palmer, 2d Donation..	20	0
Mrs. Wallace.....	10	0
The Daughter of a Friend	5	0
Lieut.-Colonel Farquhar.....	50	0
Gunner Anthony Lax	0	4
Carried forward	380	4

	Sp. Dol.	Pice.
Brought forward	380	4
Gunner John Tomlinson	0	4
Gunner Andrew Buchanan	0	4
Lieutenant Day, 2d Donation	10	0
F. Halleburton, Esq.	20	0
H. Scott, Esq.....	10	0
From four female Children of a Friend	20	0
P. O. Carnegy, Esq.....	25	0
W. Anderson, Esq.	20	0
A little Boy's Gift	5	0
B. I. Cuthbertson, Esq.	20	0
From four Children of a Well-wisher	10	0
Serjeant-Major Donovan.....	0	25
	500	37

ANGLO-CHINESE COLLEGE.

The whole of the Library belonging to the late Rev. W. M'Donald, of Enfield, containing several valuable Works on Divinity, &c. value 50*l.*

A Friend to the Ultra Ganges Mission, towards the Education of a Student at the Anglo-Chinese College, Singapore, whose object shall be purely Missionary, 3d payment, £100.

Donations from several Ladies and Gentlemen at Newcastle-on-Tyne; by Mr. Jas. Finlay £24 19*s.* 2*d.*

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

To Anonymous, for 6 vols. and 110 Numbers of the Cottage and Sailor's Magazine, and a quantity of Tracts—Rev. Mr. Norris, for 116 Numbers of various Periodical Publications, Reports, &c.—"A Widow at Bristol," for a box of Books—— —— Parker, Esq. for a number of scarce Books and Pamphlets—Mr. W. Bonyard, for a parcel of Copybooks——To Anonymous, Mr. Fordham, and Mrs. L. Horsfall, for 78 vols. and 253 Numbers of the Evan. Mag.

MISSIONARY ORDINATION.

On Tuesday evening, the 15th inst. (March) Mr. Edward Ray, from Calcutta, will be publicly ordained as a Missionary to the heathen, at Orange-street Chapel, Leicester-square, London. Rev. Dr. Harris, Rev. Dr. Morrison, Rev. Henry Townley, and other Ministers, are expected to be engaged on the occasion. The Service to commence at six o'clock precisely.

HYMN.

THE TRIUMPHS OF CHRISTIANITY OVER TAHITIAN SUPERSTITION.

The following Hymn is dedicated to his greatly esteemed Brethren and Sisters engaged in the Tahitian Mission; by their affectionate Friend and Brother.—DAN. TYERMAN.

BLESSED era! now arrived,
On Tahiti's happy shore;
Where the Gospel's joyful tidings,
Teach the people to adore,—
That Jesus,
Whose triumphs we'll for ever sing.

How deep the gloom! how long endured!
That o'erspread these lovely Isles;
Death and Hell maintain'd their empire;
Jesus now affords his smiles;—
And he cheers
Thousands with his unchanging love.

What cruel rites and horrid slaughter
Did these heathen regions see;
How degraded were these Pagans,
Jesus Christ has now made free;
And he rules
By the kind sceptre of his word.

Mould'ring Maraes, prostrate altars,
Speak aloud the power divine;
Holy Sabbaths, Christian graces,
Make the Saviour's glories shine,
And confound
The hosts of Earth and Hell combin'd.

Kings and Chiefs by sin enslaved,
Consecrate themselves to God;
Family altars, heavenly praises,
Shout the vict'ries of that word,
That shall spread,
And fill the earth with peace divine.

Reign thou Saviour in these islands;
Fix thy throne; maintain thy sway
Bless thy servants; crown their labours
Usher in that glorious day,—
When all lands,
Shall own and fear the living God.



HOFFE Sc.

REVD LEANDER VAN ESS, D.D.

DARMSTADT.

Publd Apr.l 1825 by P. WESTLEY Stationer's Court

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

APRIL 1825.

A BRIEF SKETCH OF THE HISTORY AND LABOURS OF DR. LEANDER VAN ESS,

The indefatigable Agent of the British and Foreign Bible Society.

LEANDER VAN ESS, to whom the attention of the Christian public has of late been so much directed, is a native of Germany, of Roman Catholic parents, about fifty years of age, and a man greatly distinguished by his natural genius, the extent of his acquired knowledge, the solidity of his erudition, his genuine piety, and his enlarged benevolence. In early youth he manifested an ardent desire for learning, and was sent by his parents to a Benedictine monastery, in which he spent several years, indeed till it was suppressed during the late political changes and revolutions on the Continent. Though naturally of a very lively temper, he practised at one time all the austerities of the monastic order; and even went so far as to wear a girdle round his loins studded inwardly with sharp points, for the purpose of mortifying his body. Being exceedingly fond of reading, his attention was happily directed to a frequent and attentive perusal of the Holy Scriptures, in the original languages; and the more intimate his acquaintance with them became, the more deeply was his mind impressed with the declaration of our blessed Redeemer: "God is a spirit, and they that worship him, must worship him in spirit and in truth." No outward ceremonies afforded him inward peace of mind; he felt in his inmost soul the entire insufficiency of all his own doings, performances, and mortifications; he perceived that his very best actions and his holiest devotions were still intermingled with self and sin, and began to hunger and thirst after a righteousness far exceeding that of the Scribes and Pharisees, "even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe." Christ became his refuge, his consolation, his hope, his delight, his highest treasure,—his all in all. From that time he felt an ardent desire to promote a more general circulation of the sacred writings among his Catholic brethren. For this purpose he finally determined to undertake himself a new version of the New Testament in the German language, in the execution of which he experienced many difficulties, but happily overcame them

all. Assisted by a learned relative, he published the first edition of his New Testament about fifteen years ago; which was so ably executed and so favourably received, that it soon obtained the sanction of several episcopal authorities. After his version had undergone various corrections and careful revisions, to render it still more conformable to the Greek original, it was recommended to the attention of the Committee of the British and Foreign Bible Society, by several of the most distinguished Protestants as well as Catholic divines of Germany, and they felt happy to assist this noble champion of scriptural truth in its circulation. It is a delightful consideration, that by the combined exertions of British and Continental Christians, he has been enabled, in the short space of fifteen years, to circulate upwards of 523,000 copies of the New Testament, besides more than 10,000 Bibles in different languages. Though he has experienced much opposition on the part of the bigotted adherents to the Court of Rome, yet there are hundreds of his Catholic brethren in Germany who have most effectually aided him in carrying on this blessed work. The good already accomplished by the dissemination of the seed of divine truth is incalculable. Infidels have been reclaimed, profane and profligate persons have been reformed, mere formalists have been convinced of their hypocrisy, and led to embrace, by a living faith, a crucified Redeemer; sincere believers have been edified and built up in their most holy faith,—mourners have been comforted, —the weary and heavy laden refreshed,—the feeble strengthened, —the wavering confirmed,— and all have been encouraged to evince the genuine nature of their Christian faith by a holy and consistent life. Some striking facts of the blessings thus produced are related in a late publication of Leander Van Ess, which contains particulars of a most interesting and affecting nature. He is now engaged in the translation of the Old Testament, the first part of which has already left the press. His private character is exemplary. He is modest, yet full of holy courage; cheerful, yet dignified in his deportment; active, yet fond of retirement; laborious and indefatigable; eloquent in the pulpit, nervous and fluent in his style; a complete master of his own language, he writes and speaks the Latin, is an excellent Greek and Hebrew scholar, and, in fine, is possessed of very general information. His talents, his learning, and his Christian philanthropy have rendered him justly celebrated on the Continent. During the late war an epidemic disease broke out among the soldiers. About 600 were crowded together in the Castle of Marburg. The contagion spread; many became infected; scarcely any one would venture near the sick and dying, when Leander Van Ess, at the risk of his own life, went amongst them, administered medicines, food, and Christian instruction, and became the happy instrument of rescuing many from temporal and eternal destruction.

ON THE DECEITFULNESS OF SIN.

Most men profess to hate and abhor imposition, and yet, upon strict inquiry, they will find themselves daily carried away by it. The grosser frauds and fallacies without, which affect their present interests, may be shunned, but a deep-laid delusion is all the while going on within, which threatens the ruin of their eternal interests.

Sin gratifies the taste, but destroys the soul. Dr. Horsfield tells us of the juice of a tree named Anchar, in Java, resembling milk, which contains a mortal virulence, the very spirit of death; this is a fit emblem of sin.

The essence of evil lies hid beneath bloom and verdure. Sin is a sorceress, a siren, a painted Jezebel, with fascination in her eye, music in her voice, and instruments of murder concealed in her hand.

Sin deceives by fair names. Dispositions and habits which are odious and disgusting, are arrayed in a decent vesture, and denominated by creditable titles, and thus gain admission and countenance among the unwary and inexperienced. Pride, anger, and revenge, are called spirit and magnanimity; luxury, intemperance, and prodigality—good nature and generosity; lewd intrigues and lawless indulgences—tender passion and gallantry. If we turn from the gay resorts of pleasure, to the crowded walks of business, we shall find delusion practised under the same pretexts and specious disguises. The covetous man blames the spendthrift, and gives to his grasping avarice the designation of economy or prudence. Falsehood and fraud are hateful as they stand naked and exposed; but name them policy, refinement, the knowledge of the world, the custom of trade, and cover them with a few fine-spun and artfully-woven veils, and they gain both credit and currency. But will the use of such perverted language change the nature of things? No, a leper is still a loathsome leper though scented with perfumes and clad in imperial purple. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. v. 20.

Sin deceives by specious promises. And what are they? The inquiry might be easily pursued with minuteness; but we can only touch two or three points.

Sin promises pleasure or profit, but invariably deceives. In childhood and youth the heart dances at the sound of joy. Fancy and passion pant after new delights. Hence the promises which sin makes of pleasure are eagerly caught and fully believed. Alas! how many victims of this fatal delusion are daily perishing around us! First tantalized with alluring sweets, they are at last tormented with all the agonies of guilt. If the gains of the world are held up to view, they are sometimes acquired, but prove like Gehazi's treasures, or Achan's wedge of gold, incurable disease and eternal death!

Sin promises impunity and safety. Not one of a thousand, in entering upon a licentious course, intends to go far, or to expose character to any risk. The hope of secrecy and of safety is softly whispered by the great deceiver. For a time artifice succeeds, and no discovery is made which alarms or disturbs; but soon some incident escapes, or some suspicion rises, and the whole scheme of iniquity is laid open. Whatever sin promises, she never fails to give gall and wormwood to her votaries.

But who can number and describe the charms, the pleas, the devices, which this enchantress employs to deceive and destroy the souls of men? Some she ensnares by the baits of sensuality, and others she fascinates with the lure of gold; sinking the one class below the beasts that perish, and binding the other to the slavery of Mammon. She pleads for what God has expressly forbidden, and urges arguments taken from convenience, expediency, necessity, and example. These juggling arts and plausible devices are never exhausted. What need, then, is there, that Christians should faithfully and affectionately exhort one another, lest any be hardened through the deceitfulness of sin. In every stage, at every step of our journey through this wilderness world, we must watch and pray, and trust in the God of Israel. There is no safety or peace but under his protection; no solid hope or pleasure, but in his presence and service.

ON THE NEGLECT OF PUBLIC WORSHIP AMONG THE LOWER ORDERS IN LARGE CITIES.

SIR,

I HAVE just read in the *Evan. Mag.* a paper on the "Neglect of Public Worship by the Lower Classes," &c. with great interest, and the more so as it is a subject which has employed my thoughts very much of late, and because I have taken some pains to ascertain the cause of the evil complained of; nor can I deny myself this fair opportunity of communicating to you my thoughts upon this important topic, which I do in the hope that something may be done to abate the evil, at least, if not to remove it altogether.

I think, however, that in large manufacturing towns and cities a much larger proportion of the lower classes attend public worship than in London; and this I attribute, in a great measure, to the labours of the Wesleyans, who are more numerous in Leeds, Manchester, Bristol, Liverpool, and other places, than they are in London, in proportion to the size of the place; and their ministry is directed to, and has been most extensively blest to the "poor."

As to the causes of the evil, they are no doubt to be traced to the laws of sin; but all men by nature are lovers of sin, in all places; but in London the temptations and excitements to sin are more numerous and powerful than they are in the country, and sin may be committed and duty neglected without the same fear of shame and exposure.

There are several causes which I think mainly contribute to increase the evil complained of, and I will put them down in order for the sake of distinctness.

1. The late hours which are generally kept by persons engaged in trade and business, many of whom do not discharge their servants before one o'clock on the Sabbath morning: this keeps many labouring people in bed when they should be preparing for Public Worship.

2. Our defective police laws in regard to the opening of shops, public-houses, coffee-houses, taverns, gardens, &c.

3. The great prejudice excited in the minds of the labouring classes by Sunday newspapers against religion, and more especially against its ministers; and the practice of letting out the above papers by the hour, which is done to a very *great extent*.

4. The lamentable want of room in those churches and chapels where the poor would be likely to receive benefit; and under this head I would also mention the *culpable* conduct of the greater part of the pew-openers, for if there "come into our assembly a poor man in vile raiment," what is said to him? "Sit here under my footstool, or stand thou there?" I have often experienced this kind of treatment myself when I have been dressed in a respectable way, but certainly not foppishly, and have been suffered to remain standing in the aisle when there has been abundance of room in the seats.

Now when young persons and others who have no real love for the truth, meet with so much that is repulsive in the house of God, no wonder that they keep away, and go where they meet with civility, though it be in a way which leads down to the bottomless pit. I am, dear Sir, most respectfully, your obedient Servant,

GAIUS.

ON A MINISTER'S TIME AND INCOME.

To the Editor.

SIR,

PERMIT a stranger to intrude himself upon your columns with a very few observations, which he hopes will, by the medium of your pages, attract a moment's attention from the religious world.

When we consider how much the

time of a faithful Minister of the Gospel is devoted to *public* services, and how important also it is for him, if he would do his duty to his charge, to habituate himself to close and uninterrupted *private* study, there should be a correspondent abstemiousness observed in entrenching upon that time, by every one who may have, or think he has, a claim upon it. There are two ways in which ministers are often deprived of many valuable hours in the course of every week. One, by being subjected to frequent and often protracted personal applications; the other, by the infliction of constant and often voluminous letters upon them.

But unconnected, Sir, as I am, with any one of these laborious and honourable men, I shall leave it to themselves to remonstrate with their friends, on the subject of their *wasted time*, as they can do it with perfect propriety. There is, however, another consideration, and upon which a sense of delicacy seems to preclude *them* from animadverting, to which I would more particularly call your attention; and it is only because it is a painful subject for them to discuss, or even to hint at, that induces me, perfectly unsolicited by, and unknown to any minister, to trouble you with these remarks.

Ministers' incomes are generally limited, very limited. Their money drops not in upon them as it does through the counter of the tradesman, or into the cash-box of the merchant. The demands upon their purse are great, very great. They are required to set the example of charity to their flocks and friends. Their calling brings them more in the way of the hungry, the naked, and the prisoner, than that of any one engaged in secular pursuits. Their necessary studies, by requiring the purchase of expensive books, tend much to drain their resources, &c. &c. Is it not, therefore, extremely inconsiderate, not to say ungenerous, in those who wish to avail themselves of the advice, information, or good offices of their ministers, to put them to a daily and almost hourly expense of postage? I heard it cursorily mentioned by an intelligent lady in company some few evenings ago, (and it was her remark that determined me to address you on the subject,) that the respected minister whom she hears, has to endure an average expense of from seven to eight shillings per week for postage; much of which, I conjecture, if the truth were known, is as little important or interesting to him personally, as to the Emperor of China! Allow me, therefore, Mr. Editor, to press upon those individuals who may make up their mind to intrude upon the *time* of their pastors, to refrain from entrenching also upon his *purse*. It it is well known that they have need of what little they possess; and equally so, that, as a body, they do more good with what small means they have than many rich ones, who would blush to be called uncharitable. And let them remember, that the expense of the correspondence between a minister and his connexions, if divided among the many who *write*, will resolve itself into questions of only twopence and threepence value, whereas if such expense be concentrated upon the one *written to*, it becomes to him a subject of serious and anxious importance. I am, Sir,

Your obedient Servant.

J. P. K.

A HINT TO VILLAGE TEACHERS.

It is our happiness to live in an age of unexampled exertion in the cause of religion: the generous zeal that is every where in active operation, is to the good man one of the most pleasing signs of the times. But in order to promote and secure the progressive march of vital godliness, it is evident that, under the Divine blessing, a judicious, intelligent, and pious ministry of the word, is essen-

tially necessary. It is readily admitted, that at present there cannot be found men possessing the necessary and scriptural qualifications to preach in all our villages; and therefore, without some kind of substitute, the poor villagers must remain destitute of the gospel of peace. But there is ample provision made to supply this deficiency in the many excellent village sermons that have been carefully prepared, and published for the benefit of this class of persons. There are many individuals who have not been regularly trained for the ministry, but who have had the advantage of a good education, which they have diligently improved; and to this is united an aptness to teach, so that they have become a most useful order of men in the Christian church. But there are others who have such an intolerable itching for preaching, (to whose ear no voice is so musical as their own,) that they boldly rush forward to engage in that work, the difficulties and importance of which made an inspired Apostle exclaim, "Who is sufficient for these things?" These persons seem to possess no qualifications for public teaching, but a good intention; and they mistake an aptness to *speak* for an aptness to teach; and thus they are often heard to utter such a mass of unintelligible matter as to make it little better than sporting with holy things. The ignorance and presumption which occupy the pulpit, cannot fail to have an injurious effect in the pew; which is soon discovered by a well-informed mind, when it comes in contact with those who are doomed to listen to such empty declaimers. The people thus circumstanced, can possess but very imperfect views of the gospel; they hear but of a few points, and these most imperfectly illustrated; so that there is a most effectual check put to the formation and growth of the Christian character.

Another thing most lamentable (as connected with this subject), is, that the moral conduct of many of their teachers is by no means correct, which cannot fail to sink the standard of Christian virtue in the estimation of the world. Every thing should be done, however, to encourage suitable persons to exert themselves in evangelizing our dark villages. But as it is not easy to find a sufficient number of individuals who are capable of preaching with *propriety*, others should be *trained for reading good sermons*, which would be infinitely preferable to the unmeaning jargon which is sometimes poured forth upon the poor villagers for the gospel of Christ. It is a wrong notion that any thing will do for villages; there is more prejudice to encounter, and more ignorance to remove, than is found in cities or great towns; and therefore an intelligent ministry is wanting. (This we trust the Home Missionary Society will be soon able to accomplish.) Every man who is engaged in preaching the gospel should have present to his mind the solemn exhortation of Paul to Timothy, relative to the spirit in which he was to discharge the ministerial duties, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." It is plain that a minister ought well to study his subject, that he may understand it, or he can never make it plain to others. But how is this to be done by those who have but few advantages of education, and are occupied all the week about secular affairs. How much better to read with *fervour* and *energy* one of Burder's village sermons, than give their own *hasty, crude*, and *confused ideas*; which have often darkened "counsel by words without knowledge," to the great *grief* of the well-informed Christian, and to the *no small triumph of the ungodly*.

A Friend to Villagers.

A CRITIQUE ON GAL. IV. 12.

To the Editor.

SIR,

AN objection instantly occurs on reading the following words,—"Brethren, I beseech you, *be as I am; for I am as ye are.*" If, as according to the Apostle's own statement, the Galatians were at that very time *as he was*, where is the ground of his earnest desire that they would become as he was? seeing his next sentence tells them they were so already! The Greek phrase is elliptical, and, as no sentence can be complete without a verb, expressed or implied, our translators have put in a verb as a necessary auxiliary. Admitting then the expediency of this, it will follow that the subject must give the form and character to the supplying words. Paul was at that moment discovering to the church at Galatia his grief at their departure from the doctrine of justification by faith in the righteousness of Christ, without the works of the law; as also at their tenacious observance of days and months, and times and years, no longer obligatory upon them as Christians. Is it not then quite in agreement with the spirit that burned with a holy glow within him, that the argument by which he would enforce upon them to see and believe as he did on the subject of a sinner's justification, should be this, — "For I WAS (not am) *as ye are.*" Encouraging them to adhere to this view, from the instance of his own conversion from those very strong prejudices in which he once lived against that very doctrine. Were Jewish zealots aiming to entrench them in their obligations to observe the old ritual? What could be more adapted to undermine their entrenchments than his having given up all for CHRIST, who had long been a Pharisee of the Pharisees.

Had even the present tense of the Greek verb *eimi*, been in the text, surely the drift of Paul would have warranted the above translation; it being common in that language as in the Latin verb *sum*, to express the *past* tense by the indicative present.

The excellent author of Theron and Aspasio gives a similar view of the passage: and Dr. Doddridge has these words, — "If what is here advanced should make it more easy for the Christian reader to remember, that when Paul aimed to bring off the Galatians from their self-righteous spirit, he enforced it by assuring them, that in time past he was as they then were, strangely prejudiced against that doctrine in which he now gloried as the chief excellency of the gospel, an important end will be gained."

As I am sure you entirely coincide with the amiable Doctor, that no difficulty should be suffered to remain in the way of the plainest reader of the sacred Scriptures, especially when it can be so easily removed, I make no apology for troubling you with the above, and remain, Mr. Editor,

Yours, J. C.

PROPHECIES CONCERNING EGYPT.

To the Editor.

SIR,

THE attention of one of your readers has lately been powerfully drawn to those glorious prophecies concerning Egypt, which are contained in the latter part of the 19th chapter of Isaiah. He has consulted commentators upon the subject, but anxious for further information, begs your attention to the following inquiries.

1. What is the present state of Egypt, in a religious point of view?

2. Must not the complete fulfilment of the prophecies, from verse 18 in the above chapter, be considered as still future?

3. Does not an attentive perusal of Scripture prophecies concerning Egypt present that country before our minds in a very interesting light in relation to the spread of the gospel?

BETA.

WEST INDIAN PRODUCE.

To the Editor.

SIR,

HAVING seen in your widely-circulated publication the review of and subsequent remarks on the pamphlet entitled, "Immediate, not Gradual Emancipation," and considering it concerns not only every professing Christian, but also every philanthropist and lover of liberty, I have ventured to suggest the following Query, being one which I have heard frequently proposed, but never answered; and which I feel persuaded will influence

the decisions of many. By what means will the emancipated negroes, as well as their present owners, be maintained, if the use of West India produce, (their present only support) be abolished? If a satisfactory answer can be returned, the Querist with other friends intends immediately to renounce the trifling gratification, in order to assist in producing so desirable an end.

The insertion of the above will much oblige,

A Friend to Negro Emancipation.

MISCELLANEA.

Translation of Scott's Bible into the French Language.

We are glad to hear that proposals have been issued in Paris for the translation of the late Mr. Scott's Commentary on the Bible into the French language, and that the plan is warmly recommended by the ministers of the Lutheran and Reformed Churches. We sincerely wish great success to this laudable undertaking.

The Decline of Popery.

The number of pilgrims who visited Rome in 1750, when a jubilee was proclaimed, was, at the opening of the Holy Gate, 1,300, and in the week which followed Christmas, 8,400. This year only 86 pilgrims attended the opening of the Holy Gate, and but 400 arrived during the subsequent week.

Curious instances of Consanguinity.

At a baptism in the parish of Plymstock, a short time since, there were present two godfathers and two godmothers; two grandfathers and two grandmothers; three fathers and three mothers; three husbands and three wives; two uncles and two aunts; two sons and one daughter; two cousins and one grandson; one brother and one sister; two fathers-in-law and two mothers-in-law; two brothers-in-law and two sisters-in-law; one son-in-law and one daughter-in-law;—though the whole party consisted only of seven persons.

Loss, by fire, of the Kent East Indiaman.

This mournful catastrophe took place in the Bay of Biscay, on the 1st of March, in lat. 47. 30, long. 11.40. The affecting intelligence reached Falmouth through the medium of the *Cambria*, by whose opportune arrival at the scene of distress no fewer than 547 valuable lives have been saved to the community. We are grieved to state, however, that 90 individuals have perished, viz. 64 troops, 1 woman, and 21 children. The Kent was bound to Bengal and China, and sailed from the Downs about the middle of February. By the roll of the vessel, a cask of spirits had been displaced, and, as the men were about to fix it in its former position, a heavy sea struck the ship and precipitated a candle from one of their hands, which, falling on a small portion of the spirits which had escaped from the cask, produced an instant conflagration, which defied every effort to stay its ravages. At this awful crisis, the *Cambria*, Capt. Cook, bound from London to Mexico, having on board 35 miners and superintendents of the Anglo-Mexican Company, hove in sight. Seeing a signal of distress, Capt. Cook instantly bore down, and on approaching the *Kent*, discovered her to be on fire. Not a moment was lost in rendering every possible assistance. In the whole of this affair, there seems to have been a very obvious display of providential superintendence. The *Cambria* could not, as we are informed, have fallen in with the *Kent*, had not Capt. Cook been induced to lie to, for the purpose of repairing the bulwarks of his vessel. It is also stated, that had not the *Kent* reached Falmouth when she did, she must have been detained, owing to the winds, a day or two longer, which must have occasioned a prodigious augmentation of discomfort on board a brig of only 200 tons, with more than 600 souls crowded together in her cabin and on her deck. It is a remarkable circumstance, that the only seaman lost was a man who was below and present when the fire broke out. Seeing the hold in flames, he ran to the cabin of the second mate and broke open his desk, from which he took 400 sovereigns, and rolling them up in a handkerchief, tied it round his waist. In attempting to leap into one of the boats, he fell short, as is supposed, from the weight, and was drowned. Great credit is due to the inhabitants of Falmouth, for the humane reception which they gave to the survivors. A large subscription has been entered into, for the relief of the more destitute sufferers.

OBITUARY.

Miss ANNE COLLARD, of Wellington.

On the 23d of December, 1824, died at her residence at Wellington, in the county of Somerset, Miss Anne Collard, aged 58. A sacred penman says, "the memory of the just is blessed;" this observation applies in an eminent degree to the case of this excellent lady, whose virtues were of the noblest order, and whose removal has been deeply felt by a numerous circle of relatives and friends.

It seldom falls to the office of a Christian biographer to delineate the character of one in whom was exhibited such bright impressions of moral beauty, and who was so distinguished an ornament of the Christian profession. May her mantle fall on many! Miss Anne Collard was born at Wivelscombe, in the above county, of parents who held a respectable station in society; and it was her privilege to have, from the earliest dawn of reason, the advantages of pious instruction and example, under the parental roof. Her disposition and deportment were ever of the most amiable and consistent description; the seeds of piety appear to have been early sown in her heart, and her understanding was almost imperceptibly opened to a perception of its beauties and importance. In the prime of life she deeply felt the obligation of appearing openly on the Lord's side, and she became a member of a Christian church, which relation she sustained with eminent consistency, high honour, and distinguished usefulness. The graces of Christianity appeared to shine in her with peculiar beauty; her deep humility, that rare virtue, reflected her other excellencies with greater brightness. She was eminent for that charity which "believeth all things and hopeth all things," which disposes its possessor to put the most favourable construction on the words and actions of another, and she never appeared more uneasy than when she heard any harsh or injurious reflections passed on those who were absent; she entered into a solemn engagement with an aged and pious relative a considerable time before her death, never to speak ill of any one; happy would it be if this example were more followed in this censorious age. Her acquaintance with the human heart was very considerable, and she had a lively perception of the importance of those doctrines to which the appellation of Evangelical is now generally and appropriately applied. The Saviour was precious to her in his person, offices, and works, and she cordially embraced him as all her salvation and all her desire; her habitual and supreme solicitude was to be interested in his mediation. To a relative who was speaking to her of the importance of possessing a well-grounded hope through Christ, she emphatically said, "Ah! that is the marrow, that is every thing." She possessed an eminent degree of mortification to the world, her thoughts and affections were in heaven; she appeared to live much in surveying by faith that fair country where she hoped to spend a happy immortality. Her conversation was richly seasoned with grace. She determined to introduce and support in the social circle that intercourse which was mostedifying; and when in the company of Christian friends the attention was engaged on the interesting themes of religion, her countenance would teem with pleasure, and her friends could clearly perceive how dear the subject was to her soul She was placed by a kind providence in circumstances of considerable affluence, and she felt the high responsibility of her station. To a friend who was speaking to her of her property, she emphatically exclaimed, "What are these things compared with love to God? I had much rather die in the most abject state of poverty and distress, than have my faith in Christ shaken." Her benevolence to the poor was very considerable, and imparted with the greatest privacy, so that the extent of her liberality was unknown; of her it may truly be said, "the blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy;" and when the recipients of her bounty thanked her, she used to direct them "to thank that God from whom every blessing comes." Her solicitude for the interests of Zion was very great; nothing gave her more pleasure than to hear of its prosperity, and she cheerfully and liberally came forward to support the cause of God. Those religious cases that were presented were not met with scowling looks, or rejected on the plea of the number of applications; the applicant was received with a cordial welcome, and she evidently felt a pleasure in having the honour of an opportunity of doing good. In her was

found an eminent measure of that heavenly wisdom so beautifully described by James in the 3d chapter and 17th verse; the possession of which so powerfully recommends and adorns Christianity.

Connected with such a bright exhibition of the Christian spirit, there is rationally expected to be found an exemplary attention to the various duties of religion—this was strikingly the case with this highly distinguished servant of the Lord. She devoted a considerable portion of time to her private devotions, and felt much of that holy importunity which Jacob displayed when he heroically declared, "I will not let thee go except thou bless me." These seasons she considered as sacred, and would not suffer them to be interrupted. On one occasion a relative having something particular to communicate, she appeared much grieved, and said very impressively, "you should not have disturbed me, *I am employed for eternity.*" In the family she evinced also the benign influence that elevated piety had on her. The deep solicitude she displayed for the best interests of its members, and the warm and importunate exhortations she frequently gave to its younger branches, to serve the Lord with their heart, have left a pleasing and indelible impression. She showed also the most reverential regard to the claims of social worship, and practically proved that "she loved the habitation of God's house, and the place where his honour dwelleth." Her attention to the public means of grace was regular and punctual; she usually appeared in the sanctuary some time before the solemnities of religious worship commenced, and hereby she showed a becoming respect to the God of ordinances, and did not interrupt the devotion of others by a late attendance. Her visits to God's house were not restricted to the Sabbath; at the regular Meetings for prayer, and the ministry of the Word on other days, she usually was present to gather heavenly manna for her support, and to encourage by her attendance the heart of her minister, and she delightfully experienced the truth of the promise, "*Those who wait on the Lord shall renew their strength.*"

About two years since this excellent lady had a paralytic attack, which was succeeded at intervals of a few months by others; but these shocks which excited the most lively apprehensions in her friends, and portended the speedy taking down of the tabernacle of the body, were sanctified in an eminent degree to her soul. Her advancement in piety latterly was most rapid; her pious friends beheld her ripening fast for glory. Excepting a short period of painful spiritual conflict, she found the consolations of God to be neither few nor small; she felt herself to be in the hands of an Heavenly Parent, and knew that in mercy he afflicted her; she emphatically said, a few days before her death, that "she knew her afflictions were sanctified, for they brought her nearer to God." Her departure was easy; she sweetly fell asleep in Christ. She closed her eyes on earth and opened them on the glories of heaven. Thus lived and died this distinguished servant of the Lord. This brief memoir is given with the hope that many may be stimulated to imitate her "who, through faith and patience, is now inheriting the promises."

RECENT DEATHS.

Died, Feb. 23, 1825, at Eversden in Cambridgeshire, in the 58th year of his age, the Rev. James Golden, fourteen years pastor of the Independent church in that place. By his death a severe loss has been sustained by the people of his charge, by whom, as well as by all who knew him, he was deservedly esteemed. When he entered upon his pastoral office the number of his members were only six; but so eminently were his labours honoured and blessed by the great Head of the Church, that he lived to see that number increased to sixty. As a Minister, he was evangelical, faithful, affectionate, and laborious. As a Christian, humble, spiritual, and exemplary. As a man, modest, tender-hearted, and of the strictest integrity. The general feeling excited by his death and exemplified at his funeral, was a strong testimony of the excellence and worth of his character. By his own request he was interred close by the pulpit in which he had laboured so successfully, on which occasion a funeral sermon was preached for him to a numerous and weeping congregation by the Rev. J. Drake, of Cambridge, from Zech. i. 5.

Mr. John Gibbs, late of Nicholl's Square, London, one of the original teachers in the Southwark Sunday-schools. He died on the 25th November last, aged 46 years, and his remains were interred in Bunhill-Fields, after a suitable address to several of his surviving friends by the Rev. Row. Hill.

Died on Tuesday, Feb. 22, Mrs. JANE JACKSON, wife of the Rev. T. Jackson, of Stockwell, Surrey.

Died at Linlithgow, on the 24th Jan. last, in the 94th year of his age, Mr. W. WILSON, Sen. shoemaker. He witnessed the battle of Preston-Pans, and saw the fall of Colonel Gardner He was on the heights of Abram with Wolfe. He was also at the sieges of Havannah and Louisburgh. His domestic life has been an unchequered scene of comfort and tranquillity. He used to remark, that he had lived in *three* king's reigns; saw *three* commanding officers fall; was a member of *three* mason lodges; and had *three* descendants in the direct line, all William Wilsons.

FATAL EFFECTS OF HYDROPHOBIA.

On Monday, Feb. 28, died of hydrophobia, CHARLES YATES, of Colnbrook. A small spaniel dog had run into the house of a Mr. Stevens of that neighbourhood a few weeks since, and Mr. Yates was requested to take it away. He did so, took it to his lodgings, caressed and played with it for some time; at length it bit him; but as no apprehensions of its being mad were entertained, and the bite being trivial, no notice was taken of it till he was taken ill about a fortnight ago. His medical attendant, on seeing him, inquired if he had been bitten by a dog recently; he recollected that he had: a glass of water was afterwards handed to him, which he avoided, and the sad effects of the disorder rapidly increased, which terminated his painful career.

LAMENTABLE OCCURRENCE AT ETON.

On Monday, Feb. 28, two of the scholars at Eton, (the Hon. F. A. Cooper, the son of the Earl of Shaftesbury, and Mr. Wood, a son of Col. Wood, and nephew of the Marquis of Londonderry,) in consequence of a very warm altercation in the play-ground on the preceding day, met for the purpose of settling the unhappy quarrel by a pugilistic encounter, a prevalent practice at Eton and all our public schools. Almost the whole school assembled to witness the spectacle. The inexperienced youths commenced fighting at four o'clock, and partly by their own energy, and partly by the criminal excitement of others, continued the fatal contest till within a little of six; when, mournful to relate, the Earl of Shaftesbury's son fell very heavily upon his head, and never spoke afterwards. He was carried off the ground by his brothers to his lodgings, at the house of the Rev. Mr. Knapp, where he expired in a few hours. From the circumstance that his brothers did not consider him as dying, four hours elapsed before medical aid was procured; but had it been obtained sooner it is not very probable that life could have been preserved, as it is more than likely suffusion had taken place at the moment when he fell. On the Coroner's Inquest several facts came to light of a very painful nature; particularly that, according to the infamous model of the older pugilists, brandy had been very freely administered, and that no decisive effort had been made to discontinue a contest, prolonged beyond all due limits. The jury who sat on the inquest found a verdict of Manslaughter against Mr. Wood, the principal, and Mr. A. Wellesley Leith, the second. The unhappy youths, for such we must denominate them, have since been arraigned for trial at the Aylesbury Assize; but the Earl of Shaftesbury having generously declined to support the prosecution, and the Coroner having, therefore, not deemed it his duty to bind over the witnesses to give evidence on the trial, the Judge had no alternative but to direct the jury to find a verdict of *Not Guilty*. We by no means think that the young gentlemen at Eton are so much to blame in this affair as the system under which it has occurred. We do hold it to be in philosophy, in morals, and especially in religion, a fallacy of the grossest kind, for any one to maintain, that the rising youth of our country cannot be well or generously educated, unless they are permitted to do that to one another which it must be the object of every well-regulated education to prevent. If these dangerous fights are essential to the good-breeding of young gentlemen, and to the honour and morals of the country, let them be taught on system, and let a pugilistic professor be appended to all our public schools: in this way, perhaps, human life may be put in less jeopardy. But at all events, we do most earnestly hope that in future ardent spirits will at least be proscribed, and that care will be taken that boys of fifteen do not learn to contend with all the barbarity of modern prize-fighters, who are the disgrace of the British nation. "It is now about forty years," we are told, "since a similar cause led to a similar result at the same establishment. The survivor is a clergyman of great respectability."

POETRY.

THE BIBLE.

"*How sweet are thy words unto my taste.*"—PSALM CXIX. 103.

How sweet to the soul that in Jesus believes,
How sweet to the soul that salvation receives;
How sweet to the Christian the Bible is found,
Its doctrines and precepts so richly abound;
How sweet to the mind when the first dawn of light
Breaks in and begins to dispel the long night;
How sweet are the promises written therein
To the heart that is trembling, oppressed with sin;
How sweet to the soul that is panting for God,
How sweet to the guilty his pardoning word;
How sweet to the soul when contending with foes,—
By the word it prevails, and sings as it goes.
In the day when the billows of trouble arise,
How sweet is the hope that the Bible supplies:
It comforts the mourner, it hushes his fears,—
It strengthens his heart and dries up his tears:
How sweet to the pilgrim when tempted and tried,
'Tis his rod and his staff, his counsel and guide;
Confiding in Jesus alone as his friend,
He safely holds on and holds out to the end;
How sweet to the widow bereav'd and alone,
(Her chief earthly object just faded and gone,)
To know that her Maker who dwelleth on high,
To help and protect her for ever is nigh:
How sweet to the soul is the word day by day,—
How sweet when earth's pleasures have all fled away,—
How sweet to the sick, the afflicted, the poor,
How sweet to the dying, till dying is o'er.

Waltham Abbey. R. G.

TO * * * * * * *

"*Faith, Hope, Charity; these three.*" 1 COR. xiii. 13.—"*Joy unspeakable, and full of glory.*" 1 PETER i. 8.

THERE is a Faith which shall not die,
When other faith is dead;
There is a Hope that will not fly
When other hopes are fled:
Such Faith and Hope are clear and bright
In sorrow's darkest dreariest night.

There is a Joy which never tires,
But cheers the soul for ever;
There is a Love whose flame expires,
Oh! never, never, never:
Such Faith, and Hope, and Joy divine,
And holy Love, be thine and mine.

Θῆτα Ρῶ Ταῦ.

WATCH AND PRAY.

O, lest thy wandering feet should miss
The path which leads to endless day,
Pilgrim! gird up thy loins with this:—
"Watch thou and pray."

If sin entice, if Satan tempt,
Resist the lure, and urge thy way:
All are from dangerous seas exempt
Who "watch and pray."

Should pleasure's music touch thy ear,
Drink not the sound and homage pay;
But boldly march away from fear,
And "watch and pray."

Whate'er of human pride essay,
In sight, tone, aspect, snare, or spell,
Pilgrim! if thou but "watch and pray,"
All will be well!

J. R. PRIOR.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoir of the Life and Writings of the late Rev. Edward Williams, D.D.; with an Appendix, including Remarks on important parts of Theological Science. By *Joseph Gilbert*. 14*s*. F. Westley.

[Concluded from p. 106.]

THE mental stores which Mr. Williams had been collecting, during his comparative retirement at Ross, were not destined to remain long in obscurity, or to afford gratification merely to their accomplished possessor. The removal of Mr. W. to Oswestry was speedily followed by a train of events which distinctly proved that his literary assiduity and theological research had not been exerted in vain. Scarcely had he addressed himself to the arduous duties of a new and enlarged sphere of labour, when he was unexpectedly solicited to take upon himself the responsible honours of the theological chair. Nor is it a little remarkable, that Lady Glenorchy and the gentlemen belonging to the Congregational Fund-Board had their attention simultaneously directed towards Mr. Williams as an individual well qualified to conduct the studies of candidates for ministerial service. From both he received respectful and pressing invitations to engage in this momentous work; the result of which was, that, after mature and enlightened deliberation, he devoted the full energies of his vigorous mind to the tuition of a portion of the rising ministry. The Academy belonging to the Fund-Board, which had previously been conducted at Abergavenny, was then removed to Oswestry; and Lady Glenorchy continued to send students to share its inestimable benefits until the close of her honoured and useful life, which took place in the year 1786. Our readers and the public will be greatly edified by the manner in which Mr. W.'s biographer has disclosed the peculiar workings of mind which attended and characterised a change of situation the most important that can possibly be contemplated. A firmness truly masculine, united to a self-diffident, retiring modesty, stamps with surpassing interest all the correspondence and all the actions of Mr. W. at this important crisis of his history. Nor has Mr. Gilbert failed to give prominence to what may be called the leading traits of his character. Without art or manœuvre he has brought them forward into just notice; and whilst we gaze on the lovely combination of all that is wise and prudent and upright, we are led involuntarily to exclaim, "Behold an an Israelite indeed, in whom is no guile!"

The early course of study chalked out by Mr. W. to his students was liberal and appropriate, and evinced, in no ordinary degree, the depth, accuracy, and practical tendency of the knowledge which he had acquired. Application more rigid, and diligence more persevering, have seldom, perhaps, been displayed, than in the conduct of Mr. W. at this period.

His first effort as an author was given to the public, 1786, in the form of notes to a new edition of "Morrice's Social Religion exemplified;" and it is gratifying to the writer of this article to be able to state, that, in the part of the country where he was brought up, both the original work and the notes were greatly blessed to many.

Chap. VI., which contains an ample account of Mr. W.'s zealous and effective exertions in defence of pædobaptism, will be deemed by many, and by antepædobaptists in particular, somewhat dry and uninteresting. The chapter, however, has powerfully redeeming qualities attaching to it, which cannot fail to counterbalance all possible disadvantages. If it enters more fully into the defence of infant baptism than was necessary, or than comported with a due regard to the popularity of the work; it at least evinces the unshrinking honesty of an upright mind, and supplies a condensed view of the important question at issue, equal in merit, perhaps, to any one of its extent in the English language. We sincerely thank Mr. Gilbert for this chapter, and feel persuaded that our children will unite with us in this expression of grateful acknowledgement. Mr. Booth was unquestionably a shrewd man, and a zealous Baptist; but he found in Mr. W. more than a match. The sophistry which marks the entire current of Mr. B.'s reasoning was, by his calm and deliberative mind, readily detected; while some of his most dogmatical notions, (as, for instance, that baptism is altogether a positive institution,) are shown to have but a slender foundation in truth. The work is, beyond doubt, a little too diffuse but, with all

its imperfections, it abounds with proofs of sound learning and powerful argumentation. We entreat our readers not to allow themselves to be disheartened by the length of this chapter. Let them dip into it, and it will amply reward them.

Mr. W.'s next literary labour of any importance was the abridgement of Dr. Owen's ponderous work on the Epistle to the Hebrews. In this undertaking he was more successful than is common in similar cases. With the peculiarities of Dr. Owen's style and theology he was well acquainted, and few can doubt the service which was rendered both to private Christians and students in divinity, by this distinguished effort of his pen. The work, we are sorry to say, is wretchedly wanting in editorial accuracy; but, in all other respects, it is incomparably superior to abridgments in general.

It would savour of injustice to the memory of Mr. W. were we to overlook the spirited endeavours made by him, about this time, to suppress the Socinian heresy, which had acquired additional celebrity by the courageous, though perhaps not over-judicious, advocacy of Mr. Belsham. In such hands as Mr. W.'s, Mr. Belsham might well have felt his own impotence, and doubtless he would have felt it to a much greater extent, had his able antagonist avoided, in the combat, the use of the weapons of *passive power*. The document to which we refer, is "A Discourse on the influence of Religious Practice upon our Inquiries after Truth;" to which is appended a letter of great vigour, addressed to Mr. Belsham, in reference to some of his published sentiments. The latter article, while it points out the fallacy of the notion that truth will ultimately triumph "by its *native energy*," contains some conjectures in reference to the origin of moral evil, which, in our humble opinion, tend but little to remove the difficulties with which the subject is, and must be, embarrassed.

In Chap. IX., which embraces a period of only three years, we are informed of the removal of Mr. W. from Oswestry to Birmingham; of the auspicious opening of his ministry in that populous town, the then citadel of Socinianism; of the unsolicited honour conferred on him by the University of Edinburgh, in raising him to the well-earned distinction of *Doctor of Divinity;* of the lively, and even laborious, interest which he took in the success of the Evangelical Magazine, by statedly contributing to its pages; of his ardent concern for the diffusion of Christian truth both at home and abroad; of his extensive correspondence with the ministers of Christ in the New World, touching those revivals of religion which they had been blessed to witness; and of the melancholy event of Mrs. W.'s dissolution. We could have wished to see in this chapter a more distinct reference to the causes of Dr. W.'s removal from Oswestry, and to be gratified with a somewhat fuller insight into his character in domestic life. We are indeed permitted to infer that a failure of health dictated a change of sphere, and we are told that Mrs. W. was "a pious and affectionate wife, with whom he had lived in the enjoyment of domestic happiness for 18 years;" but upon both subjects Mr. Gilbert might have written with greater distinctness and fascination.

Dr. W. had only exercised his ministry for three years at Birmingham, when he was cordially invited to undertake the superintendence of the Academy, which is now fixed at Rotherham. His health having somewhat improved, and his predilections for teaching having not in the least decayed, he accepted the invitation, and, along with his tutorship, became pastor of the Independent church in the same town. In this most important sphere his character and talents shone forth with new lustre. Hitherto he had been but laying the foundation of that superstructure, which now began to rise up to view in all its fair and lovely proportions. His public spirit, his unfeigned charity, his practical wisdom, his comprehensive knowledge, soon drew upon him the notice and the respect of the Dissenting churches throughout Yorkshire, and the surrounding counties; while his literary labours were speedily procuring for him the veneration of the Christian world at large. His *Christian Preacher*, his work on *Equity and Sovereignty*, his defence of *modern Calvinism*, his copious notes on Edwards and Doddridge, together with his very able defence of pædobaptism, already alluded to, will carry down his name to posterity as one of the ablest divines of the present age. His Calvinism is of the happiest school, had it not sustained considerable injury by the degree in which he wrought into its very vitals his notions on the introduction of moral evil. We by no means pledge ourselves to an entire agreement with the opinions of those gentlemen who combatted his theory; but we hesitate not to affirm, that the strictures of Mr. Parry are, in many particulars, unanswerable. We hope not to be blamed by Mr. G. when we give it as our opinion, that the only speck upon Dr. W.'s theology is his *passive power* scheme. It appears to us prodigiously to augment the difficulty which it professes to remove. As the matter stands in the word of God,

we are left, it is true, without any sufficient lights; but then, we are not precipitated to any rash or shocking conclusions. We rest on the firm belief of the divine rectitude, and await the disclosures of eternity. The subject is one which mere reason will never grasp. Had it been important for us to comprehend it, the Father of lights would have shed the rays of inspiration upon it. But he has left it in awful obscurity, and there it must rest. In his own time he will vindicate the honour of his moral government, and demonstrate before the intelligent universe the momentous truth, that the lapse of millions of his creatures, has left the purity of his own nature unsullied. With the profoundest veneration for the metaphysical philosophy, when confined to its legitimate sphere, we are nevertheless extremely jealous of it when it attempts to cross certain boundaries; and never is our jealousy more powerfully excited than when it proposes to supply the place of an inspired oracle. Now, we do humbly submit, that if metaphysics could afford a clew to the introduction of moral evil, they would become valuable more on account of increasing the number of revealed truths, than by virtue of any aid which they might afford in comprehending those already revealed. That sin has been introduced among a portion of God's creatures, is matter of distinct revelation; but the mode in which it has been introduced is not once touched upon. If, however, Dr. W.'s theory be correct, to him must belong the credit of having added, by the power of metaphysical induction, one momentous discovery to the *revealed* will of Heaven. And if one truth may thus be supplied, why not others, in endless succession, till all the unexplored mysteries of the word of God shall have vanished in the superadded inspirations of a heaven-born philosophy?

We should as much object to any other theory of the introduction of moral evil as to that of Dr. W. We may be wrong; but we do not consider the awful subject in question within the province of any theory. It lies concealed in the eternal mind, and there must it abide until the time of the restitution of all things. In having said thus much, we feel ourselves compelled by every motive of integrity and respect, to inform our readers, that Dr. W.'s two principal works, the one on Equity and Sovereignty, and the other in answer to the Bishop of Lincoln's Refutation of Calvinism, are masterly productions. We think every intelligent Christian should read with special care what he has said on the subject of Sovereignty. The universal extension of his views on this topic would prove the death-blow to that miserable pest generally known by the name of *Antinomianism*.

It is pleasing to observe that the last days of this truly excellent man corresponded to the devout and holy life, which, for so long a period, by the grace of God, he had been enabled to lead. "For many years," says Mr. G., "he possessed the calm and steady assurance of faith, without even a cloud of doubt to obstruct his prospects, though, at some seasons, with emotions of feeling more lively than at others. In his times of sickness he was always composed, and as his mind became more and more refined by spiritual tastes, his love of truth and desires to promote it, by the exposure of dangerous errors, became stronger and stronger. He seemed to have no wish for life, but with a view to complete some designs directed to this object, designs which he had long cherished, and for the accomplishment of which his pregnant mind was fully prepared. If any expression might be considered as indicating regret, it was, that, for this purpose, he had not taken greater care of his health; supposing justly, that, on the whole, he had rather lost than redeemed time, by too eager endeavours to improve it. But his days were numbered, and the hour of his departure was at hand. After appearing for a time a little to revive, the hopes of his friends were suddenly cut off by an unexpected turn in the tide of life, which, from that moment, ebbed to return to more. Not a word, a look, a movement, or a sigh marked the arrest of death. Gently and imperceptibly, on the evening of March 9, 1813, he fell asleep, and rested from his labours with the *blessed that die in the Lord*." p. 526.

In taking a farewell of the invaluable biography before us, we cannot help being reminded of some striking points of resemblance between the subject of the memoir and the late venerable Scott of the Lock Hospital. Both, though without any of the indications of decided genius, were possessed of great vigour of intellect, great firmness of purpose, and great facility in the acquisition and communication of religious knowledge. In early life, and before the convictions of the mind were fully ripened, both had to contend with the prejudices, if not the resentments, of parental authority indiscreetly exercised. Both rose to eminence in their respective denominations, the one as an Evangelical clergyman in the Established Church, and the other as a minister and tutor among the Congregational Dissenters. Both were alike unpopular as preachers, and acceptable as theological writers.

Both wielded the weapons of controversy in the same hallowed cause, and in resistance of the same titled champion of Arminianism. In both is discovered a noble disinterestedness of character, a matchless independence of spirit, which rendered them incapable of all unworthy concessions, and which placed them beyond the very glance of suspicion. It is not a little curious to add, that both their biographers are at this time ministers in the same town, and equal ornaments to the churches at whose altars they respectively serve. May their able and acceptable labours meet a rich reward!

A Biographical Portraiture of the late Rev. James Hinton, M.A. of Oxford. By his Son, John Howard Hinton, M.A. of Reading. 10*s.* 6*d.* Holdsworth.

Of the importance attached to elevated station, and of the merit due from the Christian public to ministerial exertions, we would ever feel deeply conscious. We would ever cherish in our own minds, and promote in the minds of others, those hallowed feelings of regard and veneration which eminent worth and extensive usefulness demand. Acquainted with the sphere of Mr. Hinton's labours—having sometimes listened to his pulpit eloquence and witnessed his zeal — and, what is more, having known the increasing influence of his peaceable, upright, and benevolent example, we were the better prepared to peruse these interesting Memoirs.

We confess that we are old-fashioned enough to prefer the term *Memoirs* to the technical phrase *Portraiture;* and our veneration for a mode that ages have sanctioned, leads us also to give the preference to one continued series of memorials, from year to year, to the method here adopted, that of analysis. We differ therefore with the worthy biographer in supposing that his father's life would not have admitted "the structure of an interesting narrative." We think that the narrative, severed into many fragments, as it now appears, contains many materials of great spiritual interest, and which, if narrated in the order of their occurrence, would have exhibited in the fairest possible proportions, a character regularly growing in grace, filled with the fruits of righteousness, and gradually rising into public estimation; becoming, in a word, more and more eminent and useful to his last fatal affliction. It might have been divided into chapters and sections; but we argue, that a continued narrative of events, with a fair exhibition of principles and actions, would have been presented to the reader with a simplicity of form, and a power of impression most agreeable, if not irresistible. We owe it to future biographers, as well as to Mr. Hinton, to make this avowal of our predilections.

We now cheerfully quote the contents of this excellent volume. Part I. contains Personal Character; Chap. 1. Parentage and early history; Chap. 2. Religious Experience; Chap. 3 to 5, Marriage and Parental Relation; Family details; and the Tutor and Friend. Part II. Ministerial Character; Chap. 1 to 8, Settlement at Oxford; Pulpit Experience; Congregational History; Pastoral Character; City Usefulness; Village Preaching; and Ministerial intercourse. Part III. Public Character: Chap. 1 to 5, In his own Communion; In the Religious world; Public Spirit; Political Sentiments and Conduct; Authorship, and Conclusion.

Such is the interesting variety of topics to which the able biographer alludes; and on most of which he discovers a discrimination, a candour and fidelity, that evince superior talents as a writer, and filial attachment as a son. We might cite many pleasing passages from the life of this exemplary and popular minister; but perhaps the following short sketch, from his own pen, will be most satisfactory:—

"I entered this city in compliance with the invitation of a small but spiritually-minded church, June 1, 1787, an obscure individual, known to few, but directed by Infinite Wisdom. The call of this church was the first I ever received, and I never wished for another. - - - My first three years I waited, and hoped for success: the next seven, the prayer of my heart was granted, and the church increased with the increase of God. In the tenth year of my ministry, Antinomianism erected its standard, and collected some disciples, who disturbed my peace, and threatened my removal; but the danger was mercifully dispelled, as it has been many times since, and I trust it always will be, for the sake of the church of my care, and of the general interests of divine truth in this vicinity. In my twelfth year, the increased congregation demanded, and God provided for them, a larger place of worship. The succeeding eight years were years of prosperity. My health and strength then declined for several years, beneath the weight of my labours; but kind assistance was granted, through the ministry of my brethren, Morgan Price, Kershaw, and others; and the interest was kept from declining. In 1816, Mr. Thomas was sent to my aid; eloquent, ardent, and

popular. God knoweth, my whole soul rejoiced in that popularity. "With my staff I passed over Jordan," and now I have many bands. A church increased from twenty-nine to nearly two hundred members, with several branches from it; the meeting-house twice enlarged, (and seven young men, he would have added with peculiar pleasure, sent forth into the ministry.) 'And still the foundation standeth sure.' '*Nil desperandum Christo duce.*'" p. 196, 7. We greatly admire Mr. Hinton's conduct with respect to Miss Stringer's relations. The surrender of 1000*l.* of his own property to them was, under all the circumstances, a noble —a truly Christian transaction.

We might in candour doubt or dispute the accuracy of Mr. Hinton's views respecting persons of the Pædobaptist denomination, noticed in p. 137—9; and we might present a counter statement, and confirm it by facts, concerning the secession of himself and brethren from our Work in the year 1810; but we have neither the inclination, nor the room, in this place to revive dormant or temporary controversy. Whilst, however, we thus slightly allude to any difference of opinion, we will take this occasion to express our regret on perceiving how much is said of some eminent men, whom we could name, of what they were in their own *church*, or in their own *communion*, and but lamentably little of what they were beyond their own pale. Mr. H. was probably confined by many local ties and family engagements; but we confess we long to see more of that enlarged spirit of Christian philanthropy which would make the happy subject of it appear eminent *without*, as well as within the pale of his own church;—a man, in a word, that would be "seen and read," and beloved "of all men."

We need not repeat, what we have already expressed, our high opinion of this valuable work.

Litera Sacra; or the Doctrines of Moral Philosophy and Scriptural Christianity compared, in a series of Letters. 1 vol. 8vo.

THE author of this very respectable volume commences by showing the utter inadequacy of every thing short of a divine revelation to prove the being and character of God; and the mischievous error of those who regard the Scriptures merely as a supplement or commentary to the great book of nature. It is strange, that a sentiment so obviously erroneous, when viewed in the light of divine truth, should be so generally and tenaciously maintained. The adequacy of nature, and of abstract philosophy as religious instructors, was tried on the largest possible scale, and through a long succession of ages, yet the first teachers of Christianity found the world, notwithstanding, unable to cross even the threshold of religion; perplexed with one of its very first principles, for "the world by its wisdom knew not God." But now that he has revealed himself, and we have even "beheld his glory," the truth of his existence appears so clear and undeniable, that what were before but doubtful intimations of it, have now become illustrious proofs; and forgetting that they derive their force from revelation, they are appealed to as if they had been of equal force prior to the revelation. Thus in the fancied sufficiency of the interest, the capital which produces it is almost regarded as a superfluity. We could name several theological writers, who, bent on the aggrandizement of their glorious subject, have claimed for natural religion all the prerogatives of revealed truth; but when, in the usual order of systematizing, revelation has come under consideration, they have evidently been much perplexed in adjusting the respective demands of these awful claimants. This confusion has arisen, in a great degree, from the difficulty of distinguishing between the mere perception and the discovery of a truth.

After the author has discussed this subject, and the errors which follow in its train, he proceeds to give a lucid and summary exhibition of the principal doctrines of Christianity. This he does with the ease and facility of one who feels himself at home. A few exceptionable statements might be pointed out, particularly in the Letter on Baptism; but as we cannot stop to examine them they must pass unnamed. The author is a member of the Church of England; but whilst his volume is especially adapted, in some respects, for members of that establishment, it is well calculated for general usefulness. It was professedly written for the instruction and confirmation of a friend, exposed to the buffoonery of a certain class who pique themselves on their liberality of sentiment. We confess, with pleasure, that our perusal of it was attended with the renewed and satisfactory conviction, that Christianity is not a "cunningly devised fable."

The Mirven Family; or Christian principle developed in Early Life. 12mo. Hamilton & Co. 6*s.*

THIS is an interesting volume, written very much in the style, and possessing

many of the excellencies of Miss Taylor's works. The narrative is simple, connected, and highly instructive. Some of the most important scriptural truths are exhibited with considerable force and beauty in the prominent characters of the work; and the happy tendency of the principles of the gospel, is well contrasted with the barrenness and dissatisfaction attendant upon a mere speculative or external acquaintance with Christianity.

On the Prophecies concerning Antichrist: a Discourse preached before the Monthly Association of Congregational Ministers and Churches, Dec. 9, 1824. By *J. Fletcher, A.M.* 1*s.* 6*d.* Westley. Also, by the same Author,

The Protestant Reformation Vindicated: a Discourse delivered at Preston. Second Edition. 1*s.* 6*d.* Westley. A cheap edition at 6*d.*

THE revival of Popish zeal and intolerance, both at home and abroad, might be looked upon as a fearful omen for posterity, were not the slumbering energies of Protestantism thereby called into more vigorous action. But it so happens, that the excessive zeal of one religious community acts upon another; and it requires but little casuistry to determine, that, amidst the collision of human interests and opinions, truth must ultimately prevail. It is not a little instructive to observe how frequently error is counteracted by means which its own insolence and incaution supply. In the history of the Antichristian usurpation this has been strikingly seen; and we venture to predict, that some splendid illustrations of a similar description are about to be exhibited. It is truly hazardous for Rome to tempt inquiry: this lesson the experience of the past might have taught her; and yet, as if in despite of all, she is now more fiercely than ever provoking an examination of her pretensions, which can only tend to accelerate, and that to a prodigious extent, the progress of the great doctrines of the Reformation. Protestants have no reason particularly to complain of this, provided their Catholic antagonists will agree to use no harder weapons than such as pen, ink, and paper can supply. If the Protestant cause should ever languish, it will be from other causes than mere popish zeal. Let it be true to itself, and it will then remain firm and immoveable as that rock of truth on which it stands. Its strength consists not so much in ecclesiastical and political securities, as in the accordance of its principles with the word of God, and the rights of man. If those who are denominated Protestants content themselves with a mere nominal recognition of the expediency of the Reformation, without feeling the preference of a sincere attachment, the cause for which our martyrs bled will gradually decline. Protestantism is a system of principle, and those are its best supporters who are animated with a portion of that devout piety which is at once its ornament and defence.

The name of Mr. Fletcher is familiar to the public, as the well taught champion of Protestant principles. His *Lectures* on the Catholic religion have realized the reception they so highly merited. They are beyond doubt a standard work; and Catholics themselves must acknowledge them to be the production of a candid and gentlemanly mind. The sermons before us are in the highest degree interesting. The one, entitled "The Protestant Reformation Vindicated," is an excellent answer to all the *cheap* scandal now in circulation against the illustrious Reformers; and as there is a *cheap* edition of it too, we hope that all zealous Protestants will aid in its general circulation.

The Discourse on "The Prophecies concerning Antichrist," is an admirable specimen of condensed argumentation. The text is selected from 1 John ii. 18, "*Ye have heard that Antichrist shall come.*" From which the preacher takes occasion to advert to Antichrist in its ORIGIN, CHARACTERISTIC FEATURES, and FINAL TERMINATION. The most striking excellence of this Discourse is the indubitable proof which it contains, that the Romish Church is the *Antichrist* of the New Testament. While sermons such as these would be at any time acceptable, they are, at the present moment, pre-eminently seasonable.

A Vindication of the New Translation, and Exposition of the Epistles of Paul from the Strictures in the 59th Number of the Quarterly Review. With an Appendix of Extracts from the Writings of eminent Divines of the Church of England, on the History of the Creation and Fall, on Justification, and on the Inspiration of the Apostles. By the Rev. *T. Belsham*, Minister of Essex Street Chapel. Second edition, corrected. 8vo. 1*s.* 6*d.* Rowland & Hunter.

HAD the Quarterly Review always confined itself to the exposure of such pernicious writings as those of Mr. Belsham, provided that Christian temper and gentlemanly conduct had been observed, it would have deserved well of every sincere believer in the *Thirty-nine Articles*. If Mr. B. were as powerful as Dr. Priestley, he has all, and more than all, his daring. But the very qualities in which he is in-

ferior to the Goliah of modern Socinianism, render his writings, in some respects, an object of more just apprehension to the community. By some, a lordly contempt for the opinions of others may be mistaken for solid argument and profound learning; while an often indulged declamation may beget in others a sort of undefined confidence in talents which never existed. Never, perhaps, was there a writer less scrupulous in assertion, or less fearless of consequences, than Mr. B. He has been somewhat severely dealt with in the Quarterly, and we think he has proved that the Reviewer cannot sustain himself in all that he has said; but, on the other hand, he seems to have taken full amends for the injury inflicted, and has not kept back one epiphet which it is common to heap on a theological adversary. The amount of all that Mr. Belsham proves is, that, after all, he is one of the very widest of the Socinian school; and the authorities which he quotes, most of which are selected from the Church of England, go no further than to show that many others have been nearly as heretical as himself. What this can effect in adjusting the questions at issue between Unitarians and others, we are utterly at a loss to conceive. One thing we do learn from this strange pamphlet, and it is worth knowing, that even Socinians, with all their boasted contempt for human authority, can shelter themselves under a list of great names when it serves a purpose. After all, the argument must stand or fall by its own merits; and it will, in the the end, prove a sorry consolation for Mr. Belsham and those who think with him, to find themselves on friendly terms with men fallible like themselves, if it shall appear, that in all that is most vital in the Christian system, they have quitted the "goodly fellowship of the Apostles." "What is the chaff to the wheat, saith the Lord?"

The "Progress of Dissent;" containing Observations on the remarkable and amusing passages of that Article, in the 61st Number of the quarterly Reivew; addressed to the Editor, by a *Nonconformist*. 2*s*. 6*d*. Holdsworth.

THE best interests of the Church of England can be so little advanced by the semi-papistical advocacy of the Quarterly Review, that we verily believe the most devout of its members would sometimes, not unwillingly, dispense with it. So much illiberality, both in politics and religion, obtains currency in this leviathan of aristocratic doctrines, that it can scarcely fail, in an age of progressive improvement, to draw down a measure of suspicion on the cause, to the support of which its very powerful energies are consecrated. We meddle not, in general, with questions of ecclesiastical polity; but, as the decided friends of charity and forbearance, we do think it but right to expose such articles as the one on the "Progress of Dissent," than which, perhaps, a more insidious attempt to throw the whole body of Dissenters into the shade, has never issued from the pen of man. We by no means exclusively identify ourselves with Dissent; but this we will say, that it would fare worse with the national Church, with the country at large, and with human nature, were Dissenters, by some act of comprehension or annihilation, to cease from the land.

The pamphlet before us is, beyond doubt, the effort of a richly gifted mind. It is written in good old English fashion; with all the pith, good humour, and sustained taste of the best models of former times. It has nothing of the pouncing vulgarity of modern satire; but, chaste and delicate, it neither offends against our moral nor our social feelings. It is, indeed, a tremendous dose for an ecclesiastical bigot; and yet it is administered with so much native sprightliness, that it cannot fail to operate kindly on his mental constitution. We do not pledge ourselves to an entire agreement with all that the ingenious writer has advanced; but we do gravely assert, that we have never read a work, purely controversial, so completely purged from all that could be fairly pronounced objectionable.

The following passage will show the talent of the writer, and the character of the work.

"The only difference (speaking of the right of private judgment) between the Reviewer and myself is one of words; what he calls LIBERALITY, I should call INTOLERANCE. What he pleads for in the Church, is what would satisfy any Church, whether Papal or Mahomedan. 'You shall judge for yourselves, but we must first decide on your ability to judge aright.' It is the grossest intolerance. It is this principle that has kindled the fires of Smithfield, and consumed our fathers at the stake. It is this principle that has placed the Pope in the throne of God, and erected the Inquisition on the ruins of the fair temples of justice and mercy. It is Intolerance, gaunt and terrible in her form, with baleful fires gleaming in her eyes, and sulphureous vapour steaming from her lips, and decrees, bulls, and anathemas, lodged in her hand; with the phantom Superstition on the one side, lifting her sightless eye-balls to

heaven, and the imp Bigotry on the other, bearing the branding-iron, the faggot, and the fetterlock; that has gone over the world like the monsoon of the desert, blighting every thing she touched, withering up the energies of man, and expelling light, liberty, and hope from his earthly habitation; she first tasted of blood when the world was in its infancy, in the murder of Abel; and though ten thousand thousand of human victims have since been offered on her altars to appease her appetite, it is unappeased and insatiable."—pp. 76.

We recommend all Churchmen and all Dissenters, to read this pamphlet.

The Blessedness of the Dead who Die in the Lord: a Funeral Sermon, occasioned by the death of Mrs. Rachael Harbottle, who departed this life on Friday, Dec. 24, 1824; with a Brief Memoir of the deceased. By *W. Roby.* 1*s.* 6*d.* Westley.

THE writer, the Discourse, and the Memoir, are all objects of interest to us. The name of Mr. Roby is associated in Manchester, and through the whole of Lancashire, with every effort connected with the extension of religion. The sermon is truly creditable, in every respect, to its valued author. And the Memoir, which is very full and explicit, is an article which cannot fail to please and edify. We well knew the deceased, and can truly say, that nothing has been advanced which her lovely character would not have more than sustained.

The Minister's last Appeal to his People: a Farewell Sermon, preached in the Parish Church of Louth, on Sunday, Sept. 12, 1824. By the Rev. *R. Milne.* 1*s.* 6*d.* Simpkin and Marshall.

IT is delightful to find a parish minister, on quitting his charge, declaring to the world, that "whatever is calculated to promote the salvation of his parishioners, commands his tongue, his pen, and his services." Alas! that the Church of England should ever persecute such men! Are they not her best advocates?—the honoured suppliants, who bring down upon her ministrations the blessing of the Eternal? Why was such a man as Mr. M. removed from his charge? It could not be for shunning to declare the whole counsel of God. A more faithful sermon we never read than the one before us, and seldom, indeed, one more eloquent. The words selected as the basis of his thoughts will be found in Acts xx. 26, 27. We particularly recommend a perusal of the sermon. Its fidelity is unrivalled. We sincerely sympathise with the flock that has been deprived of a shepherd so faithful, vigilant, and kind. We pray God that they may not fall into the hands of some mercenary hireling!

Services at the Ordination of Mr. Thomas Price to the Pastoral Office, over the particular Baptist Church, meeting in Devonshire Square, London; Nov. 25, 1824. 3*s.* Offor.

THE preachers engaged at the ordination of Mr. Price were, Messrs. Steane, Thomas, Edmunds, Berry, Griffin, Cox, Price, and Dr. Newman. The pamphlet before us is a very delightful proof of the degree of interest attaching to the respective services of the day. Dr. Newman's text was selected from Exod. xii. 26; Mr Edmund's charge from 1 Tim. iv. 16; and Mr. Cox's from 2 Thess. iii. 5. Mr. Price seems to have commenced his ministry under the happiest auspices; and his gifts, his education, and his piety, evidently fit him for extensive usefulness. May the union formed long be under the smile of the adorable Saviour!

The True Convert; being also a transcript of the Life and manners of a True Christian. In 3 Parts. By *John Eyre.* 1*s.* 3*d.* sewed, or 1*s.* 6*d.* Boards. Westley, and Kershaw.

THIS cannot be looked upon either as a doctrinal or experimental treatise; but it practically and sensibly exhibits what a real Christian ought to be, and in fact, what he will aim to be, if he "lives in the Spirit and walks in the Spirit." A little more of what we term Christian experience, and a more direct reference both to Christ and the Spirit of God, might have made "The True Convert" more generally acceptable; but probably Mr. E. is a youthful author, whose growing years and experience may teach him the vast importance of that kind of reference to which we allude.

Resignation: or Memoirs of the Dufane Family. By *A. Selwin,* author of "the Key to Botany." 4*s.* Hatchard and Son.

THERE are in this little volume many good lessons of prudence and morality; many appropriate hints to the worldly and extravagant; and many instructive suggestions to the children of misfortune and sorrow. The author, however, is evidently much more accomplished in the science of

botany than of religion, and has fallen into the grievous mistake of attempting to produce true resignation under adverse dispensations of divine providence, without direct reference to that celestial influence, in the absence of which the heart of man has never been found to bow in submission to the divine will. There is also a want of strength and discrimination in the whole performance.

The Character, Privileges, and Duties of the Believer, in the different stages of the Divine Life: a Sermon preached before the Ministers and Churches of the Hampshire Association, at Romsey, Oct. 6, 1824, and published at their request. By *T. S. Guyer*, Minister of George Street Chapel, Isle of Wight. 1*s.* 6*d.* Nisbet.

THIS is a Discourse, which, from the scriptural views it advocates, the Christian temper it breathes, and the able talent it displays, we can cordially introduce to the notice of our readers. The text is selected from 1 John ii. 12—14. The plan is, I. To illustrate the characters specified; II. To describe the privileges which belong to them; III. To exhibit the duties which are incumbent on them. The author is both a good divine and a good writer—things not always united.

The Christian Stewardship: a Discourse on the Nature and Responsibility of the sacred office; preached before the Homerton College Society in New Broad Street Meeting-house, June 22, 1824. By *T. Morell*, President of the Theological Institution at Wymondley. 1*s.* 6*d.* Holdsworth.

THE respected author of this most respectable Sermon will pardon us, we trust, for an apparent neglect of it. It was mislaid, and when again recovered and read, we were filled with remorse that a discourse so peculiarly argumentative and excellent should have gone out to the world without, at least, having the aid, however feeble, of our recommendation. The Institution before the friends of which it was preached, needs no advocacy of ours; its praise is in all the churches; its Students are in all corners of the land; and the author of this Discourse supplies, in his own person, a happy specimen of its value to the country. The Discourse is on 1 Cor. iv. 1, from which the author takes occasion to notice, I. The *subject* of the Gospel Ministry, the "*Mysteries of God*;" and, II. The *Nature* of the Office of Christian Ministers,—they are "*Stewards*." We know not when we read a sermon of greater power or interest. Ministers, and students in particular, should read it.

An Historic Defence of Experimental Religion, and the Doctrine of Divine Influences, from the authority of Scripture, and the testimony of the wisest and best men in all ages and countries. By Thomas Williams. New ed. 7*s.* Westley.

THIS is a reprint, with considerable improvements, of a work which has already done much good, and which, we trust, will be honoured to do much more for many years to come. "The argument," observes the author, "is historical; it is contended for as a fact, that good men in all ages, in all countries, and of every denomination, have felt the reality of vital godliness, have attributed their experience to the agency of the Holy Spirit, and have sanctioned their testimony by holy lives and triumphant deaths. These witnesses are selected, not from among prophets, apostles, and divines only; but also from among the most eminent characters in every walk of public and private life—in every branch of literature and science." We think the worthy author has proved to a demonstration the *identity* of true religion in all ages, and under every dispensation. The work contains a fund of the most useful information, judiciously arranged, and exhibited in that form which is best adapted to commend religion to the young as a reasonable and happy service. Great care and labour are evinced in the whole performance, and we doubt not the sale of the work will be very extensive.

LITERARY NOTICES.

Mr. Burder is now printing a volume of his Village Sermons in the Spanish language, for dispersion in South America.

The Rev. J. Burder, M.A. of Stroud, is preparing for publication, by Subscription, (price to subscribers 10*s.* 6*d.* in 1 vol. 8vo.) Lectures on Religion; intended to supply an answer to such questions as the following:—What is Religion? How may I know that those systems which differ from Christianity are false, and that Christianity is true? Amidst the diversity of opinion prevalent in the Christian world, how may I ascertain the truth? And what must be believed, felt, or done, to constitute a real Christian?

In the Press, and speedily will be published, 1. Lectures on Popery; delivered at King-street Chapel, Maidstone. By W. Groser.—2. A Letter to the Rev. Dr. Wardlaw, by Mr. Birt of Manchester.—3. The Life of Mr. Chamberlain, late Missionary in India. By Mr. Yates, of Calcutta. Re-published under the patronage of the Baptist Missionary Society. By F. A. Cox, A.M.—4. A Practical View of the Redeemer's Advent. By the Rev. J. H. Stewart, M.A. 1 vol. 8vo.—5. Christian Characteristics. By the Rev. T. Lewis, Islington.—6. Morning Meditations, by the Author of "The Retrospect." 2d edition, greatly enlarged.—7. A Translation into English Verse of the French Hymns of the Rev. C. Malan, Geneva.—8. The History of Joshua: a continuation of Scripture Stories.—9. History of the Protestant

Church of the United Brethren. By the Rev. J. Holmes, author of Historical Sketches of ditto.—10. The Shepherdess of the Mountains. By the Author of "Tales in Switzerland."—11. Part XIII. to complete the 1st volume of the Cottage Bible, on the 1st of May.

SELECT LIST.

The Advancement of Society in Knowledge and Religion. By J. Doug as, Esq 8vo. 9s.

Scientia Biblica; containing the New Testament in the Original Tongue, with the Authorized English Version, and a copious and Original Collection of Parallel Passages, printed in words at length. 3 vols. 8vo. 3l. boards; large paper 5l.

A History of the Christian Church, from its erection at Jerusalem to the present time; on the plan of Milner. By the Rev. John Fry, B.A. late of University College, Oxon. &c. &c. &c. In 1 large vol. 8vo. 12s.

Pacaltsdorp: an account of a Hottentot Village, in a Letter from the Rev J. Campbell. 18mo. with Plates. 9d.

Discourses and Evening Thoughts. By S. Burdett. 12mo. 4s. 6d.

A Paraphrase on Ecclesiastes; a Poem first published in 1766, with Notes, Philological, Critical, and Explanatory. To which are added, the Authorized Version, with Supplementary Notes. By N. Higgins. 8vo. 3s. 6d.

Polynesia; or Christianity in the South Seas.

Plain Sermons for Children. By the Rev. S. Maddock. 12mo. 3s.

The Life and Death of the Christian; a Sermon on the Death of the Rev. J. Whitehouse, Dorking. By the Rev. T. Lewis of Islington; with the Address at the interment, by the Rev. G. Clayton.

Scenes in Palestine; or Dramatic Sketches from the Bible (in Verse.) To which is added, The Fair Avenger, or the Destroyer Destroyed. An Academic Drama. By J. F. Pennie. 12mo. 5s.

For Missionaries after the Apostolical School, a Series of Orations, in Four Parts. I. The Doctrine. II. The Experiment. III. The Argument. IV. The Duty. By the Rev. E. Irving, A. M. The first Part, containing "The Doctrine," in Three Orations, is now ready, price 4s. The proceeds of the sale are for the Widow of Mr. Smith, late Missionary at Demerara.

Hope of Immortality; a Funeral Sermon for Mrs. Francis Jennings. By S. Thodey. 1s.

RELIGIOUS INTELLIGENCE.

LONDON.

SUBSCRIPTION ON BEHALF OF THE HANOVERIAN SUFFERERS BY THE LATE INUNDATIONS.

It must be highly gratifying to every friend of humanity, to find that the benevolence of our countrymen is never appealed to in vain. No sooner is a real case of privation made out, than thousands are ready to lend it their immediate and cheerful assistance. Whilst this circumstance demonstrates our wealth to foreigners, it at the same time does something more,—it evinces the true spirit of the British people, and places them in distinguished contrast with every other nation on the face of the earth.

It is heart-rending to read the accounts from various parts of the North of Germany. On the 3d and 4th of Feb. last, in an awful tempest of wind, attended with thunder and lightning, and a heavy fall of snow, the sea, driven by a strong north-west wind, and in the darkness of night, broke down the dykes, and between, and in the vicinity of the rivers Elbe, Weser, and Erns, suddenly inundated the land to a considerable depth. Only the church steeples and more elevated house roofs remained visible. The consequence of which has been the loss of corn, cattle, and human life, to a most fearful extent. In *Hanover alone*, above 80,000 human beings are placed in the most imminent hazard of losing every article of property, and even life itself. Every prospect of harvest is lost to tens of thousands, who have by this awful dispensation of divine Providence been reduced from circumstances of peace and comfort to the most distressing penury;—without a home, without food, without clothing, and without even hope itself, the friend of suffering man. 1500 English square miles were literally added, for a time, to the territory of the vast deep. It is pleasing to observe in communications from the immediate scene of suffering and desolation, the degree of confidence which is reposed in the unwearied character of British benevolence; and it is still more pleasing to find that many of the correspondents are influenced by a profound resignation to the will of the Most High, who has seen fit to afflict thousands with this dire calamity.

A Public Meeting was held on the 28th Feb. the Duke of York in the Chair, for the purpose of considering the best methods for mitigating the dreadful sufferings endured. Several individuals of distinction attended on the occasion, and a liberal subscription was entered into. At a meeting of the Committee, held on the 3d of March, it was resolved, "That in *dependance* upon British liberality, and to give it the greater effect, (though the subscription is not yet to a greater amount than about 2,500*l.*) the sum of 4,100*l.* be appropriated; viz. 3000*l.* to Hanover,—500*l.* to Oldenburg, particularly recommending the distresses at Jevers—500*l.* to Holstein—and 100*l.* to Ritzebuttel, and that the Rev. Dr. Kuper be requested to write to the Committees accordingly." We cannot suppose that Christians will need any additional argument to induce them to aid this most humane undertaking.

EDUCATION IN GREECE.

THE British and Foreign School Society has issued, in a circular letter, an energetic appeal to the public on the above subject, warmly recommending it to the attention of benevolent persons. It appears that two Cypriot youths, redeemed from slavery, and sent to England in 1823, were trained at the Borough School as masters, and that the elder of them is gone to Greece to impart instruction. Two others have been more recently admitted for the same purpose; seven more have lately been received, some of whom will probably become School-teachers. The instruction of masters and mistresses, their passage, printing, elementary books, and providing school furniture, &c., will require funds of considerable amount, to which the Society, we fear, will be totally unequal, without the generous co-operation of pious and benevolent persons throughout the country, whose subscriptions, we understand, will be thankfully received in London, by J. Butterworth, Esq. M.P. Fleet-street; W. Allen, Esq. (Treas.) Plough-court, Lombard-street; Rev. Josiah Pratt, Doughty-street. &c. &c.:—and by the Rev. T. T. Biddulph, Bristol; Rev. W. Marsh, Colchester; W. Roscoe, Esq. Liverpool; B. Braidley, Esq. Manchester; S. Tuke, Esq. York; P. M. James, Esq. Birmingham; and J. J. Gurney, Esq. Norwich; &c.

LONDON HIBERNIAN SOCIETY.

WE are happy to learn that His Royal Highness the Duke of Gloucester will take the Chair at the Anniversary of this most valuable Institution, at Freemasons' Tavern, on Saturday, 7th May, at 12 o'clock. The Annual Sermon will be preached at St. Bride's church, by the Rev. Hugh M'Niele, on Wednesday 27th April, at 11 o'clock.

PROVINCIAL.

ASSOCIATIONS.

ON Tuesday, April 5th, the Half-Yearly Meeting of the Middlesex and Herts Union will be held (D.V.) at the Rev. Charles Maslen's chapel, Hertford; when the Rev. William Kemp, Tutor at Cheshunt College, is appointed to preach on "The fruits of the Spirit." Service to begin at eleven o'clock.

The Suffolk Society in aid of Missions will be held at Stowmarket, on Monday, Tuesday, and Wednesday, the 25th, 26th, and 27th inst.

The next Half-yearly Meeting of the Wilts Association will be holden at the Rev. Mr. Goode's Meeting-house, Sarum, on the Wednesday in Easter week. Mr. Jay is engaged to preach in the morning, and Mr. Elliott in the evening.

The Spring Half-yearly Meeting of the Dorset Association of Independent churches, will be held at Blandford, on Wednesday, the 6th inst. The Rev. Mr. Innes, of Weymouth, is engaged to preach in the forenoon.

The next Half-yearly Meeting of the Gloucester Association will be held (D.V.) at Cam, on Wednesday in Whitsun week. There will be a meeting for business in the afternoon; and collections will be made in aid of the spread of the gospel throughout the county.

On Wednesday, Oct. 6, 1824, the Hants Association held their Half-yearly Meeting at Romsey, when Mr. Guyer preached in the morning on the given subject, "The character, privileges, and duties of the Christian, in the different stages of the divine life," from 1 John ii. 12—14. Mr. Adkins preached in the evening from Exod. xxxiii. 14; and Mr. Griffin presided at the administration of the Lord's Supper, and preached the preceding evening from 2 Thess. v. 1. The next Meeting of the Association is to be held at Basingstoke, on Thursday, the 21st inst., when Mr. Eastman is expected to preach in the morning on the following subject,—"The connexion between benevolent and active exertions in the cause of religion, and spiritual prosperity; both as it respects Christians in their individual and collective capacity." The Rev. Dr. Bogue will preach in the evening.

On the morning of the same day there will also be a General Meeting of the Teachers and Friends of the Hants Sunday-School Union, and a Public Breakfast: to commence at seven o'clock precisely. Tickets for admission to be had of the Secretaries at the vestry of the Meeting-house the preceding evening.

SURREY MISSION SOCIETY.

THE Annual Meeting of the Surrey Mission Society will be held at the Rev. Mr. Brown's Chapel, Clapham, on Wednesday, April 13, the Rev. William Orme, of Camberwell, to preach in the morning. Worship to commence at 11 o'clock.

The Society will meet at the Chapel in the evening at six o'clock, when the Report will be read, the usual business transacted, and important information on the state of the Mission communicated.

The Annual Meeting of the Hertfordshire Union will be held at St. Albans, on Wednesday, April 27. The Rev. Dr. Waugh is expected to preach.

The Sussex Congregational Society will hold their Half-yearly Meeting (D.V.) at Petworth, April 27. The Rev. Mr. Bannister, of Arundel, is expected to preach on "The Practical influence of

Evangelical Doctrine." The Rev. Mr. Goulty is expected to preach in the evening.

ORDINATIONS AND REMOVALS.

At the great Meeting-house, Bocking, July 29, 1824, was ordained to the pastoral office the Rev. T. Fish, over an Independent church and congregation assembling in a chapel lately erected by a benevolent inhabitant in the same town. Mr. Sibree, of Weathersfield, commenced the service by reading the Scriptures and prayer; Mr. Morison, of Stebbing, defined the nature of a gospel church, and asked the usual questions; to each of which a most satisfactory answer was returned by Mr. Fish; Mr. Frost, of Dunmoe, offered the ordination prayer; Mr. Craig, of Bocking, delivered an able and impressive charge from 2 Tim. ii. 15; Mr. Steer, of Hedingham, presented the general prayer; Mr. Carter, of Braintree, preached to the people an appropriate sermon from Acts ii. 42; and Mr. Bass, of Halsted, concluded with prayer. In the evening a sermon was preached by Mr. Wells, of Coggeshall. The attendance of a very numerous and respectable congregation evinced the lively interest that was generally felt throughout the neighbourhood, in reference to the ordination of this worthy minister. Mr. Fish is a native of Braintree, and received his first ideas of religion in the very place in which he was then recognised and ordained a preacher of the gospel. The day will long be remembered by those who were present on the occasion, both ministers and people, for a fine display of that Christian unanimity and love which characterised, adorned, and defended the church of God in her state of primitive simplicity and excellence.

Trelech.—The Rev. Morgan Jones having been rendered unable by infirmities to perform the arduous and frequent duties which he had been engaged in for thirty-five years, his son, the Rev. Evan Jones, from Carmarthen College, was set apart to the holy work of the ministry, as co-pastor with his father, on Thursday, Nov. 18, 1824. The preceding morning the Rev. T. Jones, of Newport, preached from John i. 11, 12; the Rev. W. Jones, of Rhydybont, from Matt. xxviii. 20; and the Rev. D. Davies, Cardigan, from John xv. 8. Thursday morning, the Rev. D. L. Jones (Classical Tutor at Carmarthen College) delivered the introductory discourse from Acts xiv. 23; the Rev. T. Phillipps, Neuaddlwyd, asked the usual questions; and the Rev. M. Jones, Trelech, offered up the ordination-prayer; the Rev. D. Peter (Theological Tutor at Carmarthen College) gave the charge, founded on 2 Cor. ii. 10; the Rev. T. Phillipps, Neuaddlwyd, preached to the people from 1 Thess. v. 12, 13. The devotional parts of the services were conducted by the Rev. L. Rees, Bethel, and the Rev. H. George, Brynberian.

The Rev. Robert Vaughan, of Worcester, has received an invitation from the church at Kensington, lately under the pastoral care of the Rev. John Leifchild, which he has accepted, and he is expected to enter on his new scene of labour on the first Sabbath in April.

CHAPELS OPENED.

We are much gratified to learn, that, on Wednesday the 2d of March, a neat place of worship was opened at Ham, on the premises of the Rev. Joseph France, A. M., Principal of the New Grammar School, in that beautiful village; the Rev. Joseph Fletcher, A. M., of Stepney, preached in the afternoon from Matt. xviii. 20; and the Rev. John Morison, of Brompton, in the evening, from Philip iii. 8. Both services were extremely well attended, and upwards of 35*l.* were collected, to aid in defraying the expenses of the building, which has been erected by Mr. France at a sum little short of 300*l.*, partly for the accommodation of the youth under his care, and partly for the benefit of the surrounding villagers. It is earnestly hoped that Mr. France's generous conduct will not be suffered to expose him to any serious loss. Seldom have the religious public aided a cause more deserving than this. The Rev. J. France has commenced his stated ministry in the new chapel under very favourable auspices.

A neat Independent Chapel, lately erected in the village of Cannock, Staffordshire, was opened for divine worship on Thursday, Jan. 27. In the morning, the Rev. J. Eagleton, of Birmingham, preached from 1 Cor. iii. 5—17. In the afternoon a discourse was delivered by the Rev. J. Cooper of West Bromwich, from Heb. iv. 16. In the evening the Rev. J. F. Whitridge, of Armitage, preached from John v. 2. Simplicity and devotion characterised the services of the day, while the zeal of the congregation for the prosperity of this infant cause, was practically attested by liberal contributions, which amounted to 68*l.* 6*d.* The Independent interest in this populous village was founded about ten years ago by the Rev. Mr. Fernie of Breewood, since which period the word has made a gradual progress. To this cause the language of David may be applied with peculiar appropriateness;—"The time to favour Zion, yea, the set time, is come."

Sept. 8, a new place of worship of the

Independent denomination was opened at Durrington, Wilts. The Rev. T. Adkins of Southampton, and the Rev. R. Elliott of Devizes, preached on the occasion. Messrs. Tozer of Marlbro', Gerard of Lavington, Good of Salisbury, and Angear of Bulford, conducted the devotional parts of the service. This place is erected by the liberality of Mrs. Blatch, a widow lady in the neighbourhood.

Mr. Ashley, a member of the Rev. H.F. Burder's church, has taken the carcass of a chapel in the Ball's-pond-road, near Kingsland-turnpike, which he is fitting up at his own expense. It is intended to be called Maberly Chapel. The dimensions are 40 by 75, including the vestry. The chapel, exclusive of the vestry, will seat 800 persons. It is Mr. A.'s intention to get it supplied on the same principle as Hoxton Academy Chapel, by the most respectable ministers of the Independent denomination, and to open it the first week in May.

The Rev. T. Scales' New Chapel, Queen Street, Leeds, will be opened for divine worship on Wednesday, April 27, on which occasion the Rev. J. A. James, of Birmingham, the Rev J. Parsons of Leeds, the Rev. Dr. Raffles of Liverpool, will preach.

Union-Street Chapel, Brighton.

The congregation under the pastoral care of the Rev. J. N. Goulty have recently come to a determination to make a considerable enlargement, in which a convenient space will be reserved for visitors. It is determined not to incur a debt, if possible to prevent it. The alteration will be begun as soon as two-thirds of the estimated expense of 1000*l.* is subscribed. The congregation (after clearing off a debt of 1000*l.* last year,) have generously contributed 500*l.* towards this enlargement.

FOREIGN.

INDIA.

Ladies' Society for Native Female Education in Calcutta and its vicinity.

At a Meeting of Ladies, friends to the Education of the Female Natives of India, held in the Church Mission Library, Mirzapore, on Thursday, Mar. 25, 1824, the Right Hon. Lady Amherst in the Chair, it was resolved:

1st. That the Education of Native Females is an object highly desirable, and worthy the best exertions of all who wish well to the happiness and prosperity of India.

2d. That the system introduced into this country by Mrs. Wilson (formerly Miss Cooke) has been pursued by her under the patronage of the Church Missionary Society, with a degree of success which could hardly have been anticipated by those who were aware of the novelty and apparent difficulty of the undertaking, and is capable of an extension and improvement, only limited by the want of sufficient funds for its prosecution on a scale commensurable to its objects.

3d. That it appears to this Meeting, that there are at present 21 schools under her superintendence, attended on an average by 400 pupils; that females of the most respectable caste and station in society have both sent their daughters, and, in some instances, have themselves expressed anxiety to obtain instruction; and that the system of instruction pursued has met the expressed concurrence and approbation of some of the most distinguished among the native gentry and religious instructors.

4th. That in order to render Mrs. Wilson's labours yet more effectual, and to meet the feelings of the respectable natives of India, by rendering the establishment more exclusively female, it is expedient that the affairs and government of these schools now existing, or hereafter to be established in connexion with them, in Calcutta and its vicinity, be placed under the superintendence and control of a certain number of ladies, as Patronesses and visitors, who may be inclined to give a portion of their time to this interesting and laudable object.

THE BURMAH WAR.

A Letter from Mrs. Hough, the wife of the American Missionary at Rangoon, who was deputed to negotiate terms with the English, on behalf of the Burmese, addressed to her daughter at Calcutta.

(From a Calcutta paper of 30 June.)

Rangoon, May 14, 1824.

"The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan. Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it; not that we thought it impossible, but we have been often deceived with idle reports, and placed no dependance on any thing we heard. Nearly all the English gentlemen were dining in Lansago's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the king's godown, and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans, but while we were at tea, a king's linguist, with about twelve men, escorted them to the godowns, and put them with the other foreigners. Our servants nearly all took the alarm, and

Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moung Shwa-ba, a native Christian, kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr. Sarkis, begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung Shwa-ba thought we should either be seized, or not permitted to enter the go-down. About one o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. They returned two for one. and in a few moments every soul of the Burmans took what they could, and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door, and run away; they, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon, with his officers, ran away, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr. Wade's shirt was taken from him,) not even their hats were left; their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same way. George ran out after your papa, who sent him back. The prisoners were taken about half way to the great pagoda, when they released Mr. Hough, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the Commodore, on board H. M. ship Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message but not being able to find either the Yaywoon or the English prisoners, he returned, and in the evening I saw him for the first time after he left the house on Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death; and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese, crowded together. Mrs. Wade and myself put on Burman clothes, and mingled with the rest. When the English landed, we went out and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission-house, where we found every thing nearly as we had left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived."

SOUTH AMERICAN STATES.

THE emancipation of these States from the yoke of Spain, and the distinct recognition of their independence by Great Britain and the United States, are events most gratifying to every enlightened and liberal mind. Whilst statesmen are determining questions of political expediency, and merchants are engaging in extensive and diversified speculations, it is delightful to know, that the friends of the Redeemer are not indifferent to the spiritual destinies of this most interesting country. The NORTH AMERICAN Churches are foremost in zeal for this great object. From their statements, it appears, that after all the exertions of the Moravians and other Christians, there are only TWENTY PROTESTANT MISSIONARIES in the whole of South America, at the present moment. It is reasonable, however, to believe, that great facilities for the spread of the gospel will now every day be opening in that region of the earth. The AMERICAN BOARD OF FOREIGN MISSIONS have sent two Missionaries, Mr. John C. Brigham, and Mr. Theophilus Parvin, to explore the most important parts of SOUTH AMERICA, with a view to determine on ultimate measures for the spread of the gospel. They sailed from Boston, on the 25th of July, 1823, and arrived at Buenos Ayres on the 24th of

October, in the same year. From thence they have communicated some most important facts. Of *Columbia*, an English gentleman who has resided there several years states, that Protestants can hold any office or employ, and are eligible to the House of Representatives; and the Missionaries say of Buenos Ayres, that they are not without hope that a *free toleration of religion* will ere long be proclaimed in it. There are nearly 4000 Protestants in this place, and the best informed foreign merchants have expressed their confident belief that the government would grant on being asked, permission to hold Protestant worship.

"In *Columbia*," says a gentleman to the British Under Secretary of State for Foreign affairs, "knowledge is advancing with rapid strides. In several cities, colleges and seminaries have been established. Public libraries have been opened, and a number of periodical papers and writings published, not unworthy of the liberty of the press, and which disseminate instruction and political information. The undersigned travelled from Maracaibo to Bogota by land, and returned from thence to Augnstura, through the interior of the country. In that interesting journey, he found schools established, not only in every town, but in every village, and it was with delight and astonishment that he witnessed the progress made. Much, certainly, is owing to the national character, which is mild and docile to the extreme. As an additional stimulus to improvement, the law of the land is, that after the year 1840, he who cannot read or write shall have no vote in the public elections. In *Peru*, there were in March, 1824, 230 scholars under the care of Mr. Thompson.

"But the province of Buenos Ayres," Mr. Brigham writes, "is considerably in advance of all the others. A University has recently been organized in this city, Professors appointed, and apparatus obtained: the Institution includes a collegiate, medical, theological, and law department: the number of its students, in June 1823, was 291. Besides several private schools of individuals, a number of Lancasterian schools for both boys and girls have, at the public expense, been recently established in the city, and in the country. The whole number of schools in this province, in June 1823, the latest statement which has been published, was 54; in these there were 2213 boys, and 930 girls. The Holy Scriptures are eagerly sought after by all classes in Columbia, more especially by the clergy, many of whom are liberal and enlightened men. In Peru, the translation of the New Testament into the ancient Peruvian is completed. At Lima, the Scriptures are still earnestly solicited; from which the sum of 300*l.* has been sent to the British and Foreign Bible Society. Could 10,000 copies of the Bible be sent, it is said they would be immediately in request. At Guayaquil, Testaments were purchased with the greatest eagerness, and the poor people are seen reading in the streets. The Governor requested copies to be left with him, so great is the thirst for the Word of God.

ABOLITION OF SLAVERY IN COLUMBIA.

THE wise policy, says a periodical work published in the United States, with which the government of the Columbian Republic has been administered since the era of its independence, excites universal admiration. It is well known, that a law was made, some time since, providing for the gradual Abolition of Slavery: this was done by the Slave-owners themselves, assembled in Congress, at the recommendation of the immortal Bolivar, who set the example by emancipating his own slaves without requiring any conditions. But the Blacks are not merely emancipated—they are eligible to the highest offices in the gift of the Republic. Colonel Penango, an excellent military officer, although a dark mulatto, has been chosen a member of the Columbian Senate; and the brave and enterprising Padilla is a mulatto. Thus far no evils have resulted from the grant of these privileges to the coloured people, although, in a large portion of the Republic, they constitute a majority of the population. "It seems," says the minister of the Interior, "that, in certain provinces of the Republic, an apprehension exists, that, by the gradual extinction of Slavery, the productions of the soil and the working mines will be diminished. This event may happen; but it is unquestionably a minor evil to the inhabitants of those provinces, compared with that of living amidst a volcano, ever ready to explode with dreadful effect; it is better that their agriculture and mines should suffer partial ills, to which gradual remedies may be applied, than, by continuing the former personal slavery, insensibly to heap up combustibles for a terrible conflagration. It is well known, that in this particular, our legislators have been animated by the most profound foresight and justice."

NORTH AMERICA.

Rochester, Monroe County, State of New York, Jan. 1825.

To the Editor.

DEAR SIR,

IN the community in which I live, there are no less than eleven towns, especially

visited by the outpouring of God's Holy Spirit; great numbers are confessing Christ, to the joy of all those who love the Saviour. Our monthly union was attended on the first Monday inst. by a larger congregation than usual, consisting of clergymen and their parishioners, of three different denominations of Christians, all exhorting to, and praying for, the universal extent of the kingdom of the Lord Jesus. Such a union is not common in this region, but it is to me indescribably beautiful and pleasant. Does it not look like the day of the vision of Jeremiah, when "the watchmen shall see eye to eye," and they shall cry together, saying, "Arise, let us go up to Zion, unto the Lord our God."

The churches are harmonious in this region; and we hope much is doing for the Missionary cause, and for the prosperity of Zion among us. I have detailed thus far, because I know, or at least I am persuaded, you are delighted to hear of the wonders of redemption and of grace.

I am publishing a periodical paper in this place; its character you will see by the Number I send you. In it you find an account of my visit to the Lewcas, a tribe of Indians in our wilderness; I have also stated what I saw and heard; but its real vision I cannot communicate; the half cannot be told.

ABIJAH BLANCHARD.

EMIGRATION TO HAYTI.

EMIGRATION to Hayti, of black and coloured people from the United States, has been for some time carried on under the sanction of both governments. President Boyer sent an agent, Mr. Granville, to invite emigrants from the Continent, under promises which he fully redeems. Societies are formed to promote this object; and several thousand black and coloured people have found a home at Hayti, which the sentiments and habits of the white people of the States seem to have denied them. In October, Mr. Pennington, a coloured preacher, was appointed by the United Foreign Missionary Society, to reside among these emigrants, with a view to their religious instruction.

GERMANY.

Beneficial effects of looking into the Bible.

IN the summer of 1821, two gentlemen from London, in the course of a tour through Germany, came to Göttengen, one of the most celebrated universities of that country, situated in the kingdom of Hanover. They there visited several professors eminent by their meritorious exertions in the promotion of learning. They were received by all in the most friendly manner, but by one in particular, who afforded them some of the most delightful hours they enjoyed on the tour. This friendly reception was the more agreeable to them, as the high reputation this professor enjoys throughout the whole of Europe had inspired them with an earnest desire of seeing him face to face. He has belonged for more than forty years to the University of Göttengen, gives lectures at present especially on natural history, and possesses an interesting collection of natural curiosities; but what most claims attention is his collection of skulls, which is unique in its kind. With the greatest readiness, and in the most obliging manner, he showed his visitors every thing interesting in his house, at the same time gratifying them by many entertaining relations. Having directed their attention to the various kinds of skulls, he left the room, but soon returned with a Bible under his arm, and a countenance as grave as it had before been mirthful, and addressed them in nearly the following words: "You must now," said he, "allow me to relate an extraordinary occurrence to you. Some years ago I was in great danger of losing my sight, which had become so bad that I could scarcely distinguish any thing. The prospect of passing the last days of my life in blindness, made me so melancholy, that I resolved to make a tour to Bremen to recover my spirits. On this tour I came to Hanover, where some friends took me into the Duke of Cambridge's library, and showed me some Bibles, lately sent by the Bible Society of London as a present to the Duke. Wishing to try whether I in my blindness could distinguish the paper and print of these from the common ones, I took one up merely for this purpose, without the least intention of selecting any particular passage; and now see what I read!" He here opened the Bible, and read Isaiah xlii. 11. "'And I will bring the blind by a way they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' I read this verse and received my sight. (At these words he was so affected, that the tears ran down his cheeks.) With a cheerful mind I now journeyed back to Göttengen, and my greatest desire was to possess a Bible, in which this verse stood on the same page, and in the same place. Shortly afterwards I was visited by a friend, residing in London, to whom I related the occurrence, and expressed my wish, and immediately received his promise to send me one as soon as possible, which he did." This Bible is now the greatest curiosity he has.

MISSIONARY CHRONICLE
FOR APRIL 1825.

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.

ANNIVERSARY OF THE LONDO I ONARY SOCIETY.

THE Directors announce to the members and friends of the Missionary Society, that the *Thirty-First Annual Meeting* will, by Divine permission, be held in London on Wednesday, Thursday, and Friday, May the 11th, 12th, and 13th.

The following Ministers are engaged to preach :—

The Rev. DR. MORRISON, of China.
Rev. R. W. HAMILTON, of Leeds.
Rev. DR. BELFRAGE, of Falkirk,
(*and to the Juvenile Missionary Societies.*)
Rev. W. THORPE, of Bristol.
(*Further particulars in our next.*)

DEPUTATION TO SCOTLAND.

THE Directors take this occasion of informing their numerous friends of the Society in Scotland, that, early in the approaching Summer, they hope to have an opportunity, *by Deputation*, of laying before the various Congregations in the North, a statement of the operations and claims of the Missionary Society, which they trust will receive the liberal attention of the friends of our Lord Jesus Christ.

THE CHINESE LANGUAGE.

THE important fact that the written medium of thought employed by the Chinese is legible to the people of four other nations, making collectively at least a fourth part of mankind, has recently called the attention of British Christians more strongly to the subject than at any former period. The five nations alluded to, viz. those of China, Corea, Japan, the Loochoo Islands, and Cochin-China, all possess a considerable part of their population able to read, and fond of books. But these nations have little else than their own pagan literature to read, which confirms them in their idolatrous superstitions. The number of Christian books in the Chinese language is yet very small.

Although the several countries just now named are not open to living teachers of Christianity, they are accessible by books, which may be written and printed in Christian states or colonies, and conveyed by natives returning from those states to their respective countries; and thus Christian knowledge may be gradually spread throughout the continent and islands of eastern Asia.

It is also believed, that a very considerable knowledge of the one written language of all these populous countries may be acquired in the United Kingdom. In St. Petersburgh and in Paris the Chinese is cultivated with very considerable success, and it does appear to many patriotic and philanthropic persons not creditable to our countrymen, either as scholars or Christians, to neglect the living language of so large a portion of our species.

That much can be gained in abstract science, morals, or religion, from China, is not to be expected; but it is fair to expect some addition of facts in natural science, and some views of human nature which may not be altogether useless. However, Christians have something to communicate; a knowledge which exceeds in value the finest gold, the most precious gems; and, to a reading population, the press is a very efficient means of conveying it, especially when united as far as is practicable, with oral instruction; and oral instruction is perfectly practicable amongst the Chinese, who reside under Christian and Malayan governments out of China.

Under this view of the subject, Dr. Morrison has been requested to remain in this country one season longer, for the purpose of originating the cultivation of the Chinese language in Great Britain, and will give attendance at No. 26, Austin Friars, on Mondays, Wednesdays, and Fridays, from 11 till 2 o'clock, to communicate elementary instruction in Chinese, and to confer with those who may be desirous of acquiring some knowledge of it, whether for pious purposes, or the objects of general knowledge and literature; being persuaded that human nature in different nations is greatly improved by an amicable interchange of thought and sentiment, of which letters must, generally speaking, be the medium, and that not only Christian truths, but much useful knowledge, subversive of hurtful superstitions, could be conveyed to the eastern hemisphere, were the language of China more studied in the United Kingdom.

SOUTH SEAS.

Public Exhibition of the Idols from Aitutake, at a Meeting held at Raiatea on the 8th of August, 1823, and the Speeches of some of the Natives on the occasion. Extracted from the Journal of Mr. John Williams, Missionary.

On the Friday evening after our arrival there was a public exhibition of all the idols in our large chapel. It was lighted up, and presented a brilliant appearance. Mr. Threlkeld commenced the service with the hymn beginning "Blow ye the trumpet, blow," &c. and prayer; after which I gave a part of the account of our interesting journey. The numerous idols were hung up in various parts of the chapel, but especially about the pulpit, desk, &c. Many very interesting addresses were delivered on the occasion; from which the following are selected:—

Te Mauri arose and said, "To the people of Raiatea do I address myself My thoughts have been growing all day upon the great power of God, and his great compassion to the lands of darkness. Surely the prayer of Raiatea has been heard. We have prayed that the good word of Jesus might reach the abodes of ignorance; that savages might be tamed by the power of the Gospel; and, behold! (said he, pointing to the two Aitutake chiefs and their wives,) we see them here this evening. Rejoice, O Raiatea, in doing the good work of God. We sent two teachers to Rurutu formerly, and we saw what the power of God effected by them. Their idols were set up in this place of worship, and our hearts rejoiced. We have this evening another exhibition of *Evil Spirits*. We did not expect this so soon. Our thoughts were heavy, very heavy, but God's thoughts were not our thoughts. With himself his own word is irresistible. I have been thinking of what Mr. Williams has told us this evening about Aitutake; that it will outstrip us if we are not diligent. Many of the people have bedsteads already, and they are erecting decent houses all over their settlement. Let us beware, lest the branch should outgrow the trunk; lest we should be last and they first." Pointing to the idols, he said, "The teeth of these monsters are blunted by the word of Jesus. They will devour no more men or children in the island of Aitutake." He concluded by addressing the chiefs and their wives, from Aitutake, in a very pathetic manner, and saluting them in the name of our common Lord and Saviour.

Atihuta then arose, and said, "This, dear friends, is not the first day of my joy. The Mau Varua ino (the Evil Spirits) were seen through the telescope, hanging to the yard-arms of the vessel, as she entered the harbour. Behold! we now see them hanging here this evening. There are some things we term the poison of the sea; these idols hanging here were the poison of the land, for both body and soul were poisoned by them. But let us re-

joice, their reign is over. We did not think that they would be obtained so soon; we did not expect so soon to be gratified by beholding them." Addressing himself to unbelievers, he said, "Behold, these are still your gods, although you do not acknowledge them." He then exhorted such earnestly to turn to Jesus, by whose power alone these idols were conquered; and how (added he) can you resist His power: gods of wood are food for the fire, but the God without form! His head cannot be reached! These gods are conquered and destroyed, but the invisible God will remain for ever. We have become like a fountain; let us, therefore, be diligent: for if the fountain be good, its goodness will extend to the end of every stream that flows from it. If the trunk is good, its goodness will extend to the end of every branch. These idols hanging here were formerly unconquerable, but the power of God is gone forth long since, by which men become Christians, and savages brethren in Christ."

MATAUTE arose, and said, "We have been praying that God would exert his power, and cause his word to grow, that his kingdom might come with power; and now, behold! every man with his own eyes may see the effects of that power. These idols are not obtained by means of spears clotted with human blood, as formerly. No guns, no spears, no pikes, no other weapon but the powerful Gospel of our Lord Jesus Christ. Formerly, all was theirs; pigs, fish, food, men, women, children, and every thing we possessed; and now, behold them hanging in degradation before us.* This evening is not the commencement of my joy. We saw the idols hanging about the vessel, and joy sprang in our hearts. They called our ship a ship of God, and truly it is. It has carried the Gospel to distant islands, and brought back the trophies of its victory. Does praise grow in every heart? Is joy felt by all? Then let us not only rejoice that *devils are subject to us*, but also that *our names are written in the Book of Life.*"

PAREMO addressed the assembly as follows: "Mr. Williams told us, when he took leave of us, to pray, for prayer was mighty with God; and truly we now behold the effects of its might." Alluding to the chiefs of Aitutake, he said, "These people we never beheld before. They are kings, and are now seated among our kings. O the goodness of the word of God! Let every king pray for other kings, thinking within himself, *I am a king.* Let every chief pray for other chiefs, saying within himself, *I am a chief.* Let every common man pray for common people, thinking within himself, *I am a common man.* Let every woman pray for other women, thinking within herself, *I am a woman.*" Pointing to the idols, he said, "Behold these great, these powerful gods, once adored by us! How foolish, how contemptible in our sight they now appear. This is the second manifestation we have had of the great power of God."

* Alluding to the fall of idolatry at Rurutu, in 18 .

EAST INDIES.

CHINSURAH.

ARRIVAL OF MR. AND MRS. EDMONDS IN INDIA.

Extract of a Letter from Rev. John Edmonds, Missionary at Chinsurah, dated 18th November, 1824; addressed to the Secretary.

Rev. and dear Sir,—IT is with much pleasure that I inform you of the safe arrival of myself and my dear partner at Calcutta. The mercies which we have received since we took leave of the Directors are very numerous, and loudly claim our unfeigned gratitude. The prayers of our Christian friends have been heard on our behalf, and in answer to them we have been preserved from the dangers of the sea, and have been safely conducted to our beloved friends and fellow-labourers in this city.

We sailed, as you are aware, from Gravesend, May 23d. The delightful engagements of the Missionary week in London, tended greatly to prepare our minds for a final separation from our beloved friends; whilst the assurances which we received of a continual interest in the prayers of the Church, encouraged our hearts amidst our anticipations of a long and dangerous voyage, and of a life of labour in the heathen world.

We had very favourable weather most of the time we were on board of ship. The winds were rather light than otherwise, and consequently our voyage was much longer than we expected. We passed the Cape de Verd Islands, June 21st. On June 29th, we spoke his Majesty's ship Tweed, bound to Rio Janeiro, and by her we wrote to our friends, hoping that our letters would soon reach them by the South American packets. After we parted from the Tweed, we had no opportunity of informing you of our welfare until our arrival at Madras, September 30th.* During the whole of this long voy-

* This letter has not yet come to hand. —EDITOR.

age, we were mercifully preserved in health, and I was enabled to devote several hours every day to study. I must not neglect to inform you of the constant attention of Capt. and Mrs. Brodie, of the *Pyramus*, to our comfort. When I contrast the attention paid to us, with the worse than neglect which some of our brethren have experienced during their voyage to India, I cannot too warmly express the sense I entertain of my great obligations to Captain Brodie for his kindness and truly gentlemanly behaviour. In these sentiments I am sure Mr. Kidd (who was the companion of my voyage) most heartily unites. I am happy to state, that we had public worship on board every Sabbath, when the weather permitted, at which the ship's company, officers, and nearly all the passengers constantly attended. On Sabbath evenings we read the Church of England service and scripture lessons in the state cabin, at which service the officers and passengers were generally present. Besides this, we had opportunities of distributing tracts and copies of the sacred volume among the sailors.

I am happy to inform you that we found our friends at Madras tolerably well. They received us with much affection, and our hearts were truly gladdened by the spirit of union and of active benevolence which our friends manifested. The prospects of the Mission are encouraging The European congregations are good, and Mr. Crisp preaches on Sabbath afternoons to a native congregation at Persewaukam. Many plans for the dissemination of the gospel amongst the heathen are in operation, and others are in contemplation to be commenced as soon as the proficiency of the other brethren in the native language will enable them to co-operate with Mr. Crisp. The Missionaries of the Church and Wesleyan Societies are much united with our brethren, and their union has a direct tendency to promote the increase of every Missionary excellency in each individual, and to encourage all to labour perseveringly in their glorious employment. We spent a day in prayer with the Missionaries employed at Madras, and with Dr. Scudder, a most valuable labourer from the Ceylon Mission. TWELVE of us bowed at the Throne of Grace together—conversation on Missionary subjects followed, and at the close of the sacred services of this profitable day, one of our Wesleyan brethren gave us an excellent address on the encouragements which Missionaries have to labour perseveringly in communicating divine instruction to the heathen.

The ship did not leave Madras until Oct. 17th, and it was Nov. 11th before we reached Calcutta. We found our Missionary Brethren and their partners in the enjoyment of good health, and were welcomed by them as fellow-labourers in the service of the same divine Redeemer. The kind reception which we experienced will never be forgotten by us, whilst the affectionate union which exists amongst our beloved friends, gives us reason to hope that we shall enjoy much happiness in our connexion with them. The Mission appears to flourish under the blessing of God. A new chapel is nearly erected at Kidderpore, at which it is expected that a Native as well as an European congregation will be collected. Mr. Trawin labours much in the neighbourhood. He visits the schools daily, and preaches to the people who soon collect around him. The fruits of his labour will, I doubt not, ultimately appear, and many will bless God for his benevolent exertions. The native convert, who was baptized some time since, continues to afford Mr. Trawin much satisfaction from the humble and devotional spirit which he manifests. Mr. James Hill has a most important field of labour in attending to the respectable congregation at Union Chapel. He meets frequently with his young people, who justly appreciate his valuable labours, and evidently profit from them.

P. S. Mr. Kidd found at Madras a ship bound direct to Pinang and Malacca. He accordingly engaged a passage in her. He and Mrs. Kidd were quite well. We enjoyed many advantages from being together.

MADRAS.

Particulars of the Ordination of Mr. Howell, Missionary at Cuddapah. Communicated in a Letter from the Rev. J. W. Massie, Missionary at Madras; addressed to the Secretary.

Madras, Oct 7, 1824.

My dear Sir.—I TAKE this opportunity of transmitting to the Directors an account of the ordination of Mr. Howell from Cuddapah. The service was held in Black Town Chapel, on Wednesday evening, the 29th of September. Our brother has laboured since he went to his station, not only with considerable assiduity, but also with pleasing prospects of success. He has pursued his work with fidelity and as a man of God, and the blessing of his divine master has in several instances rested upon his efforts. So that, in addition to the opinion

of good men, we appeared to have evidence from the dealings of Providence, that we should be in the path of duty were we to entrust to him the full office of the Missionary. Arrangements were made for his coming to Madras about the 20th of September, but the ordination was delayed for a few days in expectation of Mr. Crisp's arrival at Madras from Bangalore. In this, however, we were disappointed.

The service was commenced by the Rev. E. Hoole, of the Wesleyan connexion, who read a portion of the word of God, and offered up prayer for Jehovah's blessing to rest upon the engagements of the evening. Mr Taylor then delivered an introductory discourse, defining the character of a missionary, and the nature of ordination. The part of the service which devolved on me, was to ask the usual questions and offer the ordination-prayer. Mr. Howell's answers were most satisfactory and pleasing; his part, indeed, added greatly to the interest of the meeting; for, besides that he was an instance of the power of the Gospel, and that, too, through the preaching of one of our own Society's missionaries, he himself could relate instances of conversion as the effect of his faithful labours, both at Bellary and at his present station. The charge was delivered by a worthy and endeared fellow-labourer, Dr. Scudder, from the American Missionary Society. It breathed the tenderest affection, and was peculiarly adapted to the circumstances of our brother. The service was closed by fervent supplications, which were presented to God by the Rev. C. Traveller. Every one seemed delighted, and we think many received lasting good to their souls. Many strangers were present, and although the evening threatened to be very wet and uncomfortable, yet the chapel was full and the audience respectable. Allow me, my dear Sir, to commend Mr. Howell to your affections and prayers; he deserves and requires such tokens of regard; he has made many personal sacrifices to become a missionary, and as he labours at present alone, he often stands peculiarly in need of divine direction. O! that many more, both from our own country and from the inhabitants of this land, would come forth to the work of the Lord. There are, indeed, a few faithful men in the field, but what are they among so many? May God give the word, and then great will be the number of those who publish it!

Our hearts were much cheered by the arrival of our dear brethren Kidd and Edmonds. The *Pyramus* reached this on the morning of the 30th of September. Our beloved friends with their wives were in the enjoyment of good health, and had been kindly and comfortably treated by their Captain. Captain Brodie seems indeed to be the missionary's friend. Our brother Kidd has engaged a passage in a vessel which will sail from this in ten days for Pinang and Malacca. Brother Edmonds will sail to Bengal in a few days. They will both, I trust, reach the sphere of their labours, and be long blessed with health and success in the prosecution of their great work,

My dear brother Crisp reached this a few days ago, much revived by his journey. Mrs. Crisp was also much improved. O, may their valued lives be spared, that we may continue to labour together in the fellowship of the Gospel. We need more labourers here. English work is too great for the present number of missionaries, and there are many openings even in this sphere from which a loud voice is heard and repeated, "Come, O come and help us!" But we cannot; for the voice of the poor heathen, to whose service our days were consecrated, their voice is still louder and more pathetic. O, then, send us help:—shall we call in vain? I remain, dear Sirs,

Very faithfully, yours,
(Signed) J. W. Massie.

BELLARY.

OPENING OF A NEW CHAPEL.

Extract of a Letter from the Rev. John Hands, Bellary, dated 17th August, 1824; addressed to the Directors.

I now inform you of the opening of the Chapel, which took place on Sabbath morning last, when I preached to a congregation of about 100 natives in Canarese, from 1 Tim. 1—15. "This is a faithful saying," &c. After which, Mr. G. Walton preached in Tamil, to a small congregation of Malabar people. In the evening, I preached to a very crowded congregation from Isaiah xi. 9. "*The earth shall be full,*" &c. A great number of the soldiers of the 46th regiment and the artillery attended, with the commanding officers; upwards of 20 European gentlemen and ladies were present. The collection at the doors amounted to 316 rupees, which was much more than we anticipated, many who were present having subscribed before. It is a very neat, commodious, and substantial building, the best mission chapel by far, I have seen in India, and is very generally admired. A country-born young man, in the Engineer department, has kindly favoured me with a drawing of

the building for you, which I have sent to Mr. Reeve, who will convey it to you. I enclose a list of the subscriptions, &c. which have been collected for the Chapel, and which afford a pleasing proof of the decline of prejudice, and the increase of friends to the cause of missions, in India; you will see there is a balance of 752 rupees against the Chapel: * I hope in time we shall be enabled to clear off the whole. It is very cheering to see and hear of the increase of genuine piety among our countrymen and women in India. We have now three military officers and one civilian at Bellary, and one lady, who are eminent for their piety, and shine as lights in this dark part of the earth; their kindness and support is a great comfort to me, and when fatigued with labour and care, my soul is often refreshed by affectionate christian communion with them. When I compare the present state of things in India with what it was 14 years ago, I am constrained with gratitude to say and exclaim, "What hath God wrought." Besides the zealous co-operation of our pious friends in every good work, the poor Hindoos have now an opportunity of seeing real Christianity exemplified in the life of many who reside among them, and some of the high in rank, and this I know has produced a considerable effect in the minds of many of the heathen.

Next Wednesday evening, I purpose baptizing the aged wife of a good old Goorapah.† Her conduct and conversation for some time past, have afforded pleasing evidence of a real change of heart. The whole family continue to afford us great satisfaction. We have another woman who appears very promising. I hope many of the natives who have heard us in the Bazar school-rooms, will become frequent attendants at the new Chapel; they have promised to do so. Oh, that to thousands of them it may prove a spiritual birthplace.

I am advancing as fast as other duties will allow, with the Translation of the sacred Scriptures. The revised Version of the New Testament has been long completed; the first part of it is now before the Society at Madras. The Epistles are at present with one of the Committee of Examination. I have completed the Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, and Daniel, and am advancing with the remainder of the Prophets. The best part of every evening I endeavour to devote to this work, and now the Chapel is completed, I hope to be able to apply more closely to it: as workmen here require so much superintendence, I have frequently been sadly hindered.

Mr. Howell's prospects of usefulness at Cuddapah are very pleasing, and the frequent accounts we have from him and of

---

* See page 175.

† The old man, Goorapah, for some time before he heard of Christ, had abstained from the worship of idols, and seems to have been gradually preparing for the reception of the gospel. He endeavoured too, to persuade his family not to worship idols, on account of which he suffered much ridicule and abuse from them. This led his eldest daughter to think on the subject, and eventually brought her one evening to hear one of the Missionaries preach, after which she came again and again, till divine light beamed upon her mind, and she was led to see her condition as a sinner and embrace Christ. Her father was enabled to receive the Saviour about the same time, and both were baptized and received into the church together, on Nov. 14th, 1821. Some time after, her younger sister received the gospel, and was baptized with her two children by Mr. Reeve. For several months past, their aged mother has discovered much concern about her salvation, and earnestly entreated us to baptize her, and, as I have reason to hope she has experienced a divine change, I propose complying with her desire as soon as our new chapel is opened.

Goorapah, and his family, for a time suffered considerable persecution from their neighbours, and some of their relations; but this has gradually subsided, and their relatives now visit them, and one or two have become so far reconciled as to eat with them. Frequently, too, when we visit them, a few of their neighbours will come in to hear. We have reason to believe that their exemplary life, and especially the death of Nagama, has produced a favourable effect upon the minds of many.—*Extracted from Answers to Printed Queries sent out by the Directors to the Missionaries.*

Extract of a Letter from Mr. Hands, dated 30th September.

THE good old woman, Goorapah's wife, was baptized in the presence of the English congregation and a goodly number of natives on the 1st instant. It was an interesting season, and I trust many will long remember it. She received at baptism the name of MARY. I hope she possesses *Mary's* humble and tractable disposition, and that, like her, she has *chosen that better part which shall never be taken from her.*

him (from persons passing through, &c.) are very gratifying. I hope it will not be long ere you are able to send out an English brother to aid him. Cuddapah is, I think, a very important station.

I am happy you have determined to send out another printer; I long much for his arrival; for I find the superintendence of the printing-office a heavy burden and a hindrance to me in other things. The additional press too is very much needed. It is of very great importance that the printer should be a man able and willing to take a part occasionally in the duties of the mission. He should be a missionary as well as a printer. The great Head of the Church has I hope provided you ere this with a suitable person.

☞ The Directors have not yet been able to engage a Printer for Bellary; and they will be glad to receive applications from Printers who are masters of their business, and are both disposed and qualified to make themselves useful in the mission.

SURAT.

Letter of the Rev. Messrs. William and Alexander Fyvie, Missionaries at Surat. Addressed to the Directors.

Mission-House, Surat, Oct. 1, 1824.

Dear Brethren.—It is with pleasure and gratitude we inform you that the Lord has been pleased to favour us with a considerable share of health during another year, and that we have been enabled in some humble measure, by his grace, to make known to this ignorant people "the true God and eternal life." We cannot speak of great things which have been accomplished by us; but, according to our ability, with daily prayer for the pouring out of the Holy Spirit, we have laboured in the various departments of this Mission, and now present to you a brief view of our endeavours, and of the state of things up to the present period.

Translations, printing, and distribution of the Scriptures and Tracts.

In November, 1824, the printing of the Old Testament was finished, and the press has since, except when used in printing school-books, been disengaged. Your senior missionary has been employed for a considerable time in a careful revisal of the New Testament for a second edition, the printing of which will be commenced about January ensuing. Only a very few copies of the first edition remain on hand. Several copies of it have been carried into villages at a considerable distance, but the greater part has been distributed in Surat and its environs. Since the printing of the Old Testament was finished, a considerable number of copies have been given away, and during the past year a great many Tracts have also been distributed. We have reason to believe that these publications are read with attention by many, and earnestly pray that they may be made the messengers of mercy to their souls.

Schools.

Though we have used our most strennous endeavours to augment the number of our schools, hitherto they have proved unavailable. We are happy however to say, that the number of scholars in those formerly established has increased, and that all our schools are decidedly Christian schools. During the past year we purchased a piece of ground in a populous part of the city, on which we have erected a Bungalow, which was opened in March last, and is employed for the two-fold purpose of school-room and chapel. It will seat 250 natives, and the general attendance of children in it is from 80 to 100. The other schools are kept in hired houses. We sincerely hope and pray that we may be enabled to establish schools to a much greater extent, being assured that "the good seed," thus sown in the youthful mind, will, in many instances, spring up and bear "fruit unto eternal life."

Preaching in the Native Language.

In the Bungalow referred to, we have preaching every Sabbath forenoon, and on the evening of every Thursday, and in each of the other school-rooms we have public worship once every week. We also frequent several temples and other places to which the natives resort, and there make known the Gospel, in many instances, to large and attentive audiences. We earnestly entreat an interest in the prayers of the friends of missions for the pouring out of the Holy Ghost, so that the word may become "spirit and life to many souls."

Preaching in the English Language.

On the morning and evening of every Lord's Day, and on the evening of every Wednesday, we have public worship in the Mission-House. The greater number of those who attend are connected with the military establishment in this place. During the year several have, we trust, been called by Divine grace, and have joined our little church. On the evening of every Monday we have a meeting in

Surat Castle with the soldiers, for prayer and expounding the Scriptures, which we consider of great importance. We also visit the European Hospital every week, and there preach Christ to the sick and dying. In this department of missionary labour, it is our wish to abound both among Europeans, and *especially among the natives*, believing that the preaching of the Gospel is appointed by the great Head of the Church as the chief means of "turning men from darkness to light, and from the power of Satan unto God."

Funds.

During the past year the Lord has disposed many to give of their substance to assist in carrying into effect the great purpose of the Mission. The receipts amount to 1,000 rupees, a sum far beyond our most sanguine expectations. We enclose a list of *Additional Donations* to "The Goojuratt Auxiliary Missionary Society," received in Bombay in the year ending 30th September, 1824, from persons friendly to the objects of the Society.*

Having thus given you a brief statement of our endeavours to "make full proof of our ministry," we conclude by entreating a continued interest in your prayers, that our faith and love and zeal may be increased, and that this barren wilderness may become like the garden of the Lord.—We remain,

Dear Brethren,
Yours faithfully,
In the kingdom and patience of Jesus,
(Signed) WILLIAM FYVIE.
ALEXANDER FYVIE.

AFRICA.

THEOPOLIS.

MEETING OF THE MISSION SOCIETY FOR THE RELIEF OF THE POOR.

Extracted from a Letter of Mr. Barker to the Rev. Dr. Philip, dated Theopolis, 29 Oct. 1824.

Rev. and Dear Sir,—It will probably afford you pleasure to be informed, that we held the First Anniversary of the Society for the Relief of our Poor on the 8th inst.

On the preceding Wednesday evening, a sort of Committee-meeting was held, when the speakers were nominated, and the native brethren instructed in the manner of proceeding. About two o'clock on Friday the business commenced with singing and prayer in the school-room, and Mr. Maskell was called to the Chair. The Chairman stated the object of the Meeting, and called for the Report. The Report stated that five who had received benefit from the Society had died during the preceding twelve months; that there are now seven dependant on the Society, some of whom are destitute of any means of support but what arises from its funds; that there are four or five more who, in all probability, must shortly fall on the Society for partial support; that during the past year rix-dollars 145-2 were received, and rix-dollars 133-5 expended. After the Report was read, the following Resolutions were unanimously passed.

The first Resolution was moved by Mr. Edwards, and seconded by Cobus Boezak; viz. "That this Meeting thank God that something has been done for the poor, but sees much need of still greater exertions." The second was moved by Mr. Wright, seconded by Jan. Tzatzoe; "That providing for the poor is of great importance, and the duty of us all; and that this Meeting resolve to do their best to that end." The third was moved by myself, seconded by William Valentyn; viz. "That the thanks of this Meeting be given to those persons who have paid, in full, their subscriptions for the past year; and that those who are behind be entreated to pay in their arrears as soon as possible." The fourth was moved by Mr. Campbell, seconded by Hendrick Smit; viz. "That there be a Committee appointed, consisting of Six Members of the Church, to visit the poor; and that the Committee meet every first Wednesday evening of the month; that Collectors be appointed to receive the subscriptions, and pay them into the hands of the Treasurer monthly," &c. &c.

The Meeting was conducted throughout in a manner that would have reflected credit on the members of any congregation, and I doubt whether many of the country congregations in England could have produced four speakers more to the purpose than our four natives. One thing was particularly gratifying, the *native speakers kept to their subject*, viz. *the motion which they had to second, without wandering.* This Meeting had a surprising effect, as the manner in which it was conducted was new and unexpected by all; and, indeed, it exceeded all our expectations. I have often wished for meetings like this, but when there is only one missionary at the station, it is difficult to conduct them. After the business was concluded, I preached from Prov. xiv. 31.

(Signed) G. BARKER.

* Donations at Bombay to the Goojuratt Auxiliary Missionary Society, see p. 175.

WEST INDIES.

BERBICE.

Extract of a Letter from the Rev. John Wray, dated 3d February, 1825; addressed to the Treasurer.

Above all, our overflowing congregation and the great desire of numbers, both bond and free, to obtain religious instruction, is an argument in favour of our commencing the re-building of the chapel without delay.* For some time past my mind has been so affected on the Sabbaths with the attention of the people, that I have determined to begin; but in the week my heart has failed, lest it should not meet the approbation of the Society. You would have been delighted if you had been here Sabbath Dec. 26th; at eleven we had an overflowing congregation. The place was thickly crowded with attentive hearers, and many could not get in; we were obliged to have a number of chairs to fill every part, but some remained still about the windows and doors. The service was very solemn. I baptized three adults who made a good profession before many witnesses, and about ten more who are very attentive have applied for baptism. Mrs. Wray was fully engaged in finding seats for the people. A poor old woman, who has been baptized some time, came to Mrs. Wray and earnestly requested her to beg that she might be permitted to attend the Lord's table on the first Sabbath of the new year. On inquiry, I find that this woman is living as a Christian. Some of the people said they could not know her heart, but none said any thing against her life.

On the last evening of the year, we had a very interesting meeting for about two hours, for prayer and praise and religious conversation. One of the negroes prayed earnestly that the chapel might be built the next year. He prayed also that we might be enabled to follow the example of our blessed Saviour. Several spake with simplicity of heart of the benefit they had received in the course of the year, particularly at the Lord's table.

January 1st, 1825, we met together and began the new year with prayer and praise, and the place was nearly full. The singing was sweet and solemn. All seemed deeply affected, and many shed tears. After service, many came to wish us a happy new year, and prayed to God to spare us through this year, and enable us to teach them the great things of the Gospel. They expressed great thankfulness to God that he had favoured them with the Word of Life. In the evening at the church meeting, we again experienced the reviving presence of the great Head of the Church.

January 2d, Lord's Day, at eleven o'clock, we again had a very full congregation, and all were very attentive. After service we met around the table of our dear Redeemer to celebrate his dying love, which proved to be a time of sacred refreshing from the presence of the Lord. Thus we have entered on a new year, we trust, in the fear and favour of our God, praying that it may be a year of the outpouring of the Holy Spirit of our God, and that multitudes maybe added to the church of the great Redeemer. It is a pleasing sight to see so many of the negroes coming along the paths to hear the word of God, all decently dressed, (particularly the communicants on a sacramental Sabbath,) in a pious steady manner, half an hour before the commencement of the service. This often does my heart good, more especially when I consider, that a few years ago they were living without God and without Christ in the world, and had never heard of a Saviour's love.

* The Directors had instructed Mr. Wray not to begin the work until he should first hear from them. By a letter from him, dated January 16th, we learn, that he had then received the instructions of the Directors, and that the re-building of the chapel was about to be commenced. Ed.

UNITED STATES.

Extract of a Letter† written by a Chinese Youth to Friends in that country, who had kindly afforded him the means of Christian instruction. From THE RELIGIOUS INTELLIGENCER.

"My dear Christian Friends,—I WISH to write these first letter to let you all know, how the providence of God brought me here from heathen darkness to the land of marvellous light. I have been once worshipper of dumb idols, which cannot speak, who are the work of men's hands. The whole inhabitants of Chinese, they have no Sabbath, and living without hope in this world, they do not know Christ; I am very sorry for their souls. I thankful to God who has bring me here in this seminary; I came and joined the

† In copying the letter for the press, some small corrections have been made where the meaning was not very apparent. The candid reader will bear in mind, that it is extremely difficult for a native of China to express himself according to the English idiom.—*American Ed.*

school about two years and four months; to getting my education, where I learn, and to read that blessed book. I found great God is in it. Oh, I am well persuaded that they are words which God has given to us. God can sanctify our hearts; can sanctify us with the truth: *thy word is truth*. The Lord he has done much for my heart. He has opened my blind eyes to see that I feel a great sinner; I feel that I have done wicked, and have broken thy law's command. Oh, wretched man that I am, who shall deliver me from this body of sin? I recollect some passage of the Scripture saith, 'Verily, I say unto you,' saith Jesus Christ himself, 'except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Matt. xviii. 3. Again, 'Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' John iii. 3. 'If a man,' saith St. Paul, 'be in Christ, he is a new creature,' 2 Cor. v. 17.—O my friends, these things should assist us in going to Jesus Christ, that he may renew our hearts to believe, and feel more anxious in the cause of Christ; that is, for the heathen youths to have new hearts to serve God. Oh, how it my heart gladdens, when I hear and see what is now doing in the Christian world for the salvation of immortal souls: may none who have named the name of Christ be idle in his vineyard. My Christian friends, we ought to feel more willing to lend our aid in the glorious work, in spreading the Gospel to those who are sitting long time in the region of darkness, in the shadow of death. Surely my friends, if we have the love of God as it is in Jesus Christ, O let us continually then be prepared doing our Master's works. The Master has much work for us to do; O be diligent now, for in a little while the grave will receive us, it may be that many years might be appointed us on earth; but our days at longest are few to work out our own and other's salvation. I still in the Gospel land of living; I hope that I may doing good, and might be faithful in service of our Lord. I long to finish my education; wish to go back, tell my countrymen how Christ have done so much for my heart, and tell them the great salvation to their immortal souls. I have reason to be thankful to God, that I have the opportunity take up my pen to write to you all. My dear friends, now I am enjoying the blessed privilege of the Gospel of Christ: I think my privilege is not so great as yours respecting the knowledge of the Gospel; it is hard for me to understand, to get the definite idea in English. I have made but little improvement. I thank you all, Christian friends, for your goodness to me. I shall never forget you all; I hope you all friends will remember me and please pray for us; pray for me, that I may be bold and strong in the Lord. O pray to the omnipotent Jehovah, that he might pour out his divine Spirit in us, that all may be faithful and useful in the cause of our Lord Jesus Christ.

Gentle strangers, fare you well,
Heavenly blessings with you dwell:
Blessings, such as will impart,
To us all a bleeding heart:
Gentle Christians, fare you well,
Heavenly blessings with you dwell."

Mr. Pritchard, Missionary to the South Sea Islands.

By a letter from his brother, Mr. W. Pritchard, of Birmingham, dated at sea, on board the *Foxhound*, Captain Emments, the 2d Nov. 1824, we are happy to learn, that Mr. and Mrs. Pritchard were at that time in good health. The *Foxhound*, after beating about a whole month, had then doubled Cape Horn; and it was the expectation of Captain E. that, with fine weather, they should be able to reach Otaheite about the middle of December. Mr. Pritchard had preached to the crew every Sabbath morning, and conducted a service in the manner of family worship, every day in the large cabin. He had also lent books and tracts to the seamen, who read them attentively.

LETTERS RECEIVED FROM MISSIONARIES.

Mr. John Jeffreys,	Madagascar,	15 Sept. 1824.
—— John Wray,	Berbice,	3 & 16 Jan. 1825.
—— S. S. Wilson,	Malta,	17 Decem. 1824.
—— J. W. Massie,	Madras,	7 Oct.
—— W. Taylor,	Ditto,	9 Oct.
—— Geo. Mundy,	Chinsurah,	11 July & 11 Aug.
—— C. Mault,	Nagercoil,	23 Oct.
—— Dav. Collie	Malacca,	28 July & 2d Sept.
—— J. Hands,	Bellary,	30 Sept.
—— L.E. Threlkeld,	Raiatea,	10 Feb. & 27 Mar.
—— J. Lowndes,	Corfu,	10 Feb.

DOMESTIC MISS. INTELLIGENCE

Missionary Ordination.

On Tuesday evening, March 15th, at Orange-street Chapel, London, Mr. Edward Ray, of Calcutta, was publicly separated, by solemn prayer, accompanied by the laying on of hands, to the work of a Missionary to the heathen. Rev. Dr. Harris, Theological Tutor of Hoxton Academy, delivered the introductory discourse; Rev. J. Arundel, one of the Secretaries of the Society, asked the usual questions regarding personal religion, doctrinal views, &c.; Rev. Dr. Morrison

offered the ordination prayer; Rev. H. Townley gave the charge, from 2 Tim. iv. 5; Rev. Jos. Fletcher, A.M. addressed the congregation, on the obligations of Christians to support Missionary operations; and Rev. Messrs. Orme, Lewis, Goulty, Yockney, Curwen, and Townsend, conducted the other services.

It appeared from the deeply interesting account which Mr. Ray gave, that about the same time the Society's Missionaries, Messrs. Townley and Keith, arrived in Calcutta, he also arrived in that city, in circumstances of entire ignorance and carelessness respecting the concerns of religion. That after living in that land of strangers, far from his native country and his father's house, for three or four years, in a state of neglect and of open rebellion against God, he was induced to go and hear his countrymen preach the Gospel in Calcutta, and through the abounding mercy of God, under the ministry of Mr. Townley, that Gospel was the power of God unto his salvation. While seeing the city wholly given to idolatry, his spirit was stirred in him, and being encouraged by the brethren, he was subsequently led to offer himself as an Assistant Missionary at the Calcutta station, and being well qualified for addressing the natives in their own language, he was accepted by the Directors.

The grateful and touching references which Mr. Ray frequently made to the Missionary Society, through whose instrumentality he who was lost had been found, and the affectionate, faithful, and appropriate admonitions of Mr. Townley, addressed to him as to his own son in the faith, combined to raise in the minds of those present, feelings of deep solemnity, holy joy, and devout gratitude to God. The chapel was crowded to excess; the whole service was one of uncommon interest, and it is earnestly hoped that the blessed results may be found after many days.

Mr. Ray arrived in this country with his family last summer for the improvement of his health, and expects to return to his station in Calcutta early in May.

Notice of Anniversary.

THE Annual Meeting of the Bedfordshire Missionary Society will be held at Leighton-Buzzard, on Thursday 14th of April. Rev. William Reeve, Missionary from India, and Rev. Mr. Steane of Camberwell, are engaged to preach.

Wesleyan Missionary Society.

THE General Treasurers have reported that the amount of Receipts for the year ending Dec. 31, 1824, is 38,046*l.* 9*s.* 7*d.*; being an increase above the amount of the preceding year of more than Two THOUSAND, Two HUNDRED POUNDS, exclusive of the munificent benefaction of the late Rev. Wm. Dodwell, Rector of Welby, Lincolnshire, of TEN THOUSAND POUNDS.

Crown-street Chapel, Soho.

ON the Second Anniversary of the Rev. J. Rees' settlement, as minister of the above-mentioned chapel, *viz.* on Sabbath-day the 3rd. instant, (April,) will be preached Two Sermons in aid of the LONDON MISSIONARY SOCIETY; that in the morning by the Rev. H. Townley, and that in the evening by Rev. J. Rees, minister of the said chapel. The morning service will commence at eleven o'clock, and that in the evening at half-past six. A collection will be made after each service.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 February to 16 March 1825.*

IN LONDON AND ITS VICINITY.

Alfred Hardcastle, Esq.—Donation		52	10 0
Nathaniel Hardcastle, Esq. ditto		52	10 0
Artillery Street Evangelical Society—Rev. G. Mouse.—W. J. Pennington, Secretary	19 2 11		
Sunday School	3 5 3		
		22	8 2
Bethnal Green Meeting House.—Rev. J. Kello.—Collection after Sermon; per Rev. H. Townley		6	11 0
Clapton.—Rev. H. Evison.—Addition to Collection after Sermon, per Rev. H. Townley		2	0 0
Clapham.—Geo. Scrivens, Esq.—L. S.....		10	10 0
Colliers' Rents.—Rev. J. Knight.—Collections after Sermons; per Rev. Messrs. Knight and Townley		24	5 6
J. G.; per W. R.		1	0 0
T. G.—Profits of Muslin Ends.....		1	0 0
Miss. Box; per W. H.		1	7 9
——— ——— by Mr. J. Mason ..		1	1 0
——— ——— by a Widow (1824)		4	0 0
A poor Family		0	10 0
Camomile Street Chapel.—Collection after a Sermon: per Rev. H. Townley; by S. Robinson, Esq.....		7	8 6
Hammersmith.—Rev. J. Day.—			
Subscriptions	4 2 0		
Sunday School	0 18 2		
Mrs. Sympson	0 13 0		
Miss M. Dorville	0 6 8		
Collected by Mrs. Salter	1 1 10		
		7	1 8

Homerton.—Rams Chapel.—H. W. Pearson				7	12 4
Heathen's Friend Association.—Mr. G. W. Fox, Treasurer.					
Subscriptions, &c.	10	5	0		
For Widow's Fund	0	10	0		
				10	15 0
Poultry Chapel Auxiliary Missionary Society.—Rev. J. Clayton, Jun. President				115	4 0
Providence Sunday School, Shoreditch; by Mr W. Forrester				5	7 6
Tower Hill Juvenile Missionary Association; per Mr. R. P. Mallinson				1	11 5
Miss. Box; per Miss Rout				2	0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire.—Woburn Ladies' Association.—Rev. M. Castleden.—Miss M. Hall, Treas.					
Subs. and Missionary Box	5	18	6		
Sunday School Children	0	1	6		
				6	0 0
Bucks.—North Auxiliary Missionary Society.—Rev. T. P. Bull, Treasurer. (Including Tour; per Rev. Messrs. Blackburn & Campbell.)					
Aylesbury.—Rev. Mr. Gunn.—Collection	13	11	0		
Sunday School; by Miss Paine	5	12	0		
				19	3 0
Banbury.—Rev. Mr. Searle.—Collection	18	13	0		
Sunday School	4	8	0		
				23	1 0
Collection at Wroxton				4	4 0
				27	5 0
Buckingham.—Rev. E. Barling. Subscription				15	17 8
Sunday School at Rev. D. W. Aston's Chapel	2	0	0		
Penny Society, &c.	3	18	2		
				5	18 2
Collections at the Rev. Messrs. Barling and Aston's Chapels, and at the Town Hall				28	0 5
				49	16 3
Cranfield.—Baptist Chapel.—Collection				2	0 0
Harrold.—Rev. J. West.—Collection and Subscription				5	2 2
Penny Society				3	14 9
Miss Worth's Seminary				1	3 6
Missionary Box; per Mrs. West				0	6 3
				10	8 8
Newport Pagnell.—Rev. T. P. Bull.—Collection				15	18 6
Penny Society				7	0 0
Subscriptions				8	4 0
Missionary Box in the Students' Room				2	12 0
Ditto; per a Friend				2	2 0
				35	16 6
Olney.—Collection at Rev. Messrs. Hillyard and Morris' Chapel				10	0 0
Penny Society				3	16 0
Miss Maberley's Seminary				3	6 3
				17	2 3
Stony Stratford.—Rev. C. Gilbert.—Collection				8	6 10
Missionary Box in the Vestry				0	13 3
				9	0 1
Towcester.—Rev. Mr. Hawkins.—Collection				6	6 0
				176	17 9
Less Expenses				17	4 3
				159	13 6
Bucks.—South Aux. Mis. Society J. Burrough, Esq. Treas.					
Woburn.—Rev. J. Harrison.—Collection after a Sermon per Rev. Rowland Hill				25	9 0
Less Expenses				0	7 6
Derbyshire.—Chesterfield.—Beaver Place.					
Mr. Cook and Friends				3	17 9
Missionary Box, per Master J. Marshall				0	12 5
Collection				0	9 10
Devonshire, East Auxiliary Missionary Society.—J. Terrell, Esq. Treasurer.					
Axminster.—Rev. J. Small.					
Subscriptions				14	0 0
Students at the Academy				3	14 0
Collection				1	16 0
East Budleigh.—Rev. J. Horsley.					
Subscriptions				5	14 6
Penny Subscriptions				11	13 3
				17	7 9
Less Expenses				0	1 10
Chudleigh.—Rev. J. Allen.—Penny Subscriptions				3	0 5
Collected at Prayer Meeting				0	17 10
Exeter.—Rev. J. Bristow.—Subscriptions				21	7 0
Collected by Mrs. Bickell				1	8 2
Wheaton				1	16 1
Miss Dunn				2	2 5
Gattey				3	5 8
Glyde				3	12 7
M. Glyde				2	9 11
Rawling				1	11 2
Wilcocks and G. Glyde				3	0 3
Castle Street and Exwick Sunday Schools				0	7 7
Miss. Boxes at Castle Street Meeting				1	3 0
Ditto by Miss M. Glyde				0	7 2
Interest				0	9 0
Collections after Annual Meeting, and Sermons, acknowledged in October Chronicle				30	0 0
				73	0 0
Less Expenses				2	10 4
Exmouth.—Glenorchy Chapel.—Rev. Mr. Clapson.					
Miss. Prayer Meetings	5	3	10		
Sunday School	1	15	8		
Missionary Box; by Miss Stacey	0	13	0		
Subscription	1	0	0		
				8	12 6
Ebenezer Chapel.—Rev. Mr. Baker.—Missionary Prayer Meetings				5	0 0
Honiton.—Rev. J. Bryan.					
Subscriptions and Donations				11	10 0
Weekly Subscriptions				4	10 0
Ottery.—Rev. J. Bounsall.					
Weekly Subscriptions				3	3 0
Collections				2	7 6
Rev. J. Bounsall's Academy				0	10 6
Village Contributions				0	11 0
Carried forward				6	12 0

Brought forward.....	6	12	0	140	16	4
For the Education of Native Females	1	0	0			
	7	12	0			
Less Expenes	0	4	5			
				7	7	7
Sidmouth.—Rev. A. Good. Subscriptions				17	6	0
Tiverton.—Rev. W. Whitta. Subscriptions	16	17	9			
Sabbath School	3	2	3			
				20	0	0
				185	9	11
Less Expenses				2	11	8
				182	18	3*
Devonshire.—Tiverton Post Mark				5	0	0
Newton Abbott.—Rev. R. Crook.—Subscriptions; per Mr. Goodenough				5	12	8
Dorset.—Wareham.—Rev. J. Dobson and Congregation				8	9	3
Kent Auxiliary Missionary Society.—Tonbridge Wells.—Collected by Miss S. Richardson				10	14	10
Woolwich Auxiliary Society.—J. Read, Esq. Treasurer.....				98	11	11
Lancashire. — Warrington. — St. John's Chapel; per Mr. S. Rowe				27	15	9
Lincolnshire.—Gainsbro' Auxiliary Missionary Society.—Rev. W. H. King. —John Tidd, Esq. Treas.						
Collections after Sermons; per Rev. Messrs. Chaplin and Pearson	15	14	5			
Ditto at Public Meeting.....	12	7	1			
Subscriptions.....	9	8	0			
Collected by Ashley, Miss	3	9	1			
Mote, Mrs.	0	19	6			
Rogers, Mrs.	3	0	8			
Tee, Miss.....	4	1	6			
	49	0	3			
Less Expenses	5	19	10			
				43	0	5+

* £30. of this sum acknowledged in Oct. Chronicle.
† £4 of this amount acknowledged in Oct Chronicle.

Norfolk.—Oulton Missionary Association; per Rev. J. C. Butteaux				3	12	6
Surrey—Guildford.—Rev. Mr. Percy.—Collected by Miss Hawes				21	11	2
Wilts.—Tisbury.—H. P. M. N. S.				1	0	0
Codford.—Rev. T. Waters and Congregation	12	0	0			
Sunday School Girls	0	10	6			
				12	10	6
Jersey.—Auxiliary Society.—Rev. F. Perrot.						
St. Aubin.—Rev. P. Messervy and Friends.....	20	11	2			
St. Clements.—Rev J. Aubin and Friends	11	3	6			
St. Hilier.—Rev. F. Perrot and Friends.....	47	9	5			
St Jeans.—Rev. T. Martin and Friends	5	10	5			
St. Sauveur.—Rev. P. Howman and Friends	5	5	6			
	90	0	0			
Less, loss by Exchange on London	4	18	0			
				85	2	0
Scotland.—Banff Missionary Association. —Rev. J. Gibb				14	0	0
Grenock Female Missionary Association.....	15	0	0			
Auxiliary Missionary Society	10	0	0			
				25	0	0
Edinburgh.—Mr. J. Robertson	3	0	0			
Ditto for Mrs. Smith	1	0	0			
Ditto Widow's Fund	1	0	0			
				5	0	0
Keith Missionary Association; per Rev. A. Kennedy				5	0	0
Paisley Missionary Society; per Rev. Dr. Geddes				75	0	0
Stirling; per Rev John Smart				50	0	0
Buchan Female Bible and Missionary Society; per Rev. A. Lind				7	10	0

Donations on behalf of Mrs. Smith, &c.

Deptford.—Rev. Mr. Barker and Congregation			2 15 0
Mr. J. Robertson, Edinburgh.....			1 0 0
John Burton, Esq.—Middleton			1 0 0
A Widow.....			1 0 0
Union Street Meeting.—Auxiliary; Mrs. Corrie, per Mrs. Arundel ..			1 1 0
Tonbridge Chapel.—Rev. B. Rayson.			
Mr. Reid	1	0	0
Mrs. Reid	0	10	0
Miss Reid	0	10	0
Mr. J. Reid	0	10	0
—— E. Reid.....	0	10	0
—— Shroder	0	10	0
—— Kemp.....	0	10	0
Miss Leaver	0	10	0
Mr. Kings	0	10	0
Mr. Thorn.....	0	10	0
T. L. & G. M.	0	10	0
Mr Greig	0	10	0
—— Lammin	1	0	0
Mrs. Lammin		0	0
Mr. Arundale	1		
Mrs. M'Gil	1	0	0
Mrs. Knight	1	0	0
Mr. Cline	1	0	0
Mr. Dalgleish	1	0	0
—— Burchett	1	0	0
Mrs. Mitten	1	0	0
A Friend	0	10	0
Mr. Hastie.....	0	10	0
Mrs. Willey	0	10	0
Miss Ferguson	0	10	0
Mr. Galloway	0	10	0
Carried forward	18	0	0

Donations on behalf of Mrs. Smith, continued.

Brought forward	18	0	0
Rev. B. Rayson	1	0	0
Mrs. Rayson	1	0	0
Small sums	2	13	6
Collection after a Sermon by the Rev. H. Townley	22	6	0
	45	19	6
G. B. Brown, Esq., Halifax	1	0	0

Fund for Widows and Orphans of Missionaries.

Alexander Haldane, Esq.	10	10	0
Mr. J. Robertson, Edinburgh	1	0	0
J. J. S.	1	0	0
Heathen's Friend Association.—Mr. G. W. Fox, Treasurer	0	10	0

For the Support of Native Teachers.

Chester.—Anonymous; per W. Cross, towards the Education, &c. of a Native Teacher in the Bangalore Seminary, to be called "David Brainerd," £10 per annum, for four years	40	0	0
Scotland.—Inverkeithing Society.—Rev. E. Brown and Friends, for "Inverkeithing"	10	0	0
Ireland.—Hibernian Missionary Society.			
A few Friends	4	0	0
Proceeds of cut Paper, for "William Cooper," 2d payment	6	0	0
	10	0	0

Donations in Aid of the Anglo-Chinese College.

Right Hon. Lord Bexley	50	0	0	By Rev. Dr. Morrison
Miss A. Vansittart	20	0	0	
A Lady.—(A Friend.)—Dublin	5	0	0	
Samuel Mills, Esq.	21	0	0	
Thomas Wilson, Esq.	50	0	0	
A Friend; per Rev. W. Blackburn, Whitby	5	0	0	

For the Education of Native Females.

Devon.—Ottery, per Rev. J. Bounsall	1	0	0

Donation by a Friend, to redeem a Child from Slavery at Malacca or Singapore, To be called Hannah Clements 10 0 0

Subscriptions received for the Bellary Mission Chapel.

	R.	A.	P.
A. D. Campbell, Esq. Bellary	350	0	0
The London Missionary Society	875	0	0
Thomas Owen, Esq., Bellary	210	0	0
Rev. J. Hands, ditto	150	0	0
—— W. Reeve, ditto	100	0	0
T. M. Davies, Esq. ditto	200	0	0
Col. H. Fraser, ditto	210	0	0
G. R. Gosling, Esq ditto	100	0	0
A Friend, by ditto, ditto	36	0	0
Lieut.-Col. A. Campbell, ditto	50	0	0
J. Foster, Esq. ditto	50	0	0
Capt. A. Walker, ditto	50	0	0
—— A. Tullah, ditto	50	0	0
Lieut. A. Ross, ditto	50	0	0
Mr. Alex Flood, ditto	35	0	0
Capt. Clarke, Bellaum	35	0	0
Capt. Barclay, ditto	35	0	0
Dr. Harwood, ditto	35	0	0
Rev. J. Taylor, ditto	35	0	0
Thomas Newnham, Esq. Cuddapah	120	0	0
Mr. Geo. Ross, Bellary	175	0	0
A Widow's Mite, ditto	15	0	0
Mr. J. Harrison, ditto	20	0	0
Mrs. Hiatt, ditto	10	0	0
Mr. W. Oliver, ditto	52	8	0
—— W. Howell, ditto	20	0	0
Geo. Walton, ditto	7	0	0
Mr. J. Paterson, ditto	35	0	0
—— Cunningham, Belgaum	10	0	0
Two Natives, ditto	20	0	0
Mr. Godfrey, ditto	10	0	0
Miss Des Granges and the Children of the Mission School	14	0	0
Geo. Arbuthnot, Esq. Madras	100	0	0
J. Strachan, Esq. ditto	100	0	0
A Friend, by ditto, ditto	50	0	0
Geo. Garrow, Esq. ditto	70	0	0
T. Jarrett, Esq. ditto	100	0	0
R. Orme, Esq. ditto	50	0	0
Rev. W. C. Loveless, ditto	50	0	0
—— C. Church, ditto	50	0	6
—— J. Hough, ditto	50	0	0
—— C. Traveller, ditto	35	0	0
Rev. T. Nicholson, ditto	17	8	0
—— A. Forbes, ditto	17	8	0
—— C. Barrenbruck, ditto	14	0	0
—— Rev. T. Ridsdale, ditto	7	0	0
—— Messrs. Mowatt and Hool, ditto	20	0	0
W. T. Blair, Esq. ditto	35	0	0
H. Mortlock, Esq. ditto	50	0	0
J. Hall, Esq. ditto	20	0	0
Major Cadell, ditto	20	0	0
J. Dalzell, Esq. Bellary	50	0	0
Major Lee, ditto	20	0	0
Major De Havilland, Madras	35	0	0
Mr. Durnford, ditto	50	0	0
A little Boy, ditto	10	0	0
Mr. G. Vansomeren, ditto	50	0	0
—— Aylward, ditto	20	0	0
—— Braddock, ditto	20	0	0
—— Nailer, ditto	75	0	0
Capt. Miller, Bellary	35	0	0
Rev. R. Smyth, Arcot	35	0	0
Geo. Baillie, Esq. ditto	35	0	0
Geo. Paske, Esq. Chitoor	100	0	0
Joseph Dacre, Esq. ditto	100	0	0
Col. Boyce, Bangalore	50	0	0
Capt. O'Brien ditto	50	0	0
Mrs. O'Brien, ditto	50	0	0
Capt. Meredith, ditto	20	0	0
Lieut. Taylor, ditto	50	0	0
—— Morphett, ditto	10	0	0
Mrs. Pohle, ditto	10	0	0
Quarter-Master and Mrs. Blake, ditto	26	0	0
Capt. Booth, ditto	15	0	0
Mrs. Wiltshire, Madras	21	8	0
Mr. Jones, ditto	17	8	0
Major Smyth, 14th regt. N. I. Chittledroog	100	0	0
J. Simon, Esq. ditto	60	0	0
Capt. Leighton, ditto	50	0	0
Lieut. Fox, ditto	15	0	0
Conductor Nickson, ditto	10	0	0
P. Norbury, Barrack Serjeant	3	8	0
W. Bates, Conductor, ditto	10	0	0
Lieut. Nixon, Bellary	50	0	0
Soobrow Bramney, ditto	7	0	0

	R.	A.	P.
Dungee Bhoy, ditto	7	0	0
T. Puchapah, ditto	7	0	0
Aurungook Modaleer, ditto	3	8	0
W. Bannister, Esq Madras	35	0	0
Capt. Mountford, ditto	20	0	0
Mr. W. Kelly, ditto	5	0	0
—— Perriman, ditto	10	0	0
—— J. Hogg, ditto	7	0	0
—— J. Faser, ditto	7	0	0
—— C. Sampre, ditto	7	0	0
—— Courtnell, ditto	5	0	0
—— J. Robara, ditto	7	0	0
—— W. Coombs, ditto	10	8	0
—— Crump, ditto	5	0	0
Messrs. Swansekas, ditto	17	8	0
Mrs. —— (a Friend)	17	8	0
Lieut. Knox, Bangalore	10	0	0
C. S., Bellary	30	0	0
Capt. Moorhouse, Seringapatam	50	0	0
Lieut. Booker, Bellary	50	0	0
Col. M'Dowell, ditto	50	0	0
Lieut. Patterson, ditto	50	0	0
Rev. P. Stewart, ditto	50	0	0
Lieut.-Col. Oliver, ditto	50	0	0
Capt. Salmon, ditto	20	0	0
Capt Tulloh, ditto	20	0	0
J. S. Geddes, Esq. ditto	10	0	0
Lieut. Burn, ditto	10	0	0
—— E. Newton, ditto	10	0	0
—— Mathias, ditto	20	0	0
—— Wallace, ditto	20	0	0
—— Codrington, ditto	20	0	0
Lieut.-Col. West, ditto	50	0	0
Major Henderson, ditto	20	0	0
Lieut. Harding, ditto	20	0	0
A Friend; by Mr Hands	20	0	0
Collection at the opening of the Chapel, Aug. 15th	316	10	0
Capt. Hockley, Ballary	50	0	0
	6421	10	0
Expended in the Building, Furniture, &c.	7173	13	0
Receipts as per preceding List	6421	10	0
Balance	752	3	0

Donations at Bombay to the Goojuratt Auxiliary Missionary Society.

	Rupees.
Lieut-Col. Aitchison	100
J. Bryden, Esq.	30
Rev. T. Carr	30
—— J. Clow	50
—— H. Davies	30
J. Farish, Esq.	100
G. A. C. Hyde, Esq.	40
J. B.	30
Rev. J. Laurie	15
J. Leckie, Esq.	30
C. M'Leod, Esq.	15
Lieut. Molesworth	30
W. Nicol, Esq.	30
J. D. Nicol, Esq.	15
Geo. Ogilvie, Esq.	50
Ensign Peat, Engineer	30
Lieut. R. J.	25
D. Seton, Esq	15
J. Stewart, Esq.	100
Lieut. J. Swanson	25
W. S.	30
Rupees	820

The Thanks of the Directors are also presented to the Donors of the following Articles, for the Madagascar Mission, by the Rev. T. Pinchback, Woodbridge, Suffolk :—

D. Alexander, Esq., 20 dozen of Slates, and 2500 Slate Pencils

Friends at Woodbridge.

79 yards printed Cotton
288 ditto white Calico
145 ditto coloured Gingham
12 ditto blue Pelisse Cloth
55 ditto coloured Muslin
18½ ditto, ditto Jean, for Pantaloons
5 ditto knit Worsted, for ditto
6 remnants for ditto
28 yards white Dimity
14¾ ditto of Nankeen, for Pantaloons
10 ditto of stout coloured Cotton, for ditto
93 coloured Handkerchiefs
12 ditto Muslin ditto
1 Waistcoat piece
18 dozen Stay-laces
6 pieces Worsted binding
18 Emery Cushions
60 lbs. ball-Cotton
A quantity of Pins
2½ yards white Canvass, for working Samplers
3 Samplers
1 pair knit Worsted Hose
18 pieces of Tape
White Thread
87 dozen Shirt Buttons
267 ditto plated ditto
112 Bodkins
600 Thimbles
8 Leather Thread Boxes
52 Work Bags
160 Pincushions
71 Needle and Thread Cases
32 boxes of white Cotton
9100 Needles
32 Pincushions, from Sunday School Girls
6 Work Bags, by ditto
24 Leather Needle Cases, stocked
Gloves, &c.
57 pair Scissors
11 ditto Shoes
1 dozen Pocket Combs
30 Plummets
Indian Rubber, 2 bottles and pieces
24 Slates framed
50 ditto without frames
1100 Slate Pencils
400 Quills
4 pairs Compasses
4 Rulers
6 sticks Sealingwax
61 Quires Writing Paper
167 Cedar Pencils
59 Penknives
100 Pens
1 purple and gilt Basket
1 pair handsome Card Racks
2 Fancy straw Baskets
7 lbs. of Epsom Salts
6 boxes of Pills
2 Looking Glasses
8 dozen Gimblets
6 bound Books; by Mr. Lafosse
4 ditto; by Mr. Lankester
Perkins's Works, 3 vols. fol.; by Mr. Gammage
Porteus'an Bible; by Col. White
6 vols. of Hervey's Works; by Mrs Jacobs
1 Pilgrim's Progress; by Mrs. J. Sizer
6 Watts' Psalms, &c.; by Mr. Smith
24 Books for Children; by Mrs. Pinchback
1 Token for ditto; by Mr. Pizey
Economy of Human Life, 3 vols.; by Mr. Peak
3 Ciphering Books; by ditto
6 Catechisms
1 Life of May
8 Christ Remembrancer; by Mr. Thompson
25 odd vols. and several Numbers of the Evan. Mag.

Rev. T. Dennant, and Miss Clark, at Halesworth
3 lbs. of Thread

2½ ditto of Cotton
1 gross of Tape
2 ditto of Buttons
5 dozen and 2 pair of Scissors
4½ ditto of Thimbles
28 Penknives
16 Bodkins
1 box of Cotton
2 Needle Boxes
4 papers of Ink-power
218 Slate Pencils
8 dozen Black Lead Pencils
6 Copybooks
23 Slates
40¾ yards of Print
10 ditto Shirting
10 ditto Stuff
1 Pincushion and Needle Book
200 Quills
11 red Pencils
2 Quires of Paper
14 Emery Cushions

Rev. Mr. Mayhew and Congregation, Walpole
3500 Needles, Thimbles, and Bodkins
13 Pincushions
13 pairs of Scissors
1 Box of Cloth
10 pairs of Cloth Gloves
36 balls of Cotton
12 pieces Bobbin
2 dozen Stay Laces
1 Child's Petticoat
1 white Cotton Dress
2 Pocket Handkerchiefs
2 yards blue Cotton
A quantity of Pins

Mr. Powell and Miss Hurren, of Yarmouth
10 Work Bags
10 Needle Cases
18 Pincushions
4200 Needles
200 Bodkins
3 Cotton Boxes
2 pairs of large Scissors
3 Pocket Handkerchiefs
2 handsome Penknives
2 Cotton Gowns
3 Pencils
9 yards of Calico
46 numbers of Magazines
2 vols. and various Tracts

Mr. Shansfield, of Manningtree.
1¼ lbs. coloured Thread
14 dozen Stay Laces
6¾ yards black Muslin
28 pairs of long Cotton Gloves
23 ditto of short Cotton Stockings
3 pieces Worsted Binding
A quantity of black Buttons
10½ lbs. coloured Cotton in balls
2 lbs. ditto Worsted
28 dozen Shirt Buttons
6 lots ditto
128 Thimbles
7200 Needles
8 pairs of Shoes and a variety of Tracts.

Miss Atkinson, of Ipswich
1 bundle of scouring Paper
4 gross of Thimbles
3 ditto of Needles
Thread and Cotton
9 pairs of Scissors
10 Knives
Erskine's Works
3 vols. Evan. Mag.
2 ditto Miss. Register
3 ditto Youth's Mag.
Lancaster's Arithmetic
A parcel of Books, and Letter Case
9 dozen of Pencils
Inkpowders
63 Bags
25 Cotton Thread Cases
Shirt-buttons
60 Needle Cases
66 common Pincushions
70 superior ditto
Small Frocks, &c. &c.
35 yards Calico
17 ditto Stuff
200 Slate Pencils
Shoes
22 small Boxes
Writing Paper, Pins, Bodkins, Scissor Sheaths, Thimbles, &c. &c. &c.

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

To A. K. for 9 dozen of Gold Muslin ends.—Anonymous, for 4 Velveteen Jackets, 4 Fustian ditto, 3 pairs Fustian trowsers, and 12 pairs of Women's shoes.—James Webber, Esq. for a large assortment of Pocket-handkerchiefs and Shawls.—Anonymous, for a Latin Bible, quarto, Hebrew ditto, 2 vols. Hebrew Testament, Hederici Lexicon, Simonis ditto, Buxtorf's ditto, Yeate's Hebrew Grammar and Harris's Chaldee ditto.—Mrs. Bonyard for 2 paintings on velvet.—Mrs. A. Reed, for a quantity of pincushions, small bags, and patterns of work for Native Schools in India.—Mr. J. Fowden, for 40 yards remnants of waistcoating, &c. 90 yards remnants of stuffs, and a small packet of gold ends.—Anonymous, Yorkshire, for a number of Reports.—*** A Friend, by Rev. T. Lewis, for 2 vols. Christ. Guardian.—Miss Dale, for 2 years Home Miss. Mag.—Mr. Bloye, for 2 Church Miss. Society's Reports, bound.—"A Friend," per Rev. A. Creak, for 423—To Anonymous, Miss Dale, a Friend by Rev. S. Hillyard, Mrs. Willis, and Mr. W. Bloye, for 410 Nos. of Evan. Mag.

*** The Directors particularly request, that their country friends will not forward to the Mission-House, pamphlets and articles of little value, except *free of Expense*.



REV.D JOHN LEIFCHILD.

BRISTOL.

Publd May 1825 by F. WESTLEY, Stationers Court.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY 1825.

MEMOIR OF THE LATE REV. JOHN WHITEHOUSE,

PASTOR OF THE INDEPENDENT CHURCH, DORKING, SURREY.

(*Extracted from the Rev. T. Lewis's Funeral Sermon.*)

THE interesting subject of this Memoir was called, about the age of sixteen, to the knowledge of divine things, under the ministry of the Methodists of the new connexion. Soon after this gracious change took place, feeling his eternal obligations to redeeming love, and being deeply impressed with the momentous concern of human salvation, he was encouraged by this denomination of Christians to preach among them. This he began to do at the early age of *eighteen*. While he was thus engaged, his mind was frequently exercised with the question both of his own personal interest in Christ, and his call to preach the gospel to his fellow-creatures. On this last question, indeed, his anxieties continued to follow him for a considerable period. He appears to have been in the habit of watching the feelings and progress of his own mind at this time, and to have occasionally noted them with simplicity and truth, in a journal which is still preserved.

He had not long been employed as a preacher among the Methodists, when he came to reside at Southampton. This event was by no means without its importance. It brought him under the ministry of the late Rev. Mr. Kingsbury, and into a circle of Christian friends, to whom he was much attached. While at this place, his serious impressions were greatly strengthened. Here he grew in his love and knowledge of divine things; and being strongly advised by his most pious and judicious friends to devote himself to the service of the gospel, he was induced to continue his exercises, as an occasional preacher in the neighbouring villages.

But I must not forget my promised brevity. I pass on to notice the feelings of his mind, when about to enter himself as a student of Hoxton College. From several interesting passages of his journal on this subject, I select one for all.

"My thoughts," he says, "have been employed on my future life, and the calls or obligations, I have to go into God's vineyard to labour. Shall I throw myself out of my present situation, to undertake so arduous, so important and responsible an office as the Ministry?—The Lord, ever near, answer me in this? I know not what to do. The voice of the people, the servants of God, is—go. But I have not heard the Lord's call—don't see the way open, nor feel myself half sufficient to undertake it. This pressure of incapacity,

a fear of uselessness, and dishonour, among other fears, forms an obstacle to my leaving all, to preach the Gospel. The Lord will do his will.—Amen."

Immediately after, he writes,—

"Such are now my views of the Ministry, as to assure me, it is not a desirable work, nor will be enjoyed nor supported, but as God is served therein, and ourselves generously—unreservedly, given up to Him, to his work and glory. Were it not a cause of the Lord's, I would never expose myself to its anxieties, deprivations, dependencies, dishonour, and apparent necessities. A man would act most foolishly who could leave his connexions, business, prospects, &c. merely to avail himself of the ease, name, and applause of a minister; or to secure a genteel life, and to arrogate respect, without first serving God and his glory therein. O my soul! I charge thee to be altogether the Lord's; and if it be *his* mind thou shouldst be his witness to men, give thyself entirely into his hands. Let Him open a situation; let Him choose thine inheritance for thee. Leave thy wants, leave thy future necessities, the care of thine offspring (if any) to Him; for verily He is a God who judgeth in the earth. He will not suffer thy trials to be too great. Thy wants shall never come as an armed man. Let the little income, the little ability, the weakness and sickliness of thy body, be all submitted to the Head of the Church; for, being fully apprised of the complicated difficulties and trials that can possibly attend thee, and all the reversion "buts" thou canst make, he has said, not to be reversed, "I will honour him. No man who hath resigned houses and brethren, and all for my sake, and the Gospel's, but he shall receive an hundred fold, now in this time—and in the world to come, eternal life! O commit thyself to Him, the fulness of whom filleth all in all!"

During the three years he spent at the College, he applied himself with exemplary diligence to his preparatory studies; and I am convinced that his contemporaries at that Seminary, who yet survive him, do still remember the unassuming, the mild, the conciliatory demeanour which endeared him to their love and esteem. Never of a robust constitution, his health, during this period, suffered some painful interruptions. It was in the year before he took the charge of the church in this place, that he thus recorded his feelings under personal affliction.

"This week have felt a severe attack which has much weakened my frame, and reminded me again of packing up my thoughts and affections, and being ready some night, or at cock-crowing in the morning, to take my leave of this dark world full of sin and woe, and enter into a new world of wonders, joys, and immortality, with the spirits of the just.—Happy hour! which will break the bonds of mortality, place me at once beyond the guilt, the pains, and the darkness of life, and bring me before that face which is brighter than the sun!—Happy hour! that will show me without a veil the friend who died for me, who has kept me for himself, whom I love though unseen. I feel in general a supporting assurance of my interest in Jesus, and the certainty of being with him in glory. It begins my heaven here, and often affords me foretastes, as it were, at the gate. O my Saviour! give me thy Spirit to teach me, to purify me, to set me against the least sin, to give me true contrition for it; and to be my earnest and consolation, till thou permit me to come to thy kingdom!"

Towards the close of his time at Hoxton, he had invitations to a settlement in the pastoral office from various quarters. After much serious thought and frequent prayer, he was led to give the preference to that from Dorking. Under date of Aug. 1812, alluding to his taking charge of this church, he thus expresses himself:—

"This month I have commenced stated labours in this place. From the general approbation and continued attachment of the congregation, and the entire unanimity in the call, I was impressed with a conviction of this church deserving my most serious consideration. As a door seemed open before me here, and the work was not difficult, it appeared a suitable station. In addition to this, it appeared time for me to settle, and this people's kind disposition and attachment seemed to indicate that this was my way, and the spot to which, in most respects, God had adapted me. I have a continual desire for the welfare and spiritual prosperity of these souls, and possess a more than ordinary pleasure in praying for the congregation; the cause of Jesus seems dearer to me, and my heart set upon Zion's prosperity and enlargement. In the pulpit I am variable, but generally feel quite at home with the people, and, as though I had

a property in them, I feel more and more interest in speaking to them, being anxious for them all. This I regard as a token for good, and, in the spirit of love to God, record it as a grateful memorial of his goodness. I would caution myself against sloth, against vanity, respect of persons, against accommodating smoothness, and love of show and gain. Excellency of speech, great sermons, and an eloquent tongue, are insufficient to build up the church. I must have the arm of the Lord with me. I can do with nothing less than the Holy Ghost, and him always. Will he not give me a tongue, as he did Moses—keep every hair of my head, as he did his ambassadors, and stand by me as he did by Paul, and send me the spirit and power of Elijah as he did John? This day is devoted to *prayer* for these things, that my Master and God would, from this time, bless me and implant deeply in my heart *that disposition to serve him and souls*, in the Gospel, which pleases the Lord, becomes my office, and is so excellently conducive to my own consistency and success in my work."

He prosecuted his labours with diligence and acceptance; but was frequently laid aside by indisposition. During these seasons he evinced an unmurmuring resignation to the will of God. Speaking of the state of his mind, he said on one occasion,

"I have generally had an established hope of acceptance in Jesus, but with a deep sense of unworthiness and imperfection. My hope and salvation are *altogether* in Christ. I feel great distress from my nervous affection, but my heavenly hopes are not shaken. Glory, all glory to the God of grace!"

Often would he anticipate his departure, and express a longing desire to be with Christ. Much also did he indulge in contrasting the grandeur of God with his own meanness, and the grace of God with his own worthlessness. It was a happy circumstance, that though his physical strength was greatly reduced, during the months of his sickness, he still retained his mental powers unimpaired. Disabled, therefore, from the public ministration of the word, he was not backward to speak for his Lord to visiters in his chamber. While his outward man decayed, his inward man was renewed day by day. It was delightful to hear him speak of the things pertaining to the kingdom of God. Having been desirous, through life, of promoting the glory of God and the good of souls, he seemed strongly to deprecate the idea of being long laid aside, as altogether useless for such purposes. *His* will, however, seemed absorbed in that of God. His soul, disengaged from the world, had resigned to God all that he held dear below, and he felt that he had only to wait the message for his departure. Not unfrequently would he appropriate passages of Scripture and portions of sacred poetry descriptive of the joys of heaven, and his obligations to redeeming love. On one occasion, lifting up his emaciated hands, he looked at them with a pleasing expression of countenance, and said,

"Ah! these poor wasted members are not to be despised, for they are redeemed by precious, precious blood!"

We learn from his afflicted widow, that, on the last evening of his life, when conversing with her and a friend on the debility of his bodily frame, he sweetly and impressively remarked,

"It must be right; God can do nothing wrong. He is all *love*, all *wisdom*, all *power*, all *perfection*."

At eleven o'clock, when informed that his death was probably near, he said nearly in these words,

"I think that it is not so near as you expect. But it would please me, if I thought I should not see another morning sun. Then, I trust, I shall soon behold the Sun of Righteousness."

He then lamented his own sinfulness, and expressed his entire reliance on Jesus Christ alone, repeating the words of Dr. Watts:

"A guilty, weak, and helpless worm,
On thy kind arms I fall:
Be thou my strength and righteousness,
My Jesus, and my all!"

A few days before his decease, his malady had gained rapidly upon him; but death came without his sting, and at the appointed moment,

he calmly fell asleep in Jesus. Peaceful had he lived, and peaceful did he die! Calm, steady, and unruffled had been his course, and his sun set with the calmness of a summer's eve. "Mark the perfect man, and behold the upright; for the end of that man is peace!"

In this event, as it regards ourselves, my friends, we are *all* mourners. The afflicting stroke has taken away a tender, much-loved husband, from the eyes and embrace of a dear devoted partner, but lately the sharer of his trials and his cares; and *you* it has bereaved of a faithful and profitable minister and pastor; and it has left the whole neighbourhood around you, and many distant families and individuals in heartfelt mourning, for the loss of a highly valued friend, who used to set before them a truly attractive example of a Christian walking with God. He is embalmed, I well know, in your most affectionate recollections. Many of you will carry on your hearts through life the image of your dear minister, as he addressed you from this pulpit on the weighty concerns of your never-dying souls. You will take pleasure, from time to time, in your meditative moments, to call to remembrance how he used to pour warm from his own heart into yours, the lessons of God's redeeming love; and how the unction of the Holy Spirit seemed to give power and effect to his simple eloquence, as he delivered to you the whole counsel of God, for your salvation; and on these occasions, his pleasing attitude, his benign countenance, the very tones of his well-known voice, will come fresh upon you, and awaken feelings, delightful and profitable to cherish! You cannot, you *will* not, forget his pastoral visits; his prudent counsel in your perplexities; his sympathy in your troubles; his gladness in your prosperity; his friendly efforts and Christian prayers in your adversity; his kind, condescending attentions to your children and relatives! But need I multiply such points? Even now, your hearts are anticipating me in numerous other endearments of his character known best to yourselves and to that God with whom he now is.

By the community in general, he was justly held in high estimation. His strict integrity of principle; his guileless simplicity of manners; his kind, affable, yet modest deportment, distinguished and recommended him in every circle; while a prudence and a discrimination, singularly accurate for one that mingled so little with the world, made him invaluable to individuals who enjoyed his friendship, and to the excellent institutions to which his services were given. The religious interests of this county at large lay near his heart. Much of his time and attention did he freely, nay *zealously*, bestow on means directly tending to furnish its population with the word of God, and to erect, in one place and another, within its boundaries, fresh stations for the preaching of the everlasting gospel. The Branch Bible Society and the Surrey Mission, in particular, feel and lament, in his decease, the loss of a ready and efficient arm in their operations. But the happy effects of his labours, as a member of these Societies, are still living, and will long live, I trust, in the improved morality of your towns and villages, and in the growing welfare of many souls among you and around you.

Brethren, I think I cannot have a hearer this evening, in any degree acquainted with this dear departed Christian, who will charge any thing I have said of him to the partiality of friendship. I have spoken from the authority of undeniable documents, from the constantly expressed opinions of many who knew him well, and from my own habitual conviction respecting him. One of his most highly respected friends, to whom his character and manner were familiar, and who is no mean

judge of men and things, when speaking of our deceased brother, made this remark: "There are few men indeed in whose character we do not wish that some things were altered; but in our friend Whitehouse I know nothing that I have a wish to alter." Highly honourable as this testimony is, I am convinced, brethren, that it is not more than what many of you are ready to subscribe. For myself, I know of no departed friend to whom I can with more sincerity apply the lines of the poet, so descriptive of a good man.

"*Meek* as the poorest publican was he,
And *strict* as lives the straitest Pharisee;
Of both, in him combin'd the better part,
The *blameless conduct*, and the *humble heart!*"

But he was what he was, by the grace of God; and none would more cordially join the church of old than *he*, in saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." He now rests from his *labours* and his *sufferings*. He now mingles his praises with the angelic hosts, and the spirits of just men made perfect; and the burden of his song is, what indeed it was upon earth, though not subject to any languor or weariness, "Salvation to our God, who sitteth upon the throne, and to the Lamb, for ever and ever."*

ON A LIBERAL SPIRT IN THE SUPPORT OF THE GOSPEL AND ITS MINISTERS.

It has often been a subject of surprise and sorrow to my mind, that persons professing *godliness*, and a high estimation of the Gospel privileges they enjoy, should think so lightly of the obligations which that Gospel, with all its privileges, has on them for its orderly and respectable support. We profess to believe that we prize our souls above all price, and consider their concerns as far more important than any other; yet how inconsistently do we act! In the education of our children, for instance, how disproportionably do we apply our expenditure! We think the various ornamental and desirable accomplishments of the day highly requisite to be secured, to prepare them for maintaining a respectable rank in society during their short and uncertain passage through this world, and we scruple not to obtain, at a considerable price, these advantages for them; a teacher of natural philosophy comes into our neighbourhood, and we are very properly desirous that our children should partake of the benefit of his instructions; tickets are accordingly purchased to a considerable amount for a few lectures on different branches of science;—but how do we remunerate their *constant Sabbath* instructor—their *spiritual* labourer? Shall we only grudgingly, or of necessity, bestow a paltry acknowledgment for the instructions which these beloved ones receive in that knowledge which is able to make them wise unto salvation? Shall we bring them Sabbath after Sabbath to the sanctuary of God, and when the period arrives for the payment of our arrears for the support of the Gospel, shall we think we do *well* and act consistently, if we only bestow the same sum for the yearly instruction of our whole family, which we often pay for having *one* child taught *one* worldly accomplishment? I am not now considering the important sums which the gay and dissipated expend on mere amusements, but I would bring the conduct of those who hope they belong to the *Christian* world to serious review. How apt are we to believe that we *cannot* do without this and that superfluity; we *must* make a certain appearance in dress; we *must* exhibit a certain style about our houses and tables; we *must* keep a certain number of servants; we *must*,

* The character of the deceased, drawn by the Rev. G. Clayton in his Funeral Address, which is published with Mr. Lewis's Sermon, is interesting in the highest degree.

in fact, in our general expenditure, have what is thought necessary to keep up a certain appearance in society:—but how seldom have we argued with ourselves, I *must* do thus and thus for the cause of God, whatever I sacrifice beside? Rather, alas! it is too often the case in making our calculations that this idol, *appearance*, can itself only be made at some sacrifice, and this love of *show*, or of *luxury*, or *money*, or *pleasure*, pleads its claims so imperiously, that those of the cause of *God*, *his* people, and *our own souls*, are *strangely* and *shamefully* left to be supplied with what remains after the rest are satisfied. O! let the blush of shame, which we must feel if this be true, be followed by unceasing efforts to cultivate a better spirit, and display a more consistent conduct. I cannot but believe that *want of thought*, the *power of habit*, or *early prejudice*, have prevented the impartial exercise of our judgments and feelings on this subject. The Jews, under the Mosaic dispensation, and the poor heathens bowing down to stocks and stones, showed, and still show, a liberality which should be an example to Christians; the most costly sacrifices were made to propitiate their gods, and nothing thought too valuable to adorn their temples and evince their zeal;—and are *we*, in these Christian days, exempted from honouring God *proportionably* with *our* substance? We should study these requirements of costly sacrifices of the Old Testament to guide us in the distribution of our property in promoting the cause of God, remembering that *principles* are given to us, under the *Gospel dispensation*, to lead us to the same conduct *voluntarily*, that was of old *enforced by law*. *We* are not required to expend our substance in the magnificence and splendour that was of old appointed in reference to the priests and temple; Christ has commanded our talents and energies for additional and important objects in these days; but surely the example of former expense and attention devoted to these objects should press on us the importance of a *due* attention to them in these days; the ministers of Christ are to be treated with liberality and affection for their master's sake, and provided for accordingly; and the temples where we worship should manifest that the same spirit actuates us in the *decency*, *order*, *comfort*, and *respectability* of their appearance. We are too apt to consider that our contributions for these purposes are left to our *option* and *generosity*, rather than to view the *obligations* that are involved in them; no immediate *rule* can, perhaps, be given to direct us in this important branch of our duty; we must apply the principles and feelings imparted by the Gospel to our own peculiar circumstances. Am I placed in a situation where the support of the Gospel is greatly or chiefly dependent on myself, I should consider this as a loud and urgent call on every effort on my part, above what would be required of me, if I form but one individual or family amongst many equally able with myself. The situation of the minister should also be considered: a single individual cannot require the same provision as one who has a family to support; the rank in society which it is desirable he should maintain, whether this arise from the congregation over which he is placed, or from his own connexions and habits in life, should be considered. Our own circumstances as to property must, of course, greatly direct us. *Consistency* between our *general* expenditure and our contributions in religious concerns should be evinced; all who know us may form a tolerable estimate of what we *spend*, though few in comparison may be able to form an equally correct judgment of our *incomes*; not that the approbation of men should be our *motive*. The *principle* is correct, and *therefore* should influence us. Some, I

am aware, will plead that their peculiar situations demand expenses beyond what their means would otherwise justify, but great caution should be exercised in these circumstances, lest we extend this beyond what is required, and really use it as an apology for various gratifications and indulgences, which, on this very ground, we ought to feel ourselves peculiarly called upon to sacrifice. Those who have large families frequently plead this as an apology for the smallness of their subscriptions; and it must be acknowledged there is some justice in the remark; but perhaps they are too prone to forget, that in proportion as their domestic household increased, the privileges enjoyed by them become extended. In cases where the head of a family feels his inability to make an adequate return to his minister, for the various privileges his household enjoys, might not the difficulty be removed by the young people and servants contributing their part? And really these appear to be two branches of our congregations, which might, if properly stimulated, do much in this way. If we value the gospel and our peculiar privileges as Dissenters, we shall surely see the importance, not only of early *instructing* our children in the principles of both, but of training them while young to the *habit* of assisting towards the support of these privileges. This might often be done without any tax on the father's purse. I would not urge this being pressed on children till they are old enough, and sufficiently instructed, to appreciate the importance of the duty; nor on servants, till they appear to have some value for the gospel; for in many instances, the latter consider they are conferring a favour in attending with the family at their place of worship, the Established Church having really greater charms for them. I would suggest one hint respecting presents to our ministers: these are certainly very desirable, whether we consider them as helps in his domestic expenses, or as testimonies of our respect and affection, which will be grateful to his heart; but we should endeavour to unite both these in our offerings, and especially beware that we do not do injury rather than good, which is sometimes the case. Presents of expensive or showy articles of furniture, or dress, give an unfavourable impression, especially to the lower classes in our congregations, who, ignorant of the means by which they were obtained, are perhaps ready to impute extravagance where it does not exist, while in the possessor it may excite a love of show inconsistent with the station, and lead to other expenses of a similar nature which might otherwise never have been incurred. The ministers of Him whose "kingdom is not of this world," should indeed be anxious to set an example of moderation in every thing relative to its enjoyments and possessions; their houses, their furniture, their tables, their persons, should silently testify their disapprobation of the vanity and luxury of the worldly; let not, however, this duty of the Christian minister ever form an occasion for the covetous and unrighteous withholding of an ample supply, not only for the necessities of life, but the means for maintaining a respectable station in society; if it be for his own and his people's welfare that a minister should labour unfettered, free from the harrassing pressure of pecuniary difficulties; if it be his duty to be "given to hospitality," and if it be his peculiar duty to walk uprightly, owing no man any thing; if, in his visits to the houses of the sick and poor, it would add to his usefulness as well as gratify his heart, to be able to relieve the varied calls of temporal as well as spiritual necessity he witnesses; then, surely, it is no trifling duty to which we are called to supply him, as God has given us ability, with the means for accomplishing these objects!

ON UNITED PRAYER FOR THE MORE ABUNDANT EFFUSION OF THE HOLY SPIRIT.

READER, throw not down this paper with the exclamation, "That is an old subject; many papers have been written on it." I own it; but what does that prove? That many are yearning for this blessing, and have they not reason? For who can look around upon the church, and not see a thousand things to make him cry, "Is the Spirit of the Lord straightened? Are these his doings? For where do we see such a state of religion as we ought to look for? Whose ministry seems to be accompanied with the power which we might expect? Where are sinners pierced to the heart with such force, and in such numbers, as in some former days, and as we have a right to expect in future days? Where is the religion of professors stamped with the deep seal of divinity and eternity, adorned with the beauty and glory, and sweetened with the joy and triumph which the religion of Jesus is calculated to produce? What is the state of our prayer-meetings? Where are they so numerously attended as they should be? Where do we hear the mighty wrestlings in prayer, which proclaim aloud the Israelite indeed? Especially, where are the missionary prayer-meetings that answer, in any tolerable degree, to the greatness of the object, to pray out of their heathen purgatory 600 millions of idolaters, who are mocking God with wooden images of jealousy? After so much attention has been roused to this object, and so much success has attended the efforts in many places, what agony of prayer should be excited, that the remaining millions of heathens, who have no missionary among them, may be accessible to the gospel, and that such a spirit of missions may be excited as shall raise up a host of apostolic men for the vast field. Yet where do our churches show this spirit? China is surrounded by a wall to keep us out; and verily it seems an iron wall. But prayer can scale walls of iron, or of brass, though they reached up to heaven. But who hears at our prayer-meetings such pleadings as the vast empire with its untold millions demands?

And is there not another object which demands far different attention from that which has been paid to it? The Jewish people. We owe them our prayers; for did they not pray for us during many ages, saying, "Let the people praise thee, O God; let all the people praise thee; then God shall bless us, when all the ends of the earth shall praise him." But if they gave us their prayers, and we are bound to return them, did they not give us more? Do we not derive from them the Prophets, with the Old Testament, and the Apostles with the writings of the New; and what is to us all, and more than all, has not their nation given us, as concerning the flesh, a Saviour, who is over all, God blessed for ever! And what a melancholy state are they now in?

Then look at what is called the Christian church. Here the church of Rome meets our eye, as a sort of half-way house between Christianity and idolatry. Like a border country, it is debateable ground. For it has so much both of the Christian and the heathen, that you hardly know how to say to which it belongs. The best members of that church we hail as Christians. But how few are they, compared with the mass of gross idolaters, or bitter bloody persecutors! But have we not reason to hope to see a better spirit rise, even here? For how have we become Protestants? Was it not by God's calling with the voice of his Spirit, "Come out of her my people?" And may not others also hear this proclamation at a second reformation? What else is the meaning of the prophecy, that the Lord shall destroy the Man of Sin by the Spirit of his wrath, and the brightness of his coming? And should we not, therefore, cry, "Come, Lord Jesus, come quickly?" And is there not another part of the Christian body under the iron yoke of the Turks? Can we look at the land where Christ and his Apostles lived and laboured and bled, without sighing over a prostrate Christianity? Should not the present struggles of the Greeks awaken our hopes and our prayers?

When shall we wake up to our duty, and ask for that effusion of the Spirit, which alone can remedy the evils that reign on every hand? Might not some simultaneous and mighty effort be made by those who are alive to the subject?

Might not a day be selected by general consent, and devoted to preaching on the influences of the Holy Ghost, and

prayer for the more general and powerful effusion of the Spirit?

Whitsunday, as it is called, is by many made sacred to the celebration of the descent of the Spirit at Pentecost. All who practise this would, of course, approve of making a grand effort on that day, to move heaven and earth on that point. Nor can I think that Dissenters would object to joining on that day in preaching and praying on a subject which is important on every day.

My proposal therefore is, that *on the Lord's Day, which falls on the 22d of May, every Evangelical Minister agree to preach on the Influences of the Holy Spirit through the whole of the day, and labour to produce the deepest impression of the necessity of a more general effusion of divine influence, to give the Christian Church wider diffusion and deeper religion.* I should recommend that notice of this be given on the preceding Sabbath, and that a special prayer-meeting be called for the morning of the 22d, which may be followed by prayer-meetings through the intervals of the day. Some ministers, I know, will approve of the proposal, will devote all their energies to make this a day long to be remembered; nor can I doubt that such a degree of concurrence will be enjoyed as will leave a happy impression on many churches, the fruits of which will appear in future days on earth, and through the days of heaven. Mr. Editor, your giving all possible prominence to this proposal, will much oblige, Yours

Rotherham. J. B.

MEETING-HOUSE CASES.

To the Editor.

Sir,

I have just read, with considerable interest, the letter which appeared in the Magazine for *March*, on "Begging Cases;" and I trust that your candour will admit into the same journal the few remarks which I have to offer on it. In the first place, I admit the existence of some of the evils which your Correspondent has pointed out; though I think he has used rather too much colouring in his description of them. If he had estimated the expenses incurred in collecting the money from five to fifteen per cent. on the gross amount of what is collected, he would have been much nearer the mark, than in estimating it at thirty or forty per cent. That it is a painful and a laborious task to collect from house to house,—that some evils have arisen from the absence of a minister from his family and his charge,—that many destitute churches have obtained the permanent services of ministers who were previously unknown to them,—that ministers who are known, and esteemed by those to whom application is made, get a larger sum than ministers who are not known,—and that, in some instances, divisions in churches are encouraged though not fomented, by the forlorn hope of public support, I readily admit; but with all these evils and disadvantages, with all these spectres and prognostics which arise before the imagination, to disturb the harmony of the system, it has been found to work a degree of prosperity to the Dissenting interest in Britain, which the most sanguine Nonconformist could not have anticipated twenty years since; and though I am not such an enemy to speculation as some of my brethren, yet I hope no efforts will be made to abolish it. The scheme which your Correspondent wishes to introduce in its place would do very well if all possessed that spirit of princely liberality for which Mr. Wilson is so justly celebrated; but if we look at human nature as it is, I am conscious that no one can reasonably expect that one-tenth part of the gross amount can be raised by the proposed annual subscription, and congregational collections.

That poor churches want assistance is granted; the question is, shall they have it? That churches which are not absolutely poor, require some co-operation in the enlargement of their old places of worship, or in the erection of new ones, is granted; the question is, shall they receive it? Without this assistance, can the "cause of Nonconformity, which is in a great measure the cause of serious religion," go on in the kingdom? Can it fill the land? can it cover the hills with its shadow? Can it send forth its boughs unto the sea, and its branches unto the river? No; impossible! On this question, there can be no division of opinion. Now I will suppose, that a person has given to six begging cases during the year, (and I will take my case, from the great mass of contributors, rather than from the splendid donors,) and that he gave to each case one guinea. He gave to one

case *because* it was recommended to him by a particular friend; he gave to another *because* he knew the applicant; he gave to a third *because* he had some knowledge of the place; he gave to a fourth, which was a Baptist case, to show his spirit of liberality and good will to another denomination; and he gave to the fifth and sixth because he thought them deserving assistance. Well, then, he gave to the cause of Nonconformity, in one year, six guineas; but as he gave four guineas under the influence of a particular motive, it is fair to calculate that he will not contribute more than two guineas to the Fund. Here, then, will be a net loss of nearly seventy per cent. from the general stock.

But, Sir, this person who gave to six cases, gave his name also; and to three cases out of the six he gave the name of a friend or two, or more, who contributed, and then gave the names of others who also contributed; so that these six guineas, on a moderate calculation, gained six other guineas from persons who could not be brought into the regular subscription list: so that instead of twelve guineas, you would have only two.

As a few facts will do more to show the greater productive power of personal application over the projected annual subscription, I will proceed to give them. I have lately looked over my list of London Contributors, and out of more than 800, I can select 100 professed infidels who contributed either under the influence of persuasion or from a desire to support the progress of Dissent. I can select 150 who are members of the Established Church; and I can select upwards of 200 who gave because others gave; I can select 100 who gave after they had nearly made up their minds to give no more that year. I can select 100 who gave because they enjoyed the sermons which they heard me preach. Indeed, Sir, I question if 100 of the number, if the whole were now living, would be found entering their names as regular subscribers to such a fund, so that instead of 600*l.* which I collected in London, there would not have been raised from these contributors more than 200 guineas, taking the highest probable amount of subscription to distribute amongst all the applications which would have been made during the year, which would have left my case with an award probably of a 50*l.* donation from the Committee. That is, on your plan, I should have got 50*l.* instead of 600*l.* And though all *beggars* are not equally successful with myself, yet the statement, with its proportionable modifications, will be found equally applicable to them. This statement refers to London.

In my congregation at Birmingham, which is given to hospitality, I think I could procure subscriptions to the amount of thirty guineas per year. Beyond this I could not go. But, Sir, on the present plan, notwithstanding our debt, I believe for the last seven years they have not contributed less than 150*l.* per year to begging cases. At Reading, in Berkshire, I believe the plan which your Correspondent suggests has been in operation many years; and though that place is noted for its respectability, its wealth, its liberality, and its kindness, yet I take upon myself to say, that if the gross amount which has been raised for begging cases were publicly known, it would be found that it has not contributed more than one third of the sum which would have been raised by personal application. Who has gained by this? Who has lost by this? The cause of Religion! Let me then entreat the gentlemen who lament the evils of the system, not to take a step which will do more injury to the cause of religion, than they will ever be able to repair by trying to abolish it; but rather let it alone, as it has been found, with all its evils, so productive of public good. The reference which I have made to Reading will enable them to ascertain by an appeal to facts, the correctness of the remarks which I have thus very hastily offered you. On this question I feel a deep interest, because I have acquired from personal experience as accurate a knowledge of all the evils and advantages of the present system as any minister; and though my begging days are now over and gone, in all human probability, and I can sit down at ease in Zion, enjoying the fruit of my former toilsome labours; yet I consider the advantages so much greater than the evils of the plan, that I cannot forbear entering my protest against any change; and am firmly persuaded, that the projection which is offered, will prove a great injury to the cause of our Lord and Master. Yours,

Birmingham. T. East.

ON POPERY.

To the Editor.

SIR,

IT appears but too true that Popery continues at the present day to be the same corrupt and superstitious system of religion that it ever was, notwithstanding the progressive advance of mankind in knowledge and civilization. But Protestants seem scarcely aware of its enormities, because the full blaze of gospel truth which we happily witness tends to repress from public view those gross violations of Scripture and common sense, which are ostentatiously displayed in countries fully under Roman Catholic influence. At the same time, the effect of activity in the dissemination of their doctrines may be plainly seen, and ought to arouse Protestants from their lethargy, and induce them to be at least as active in exposing their errors, among both rich and poor.

For this purpose I would beg leave to recommend to your readers, both for their own use and the circle in which they move, a small but elegant volume, by the Rev. J. Birt, entitled, "A Summary of the Principles and History of Popery;" and to those desiring a more detailed and not less eloquent exposition, the Rev. J. Fletcher's "Lectures on the Principles and Institutions of the Roman Catholic Religion;" or the Rev. Mr. Roby's "Address to the Labouring Classes" on the same subject; to those who would prefer a forcible but familiar discussion, and though the last mentioned, perhaps not the least valuable, a small volume of "Tracts upon some of the leading Errors of the Church of Rome," by the Rev. G. Hamilton, of Ireland. For the purpose of general distribution, I am cheered with the prospect of a fair supply being provided by the Religious Tract Society, as the principles on which it was founded (I mean those of the Reformation) seem to pledge it to particular exertion on this subject, and on such occasions. There are, I believe, other small publications by Westley, Baynes, and others, which, though I am not acquainted with them, I hope will all succeed in promoting throughout the country a distinct knowledge of what Popery actually is, at this moment, in its principles and practices, whatever disguise it may assume.

The early insertion of the above in your valuable miscellany will, I trust, serve the cause of truth, and oblige

A TRUE PROTESTANT.

ON SLAVERY.

To the Editor.

SIR,

PERMIT me, through the medium of your useful and widely circulated miscellany, to rouse the attention of the Christian public to a subject which should deeply interest, and warmly excite, and nobly animate every friend to liberty, religion, and humanity: I refer to the cruel bondage of our tawny brethren in the West Indies. Much has been said, and much written on this affecting subject; but what has been effected? The tear of pity, and the sigh of sympathy, have been offered at the shrine of slavery: but have the sufferings of the slave been annihilated—or has the *drop* of agony ceased to bedew his cheek—or the *groan* of wretchedness ceased to burst from his heart—or the sound of the cruel lash to strike upon the ear? Ah! no, his chain is unbroken—he is still a slave!!

But can nothing further be done; Shall we sit down contentedly, because we have given to the case the easy boon of sympathy; or, it may be, that some of us have bestowed our active services, and say, "Our efforts have been in vain, and we can do nothing further." I much fear that is becoming a general feeling; but, to prevent it from becoming deeply rooted and habitual, is the object of my present communication.

A pamphlet has recently been published, entitled, "Immediate, not Gradual, Abolition of the Slave Trade; or an Enquiry into the shortest, safest, and most effectual means of getting rid of West Indian Slavery;"* and it is to this judicious and spirited publication that I would now call the attention of your readers. I would say to every head of a family, and to every Christian, *Procure it*, and read it with attention, and lend it to others. Do not read it in *part*, and, having made yourselves acquainted with the proposed plan, lay it aside, prematurely forming a judgment of its inadequacy to effect the end pro-

* It is sold by F. Westley, 10, Stationers' Court, and S. Burton, 156, Leadenhall Street; and by all booksellers, price 2*d*.

posed; but carefully go *through* it, and then solemnly ask yourself, as in the sight of God, whether you *dare* refuse to *make the proposed trial*, to *use the proposed means*? and then leave the result to Infinite Wisdom.

European avarice has been glutted with the murder of 180,000,000 of blacks, since the commencement of that horrid traffic of the CHRISTIAN WORLD, the SLAVE TRADE!!! When will the time come that men, *calling themselves Christians*, will *act* as if they believed "that God hath made of one blood all the nations of men."

A CONSTANT READER.

ANSWER TO A CORRESPONDENT ON THE USE OF WEST INDIAN PRODUCE.

To the Editor.

SIR,

YOUR Correspondent, "A Friend to Negro Emancipation," proposes the following Query: "By what means will the emancipated negroes, as well as their present owners, be maintained, if the use of West India produce (their present only support) be abolished?" I beg to answer, the use of West India produce would not be abolished by the abolition of slavery; though possibly it may be so in a considerable degree, should the measure of emancipation not be speedily adopted. The most strenuous advocates of that measure object to the use of West India produce *solely* on the ground of its being the produce of *slave*-labour: their endeavours are directed not against the owners, but the *system of slavery;* and the opposition they have to contend with compels them to resort to all fair and lawful means of promoting the important object which they have in view. The slaves, when become free peasants, would live upon their wages, like other day-labourers: and, having been accustomed to receive no pay whatever, it may reasonably be supposed that they will be content with moderate wages, if kindly treated as *fellow-men;* and that their present owners will not be losers in consequence of the change: should it, however, turn out otherwise, it is proposed to reimburse them for their loss.

X. Y. Z.

THE PROPOSED NEW UNIVERSITY.

THE Prospectus of a London University for those who, by conscientious scruples, are excluded from those celebrated seats of learning, Oxford and Cambridge, having been extensively circulated, I beg to suggest the desirableness of attaching to, or incorporating with it, a Missionary College.

I am aware that the plan of an *Oriental* Missionary Seminary, connected with the importation of Native Teachers from India, has been canvassed; and this plan, only on a more enlarged scale, and affording facilities, if possible, for the attainment of all the languages spoken at the stations of all the Missionary Societies, and not identified with any one of them in particular, but open to them all, is what I now propose, as that which I think would be ratified by a large proportion of the religious public, and would I think meet with encouragement and support.

It would ill become me to enter at all into the details of such a scheme as is implied in this suggestion; I have merely taken the liberty of throwing out the idea of that which will require much judicious discussion to mature; and I have done so, in the hope that some of those who I am happy to know feel with me on this subject, may be induced to favour the public with their sentiments. Lest, however, the expense should appear appalling, I should suggest that the erection of any buildings appropriated to this object, whether in connexion with, or independent of the proposed University, should not be larger than is absolutely necessary for the residence of the Professors, &c. and that the students (as in the Scotch Colleges) should merely take the lectures and board with their own friends.

It is scarcely necessary to remark, that as the projected University will not supersede the Dissenting Academies, so neither is it intended or wished that the Missionary College in question should interfere with any similar Institution now existing, connected with any Missionary Society.

In any other day than that in which it is our happiness to live,—a day in which Dr. Carey's motto, "Attempt great things, and expect great things," seems to be so generally acted upon, and such a noble spirit of religious enterprise excited, I should fear the foregoing hints would be pronounced visionary; as it is, I have no apprehension on this ground, and shall only add, that

should a plan similar to the above be carried into effect, I shall be happy to subscribe 100*l.* to be devoted to the object purely Missionary.

As many country ministers will be in town next month, and will thus have an opportunity of conversing with each other on these subjects, I shall feel much obliged by your inserting this in your *May* Mag. I am, &c.

Camberwell. N. E. S.

MISCELLANEA.

DREADFUL CATASTROPHE AT ST. THOMAS.

In a letter from the agent to Lloyd's at St. Croix, of date the 15th February, it is stated, that "about one third of the town of St. Thomas was destroyed by fire on the 12th inst. The loss of property is estimated at a million and a half of dollars." Private letters state, that the number of houses destroyed by the fire was 500, and chiefly belonging to the lower orders.

REMONSTRANCE AGAINST DR. MACLEAN'S THEORY OF CONTAGION.

On this subject a writer from Malta thus expresses himself:—"A Dr. Maclean has written much to prove the non-contagion of the plague, which, it is understood, has had considerable weight at home, in calming the fears relative to the direct communication with Egypt. Too many proofs, however, can be produced, in opposition to his opinions, by those much better acquainted with the disease than he can be from a short residence in Turkey. It will be most lamentable should this horrid malady reach England; and that it will, without some extraordinary precautions, can scarcely be doubted. The risk incurred ought to be most strongly impressed on the minds of Ministers; and certainly every thing should be done to keep the disease as distant from Great Britain as possible."

DISCOVERY OF A SCARCE BIBLE.

A very fine copy of the rare Mentz Bible, in two volumes, folio, 1462, has recently been discovered by Mr. Duppa, in the public library at Tours, where there are, likewise, other Bibles of extreme scarcity. These treasures are not highly estimated at their present *depot*. They would, however, amply compensate an adventurous Bibliopolist, could they be transferred to the mart of London.

LIFE OF MR. WARD.

Mr. Stennett requests us to correct the following inaccuracies in his Life of Mr. Ward.

"In page 14 he is said to have commenced his religious profession in a Church meeting in Salthouse-lane, Hull, under the pastoral care of the Rev. J. Beatson; it appears, however, that Mr. Beatson, for whom he always entertained the highest esteem, having retired on account of ill health, a secession from that church took place of some who could not agree with the rest in the choice of a successor. These persons formed themselves into a church, under the pastoral charge of the Rev. W. Pendered, late of Royston, who had been invited to preach to them, and fitted up a room for their meetings, until the present chapel in George-street was built for them. This church Mr. Ward joined, being baptized on the 28th of August, 1796, (probably by Mr. P.) and received on the 4th of September following."

AN EXTRAORDINARY PRESERVATION.

In the Memoirs of the late Rev. William Lee, formerly a Missionary in India, written by the Rev. H. Lacey, is the following wonderful instance of the preservation of life when in imminent danger.

"Among the English gentlemen who paid Mr. Lee particular attention, was Mr. Churchill, whose residence was about two miles from the Mission-house, (at Vizagapatam.) One evening, as he was reclining on a sofa, reflecting on his mournful loss, (the recent death of his lady) and watching the slumbers of his two little ones, who were near him on a bed, he was suddenly alarmed with the prospect of a terrible death for them as well as for himself, and as suddenly delivered both from the peril and the fear. A tyger walked into the house, and entered the room; when, beholding his own image in a large mirror, he rushed forwards and broke it into a thousand pieces, and then immediately fled from the spot! Whether the alarm and horror thus excited were productive of injury to Mr. Churchill's health does not appear; he did not, however, long survive the event."

"An earthquake may be bid to spare,
The man that's strangled by a hair."

OBITUARY.

ELIZABETH LEEDER.

This young female was a native of Wreningham, a small but rural village in the county of Norfolk, about seven miles from Norwich. Being born of religious parents, it was her privilege to be early instructed in the principles of Christianity, and to be guarded by parental care from those tempting pleasures, and irreligious associates, which are often so fatally ensnaring to the youthful mind. Some beneficial results from these instructions and this care, appeared even during her childhood. They prepared her heart to receive deep impressions from the preaching of the gospel; they inspired her mind with a profound reverence for the Sabbath day; they gave her taste for reading religious books; and they so solemnly impressed her mind with a conviction of the perpetual presence of God, that she did not dare to practise what her conscience disapproved. Parents in general are, perhaps, but little aware of the religious susceptibility of their children. The human mind, when just emerging from its infancy, is often more easily interested with religious subjects than with any other; and whilst the pages of inspiration contain "deep things of God," into which "angels desire to look," many of its most important facts and histories are exquisitely adapted to captivate and impress the heart of a little child. But Elizabeth, notwithstanding these early impressions, soon gave evidence that "foolishness was bound up" in her heart, and that her carnal mind was enmity against God. Having removed from her father's house to finish her education in Norwich, she refrained indeed from gross immoralities, but her serious impressions gradually declined; her school studies became more pleasing than religious exercises; the Bible was neglected; and, like Johnson's Rasselas, she sought for happiness from every object but from God. In this state of mind she went one Sabbath evening to her usual place of worship in Norwich, when a sermon was preached on the friendship of Christ. "The minister," says she in one of her letters, "described the love of Christ in so forcible and charming a manner, and showed our ingratitude in such strong terms, that my heart melted within me." Yet, even after this confession, that heart seemed to be hardening again; and for some time she appeared undecided whether to serve Jehovah or Baal. But, in mercy to her soul, the Saviour interposed, and by speaking to her heart the gracious assurance, "Him that cometh unto me I will in no wise cast out," he brought her to his feet a weeping penitent. "It was a precious promise to me," she observes: "I immediately resolved to go to none other; and I trust that I have been enabled, through grace, to rest my soul on him alone for salvation. O! the great mercy and forbearance of the Lord, when he might justly have left me to follow the vain desires of my own heart, and to perish in my guilt. I think I can now say, 'Whom have I in heaven but thee, and there is none upon earth I desire besides thee.'"

Soon after this time she became united to a Christian church, and for a few times had enjoyed communion with Christ and his people at the Holy Supper, when disease confined her to her chamber, and admonished her to prepare to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. During this protracted illness, whilst hope and fear respecting its issue alternately preponderated in the minds of her friends, her own mind, naturally amiable, and graciously submissive to the will of God, was "calm and unruffled as a summer's sea, when not a breath of wind flies o'er its surface." Yet, especially on one occasion, after the severest and the last relapse of her disorder, and when her bodily weakness was extreme, she had to struggle hard and long with the enemy of her peace. It was a dark and dreadful conflict; but it ended in victory: and the shout of triumph which she raised over her vanquished foe was mingled with the song of gratitude to God for permitting the affliction to befal her, as well as for the strength by which he had enabled her to conquer, and for "the peaceable fruits of righteousness" which it had produced. Thus qualified by her own experience, she affectionately admonished her young friends who visited her, of the importance of religion, and besought them with her dying lips,

to "remember their Creator in the days of their youth:" and should this Memoir meet the eye of any of those youthful survivors, may it please God to bless the reading of it to them, as well as to others, so that they may be induced to follow her as she followed Christ, and to "be followers of all them who through faith and patience inherit the promises." After recovering a little from a violent attack of her disorder, she turned towards her father and exclaimed, "I am filled with astonishment and admiration that such a worthless sinful worm as I should be admitted into heaven to enjoy the presence of my Saviour, and be permitted to sing the praises of redeeming love through the countless ages of eternity." The day before her death, being in a state of extreme weakness, she made an effort to raise her hands, but finding herself unable to lift them up, she requested her father's assistance; and then, like Moses on the hill, with her hands directed towards heaven, and with an energy that astonished all present, she prayed for her parents and relatives, and the whole family of God, that they might meet her in glory. On the morning of the day following, it was very evident that she was rapidly advancing towards eternity; and her fond parent, anxiously desirous to know her feelings in that awful moment, said, "My dear child, are you happy?" "O yes," she replied. Then said her father, "I bless God for his mercy." "Amen," she replied. It was the last word which she uttered on earth, and the first she sung in heaven, where she joined the anthem, "Amen, Hallelujah." She died August 27, 1824, in the 24th year of her age; and a funeral sermon was preached for her at Wreningham, by Mr. Alexander of Norwich, from Jeremiah xv. 9, "Her sun is gone down while it was yet day."

RECENT DEATHS.

MARCH 9, died, after a severe illness, the Rev. JOHN SAFFERY, for upwards of thirty years pastor of the Baptist church, Salisbury. The address at the grave was delivered by Mr. Good (Independent), and Mr. Dyer, of London, preached the funeral sermon immediately after from John vi. 37, words selected by the deceased. Mr. Sleigh (Independent), and Mr. Bradnock (Methodist), and Mr. Russell (Baptist), engaged in prayer. The services were solemn and deeply affecting.

On the 13th of March, died at Harleston, Mrs. SUSANNAH CRISP, relict of the Rev. J. Crisp, Dissenting minister of that place, at the advanced age of 83. She was sincerely and deservedly respected for her amiable disposition and lovely deportment. She suffered extremely during the last seven years of her life, from the infirmities attendant on old age; but under these she was enabled to exercise the Christian graces of patience and fortitude, and as the outward man decayed, she was animated by the hope of approaching and eternal felicity.

POETRY.

HYMN ON THE LOVE OF GOD.

O, for the harps of Cherubim!
In one all-powerful strain, to hymn
  The Saviour's mighty praise;
Who, mov'd with pity, care, and love,
Left the empyreal realms above,
  To save our fallen race.

In kingly pomp he came not down,
But deign'd beneath stern Mis'ry's frown
  A servant's form to wear;
To pain and poverty inured,
At length the pangs of death endured,
  That we his bliss might share.

Join ev'ry heart and ev'ry tongue,
In concert with heaven's choral throng,
  The pæan loud to swell;
Let everlasting symphonies,
In echoes ring throughout the skies,
  His boundless love to tell. J. L.

SLAVERY.

A groan! ah, what is that I hear,
  A voice from India speak;
It draws a tear from ev'ry eye,
  A blush from ev'ry cheek.

That voice again, it strikes my soul,
  And thrills through ev'ry sense,
It tells of anguish deep and dole,
  And human crime immense.

Is Pity then, and Mercy fled?
  That man, so richly bless'd,
The sweetest boon that Heav'n hath shed,
  From brother man doth wrest.

Ye Christian hearts! O hear that plaint,
  Efface a blot so vile;
The Negro's blood no more should taint
  Our happy Christian isle.

P. Z.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Life of the Rev. Philip Henry, A.M. With Funeral Sermons for Mr. and Mrs. Henry. By the *Rev. Matthew Henry, V.D.M.*, corrected and enlarged by *J. B. Williams, F.S.A.* Holdsworth, 1 vol. 8vo. 15*s.*

FEW pieces of evangelical biography have ever been more favourably received than the life of Philip Henry. More than 120 years have elapsed since the publication of the original work, yet so "blessed is the memory of the just," that the Life of Philip Henry is still a favourite book with pious readers.

There have been several editions of this memoir. The first was published by his excellent son, Matthew Henry, in the year 1697; a second soon followed; and a third, improved, with the author's final corrections, appeared in 1712. An abridged edition, edited by the Rev. Job Orton, was published in 1765. A re-impression of the second edition was given by Dr. Wordsworth, in his "Ecclesiastical Biography," printed in 1810; and various other editions, both Scotch and English, more or less inaccurate, have been published. But none, nor all of these, rendered a larger and more correct edition unnecessary, and the honour, as well as the toil, of furnishing this was reserved for Mr. Williams, a respectable solicitor of Shrewsbury, who amidst the laborious avocations of his calling, has found time to prepare this literary feast for the pious public. Mr. Williams, who is a descendent of Mr. Henry, has long been in possession of many of the family papers, and has taken much pains to collect others, some of which were probably unknown even to the original author; these he has judiciously arranged, and as the former work abounded with allusions to other compositions, he has referred to them, and introduced numerous extracts, yet with a constant regard to brevity. Many of these, notwithstanding their antiquated style, and, independently of the clew they furnish to Mr. Henry's studies, are of intrinsic value, and are frequently not less entertaining than edifying.

As some of our readers, especially our junior friends, may not be acquainted with the original memoir, it may not be improper briefly to state in what high estimation it has been held by some of the wise and "excellent of the earth."

Dr. Sir James Stonehouse called it his "favourite piece of biography." Dr. Doddridge often said, "it afforded him much instruction and encouragement." Mr. Chalmers, in his General Biography, speaks of the "piety, Christian moderation, and good sense, which pervade the whole." Dr. Edward Williams terms it "a beautiful delineation of primitive Christianity." Mr. Orton says, "it is the history of a person who manifested such an eminence of piety, prudence, humility, zeal, and moderation, as would have adorned the highest station, and is scarcely to be equalled—an admirable model for the ministers of the Gospel." Mr. Jay asks, "Who, without sentiments of love and veneration, can think of Philip Henry?" Dr. Richards, in his "Welsh Nonconformist's Memorial," says, "Mr. Henry was one of the most pious and excellent men of the age in which he lived, or of any other." Dr. Bates says, "He led a life of Evangelical perfection, most worthy to be honourably observed in the memory of future times."

If these commendations were elicited by perusing the former editions of the work, we will venture to say, that this much enlarged, and much improved publication, will place the character of Philip Henry in a more luminous position than ever, excite a higher degree of admiration of the grace of God so eminently displayed in him, and, we hope, induce many private Christians, as well as ministers, to emulate his pious example.

The editor has favoured us with a portrait of Mr. Henry, far superior to former engravings. It is a faithful copy of the original picture in the possession of N. Ashton, Esq. The portait of Mrs. Henry is taken from a picture in the possession of Philip Henry Whitton, Esq.; both are admirably engraved by Mr. Grave.

We shall close our review of this excellent publication, with a passage from the editor's preface. "It furnishes an opportunity for congratulation too congenial to be omitted, that, at a time when the capability of the English tongue for elegant combination has been so signally manifested, and so many invaluable productions have raised our national literature to an unprecedented elevation, sufficient encouragement should have been afforded to the enterprising spirit of typography, not only to reprint the remains of so many

early Reformers, and other Protestant divines, but to give Hopkins, Taylor, and Beveridge, Doctors Lightfoot, Barrow, Owen, Watts, and Doddridge; John Howe, Charnock, Baxter, Matthew Henry, and President Edwards, permanent external respectability. The omen is favourable; and the impulse, it is hoped, will not become extinct, nor even feeble."

A Letter to a Friend on the Authority, Purpose, and Effects of Christianity, especially on the Doctrine of the Redemption. By Joseph John Gurney.

We have read this small publication with great satisfaction, and we are persuaded that no well-informed and serious mind can peruse it without considerable delight. We are the more gratified, because it proceeds from the pen of a highly respectable member of the Society of Friends; and because we do not remember, in any instance, to have met with a publication recognised and approved by that denomination of Christians, which savours so little of their peculiarities, and which communicates so large and so luminous a body of evangelical truth.

The first part of this letter is admirably adapted to counteract that sceptical temper of mind which has of late too much prevailed. It contains a summary of the evidences of the divine authority of the Christian dispensation. We commend this part of Mr. Gurney's Letter, not only to the careful perusal of the young people of Mr. Gurney's own community, but to those of every other religious community, as well adapted to prevent the insidious influence of infidelity, and also to enlarge and confirm their minds in the admiration and love of that stupendous work, the redemption of sinners by Jesus Christ.

The Doctrine of the Holy Trinity—the Person of Christ—the Atonement—Justification by Faith—the Regeneration and Sanctification of the Soul by the agency of the Holy Spirit—Personal Holiness and Obedience—the final Blessedness of the Righteous, &c. &c. are all fully and Scripturally handled, and urged upon the attention of the reader in a style and with a warmth which can hardly fail in making a lively and an abiding impression upon the heart.

In discussing these truly interesting subjects, Mr. Gurney has illustrated and supported his statements by numerous quotations from the Old and New Testament, which, though somewhat tedious, are yet remarkably appropriate and well chosen: in addition to which, he has marked, with considerable precision and effect, the striking and essential difference between the doctrines of justification and sanctification; between that faith which is nothing more than the assent of the understanding to the history and doctrines of Christianity, and the living and active principle of saving faith; and also the difference between the most correct system of religious principles and of outward profession, and the powerful influence of the Spirit producing holiness of heart and life, and bringing forth in us all the fruits of righteousness and of the Spirit.

We could furnish many interesting extracts from every page of this valuable work, but we can only afford room for two.

The first of these respects the difference between justification and sanctification:

"Justification through the blood of Christ, and sanctification by his Spirit, are very usually treated on as distinct doctrines; but different as they are in one point of view, it is nevertheless evident from the tenor of these extracts that they are inseparably connected. Both are essential to salvation; both originate in the same divine mercy; and both are described by the sacred writers as arising out of the sacrifice of the Son of God."—p. 53.

The following extract contains a summary of the blessings which come to the church through Christ.

"Now to the enquiry already suggested: For what mighty and equivalent purpose the Son of God, by whom all things both in heaven and in earth were created, condescended to take our frail nature upon him, to dwell among us, and to die on the cross? These statements afford an intelligible and satisfactory answer. In his adorable mercy, in his almighty power, he came to *deliver* mankind; to *recover* them from their lost condition; to save them from the dominion of Satan, and from everlasting destruction; to supply all their spiritual need; to reconcile them through his own blood-shedding and mediation to the Father Almighty; to regenerate and sanctify them by his Holy Spirit, to provide for them both *indemnity* and *cure;* and thus to secure for them a boundless eternity of perfect blessedness. Here are unfolded purposes worthy of the Son of God, and worthy of that peculiar display of his love and condescension revealed to us in the Bible; purposes fully adequate to his divine dignity, and capable of being carried into effect only by Him, who, while he suffered in our suffering nature, was one with Jehovah; personally participating in the wisdom, power, and nature, of the only true God.

Whether, indeed, we regard the human nature of Christ—in which he died for us, and is still 'touched with the feeling of our infirmities;' or his divine nature, which imparts a mighty efficacy to the whole plan of our redemption; we cannot but acknowledge, that between the spiritual wants of mankind on the one hand, and the sure mercies of the MESSIAH of GOD on the other, there is a nice, an accurate, a perfect adaptation."—p. 57, 58.

We rejoice to learn that this truly evangelical work has already passed through several (and some of them large) editions, and that there is reason to believe that it will be very extensively circulated among the members of the Society of Friends, and also among Christians of all other denominations. We congratulate Mr. G.'s denomination on having among them a writer so able and so evangelical; and sincerely hope that this is not the last time that we shall have to notice his interesting labours.

Lectures on the Essentials of Religion, Personal, Domestic, and Social. By Henry Foster Burder, M.A., Author of Lectures on the Pleasures of Religion. 9s. Westley.

THE title of this volume will, from its conventional use, suggest to many minds the idea of a polemic treatise in support of the grand peculiarities of evangelical doctrine, and written mainly for the purpose of determining what those truths are, in the belief of which men must agree, in order to salvation. Our readers, however, will observe, that the author has not styled his book the Essentials of Christian Doctrine, but the "Essentials of Religion;"—and useful as a work from Mr. Burder's pen might have been on the former topic, we decidedly feel ourselves under stronger obligations to him for one on the latter; both on account of the difficulty attaching to the discussion, and the scarcity of writings of such a peculiarly practical tendency. We think that Mr. B. would not have served his generation to nearly the same extent, had he contented himself with furnishing a manual, however admirably composed, of Christian belief. The adjustment of creeds, and the delineation of principles actually embodied in the regenerated spirit of man, are two very different things; and he who presents, in an able and impressive light, the true portraiture of a genuine believer, shining forth in all the loveliness of Christian graces and holy actings, does more to invite and to secure attention to the religion of Christ, than could be effected by the most elaborate enforcement of abstract principles.

Much as we were satisfied with Mr. Burder's former theological productions, especially his volume on the Pleasures of Religion, we are free to acknowledge our preference for the work before us. The analysis is so perfect, the selection of subjects is so vital, and the composition is so energetic and chaste, that we have risen up from a careful perusal of the volume with an unusual measure of delight. Usefulness seems, in every discourse, in every train of thought, and almost in every expression, to have been the aim of the esteemed author.

Our readers may judge of the general design of the work, from the following outline of contents. The Lectures are seventeen in number; and the subjects discussed are ranged under three separate heads, viz, REPENTANCE, FAITH, and HOLINESS. The first and second Lectures are devoted to the scriptural delineation of *repentance*, in its *nature* and *motives*. The third, fourth, and fifth Lectures contain a most enlightened examination of the subject of *faith*, in its *nature*, in its *connexion with justification*, and in its *moral influence*. The remaining twelve Lectures are set apart to a very interesting survey of the various particulars essentially belonging to Christian *holiness*. Here the vital principle of holiness is discussed, viz., *the love of God*. Here, also, the operation of this principle is minutely traced. *First*, in *self-government*, or the government of the *thoughts, desires, temper, tongue*, and *conduct*. *Secondly, in the discharge of the duties of domestic religion*, or the duties of *husbands and wives, parents and children, masters and servants*. *Thirdly, in the discharge of the duties of social religion*, or the duties we owe to our *Christian brethren* and to our *fellow-men*, both at home and abroad.

It would be easy to select from this interesting volume passages glowing with taste, and eloquence, and piety; for it is not here and there merely that we meet with such passages, in these Lectures. They are to be found on every page, and in the discussion of every topic. Let the following, however, suffice as a specimen of a volume which, in order to be duly appreciated, must be read and examined from beginning to end.

In the first discourse on Repentance, we have the following valuable paragraph:—"It is not easy, nor do I think it is important, to draw a line of metaphysical discrimination, either between the direct approaches to repentance, and the workings of repentance itself; or between those workings of the mind which

strictly constitute repentance, and the effects which are immediately and necessarily produced. Without aiming at this unprofitable accuracy of distinction, I wish rather to trace the stages of that progress, through which the mind of the repenting sinner usually passes, under the influence of the Gospel of Christ, rendered operative and effectual by the power of the Holy Ghost. In all these stages we may trace that process which we might be led to expect, by an attention to the radical meaning, and ordinary acceptation, of the Greek terms employed on this subject by the sacred writers. They denote *a change of mind;* and are designed to indicate a change of mind *towards God*, and especially in reference to sin, as committed against the blessed God. They are employed to signify such a change of mind towards God, as naturally and necessarily produces an entire change of character, and a correspondent change of life. The stages through which this change may be traced, are, I conceive, Retrospection,—Conviction,—Contrition, —Confession,—and Conversion. The first of these is a change, as it regards the employment of the thoughts; the second is a change, as it regards the decisions of the conscience; the third is a change, as it regards the emotions of the heart; the fourth is a change, as it regards the acknowledgments of the lips; and the fifth is a change, as it regards the tenor of the conduct."—Pages 13, 14.

A Charge delivered to the Clergy of the Diocese of Lichfield and Coventry, at the primary visitation of that Diocese. By Henry Ryder, D.D., Lord Bishop of Lichfield and Coventry. Longman, Hatchard, Rivingtons, and Seeley.

Such men as Bishop Ryder are an honour to their country, and a distinguished blessing to the Church of Christ. Enlightened and eloquent, charitable and pious, they furnish an edifying example to their equals and inferiors, in the community to which they belong; while, at the same time, their spirit and temper confer essential benefits on other Christian denominations. The attachment of the distinguished author of this Charge to the doctrine and polity of the English Church is abundantly proved by incessant efforts to promote her best interests; and his good-will to all who love the Lord Jesus Christ in sincerity and truth, may be distinctly seen in the kind and comprehensive manner in which he accustoms himself to speak of the whole household of faith. If there be aught of a primitive Bishop wanting in Dr. Ryder, it is more the fault of *a system* than of the *man*. We have read this his first Charge to the Clergy of his new Diocese with extraordinary gratification,—more, perhaps, on account of its genuine Christian spirit than by reason of entire agreement with his Lordship in all the positions which he holds. That the articles of the Church of England were intended, by those eminent divines who composed them, as articles of peace and concord among men differing not a little in their respective views of divine truth, we think cannot reasonably be doubted; but, on the other hand, it is obvious that the concession (if there be any thing of concession in this form of sound words) was on the part of those who held substantially the Calvinistic view of truth; so that those ministers in the national Church who do not abide by this creed, although they may be entitled to look upon the thirty-nine articles as a warrant for continuing within her pale, are by no means authorised to look upon themselves as the real successors of the men who were most deeply concerned in constructing the invaluable platform of her doctrine. That the articles are distinguished by a spirit of great moderation may be fairly conceded; but that "the Arminian and the highest Supralapsarian Calvinist, MAY walk hand in hand in the Church of England," and that, too, *in a cordial belief*, is a position greatly to be questioned. Some perhaps will be of opinion that the worthy Bishop has yielded too much on this head. There can, however, be but one opinion as to the piety and charity of the discourse considered as a whole. The concluding paragraph is solemn and impressive:—

"There is no Via Media—no middle way—my Reverend Brethren, between ministerial faithfulness and unfaithfulness. At the great and awful day, we shall be proved to have been messengers true or untrue—watchmen vigilant or careless—stewards just or unjust, of "the unsearchable riches of Christ"—worthy or unworthy ministers of a pre-eminently Gospel Church:—and in exact proportion to our title to either character, estimated by the Scripture according to her interpretation, will be the praise or the commendation, the reward of grace, or merited punishment, awarded by her Divine Head and Ruler. To the tenor and spirit of *her* decisions, presumed to be conformable to his own injunctions, he sets his special seal. He will not fail to apply them unerringly to *individuals:* and his sentence is for ever."

Christian Doctrines and Duties; or the Minister's Preaching, and the People's Practice: a Farewell Sermon, preached at Hornton-street Chapel, Kensington, on Sunday, Dec. 5, 1824. By *John Leifchild*. Westley, 1s. 6d.

The worthy author of this discourse will be long and kindly remembered in the Metropolis, as an able instructor, a vigilant pastor, and a zealous promoter of every noble and charitable undertaking. Carrying with him to his new sphere of labour the doctrine and spirit breathed in the Sermon before us, we doubt not that the future part of his course will be as happy and as brilliant as the past. The departure of a Christian minister from a sphere where he has long laboured with acceptance, is an event which should be marked on his part with equal tenderness and fidelity, and, on the part of his people, with an impartial examination of the benefits derived from his ministrations. In ordinary cases, both parties will discover many reasons for gratitude and humiliation:—*gratitude* for the measure in which God has smiled on their union; and *humiliation* for the imperfect manner in which their mutual obligations to Christ and to one another have been regarded.

Mr. Leifchild's text will be looked upon as highly appropriate to the occasion for which it was selected. "*As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught.* (Col. ii. 6, 7.) After furnishing a very sound and judicious exposition of the words, the preacher proceeds, in the *first place*, to take a brief survey of those doctrines which had formed the subject of his ministry. Under this general head of discourse are ranked those truths which relate to the person of Messiah, the depravity of human nature, the justification of the sinner, the sanctification and personal holiness of the believer, the association of Christians in the fellowship of the gospel, &c. &c. These topics are handled ably, and are doubtless exhibited in the form in which they had been taught by the respected author.

In the *second part* of the discourse, the duties appropriate to the due reception of the above truths are enforced with an uncompromising fidelity. He exhorts his beloved people *to hold them fast, to attend to their proper influence, to cultivate the spirit of kindness and charity, and to maintain a zealous co-operation in pursuit of the great objects of Christian benevolence.* There is, throughout this discourse, an independence of statement, an honesty of appeal, and withal a fervour of thought and language, nobly characteristic of the man, as well as truly honourable to the Christian minister.

The following passage will show the mind and heart of the author:—

"You will," says he, in addressing himself to his charge, "you will, I am persuaded, participate in my joy at being able to take you to record, as I do this day, (though, I trust, not in the spirit of self-sufficiency and boasting,) that I have lived in all good conscience among you, and am, therefore, free from the imputation of having, by my misconduct, caused either the adversaries of our Zion to blaspheme, or her friends to weep. I have been devoted to your interests; and while I have felt it my duty to aid more general movements for the diffusion of religious knowledge, I have never forgotten that you were the objects most especially committed to my charge. Sensible I am of many deficiencies in the discharge of my ministerial and pastoral functions, but I thank God, that these have implied rather weakness and inability, than sloth and criminal indifference. I carry with me none of those reproaches which the neglect of the sick and the dying would entail; no cries of the forgotten poor are sounding in mine ears; and I have no painful recollection of having kept back what I believed to be suitable and necessary for your welfare. I ask your allowance for all deficiencies, with the confidence of a man who has always meant better than he executed, and to whom your best interests were an object of anxiety, as well in his retirement as in his public occupations. Receive, at the same time, my heartfelt acknowledgments for the proofs of your affection and liberality, which have at no time been withheld, and the increase of which, of late, has served to aggravate the pangs (already too keen) of separation. It is beyond my hope to be placed with a people more kind, generous, and spirited, than yourselves: it will be a happiness I do not deserve, to find, in these respects, your equals."

The Cottage Bible and Family Expositor; containing the authorized Translation of the Old and New Testaments; with Practical Reflections and Explanatory Notes, calculated to elucidate difficult and obscure passages. To be completed in Two handsome Volumes, 8vo. No. 1. to 12. Price 1*s.* each. Fine Paper 1*s.* 6*d.* Simpkin and Marshall.

This excellent work we know is the production of a highly respectable biblical scholar, who has, more than once, advanced the interests of scriptural truth. We know not why his name does not appear, as it could not fail, we think, to serve the work. It is with pleasure we express a decided opinion as to the merits of the Cottage Bible. Having looked over it with close attention, we are prepared to state, that it yields to no

effort of the kind in all those qualities which fit it for extensive usefulness.

The *Text*, we understand, is printed from an Oxford stereotype edition of 1821, and has been read by a quarto edition of 1772; and, in all doubtful cases, it has been compared with a Cambridge and Edinburgh Edition, and with the text of Mr. Scott, which is remarkably correct. In addition to which it has passed through the hands of a learned friend of the worthy author.

The *Exposition* is original, except what is marked as quotation, and is really most valuable. We might particularly refer our readers to the author's remarks on the Fifth and Sixth chapters of Genesis, and on the Seventh and Eighth chapters of Deuteronomy.

The *Notes* are chiefly selected from the writings of the most eminent biblical writers; some of them, however, are furnished by distinguished living scholars.

There are Twelve Parts of the Cottage Bible now published, which include the books of the Old Testament, very nearly to the end of the Book of Kings. We heartily wish the undertaking success, believing that it cannot fail, by the divine blessing, to benefit both the church and the world. The *Title* is particularly modest, appropriate, and inviting, and the recommendations which accompany the work are more than sufficient to secure an extensive sale.

The first volume, comprehending all the *historical* books of the Old Testament, we are assured will come within the 14th Part, to be completed in the course of the present month. The author's plan was mentioned in our Number for last July.

The Hope of Immortality a source of Consolation in the Death of Christian Friends. A Sermon occasioned by the death of Mrs. Frances Jennings, and preached at Downing-street Meeting, Cambridge, Nov. 21, 1824. By Samuel Thodey. Deighton, Cambridge; and Hamilton, London.

THE individual whose character is sketched in this very valuable discourse, seems to have been highly deserving of this mark of posthumous respect; and there can be but one opinion as to the able, judicious, and Christian manner in which the preacher has performed his delicate and important duty. The words of Paul to the Thessalonians, chap. iv. ver. 14., form the basis of a discussion distinguised alike by simplicity, precision of thought, correctness of sentiment, and chasteness of diction. The outline of the sermon, though very suitable, will afford but a very imperfect view of its real character; as the filling up rather than the skeleton seems to have engaged the preacher's mind. He notices—I. The description given of the death of believers.—They "*Sleep in Jesus.*" This expression he considers as indicative of a state of previous relation to him in life, and happiness in death, the consequence of that relation. The image is viewed as expressive of the most perfect tranquillity, security, and triumph.—II. The prospect held out to believers of future blessedness and re-union—"God shall bring with him those who sleep in Christ." Here the certainty of their resurrection and their future glory are presented in a striking and truly scriptural light. The whole discourse is highly creditable to the talents and piety of the esteemed author. As Mr. Thodey is a dissenter, it is somewhat gratifying to find his discourse published by the University bookseller.

Observations on the Antichristian tendency of Modern Education, and on the Practicability and Means of its Improvement. By John Campbell, of Carbrook, F. R. S. E. Chalmers & Collins, Glasgow; and W. B. Whittaker, London. 3*s.* 6*d.*

The Christian Philosopher; or the connexion of Science and Philosophy with Religion: illustrated with Engravings. By *Thomas Dick*, author of a variety of literary and scientific communications in Nicholson's Philosophical Journal, the Annals of Philosophy, &c. Second Edition, enlarged. 8*s.* Same Booksellers.

ALTHOUGH the titles of these admirable works are very dissimilar, we cannot help perceiving in the works themselves a striking coincidence. Mr. Campbell, with distinguished eloquence and power, has furnished the *argument* for an improved system of education; and Mr. Dick has brought forth the *experiment*, and shown, by an elaborate induction of facts, that the amendment contended for is not only practicable, but in the highest degree important to a just conception and a right exhibition of the different branches of modern science. The one author maintains, that the various branches of polite literature should be taught in our schools and colleges with a more distinct reference to the great principles of the Christian system; while the other establishes the momentous fact, that all the discoveries of the inductive philosophy tend most powerfully to support the data of revelation. Both publications show the utter unreasonableness of allowing scepticism, in any of its forms, to rear its unblushing front in those Seats of Learning where the

minds of our rising youth are to receive their earliest and strongest impressions.

Mr. Campbell's "Observations" are indicative of a strong mind, of much reflection, and of ardent attachment to the interests of vital Christianity. He very warmly recommends a selection of the least objectionable parts of the Greek and Latin Classics for the use of children of tender years; and points out, with great force of expression, the danger of introducing the infant mind to the tainted portion of the classic page. He also proposes to teach all the sciences, including the different branches of natural and mental philosophy, in such a manner as to bring them under effective contribution to the faith of Christ. Nor will the literati of the age be able to bring upon Mr. Campbell the charge of being unable to judge in such matters, in as far as every page of his book proves him to be a man of distinguished taste, respectable learning, and philosophical research. We do hope that those who are now contemplating measures for the establishment of a new University, will furnish themselves with Mr. Campbell's book, and adopt as many of its great principles as the circumstances of the case will admit.

With all our admiration, however, of Mr. Campbell's labours, we are at a loss to know upon what decisive authority he penned the following sentence:

"In the English Universities," he says, "and particularly at Oxford, an intimate knowledge of the contents of the Bible is one of the first requisites to obtaining any degree; and it may be partly owing to this circumstance, that amongst the literary men of England we hear so little of that proud scepticism which distinguishes the infidel productions of our Scottish philosophers."—p. 15. This remark is abundantly too flattering to the English Universities, and to the patrons of English science. A more minute attention to both subjects will convince the author that here his views are far from accurate.

Mr. Dicck's volume, the first edition of which we noticed with commendation, is a very able performance, somewhat on the plan of Paley's Natural Theology, but much wider in its range; and if less eloquent, yet more decidedly Christian. It is an excellent work to put into the hands of an intelligent youth; and is likely, by the divine blessing, to create a thirst at once for true piety and useful knowledge. It contains an Introduction on the necessity of revelation, the folly of discarding the science of nature from religion, and the beneficial effects which may be expected to flow from the study of the works of God. The remaining part of the work is divided into chapters.—I. *Of the Natural Attributes of the Deity.* II. *A cursory View of some of the Sciences which are related to Religion and Christian Theology*;—such as Natural History, Geography, Geology, Astronomy, Natural Philosophy, Chemistry, Anatomy, Physiology and History. III. *The relation which the inventions of Art bear to the objects of religion*,—such as Painting, Navigation, Mariner's Compass, Telescope, Microscope, Steam Navigation, Air Balloons, Acoustic Tunnels, &c. IV. *Scriptural Facts illustrated from the System of Nature.* Here the author shows, that science may frequently serve as a guide to the true interpretation of Scripture, that it may illustrate the doctrine of *human depravity*, the *resurrection*, and the *general conflagration.* V. *Beneficial effects which would result from connecting Science with Religion.* The last part of the work consists of an Appendix full of interesting matter. Both these volumes possess extraordinary merit.

Procrastination; or the Vicar's Daughter. 5*s.* Burton.

THE professed design of all religious novels is to promote the cause of virtue. But the very questionable tendency of some of them has induced many pious persons rashly to reject the whole class. "All is not gold that glitters," we allow; but who rejects the precious metal on this account? We apprehend that in writing a novel of a decidedly religious cast, the principal difficulty consists in adjusting the claims between the *materiel* and *moral.* If its plot be uninteresting, and its incidents meagre, the book will not be read; and in order to avoid this worst of calamities, the author is likely to fall far short of his original intention, and to produce merely a pleasing tale. Its novel character gains an ascendancy over its religious character, so that the jewel is comparatively overlooked in the anxiety of enriching and ornamenting the casket. It were well if this acknowledged difficulty would deter at least a moiety of those who feel the *cacoethes scribendi*, from becoming authors. But where there is a *desire* to write, the *ability* is too often taken for granted. In our opinion, however, the novel before us is a very successful effort. Its religious character is by no means sacrificed to its interest as a tale. The propensity and danger of postponing an attention to the concerns of eternity is illustrated with considerable force. We fear that the impressive Biography of the Vicar's Daughter contains the outline of the moral history of numbers, who, like her,

"In all the magnanimity of thought,
Resolve, and re-resolve, and die the same."

The Itinerary of a Traveller in the Wilderness; addressed to those who are performing the same Journey. By Mrs. Taylor, of Ongar; Author of "Maternal Solicitude," &c. &c. Taylor and Hessey. *5s. 6d.*

This neat little volume is a very pleasing addition to the literature of the Taylor family, and is not likely at all to lower it in the public esteem. It is a book for the heart and the closet; and possesses incident and sprightliness enough to secure for it an extensive currency. Under the idea of a pilgrim and traveller, man is addressed by the author, and the distinct and successive trains of thought are made to bear upon this his acknowledged condition. As the motto, and, in some instances, as the basis of her thoughts, Mrs, Taylor has placed at the head of each section an appropriate portion of Scripture. The texts thus briefly noticed are twenty-seven in number, and the illustrations are in general very natural and impressive. We think no Christian traveller can read this "Itinerary" without heartfelt pleasure and profit.

The Christian's Life and Death; A Sermon, occasioned by the Decease of the Rev. John Whitehouse, of Dorking, Surrey, and delivered on the Day of the Funeral, Feb. 1st. 1825, containing some brief Account of his Life, by the Rev. *Thomas Lewis*, of Islington; together with the Address, delivered at the Interment, by the Rev. *George Clayton*, of Walworth. Taken in Short-hand by a Friend. *2s.* Westley.

Apart from all the tender associations of mind connected with the publication of this pamphlet, it reflects, as a composition, great credit on its esteemed authors. The *Sermon* is fraught with instruction in the great realities of personal religion, and contains a very correct and impressive sketch of Mr. Whitehouse's life and ministry.* Having had the happiness of an intimate acquaintance with the deceased, we can speak with confidence as to the justice of the portraiture. The *Address* delivered at the interment displays much tenderness of feeling, much unction of spirit, and much interest in the character and usefulness of the deceased. It will not, we trust, be forgotten, that an amiable widow and five fatherless children are left to mourn this sad bereavement. As the profits of these Discourses will be added to an income far from adequate, it is not doubted that they will be purchased with avidity.

* See our Memoir in the present Number.

LITERARY NOTICES.

In the Press, and speedily will be published—1. An Expostulatory Letter to the Rev. Edward Irving, occasioned by his "Orations for Missionaries," by the Rev. W. Orme, Camberwell.—2. A Memoir of Miss S. Mullinger, late of Chatham, with a Preface, by the Rev. J. Slatterie.—3. Roxton Hymns, by the Author of "An Old Year's Gift."—4. Buck's Young Christian's Guide, seventh edition, by the Widow.---5. One Vol. 8vo. The Book of Nonconformity in which the Churches of Dissent are vindicated from the calumnious misrepresentations of their Catholic and Protestant Traducers.---6. Mr. Belcher, of Folkestone, has in the press, a 12mo. Volume, entitled, Poetical Sketches of Biblical Subjects; comprising a Selection of Passages from the best Poets, illustrative of the Sacred Volume, intended to form a suitable Companion to his "Narratives."---7. A Second Volume of Sermons for Families, by the Rev. William Brown, of Enfield. ---8. Regard to the Affairs of others, a Discourse at Hoxton Academy Chapel. By R. Morrison, D.D. of China.---9. Remains of the Rev. C. F. Schwartz, Missionary in India, consisting of his Letters and Journals, with a Sketch of his Life. Part I.---10. Juliana Oakley, by Mrs. Sherwood, 2s. 6d.---11. Fragments of Wisdom; a Cabinet of Select Anecdotes, with a portrait of the Rev. R. Hill, A.M. 18mo. 4s. 6d.---12. Memoir of Cath. Brown, a Christian Indian. By Rufus Anderson, A.M. 1s. 6d.---13. Beneficial Influence of Wisdom and Knowledge, a Sermon, at Blandford, by the Rev. R. Keynes, 8vo. 1s.

SELECT LIST.

Reflections on the Word of God, for every Day in the Year. By W. Ward, of Serampore. 12mo. 6s. 6d.

Memoirs of the Rev. W. Ward, late of Serampore, with a Monody to his Memory, and a fine Portrait, by Samuel Stennett, second edition.

Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes, &c. for Families and Schools. By the Rev. W. Morgan, B.D. incumbent of Christ's Church, Bradford, Vol. II. 8vo. 5s.

A Narrative of some remarkable Incidents in the Life of Solomon Bayley, formerly a Slave, written by himself, and published for his benefit. By R. Hurnard, 12mo. 1s. 6d.

The Hind and Panther, or the Catholic confuted, an Allegory. By a Protestant.

A Manual for Church Members, drawn from the New Testament. By Dr. Newman, of Stepney, 2s.

A Course of Sermons for the Year; abridged from the most eminent Divines of the Established Church, and adapted to the Service of the Day: intended for the Use of Families and Schools. By the Rev. J. R. Pitman, A.M., 2 vols. 8vo. 18s.

Remarks on Volney's Ruins. Dedicated by permission to the Bishop of St. David. By W. A. Hails. 8vo. 10s. 6d.

A Paraphrase on Ecclesiastes; a Poem first published in 1766, with Notes, Philological, Critical, and Explanatory. To which are added, the Authorized Version, with Supplementary Notes. By N. Higgins. 8vo. 3s. 6d.

Polynesia; or Christianity in the South Seas.

Contentment: a true Narrative of a Young Woman. 3d.

The Dawn of the Reformation: or, the Lollards. 1 vol. 18mo. with a beautiful Portrait of John Wickliffe, the Reformer. 3s. 6d. boards.

The Persecuted Family; a Narrative of the Sufferings endured by the Presbyterians in Scotland, during the reign of Charles II. By the Author of "Helen of the Glen." 18mo. 2s. boards, with a fine Engraving.

The Blessedness of the Dead that die in the Lord; a Funeral Sermon, occasioned by the lamented death of the late Mrs. Rachel Harbottle; with a brief Memoir of the deceased. By W. Roby.

RELIGIOUS INTELLIGENCE.

LONDON.

NEW CHAPEL, LAMBETH.

The New Chapel, St. Alban's Terrace, Lambeth, is nearly finished, and will be opened about the middle of June. It is intended to supply the pulpit chiefly by Ministers of distinction from the country. The chapel is fitting up with a due regard to the accommodation of the families of that increasing neighbourhood, and will be capable of seating about eight hundred persons.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE fifty-second London Anniversary Sermon of the incorporated "Society in Scotland for propagating Christian Knowledge in the Highlands and Islands," will be preached by the Rev. *Edward Irving*, at *Surrey Chapel*, on *Tuesday Morning*, *May 17th*. Divine Service to commence at Eleven o'Clock. This Scottish National Charity is, from many causes, at present very much in need of vigorous assistance; and the Directors confidently look to the Christian public for their seasonable co-operation.

MOST AFFECTING SCENE IN THE PRISON AT NEWGATE.

ABOUT the time when the interesting scene took place in Newgate-street, by the sudden illness of that valuable man and exemplary Minister, the Rev. Mr. Crowther, while engaged in reading the excellent Litany of our Established Church, another incident as novel, and not less interesting, was occurring at a very short distance. The Rev. Ordinary of Newgate had been preaching to the assembled prisoners, and especially to the five Convicts "awaiting the execution of the law," an admirable sermon from the impressive text—"The sacrifices of God are a broken heart and a contrite spirit."

He had in the most touching manner described that humility of heart which is always attendant on real conviction of guilt; being a thorough change of the heart from its state by nature, rendered averse to any dependence upon self-righteousness; but ever most solicitous for mercy. Such a heart is called, in holy Scripture, a sacrifice.—Sacrifices for sin were, under the Jewish law, with the shedding of blood. He then pointed his hearers to that great atonement which also was with blood-shedding by the Saviour of men. This atonement he urged upon the consideration of those criminals who were soon to appear before God.

The sermon was evidently heard with the most earnest attention; but when the convict Walker arose at its conclusion, and from the condemned pew, for nearly ten minutes, addressed his fellow prisoners, the entire attention was roused, and a death-like stillness was observable, interrupted only by the very frequent sobbings of the female prisoners.

He commented on the sermon which they had all just heard, dwelt much upon the special importance which it was to them, to have their hearts so changed as to come under the description of broken hearts and contrite spirits, on account of their sins; reminded them, that some of them must very soon appear at the bar of God to receive eternal judgment. In very forcible terms he reminded the prisoners about him (of whom upwards of 200 were waiting their trials) that in all probability some of them might be soon placed in the situation in which he then stood. That it would be awful in the extreme, if from that situation they were to be summoned to the bar of God, there to hear that more awful sentence—"Depart ye cursed, into everlasting fire!" That on the contrary the broken heart, and contrite spirit, would enable them to look forward, even to such a digsraceful end as his, with composure, and a hope of final mercy in another world."

The effect produced by this unexpected and most striking address (of which the above is a very imperfect abstract), delivered with an energy, and yet with a calmness truly surprising—was universal. From the Rev. Ordinary in the pulpit, and the Officers attending their solemn duties in their several official capacities, to the juvenile prisoners arranged round the communion table, there was not a dry eye in the whole large assembly.

PROVINCIAL.

ASSOCIATIONS, ETC.

Newport-Pagnell Evangelical Institution for the Education of Young Men for the Christian Ministry.

THE Anniversary of the above Institution will be held at the Rev. T. P. Bull's Mee

ing-house, the third Wednesday in May. The Rev. J. Townsend, of London, and the Rev. W. Roby, of Manchester, are expected to preach. In the afternoon, the friends of the Institution will meet to receive the Report, &c. &c.

The Anniversary of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday the 1st of June, when the Rev. John Mack, of Clipstone, and the Rev. Mr. Nottage, of Roxton, are expected to preach.

The Gloucestershire Association will hold their next Half-yearly Meeting on Whit-Wednesday, at Cam. Mr. Meek, of Painswick, will preach in the Morning, on "*The moral transformations effected by the Gospel.*" Mr. Taylor, of Uley, will preach in the evening. There will be a public meeting in the afternoon, when the Report will be read; and many of the ministers and itinerants of the county are expected to plead the important cause of village preaching.

ORDINATIONS AND REMOVALS.

On Thursday, April 7, 1825, Mr. Edward Campbell, late student in the University of Glasgow, and in the Theological Academy under the charge of Dr. Wardlaw and Mr. Ewing, was set apart to the pastoral office, by prayer and imposition of hands, over a church which meets in a large hall, Donehill-street, Glasgow, and worships in the Gaelic language. In order to accommodate the church and the audience, the service was conducted in Nile-street Meeting-house, (Mr. Ewing's).

The Rev. R. M. Lachlan of Paisley, gave out a psalm and read the scriptures; Rev. John Arthur, of Helensburgh, prayed and gave out a psalm; the Rev. John Hercus, of Greenock, preached a most excellent and appropriate sermon from 1 Cor. i. 9. The Rev. Greville Ewing requested the church to give a public acknowledgment of their unanimous call of Mr. Campbell to be their pastor, which was done by holding up their right hands: he then asked Mr. C. to repeat his acceptance of the call; after which he proceeded to ask the confession of his faith—the means by which his attention was turned to divine truth—and his views and motives for desiring the good work of the Christian ministry. Mr. Campbell's confession was distinguished by two very striking circumstances, calculated to show the importance of distributing tracts and itinerating. His first religious impression was by means of a tract, which convinced him of his lost estate, and the need of real religion; this set him to search the scriptures and to prayer;—but his mind was not enlightened to perceive the way of justification, and the ground of a sinner's hope, till two years after, when under the preaching of an Itinerant, he was led to the Lord Jesus for righteousness and strength. He followed the preacher a whole month, and returned home rejoicing in God his Saviour; and so vivid were his impressions of divine things, that he then began, from house to house, and sometimes more publicly, to declare to his fellow sinners the Gospel of the grace of God. Mr. Ewing, having expressed his satisfaction, proceeded to commend him to the grace of God by prayer, with the laying on of the hands of the brethren. Having given out a psalm, the Rev. Dr. Wardlaw gave the charge, which was founded on 2 Cor. ii. 16.; "And who is sufficient for these things," in which the Doctor set before him, in an energetic and impressive manner, the difficulties and encouragements of the pastoral office, connected with the reward promised and the responsibility attached to it. The Rev. Alexander Kerr, of Cambuslang, concluded the service with prayer and praise. The Rev. Alexander Mackay, of Arran, preached to the church in their own language, also in Nile-street, Meeting-house, on the evening of the same day at six o'clock, from 1 John iii. 18. The solemn services of the day were witnessed by a numerous and attentive audience, composed chiefly of the members of the two other churches. A deep interest seemed to pervade their minds, and the Great Head of the Church was, we trust, in the midst of them to bless them.

On Thursday, May 5, the Rev. Robert Vaughan, of Worcester, will be set apart to the pastoral office over the church of Christ at Kensington, recently under the care of the Rev. John Leifchild. The Rev. Dr. Waugh, Dr. Winter, the Rev. George Clayton, and other Ministers are expected to take part in the usual services.

April 6. The Rev. John Mulley, who has for several years preached at Mark's Gate Chapel, Essex, was ordained at Holywell Mount Chapel. Mr. G. Evans began the service by reading and prayer; Mr. Jackson delivered the introductory discourse and asked the usual questions; Mr. Platt offered the ordination-prayer; the Rev. Rowland Hill preached to the minister and the congregation; and Mr. C. Hyatt concluded the service with prayer.

MISSIONARY DESIGNATION.

The solemn designation of Mr. Charles Piffard, and his sister, to the London Missionary Society's Station, at Calcutta, will take place at the Chapel, Lower-street, Islington, on Monday evening, May 2. Service to commence at half-past six. The Rev. H. Townley, with other Ministers, will engage in the service.

The Rev. G. Moase, of Okehampton, Devon, has accepted an unanimous call from the Independent Church, assembling in Artillery-street Meeting, London.

CHAPELS OPENED.

The old Meeting-house, Kidderminster, having been rebuilt, with a considerable enlargement, and with upper galleries for the children of the Day and Sunday Schools belonging to the congregation, was re-opened on Wednesday the 23d, and Sunday the 27th March, 1825. The Rev. J. Leifchild, of Bristol, and J. A. James, of Birmingham, preached. The Rev. R. Vaughan, now of Kensington, T. Waters, of Penhorn, C. Hyatt, of London, T. Page, of Worcester, T. Barker, of Bridgenorth, and I. J. Freeman, Minister of the said place, engaged in the other parts of the services.

Maberly Chapel, Ball's-pond Road, Kingsland, will be opened on Wednesday, the 18th of May, when the Rev. Joseph Fletcher and the Rev. Dr. Collyer have kindly engaged to preach on the occasion.

FOREIGN.

DREADFUL EARTHQUAKES.

As the judgments of God are abroad in the earth, it is devoutly to be wished that the inhabitants thereof may learn righteousness. Although we are unable to determine what are the particular intentions of the Great Ruler of the Universe in the extraordinary visitations of his Providence, yet we may safely affirm, that the sinfulness of men is the great cause of all the most fearful displays of his wrath. The following instances are truly awful in their nature and results:—

AT ALGIERS.

On Wednesday, the 2nd March, this City and neighbourhood were visited with a tremendous earthquake, which continued at intervals for the five following days. It has thrown down several houses, and injured many others, and has totally destroyed the town of Blida, burying in its ruins nearly all the inhabitants. Out of a population of 15,000 souls, chiefly Moors, Jews, and Arabs, about 300 only have been saved, and those in a sadly mutilated state.

The first two shocks which occurred, were at two minutes distance, and at forty-two minutes after ten, A. M., were extremely violent, and the motion both circular and perpendicular. On the same evening, two more shocks occurred; on Thursday evening three, on Friday two, on Saturday two, and on Sunday, between the hours of one and three a. m., two more, which it is to be hoped may prove the last.

In one spot, supposed to be a Jewish seminary, the bodies of 280 children were found; and a vast number of persons in the ruins of the mosques, where the people had congregated, the earthquake having occurred at the hour of prayer, (ten o'clock.)

In the immediate neighbourhood of the town, the earth has opened in large interstices of from eight to ten feet wide, and as many deep; and it is worthy of remark, that the same phenomenon which generally precedes the eruption of Etna and Vesuvius, occurred at Blida — namely, all the wells and fountains in the neighbourhood became perfectly dry.

The troops which the Government sent out to prevent plunder have been attacked by vast hordes of the Cobails, and have thus added to the work of death. The Cobails are of a race totally distinct from the Turks, Moors, or Arabs: they are the descendants of the ancient Numidians, and inhabit the mountains of this part of Africa, are perfectly independent, and have never been subdued by the Turks. As an act of grace, the Dey has manumitted all the slaves, and has ordered a public thanksgiving for the salvation of this city.

The people were afraid even of going to their beds, and spent the greatest part of their time, for days, on the roofs of their houses, and there they were safe, so far as regarded any thing from above; and, had the houses given way, they would have stood a chance of being uppermost in the ruins.

AT SANTA MAURA.

A letter from a soldier in the 28th regiment, now at Corfu, to his father in Hereford, alluding to the earthquake at the island of Santa Maura, says, by this calamity "between two and three hundred lives were lost, young and old, but all the soldiers (about 400) quartered in the

island escaped unhurt. Some men working saw a valley between two high mountains sink, and with it two villages: houses, inhabitants, and all they contained, were swallowed up. The two mountains, which, before the earthquake, were nearly three miles apart, were, by the engulphment of the valley, brought to within two hundred yards of each other."

AT CAVETE, NEAR MANILLA.

A severe shock of an earthquake was felt at Manilla, from the 12th to the 24th of October last. A church and several houses were shaken down, and several lives were lost; and on the 31st of October a dreadful hurricane was experienced at Cavete, near Manilla, which blew down several villages, and drove five ships on shore—one American, and four country ships.

INDIA.

EXTENT AND POPULATION OF INDIA.

THE British possessions in India, taken collectively, may be calculated at 553,000 square miles; and including all the recent acquisitions, at 83,000,000 inhabitants. Of these, under the three eldest establishments, or presidencies, may be rated for Bengal, 523,000 square miles, 57,500,000 inhabitants; for Madras, 154,000 square miles, and 15,000,000 inhabitants; and for Bombay, 11,000 square miles, and 2,500,000 inhabitants. The total of English possessions and their allies may be computed, by approximative calculation, (for but few correct official details have been published,) at 1,103,000 square miles, and 123,000,000 inhabitants; and the grand total of Hindostan, including Lahore, Sind, Cabul, &c., at 1,280,000 square miles, and 134,000,000 inhabitants.

The population of the principal cities of Hindostan, which, in general, are within the English pale, by an approximate estimate, has been rated as follows:—Benares, 600,000; Calcutta, 500,000; Surat, 450,000; Madras, 300,000; Lucknow, 200,000; Hyderabad, 200,000; Decca, 180,000; Bombay, 170,000; Delhi, 150,000; Moorshedabad, 150,000; Pound, 120,000; Nagpoor, 100,000; Baroda, 100,000; Ahmedebad, 100,000; Cashmera, 100,000; Furruckabad, 70,000; Mirzaypour, 60,000; Agra, 60,000; Barcily, 600,000; Burdwan, 54,000; Bangalore, 50,000; Chupra, 43,000; Seringapatam, 40,000; Broach, 33,000; Mangalore, 30,000; and Palbampour, 30,000. Five of these—Lucknow, Hyderabad, Nagpoor, Baroda, and Cashmera, are not subject to the English. What a stupendous field this for Missionary effort!

AMERICA

REVIVAL AT WOODSTOCK, VERMONT.

I HAVE had the pleasure of visiting Saxton's village (so called) in Rockingham, Vermont, and found that the Lord had been pouring out of his Spirit powerfully there. And what renders the work in this place more interesting, is the circumstance of its commencement. An interesting child, at the age of nine years, whose name is Mary Walker, was the first subject of conviction: and after labouring several days under the most distressing sense of her sinfulness and crimes before God, she at length was enabled so to seek as to find Christ precious to her soul. After finding the bread of life herself, she had a great desire for the welfare of her schoolmates and friends. One day she availed herself of the opportunity when the scholars went out of school in the afternoon, to warn them to flee from the wrath to come. Her language was clothed with authority and power, and coming from such an unexpected quarter, it produced a great effect on the minds of many of them.

When they came into school they were observed to be weeping. This led the mistress of the school to inquire into the occasion of their grief; when one immediately replied, 'Mary has been talking to us about dying, and about religion.'—This occasioned no small surprise in the mind of the mistress, who then asked Mary if she wished to talk more with the children. Mary said she did; and after obtaining liberty she proceeded to exhort them one by one; and then, with veneration, turned to her mistress, and exhorted her gently, but powerfully, to prepare to meet her God. The mistress was struck with astonishment; but perceiving that Mary did not appear to be satisfied, she asked her if she wished to pray. She answered in the affirmative, and falling on her knees, she implored the blessing of God on the little assembly. This was a new scene to the mistress of the school—to see and hear her little pupils crying and sobbing all around her, and a little infant-scholar teaching her and them what they never knew before. On a subsequent occasion, she took her Bible, called her mates, and led them to an adjoining wood, where she read and prayed with them, and entreated them to repent and turn to God. This was the commencement of a glorious reformation, which has spread until more than one hundred souls have been happily converted to God.

ANNUAL MEETINGS IN MAY.

Monday, 2..—*Morn.* at Eleven.—Meeting of "The Wesleyan Missionary Society," at City Road Chapel. J. Butterworth, Esq. M.P. in the Chair.
Even. at Half-past Six.—Meeting of "The Good Samaritan Itinerant Society, at City of London Tavern. Rev. A. Fletcher in the Chair.
Even. at Half-past Six.—Sermon for "The Church Missionary Society," at St. Bride's, Fleet Street, by Rev. J. B. Sumner, M.A.

Tuesday, 3*d*.—*Morn.* at Eleven.—Meeting of "The Church Missionary Society," at Freemasons' Hall. Admiral Lord Gambier in the Chair.
Even. at Half-past Six.—Sermon for "The Home Missionary Society," at the Scots' Church, Swallow Street, by Rev. W. Paton, of New York.
Even. at Seven.—Sermon for "The Irish Society of London," at St. Paul's, Covent Garden, by the Rev. F. Elwin, A.M.

Wed 4*th*.—*Morn.* at Eleven.—Meeting of "The British and Foreign Bible Society," at Freemasons' Hall. Rt. Hon. Lord Teignmouth in the Chair.
Even. at Half-past Six.—Sermon for "The Prayer-Book and Homily Society," at Christ Church, Newgate-street, by the Rev. Jos. Kempthorne, B.D.

Thursday 5*th*.—*Noon*.—Meeting of the same Society, at Stationers' Hall, Ludgate Street. Rt. Hon. Lord Bexley in the Chair.
Noon.—Meeting of the "London Female Penitentiary," at the Crown and Anchor, Strand.
Even. at Half-past Six.—Sermon for "The London Society for Promoting Christianity among the Jews," at St. Paul's, Covent Garden, by Rev. G. Hamilton, M.A.

Friday, 6*th*.—*Noon*.—Meeting of the same Society, at Freemasons'Hall. Sir T. Baring, M.P. President, in the Chair.
Even. at Half-past Six.—Sermon for "The Moravian Missions," at St. Clement Danes, by the Rev. W. Burrows, A.M.

Sat. 7*th*.—*Noon*.—Meeting of "The London Hibernian Society," at Freemasons' Hall. H.R.H. the Duke of Gloucester in the Chair.

Sun. 8*th*.—*Morn.* at Eleven.—Sermon for "The Guardian Society for Unfortunate Females, at St. Mary Woolnoth, Lombard Street, by the Rev. T. Mortimer, M.A.

Mond. 9*th*.—*Noon*.—Meeting of "The Brit. and For. School Society, at Freemasons' Hall. H.R.H. the Duke of Sussex in the Chair.
Noon.—Meeting of "The Port of London Society," at the City of London Tavern. Admiral Lord Gambier in the Chair.
Even. at Six.—Meeting of "The London Evangelical Society," (formerly Itinerant Society) at the City of London Tavern.

Tuesday, 10th.—*Morn.* at Six.—Breakfast of "The Sunday School Union," at the City of London Tavern. J. Butterworth, Esq. M.P. in the Chair.
Morn. at Half-past Ten.—Sermon for "The Port of London Society," on board the Floating Chapel, by the Rev. J. Griffin, of Portsea.
Noon.—Meeting of "The Naval and Military Bible Society," at Freemasons' Hall.
Afternoon, at Three.—Sermon for "The Port of London Society," on board the Floating Chapel, by the Rev. Jenkin Thomas.
Even. at Six.—Meeting of "The Irish Evangelical Society," at the City of London Tavern. T. Walker, Esq. in the Chair.
Even. at Half-past Six.—Sermon of "The Continental Society," at St. Ann's, Blackfriars, by the Rev. Dr. Thorpe.

Friday, 13*th*.—*Morn.* at Six.—Breakfast of "The Religious Tract Society," at the City of London Tavern. J. Reyner, Esq. in the Chair.
Noon.—Meeting of "The African Institution," at Freemasons' Hall. H.R.H. the Duke of Gloucester in the Chair.

Sat. 14*th*.—*Morn.* at a Quarter before Eight.—Meeting of "The Associate Fund," King's Head Tavern, Poultry. W. A. Hankey, Esq. in the Chair.
Morn. at Eleven.—Meeting of "The Protestant Society, for the Protection of Religious Liberty," City of London Tavern.

Mond. 16*th*.—*Even.* at Six.—Sermon of "The Home Missionary Society," at Barbican Chapel, by the Rev. J. Cooke.
Even. at Half-past Six.—Sermon for "The Continental Society," at Great Queen Street Chapel, by the Rev. E. Irving, A.M.

Tues. 17*th*.—*Morn.* at Eleven.—Sermon for "The Society in Scotland, for Propagating Christian Knowledge in the Highlands and Islands," at Surrey Chapel, by the Rev. E. Irving, A.M.
Noon.—Meeting of "The Newfoundland School Society," at Freemasons' Hall. Rt. Hon. Lord Bexley in the Chair.
Even. at Six.—Meeting of "The Home Missionary Society," at Spa Fields Chapel. J. Butterworth, Esq. M.P. in the Chair.

Wed. 18*th*.—*Morn.* at 11.—Sale of Ladies' Useful Work for the same Society, Crown and Anchor, Strand.
Noon.—Meeting of "The Continental Society," at Freemasons' Hall. Sir T. Baring, Bart., in the Chair.

Thursd. 19*th*.—*Morn.* at Eleven.—Sermon for "The Sunday School Society for Ireland," at Percy Chapel, by the Rev. W. Marsh, A.M.
Even. Rev. R. Hill, Trevor Chapel, Anniversary, Brompton.

Tuesd. 31*st*.—*Noon*.—Meeting of "The Aged Pilgrim's Friend Society," Crown and Anchor, Strand. Rt. Hon. Earl Rocksavage in the Chair.
Aftern. at One.—Meeting of "The Society for the Relief of Aged and Infirm Ministers," at the King's Head, Poultry.

Wed. June 1*st*.—*Morn.* at Twelve.—Meeting of the Kensington Auxiliary Bible Society, at Babel's Floor Cloth Manufactory, Knightsbridge, Rt. Hon. Lord Rocksavage in the Chair.

MISSIONARY CHRONICLE
FOR MAY 1825.

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.

ANNIVERSARY
OF
The London Missionary Society.

THE ARRANGEMENT OF THE SERVICES AT THE NEXT ANNIVERSARY IS AS FOLLOWS :—

WEDNESDAY, MAY 11.

Morning, Surrey Chapel.—The Rev. ROBERT MORRISON, D.D. of China, to preach.
Evening, Tabernacle.—The Rev. HENRY BELFRAGE, D.D. of Falkirk, Scotland, to preach.

THURSDAY, MAY 12.

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, William Alers Hankey, Esq. Treasurer, to take the Chair *precisely at Ten o'clock.*

The Platform will be appropriated to the Directors of the Society, both of Town and Country, and other Gentlemen who take part in the proceedings of the Meeting, under the direction of the Committee of Management. Tickets of admission to the Platform may be had by Directors, on application at the Mission House, Austin Friars.

The Children's Gallery will not be opened.

Evening.—Tottenham Court Road Chapel.—The Rev. RICHARD WINTER HAMILTON, of Leeds, to preach.

FRIDAY, MAY 13.

Morning.—The Church of the United Parishes of St. Andrew by the Wardrobe, and St. Ann, Blackfriars.—The Rev. JOHN CHARLES WILLIAMS, B.A. of High Wycombe Bucks, to preach.

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. David Bogue, D.D. Gosport ..... to preside.
ORANGE STREET CHAPEL, Rev. Henry Townley ..... —
SILVER STREET CHAPEL, Rev. Rowland Hill, A.M. ..... —
KENNINGTON CHAPEL.—Rev. Jos. Fletcher, A.M. Stepney... —

Evening.—Spa Fields Chapel.—Rev. WILLIAM THORPE, of Bristol, 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 this Service specially for their encouragement.

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'clock.

The Directors of the Society, both of Town and Country, will meet at the Mission-House, Austin Friars, on Tuesday, the 10th of May, at Three o'clock in the Afternoon.

A Collection of Missionary Hymns, price Sixpence, may be had of the Publisher of this Magazine, and at the Doors of the Chapels.

SOUTH SEAS.

An unusually long interval having elapsed since we received communications from our esteemed friends, composing the Deputation to the South Seas, and a degree of anxiety existing in the minds of many as to their personal safety, we have great satisfaction in laying before the Members of the Society, the following letter from the Rev. D. Tyerman to the Secretary, just come to hand, from which it will be seen, that though the lives of our friends were exposed to very imminent danger during their passage from the Islands to New South Wales, they nevertheless, through the care of Divine Providence, reached the Colony in safety.

20*th April* 1825.

Dear Brother, *Sydney, New South Wales, Oct.* 3, 1824.

I have just heard that a ship sails for England immediately, the *Lucy*, Capt. Lust, and the time is so short as to allow only of the shortest communication by the present conveyance. Another ship will sail for England, however, we expect, in about a month from the present time, and we have already begun to prepare letters to send by her, which we imagined would have been the earliest opportunity of writing. By that ship we expect Mr. Threlkeld will return, who, we informed you some time ago, has lost his wife: she was removed by death at the beginning of the present year, to that rest we hope which remains for the people of God.

We finally left the Society Islands on the 7th of June, and after a tedious and stormy voyage of ten weeks and three days, through a kind and most merciful Providence, we reached this place in health and safety, on the 19th of August. At New Zealand we had a singular and most gracious escape from being destroyed, and devoured by the cannibals of that country, in whose hands we were for some time. But we must defer particulars till our next. Since our arrival here, we have met with the greatest possible attention from His Excellency Sir T. Brisbane, and all the great officers of the Government, and from the Rev. Mr. Marsden, and all the pious and worthy clergymen, and the Wesleyan ministers, as well as private Christians, to whom we feel ourselves most highly indebted.

We both are permitted to enjoy the most uninterrupted health, and expect to leave this place for Singapore or China in six weeks or two months; at which places we anticipate the pleasure of meeting with letters, both from you and the Society, and from our friends. On our arrival here, we received with great joy dispatches from the Society, and many letters from our dear English friends, which filled our hearts with joy and gladness. We left all our dear friends in the Society Islands in health, and the churches in great peace and prosperity. Mr. Bennet is at Parramatta; he went this morning, and I expect him to return on Monday morning. Present my kindest Christian love to all the Directors. The Lord be with you, and continue your life and usefulness for many years. I remain, my dear friend and Brother,

Yours, with sincere affection,

(Signed) Daniel Tyerman.

SANDWICH ISLANDS.

Extracts of a Letter from Rev. William Ellis, to the Assistant Secretary; dated Oahu, May 11th, 1824.

God appears to be doing great things indeed for his people, which fills our hearts with gladness, and strengthens our hands in our work; and I feel assured will afford you and all our friends in England cause for thanksgiving. In addition to the usual good attention given to the preaching of the Word, and other public means of grace, a considerable awakening has taken place here, among the chiefs and teachers, and many of the people. Many new schools have been established, and there is a great increase of scholars, who continue diligent and persevering. About 600 were present at a Public Examination on the 19th of April last. We have 796 under 22 native teachers, who attend at school twice, and some of them three times every day; besides which, there are a good many small schools among the people, the teacher is, perhaps, himself a scholar in one of the larger schools. Indeed we cannot train up the teachers fast enough to satisfy the demands of the people for them. So great is the attention of the people to their books, that we never walk through the town without seeing several passing from one place to another with their books in their hands. We have lately finished an edition of upwards of 3000 small spelling-books, of which number 1248 have already been distributed in Hononoru and the immediate neighbourhood. A second edition will be wanted immediately. The Chiefs, particularly Karaimoku and Kahumanu, have taken a very decided stand in favour of Christianity, since the death of Keeaumoku, Governor of Maui, which event took place on the 21st March last. In one or two public meetings which they held with the people, they told them they would not countenance any one addicted to gambling, drunkenness, or theft; neither any one that did not abstain from labour on the Sabbath day. The effect of this declaration on their part has been very considerable among the people generally, and many more have since attended the means of instruction. We have a meeting for conversation with the Chiefs and people every Monday evening, similar to those held in the Society Islands, which is well attended, and generally very interesting: the subjects of discourse the preceding Sabbath are the general topics of conversation, and the doctrines and duties advanced in the place of worship, are more fully explained and enforced.

Marquesan Youths under instruction at Oahu.

The arrivals from the Marquesas are very frequent here, and the accounts of the disposition of the people, especially at the island of Tahuata, (St. Christiana,) very favourable, notwithstanding two men belonging to the *Countess of Morley*, an English whaler, were lately cut off at one of the smaller islands of the groupe, called by the natives Uahuna.* Eight natives from the Windward Islands (*i. e.* of the Marquesas,) have been my scholars daily for about three months past, and I have prepared a spelling-book of eight pages in their language, part of which is already printed. They expect to return to their islands in two or three months; I trust they will be able to read well and write a little by that time. I shall send with them a good supply of books for their countrymen. They are incessant in their applications to me to accompany them, and I do not know that I shall not gratify them, if a good opportunity to go and return again should offer. The little spelling-book, I think, will be of some use to any Missionaries that may be sent thither, and will prepare the people for their labours.

Mrs. Ellis, I am happy to inform you, is something better than she has been for many months past, and we trust the Lord will yet spare her life to her dear children, and to these people. I am sorry to inform you that Anna's wife has been so long ill, that it was thought best for her to visit her native land for recovery. She, with Anna, sailed for the Society Islands about six weeks ago, expecting to return again after a short stay there. Taua is very useful, as is also Taamotu; both at present are at Maui. We have had a great number of whaling vessels here this spring, and several of the Captains have been kind in furnishing us with a few necessaries, particularly acceptable to Mrs. Ellis, who has been confined with illness since September last. Among others, Captains Ford and Dale, of the English ships *Favourite* and *Fawn*, and Captain Bunker, of the American ship *Connecticut*, were very friendly. Karaimoku still continues much attached to us, and I feel under the greatest obligations to him for his uniform attention and kindness.

The anniversary of your Society will be observed to-morrow, by many on the Society Islands, and will also be kept here. I expect to preach in the forenoon, from Luke iii. 5 and 6.

---

* Ruapoogah, in the charts.

ULTRA GANGES.

CHINA.

Translation of a paragraph of a Letter from an elderly Chinese Gentleman, in which he speaks of the Sacred Scriptures and Christian publications of the Protestant Missionaries.

"EVERY Sabbath, when I enjoy a season of leisure, I collect the Sacred Books which you composed, and read them in rotation; and finding a tranquil place, I pray to God, and repent of my former wickednesses, and implore the Lord God of his great mercy, to pardon my sins and errors."

Christian! pray the Lord to bless to this aged Chinese, the perusal of Divine Truth, that he may be led to understand the *way of salvation.*

MALACCA.

Extract of a Letter from Rev. James Humphreys, Missionary, to the Rev. Dr. Morrison; dated 25th June, 1824.

IT will gladden your heart to hear, that many, both of the Chinese and Malays, have lately called and begged for the Word of Life. We lately sent to Cochin-China, by Government vessels belonging to that country, nearly 3,000 copies of the Mission books, in Chinese. They were eagerly read by the Cochin-Chinese, and many of their great men came to the College with a large body of servants, and requested books. As a proof that the books sent to that country when you were here, are read and understood by the people, they had written down the names of many of them which they brought to us, that we might supply them with books of the same kind. O! that the Lord would bless his own word. Many hundred copies have been sent from hence since you left us, and there appears an increasing desire in all classes to obtain our books. Our weekly sheet tract is continued, and is much sought after by the Chinese, who all say it contains *good doctrine.*

EAST INDIES.

CALCUTTA.

Extract of a Letter from Rev. Messrs. Trowin, Hill, and Warden; dated Calcutta, 31st August. 1824.

ON Thursday the 26th instant, we had the pleasure of opening a native school at Beallah, a large village about three miles south of Kidderpore. This village is very populous, and lies nearly in the centre of several other villages. The inhabitants are principally Bramins, most of whom get their livelihood by attending to all the superstitious rites of idolatry. The gospel, we believe, has been seldom if ever preached in this benighted place. We expect, however, that the cheering tidings of mercy will now frequently sound in the ears of those idolatrous Priests, as we intend to make the School-Bungalow serve the purpose of a chapel, in which we hope frequently to preach to the people.

One circumstance in the opening of this school, we cannot refrain from stating, as it is the greatest triumph over superstition, in reference to schools, that we have ever witnessed. The circumstance is as follows:

Haldam, a respectable and wealthy Bramin, has, during the erection of the Bungalow, declared himself interested in the prosperity of it, and said, that he would be a friend to the school. Accordingly, when we arrived in the village on Thursday morning, Haldam came and gave us a respectful salutation. The people now came together around us, when, to our great gratification, the Bramin ordered his Sircar to go and bring the children. The man obeyed his master's commands, and came at the head of eighty-four boys, which were consigned to us in the presence of a large body of spectators. On seeing this, many present declared that they would send their children also, and two days after the school was increased to upwards of one hundred. On our leaving the village, the Bramin gave us a basket of fruit as a present.

CHINSURAH.

Further particulars respecting the late Mrs. Mundy, wife of Rev. George Mundy, Missionary, extracted from the Bengal Missionary Chronicle.

Her early piety.

AT Chinsurah, on the 30th of July, Martha, wife of the Rev. G. Mundy. She was the daughter of pious parents; and appears to have been from her infancy the subject of religious impressions. She had a distinct recollection of emotions of a religious nature having been produced in her mind as early as the age of three years, and of the peculiar pleasure which at that tender age, she felt in lisping that beautiful hymn of Newton's,

> "Come my soul, thy suit prepare;
> Jesus loves to answer prayer;
> He himself has bid thee pray,
> Therefore will not say thee nay."

Mrs. Mundy's mother, who was converted to God a few months previous to the birth of her child, in imparting instruction to her infant, pursued a line of conduct which is worthy of universal imitation. Before the child was introduced into this sinful world, its spiritual life had been, with its mother, the subject of many prayers; which prayers there is reason to believe were heard and answered. From the age of three years, her mother, more deeply to impress the mind of her child with the awful majesty of God, constantly retired with her into secret, and there unfolded to her the mystery of redemption; urged upon her the importance of giving the morning of her days to his service; and then, causing her to kneel by her side, would pour out her soul in prayer that God would bless the instructions imparted, and make the child a subject of renewing grace.

These private exhortations and prayers, as may be naturally supposed, produced the most beneficial effects on Mrs. Mundy's mind. She remembered having been deeply impressed by them; and was led thereby to feel the natural depravity of her heart, and to see the dangerous state she was in. This caused her frequently to weep, and led her to earnest prayer. Timidity, however, prevented her from unburdening her mind to her friends, and for many years, the strivings of the Spirit, and the secret workings of her mind, were confined in her own bosom; and, unknown to her most intimate friends, she had been led by the hand of God into the valley of humiliation, had experienced the bitterness of being estranged from him, and, like the Psalmist, had made her bed to swim with her tears, because she had not kept his law.

So deep were these convictions, and so earnestly did she desire to experience the regenerating influences of the Holy Spirit, that she never went to the house of God, without first imploring that the sermon to be preached might be made the means of her conversion; and on returning, finding the natural dispositions of her mind not subdued to the extent desired, she would retire into secret, and weep at the foot of the Cross. The 51st Psalm, on these occasions, was repeatedly perused, and turned into prayer. She identified her circumstances with those of David; and whilst she acknowledged her transgression, and declared that her sin was ever before her, she implored that she might be cleansed from her iniquities, and be made whiter than snow.

It was not, however, until she was 13 years of age, that a decided turn was given to her religious character; this was effected by hearing read the experience of a Missionary. It is remarkable that this was the experience of her brother-in-law, the Rev. W. Reeve, of Bellary, a circumstance which she did not know until she became a Member of that Mission. It would probably be incorrect to consider this as the period of her conversion. Her holy and heavenly deportment was the surest evidence of that change which has now brightened into glory.

Her services under the patronage of the Society.

Mrs. M—, under the patronage of the London Missionary Society, left England for India, when she was 18 years of age, and joined the family of her brother and sister at Bellary, where she entered, with the greatest ardour, into Missionary work, and considered no sacrifice too great, and no fatigue too much to be endured, so that she might win souls to Jesus. Owing to the indisposition of her sister, the whole of the domestic concerns of their family devolved upon her, together with those of the family of the Rev. Mr. Hand's, who in a letter addressed to her afflicted partner since her decease, thus speaks concerning her:—"She was very much beloved at Bellary, but perhaps by none more than myself. I loved her for her eminent piety, humble and amiable disposition, and especially for her kind attentions to my dear motherless children, and I cannot tell you how much I was affected, when I read in the papers, a few days ago, an account of her death."

To the labours above stated, she added the charge of a small boarding-school, the profits of which were devoted to the support of the native schools connected with the Mission. Her leisure was occupied in studying the Canarese language, in which she made considerable proficiency; in storing her mind with heavenly truths, and in private devotion, to which she devoted a large portion of her time.

Whilst residing there, she gave the most decided proof of her attachment to the cause of Missions. Bellary is a Military station, and has likewise a Civil Establishment, and she there had various opportunities of settling herself in life, where both piety and worldly affluence presented themselves to view. But she had set her heart on Missionary work, and persevered in her determination either to share with such a partner the trials of his arduous labour, or to remain in single life.

She arrived at Chinsurah in March 1821, and immediately commenced the study of the Bengalee language, which she acquired to a considerable extent. The deplorable

state of the native females affected her heart, and caused her to adopt such measures as appeared most likely to benefit their condition. She therefore, in connection with Mrs. Townley, opened a school for the instruction of native female children, in which there are some who can now read tolerably well; and to this school three others have lately been added, one of which contains upwards of 60 girls; and frequently has her heart bounded with love and gratitude to God, when she has heard these neglected infants singing the Saviour's praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few young Ladies in the settlement, who can bear testimony with how much affection and concern she sought their welfare.

"She watched and wept, she pray'd and felt for all;
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies;
She try'd each art, reproved each dull delay,
Allur'd to brighter worlds, and led the way."

The excellence of her religious character.

Her religion consisted not in name only, but in power and in the demonstration of the Spirit. Amidst the various duties which devolved upon her, she always redeemed time for secret devotion. For the purpose of preventing these devotions from degenerating into mere formality, she had formed a resolution that she would not rise from her knees or discontinue the act of prayer, until her heart was engaged, and she enjoyed communion with God in the exercise. And speaking to her partner on the subject only a few days previous to her death, she said she had been enabled in general to adhere to this resolution, and had always enjoyed the blessing she sought after; and he can testify that she always returned from her closet, like Moses from the mount, with a heavenly glow upon her countenance, and evident marks of her whole soul having been with God.

The habitual spirituality of her mind was testified by the heavenliness of her conversation.—Religion was the delightful subject on which she always appeared most at home, and there are many living witnesses, who can testify the benefit they have derived from her in this respect—not only did she enjoy spiritual conversation in others, but entered into it herself with the zest and feeling of one who could not but speak of the things which she had handled and tasted of the good word of life. And frequently has she lamented the backwardness of Christians to enter on such conversation: but perhaps what shone most in her Christian character was her deep humility. This she had indeed put on as a robe, and had learned to esteem others better than herself: and it was only the day before her death that she was lamenting her uselessness in the Mission, and almost regretting, *on this account*, that she had ever entered on the work.

Her affections were naturally strong, her disposition amiable, while her general deportment was marked by such prudence and kindness, as greatly endeared her to her acquaintance; so that she still lives, and will continue to live, in many hearts.

Her illness, death, and funeral.

On the 25th of July, she was attacked with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about. This brought on, it is supposed, a premature birth; and on the evening of the 29th she was safely delivered of a little boy, who still survives its mother, and who though deprived of the affectionate regard of such a parent, experiences maternal attention from one of her sisters in the same Mission. Soon after this event, the hearts of her family and friends were filled with joy in the prospect of her speedy recovery—they united in their thanksgivings to God, and fondly anticipated a continuance of their joy. But, alas! soon they had to exclaim, "Verily thou art a God that hideth thyself." The song of rejoicing was exchanged for the voice of weeping, the anticipation of gladness gave place to the corrodings of grief—and the beating of grateful hearts was paralyzed by cold despair. Within two hours after her delivery, death spread its awful gloom over the house; and the dear departed calmly announced her hour to be at hand. The acuteness of her pain rendered conversation impossible; but it was evident, from the few expressions which dropped from her lips, that a holy peace reigned in her soul. She manifested an entire submission to the will of her heavenly Father, and no rising doubt obscured her view of that celestial country on which she was about to enter. In the midst of the distressing scene, her afflicted partner said to her, "Oh! my dear, my dear Martha, you are going to leave me, what shall I do?" "God," she replied (in great pain) "will take care of you." Some time after, he said, "My dear, do you know where you are going?—is Jesus precious to you now?—do you feel his presence?"—She answered, "Yes," The same or similar questions were afterwards repeated, to which she uniformly gave the most satisfactory answers. When very near her

end, her husband said, "My dear, do you know where you are?—are you sensible of your state?"—She opened her eyes, but could not speak; he then said, "If you are sensible of your state, and feel perfectly happy, then make me a sign if you are unable to speak." She then raised her hand, and as it fell, said with much emphasis, "*there*," (and surviving the birth of her infant only seven hours) shortly after slept in Jesus.

Her remains were deposited in the burial ground belonging to the Settlement of Chinsurah, where her death is deeply regretted, and the inhabitants, by whom she was much and deservedly beloved, have shown her every possible mark of respect and affection. Her funeral was attended by the Honourable D. A. Overbeek (resident,) and by almost all the protestant Christian population; an appropriate address was delivered at the grave by the Rev. Mr. Lacroix, and on the following Sabbath, the event was improved by the Rev. J. Hill, in a sermon on 2 Cor. v. 1, "We know, &c." preached in the Settlement Church to a deeply affected congregation; and in Union Chapel, Calcutta, on the subsequent Sabbath. Since her removal, it has been intimated to her afflicted husband, that her Christian friends wish to erect, as a token of their respect and affection, a monument to perpetuate her memory; and the usual duty or tax (250 rupees) for the erection of such a monument, has kindly been remitted by the Honourable the Governor.

Extract of a Letter from the Rev. Charles Pitman, Missionary, written on his passage to the South Seas; addressed to the Secretary.

ON BOARD THE "HUGH CRAWFORD," OFF THE CAPE DE VERD ISLANDS.

St. Jago, January 4, 1825.

Rev. and dear Sir,—It is with much pleasure I have the opportunity of writing to you from this place. We arrived here on the 31st ultimo, and have to acknowledge the goodness and mercy of God, for the preservation we have experienced. We sailed from Torbay on the 11th of December, and have been favoured with a very comfortable and pleasant passage to this port. The prayers of our Christian friends in England have been heard on our behalf, and that Being who sits upon the circle of the earth, has given the winds and the waves charge respecting us. Join with us, my dear Sir, in praising the Father of mercies, for his lovingkindness. I have the pleasure to state, that I am allowed to preach every Lord's Day, when the weather will permit. It is impossible to speak too highly of the kind treatment we have received from Captain Langdon and his Lady. They do every thing that lies in their power to render us comfortable. Soon as we cast anchor here, we were much gratified by seeing two of the officers of H.M.S. *Victor*, who came on board to see us, and to gain every intelligence of our beloved Isle.

We have also to acknowledge the very handsome manner in which we have been received and entertained by J. P. Clarke, Esq., the British Consul. He wished us to make his house our home as long as we remained on the Island, and treated us with marked respect.

Yesterday we were honoured with the company of the Governor of the Island, and the British and American Consuls, Captain Woolcomb, and officers of H.M.S. *Victor*, on board to dine. From Capt. W. I received some Spanish and Dutch Bibles, which he wished me to dispose of, if an opportunity offered itself.

I am sorry to say, that I have not been able to apply so closely to study as I could have wished and had intended, having but just recovered from the effects of seasickness.

My dear Sir, remember us in your supplications. We need and feel the absolute necessity of the continued prayers of the Church of Christ. Think what it is to be deprived of Christian intercourse and Christian privileges, and this will be a sufficient argument to urge an interest in your prayers.

(Signed) CHARLES PITMAN.

LETTERS RECEIVED FROM MISSIONARIES.

Mr. John Wray	Berbice	26 Jan. and 2 March,	1824.
—— William Ellis ..	Oahu	31 Dec.	1823.
Edw. Stallybrass	Selinginsk ..	1 Jan. and 2 June,	1824.
Messrs, Stallybrass, Yuille, and Swan	Ditto	1 Dec.	1824.
—— Beighton & Ince	Pinang	1 Oct.	1824.
—— Trawin, Hall, and Warden	Calcutta 31	Aug.	1824.
Mr. Richard Knill ..	St. Petersbg. 8	Mar.	1825.
—— John Davies ..	Demerara ..13	Jan.	1825
—— Thos. Beighton	Pinang 26	Oct.	1824.
—— J. Lowndes	Corfu 10	Mar.	1824.
—— T. Adam	Benares 21	Sept.	1824.
—— W. Anderson ..	Pacaltsdorp . 4	Jan.	1825.
—— W. H. Medhurst	Batavia 1,	2 Sept.	1824.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARY.

THE Auxiliary Society for the counties of Nottingham, Leicester, and Derby, held its Anniversary Meetings at Leicester, on

Tuesday and Wednesday, March 23d and 24th. The Rev. James Parsons, of York, preached on the Tuesday evening. The public meeting was held on the Wednesday morning, and in the evening the Rev. Rowland Hill, A.M. preached in Bond-street Meeting-house. The Lord's Supper was administered in Gallowtree-gate Meeting house, on Wednesday afternoon. The attendance on each of the services was most encouraging, and the interest excited was evinced by the collection of upwards of 166*l.* at the doors. Owing to the excessive pressure of hearers on the Wednesday evening, an alarm spread through the congregation, which suspended the service for a few minutes, but being entirely groundless, it quickly subsided, and through the good providence of God, occasioned no serious accident.

NOTICES.

ORDINATION OF A MISSIONARY.

On Wednesday the 18th instant, Mr. William Foster, late student at Hoxton, who has been appointed by the Directors, Superintendent of an Institution at Hankey, South Africa, for the education of the children of the Missionaries, and the instruction of pious and intelligent Hottentots as Native Teachers, will be ordained at the Rev. Jos. Johnson's chapel, Farnham, Surrey. Rev. J. Campbell, Rev. Dr. Harris, Rev. H. Townley, the Home Secretary, and several other Ministers are engaged to be present.

In the evening of the same day, and in the same place of worship, there will be a public Missionary Meeting, for the purpose of forming an Auxiliary Society for the county of Surrey.

Woolwich.

On Thursday evening the 19th instant, the first Anniversary Meeting of the Woolwich Auxiliary Missionary Society, will be holden in the Wesleyan Chapel in that town, which has been kindly lent for the purpose; the Rev. Dr. Bogue is engaged to take the chair, and several other Ministers, &c. will take part in the services of the Meeting.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March to 16 April 1825.*

IN LONDON AND ITS VICINITY.

R. J.—Donation		20	0 0
R. V.		10	0 0
13154		10	0 0
A Friend; per Rev. G. Burder—"C"		5	0 0
J. E.		5	0 0
W. T.		1	0 0
Mr. George Thompson		10	10 0
Adelphi Auxiliary Missionary Society.—Male Branch.—Mr. Kennerley, Treasurer	40 0 0		
Female ditto, Miss Porter ditto	30 0 0		
		70	0 0
Albion Evangelical Society.—City Chapel.—Rev. Alex. Fletcher and Congregation		30	0 0
Aldermanbury Postern.—Female Association; per Miss Fenn		10	0 10
Barbican Chapel Auxiliary Society.—Rev. S. Curwen.—T. Challis, Jun. Esq. Treas.		170	0 0
Broad Street Missionary Association.—Rev. J. Berry.—Mr. John Harford, Treas.			
Subscriptions	70 17 9		
Collected by Mrs. Simmons	3 12 6		
		74	10 3
Camberwell and Peckham Auxiliary Missionary Society.—Ladies' Branch.—Mrs. Pirie, Treas.			
Collection at Annual Meeting	50 0 0		
Subscriptions	122 10 6		
Miss Clayton.—Donation	5 0 0		
Mrs. Pirie's Miss. Box	5 7 7		
		182	18 1
Camden Chapel.—Rev. W. Eccles.—Collection after Sermons; per Rev. Dr. Morrison and Rev. H. Townley		125	4 8
Camomile Street Meeting.—Female Auxiliary Society.—Miss Baker, Secretary.			
Collected by Mrs. Liviney	2 12 2		
W. Harper	3 8 0		
Barnes	2 1 3		
Carter	2 10 2		
Miss E. Lack	0 15 0		
Thorpe	2 0 0		
Baker	3 12 5		
Sunday School	9 11 6		
Subscription and small sums	1 4 6		
Miss Baker, for Widow's Fund	1 0 0		
		28	15 0
Clapton.—Ladies' Auxiliary Missionary Society.—Rev. H. Evison.—Mrs. Stark, Treas.—Subscriptions		26	0 7
Clerkenwell Auxiliary Missionary Society.—Mr. S. Fuller, Treas.			
Subscriptions, &c.	66 1 5		
Welsh Branch Society, Jewin Crescent	22 10 6		
Branch Society.—Male department	17 19 6		
Female ditto	38 1 10		
		56	1 4
Collection at the Annual Meeting at Claremont Chapel	14 6 10		
Missionary Box; per Miss Turn	1 0 0		
Interest paid by Treasurer	1 7 0		
		161	7 1
Less Expenses		12	10 6
		148	14 3

Chapel Street.—Soho.—Rev. T. Stollery.—Auxiliary Missionary Society.—Mr. Godbold, Secretary 42 4 6

Crown Court Auxiliary Society.—Rev. G. Greig.
Male Branch. — Mr. Young, Treas. 16 3 6
Female ditto.—Mrs. Stephenson 30 4 7
Juvenile ditto.—Mr. Stephenson 26 0 7
72 8 8

Crown Street Chapel.—Soho.—Rev. J. Rees.—Collection at the Anniversary of the Rev. J. Rees' settlement 27 0 0
Missionary Box; per Mrs. Cliff 0 14 3
27 14 3

Fetter Lane.—Rev. G. Burder.—Male Branch.—J. Muston, Esq. Treas. 51 17 0
Female Branch.—Mrs. Muston, Treasurer.
Subscriptions 29 18 8
Collected by Miss E. Muston.. 2 16 4
Sunday School Girls 2 5 0
Ladies, for the Education of a Native Girl, to be called "*Sarah Burder*" 3 0 0
38 0 0

Gate Street Chapel.—Rev. G. Williams.
Male Branch.—Mr. Hagger, Treas. 28 1 4
emale.—Mrs. Perkins, Treas. 16 0 0
44 1 4

Guildford Street.—Welsh Chapel.—Rev. D. S. Davies and Congregation 15 19 6
Collection after Sermon; per Rev. H. Townley 7 0 6
23 0 0

Hackney Auxiliary Society.—Gravel Pit Meeting.—Rev. Dr. Smith 65 7 11
Homerton Chapel; by Mr. W. Pearson 7 12 4
St. Thomas' Square.—Rev. H. F. Burder 180 0 0
Well Street Chapel.—Rev. G. Collison.
—Subscriptions .. 154 11 4
For Widows Fund, (see page) .. 10 10 0
165 1 4
418 1 7

Holywell Mount Chapel Auxiliary Society.—Rev. W. F. Platt, Treas. 64 9 5
Less Expenses 1 8 9
63 0 8

Horseleydown Meeting.—Rev. J. Boddington 35 0 0
Parish Street.—Union Chapel Juvenile Society.—Mr. W. Penecock, Treas. .. 30 17 7

Hoxton Female Auxiliary Society.—Mrs. Stratten, Treas.—Collection after Sermon; per Rev. Dr. Morrison 20 0 0
Sunday School Girls 4 1 0
Subscriptions 100 19 0
125 0 0

Jamaica Row.—Female Association.—Mrs. Townsend, Treas. 27 17 1

Kensington.—Ladies' Auxiliary Society.—Miss Smith, Secretary 100 0 0

Kingsland Auxiliary Society.—Rev. J. Campbell.
Male Branch.—Mr. Langton 44 16 8
Less Expenses.. 1 2 0
43 14 8
Female.—Miss Conquest 58 1 0
101 15 8

Mulberry Gardens Chapel Auxiliary Society.—Mr. Stiles, Treas. 37 16 6
Less Expenses 2 1 0
35 15 6

North London and Islington Auxiliary Society.
Holloway Chapel.—Rev. R. Bowden.. 9 1 3
Sund. School Children 4 5 8
13 6 11

Lower Street Meeting.—Rev. J. Yockney.
R. Cunliffe, Esq. Treas.
Subscriptions 84 1 0
R. Cunliffe, Esq.—Donation 10 0 0
94 1 0

Union Chapel.—Rev. T. Lewis. — Mr. R. G. Steell, Treas.
Subscriptions, &c. .. 52 6 0
Boarding Schools and Young Persons connected with the Congregation..... 54 11 1
Charity Children.... 2 7 6
Collected by a Pew-opener 4 15 0
113 19 7
Less Expenses 1 2 0
112 17 7
220 5 6

New Road Meeting.—Rev. A. Reed.—Juvenile Female Auxiliary Society.... 60 0 0

Orange Street Chapel Auxiliary Society.—Mr. Byfield, Treas.
Collection after Sermon .. 42 4 10
Male Branch 41 1 0
Female ditto 39 6 2
122 12 0
Less Expenses .. 2 12 0
120 0 0

Paddington Auxiliary Society.—Rev. T. Stratten.
Male Branch. — Mr. Anderson, Treas. 34 17 1
Sunday School Boys. 3 5 9
38 2 10
Female ditto. — Miss Dyer, ditto 22 17 7
Sunday School Girls 3 7 1
26 4 8
64 7 6

Pimlico.—Buckingham Chapel.—Rev. E. A. Dunn.
Collections after Sermons; per Rev. Messrs. E. A. Dunn, and W. Reeve 18 17 6
Less Expenses 1 15 0
17 2 6

Poultry Chapel Auxiliary Society.—Rev. J. Clayton, Jun.—S. Houston, Esq. Treas. 115 4 0

Robert Street Chapel, Grosvenor Square.
Collection after Sermons; per Rev. Messrs. Townley and Orme 17 2 0
Teachers and Children of Sabbath School..... 5 18 0
23 0 0

Rose Laze Chapel.—Rev. T. Williams.
Subscriptions 16 0 10
Sunday School 0 7 2
Collected by Mr. Poyton 7 11 1
23 19 1

Shepherd's Market.—Rev. S. Hackett.
Collection after Sermon; per Rev. H. Townley 6 15 0
Subscriptions 18 1 1
Sunday School Children 2 15 6
Silver Street Auxiliary Society.—Rev. E. J. Jones.
Male Branch.—Mr. Elliott, Treas. 40 1 0
Less Expenses .. 4 7 4
35 13 8
Female Branch.—Miss Jones, Treas. 61 12 8
Less Expenses .. 1 11 6
60 1 2
Sunday School Boys 5 1 2
Girls 4 1 10
9 3 0
104 17 10
Spa Fields Auxiliary.—J. Oldham, Esq. Treas.—Balance 70 10 8
Stepney Auxiliary Society.—Rev. J. Fletcher.
Male Branch.—Mr. J. Monds, Treas 52 18 7
Female Branch.—Mrs. Alers Hankey, Treas. 138 16 6
191 15 1
Stockwell Auxiliary Society.—Rev. T. Jackson.—T. Hayter, Esq. Treas. 100 11 6
Less Expenses 0 11 0
100 0 0
Surrey Chapel Auxiliary Society.—Rev. R. Hill.
Female Branch.—Mrs. Green, Treasurer 100 14 8
Juvenile ditto.—Mr. Smith ditto 33 13 1
134 7 9
Swallow Street.—Scots' Church Auxiliary Association, to the London and Scottish Missionary Societies.—Rev. J. Marshall.
Male Branch.—Sir Peter Laurie, Treas. 25 2 5
Sabbath School
Boys 1 17 5
Girls 1 4 8
3 2 1
28 4 6
Female Branch—Mrs. Irwin, Treas. 27 0 0
55 4 6
Tabernacle Auxiliary Society.—Rev. M. Wilks, Treas. ... 374 11 7
Less Expenses 7 16 6
366 15 1
Tottenham Court Chapel Auxiliary Society. Rev. John Hyatt, Treas.
Male Branch 133 10 7
Collected at Prayer Meeting at Mr. Preece's 16 6 0
Union School Boys.. 0 7 6
Fitzroy School; by J. Strachan .. 1 3 2
Missionary Box; per S. P. 1 2 6
152 9 9
Less Expenses 15 13 4
136 16 5
Female Branch 209 6 11
Less Expenses.. 8 6 11
201 0 0
337 16 5
Union Street Meeting Auxiliary Society.—Rev. J. Arundel 150 0 2
Less Expenses .. 4 3 4
146 5 10
Walthamstow Auxiliary Society.—Rev. G. Collison.
Subscriptions, &c. .. 54 10 11
For Widow's Fund.—"Child of Providence" 10 0 0
64 10 11
Wanstead Branch 37 2 0
101 12 11
Weigh-house.—Rev. J. Clayton.—Collection after Sermons; per Rev. Dr. Morrison and Rev. H. Townley 40 0 0
Wells Street Chapel.—Rev. Dr. Waugh.—Fem. Assoc.—Mrs. Martin, Treas. 31 10 6
White Row Auxiliary Society.—Rev. Mr. Goode.
Miss Genotin, Treas. 18 6 3
Wood Street Fem. Charity Sch. 2 11 3
20 17 6
Hoxton Academy Family Association.—Master W. C. Harris, Collector .. 6 19 9
Sion Chapel; per Mr. T. Morris.
Subscriptions 12 14 6
Sunday School 10 9 3
23 3 9

MISSIONARY BOXES.

Missionary Museum, Austin Friars 57 7 5
Shoreditch.—Mr. Gough's Counting House 7 0 0
Ditto.—From Workmen employed at Mr. Evans', Paper Manufactory; per Mr. Wilson 4 0 0
Bethnal Green.—Hare Street Chapel; per Mr. Sturtevant 2 5 0
Mr. Yeoland and Family 1 1 0
Joseph Riddle 0 6 3
Mr. Osborn 0 10 6
Workpeople at Messrs. Suttaby and Co.'s, Stationers' Court 2 5 6
Collected by Ann Henley 0 6 6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire.—Woburn.—Rev. S. Castleden.
Ladies' Association 5 9 4
Miss. Box. & Sund.-school Child. 0 10 8
6 0 0
Rexton.—Collection after Sermon per Rev. W. Reeve 8 0 1
Ampthill, ditto. ditto. 3 14 2
11 14 3
Berkshire Aux. Miss. Society, D. Fenton, Esq. Treas. Rev. J. Sherman, Secretary.
Reading.—Broad Street.—Collection after sermon, per Rev. H. Townley 19 10 0
Castle Street Chapel.—Ditto, ditto; per Rev. R. Hill 43 16 6
Town Hall.—Collection after Public Meeting 34 11 0
Subscriptions 69 2 0
T. Ring, Esq. for the Native Teacher, "*W. Bromley Cadogan*" 10 0 0
Interest 1 9 0
178 8 6
Ladies' Association.—Mrs. Sherman Treasurer.
Missionary Boxes.
Mrs. Hart 0 7 8
Miss Welch 0 13 5
Small Sums 0 9 1
Col. Dodge, Mrs. and Miss Ignall, ... 5 7 7
Carried forward.... 6 17 9
178 8 6

Brought forward ..		178 8 6	
Fenton and C. Hudswell, Misses	4 16 8		
Gardner, Mrs. and Mrs. Orford	3 1 7		
Gardner, Mrs. and Miss A. George....	1 11 2		
Hart, Mrs. and Miss Hiscock	12 10 1		
Langford, Mrs. and Miss Cooper	7 1 7		
May, Miss	2 5 5		
Obree, Miss	0 18 6		
Pidgeon and Tarrow, Misses	2 7 9		
Poole, Mrs. and Miss Hudswell	1 18 10		
Ring, Mrs. and Miss Phelp	7 7 0		
Searle and White, Misses	3 6 7		
Shepherd and Stiff, Misses	2 17 7		
Tanner, Miss	5 15 2		
Friend for Educating Native Females in India	0 10 0		
		62 19 8	
Abingdon Branch; Rev. W. Wilkins		24 1 0	
Aston.—Rev. T. Keyworth.— Subscript.	4 5 0		
Col. by Mr. Lawson..	1 10 8		
Mr. & Mrs. Lawson's School	3 6 7		
		9 2 3	
Farringdon.— Rev. D. Holmes and Friends		2 0 0	
Goring Heath.—Rev. J. Howes		1 15 0	
Henley.—Rev. R. Bolton.....		28 5 1	
Hungerford.—Rev. Mr. Frost..		4 0 0	
Mortimer.— Rev. A. Pinnell and Friends		13 9 0	
Newberry Branch. — Rev. W. Dryland.			
Subscriptions	15 14 6		
Ditto, by the Ladies	22 13 9		
Independent Chapel.— Collection after sermon; per Rev. J. Clayton, jun.	12 13 11		
Miss. Boxes.....	8 1 7		
	59 3 9		
Less Expenses	4 3 9		
		55 0 0	
Twyford.—Rev. T. Edsdell and Friends		7 2 9	
Wallingford.—Rev. W. Harris and Friends		20 0 0	
		406 3 3	
Less Expenses		18 14 3	
			*387 9 0
* 100*l.* acknowledged in June Chronicle.			
Bucks.—Chalfont.—St. Giles.			
Mrs. Chandler and Friends ..		1 6 0	
Missionary House		0 7 0	
			1 13 0
Cambridgeshire Auxiliary Society.—Mr. R. Haylock, Treas.—Rev. T. Towne, Secretary.			
Barkway.—Rev. Mr. Law and Friends..			11 8 7
Barranton.— Rev. Mr. Watkins and Friends			4 2 6
Burwell.—Rev. Mr. Sheppard and Friends		14 16 0	
Less Expenses		1 14 6	
			13 1 6
Cambridge.—Rev. Mr. Thodey. —Subscriptions, &c.		28 9 6	
Carried forward.....		28 9 6	28 12 7

Brought forward		28 9 6	28 12 7
For the Widow's Fund.			
Collections after Sermons; per Rev. Messrs. Collison and Loveless	7 4 6		
R. Foster, Jun. Esq.	3 0 0		
Mr. J. Barrett ..	5 0 0		
Collection; per Rev. Mr. Drake	2 8 0		
Donation	0 5 0		
		17 17 6	
		46 7 0	
Less Expenses		1 14 3	
			44 12 9
Chisbill.—Rev. Mr. Dobson and Friends			45 8 8
Duxford.—Rev. B. Pyne and Friends ..			7 10 6
Eversden.—Rev. Mr. Golding and Friends			4 13 6
Foulmire.—Rev. Mr. Miles and Friends			12 0 0
Linton.—Rev. Mr. Hopkins.— Subscriptions		21 12 6	
Collection for the Widows Fund		5 0 0	
			26 12 6
Melbourn.—Rev. Mr. Carver and Friends		21 14 1	
Less Expenses		0 16 0	
			20 18 1
Royston.—Rev. T. Towne and Friends..			40 14 7
Sawston.—Rev. Mr. Fishpool and Friends			2 6 9
Shelford.—Rev. Mr. Burgess and Friends			1 1 0
			234 10 5
Less Expenses.....			13 7 10
			221 2 7
Additional Remittance			7 9 6
Cheshire.—Chester Auxiliary Society.— Mr. J. Williamson, Treasurer.			
Ladies' Branch Association			24 16 2
Annual Subscriptions			40 2 0
Queen Street Chapel Sunday School ..			0 14 2
Nantwich; per Mr. Nickson.—Weekly Contributions			4 10 8
Middlewich.—Branch Association.—Mr. Hitchin, Treas.— Produce of Work, &c.			
Duffort, Miss		1 14 10	
Hitchen, Miss		4 6 3	
Ditto Missionary Box		1 1 0	
Taylor, Miss		5 4 1	
Williams, Miss		2 5 4	
Dutton, Mr.		1 9 6	
			16 1 0
			86 4 0
Macclesfield.—Ebenezer Chapel Juvenile Society; per Miss Hankinson.....			3 10 0
Cumberland.—Whitehaven Missionary Society.—Scotch Church.—Rev. W. Fairlie			24 0 0
Devonshire.—North Devonshire Auxiliary Society.—Rev. S. Rooker, Treas.			
Appledore.—Rev. H. Bromley	5 16 2		
Barnstaple.—Rev. H. W. Gardiner	20 0 0		
Bideford.—Rev. S. Rooker....	18 4 0		
Ilfracombe.—Rev. H. Besley's Meeting House Miss. Box..	3 1 7		
Moorwinston.—Subscription..	1 0 0		
Northam, ditto	1 10 0		
South Molton.—Weekly Subscriptions; per Miss Gillard.....	3 6 0		
Missionary Boxes ..	0 15 6		
		4 1 6	
		53 13 3	
Less Expenses		4 0 11	
			49 12 4

Dorsetshire.—Beaminster.—Penny Subscriptions; by Mrs. Gale				3	5 0
Bridport.—Rev. T. Saltren and Friends				21	0 0
Dorchester Auxiliary Society.—Rev. L. Hall and Friends				3	8 0
Cerne Abbas.—Rev. J. Trowbridge				12	0 0
Poole.—Rev. T. Durant and Friends.—Subscriptions	..	35	6 0		
Savings by a Young Man	..	1	6 0		
Penny Subscriptions		47	11 7		
Sunday School Missionary Box		0	11 4		
				84	14 11
Sherborne.—Rev. Mr. Coston.					
Subscriptions, &c.		29	3 2		
Collection		7	10 9		
				36	13 11
Weymouth.—Rev. J. B. Innes.—Annual Subscriptions		19	9 6		
Missionary Box on board the Hinchenbrook Packet.—Capt. Quirk		2	0 0		
Penny Subscriptions		18	13 0		
Gold Ends; per Miss Walker		0	19 0		
		40	12 6		
Less Expenses	..	0	2 0		
				40	10 6
Essex Auxiliary Society.—W. Ranken, Esq. Treasurer.—					
Epping.—Rev. J. Alcott and Friends		14	11 0		
For Widows Fund.—Rev. J. Alcott		5	0 0		
				19	11 0
Marksgate.—Missionary Box at the Missionary Prayer Meeting; per Rev. J. Mully		1	15 0		
Sunday School ditto		0	12 0		
				2	7 0
Plaistow.—Missionary Association.—Miss Marten, Treas.				44	6 6
Gloucestershire Auxiliary Society.—O. P. Wathen, Esq. Treas.					
Cam				2	2 0
Chalford				1	9 6
Cheltenham.—Cheltenham Chapel.—T. Addison, Esq. Treas.					
Subscriptions, &c.	..	25	16 0		
Coll. by Miss Moore		1	0 0		
Mr. Potter	..	1	1 1		
Miss. Box; by ditto		0	15 4		
Ditto by a Friend		0	4 6		
Small Sums		3	12 9		
				32	9 8
Countess of Huntingdon's Chapel.—Treasurer.—Mr. T. Hemney.					
Subscriptions	..	17	15 2		
Coll. by Mrs. Capper		2	9 7		
Miss Chatfield		1	0 1		
Miss Elliot		2	5 2		
Mrs. Lucy	..	2	8 4		
Miss Henney		7	17 10		
Missionary Boxes.					
Mrs. Wood		0	11 8		
—— Wilcox		0	7 1		
Small Sums		0	9 8		
				35	4 7
				67	14 3
Ebley and Cainscross.—Mr. Gardner, Treas.					
Subscriptions		4	14 6		
Coll. by Misses Lewis & Holmes		5	1 9		
Miss Barnfield		2	13 0		
—— B.		0	5 0		
Mr. J. Brewer		2	7 8		
Monthly Donations		1	5 8		
Young Gentlemen at Mr. Trigg's Academy, and Subscription		2	15 6		
				19	2 4
Carried forward				90	8 1

Brought forward				90	8 1
Frampton and Framilode.—Rev. W. Richardson, Treas.					
Subscriptions		12	0 4		
Produce of Eggs		0	14 0		
Collected by Miss L. Howlett		0	10 6		
Small Sums		0	15 2		
				14	0 0
Gloucester Independent Meeting.—Mr. Grimes, Treas.—Rev. W. Bishop, Sec.					
Subscriptions	..	24	16 4		
Coll. by Miss Stratford		3	0 0		
Mrs. Hopton		2	4 5		
Mrs. Jacobs, and Missionary Box		1	9 6		
Miss Reece		0	14 0		
Mrs. & Miss Watts		1	0 0		
Mr. J. Grimes		0	9 1		
Mrs. Grimes		2	0 0		
Miss Grimes		8	10 6		
				44	3 10
Countess of Huntingdon's Chapel.—Collected by Mr. Robinson				1	8 6
				45	12 4
Kingswood.—Rev. C. Daniell, Secretary.—					
Collection at the Parish Church		12	0 0		
Ditto at the Meeting-house	..	10	17 1		
Sunday School at ditto		2	11 0		
				25	8 1
Little Dean				1	0 0
Mitchel-Dean				0	17 0
Oatlands				4	0 0
Painswick.—Mr. Loveday, Treas.—Rev. R. Meek, Sec.					
Coll. by Miss Wiffen		6	1 9		
Preston		5	8 10		
H. Wood		5	14 10		
M. Wood		2	2 3		
Missionary Boxes.					
Miss Preston		1	8 3		
Mrs. Loveday & Subscription		1	0 0		
A Friend of Missions, and young relatives		5	0 0		
Messrs. Phillips and Horlick	..	1	1 0		
Mr. John Mills		0	10 6		
				28	7 5
Rodborough Tabernacle.—Subscriptions		19	16 6		
Donations		5	10 0		
Tabernacle.—Collection		20	10 0		
Sunday School Teachers and Scholars	..	10	0 0		
Interest		0	2 6		
		10	2 6		
Coll. by Miss Wathen		4	8 1		
Butler		3	10 0		
Mrs. Wood		6	8 0		
Missionary Basket; by E. C. Hill		0	6 0		
				70	11 1
Stonehouse				2	5 0
Stroud.—Subscriptions	..	32	18 0		
Sunday School Teachers and Children		8	6 5		
Coll. by Miss Atkinson		8	5 0		
Mrs. Hobbs.	..	2	9 11		
Sundries		0	4 0		
				52	3 4
Tewkesbury.—Friends		5	0 4		
Miss Hartlebury's Missionary Box		1	0 3		
				6	0 7
Uley				2	2 0
Wickwar.—Rev. Mr. Summers and Friends				6	6 0
Wotton Underedge.—Mr. R. Lewis, Treas.—Subscriptions		13	3 6		
Carried forward		13	3 6	349	0 11

Brought forward				19	3	6	349	0	11
Coll. by Mrs. Lloyd				3	1	6			
Lewis				2	16	2			
Workmen at the Manufactory of Messrs. Long-Chatfield ..	26	2	4						
Interest on ditto ..	0	13	0						
				26	15	4			
Town Hall.—Collection				10	11	2			
Tabernacle. ditto				30	0	0			
Old Town Meeting, ditto				9	11	4			
For the Demerara case				1	6	0			
							97	5	0
Interest by Treasurer							2	6	8
							448	12	7
Less Expenses							22	2	1
							426	10	6
Gloucester.—Legacy by the late Mr. Joseph Vick; per Rev. Mr. Bishop .. Less Duty £10.							100	0	0
Hampshire.—Andover.—Rev. J. Bidlake							27	11	6
Basingstoke.—Rev. J. Wills and Friends							15	17	0
Christchurch Auxiliary Society. —Rev. D. Gunn.—Miss Dunkin, Treas.									
Subscriptions, &c.				15	11	7			
Missionary Boxes				1	4	1			
							16	15	8
Fordingbridge.—Rev. W. Priestley and Congregation							3	1	9
Romsey Association; per Rev. J. Reynolds							19	8	6
Stockbridge.—Rev. R. Ayliffe and Friends									
Winchester.—Mr. John Dummer.—Don.							5	0	0
Hertfordshire Auxiliary Society. Rev. C. Maslen.									
Bishop Stortford.—Rev. W. Chaplin				53	10	4			
Buntingford Association; by Mr. T. Pygrom				11	12	6			
Bushey.—Rev. W. Snell				9	10	0			
Cheshunt Street.—Rev. J. Higgs				5	11	0			
Hadham.—Rev. J. Linsell				3	3	0			
Hertford Association.—Mr. T. Chambers				18	13	10			
Hitchin.—Rev. C. Sloper				22	5	2			
Sawbridgeworth.—Rev. H. Tyler				20	3	2			
Walkern.—Rev W. Thompson				5	11	4			
Ware.—Rev. R. G North	9	0	0						
Collection at the General Meeting	14	5	5						
				23	5	5			
Wymondley and Stevenage.—Rev. T. Morell				29	0	10			
Hoddesdon.—Mrs. Drew's and Miss Powell's Seminary				1	10	0			
				203	16	7			
Less Expenses				9	19	7			
							193	17	0
Kent Auxiliary Missionary Society. —Mr. William Tozer, Chatham, Treasurer.									
Ashford.—Collection after Sermon; by Rev. W. Eccles ..				8	4	0			
Subscription				2	2	0			
Penny-a-week Subscriptions..				2	0	0			
							12	6	0
Canterbury.—Rev. J. Gurteen's Chapel.—Collection at Anniversary				27	10	8			
Monthly Subscriptions				10	0	0			
Juvenile Missionary Society..				20	10	0			
Missionary Boxes				0	11	7			
Ditto Mr. Budden's young People				2	6	2			
Subscriptions				2	2	0			
Carrie forward				63	0	5	12	6	0

Brought forward				63	0	5	12	6	0
Littlebourne ditto				1	6	8			
				64	7	1			
Expenses				1	15	9			
							62	12	1
Lady Huntingdon's Chapel.— Rev. J. Blomfield.—Juvenile Missionary Society.									
Coll. by Mrs. Kennedy				1	16	6			
Miss Hawkins				1	10	0			
Peall				0	17	0			
Moore				2	8	6			
Wood				0	9	0			
Mr. Davey				1	8	6			
J. Moore				1	19	0			
J. Robertson				0	15	0			
Weekington				1	3	0			
H. S. Wood ..				1	9	0			
Donations				1	7	6			
Missionary Boxes				0	17	10			
							16	0	10
Broadstairs Branch Association; per Mrs. J. Goodwin.—R. Townley, Esq. Treas.							8	4	0
Chatham Missionary Association.—Collected at the Anniversary				21	4	10			
Annual Subscriptions				14	4	6			
Quarterly and Monthly Subscriptions				16	1	1			
Sunday Schools.— Ebenezer Chapel. —Rev. J. Slatterie.									
Brompton School ..				3	11	0			
High Street ditto....				3	7	0			
Brook School				2	12	1			
Chatham Hill ditto ..				0	12	11			
Best Street ditto				2	9	3			
Ebenezer School....				1	8	7			
Slikard's Hill ditto ..				0	5	0			
							14	5	10
Missionary Boxes.									
Troy Town Academy				2	1	0			
Rev. J. Slatterie's Family				0	15	0			
Mr. George's ditto..				1	5	10			
Elizabeth Cogle's				0	12	6			
Mr. Ashdown's ditto				0	6	0			
Small sums				1	2	2			
							6	2	6
Female Missionary Association. —Mrs. White, Treas.				33	10	7			
				105	9	4			
Expenses				1	4	5			
							104	4	11
Cranbrook Missionary Association.—Subscriptions.....				2	19	6			
Penny-a-week ditto				11	17	11			
Interest				0	4	6			
Six Missionary Boxes				1	13	1			
Donation				0	5	0			
Collection after a Sermon; by Rev. W. Eccles				4	0	0			
							21	0	0
Dartford Missionary Association. —Mr. G. Slade, Treas.									
Subscriptions and Donations..				11	13	10			
Sunday School Children				0	11	11			
Collection after Sermon; by Rev. W. Eccles				1	16	2			
							14	1	11
Deal Missionary Association. —Wm. White, Esq. Treasurer. —Collection at the Anniversary				7	4	11			
Missionary Boxes				5	7	2			
Annual Subscriptions				4	7	6			
Coll. by Miss Dane				1	6	0			
Master J. & W. Fells				6	16	2			
Carried forward				25	1	9	238		

Brought forward			25	1	9	239 9 9
Miss Gibbons	2	9	2			
Hayward	2	16	8			
Mrs. Jull.....	2	14	5			
Lucas	2	19	2			
Miss Simmonds	2	12	1			
Misses Soames & Viney.....	1	5	5			
Miss Sale	3	6	5			
Mrs. Sutton ..	4	18	4			
Tucker ..	2	3	1			
Viney ..	2	10	11			
				52	17	5
Coll. at a Conference Meeting, —Mr. J. Bayly, Treas.	2	0	0			
Donations	0	8	6			
Produce of Eggs	0	3	0			
Interest	0	10	7			
				3	2	1
				55	19	6
Less Expenses ..				3	2	4
						52 17 2
Dover.—Countess of Huntingdon's Chapel.—Rev. W. Mather, Treas.						
Annual Subscriptions				10	7	6
Monthly Prayer Meeting				3	7	11
Missionary Box at Sion Chapel				0	5	4
Collection at Public Meeting				5	5	6
Six Missionary Boxes				2	19	11
Missionary Box; by E. Coose				1	12	8
Whitfield Sunday School; by Mr. J. Walker				0	9	4
Subscriptions and Donations..				41	0	8
				65	8	10
Less Expenses				4	13	4
						60 15 6
Folkestone.—Female Missionary Association.—Miss E. Viney, Treasurer.—Subscriptions ..				5	0	0
Collection after a Sermon, by Rev. W. Eccles				2	6	6
						7 6 6
Gravesend.—Rev. W. Kent, and Friends.....				13	4	0
Subscriptions				2	2	0
Miss. Box in the Sund. School				1	8	6
						16 14 6
Maidstone Missionary Association.—Annual Subscriptions				6	3	0
Quarterly Contributions				10	17	1
Sunday School Children				0	6	8
Collection after Sermon, by Rev. W. Eccles				3	16	3
Missionary Boxes.						
Miss Allrutt	2	0	0			
Master Edmett	0	8	10			
Small sums	1	1	2			
				3	10	0
						24 13 0
Marden Missionary Association.—Collection after Sermon by Rev. W. Eccles				4	6	9
Annual Subscriptions				2	2	0
Weekly Subscriptions				9	7	10
Donation				1	0	0
						16 16 7
Margate.—Zion Chapel, collection after a Sermon by the Rev. H. Townley				16	1	6
Missionary Box at ditto.....				0	19	0
				17	0	0
Less Expenses				0	14	6
						16 5 6
Milton.—Collection after Sermon; by Rev. W. Eccles						5 0 0
Ramsgate Branch Society.—Rev. G. Townsend.—J. Templeman, Esq. Treasurer.						
Annual Subscriptions, &c. ..				17	3	5
Carried forward.....				17	3	5 438 18 6

Brought forward			17	3	5	438 18 6
Collected by Misses Crookford and Hart			6	17		
—— Friend and Townley			13	19		
Mrs. Hart			5	19		
—— Wright and Miss Harris			8	15	6	
Mr. Hurst			7	7	0	
Collection after sermon by the Rev. J. Campbell			8	16	2	
Missionary Boxes.						
Mrs. Templeman			2	18	6	
—— Dean			1	11	9	
—— Ward			0	7	7	
—— D. Friend			0	18	2	
—— Wells..			0	17	2	
Miss C. Townley			2	4	5	
—— Pettit			0	9	7	
—— White.....			0	6	4	
—— Townsend			1	10	9	
Mr. Collard			0	9	10	
Sunday School			0	7	5	
Small sums			0	18	6	
			81	18	1	
Less Expenses			4	11	10	
						77 6 3
Sandwich Female Missionary Association.—Mrs. Anderson, Treas.						20 0 0
Sheerness.—Isle of Sheppy Auxiliary Missionary Society.—Mr. G. Mullinger, Treas.....						20 0 0
Sutton Valence Missionary Association. —Rev. J. F. West, Secretary.						
—— Barnard, Esq. Treas...			18	18	3	
Collection after a Sermon; by Rev. W. Eccles.....			4	15	0	
						23 13 3
Tonbridge.—Rev. J. Monro.....			8	15	2	
Chatham.—Mrs. D.			6	6		
						9 1 8
Tunbridge Wells.—Female Missionary Association. — Mrs. Finley, Treas.—Collected by Mrs. Finley.....			4	12	0	
Missionary Box; by Mrs. F....			3	16	1	
Mrs. Beeching'			2	1	0	
Mrs. Saxley.....			3	6	0	
Miss E. Dickenson			6	8	10	
Ditto Missionary Box			0	15	6	
Miss Baker.....			1	0	0	
Ditto Missionary Box			1	0	0	
						22 19 5
Wingham Missionary Association.—Mr. S. E. Toomar, Treas.						15 8 1
						627 7 3
Less expenses.....						2 16 0
						£624 11 3*
Blackheath.—Lloyd's Place.—Collected by Mrs. Holmes						7 0 0
Greenwich Road Chapel Auxiliary Association; per Rev. W. Chapman.						
Male Branch; Mr. S. Savage, Treasurer			27	19	6	
Female ditto; Mrs. Savage ditto			56	9	6	
						84 9 0
Eltham.—Mr. Wright.						
Penny Society			3	10	0	
Subscriptions			2	12	0	
						6 2 0
Woolwich. — J. Read, Esq. Treasurer.						
Providence Chapel.—Rev. J. Bickerdike.—Subscriptions			5	10	0	
Benevolent Society; per Mr. Lever			6	0	0	
Carried forward			11	10	0	

* (37*l.* 14*s.* 9*d.* acknowledged in former Chronicle.)

Brought forward			11	10	0	
Miss. Association; per Ser: Jeant Robinson			8	7	5	
Sunday Sch.; per Mr. Birkind			5	14	0	
						25 11 5
Salem Chapel.—Rev. T. James						
Association, Mr. Allen, Treas.			28	14	6	
Subscriptions			11	7	0	
Sunday School			4	0	0	
Missionary Boxes			0	17	2	
						44 18 8
Union Chapel.—Rev. T. Sharp.						
Collection after sermon; per Rev. R. Hill.....			14	15	0	
Subscriptions			12	13	10	
Missionary Boxes			4	0	8	
Ditto; per Mrs Warden.....			1	0	0	
						32 9 6
Interest						1 6 6
						104 6 1
Less Expenses....						4 16 11
						99 9 2
Deptford.—Butt Lane Meeting.—Rev. T. Parker						8 2 0
Lancashire—East Auxiliary Society.—J.H. Heron, Esq. Treasurer.						
Manchester—Leaf Square Grammar School —Rev. Dr. Clunie						14 13 8
Stand.—Rev. R. Slate.						
Monthly Subscriptions.....			18	4	2	
Ladies' Bazaar			2	3	3	
Sunday Scholars			3	0	0	
Miss. Boxes, &c.			1	7	1	
						21 14 6
Ashton-under-Lyne. — Rev. J. Sutcliffe.						
Subscriptions			16	6	9	
Sunday School Miss. Box			2	11	3	
						18 18 0
Bolton.—Mawdsley Street Congregation.— Mr. W. Lang, Treasurer						22 8 6
ochdale.—St. Stephen's. (Lady Huntingdon's Chapel.) Rev. J. K. Foster.						
Mrs. Riley, Treas.— Subscriptions	18	0	0			
Coll. after sermon; per Rev. R. Hill; and at Public Meeting	34	8	5			
				52	8	5
Bamford Chapel.-Rev. T. Jackson.—						
Collection			13	16	2	
Providence Chap.—Rev. J. Ely						
Male Branch			27	19	0	
Female Branch. — Mrs. Roby Treasurer						
Collected by—						
Hamilton, Mrs. B.	2	14	10			
Hamilton Miss	0	14	6			
Higgins, Mrs.	2	1	0			
Holt, ditto.	2	12	4			
Kershaw, Miss ..	3	3	2			
M'Kenzie, Miss ..	4	1	1			
Nowland	1	7	2			
Sleath	2	15	8			
Tayler	0	10	7			
				20	6	4
Juvenile Branch.— Col. by Master R. A. Pauling	5	0	0			
Sund. School Girls..	2	15	5			
Mr. Butterworth	0	14	4			
Mrs. M'Kenzie	0	8	9			
Master A. Howarth..	0	10	0			
Miss. Prayer Meeting	3	18	11			
Fruits of Industry ..	1	4	0			
Carried forward....14 11 5				114	9	11	77 14 8

Brought forward.. 14 11 5				114	9	11	77 14 8
Coll. after sermon; per Rev. R. Hill .. 23 7 8							
				37	19	1	
				* 152	9	0	
Less Expenses				5	0	6	
							147 8 6
							225 3 2
Less Expenses							11 12 7
							213 10 7
Manchester.—Grosvenor Street Chapel. —Rev. W. Roby.—Weekly and Quarterly Contributions							59 0 0
West Lancashire Aux. Society. —J. Job, Esq. Treasurer.							
Lancaster Branch Society. — Mr. T. Barber, Jun.			25	13	8		
Less Expenses			0	4	7		
							25 9 1
Leicestershire, Nottinghamshire & Derbyshire Aux. Soc. —Mr. J. Nunneley, Treasurer.							
Leicestershire.—Leicester.— Bond St. Juv. Assoc.—Rev. E. Webb	13	15	0				
Subscriptions ..	6	6	0				
Missionary Boxes ..	0	7	0				
Ladies' Association for the Education of Females in India	19	4	6				
				39	12	6	
Friends, by Rev. E. Webb, for Widow Smith, &c.				4	16	0	
H. F. Coleman, Esq. for ditto..				2	0	0	
Free Lane.—Rev. Mr Mitchell. —Subscriptions				10	0	0	
Ashby-de-la-Zouch.—Rev. Mr. Tait.—Penny-a-week Sub.				3	3	0	
Bardon and Donnington.—Rev. Mr. Abell	1	8	0				
Penny-a-week Soc..	6	7	11				
				7	15	11	
Great Wigston. — Rev. G. B. Hunter				8	0	0	
Kilby. — Coll. by Rev. G. B. Hunter				2	2	0	
Hinckley.—Rev. Mr. Buckham.							
Juvenile Association	19	9	0				
Sunday School	0	16	6				
Subscription	1	1	0				
				21	6	6	
Friends by ditto, for the Widow Smith				2	10	0	
Kibworth.— Rev. E. Chater.— Subscript. and Collections..				9	0	0	
Lutterworth.—Rev. Mr. Williams's Congregation				18	0	0	
Market Bosworth. — Rev. Mr. Segar.—Subscriptions				5	5	0	
Mitton.—Rev. Mr. Roberts.— Missionary Prayer Meeting ..	4	1	6				
Mr. Robert's Miss. Box	0	13	0				
Miss Arnold	0	13	0				
Miss Baker's Seminary	1	1	6				
				6	9	0	
Friends, by Mr. Roberts, for the Widow Smith, &c.....				4	0	0	
Narbro'.— Rev. Mr. Bidford.—Subs. ..	7	0	0				
Carried forward....	7	0	0	143	13	11	

* (34*l.* 8*s.* 6*d.* of this sum acknowledged in Nov. Chron.)

Brought forward..	7	0	0	143	13	11			
Miss Tomkins' Young Ladies	2	5	0						
				9	5	0			
Newton.—Burgoland Sunday School; per Rev. Mr. Abell				2	2	0			
Theddington.—Collected by Miss Elstone				2	1	6			
							157	2	5
Nottinghamshire.—Nottingham.—A Friend by Rev. R. Alliott	1	0	0						
Zion Chapel, Juvenile	5	5	0						
Salem ditto	4	1	3						
				10	6	3			
Female Missionary Association.....	40	6	1						
Juvenile ditto, Castle Gate. Miss. Box, Miss Cullen	1	0	6						
Girls' Sunday School	2	7	6						
Mary Gate, ditto	0	7	0						
Miss. Box, Isen Green	1	0	0						
Juv. Sub. and Don...	20	16	4						
Collected by a Friend	0	6	6						
Female prisoners in the House of Correction	0	14	6						
Collected after Public Meeting, and sermon by Rev. Jas. Parsons.....	40	8	11						
Ann. Subscriptions .	6	4	0						
				113	11	4			
Keyworth Penny-a-week Soc. —Rev. Mr. Smith				5	6	6			
Mansfield.—Rev. Mr. Weaver.—Penny a-week Subscript. ..	20	16	3						
Sub. and Collections	13	18	5						
Sund. School Child.	0	18	0						
				35	12	8			
							164	16	9
Derbyshire.—Derby.—Rev. Mr. Gawthorn.									
Contributions	16	5	7						
Juv. Association	9	9	11						
Female ditto.....	10	11	3						
Produce of fruit trees	0	12	0						
				36	18	9			
Belper Penny-a-week Subscriptions; by Rev. Mr. Gawthorn	19	10	4						
Heage; ditto, ditto ..	17	2	0						
Moiety of Coll. ditto	3	7	8						
				40	0	0			
Ashbourne.—Lady Huntingdon's Connexion.—Rev. Mr. Smart				17	3	8			
Alfreston.—Rev. Mr. Bencliff.—Miss. Box	5	8	0						
Selstone.—Penny-a-week Subscription	7	15	6						
				13	3	6			
Barrow.—Rev. Mr. Pritchard				6	10	2			
Bakewell.—Rev. Mr. Barton.—Collect..	3	0	0						
Penny-a-week Sub.	14	0	0						
				17	0	0			
Ilkeston.—Rev. Mr. Shaw.—Weekly Subscription	12	0	0						
Collection.....	9	0	0						
				2	0	0			
Matlock.—Rev. J. Wilston.—Sub. ..	2	0	0						
Part of Collection ..	4	0	0						
Penny-a-week Soc. by Mrs. Wilson ..	11	17	2						
Carried forward ..	17	17	2	151	16	1	321	19	2

Brought forward..	17	17	2	151	16	1	321	19	2
Sunday School	2	15	0						
Missionary Box	0	8	6						
				21	0	8			
Green Bank Penny-a-week Society	3	0	2						
Part of Collection ..	1	15	9						
				6	15	11			
Moor Green.—Rev. Mr. Shaw. Penny-a-week Subscriptions				10	0	0			
Melbourne.—Rev. Mr. Ellaby	3	0	0						
Miss Parker.....	0	10	0						
				3	10	0			
Marlpool.—Rev. Mr. Ellis....				2	0	0			
Repton.—Rev. Mr. Pritchard				3	14	2			
Ridings.—Rev. Mr. Millington				2	0	0			
							200	16	10
Collections at the Public Meetings and Services							166	16	4
							689	12	4
Less Expenses							41	1	9
							648	10	7
Lincolnshire.—Boston.—Rev. T. Haynes.									
Subscription				5	0	0			
Collected by Misses Burden, Byron, and Thirkill				14	3	11			
Sunday School Children ..				0	7	1			
							19	11	0
Lincoln Auxiliary Society.—Mr. J. Lupton, Treas.									
Collections				29	5	0			
Subscriptions				42	13	11			
Rev. H. Clarke.—Donation ..				5	0	0			
Missionary Box; per Mrs. Gladstone;				1	7	0			
Penny Society; per Miss Clark				1	3	0			
Ditto Laurie				13	16	6			
Sabbath School				0	10	3			
				93	15	8			
Less Expenses ..				8	15	8			
							85	0	0*
Middlesex.—North Middlesex and South Herts Auxiliary Society: J. Meyer, Esq. Treas.—									
Enfield.—Rev. W. Thomas.—Subscriptions				24	14	6			
Ponders' End.—Rev. J. Knight and Friends.....				1	9	8			
Workpeople at Mr. Walls's ..				1	5	0			
Ditto at Messrs. Baylis & Co.'s				7	10	0			
Clark, the Misses Establishment				5	5	0			
							45	4	2
Subscription				1	1	0			
Baker Street Missionary Association.—Rev. W. Brown ..				8	13	6			
							9	14	6
Lady Huntingdon's Chapel.—Penny-a-week Society.—Per the late Rev. W. M'Donald				13	12	3			
Collection at the General Meeting, after a Sermon; per Rev. H. Townley				26	0	5			
Ditto after the Meeting for Business				9	4	11			
Ditto at the General Meeting at Edmonton, after a Sermon; per Rev. F. A. Cox ..				12	9	7			
Ditto at the Meeting for Business				6	7	11			
							67	15	1
Edmonton; Rev. W. Williams and Friends							12	10	6
Carried forward							135	4	3

* (£35 of this sum acknowledged in Nov. Chronicle.)

Brought forward				135	4	3
Cheshunt.—Crosshrook Street—Meeting; per Rev. F. Weybridge. Subscriptions				6	10	0
Winchmore Hill; per Rev. H. Pauling. —Subscriptions				13	12	2
Tottenham and Edmonton; per Rev. J. Brooksbank.—Penny-a-week Society.—Collected by Miss M. Hague	7	2	5			
Ditto by Miss Coventry ..	7	13	0			
Young Ladies at Mrs. and Miss Hague's Seminary	1	17	7			
Young Gentlemen at the Rev. S. Mummery's Academy....	2	2	0			
				18	15	0
Barnet; Rev. A. Stewart.—Subscriptions				5	12	6
				179	13	11
Less Expenses				22	17	0
				156	16	11
Enfield.—Legacies by the late Rev. H M'Donald.—New 4 per Cents.				170	0	0
Ditto 3½ per Cents				100	0	0
Mr. Parkinson and Mr. Allen, Executors.						
Hayes.—Mr. T. Hunt, Treas.—Penny Subscriptions.....	1	10	10			
Mr. Webster's Pupils	1	10	0			
Sabbath School.....	0	5	7			
Missionary Box; per Mr. Grenville	0	8	9			
Ditto; per Mr. Hunt	0	14	6			
				4	9	8
Feltham Chapel.—Mr. Woodham, Treas.—Collection	0	10	0			
Collected by Miss E. Shore....	4	0	0			
Subscriptions.....	2	10	0			
				7	0	0
Hammersmith Auxiliary Society; Rev. D. Washbourne. Subscriptions	52	11	0			
Less Expenses	1	19	0			
				50	12	0
Hampstead.—Rev. Mr. King.—Subscriptions.....	5	0	1			
Collections after Sermons; per Rev. Messrs. Townley and Hooper.....	10	0	0			
				15	0	0
Norfolk.—Missionary Association in aid of Missions.—T. Brightwell, Esq. Treas. Contributions	200	0	0			
For Widow's Fund.....	10	0	0			
				210	0	0
Norwich.—Tabernacle Auxiliary Society. —Late Countess of Huntingdon's.—Jeremiah Butcher, Treas. & Sec.						
Collections after Sermons; per Revs. Messrs. Arundel, Elliot, and Thodey..				50	14	2
Subscriptions	23	7	6			
Coll. by Sam. Caley	6	1	6			
John Doman	1	18	0			
Samuel Fish	2	3	3			
Jas. Seaman	2	19	10			
				36	10	1
Juvenile Society.—Male Branch. —J. Bidwell, Treas.						
Coll. by J. Bidwell ..	5	3	2			
James Butcher	4	1	1			
Sam. Caley	3	19	11			
T. Fountain	2	14	6			
Jas. Meadows	3	9	7			
Small sums	0	2	9			
				19	11	0
Missionary Boxes.						
Miss Butcher	0	13	9			
Bidwell's Factory ..	1	1	6			
Samuel Fish.....	0	6	4			
Carried forward ..	2	1	7	56	1	1

Brought forward	2	1	7	56	1	1	50	14 2
Miss Ford	0	6	7					
—— King	0	10	1					
Mrs. Myall	0	12	9					
Thomas Manning ..	0	6	0					
Mrs. Owen	1	9	8					
Small sum	0	13	5					
				6	6	1		
Female Branch.—Mrs. Owen, Treas.								
Coll. by Miss Butcher	7	9	0					
Bidwell	2	10	8					
Browne	1	6	5					
Carpenter	1	2	8					
Cannell	0	7	6					
Farrow	1	4	3					
Muston	2	17	10					
Redhouse	5	1	4					
Robinson	1	3	10					
Shickle	1	11	2					
Steward	0	7	6					
Donations	0	14	8					
Collection	1	0	6					
Interest	0	4	1					
				27	1	5		
							69	8 7
							120	2 9
Oulton Missionary Association; per Rev. J. C. Butleaux							3	1 6
Northampton.—College Lane Meeting, (Baptist) Collection after Sermon; per Rev. R. Hill							25	0 0
Northumberland.—Newcastle-upon-Tyne, Auxiliary Society.—Mr. T. Bonner, Treas.—Subscriptions ..				25	11	6		
Collections at Monthly Prayer Meetings				3	4	9		
Ladies' Association.—Mrs. Finlay, Treas.				55	0	0		
Young Men's Association; per Mr. E. Charlton.....				20	14	0		
Juvenile Society, Zion Chapel; per Rev. R. Gibbs				4	18	0		
Collected by Miss A. Smith ..				1	10	0		
				110	18	3		
Less Expenses.....				21	18	3		
							89	0 0
Alnwick.—United Associate Congregation.—Rev. D. Paterson.—Collection at Annual Meeting				3	15	8		
Mr. Crozier; part Profits on the Sale of a Pamphlet.....				3	0	0		
Subscriptions, &c.				55	11	10		
				62	7	6		
Less Expenses				0	6	0		
							62	1 6
Hexham Aux. Society; Rev. W. Colefax							11	8 0
Nottinghamshire. — Sutton Ashfield, Rev. T. Reome. Subscrip.				7	7	5		
Sunday School				3	6	0		
Newton				4	0	7		
							14	14 4
Rutlandshire.—Uppingham Auxiliary Society; Rev. J. Green, Treas.— Subscriptions.....				27	11	6		
Coll. by Bell, Miss				7	8	9		
Bell, M.A.				6	3	6		
Kemp				7	11	5		
Lenton				2	11	2		
Kemp, H.....				2	9	10		
Cheetham				1	2	3		
Sunday School				0	3	0		
Luffenham Association; per Mrs. Jelley				5	11	2		
Missionary Box.....				0	9	11		
Right Hon. Lady Ann Noel ..				1	0	0		
Miss Pate				1	1	0		
Jelley, Mr.				1	1	0		
							61	4 6

Doddington.—Mr. Islip	2	0	0			
Ketton, ditto.	1	10	0			
				3	10	0
Salop.—Ellesmere.—Rev. J. A. Thomas ..				3	0	0
Shrewsbury Auxiliary Society. —Rev. T. Weaver, Treas.— Subscriptions, &c.....	33	11	10			
A Friend—Donation.....	5	0	0			
Swan Hill Chapel, Juvenile Society; per Mr. F. Evans, Treas.	58	13	2			
Sunday School Girls	3	2	6			
Boys	1	0	0			
Dorrington.—Subscriptions ..	3	7	2			
Hednall; per Mr. Jones	5	14	4			
Minsterley; per Rev. J. Beynon	3	3	0			
Soulton.—Subscription	1	1	0			
Wem.—Subscriptions	7	7	0			
				122	0	0
Wem.—Collected by Miss Lee				1	3	10
Whitchurch and Doddington Missionary Association; per Mr. T. Cooke.....	25	1	9			
Whixhall Chapel.—Rev. N. Higgins.—Coll. per Rev. J. Cover	5	0	0			
				30	1	9
Somersetshire Auxiliary Society—Chard; Rev. J. Gunn, and Congregation ..				26	14	11
Bristol Juvenile Missionary Society — Mr. R. Ferris, Treas.....				35	0	0
Bath.—British and Foreign Missionary Society.—W. Kent, Esq. Treas.....				100	0	0
Somerset. — Bristol. — Legacy by the late Mrs. Ann Jones ..... (Less duty 30 0 0)				300	0	0
Rev. Mr. Daniel and Rev. Mr. Bishop, Executors.						
Surrey.—Dorking Missionary Association. —Late Rev. J. Whitehouse.....				12	3	0
Farnham — Rev. J. Johnson, and Friends	11	9	2			
Young Ladies at Miss Wilmer's and Mrs. Abbott's Seminary	1	12	6			
				13	1	8
Mortlake. — Missionary Box; per Rev. Mr. Blackburn ..	3	6	6			
Sunday School	2	2	0			
				5	8	6
Tooting Auxiliary Society; Rev. W. Henry, Pres.; T. Hewett, Esq. Treas.				60	0	0
Sussex Auxiliary Society.—Thomas Walker, Esq. Treas.—Rev. J. N. Goulty, Sec.						
Alfriston.—Rev. G. Betts.—Juvenile Society.—Mr. J. Newman, Treas.				20	0	0
Arundel.—Rev. Mr. Banister.—Subscrip.				3	5	0
Brighton.—Collection at Public Meeting	28	3	11			
Mr. Croucher.—Donation	10	10	0			
Mrs. and Miss Bushby	5	0	0			
Mr. John Vallance	10	10	0			
Thomas Walker, Esq.	10	10	0			
John Wilks, Esq.	10	10	0			
Subscriptions, &c.	35	9	6			
				110	13	5
Countess of Huntingdon's Chapel.—Mr. J. F. Ward, Sec.						
Collection after Sermon; per Rev. J. Fletcher	31	1	1			
Subscriptions	31	9	7			
Donations from Mrs. Burchett..	5	6	8			
Sunday School Children; by Mr. Sims	13	18	5			
				81	15	9
Union Street Chapel.—Rev. J. N. Goulty.—Coll. after Sermon; per Rev. H. Townley	26	11	10			
Ladies' Association.—Miss Penfold, Treas.....	25	15	3			
Workmen by Mrs. Strafford ..	20	0	0			
Carried forward	72	7	1	215	14	2

Brought forward.....	72	7	1	215	14	
Workmen by Mrs. Strafford ..	10	0	0			
Sunday School Children.....	2	5	0			
				84	12	1
Chichester Juvenile Society; by Miss Selby				6	7	7
Emsworth.—Rev. J. R. Cooper. —Collection at Missionary Prayer Meetings	5	7	1			
Children	0	11	6			
Mr. Colby's Temple.....	0	8	0			
				6	6	7
East Grinstead. — Countess of Huntingdon's Chapel. — Male Branch	3	11	8			
Female ditto	5	14	0			
Sunday School	0	6	10			
Miss. Boxes, &c. Donations ..	3	7	0			
				12	19	6
Hastings.—Rev. W. Davis.— Collected at Public Meeting	12	14	6			
Croft Chapel.—Sunday School	12	19	1			
Subscriptions.....	9	4	0			
				34	17	7
Hurstmonceaux.—Rev. Mr. Chapman..				1	7	0
Lewes Tabernacle.—Male Branch; by Mr. H. A. Hilton	26	11	6			
Female Branch; by Mrs. A. Morris	26	2	6			
				52	14	0
Petworth.—Rev. J. Edwards				6	1	0
Rye.—Rev. M. Noble.—Collection at Public Meeting				12	4	6
Worthing.—Penny-a-week Society and Subscription.—Mrs. Ashton, Collector; per Rev. L. Winchester.....				5	0	6
				439	4	6
Less Expenses.....				35	9	8
				402	14	10
Wiltshire.—Market Lavington and West Lavington Auxiliary Society.—Rev. J. Guard, Treas.						
Subscriptions.....	1	5	6			
Collected by Mrs. Axford	1	15	1			
Ditto Halfpenny..	2	0	11			
Mr. Saunders' Missionary Box	0	11	10			
				5	13	4
Wilton Independent Congregation; per Mr. R. Thring				10	0	0
Hull and East Riding Auxiliary Missionary Society. — W. Briggs, Esq. Treasurer.						
Hull.—Collection 178	4	5				
Subscription	50	8	0			
				228	12	5
Beverley. — Late Countess of Huntingdon's Chapel. Rev. J. Mather	46	13	4			
Subscription	19	7	9			
				66	1	1
Bridlington.—Subscription				30	10	3
Barton-upon-Humber Auxiliary Society. — Mr. W. Burton Treasurer.						
Coll. by Mrs. B. Robinson	0	13	0			
Miss Hayes.....	1	19	6			
—— Robinson	1	18	6			
Mr. J. Sergeant.....	0	14	0			
A Friend	0	7	6			
Miss Smith.....	1	14	0			
Mrs. Pearson	0	13	0			
Friends at Wootten ..	1	16	2			
Collect. at the Annual Meeting	12	5	7			
Carried forward	22	1	3	325	3	9

Brought forward..	22	1	3	325	3	9
A Friend	1	1	0			
	23	2	3			
Less Expenses	1	6	0			
				21	16	3
Cottingham Collection, by Rev. T. Hicks				15	1	4
Hounsea and Skipsea.—Rev. J. Sykes ..				7	13	0
Swanland.—Subscription.....				5	13	0
South Cave				1	17	6
				377	4	10
Less Expenses.....				65	9	10
				311	15	0*
Hull Juvenile Missionary Society.—Mr. S. Wilde, Treas.						
Contributions	81	10	0			
Miss. Boxes; per Miss E. Kidd	3	10	0			
				85	0	0
North Riding Auxiliary Society.—Mr. J. Dunlop, Treas.						
York Juvenile Branch.—Mr. J. Whitehouse, Treas. — Subscriptions.....	8	18	6			
Female Branch—Miss Catton, Treasurer.						
Coll. by Miss Goshaw.....	7	2	2			
Mrs. Poppleton.....	6	8	3			
Miss Hirst	2	3	2			
Miss Deighton	2	1	2			
Miss Catton	2	0	2			
Miss Skipwith	2	1	10			
Miss Whitehouse	1	11	6			
Miss Peckitt	1	11	4			
Miss Hands.....	1	6	0			
Mrs. Furness	1	6	0			
Miss Bownass	1	5	6			
Miss Ingram	1	4	10			
Miss Wellfoot.....	1	3	10			
Misses Carrall, France, Kimber, Smith, and Watson	2	12	9			
Male Branch Association.—						
Coll. by Mr. B. Bragshaw	3	15	7			
Mr. J. Moxon.....	3	11	4			
Mr. J. Noble	3	8	2			
Mr. R. Wellfoot.....	2	11	10			
Mr. J. Moxon	1	12	5			
Mr. J. Whitehouse ..	1	11	10			
Mr. R. Pearson	1	14	0			
Mr. H. Smith.....	1	4	10			
Mr. W. Birks	1	9	0			
Mr. G. Gibson	1	0	2			
Messrs. Dempsie, Gell, Leadler and Wilkinson	2	0	9			
Miss E. Crosby	1	10	8			
Missionary Boxes	0	9	3			
Ditto 1824	1	1	0			
Ditto 1825	1	3	6			
Interest.....	0	17	4			
Subscription	2	2	0			
				75	0	8
Collection after Sermons; per Rev. H. Townley	68	19	2			
W. Gray, Esq.—Donation; per ditto.....	20	0	0			
				83	19	2
				157	19	10
Less Expenses.....				2	9	6
				155	10	4
Scarborough Branch.—Mr. W. Bottomley, Treas.—Subs..	15	14	0			
Coll. by Miss R. Woodhall	9	0	0			
S. Temple.....	2	5	0			
Mr. W. Wood ..	0	13	0			
				27	12	0
Carried forward				183	2	4

* 200*l.* of this amount acknowledged in August Chron.

Brought forward				183	2	4
Whitby Branch.—Mr. T. Marwood, Treas.						
Subscriptions.....	18	10	0			
Collected by Miss Moorsom ..	1	13	4			
Missionary Boxes.						
Miss Andersen	1	0	0			
—— Moorsom	0	6	0			
Messrs. Reid and Wilson.....	0	6	0			
Mrs. Trueman and Miss Hopper	0	11	0			
—— Wilson.....	0	10	10			
Small amounts	1	19	0			
Silver Street Chapel Ladies' Association.—Miss M. Hunter, Treas.	22	13	0			
Ditto Juv. Assoc.—Mr. G. Ouston, Treas.	8	0	0			
Cliff Lane Chapel, Ladies' Association.—Mrs. Adams, Treas.	13	4	0			
Ditto, Juvenile Association. Mr. W. Jefferson, Treas....	2	1	10			
Ditto Sabbath Sch. Miss. Box	0	5	0			
	73	10	0			
Less Expenses	0	9	0			
				73	1	0
Pickering Branch.—Rev. G. Croft, Treas.—Subscriptions	3	18	0			
Miss Harrison's Young Ladies	1	6	0			
Ladies' Association; by Mrs. Croft and Mrs. Willoughby..	5	6	8			
Ladies' Repository	1	5	10			
Aislaby Association; by Miss Kilvington	1	8	0			
Juvenile Association.—Mr. W. Hesp, Treas.	2	5	6			
Independent Sunday School Children	1	13	0			
Missionary Boxes by Mr. Wilsthorpe	1	8	0			
Ditto, Mr. Jefferson	0	16	6			
Ditto small amount	0	4	3			
Collection after Sermon; by the Rev. J. Morison	7	4	0			
	26	9	9			
Less Expenses	0	8	1			
				26	1	8
Kirby.—Moorside Branch.—Rev. W. Eastmead, Treas.....				3	11	6
Malton Branch.—Mr. J. Sotheran, Treas.—Subscriptions	4	14	6			
Ladies' Association.—Collected by Mrs. Taylor, Misses Nicholson, and Beal	5	7	8			
				10	2	2
				295	19	8
Less Expenses.....				1	17	6
				294	1	8
West Riding Aux. Society.—G. Rawson, Esq. Treasurer.						
Wakefield. — George Street Chapel	15	12	6			
Doncaster Branch	31	0	0			
Leeds, ditto	60	0	0			
Huddersfield Ladies' Assoc.	70	0	0			
Ditto, a few Friends for the support of the Native Teacher, "Boothroyd Moorhouse;" 5th payment.....	10	0	0			
Pontefract Branch	25	0	0			
Bingley ditto	7	0	0			
Hopton ditto	29	0	6			
Ditto, for the support of the Native Teacher, "Edward Balm;" 3d payment	10	0	0			
				257	13	
Less Expenses				29	2	
				228	10	5

* £91 3*s.* 2*d.* of this amount acknowledged in August and October Chronicles.

Brought forward				228	10	5
Sheffield and Attercliffe Missionary Union.—Mr. L. Thomas, Treas.						
Queen Street Chapel.—Rev. J. Boden	3	7	6			
Subscription	1	1	0			
Garden Street Chapel.—Rev. Mr. Cocker.....	5	19	10			
Nether Chapel; per Miss Parker	18	4	0			
	28	12	4			
Less Expenses	16	9	4			
				12	3	0
Queen Street Chapel; per Mrs. Waterhouse.....	7	15	2			
Garden Street; per Rev. Mr. Docker.....	6	19	8			
Howard Street Chapel.—Rev. Mr. Mather.....	44	15	8			
Subscription	2	2	0			
Attercliffe Society; per Miss Deaken.....	13	1	6			
				74	14	0
				86	17	0
Howden.—Rev. J. Wilkinson. —Collected by Miss Ostler..	3	9	0			
Subscription and Penny Society	2	9	4			
				5	18	4
Wales.—North Wales Associated Congregations of Calvinistic Methodists.—J. Davies, Esq. Treas.	766	10	5			
Less Expenses....	28	8	0			
				738	2	5
North Wales Auxiliary Society.—W. Williamson, Esq. Treas.—Particulars having been received too late for insertion will appear in the next Annual Report				415	13	11
Less Expenses.....				21	10	2
				391	3	9
South Wales Auxiliary Society.—Rev. D. Peter, Treas.						
Bethlehem; by Rev. Mr. Philipps	3	2	4			
Sunday School ditto.....	2	5	4			
St. Clear's Sunday School ditto	3	4	1			
Rhydceissaid, by ditto	1	0	4			
Sunday School ditto	2	5	7			
				11	17	8
Miss Walters	1	1	0			
Ditto, for the Education of Females in India	1	0	0			
				2	1	0
Llanwrtid; by Rev. Mr. Williams	0	12	0			
Sunday School, ditto	0	10	0			
Caercwm Sunday School	0	15	0			
Llaechweddol Sunday School .	0	15	6			
Troedrhywdalar; by ditto	1	14	1			
Sunday School ditto.....	1	14	0			
Beulah Sunday School; by do.	1	17	4			
				7	17	11
Rhaiadr; by Rev. Mr. Evans.....				3	0	0
Aber; by Rev. Mr. Lewis				2	12	0
Penrhiwgaled; by Rev. Mr. Thomas	6	17	2			
Capel y Wig; by ditto.....	3	5	10			
Pisgah; by ditto	1	6	2			
				11	9	2
Horeb; by Rev. Mr. Griffiths .	2	14	6			
Sunday School ditto	1	16	0			
Carmel; by ditto	1	1	8			
Bwlch y Groes; by ditto	0	11	6			
				6	3	8
Brecon; by Rev. Mr. Powell .	7	2	4			
Penny-a-week Collection; by Miss Morgan	1	17	5			
Carried forward				45	1	5

Brought forward	8	19	0	45	1	5
Ditto; by Miss Dunn.....	1	10	0			
				10	10	3
Langattock Crichhawell; by Rev. Mr. Davies	2	4	0			
Pennel Cwmdu; by ditto	6	16	1			
				9	0	1
Trewen				6	2	1
Penyralltwen; Mr. J.				0	5	0
Peniel; by Rev. Mr. Davies..	1	13	0			
Sunday School, ditto	2	16	0			
Velinwen Sunday School, ditto	1	4	0			
Pentteg; by ditto.....	1	0	1			
Sunday School, ditto	0	15	5			
				7	8	6
St. David's; by Rev. Mr. Griffiths	4	8	0			
Mr. Reymond, Salva	1	1	0			
				5	9	0
Trelech; by Rev. Mr. Jones..	3	7	6			
Juvenile Society, ditto	3	11	0			
— — — at Lanrhyd ..	2	13	10			
— — — Lanvinio .	1	12	9			
— — — Henfedde .	1	1	1			
Capel Uan, by ditto	3	6	8			
Llwyn'rhwndd; by ditto.....	1	3	6			
Juvenile at Llandre	1	8	3			
Peterwell; by ditto	1	10	2			
Juvenile Society at ditto	1	8	0			
Blaenycoed; by ditto	1	12	0			
Ditto, Juvenile Society; per do.	3	8	0			
Crignan, ditto	0	10	6			
				25	13	3
Neuaddlwyd; by Rev. Mr. Phillips	9	4	3			
Seminary, ditto	1	13	0			
Nebo Sunday School	1	12	6			
Cilienin; by ditto	1	14	0			
Llanarth Sunday School, ditto	0	15	3			
Kiliar Sunday School, ditto ..	0	10	0			
				15	9	0
Trefgarn; by Rev. Mr. Griffiths	3	0	0			
Mr. Hicks	1	0	0			
Mr. Harries	1	0	0			
				5	0	0
Trewyddel; by Rev. Mr. Rees	1	3	6			
Sunday School, ditto	2	2	0			
				3	5	6
Tyny'rhos; by Rev. Mr. Davies				1	0	6
Saron; by the Rev. Messrs. Bowen and Jones.....	3	0	0			
Sunday School, ditto	2	15	6			
				5	15	6
Rhydybont; by Rev. Mr. Jones	4	9	4			
Sunday School, ditto	3	5	8			
Mrs. E.	0	5	0			
Pencarreg Sunday School	0	14	0			
Trefach; by ditto.....	0	10	1			
Capel Nonni; by ditto	2	18	0			
Sunday School, ditto	2	13	6			
				14	15	7
Narberth; by Rev. Mr. Morris	5	12	9			
Mr. B. Thomas.....	1	1	0			
—— J. Lewis.....	1	1	0			
—— T. Thomas	1	0	0			
—— J. Williams	0	10	6			
—— B. R. Thomas	0	10	6			
Produce of a Missionary Box; by Rev. C. Morris.....	0	13	9			
Miss Thomas, &c	0	10	6			
				11	0	0
Pencader; by Rev. Mr. Rees	5	1	6			
Traedyrhiw; by ditto	2	0	0			
				7	1	6
Miss Watts				0	7	3
				174	4	5
Less Expenses.....				0	9	5
				173	15	0

*** Contributions from several places are unavoidably omitted.



REV.D DANIEL WASHBURN.

HAMMERSMITH.

Pub.d June 1.st 1819 by E. WESTLEY. Stationers' Court.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE 1825.

MEMOIR OF THE LATE REV. THOMAS DEXTER,

MISSIONARY OF THE COURA QUARTER, TRINIDAD.

THE subject of the following Memoir was born at Bedworth, in Warwickshire, but removed with his parents in early life to reside at Atherstone, in the same county. He was not favoured with a religious education, and therefore nothing of an interesting or edifying nature occurred during the first thirteen years of his life: carelessness about religion, and eagerness for worldly amusements, were equally apparent. But soon after this period, by an overruling and kind Providence, he was placed in a religious family where his privileges were numerous, and, under the blessing of heaven, highly beneficial. For a considerable time, however, the restrictions imposed, and the regulations observed, by no means suited the state of his mind. With nothing was he more wearied than the exercises of the sanctuary on the Lord's Day. To attend regularly the preaching of the gospel, he considered a severe requisition, while he envied the situation of those who, without restraint, followed the desires of their own hearts. Continuing, however, to attend the ministry of the Rev. R. M. Miller at Atherstone, his mind became impressed with divine truth, and his conscience often condemned him in the house of God. One conviction succeeded another, till the salvation of his soul became the principal object of his solicitude. In secret he thought much of religion, frequently reflected on his past life, and was filled with shame and sorrow of heart. Prayer now became a frequent exercise; he mourned over sin before God, and sought with earnestness an interest in his mercy through Christ Jesus. His love for worldly pleasure, and his idea of the imagined freedom of the wicked departed, and with them all his objections to the regulations of the family in which he resided. To attend the house of God was now no restraint, but a delight; and when there, too, he listened as one personally addressed. His thirst for the knowledge of salvation induced him to use all the means of grace, and to read the Scriptures with meditation and prayer. Thus, being neither agitated by the thunders of Sinai, nor enraptured by special manifestations of divine favour, but drawn with the cords of love, he was gradually led to embrace Christ as all his salvation and all his desire. He saw and felt great cause for repentance, and deep humility before God. He now perceived

the advantage of residing in a pious family; religious exercises afforded him great delight; he found Christ to be precious to his soul, and chose his people for his intimate associates; and in Feb. 1817, joined the church under the pastoral care of the Rev. R. M. Miller. Here he was not to remain long; for he very soon earnestly desired that others might become partakers of divine grace; even those of our fellow-creatures, who are living in heathen countries, and perishing for lack of knowledge. To use his own language,

"The pleasure I found in religion I wished others to enjoy, therefore first engaged as a Sabbath-school teacher, and afterwards in instructing the villagers in the neighbourhood of Atherstone. Though in these exercises I found some delight, my mind was far from being tranquil; for the destitute state of the heathen had excited my pity, and I earnestly desired to carry to them the gospel of Christ."

Previous to his application to the Missionary Society, his attention was much devoted to the secret workings of his mind; and often did he seek by prayer the teachings of the Holy Spirit, to keep him from self-deception, and to direct him in the path of duty. At length, when he was no longer able to conceal his feelings, he embraced an opportunity of acquainting Mr. Miller with what occupied his thoughts by day and by night. Mr. M. inquired particularly respecting the commencement nature, and strength of his desire; and at the same time enjoined on him self examination, fervent prayer, and a diligent attention to the movements of Providence. He considered the difficulties, responsibilities, and privations of a Missionary to the heathen; and though it was necessary to bid adieu to his native land, and to a large circle of acquaintance and relatives, by whom he was beloved and respected, yet none of these things moved him, so anxious was he to carry the glad tidings of salvation to his perishing fellow-men. The consideration of their ignorance, cruelties, and wretchedness, increased his compassion for them, and his desire for an opportunity to convey to them the gospel of Christ. In short, he wished to spend and be spent in doing good; and was, after the usual examination, accepted, and placed for four months under the care of the Rev. G. Collison, from whence he was removed to Gosport Academy, under the care of Dr. Bogue, whose instructions and good counsels he enjoyed and much valued. It was in Sept. 1820, when he arrived at Gosport, and in Jan. 1823, he received his appointment to the Coura and part of Savanetta Quarters, in the island of Trinidad.

On the estates in this part of the island the planters were desirous of having a minister among them; and accordingly wrote to the London Missionary Society for one; they were also desirous that the negroes belonging to them might be religiously instructed. The ordination of Mr. Dexter, which was most affecting to the hearers, and peculiarly trying to his own feelings, took place at Burnly, in Lancashire, April 2, when Mr. Calvert, of Colne, commenced the service by reading and prayer; Mr. Cockin, of Halifax, gave the introductory address; Mr. Payne, Theological Tutor of Blackburn Academy, asked the usual questions, and offered the ordination-prayer; and Mr. Parsons, of Leeds, gave the charge. On this occasion an Auxiliary was formed in aid of the Parent Institution.

May 28. Mr. Dexter, with Mrs. D. sailed from Spithead in the brig *Whim*, commanded by Captain Heard.—Violent sea-sickness accompanied both, during the whole of the voyage; this, however, was not at all injurious; the only mischief was that it rendered Mr. D. incapable of preaching while on board; but in the end it proved highly beneficial to him. As soon as they arrived at Port-au-Spain, a very kind gentleman took a boat and came to the ship for them; and when they

landed he invited them to his house, and requested them to make it their home until their removal to the place of their destination. Here every kindness which could possibly be received from this gentleman and his sister, was experienced by them. Mr. Dexter being prevented from having an interview immediately upon his arrival with the Governor, and the house intended by the planters for them to reside in being at that time occupied, they were under the necessity of remaining a month in Port-au-Spain. Mr. Dexter was, previous to his leaving town, introduced to the Governor, Sir Ralph Woodford, who received him politely, and had that morning received a letter from Lord Bathurst, informing him that Mr. D. was sent out by the London Missionary Society, and recommending him to his Excellency's notice. Mr. D. presented him with several copies of Dr. Watts's Catechisms, which his Excellency accepted, and did not object at all to their being taught to the negroes. His Excellency also remarked to Mr. D. that he had arrived at the most injurious time of the year in the island; and advised him not to be out at night, or get wet, and that he must take great care of himself.

Aug. 12. Mr. and Mrs. Dexter left Port-au-Spain for the Coura, when the former immediately commenced preaching at the planters' houses, and catechising the negroes on the estates; and all who lived near were invited to the house on the Sabbath morning, and in the evenings of other days, to receive instruction: here met some of all ages, delighting to be instructed and taught to sing. Every thing appeared favourable to these missionaries; the planters were exceedingly kind, and commenced building a house and chapel in the centre of the field of labour; but, oh! how different are the ways of the Most High to man's ways. On the 21st of November Mr. D. was sent for to bury a gentleman, brother to one of the planters; the following Sabbath he preached at the same house, when he gave out before sermon, the 90th Psalm,—"Lord, what a feeble piece is this our mortal frame;" and then he preached from the following words: "See that ye refuse not him who speaketh," Heb. xii. 15. On Monday he visited several estates, and returned in the evening quite well. The next morning he took Mrs. D. to visit Dr. and Mrs. Collins; the heavy rain coming on in the middle of the day obliged them to stay all night; the next day was the same; Thursday appeared much finer, and they prepared for returning. As soon as they had dined, Mr. D. went to his chamber, followed by Mrs D., when he sat down and immediately began complaining of headach and a little fever, saying, "We cannot go home to-day; I must go to bed and take some medicine, and to-morrow I hope I shall be better;" but he never got up again. The next morning he was bled, and very much reduced (by taking a quantity of medicine,) so much so, that he was, from the time he took to his bed, unable to feed himself, and constantly in a state of fainting. The following Sabbath he appeared so much better, that the medical attendant, and indeed all were filled with hopes of recovery. These hopes, however, were short; and soon were they all blasted! The fever returned more violent than before; his head and hands were constantly kept bathed in cold water. Wednesday morning he had two large blisters applied to his body; and the morning previous to his death, his head was shaved and another applied, but all proved ineffectual. Extreme bodily pain accompanied the fever, but not a murmuring word ever escaped his lips. Indeed, the medical attendants observed, they never knew one so patient amidst such sufferings. The very short and few intermissions of fever which he had,

showed the happy state of his mind in the prospect of death. At one time he began singing one of Dr. Watts's Hymns, which he had taught the negroes to sing, commencing with "When I can read my title clear," &c. but he could not proceed with it. "Ah," he said, "I cannot sing it." He was much affected at the thought of leaving his dear wife; but he replied, when she asked him what she could do without him, "trust in God, he will take care of you; it is hard to be separated so soon." When a missionary entered the room a few days before he died, he looked earnestly at him, and said, 'Ah, brother, mysterious are the ways of Providence: you see me brought very near the gates of death;" he said this with much emphasis. A short time previous to his death, he said, "Elizabeth," (meaning his wife) when she said to him, "Here I am; do you know me?" he faintly replied, "Yes." She said to him again, "You are fast going." "Yes." "Do you feel quite happy?" "Yes." "I trust we shall meet again never to part any more." "Yes," he replied, with much difficulty, and spoke no more; but breathed his last at one o'clock on Friday morning, the 14th of Dec. aged 26 years and three months, the same year in which he was married, and a few days within eight months of his marriage.

His afflicted widow deeply feels his loss; but persuaded at the same time that her loss is his unspeakable gain. He was a most kind and affectionate husband; and during his short life upon earth, was extremely anxious that the poor negroes might become acquainted with the way of salvation. On the following Sabbath, Mr. Mercer improved his death from Rev. xiv. 13, to an affected congregation of black and white people, who met at the house of Dr. Collins, Rivulet estate. A few Sabbaths previous to this, Mr. D. had preached in the same house, when Mr. Mercer was so exceedingly ill with the fever, that no one expected his recovery. What the Lord doeth we know not now, but we shall know hereafter. Mr. D. was the last missionary who left England for the West Indies, and was the first who died in that part.

ON STATED PASTORS BECOMING MISSIONARIES.

To the Editor.

SIR,

IN common with many of your readers, I have been anxiously waiting some further communications in your Magazine on the above subject, in reply to the Queries inserted in a former Number. I presume not to attempt following out the subject to its full extent, but to offer a few suggestions in addition to the remarks of Amicus.

I entertain not a moment's doubt that a much greater degree of interest will ere long be excited, in reference to this point, throughout the Christian world. Its magnitude must awaken attention, proportionate to its claims. I trust it will continue to occupy a repeated place in the *Evangelical Magazine*, till its pages record with intense gratitude the ample success of the proposed efforts. And as our congregations are deeply concerned, as well as ministers, on the subject, allow me to solicit the marked attention of your readers to the observations of the Directors of the London Missionary Society in their Report for 1824, p. 131.—Abstract, p. 74.

The immediate point of consideration seems to be, *the propriety and duty of stated pastors relinquishing either wholly, or for a limited time, their present connexions, and embarking in the grand cause of Missions to the Heathen.* My remarks will be principally restricted to the idea of a *limited service.* Although the suggestion of settled pastors becoming missionaries may not be novel to all, (particularly to the Directors of the Society,) I apprehend it is far from having yet obtained any very general hold on the minds either of our ministers or congregations; and it must be supposed, that to both, on the first view of such a subject, a variety of conflicting thoughts,

opinions, and feelings will arise. An incapacity may be felt to form an *immediate* decision. It is presenting missionary engagements under rather a *new aspect*, and things seen under new aspects require considerable examination before we can actually realize them, or form correct judgments respecting them. Should any delay arise in the offers of service, let it be attributed to the conviction that mature reflection is due to the subject, (and especially to those who make the first experiment),—it cannot originate in any inglorious want of zeal in the cause.

A leading question in the examination of the case before us seems to be,—"What is the prime, the paramount duty of a Christian Minister?" Here, I imagine, one opinion alone can be entertained,—it is, *to take his part, as actively as possible, in fulfilling the great commission, "Preach the gospel to every creature."* I have no apprehension that this commission, and "the care of the churches," by stated pastors, are things incompatible; and far less do I believe that any assumption of the duties of local pastorships rescinds, even so far as the individual himself is concerned, the solemn and imperative obligation of that extensive commission of his Redeemer, under which all Christian ministers profess to act. Obedience to the *universal* command must not be merged in attention to the limited circle of duties devolving on the settled pastor. The general duty must not be lost sight of in attention to one specific branch of it.

"For the perfecting of the saints, and for the edifying of the body of Christ," separate churches may be formed with their respective pastors and officers; but be it remembered, that he who gave even for *this work* of "perfecting and edifying," "pastors and teachers," gave also *Evangelists;* intending by the latter term an office probably corresponding, in no small degree, with that of our Missionaries. He who has spread the "feast of fat things," required his servants to go out into the highways and hedges, and to bring in all, as many as can be found. The ninety and nine sheep in the fold must not be neglected; but the *one* that wanders into the wilderness must be sought and recovered. As yet, Sir, we see but comparatively the one in the fold, and the ninety and nine in the wilderness, wandering on the mountains of darkness. Must the care of the *one* absorb *all* our attention?

I do not wonder that the late eminent Mr. Ward, of Serampore, in his admirable "Farewell Letters," should, under the strong influence of his love and zeal for the cause, have almost represented it as the duty of all our Christian ministers to become Missionaries, and to let the churches provide for their own edification by their own resources. This opinion I am neither called on to defend nor controvert, but I advert to the point for the sake of meeting any misconception of my meaning. If the idea of stated pastors becoming Missionaries were intended, or calculated so to disorganize the present system of local connexions and relations between them and their churches, as to render stated pastorships a mere nullity, the futility of the idea must be instantly demonstrated; and incalculable injuries would be speedily introduced, destructive of the very means by which missions to the heathen must be supported.

The fact is, Sir, no such unhinging of things would arise, although some occasional and local inconveniencies would be felt. Far be it from me to insinuate that our churches would be unwilling to make a temporary sacrifice—perhaps a severe one. The cause of Christ is theirs as well as Ministers. A Christian church should, in its collective capacity, be as much alive to the salvation of the heathen world as the Missionary himself, who crosses the mighty deep, to convey the glad tidings. I know not, if a right spirit prevailed, whether our churches would not unite in soliciting their pastors, even the most useful and most esteemed of them, to go *as their messengers*, and proclaim the unsearchable riches of Christ to perishing idolaters. Such a measure would make a pastor's way very clear. Stated pastors, Sir, there will still be found to fill our churches at home. Home would not be neglected. There are many who *could not leave*—whose obvious duty it is to remain where they are. Advanced in years—unblessed with a vigorous constitution—placed under peculiar circumstances with large families—already actively engaged in the Home Department of our Missionary Society's transactions, &c. none could expect these to go forth, "to the ends of the earth." There would be still supplies for the churches from our va-

rions and increasing academies; and, in the course of a few years, these stated pastors themselves, or many of them, would be returning home from their missionary spheres; and I will not say how much better qualified to fill home stations—but I doubt not, with more of the spirit of their office, exciting greater attention as ministers, and interest for the heathen as "*missionary ministers*," and better qualified for aiding in the deliberations of the Directors to the Society.

Supposing, then, twenty or fifty of our stated pastors were to go forth during the next five years from this country, would there be really a lack of service at home? We know who walks in the midst of the churches, and holds the stars in his right hand. I am convinced the demand created by such a circumstance would bring its ample supply, and many would be found presenting themselves for the service of the sanctuary. And grant, after all, that there are difficulties in the way,—I ask, what great cause ever occupied the human mind, or demanded human efforts, that was unattended by difficulties? And, in *this* cause, I am not aware of any that are really insurmountable. A willingness to make a sacrifice is all that is demanded.

I much question, if any *general* rules can be laid down, of perfect and *universal* application, by which a minister, in any given case, can ascertain it to be his duty to become a Missionary to the heathen, when stated, and useful at home. He must be guided by circumstances, at least they must have great weight in forming a decision; and it is because *they* are so diversified that I question the application of any general rules. A strong *inclination* to the work is not of itself proof of a call to it, though accompanied with other things it may become powerful evidence. Believing, as I do, in the doctrine of a superintending Providence, (and this, as including an agency over the mind,) I see no impropriety in believing that such an inclination may be produced by the Spirit of God to excite and direct us in the path of duty, especially if such an inclination retain its vigour in our most serious and holy moments, and after the fullest investigation we can make into our line of duty. The call of conscience I should almost pronounce the call of God. I take for granted, of course, the possession of suitable qualifications for the work.

May I also suggest the propriety of conversation with a few neighbouring ministers, as likely to aid the mind in forming a correct decision. I would have a man pay the respect he owes *to himself*, let him seriously consult his own judgment, and if possessed of that quality of mind essential to a missionary, *characteristic decision*, I should augur only advantageous results from a free communication of his thoughts and wishes to his Christian brethren. I mention *neighbouring* ministers from an idea, that being better acquainted with local circumstances, they are better qualified for entering into the peculiarities of the case, when advice founded on minute and specific information would deservedly have more weight than that founded on general principles alone. Should their decision accord with a minister's own views, I should think his way clearly marked out for some further steps; and particularly for an application to the Society under whose patronage he may prefer placing himself, at the same time *confidentially* stating the case to one or two of the leading friends of his church or congregation.

I know not if I should be taking a step too far, were I to intimate, that if the Directors themselves made a specific application to any minister for his services, it might very materially relieve him from embarrassment in deciding as to his duty, and I imagine it would have considerable influence in inducing a congregation to accede to the proposition of parting with their minister for a time. The promise of services from neighbouring ministers during the pastor's absence, would at once remove many difficulties. I mean occasional services — but frequently rendered.

I trust, Sir, your pages will ere long have to present some encouraging *facts* in connexion with these points—and that the loud call for labourers, reaching us from heathen shores, reiterated by our beloved friends, Morrison and Townley, "clamorous for Missionaries," and solemnly urged by the Directors in their Annual Report—will be abundantly met, not only by many of our pious, devoted, and noble young men of holy ardour in the service, but from the ranks of those who now fill our pulpits in the sanctuary at home. I hail such scenes as these

events would soon bring before us, as productive of prosperity and glory through all our British church, where a noble impulse would be felt, while these ministers going forth were heard to say, "Brethren, we count not our lives dear unto ourselves, that we may finish our course with joy, and fulfil the ministry we have received of the Lord."

D. J. C.

AN IMAGINARY DIALOGUE BETWEEN GIBBON AND A QUONDAM REVIEWER.

"Hark in thine ear—change places; and,
Handy-dandy, which is the justice, which is the thief?"

Rev. Toleration, thank God, in this country, is universal.

Gib. I can assure you, Sir, that, as far as my knowledge extends, every good Catholic and Protestant Dissenter is grateful for it.

Rev. Apropos. Have you seen an article of mine in the Quarterly on the progress of Dissent?

Gib. I have Sir; here it is. And I was struck with its resemblance to a chapter on the progress of the Christian religion in my work on the Decline and Fall of the Roman Empire.

Rev. You surprise me, Sir! Do you refer to that chapter, *so noto*—I mean that in which you have indulged rather freely in ridicule on the subject of Christianity?

Gib. The same, Sir. And I regret that you did not employ the same weapon against the Dissenters. For though you have dipped your argument in the Styx, they will not rest until they have lodged an arrow in its heel—their perseverance is indefatigable.

Rev. It is really vexing, Sir. Not long since, a reprint of one of their catechisms appeared, "retaining all the old and thrice-refuted calumnies against the church:" yet so far are the clergy from exciting them to such conduct, that "if a zealous Churchman preaches or publishes a warm harangue against" them, "he does not find cordial support from his own brethren, whom he displeases by his vehemence, even if they strictly accord with his arguments." And it is my firm belief, that "the superior liberality of opinion professed both in word and practice by the clergy of the establishment" considerably accelerates the progress of Dissent.

Gib. The kind and tolerant spirit of the church is almost proverbial, and would have been quite so, had all its advocates written with your moderation. In fact, Sir, it was this calm self-possession that first suggested to me the resemblance between my chapter and your review.

Rev. I cannot conceive, Sir, that they are similar in any other respect. Our objects are essentially different.

Gib. By no means. They are *essentially* the same. To deprecate innovation; to bring contempt on error; to show that "exaggerated pretensions will easily lead away the multitude;" and that "the dogmatic assertion of superior knowledge of the divine counsels, of peculiar sanctity, or, in many cases, of actual and sensible intercourse with the Deity, goes directly home to the understanding, alarms and awes."

Rev. That, Sir, is precisely my language.

Gib. And precisely my sentiments. And I employ your language to show you the striking coincidence of our opinions. If you examine the former part of the chapter I have alluded to, you will find that I have represented the primitive Christians as influenced by the same motives, adopting the same measures, and attended by the same success, which you as justly ascribe to the Dissenters.

Rev. If so, the coincidence is rather singular, but quite accidental. It cannot, however, subject me to the suspicion of scepticism. I cordially subscribe to the Christian system as exhibited in the Articles and Homilies of the Church.

Gib. Your review, Sir, demonstrates your attachment to the church, and therefore to Christianity; for, regarded as objects of attachment, they are generally considered by every real Churchman as identical. And, after all, our concurrence of opinion only illustrates the simple fact; that you cannot oppose the progress of dissent on any other ground than a sceptic would oppose the introduction of the whole Christian system.

Rev. I deny—

Gib. Allow me, Sir, to explain. I merely mean, that I might urge the same objections against the spirit and operations of Christianity, which you have urged against Dissent. For in-

stance, when, in the chapter in question, I represent "the religious harmony of the ancient world, and the facility with which the most different and even hostile nations embraced, or at least respected each other's superstitions;" and then proceed to describe the exclusive and uncompromising spirit of the Christian religion, I suppose it is generally thought that I intend an objection against its introduction. And when you dilate on the peaceful character of the Church, and then represent Dissent as an innovation, a system of exclusion, and the invasion of another's right, you take precisely the same ground. And in my opinion it is quite defensible?

Rev. Certainly. Though I have introduced it quite incidentally; as I have, in fact, a variety of other objections against Dissent; for they are so numerous, that in the short compass of a review, I could but barely allude to them.

Gib. True, Sir. But you deserve the credit of introducing them with considerable ingenuity. I could not forbear a smile, whilst perusing the review, at the thought of some self-complacent Dissenter taking it up, and glancing first at the causes to which you have attributed the progress of Dissent, in order that he might form an idea of its general character. (First, "The enormous increase of local population." *A nod.* Then, an adaptation to the revolutionized manners of the people, κατα, rising and going to bed. *A smile.* The poverty of numerous benefices. *A laugh.* The superior liberality of opinion professed by the clergy. *A shake of the caput.* A sort of reflected interest which the Dissenters derive from the sufferings of their forefathers. *A dissenting umph.* Evangelical preaching among some of the clergy. *A hypocritical sigh.*) And then proceeding with eager curiosity to examine what a mere mortal hand could make of such strange and unpromising materials.

Rev. Well, I must confess he would find rather an unpalatable compound.

Gib. Unpalatable! As nauseous as the contents of the witches cauldron in Macbeth, and *inter nos*, almost as strangely compounded. You have made the announcement of each "cause" a signal for starting

> "Over hill, over dale,
> Thorough bush, thorough brier,
> Over park, over pale,
> Thorough flood, thorough fire."

And where the goal is, no one can divine till he reaches it.

Rev. A little of the ignis fatuus in in my course, I allow. But I adopted it from choice. It gave me an opportunity of introducing incidentally a variety of independent facts, which though, separately considered, they operate only as very subordinate causes in facilitating Dissent, yet their aggregate effect is considerable.

Gib. My dear Sir, so far from objecting to the method, I adopted precisely the same when accounting for the progress of the Christian religion, and from nearly the same motive. But, by the way, your speaking of subordinate causes, reminds me of one point of *difference* between us, rather unfortunate, I fear, for you. When I commenced my chapter, I luckily thought of giving the "divine superintendence" the first place among the reasons which accounted for the primitive success of Christianity, and was content to degrade the other causes to a subordinate rank; but after having thrown this potent and honied sop to the watchful dragon, Suspicion, I felt myself at liberty to treat these causes as quite adequate to produce all this success. But you have entirely omitted this "divine superintendence" in your catalogue of causes.

Rev. I declare the idea never occurred to me! But no one will surely be so uncharitable as to think it an intentional omission.

Gib. It is a very trifling circumstance. Your friends will, no doubt, overlook it as you did; and those who perceive it will, most probably, attribute it to your forgetfulness. But *exit* difference, and *enter* resemblance. You state that a variety of very worldly considerations unite the Dissenters together, and eminently conduce to the prosperity of numberless places of dissenting worship. So I have said concerning the first Christians, and I am pleased at the coincidence. But I question whether some pragmatical Dissenter will not insinuate, that the same worldly motives operate to a *certain* extent, even in the Church of England. Perhaps he might spitefully say, that occasionally a young man is sent to "take orders," I mean "holy orders," just because a friend has kindly promised him a living, and he can obtain nothing better. Perhaps he might falsely assert, that a great many half

pay officers are among the leaders of the church militant, and cavil about their motives. Or, perhaps, he might malignantly hint,—but I will not suppose him a fiend,—surely he would not be so splenetic.

Rev. As what, Sir? Nothing is more inventive than anger.

Gib. True; but I have sinned against him. He would never question the purity of your motives for writing the review. If so, it must be from supposing that the Church occasionally rewards such gallantry in her defence.

Rev. I protest, Sir, that piece originated in the purest motives.

Gib. I believe it, Sir. Gratitude might have dictated it. At all events, considering the rapid increase of Dissenters, the piece must be regarded as seasonable.

Rev. It was their daily increase which first attracted my attention to the subject. And I am astonished to find with what offensive zeal they continue to make proselytes, and with what "incipient vigilance they assail all who would again abandon them, with every denunciation that can enchain and affect weak minds." "To dissent from the Church in many places is done without difficulty"—"but to dissent from a body of Dissenters requires no little strength of character."

Gib. This circumstance, no doubt, contributes very much to their augmentation. I assigned the same reason substantially for the early progress of the Christian religion. In short, I do believe that almost every important paragraph in your review would soon remind me of a similar passage in my chapter. Whether the similarity of subjects induced a sympathy of minds, or *vice versa*, I cannot say. But the numerous coincidences, being accidental, may certainly be regarded as a presumptive argument for the correctness of our views.

Rev. I must be allowed to hope, Sir, that, had I written the chapter, and you the review, the resemblance would have been less marked.

Gib. Then, Sir, the difference must have been in the chapter; for I am persuaded, that, in writing the review, I should have pursued the same train of thought. So that if you think of publishing it as a separate pamphlet, (which I would advise, for the sake of more extensive circulation,) my humble name is at your service; though, were the merits of the piece duly appreciated, it would stand in need of no adventitious aid.

Rev. Sir, I acknowledge the kindness of your offer, but as I have no intention of publishing the review separately, I must respectfully decline accepting it.

Gib. My motive for suggesting its separate publication was, that by that means thousands would have an opportunity of being enlightened by its perusal, who never see the Quarterly. And I apprehend it would chagrin the Dissenters not a little.

Rev. I am by no means ambitious to be thought an enemy to Dissenters. "Toleration, thank God, in this country, is universal"—and far from me be an intolerant spirit.

Gib. You express yourself more gratefully on that subject, Sir, than the Dissenters give you credit for, I am persuaded. Your liberality predominates over your judgment. Recollect to what you have attributed the increase of Dissenters — to "a sort of reflected interest which they derive from the sufferings of their forefathers." You are too kind, Sir, by far too kind. *Their* gall is not thus "steeped in honey."—Again, you state that their increase arises partly from the superior liberality of the Clergy. Why does not the Church, under such circumstances, restrain its kind and tolerant spirit?

Rev. The enlightened state of the public, Sir, forbids it. Besides, the smallest degree of intolerance would probably augment, instead of diminish, the numbers of Dissenters?

Gib. Very likely, Sir; and then your next article on the progress of Dissent must attribute the numerical prosperity of the Dissenters to a sort of interest which they derive from their own sufferings, and to the inferior liberality of the Clergy. Well, "felix, qui potuit rerum cognoscere causas." But though Dissenters were to increase when denied toleration, it would not be so vexatious as it is now, to see them succeed in abusing your kindness and liberality to purposes of self-aggrandizement.

Rev. But what can be done in the affair?

Gib. You have accounted for the disease; now it behoves you to suggest a remedy. First, you allege the enormous increase of local population: and

I wonder that the circumstance should have escaped the notice of the Church so long. Though I confess it never occurred to me before in precisely that form which you have given it. I was so pleased with it at first, that I endeavoured to cast the argument in the Socratic mould; but it came out as it went in. I attempted to syllogize it; but it would not submit. I would have demonstrated it mathematically, and commenced by assuming "that a straight line may be drawn from any one point to any other;" but on finding my first corollary was, "the whole is greater than its part," I left the statement, Q. E. D. *in statu quo*. As far as an increasing local population operates as a cause in the progress of Dissent, I apprehend you cannot contend with it. Had the population been any thing but *local*, we might have offered some resistance; but as it is, it must be left to take its course.

Rev. But is it not strange, that whilst an increasing population swells the ranks of Dissent, it should be "the greatest cause of the diminished influence of the Clergy?"

Gib. Rather so. It would not have been so strange had the Church been merely stationary, but that it should retrograde is certainly deserving attention. I suppose it must be attributed to the partially enlightened state of the public mind. So, at least, a Roman Catholic friend of mine suggested.

Rev. I fear that all the other causes of Dissent bid equal defiance to counteraction, and what is worse, some of them that "operate most strongly," are not believed to exist?

Gib. You refer to the "poverty of the benefices." Indeed, I fear this evil is equally remediless. Though, whilst there are so many benefices excessively rich, it might be thought strange that there should be any extremely poor. But, "what is *possible*, can be, and *often* comes to pass." If, however, it would not be thought too debasing, and the Clergy of these benefices could be induced to take their "cases" to the Dissenters, I have no doubt that they would obtain assistance. Or if a Company could be formed for enriching poor benefices, and shares—

Rev. Impossible, Sir, quite impracticable.

Gib. Why, Sir, I had forgotten for the moment that the other causes would still remain in full operation; so that it would only be "like stopping one hole in a sieve." Or even if all the causes could be removed, with the exception of the second you mention, "the hours of rising and going to bed," no permanent advantage would be secured. This single circumstance would probably be sufficient to keep Dissent in progress, and consequently the church on the retrograde—for like the ends of a balance-beam, if one ascends the other must descend. The only method of contending successfully in this case would be for the Clergy to keep the same hours as the Dissenters do. Though this would appear too pliable, and probably excite ridicule. Or, indeed, the evil might be remedied by obtaining an Act of Parliament to enforce the old practice of ringing the curfew-bell. But then, perhaps, though they might go to bed earlier, they would not rise a moment sooner than usual, and thus only half the evil would be prevented.

Rev. I am an enemy to coercion in religious matters. Toleration, thank God, in this country is universal. These diseases will eventually work their own cure. I do not despair of seeing a most favourable reaction take place, and the Church of England reassume all its ancient hereditary dominion over the hearts of the true-born sons of the country." [*Exit.*

Gib. (*soliloquizing*). Then you may despair of seeing the millennium. "See how these Christians love." How refreshing is the benevolent spirit of that man! He thanks God, in this country that toleration is universal,—but what has he "under his lips?" "Through the transparence" of his sounding charity, methought

> I saw (as I could lay my finger on it)
> The crocodile's eye that peered up from the bottom."

In his zeal for the Church, he would, probably, much rather anathematize a poor Dissenter for schism, than frown on me for scepticism. What a contrast to the noble spirit of the man who said, "Whether in pretence, or in truth, Christ is preached; and therein I do rejoice, yea, and will rejoice." Not so with our reviewer. My way or none. But perhaps, poor soul, he knows no other way. I wish he would write a poem on the "Fall of Jerusalem," I should say, of Dissent. How he would enkindle! How

he would luxuriate! Why he could collect and create materials for a drama whose representation would terrify an audience of demons. But let him fret and fume on against the Dissenters, and thank his Maker, in the same breath, that they are tolerated—his "fantastic tricks," no doubt, "make the angels weep," though, I confess, they make me smile.

ORIGINAL SIN; AN ANECDOTE.

I overheard a discourse, something like altercation, between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the corn field, and were making great ravages. His servants were ordered to make haste and turn them out, and repair the breach. "How came they there?" says one; "Which way did they get in?" cries another; "It is impossible, the fences are good," says a third: "Don't stand here talking to no purpose," cries the deacon with increased earnestness; "they are in the field destroying the corn. I see them with my own eyes. Out with them speedily, and put up the fence." As I approached him he began to be more calm. "Your pardon, Sir; those fellows have quite vexed me. They make me think of our parson's sermon on the origin of sin, spending his time in needlessly inquiring *how* it came *into* the world, while he ought to be exhorting us to DRIVE IT OUT." "Your observation is just," said I, "and your directions to your servants contain sound orthodox doctrine; — a good practical improvement to the discourse we have heard to-day."

OBITUARY.

Miss MARY ROBERTS.

THE subject of the present brief Obituary was the daughter of Mr. Edmund Roberts, of Holyhead, in Anglesea. She had been religiously brought up, and placed at a boarding-school in the neighbourhood for about two years. And after the Midsummer vacation, 1823, she was sent to the pious Miss Cook's boarding-school at Shrewsbury; where the ministry of the Rev. Mr. Weaver, the Independent minister of that town, was blessed to her eternal welfare. She experienced deep conviction for a short time, from a view of her sinfulness; but the illuminating influence of the Spirit being abundantly imparted to her, she was soon led to the enjoyment of the soothing consolations of the gospel. Shortly after her conversion, she formed the determination of becoming decidedly religious, and entertained the intention of establishing a Dorcas Society, a Religious Tract Society, and also to assist the Bible and Missionary Societies, when she should return home. Her very great application to her books, and the anxiety she manifested to increase in knowledge, and the ease with which she imparted it, made her an ornament to her family and sex.

In March, 1824, she was taken with an illness which issued in consumption. Symptoms at first painful, soon afterwards became alarming. In the month of April, her parents deemed it expedient to remove her from Shrewsbury, by gentle stages, to her parental roof. Hopes of ultimate recovery were entertained; but in a few months they were extinguished in the tender parental bosom. The sufferings of a rapid consumption ensued; but under all, the power of faith, the fervour of piety, and the mildness of her temper, shone brightly forth, and shed a heavenly illumination through the valley of the shadow of death.

At last, the dreaded event, supremely welcome indeed to herself, but inexpressibly painful to her affectionate but resigned and submissive parents and friends, arrived. Her father telling her he could not bear the thought of parting with her, she with a sweet smile said, "Papa, think what Abraham did when the Lord called for his *only* son; and you, having *several other* children, ought to be submissive to the divine will." The day before her death, when her father

was supporting her head, she said that Christ was better to her than all the world; and she advised her sisters to seek religion early, adding that the bed of sickness (the difficulty of breathing, and her cough, were very painful) was a very inconvenient time to become religious. "O, papa," continued she, "what if I had now to begin to search my Bible? but I bless God, I can say, I know in whom I believe, and that he is able to support me; and I will trust in him; yea, I would sooner die now than that I should recover, and become wicked!" She appeared much afraid of saying what she did not feel, observing that she thought a hypocrite the worst of characters.

She requested her father to divide her pocket-money between the Bible and Missionary Societies, and also to distribute her Tracts; and as to her sisters, that they should find some things in her drawers to remind them of her. She said she wished to live to be of use in assisting her parents to educate her younger sisters, and to do something for the glory of God; yet she was very submissive and resigned to the divine will. On the 8th day of October her allotted time was completed; and she placidly slept in Jesus, being in the fifteenth year of her age. Her funeral sermon was preached by the Rev. Mr. Cooper of Dublin, at the Independent chapel, Holyhead, on the 24th of Oct. from 2 Cor. iv. 17.

The following lines on the occasion of her death, were written by her sister:

This lovely bud, so young and fair,
Call'd hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom.

Joyful in the hour of death,
True believers close their eyes;
Sweet their last, their parting breath,
That unites them to the skies.

Heirs of heaven, and pilgrims here,
Oft they sigh to reach the shore,
Where the saints in light appear,
Weeping for their sins no more.

He who died to set them free,
Comes to raise them to his throne;
Bids them shout for victory;
Saves them by his grace alone.

Thus did she, who lately fled
From her clay-built house below,
Join the happy, pious dead,
Their immortal bliss to know.

Ye who saw the path she trod,
Mark'd her works of faith and love,
Know it was the way to God,
Leading to the realms above.

Though the grave retains its trust,
Yet the savour of her name
Lives in spite of worms and dust,
Vying with the deeds of fame.

Yes; her mem'ry shall survive
Names whose glories must decline;
Those who safe in heaven arrive,
Like the sun for ever shine.

Her flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in her Saviour's image rise.

DEATH OF THE REV. JOSEPH BROOKSBANK.

We are called to discharge the painful duty of announcing the death of this exemplary minister of Christ. For some time past his health had been rapidly declining, and but feeble hopes of recovery were entertained by his family. The anticipated event took place on April the 19th. Although the deceased had only reached the age of 63, he had been pastor of the Independent church assembling at Haberdashers' Hall, Staining-Lane, Wood-street, London, for *forty years*. He succeeded the excellent Dr. Gibbons; and although of late years his ministry was but slenderly attended, time was when he ranked with the popular preachers of the metropolis. He was honoured to aid in giving birth to the London Missionary Society, and through life sustained a blameless reputation. His mortal remains were consigned to the tomb in Bunhill-Fields, on the 26th of April, when an impressive and affectionate address was delivered by his attached friend the Rev. Dr. Collyer. The funeral sermon was preached by the same Rev. gentleman on the following Sabbath afternoon at the Tabernacle. We hope to furnish a Memoir of the deceased in our next.

Died at Chalfont, St. Giles', on the 13th of April, the Rev. J. Todhunter. Though he had been long unwell, yet he only quitted his pulpit a few Sabbaths before his decease. He has left a wife and four small children to deplore his loss. May the husband of the widow, and the Father of the fatherless, be their portion!

POETRY.

LINES

ADDRESSED TO THE FRIENDS OF MISSIONS.

REJOICE, O ye servants of God!
Who strive with such laudable zeal
To enlighten dark regions abroad,
And the way of salvation reveal;
Praise Him who continues your efforts to bless,
And crowns your kind labours with growing success.

How cheering the tidings we hear!
What wonders Jehovah has done!
E'en now does his glory appear,
His kingdom e'en now is begun:
Lo! this is the dawn of that glorious day,
For which the Redeemer has taught us to pray.

More favour'd, more honour'd are we
Than ever our forefathers were;
They saw not the things that we see,
Nor heard the good news that we hear:
Away then with sloth—let indifference cease,
And wide let us publish the gospel of peace.

Ah! see the deplorable state
In which the poor Heathens are found,
Their claims on our pity are great,
For we dwell on happier ground:
In Britain the name of Jehovah is known,
But they worship idols of wood and of stone.

Rejoice, O ye isles of the sea!
Who lately base idols ador'd;
For now, from your bondage set free,
Ye are taught the good word of the Lord;
Superstition among you is dying away,
And your long night of darkness is turn'd into day.

The Gospel fresh triumphs has gain'd,
In many idolatrous lands;
Where Satan for ages has reign'd,
God's servants have spread forth their hands;
Their message of love they have gladly made known,
And thus thro' the world the good seed has been sown.

Earth soon shall acknowledge her King,
All lands shall submit to his sway,
His praises all people shall sing,
All nations his word shall obey:
Oh! Christians, your zealous exertions renew;
The harvest is great, but the labourers few.

Now, therefore, more fervently pray,
That God would their numbers increase,
And hasten that glorious day,
When Satan's dominion shall cease;
When Christ shall be own'd as the sovereign Lord,
Universally honour'd, and loved, and adored.

Essex. J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Book of the Church. By Robert Southey, Esq. LL.D. Second edition. 2 vols. 8vo. 1*l.* 4*s.* Murray.

The Book of the Roman Catholic Church: in a series of Letters addressed to Robert Southey, Esq. LL.D. on his "Book of the Church." By *C. Butler, Esq.* 8vo. 9*s.* Murray.

It is much easier to write a "Book of the Church," whether Episcopal or Roman Catholic, than it is to write a Church History. That may be a very good Church-book which is a very wretched record of the conduct and spirit of the ecclesiastical body. It may suit the purposes of a partisan, but in the proportion in which it does so, it will be meager, partial, unsatisfactory, and delusive. Of these remarks, both the works now on our table furnish us with ample illustrations. They have both been written evidently *con amore*. The Church of England, according to Dr. Southey, is "pure in its doctrines, irreproachable in its order, and beautiful in its forms." Its conduct "has proved, both in adverse and prosperous times, alike faithful to its principles when it adhered to the monarchy during a successful rebellion, and when it opposed the monarch who would have brought back the Romish superstition, and, together with the religion, would have overthrown the liberties of England." The Church of Rome, according to Mr. Butler, is orthodox in doctrine, moderate in spirit, united in faith, most loyal in principle and conduct, and, as it regards persecution, has been more sinned against than sinning!

On the principles of our learned authors, and they are both learned in the law, we conceive it would be quite practicable to construct a Book of the Greek Church; aye, and a Book of the Mohammedan Church, and prove that both these bodies are without spot or blemish. It does not seem to have occurred to them that the pages of history are open to others as well as to themselves; and that it is possible to tell, if we may trust ourselves to use a phrase of the Quarterly, "damning tales" respecting both churches, and the books which eulogise their merits.

As the space which we can devote to such works in our review is necessarily limited, we must confine ourselves to a few points, and these shall at present chiefly relate to Dr. Southey's treatment of the Puritans and Nonconformists. Destitute alike of the generosity of an Englishman, and the candour of a historian, the poet laureate forgets the sufferings which these men endured for conscience sake, and the services which they rendered to the liberties of their country; adopts all the calumnies which during times of excitement had been propagated against them; and degrades himself by employing terms of opprobrium which might have been supposed to be peculiar to the vocabulary of civil discord. "Apostles and bellwethers of rebellion" are amongst the mild epithets which are bestowed on some of those to whom England is at this moment indebted for her rights and liberties. He is the advocate and panegyrist of Bancroft and Laud, and the enemy of Abbot. The pusillanimous James, the insincere Charles and his debauched son, have a defender, or an apologist, in Dr. Southey; while the men who planted the tree of civil and religious liberty, and who watered it with their tears and their blood, are assailed with unceasing calumny and reproach. He has furnished another instance of the truth of Cowper's representation of the treatment which the world bestows on some of its best benefactors.

> - - - Few remember them. They lived unknown,
> Till persecution dragged them into fame,
> And chased them up to heaven. Their ashes flew,—
> No marble tells us whither. With their names
> No *bard* embalms and sanctifies his song:
> And history, so warm on meaner themes,
> Is cold on this. She execrates, indeed,
> The tyranny that doom'd them to the fire,
> But gives the glorious sufferers little praise.

We must condescend on one or two particulars as illustrations of the misstatements respecting the Puritans with which Dr. Southey's work abounds.—Speaking of the Bartholomew Ejection, he says, "It was rigorously enforced, and about two thousand ministers were deprived. The measure was complained of as an act of enormous cruelty and persecution; and the circumstance of its being fixed for St. Bartholomew's day, gave the complainants occasion to compare it with the atrocious deed committed upon that day against the Huguenots in France. *They were careful not to remember that the same day, and for the same reason, (because the tithes were commonly due at Michaelmas) had been appointed for the former ejectment, when four times as many of the loyal clergy were deprived for fidelity to their sovereign.*"—Vol. ii. p. 467.

Now, on this last sentence, we should like to see the authority for asserting that *eight thousand* of the clergy had been previously ejected. We are convinced that the number is prodigiously overrated. In the next place, Dr. S. knows well that their loyalty was not the grand, or chief, or in many cases the reason at all for their ejectment. He affects to forget that the scandalous lives of many of the clergy were the grounds of their expulsion. That they would have been thankful to remain in the priest's office for a bit of bread, had they been allowed to continue on any terms. We know that misconduct, or immorality, was never charged to the ejected ministers, and yet he would represent the cases as parallel. We mean not to advocate the propriety of the measures employed by any of the dominant parties, but we decidedly object to the false colouring given to the facts in the above statement.

Another allegation is of a similar nature. Speaking of the conduct of the Deputies in the reign of James II., when he issued his Toleration Acts, he says,—"The danger from Popery had then (during the reign of Charles I.), been imaginary, it was now real and imminent; they, however, stood aloof from the struggle, and left the clergy to maintain the Protestant cause from the pulpit and the press."—Vol. ii. p. 476.

What a monstrous perversion of truth is here, compressed in narrow limits. So the danger to Protestantism was imaginary in the reign of Charles, and during the Episcopacy of Laud! The Nonconformists strained at a gnat and swallowed a camel; they were alarmed at a shadow but reconciled to the substance; they made a show of fighting when no enemy appeared, but threw down their arms when the danger occurred. The charge preferred is not altogether new, that the Nonconformists did not write against tolerating Popery when they were permitted to breathe themselves. We have now before us, "The Morning Exercise against Popery," a thick quarto volume of Discourses, preached by the most eminent of the London ministers, and printed so late as 1675. "The Weekly Packet from Rome," which makes up four or five quartos, was the production of a Dissenter during the very period of which Mr. Southey speaks, and contains some of the most effective attacks on the Papacy. Besides, the Nonconformists were not allowed to write upon the subject; a licence was refused to a discourse against the whole system of Popery, by Mr. Jonathan Warner; a discourse against Transubstantiation, by Mr. Pendlebury, another ejected minister, met with the like refusal; an offer made by Baxter, to produce a piece against Popery every month, was rejected with scorn; and Mr. Jane, the Bishop of London's Chaplain, refused his sanction to a piece he actually drew up on the Visibility of the Church. With these facts, which we have reason to believe were not unknown to our author, we leave our readers to judge how far his book of the Church is to be depended on. As he gives no authorities, it is troublesome to trace him; but he has thus left his work dependent entirely on his veracity, and utterly unworthy of attention. Accommodating to ourselves Mr. Butler's description of the treatment of the Catholics, we must say, "it abounds with the strongest criminations of the religion of the Nonconformists, and of the conduct of our Nonconformist ancestors. We do not recollect that a publication more offensive, either to the understandings or the feelings of the Dissenters, has appeared within our memory."

As Dr. Southey is bringing out a Defence, and as a "Book of the Nonconformists" is also about to appear, we shall meet him and the subject again ere long. The work of Mr. Butler we must dispatch in a few sentences. Like all the other productions of its respectable author, it is learned, acute, and plausible; but it is one of the most sophistical books in the language. He catches his adversary occasionally tripping, but he never sets before you the full and fair state of the case; the point of the argument is evaded; some circumstance necessary to the full understanding of it is kept back; or some petty subterfuge resorted to. The writer who, at this time of day, can believe, or hope to persuade the world to believe, that the Reformers were immoral men, and that England derived no advantage, in point of temporal happiness, spiritual wisdom, or moral character from the Reformation, is too far gone in prejudice, or superstition, to derive any benefit from our strictures, or to confer any lasting benefit on his country. We should be very happy, when necessary, to avail ourselves of Mr. Butler's talents and industry and experience, as a conveyancer, but he is a very sorry theologian, and a most unsafe guide as an ecclesiastical historian.

For Missionaries after the Apostolical School; a series of Orations, in Four Parts.—1 The Doctrine.—2 The Experiment.—3. The Argument.—4. The Duty. By the Rev. *Edward Irving*, A. M. 8vo. pp. xvii. 131. Part I. 4s. Hamilton & Co.

An Expostulatory Letter to the Rev. Edward Irving, A.M. occasioned by his Orations for Missionaries after the Apostolical School. By *William Orme*. 8vo. 2*s*. Holdsworth.

Mr. Irving would not thank us, if, from motives of false delicacy, we abstained from expressing our opinion on his new theory of Missionary enterprise. Identified as our pages are with the Society before whose members this unparalleled Oration was in the first instance pronounced, we feel ourselves at perfect liberty to deal fairly, openly, and honestly, with its contents. For the orator we have been accustomed to entertain all that respect which is due to original talent, when consecrated with energy and integrity to the best of causes; and if at any time we have been tempted to question his prudence or his discretion, we have never, for one moment, impugned the motives upon which he has acted. Having said thus much of the man, we are grieved to add, that we dare not commend either the style of his writings or the spirit and doctrine which, in many instances, they breathe. These remarks we by no means restrict to the work before us, but consider them as applicable, more or less, to all that has fallen from the pen of the respected author. We greatly like that noble independence of mind by which he is distinguished; but we could wish to see it employed rather in combatting real evils than in waging warfare with the mere creations of his own fancy. It is often distressing to find a most eloquent declamation expended on some topic of bitter complaint, which, when thoroughly examined, has no other existence save in the fruitful imagination of the preacher. In some instances this feature of Mr. Irving's writings assumes a very pernicious quality, and becomes the instrument of fostering the most baneful prejudices against parties with whom, after all, Mr. Irving must be content to rank. If he knew how greedily some of his auditors listen to his sarcastic denunciations of evangelical men and evangelical religion, he would shed tears of bitter repentance for the degree in which, though unintentionally, he has contributed to rivet the fetters of that scepticism which it is the honest purpose of his ministry to drive from the land.

The Orations now on our table are distinguished by all the faults and by all the excellencies peculiar to the writings of Mr. Irving. To condemn, or to justify them as a whole, would be highly indiscreet. Yet we must say, that the materials for blame are much more ample than those of legitimate praise. In Mr. Irving's other productions, the failure is incidental, and affects more the manner than the subject; but here, the very groundwork and substratum of his thoughts are lamentably incorrect; while the general reasonings founded upon them tend greatly to injure the cause of Christian missions, to rouse the clamour of enemies, and to relax the exertion of friends. The radical error of Mr. Irving's theory is, that he considers the commission delivered to the "seventy disciples" to be the permanent directory of missionary effort and missionary qualification. Upon this hasty and unfounded assumption, all the crudities of these Orations are founded. Altogether forgetting the objects of the seventy's mission,—that they were Jews; that many of them were waiting for the consolation of Israel; that most of them were alive to the rights of hospitality and of patriotism; he maintains, with a pertinacity altogether unworthy of the dignity of his mind, that uninspired missionaries, without any of the powers of healing, are to go forth to barbarous and uncivilized heathens, precisely in the same way as the seventy proceeded to their own countrymen; without purse, without scrip, and without change of raiment. Well may Mr. Orme challenge Mr. Irving in the following terms: "Where, Sir, are the worthy individuals and families, the sons of peace, in the proper scriptural acceptation of these phrases, to be found in the ancient or modern heathen world? Was it among the characters described in the first chapter of the Romans, that the Apostles were to look for them? Must a man's life depend on his finding a hospitable reception in worthy families in the towns and villages of India, China, Japan, or among the merciless followers of the false prophet? Your interpretation of the characters referred to, as *worthy*, and especially of the "Son of peace," as Christ, is so unscriptural, and opposite to all the canons of biblical interpretation, that I know not which most to admire, your hardihood in making the assertion, or your simplicity in expecting that your readers will receive them. Alas, Sir, if God has established "an everlasting connexion between *natural worth* and dispensations of grace, by bestowing his blessings on the *most deserving*, I, at least, could entertain no hope towards him; and if the gospel must be first preached to such, it must be different, indeed, from what I have ever understood it to be. The language of our Lord, respecting the persons to whom his servants were first to announce his coming to visit them, shows, as plainly as dossible, that

the whole of this part of the commission had a peculiar reference to the people of Judea."—Page 31, 32.

The most reprehensible feature in these Orations is, the incorrect and even calumniating manner in which they represent the existing scale of provision for the missionary's support in heathen countries. An individual, who knew nothing of the constitution of our missionary establishments, and of the rigid, not to say severe, economy which pervades the whole system of their expenditure, would certainly conclude, from what Mr. Irving has written, that missionaries are sent out in ease and affluence to their respective stations, and that the funds collected from the hard earnings of the British people are lavishly squandered upon men, after all, of inferior mould. Now it is all very well for Mr. Irving to maintain that missionaries, when they land upon foreign shores, and among savage tribes, are to be left to shift for themselves. There is little risk in this doctrine save to the good sense of the writer. But when he would speak of missionaries in general as men of sordid purpose, upon whom are conferred the luxuries of an easy and recreative existence, he is chargeable with an attempt to lower the credit of missionary undertakings in general, and unwittingly gives the sanction of his popular name to all the covetous reserves of the human heart. If Mr. Irving knew more of the internal structure of missionary societies, and of the actual condition of their numerous agents in heathen countries, he would then be satisfied, that nothing is countenanced which could tend, in the slightest degree, to deprive the missionary of his highest and best qualification; viz. the unreserved devotedness of his heart to the glory of God and the good of souls. He *may* be a sordid man, but it is not the present arrangements of missionary establishments that constitute him such. It is but justice to add, that when Mr. Irving forgets his preposterous theory, and speaks of the spiritual qualifications of the missionary, he writes with uncommon energy and beauty. There are some passages in these Orations of transcendant worth and pathos. The profits of the work, we are happy to learn, are to be devoted to the widow of Mr. Smith, the late missionary to Demerara. We hope, for her sake, the sale will be extensive.

Mr. Orme's letter, which we entreat Mr. Irving to ponder, is a masterly piece of scriptural argumentation. The public, and especially Missionary Societies, are greatly indebted to him for this able effort of his pen. And it is delightful to add, that the gentleman and the christian are equally conspicuous in every page.

Proceedings of a General Court Martial assembled at Malta, March 1, 1824, on the Trial of Lieut. Dawson, of the Royal Artillery, for hesitating to comply with an Order by which he was required to assist and participate in the Ceremonies of the Romish Church. 2s. 6d. Butterworth & Son.

THE subject of these "Proceedings" has exhibited a noble example of Christian courage and conscientious integrity. From a feeling of paramount duty to Him "who ruleth alike the armies of heaven and the inhabitants of the earth," Lieut. Dawson hesitated to comply with an order which, conscience assured him, tended to sanction and encourage a superstitious and idolatrous observance. He did not, however, fly in the face of such order, but respectfully solicited a personal exemption from carrying it into effect; which solicitation, with the correspondence also thence arising, being construed into an act of positive disobedience, led to the trial, of the proceedings of which the present pamphlet is a faithful narration, accompanied with some explanations which the heroic sufferer has felt it necessary to subjoin for the vindication of his character. Without entering into a detailed account of the trial, we cannot, in justice to the excellent individual referred to, refrain from offering our tribute of respect and admiration to those principles of Christian integrity which induced him, in a foreign land, and surrounded by the devotees of superstition, firmly to avow and to advocate the maxims of the Bible and of Protestantism; fearlessly obeying the dictates of his conscience, though at the risk of losing his commission, of being degraded in the eyes of his brethren in arms, and, in fact, of being reduced to actual penury. Lieut. Dawson was cashiered, and has thus been thrown upon the wide world, destitute, we understand, of the means of comfortable support. We regret to have occasion to add, that the President of the Court Martial, assembled to try a question directly involving superstitious compliances, *was himself a Catholic;* nor less do we regret to find that a court of British officers refused to listen to those quotations which the accused deemed essential to his defence! Thanks, however, to the impartial superintendence of the Judge Advocate-General at home, Lieut. Dawson's appeal to England was not made in vain; an order was sent out to Malta, requiring

the Court to re-assemble, hear the defence and revise the verdict. As might have been anticipated, Mr. Dawson was again pronounced "guilty;" but the sentence did not, as the former, "render him incapable of ever serving His Majesty in any military capacity whatsoever," but merely dismissed him from the service. Whatever difference of opinion there may be respecting the extent to which military subordination should be carried, in matters not decidedly sinful, as well as the degree of responsibility which attaches to the execution of the orders of a commanding officer, we are confident that no true Protestant, no believer in the pure and unsophisticated truth of Scripture, can peruse this interesting trial without feeling his heart glow with admiration at the Christian heroism of Mr. Dawson; nor without a deep interest in the future welfare of a man who, for conscience sake, has braved—far more than the cannon's mouth—the scorn of the world, the loss of all his professional prospects, and exposure to poverty itself! We are rejoiced, however, to learn that the attention of the religious public is likely to be directed towards this Christian champion, and that it has been proposed to make up a sum equal to the value of that commission which he lost by a conscientious obedience to whathe regarded as the commands of God.

An Appeal to the Society of Friends on behalf of Missions. By a Member of the Society. 6*d.* Hatchard & Son.

In the present age, sources of religious interest and excitement have been multiplied to such a prodigious extent, that incidents of the most novel and gratifying complexion are now contemplated in the light of mere ordinary occurrences. The events of the last thirty years have been so marvellous as to leave no room for future wonder. It will not, therefore, surprise us to see the Society of Friends brought into the field of Missionary enterprise. They have already warmly espoused the cause of Education, the cause of the Bible Society, and the cause of freedom; they have issued books expressive of their religious opinions, and proved to the world that, in all that is most vital in the Christian system, they differ not essentially from their brethren around them; and it only remains that they should be consistent with themselves, and bring their effective energies to bear on the diffusion of the everlasting gospel.

We are happy to see the very seasonable Appeal before us. It is enlightened, affectionate, and practical. As the Friends are a matter-of-fact people, the writer has done wisely in selecting a few of the most happy and instructive instances of Missionary success. He has proved distinctly that Christian Missions are engines of humanity and of social improvement, no less than of religious knowledge. We hope the Friends in general will read this interesting Tract, and either establish Missions of their own, or aid those which already exist. Their present conduct seems to say, that they either do too much or too little: we trust they will be convinced of the latter.

Pacaltsdorp; or an account of the remarkable progress of Civilization and Religion in a Hottentot Village, originally called Hooge Kraal, in a Letter from the Rev. J. Campbell. 9*d.* Westley.

This brief memorial of the labours of one of the most devoted of modern missionaries, will prove in a high degree acceptable to those who wish to estimate the missionary cause by its fruits. Friends will here see the answer of their prayers, and will be taught to rejoice; and enemies will be furnished with a practical refutation of all their scruples and objections. The effect produced by the gospel, and its attendant blessings, at Pacaltsdorp, is truly remarkable. Mr. Campbell, the missionary traveller, had an opportunity of seeing the station both before and after its illumination; and the account he gives of the change is singularly interesting. The Rev. G. Burder has prefixed to Mr. Campbell's Letter a short Memoir of the invaluable missionary; which, together with a portrait of Mr. Pacalt, and a plan of the missionary settlement, cannot fail to render this a highly acceptable memorial to the numerous friends and supporters of missionary institutions.

Juvenile Essays, which obtained the Prizes proposed by the Proprietor of the Teacher's Offering; to which is prefixed an Introduction, by the Rev. H. F. Burder, M.A. 2*s.* Westley.

The plan of offering prizes to youths of distinguished talent, as a reward of diligence and a stimulus to future effort, is highly creditable to the individual or body disposed to make the pecuniary sacrifice. Many of the richest intellects have by this agency been called into useful and brilliant play. We might instance the amiable and lamented Kirke White, who at so early a period of life was brought into literary notice by successful competitorship in two distinct periodical publications

May the youthful authors of these Essays tread in his footsteps, and be spared for many more years as distinguished ornaments and blessings to their respective families.

We fear almost to express an opinion on the merits of the Essays, lest, from its very favourable character, we should awaken feelings which ought rather to be repressed; and yet justice demands that such promising efforts should not be passed by in silence. We hope that our young friends will be encouraged to a still more ardent cultivation of their intellectual and moral powers, when we say that their present attainments are more than equal to their years, and that the "first fruits" are such as to encourage the expectation of an abundant harvest. The first Essay, by Master Fletcher, "On Sacred Biography," and to which a pair of twelve inch globes were awarded, is really any thing but the production of a boy of fifteen. All the others are truly excellent.

LITERARY NOTICES.

In the Press.—1. The Scepticism of To-day, or the Common Sense of Religion Considered. By the Rev. J. T. James, author of "Travels in Russia and Poland."—2. A Volume of Sermons by the Rev. Hugh M'Neile, A.M. Rector of Albury, will appear in the course of a few days.—3. Nine Sermons, intended to illustrate the Leading Truths contained in the Liturgy of the Church of England. By the Rev. F. Close, A. M.—4. A Short Liturgy; or Morning and Evening Prayers for the Use of Schools: chiefly compiled from the Services of the Established Church. By F. A. Cannon, of Reading.—5. Memoirs, &c. of the late Rev. S. Morell, of Norwich. By the Rev. Mr. Binney, of Newport. 1 vol. 12mo.—6. A new edition of the Rev. J. B. Sumner's Essay on the Records of the Creation, revised and corrected by the Author, will shortly be published.—7. By particular request, the 1st volume of the Cottage Bible will be extended to include the Book of Job, which will be completed in the 15th Part, to be published the end of this month, (June.)

SELECT LIST.

The Accusations of History against the Church of Rome Examined, in Remarks on many of the Principal Observations in the work of Mr. C. Butler. By G. Townsend, M.A. of Trin. Coll. Camb. 8vo. 6s.

Christian Characteristics; or an Attempt to delineate the most Prominent Features of the Christian Character. By the Rev. T. Lewis, Minister of Union Chapel, Islington. 1 vol. 12mo. 5s.

The Negro's Memorial; or the Abolitionist's Catechism. By an Abolitionist. 8vo. 2s. 6d.

St. Paul's Visitation at Miletus; a Sermon in the Parish Church, Ipswich. By Rev. J. Wilcox, M.A.

Six Lectures on Popery, delivered in King-street Chapel, Maidstone. By W. Groser. 12mo. 5s.

Serious Thoughts on Catholic Emancipation: or Popery the same in every age. By a Member of the Inner Temple. 8vo. 2s.

Calendarium Palestinæ: comprising an outline of a Natural History of Syria; Jewish Fasts and Festivals, with the Service of the Synagogue, &c. In one large sheet, adapted for the Study. By W. Carpenter.

Also, another edition in 12mo. with a Dissertation on the Hebrew Months, from Michaelis.

The Committee of the Protestant Grammar School, at Mill Hill, brought to the bar of the Dissenting part of the Religious Public. By the Rev. J. Humphreys, late Principal. 8vo. 2s. 6d.

The Nature and Loveliness of Youthful Piety: a Sermon to the Youth of Olney. By J. Simmons. 8vo. 1s.

A Sermon on Christianity, adapted to the circumstances of the Present Times. By Philomathus, a plain Countryman. 8vo.

The Protestant Reformation Vindicated from the Misrepresentations of Cobbett. By the Author of "The Protestant." No. 1, price 4d. to be continued monthly.

A Letter to the Rev. Ralph Wardlaw, D.D. on some Passages in his Dissertation on Infant Baptism. By John Birt. 8vo. 1s.

New Editions.—1. Doddridge's Family Expositor, 1 vol. royal 8vo.—2. The Whole Works of Archbishop Leighton, with a Life of the Author, by the Rev. J. N. Pearson, M.A., of T.C., &c. in 4 vols. 8vo. with Portrait, 30s.; also, by the same Author. 3. A Practical Commentary upon the 1st Epistle of St. Peter, and other Expository Works. To which is prefixed a Life by ditto, 2 vols. 8vo. with portrait. 18s.—4. Illustrations of the Holy Scriptures; in 3 Parts:—From the Geography of the East—Natural History of the East—The Customs and Manners of Ancient and Modern Nations. By the Rev. G. Paxton, Professor of Theology of the Associate Synod, &c. Edinburgh. Second edition. Corrected and enlarged, 3 vols. 8vo., with Portrait and Map, 36s.—5. Mr. Penn's Comparative Estimate of the Mineral and Mosaic Geologies, revised and enlarged.—6. Mr. Buck's Young Christian's Guide, 7th edit. by the Widow.—7. Dr. Bogue's Discourses on the Millennium, 2 vols 12mo. 9s.—8. Dr. Williams's Essay on Equity of the Divine Government, &c. 8vo. 12s.—9. Campbell on the Gospels, (carefully Revised) 2 vols. 8vo.—10. Whitefield's Sermons, complete in 1 vol. fine post.—11. Burnett's Reformation, 6 vols. 18mo. with Portrait.—12. Toplady's Works, with enlarged Memoir, 6 vols. 8vo.—13. Dr. John Owen's Chamber of Imagery in the Church of Rome laid Open, &c.—14. Saving Grace Sovereign Grace, 2 Sermons by the late Rev. S. Pike, Author of "Cases of Conscience, &c. Answered."

RELIGIOUS INTELLIGENCE.

LONDON.

RESOLUTIONS OF THE THREE DENOMINATIONS RELATIVE TO THE LATE PERSECUTIONS IN SWITZERLAND.

At a Meeting of the general body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Red Cross Street, on the 3d of May, 1825, the Rev. John Pye Smith, D.D. in the Chair,

It was Resolved unanimously,

1. That the members of this body, though differing widely in their modes of interpreting Scripture, and in the doctrines which they conceive to be deducible from that sacred fountain, are unanimous in the persuasion, that the forming of religious sentiments y recta

quity, the making an open profession of them, and the teaching and disseminating of them by argument and exhortation, by speaking, writing, and the observance of religious worship, or by any other peaceable and rational methods, is a right of mankind, inherent and imprescriptible, conferred by the Creator, essential to moral accountableness, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

2. That it is proved by the evident reason of the case, and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious truth, to the satisfactory termination of religious controversies, and to the eventual and universal triumph of the genuine gospel of Christ, than persecution for the sake of conscience, and religious profession.

3. That, whether persecution wear its most barbarous form of direct punishment for religious opinions, or whether it be exercised in the way of refusing protection, denying justice, or any deprival whatsoever of civil rights, it is in principle the same; a high crime against God, and deserving the reprobation of all good men; according to the memorable declaration of Maximilian II. that "he would never arrogate dominion over men's consciences, which is the prerogative of the Deity alone; that no sin was, in his judgment, more heinous than for any man to wish to exercise such dominion; and that those potentates who have attempted it as they invade the sovereignty of heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach."

4. That, therefore, it is with astonishment and sorrow that this body has received from different and credible sources the information that, in Switzerland, which used to be regarded as an asylum for those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant Government, and a Presbyterian Church, a severe persecution has been, for more than a year, exercised upon peaceable citizens, of spotless moral and political character, for no alleged crime, but the fact of their thinking it their duty to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbance of religious meetings; in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals; in the refusal of protection from such injuries, when formal application has been made to the magistracy; in acts of the government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established communion; and in the infliction of those penalties by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

5. That, while this body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligations of humanity, to testify its sympathy with the oppressed and persecuted; and, by the principles of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow-Christians and fellow-Protestants in any part of the world.

6. That this body indulges the hope, that calm reflection, and an experience of the mischiefs produced by intolerance, will speedily lead the Government of the Canton of Vaud to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant religion, and are a main support of the prosperity and happiness of our own country.

7. Finally, that we invite our fellow-Christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonment, spoliation, destitution, and exile.

J. PYE SMITH, *Chairman.*

RESOLUTION OF THE THREE DENOMINATIONS RELATIVE TO THE ROMAN CATHOLIC CLAIMS.

AT a Meeting of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Red Cross-street, on the 3d day of May 1825, the Rev. John Pye Smith, D.D. in the Chair,

It was resolved, with one dissentient,

That, as a body, we wholly disclaim

every sentiment of religious intolerance towards our fellow-subjects of the Roman Catholic persuasion; and express our earnest hope, that the Legislature will, at length, deem it proper to take measures for the relief of all classes of his Majesty's subjects, who may be under penalties and disabilities for conscience sake.

JOHN PYE SMITH, *Chairman.*

CHURCH MISSIONARY SOCIETY.

Twenty-fifth Anniversary.

THE Annual Sermon before the Society was, on this occasion, preached at St. Bride's Church, Fleet Street, on Monday evening, the 2d of May, by the Rev. John Bird Sumner, M. A. Prebendary of Durham, and Rector of Mappledurham, Oxfordshire, from Matt. x. 8. "Freely ye have received, freely give."

The President of the Society, Admiral Lord Gambier, took the Chair, on Tuesday the 3d, at eleven o'clock, at the Annual Meeting held in Freemasons' Hall. His Lordship having opened the Meeting with his accustomed piety, the Report of the Committee was read by the Secretaries, the Rev. Edward Bickersteth and the Rev. Thomas Bartlett. The Treasurer, John Thornton, Esq., then addressed the Meeting on the state of the funds. The net income of the Society for its twenty-fifth year, exclusive of the expense of supplying publications to the Associations, was upwards of 40,000*l.* The actual receipts, including nearly 300*l.* contributed toward the Society's Institution at Islington, for training Missionaries, was upwards of 45,000*l.* Motions were made and seconded, respectively, by Lord Bexley and the Dean of Salisbury; by Lord Calthorpe and Lieut. Col. Phipps; by the Rev. J. W. Cunningham and the Rev. Charles James Hoare; Sir J. H. Rose, M.P. and the Rev. R. P. Beachcroft; the Earl of Rocksavage and the Rev. Fountain Elwin; and James Stephens, Esq., Jun. and the Rev. W. Dealtry. The collection and contributions amounted to upwards of 400*l.* A separate fund has been opened in support of Female Education among the Natives of India.

PRAYER-BOOK AND HOMILY SOCIETY.

Thirteenth Anniversary.

THE Annual Sermon was preached at Christ Church, Newgate Street, on Wednesday evening, May 4th, by the Rev. J. Kimpthorne, B. D. from Isaiah ix. 5.

At the Annual General Meeting, held on the 5th at Stationers' Hall, the Right Hon. Lord Bexley, the President, took the Chair at twelve o'clock.

The Report having been read, the Resolutions were moved and seconded by the Right Hon. Lord Gambier, and G. F. Stratton, Esq.; the Hon. B. W. Noel, and John Poynder, Esq.; Rev. Dr. Morrison, from China, and Rev. Mr. Newstead, from Ceylon: the Rev. C. Simeon, and Sir G. H. Rose; Rev. W. Dealtry, and Rev. B. Woodd Rev. J. Kimpthorne, Right Hon. Earl of Rocksavage, and the Rev. W. Armstrong, Missionary to the United States of South America. The following Resolutions were the principal:—

That this Meeting has heard with real satisfaction of the success which has attended the Society's exertions among Seamen in the Port of London; and that they view the continuation and extension of such efforts as highly important.

That this Meeting cordially approves of the steps which have been taken for the supply of Irish readers with the Liturgy of our Church; as also of the publication, or proposed publication, of our devotional forms in some of the languages of the East; and that it is much to be regretted that the support afforded this Society is far from adequate to the effective occupation of the sphere of usefulness allotted to it. The Society is in debt to the Treasurer, and is under engagements to supply several hundred copies of Prayer-Books and Homilies, both in the English and other languages.

LONDON HIBERNIAN SOCIETY.

THE Anniversary Meeting of this Society, instituted for the establishment of Schools, and the circulation of the Holy Scriptures in Ireland, was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Saturday, May 7. Lord Gambier in the Chair.

The Report having been read by the Rev. T. Webster, the meeting was addressed in appropriate and eloquent terms by Lord Lilford, the Rev. W. Cunningham, Lord Gosford, the Hon. C. Shore, the Hon. C. Stanley, M.P., Archdeacon Trench, John Scott, Esq. Treasurer; the Earl of Rocksavage, and the Hon. Baptist Noel. After a slight interruption of the Meeting by Mr. Lawless, an Irish Catholic,

The Rev. Mr. Pope, (well known in Ireland for his intrepid services in the great cause of the Bible,) spoke as follows: — Though I might, my Lord, perhaps with some degree of justice, plead indisposition and my youth as an excuse for not presenting myself to your Lordship's notice, and to that of such an assembly as now surround me; yet,

being an Irishman, I feel that I should be shrinking from the discharge of a duty, did I refuse to lend my humble assistance on an occasion like the present. Before I read the Resolution which I hold in my hand, your Lordship will permit me to say, that while I trust I may speak with the fearlessness of a man, I hope that I may be enabled, at the same time, to deliver my sentiments with the meekness of a Christian. (Mr. Pope here read the Resolution). The object of this resolution evidently is to obtain pecuniary assistance for the Society. I stand then, my Lord, at your bar to solicit aid to the Funds of the London Hibernian School Society, and as every pleader should have grounds upon which he rests his case, I beg permission to trespass for a short time upon your Lordship's attention, and that of the present assembly, by adducing a few reasons why I conceive the present appeal to be well founded. In the first place, we beg to observe, that a judicious system of education is fitted to improve the temporal condition. While, on the one hand, we do not assert that all the evils which desolate Ireland, are attributable to ignorance, nor on the other, that the communication of this Institution will prove a panacea to all her woes; yet we are soberly convinced, that a well organized plan of education should occupy a very prominent station in any system of moral machinery devised for national amelioration. It is superfluous for me to remark, that education expands the mind, and imparts an idea of comfort and a spirit of honourable self-support and independence, that will not suffer the man who possesses them to lie degraded in a state of abject pauperism. Some of the evils which afflict Ireland arise from disunion: associations and prejudices calculated to break the bonds of amity and good-fellowship are cherished. The education for early life of the rising generation of different denominations and parties, under the same roof, in the same elementary books; and, above all, in the knowledge of the same Sacred Volume, is surely calculated to soften those prejudices, and at the same time to cement those bonds which ought to unite man to man. But it is not merely on the ground of an Education Society being fitted to ameliorate the temporal circumstances of those who participate in its benefits, that we solicit assistance. Man is not to be viewed solely as an inhabitant of the present world—he is but a pilgrim here, journeying to eternity. We ask, is he by nature qualified for an entrance upon the world of spirits? Scripture informs us, and observation corroborates the testimony, that by nature man is a transgressor, being beneath the curse of God's violated law, that his affections are estranged from their rightful Sovereign—his moral constitution diseased and vitiated. We claim their co-operation in circulating a volume among the adult and youthful portion of the community, which announces peace and pardon—rich, free, and complete—through the atoning blood of Calvary, which proclaims reconciliation through the mediatorial sacrifice of the great Redeemer; that contains truths, which, when believed under the agency of the Divine Spirit, renovates man, and restores him, in some little measure, to that state of moral resemblance to his Creator in which he was originally formed. The next ground upon which I would rest my solicitation is, the adaptation of the London Hibernian Society's system to the circumstances of Ireland. I will not dwell upon this particular; the Society's several Reports contain, in detail, the principles upon which the Institution acts. I will merely observe, that the plan adopted by the Society is not mere theory; it is the fruit of practical experiment, and years of trial have demonstrated its efficacy. The next reason why I would crave assistance is, the increasing demand for Schools and Scripture readers; to this particular the Resolution adverts. I can bear testimony to the readiness with which instruction for their children is embraced by the peasantry. And allow me to remark, that that readiness continues notwithstanding the opposition. Might I here be permitted to state a fact or two, in order to show that the discussions which recently took place in Ireland were attended with beneficial results.

In the first place, there was an increase, I believe, of over 5,000 copies of the Scriptures in the issue from the Hibernian Bible Society's repository for the last year. There was an increase of 5,000 for the whole year, while for the last quarter, ending December, there was an increase of 3,000 above the preceding quarter. The discussion commenced, I think, in September, and continued, with some intervals, till about the 19th of November. From the coincidence of the discussions, the increase in the issues of the Sacred Scriptures, and the demand for the inspired volume in the towns in which the discussions took place, may we not fairly infer that that issue was mainly owing to the spirit of inquiry which the discussions excited? Another fact which I beg to mention is, that, subsequently to a discussion, twenty poor Roman Catholics met together, to debate whether they ought to read the Scriptures. They decided the question in the affirmative. After another

discussion, nearly, if not fully, two hundred Roman Catholics attended a lecture on the Scriptures, and conducted themselves with the utmost decorum and propriety, and evinced the greatest attention. But in special reference to the anxiety of the peasantry to obtain instruction for their children, I beg to state two anecdotes. I am aware that these anecdotes will tell against the Roman Catholic priesthood; at the same time, though I differ *toto cœlo* from them, I am willing to bear my testimony to the zeal and unwearied exertion which they display in the prosecution of their professional labours. A poor woman who had been in the habit of sending her children to a school in which the Scriptures were read, was visited by her priest. He laid her under a solemn obligation to discontinue sending her children. The poor woman was much distressed, and she actually sent a message to a lady connected with the school, stating, that though she herself could not send her children, she entreated the lady to send and insist upon their going. The children of another woman were observed to absent themselves from the school which they had been in the habit of attending; the mother was visited; she stated that she had been deprived of the rites of her church.

Lord Gosford here rose. He did not conceive that it would be advantageous to the interests of the Society to prolong the line of discussion adopted by the Rev. Gentleman.

Mr. Pope resumed, and said, Bowing to the suggestion of the Noble Lord, I shall not proceed exactly in the same strain. I beg leave briefly to notice a point or two more—the advanced period of the day, and a knowledge of the gentlemen who are to follow me, require brevity. I would ground our claims upon the necessity which exists for such a Society as that whose cause we are advocating. I say that it is impossible that the Roman Catholic Priesthood, from their numerous avocations, and from the extent of their parishes, could supply instruction to all the youth of their respective flocks. I rest not this remark upon mere observation, but upon a letter addressed by the Rev. Mr. Doyle, Parish Priest of Bray, county Wicklow, to the Roman Catholic Association, requesting a supply of tracts and books, and founding his application upon his own inability, arising from his professional engagements, to supply instruction to all his charge. I may add, that were the Roman Catholic Priesthood able to communicate instruction to any individual member of their flocks—viewing the instruction in the light of the Revelation with which we have been blessed, I cannot avoid considering it as opposed to Scriptural truth; and therefore I would crave Scriptural education for my countrymen. Lastly, my Lord, I would remind the present assembly of the debt which this country owes to Ireland. Six centuries have the two countries been united. I will connect but one remark with this statement: look at the state in which Ireland is. But I forget that I plead in the presence of Britons. Whence the need of fervour and warmth in the presence of those who, when Ireland's temporal necessities demanded relief, generously and munificently came forward, and drove famine from her shores? I will merely say, that bounty, splendid and well-timed, and necessary as it was, has passed away like the morning cloud or the early dew. The effects of the London Hibernian Society, and of similar institutions, are not limited by time. When this world shall have passed away, the glorious results of the labours of this Institution will, we trust, under the Divine blessing, be displayed in many a glorified spirit encircling the everlasting throne, and singing hallelujahs to God and to the Lamb for ever and ever. The Reverend Gentleman concluded amidst repeated cheers.

The Rev. Mr. Urwick, of Sligo, in a most eloquent speech, seconded the fifth Resolution.

W. C. Wilson, Esq. M. P. proposed the sixth Resolution.

The Rev. E. Irving, in seconding this Resolution, could not express the agony he felt at the interruption of his Reverend Brother, who had been detailing the interesting facts to the Society which fell within the scope of his observation in Ireland. If such regulations were to prevail, he, for one, would retire in silence, and preach the word of God in that place in which he would not fear interruption—in which the King upon the throne dare not interrupt him. The Roman Catholics had been spoken of, but they had to fear not so much from the Roman Catholics as they had from their own indifference and apathy, and hesitation to execute the sacred commission of Christ, which had been entrusted to them. The dissemination of the Gospel was the most effectual way of bringing about the moral regeneration of a people. To it Caledonia, bleak Caledonia, owed the morality of its people, and their dependence upon their own industry, and their independence of others; and she was now anxious to extend the blessings which she enjoyed to the sister island, and greatly would she rejoice to see "Green Erin" enjoy the same spiritual efflorenee that she possessed, and was proud in the possession of.

A complimentary vote of thanks to the Chairman (Lord Gambier) was then moved by Lord Barham, seconded by Sir T. Baring.

His Lordship briefly returned thanks; after which the meeting broke up, at nearly five o'clock.

IRISH EVANGELICAL SOCIETY.

The Eleventh Anniversary of the above Society was held at the City of London Tavern, May 10th. T. Walker, Esq. in the Chair. Rev. J. Griffin, of Portsea, opening the Meeting with prayer; Rev. T. Gilbart, Secretary, read the report; and the Rev. S. Dwight, from America; Rev. S. Hilliard, of Bedford; Rev. —— Mortimer, of London; Rev. J. A. Roberts, of Warminster; Rev. W. Roby, of Manchester; Rev. J. Styles, D D., of Kennington; Rev. Matthew Wilks, Rev. W. Urwick, of Sligo, J. Ferrier, Esq. of Dublin, and T. Pellatt, Esq. of London, severally advocated its important objects. Owing to the very numerous attendance, a second room was opened. Dr. Brown was invited to the Chair. J. Richardson, Esq. read the Report, and several respected ministers and others pleaded the same cause. The above Society went not to Ireland either as the representative, or the champion of party interests. From its earliest efforts, those interests have been merged in the all important object it proposes to accomplish, and, bound by its fundamental principle, its exertions are still directed, simply, but faithfully, to show unto the people the way of salvation by Jesus Christ. Its Academy in Dublin is formed in accordance with these principles; and the Tutors, under whose superintendence it is placed, as also the students themselves, eight in number, belong to different denominations. These students are engaged every Lord's day in preaching the word of life, or superintending Sunday-schools, at places in the vicinity of Dublin. The general operations of the Society, as announced in former reports, have been carried on with unabating vigour during another year, while pleasing and important accessions have also been made to its sphere of labour. It has eighteen stations, in different parts of the country, where its Ministers are promoting its important objects in the English language. Each station comprises a district of ten or twenty miles, and includes from four to ten towns, or villages, which are regularly visited in a round of itinerating labour. At each place the minister circulates copies of the Holy Scriptures and religious tracts; where practicable, he establishes and superintends Sunday Schools, as well as preaches the glorious gospel of the blessed God. At three of these stations the Society's interests are rather low; in all the others they are decidedly encouraging, and in some of them truly prospering. In addition to these, it has five native teachers, who are labouring in the *vernacular language*, and reading the Scriptures from cabin to cabin, and whose labours and encouragements greatly abound. The Society's Ministers have generally availed themselves of the recent Bible discussions in Ireland, by announcing that at such a time they would preach a sermon on the right of the people to read the Holy Scriptures. On these occasions their chapels have been crowded to excess. Roman Catholics, as well as others, have eagerly attended; and, in many instances, individuals thus casually brought together by the mere excitement of the times, have subsequently placed themselves among the regular attendants on the ministry of the word. Various important openings are inviting the still farther extension of the Society's labours, and several most eligible candidates are also applying for admission to its Academy, but, owing to the limited state of its funds, the Committee had been obliged to hesitate. Yes, though associated for the purpose of promoting the moral culture of the Sister Country; though her fields are opening all around, and in many parts whitening to the harvest; and though suitable and promising labourers are thus coming forward, and saying, "send us into the harvest," the Committee are obliged faithfully to tell the religious public, that, without more extended contributions, they cannot be received. Let the signs of the times stimulate their efforts, and the present crisis be signalized by their abounding liberality and zeal.

BRITISH AND FOREIGN SCHOOL SOCIETY.

This excellent Institution, which has the honour of being patronized by His Majesty the King, held its Anniversary at Freemasons' Hall, Great Queen-street, on Monday the 9th May. The chair was taken by Daniel Sykes, Esq. M. P., at twelve o'clock, his Royal Highness the Duke of Sussex being unable to attend. Much interest was excited by the presence, on the platform, of several Greek youths, rescued from slavery at the time of the Turkish ravages in Cyprus and other islands. The Canadian chiefs, and many foreigners, were also present, and seemed much pleased and attentive to the Meeting.

The Report was then read by Mr. Cramp, Secretary, after which, the first Resolution was proposed by

Lord John Russell, who appeared to be delegated by his illustrious father, the earliest friend of the Society. He read a note from his Grace, expressing his attachment to the Society, and enclosing a draft for 100*l*. The Report, his Lordship said, had opened a wide and magnificent scene. Great conquerors had founded their fame on the subjugation of countries; but the principles of this Society were not less extensive, and, unlike theirs, were free from the stain of blood. In Ireland we see much progress made in education. Statesmen may discuss and debate the nature of various political measures for her good, but this Society stands above the possibility of question or doubt; its plans are simple, and its practices without reproach. A great work, too, is going on abroad; every where is mind becoming developed, and bursting into action. In South America, especially, and in Greece, do we see the emancipation of the mind, and the revival of those sciences which formerly adorned that nursery of all excellence in literature. He augured that she would flourish still more, in proportion to her past neglect. In Spain, however, and Italy, we see but little to encourage, with the single exception of the Duchy of Tuscany. Elsewhere we have little to hope for that classic land. But, indeed, at home we want a system of instruction; we want a school for Ministers of State, in which they may learn the pure principles of political government, and adopt the proper expedients of political safety. The discovery of America has hitherto not tended to the benefit of its inhabitants. But now a better spirit pervades the old Continent, and efforts are unanimously made to impart the blessings of religion and civilization.

Wm. Evans, Esq. M. P. seconded the motion, and pleaded his inability as an excuse for briefly doing so. The Society, he said, had done much with very small means, and he could wish these means were increased, because there was no bounds but those of the world itself to its efforts. He quoted the words of an eloquent Member of the House of Commons, who said "that persons educated in schools where Protestants and Catholics met together in Ireland, over the common fountain of truth, could never in after life forget it, when drinking of its diverging streams."

The Rev. S. Dwight, (son of the celebrated Dr. Dwight,) of America, could not refuse his testimony of approval to the design of this Society. He begged permission to allude to the state of things in his native land. The original British settlers had enacted, as a fundamental rule in their respective stations, that English and Latin schools should be established. In New England, his native state, the education was universal. Every person, where he lived, was at least able to read and write, and to calculate according to the rules of arithmetic. The security and advancement of Protestantism depended on it. In America, where the principles of universal toleration existed in their fullest efficacy, the pure principles of Protestantism flourished with increasing vigour. He would recommend, for the perpetuation of it in this country, that the Bible should form the basis of all schools. In Connecticut, a fund of half a million sterling is raised for the purposes of enlightened and liberal systems of education, and he hoped that the British Government would follow the example set by the American States, and make some legislative provision for this great cause. He moved then, a vote of thanks for the patronage afforded by the son of that Illustrious Monarch, whose wish was— "that every peasant in the land might be able to read, and be in the possession of the Bible."

Mr. Maniakes, a native of Corfu, with admirable emphasis, addressed the Meeting in the English language, and anticipated innumerable blessings to his native land — Greece, from the efforts of this Society. From Greece had originated all the arts and the sciences which adorn or dignify human life. "Oh," said he, "may Athens once more become the nursing mother of the arts, and the fountain of every thing pure, and patriotic, and dignified in virtue!"

Rev. George Clayton was unwilling to use the language of complaint, but the great deficiency in the funds of the Society could not be noticed, without feeling that there must be some causes which operate in secret, and require to be brought forth to light, that they may be combated by reasoning. The system of education pursued by this Society was truly universal. It was not the education of all the poor of one party by all the wealthy of that one party, but the education of all parties, and by all of every denomination. The simplicity of its operations is also remarkable. It does not encumber itself with all the paraphernalia of battle—it rejects the armour of Saul, and takes the pebble of the King to slay the Goliah of ignorance.

The Rev. Mr. Armstrong, agent to the Bible Society, seconded the resolution.

Nicholas Cacuratto, a native of Cepha-

lonia, next addressed the Meeting, and returned thanks in his own and the name of his Greek brethren present, for the benevolent efforts of this Society.

T. Spring Rice, Esq. M. P. congratulated the Meeting on the spectacle this day of men appearing before them who were taught the language of England; and, while they bear on their breast that Cross which is the symbol of our common faith, are taught to love England, that they may hereafter effectually benefit Greece.

Daniel O'Connell, Esq. then addressed the meeting in a speech full of sophistry, which could not fail to show how dangerous it would be to commit the education of Ireland into his hands.

William Allen, Esq. then read the statement of the accounts.

After some attempts made by the Rev. R. T Pope to address the chair with the view of rebutting the statements of Mr. O'Connell, the Chairman, however, prevailed on him to desist, lest unpleasant discussion should be the result.

Mr. Rocafuate, of Mexico, the Rev. H. F. Burder, the Rev. W. A. Evanson, and James Millar, Esq. (Secretary), severally addressed the Meeting, when the Chairman, in a few impressive words, recommended the objects of the Society, which was founded on the universal principle of peace and amity towards all mankind; after which the Meeting adjourned.

LONDON FEMALE PENITENTIARY.

THE 18th Annual Meeting of the Subscribers and Friends to this Charity, was held on the 5th of May, at the Crown and Anchor in the Strand.

The Right Hon. Sir G. H. Rose, M. P. presided in the absence of the President, W. Wilberforce, Esq., through indisposition.

The following gentlemen took part in the proceedings of the Meeting, viz:—The Rev. Messrs. Ruell, Garrard, Bolland, Davis, Hargreaves, Bennet, Thomas, and Urwick; The Hon. Thomas Windsor, Major-General Neville, Henry Walker, Esq., and Thomas Wilson, Esq.

The Report adverted first to the chief cause which renders such an institution necessary; viz the corruption of the human heart; and the only adequate remedy for this evil, the atoning sacrifice of the Lord Jesus Christ; and the application of this to the conscience, by the Holy Spirit, and then detailed the transactions of the past year; during which, 141 applications were made for admission, 76 of which cases were received; 31 were placed out to service; 21 reconciled and restored to their friends; seven left the house at their own request; 10 were dismissed for improper behaviour; and one in ill-health had been sent to her parish. There were remaining in the asylum 113 females, being a larger number than at any preceding time; yet such is the order and superintendence maintained in a household so large, and so various in its character, that a more peaceful and successful year has not occurred since the foundation of the charity; 52 of the inmates having completed their two years' residence with credit to themselves and satisfaction to the Committee, and been provided with suitable means of obtaining a reputable maintenance; while only 10 have been dismissed for improper behaviour, most of whom had not remained in the house above a month.

Several letters are appended to the Report, and are of the most satisfactory nature. Those from females who were recently in the institution, and are now placed out respectably, breathe the language of sincere gratitude; and those written by persons who have received them into their service, bear testimony to their industrious and trustworthy conduct. With respect to several, there is proof not only of amended conduct, but of a change of heart; of being turned from darkness to light, and from the power of Satan to God.

The Report and the Appendix each detail a case, where the individuals had lived in the almost total ignorance of religion, and neglect of public worship; but had been brought to know the value of gospel privileges, and to prize them as their chief joy. The average of the ages of those received is 18, and three-fourths were under 21 years: some of them had shown the strongest desire to escape from the snares into which they had fallen; and in three instances, suicide had been attempted as a deliverance from their woe.

The finances have suffered by the recent deaths of many who had long subscribed; while the increased number of inmates, and the advance in the prices of provisions, cause an enlarged expenditure.

From the unfavourable state of the weather, and the occurrence of other meetings, at or near the same time, the audience was not large; but the report of the charity, and the appeals of the speakers, produced a strong interest in the welfare of the institution; and although the subject cannot be divested of painful sensations, yet to the benevolent and christian mind, it affords a high and noble satisfaction, that the prey is taken from the destroyer; that the broken

heart is bound up; and that trophies are borne away from the most secure, because the most subtle intrenchments of the prince of darkness, by Him, who is stronger than the strong man armed.

CONTINENTAL SOCIETY.

THIS Society, established for the purpose of promoting Evangelical Religion on the Continent of Europe, held its 7th Anniversary, at the Freemasons' Hall, on Wednesday, the 18th of May, H. Drummond, Esq., in the Chair. The Report, which was read by the Rev. I. Saunders, the Secretary, was full of animating intelligence. The Meeting was addressed by the following individuals, in a strain of consecrated eloquence. John Scott, Esq., the Treasurer; Major-General Neville; Mr. Von Bulow, a Native of Denmark; the Rev. Dr. Bogue; the Rev. Professor Tholuck, from the University of Berlin; the Rev. I. Saunders; the Rev. Hugh M'Neile: Lieutenant Gordon, R. N.; the Rev. R. T. P. Pope; the Rev. George Burder; A. Haldane, Esq.; the Rev. R. Penman; Earl Roden; and Dr. Parker. The Speeches delivered by the two distinguished foreigners, Mr. Von Bulow, and Professor Tholuck, will long be remembered. They contained the most affecting descriptions of the state of the Continent. Said Professor Tholuck, "I myself had lived to the age of seventeen, without meeting one whom I could call a Christian." In the Classical School which he attended, the master taught them Christianity as he would the mythology of Homer and Hesiod. He taught them that Christ was a good man, but rather an enthusiast. The University of Halle had formerly been the seat of true learning. There the good Professor Frank had founded his Orphan School, and taught pure Christianity; but now above 600 Students in Divinity were taught only Socinianism or Deism. The kingdom of Prussia is rather more highly favoured; the influence of the King is felt, and upholds true Christianity. In the Duchy of Weimar, there was no preacher of truth; and a pious physician who used to preach the Gospel and hold Prayer Meetings in his house, was summoned before the Authorities, and condemned to heavy penalties.—"However," said he, "in the midst of darkness, light is now beaming; and it is remarkable, that as at first infidelity came down from the higher ranks to the lower, so now true Religion is beginning with the nobility, and influencing the poor. In Pomerania, three young noblemen of deistical principles had lived many years in mutual quarrels. Being brought to the knowledge of Christianity, they became peaceable men, and all united in preaching the Gospel, either in their own castles or in the open fields; and now above twenty Pomeranian noblemen follow their example." Mr. Haldane stated the delightful fact, that Dr. Brunot, the Italian physician, who attended Lord Byron in his last illness, had lately embraced the pure principles of Christianity, and was about to set out from Geneva, as a Missionary to Greece.

NOTICES.

Hoxton Academy.

ON Tuesday, the 28th instant, at two o'clock, will be laid the foundation-stone of the New College at Highbury Park, Islington. On the evening of the same day, the general meeting of the Subscribers will be held at Canonbury House, Islington, at half-past Six precisely.

On Wednesday evening, the 29th instant, three of the Students will deliver short discourses at Claremont Chapel, Pentonville.

The Ministers of the HOXTON ASSOCIATION are requested to meet at the Academy House, on Wednesday morning, at Ten o'clock precisely, when the Rev. John Burder will read an Essay, "On the final condition of the Heathen."

Homerton College Anniversary.

THE Annual Meetings, connected with the Institution, will be holden on Wednesday the 29th and Thursday the 30th of June.

The Meeting of the Society, for the transaction of its business, will take place on Wednesday the 29th, at the King's Head Tavern in the Poultry, at Twelve o'clock precisely.

A Sermon will be preached before the patrons and friends of Homerton College, by the Rev. Henry March of Bungay, at the Rev. Joseph Berry's Meeting-house in New Broad Street, in the evening of the 29th. Service to begin at half-past Six precisely.

On Thursday, June 30th, the Annual Examination of the Students in Theology, &c., will be holden at the College. The Chair to be taken at half-past Ten.

The Ministers educated at Homerton, and their friends, are invited to breakfast at the King's Head Tavern in the Poultry, on Wednesday the 29th, at half-past Eight.

Countess of Huntingdon's College.

THE 33d. Anniversary of this Institution, will be held at Cheshunt, on Thursday the 23d instant, when the Rev. John Clayton, Senr., is expected to preach.

Lambeth New Chapel.

ST. ALBAN'S Terrace, opposite Walcot Place, to which we alluded in our last

Number, is expected to be opened on the 21st instant, by the Rev. George Clayton, and the Rev. Joseph Fletcher, A. M.

On Thursday, May the 5th, the Rev. R. Vaughan was set apart to the pastoral office over the church of Christ assembling in Hornton Street, Kensington. The Rev. Joseph Hughes, A. M., commenced by reading and prayer; the introductory discourse was delivered by the Rev. Dr. Winter; the Rev. Dr. Waugh most feelingly implored the divine blessing on the minister and people; the charge was given by the Rev. Joseph Fletcher, A. M.; the address to the people by the Rev. George Clayton, and the Rev. John Townsend concluded the interesting service with prayer. The hymns were read by the Rev. Messrs. Morison, Orme, Curwen, Bidlake, and Shepherd.

RESOLUTION OF THE DEPUTIES.

At a special General Meeting of the Deputies from the several Congregations of Protestant Dissenters of the three denominations—Presbyterian, Independent, and Baptist, in and within 12 miles of London, appointed to protect their Civil Rights, held at the King's Head Tavern in the Poultry, London, on Friday the 29th day of April 1825.

William Smith, Esq. M. P. in the Chair.

Resolved,—That this Deputation is anxious to disavow any concurrence in, or approval of, the Petitions lately presented to Parliament, (purporting to be from Protestant Dissenters), in reference to the Claims of the Roman Catholics, for relief from the operation of existing laws, and that it will continue at all seasonable opportunities to urge upon the Legislature (as it has hitherto done) the impolicy and injustice of every sort of penalty or disability, civil or political, for conscience sake.

(Signed) Wm. Smith, Chairman.

Resolved,—That the thanks of this Meeting be given to the Chairman for his able conduct in the chair this day.

FOREIGN.

PARIS.

PUBLIC MEETINGS.

April 16, 1825.

The Anniversaries of the religious Societies established in France have been held this week in the capital, with a degree of publicity, and attended with an eagerness of zeal, which a short time since the most sanguine friends of religion could not have anticipated.

On Tuesday evening, April 12, the Religious Tract Society held its Third Annual Meeting in the Hotel Montmorency, No. 10, Rue St. Marc, the Baron de Staël, Treasurer of the Society, presided. The Report was read by Mr. Henri Lutterworth, banker, one of the Secretaries. The adoption of the Report was proposed by Mr. Guizot, late Councillor of State, and Secretary to the Minister of Justice, and seconded by M. le pasteur Gallard, Director of the Mission-house. Mr. Fontaine, Mr. Merle D'Aubigné, pastor of the French Protestant church at Brussels, the Rev. Mark Wilks, and the President, also addressed the Meeting. At the close of the sitting, Mrs. Walker, a Quaker lady from America, rose, and requesting M. Wilks to translate her words sentence by sentence, delivered a very pious and impressive address, which was received with great attention and respect. Messrs. Monod, Sen. and Jun. opened and closed the business of the Meeting by prayer. The operations of the Society, though impeded by the absence and illness of some of the members of the Committee, have been considerable: the amount of the sale of Tracts has increased, and that of the subscriptions has not diminished. The list of Tracts published has been extended from Nos. 15 to 22; prejudices against this mode of propagating the truths of the gospel are fast subsiding, and there is every reason to believe that during the ensuing year, should peace and protection be continued, great improvement will take place in the affairs of this infant Institution.

The Protestant Bible Society assembled on Wednesday the 13th, at 12 o'clock, at the Public Hall, Rue de Clery, No. 21. The President, the Marquis de Jancourt, took the Chair; he was supported by several peers and members of the Chamber of Deputies, and by a number of distinguished Protestants. The Report was read by the Baron de Staël, one of the Secretaries; an interesting Report from the Ladies' Committee, written by his sister the Duchess de Broglie, was also read by Mr. F. Delessert, banker; and a third Report from the Association of Artisans and Workmen, was read by one of their own body. These Reports stated that there had been considerable increase in Auxiliary Societies and Associations, in the amount of contributions, and in the zeal and religious influence of the Society during the past year. The President, Count Verhuel, Vice Admiral, Count Pressac, Mr. Lafond Ladebat, Mr. Delessert, Mr. Coulman, Mr. Billing, the Baron de Stael, and M. Wilks of Paris, and Mr. Letenneur of Toulouse, Mr. Meynadier, pastor of Vallon, and Mr. Appia, of Piedmont, addressed the Meeting, which for attendance and interest surpassed any former year.

On Thursday, at Two o'clock, the Missionary Society held its Second Anniversary in the Chapel of the Protestant Church of the Oratoire, Rue St. Honoré. The place of Meeting was much too small for the numbers who desired to attend. The Count Verhuel, Admiral and Peer of France, presided; and after prayer by the Lutheran pastor, Mr Goëpp, opened the Meeting by a very interesting discourse. The Report was read by M. Galland, formerly pastor at Berne, and now Director of the Mission-house established at Paris, M. Waddington, Treasurer, M. Rossilotti, pastor of Chatillon sur doine, Mr. Letenneur of Toulouse, Professor Stapfer, Mr. Mark Wilks, Mr. Duvier, pastor of Asnierés near Bourges, Baron de Staël, Mr. Monod, Jun. one of the pastors of Paris, Mr. Colany, pastor of Lemé, Mr. Meynadier, pastor of Vallon, and Mr. Merle, of Brussels, spoke on the occasion; and Mr. Juillerat, one of the ministers of Paris, concluded by prayer. The members of the Committee, and the Country ministers dined together, and spent the evening in conversation relative to the interests and progress of the cause of Christ. This Society has been remarkably successful; the amount of its receipts during the past year is double that of the former year; the number of prayer-meetings and auxiliaries has greatly increased, and four young Frenchmen, apparently devoted to the Missionary service, have entered the Mission-house, and commenced their studies under the direction of Mr. Galland.

These facts will, doubtless, excite the joy and gratitude of Christians of every denomination in all parts of the world.

The Society of Christian Morality assembled on Friday. It is composed of Catholics and Protestants. The Duke de Broglie took the Chair, and Mr. Guizot made a very remarkable speech on the occasion.

MISSIONARY CHRONICLE
FOR JUNE 1825.

THE THIRTY-FIRST GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

Held on the 11th, 12th, and 13th days of May, 1825.

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.

SURREY CHAPEL.

THE devotional services, as usual, commenced in this place. The prayers of the Church of England were read by the Rev. Rowland Hill, A.M.; and the Rev. J. Savill afterwards prayed from the pulpit. The Rev. Dr. Morrison then delivered a discourse from Phil. iii. and part of verse 8. "*I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*"

The preacher first stated in what the *knowledge of Christ* consists, (the propagation of which is the sole object of this Society), and then expatiated on its supreme excellence and infinite importance. Secondly, he enumerated *the means* by which this knowledge should be communicated to the heathen and other unenlightened nations; and, in the third and last part of his discourse, adverted to *the persons* on whom the duty of extending the knowledge of Christ is devolved.

In consequence of some paragraphs containing notices of the false philosophy existing in China, among the followers of Confucius, and the religious Sects which prevail in that part of the world, Dr. Morrison has been requested, by several ministers, to allow the discourse to be printed. We are happy in being able to state, that the Doctor has complied with their request, and that the sermon will be speedily put to press. Whatever profits may arise from its publication will, agreeably to the desire of the author, be appropriated to the Society.

Hymns.—Rev. Messrs. Bristow, Hasloch, and Halley.

Concluding Prayer.—Rev. S. Dwight.

TABERNACLE.

AFTER prayer by the Rev. T. P. Bull, a discourse was delivered by the Rev. Dr. Belfrage, who took for his text, Isaiah ix. and part of 6th verse—*His name shall be called the everlasting Father.* After some introductory remarks on the connexion of the text with the prophecy which precedes it, and stating the reasons which led him to consider this as the best translation of it—"His name shall be called the Father of the everlasting age," he illustrated five characters of the gospel era, and showed that it was the destined age of *knowledge*, of *holiness*, of *freedom*, of *mercy*, and of *peace*.

He then stated, that this age was called *everlasting* in opposition to the Mosaic Dispensation, to point out its long continuance, because it was the last dispensation of grace with which the world should be favoured, and because its effects would be eternal. The relation of Christ to this age was then illustrated; and it was shown with what propriety he might be styled its Father, as he was its founder, watched over its interests, performed every office of a Father to its disciples, as every part of it was subject to his authority, and bore his image, and as he promoted the progress of its light and grace.

The discourse was closed with some exhortations suited to the subject, and by urging increasing exertion for the spread of the gospel, and recommending to the kind support of Christians, the plans of the Society for the benefit of the widows and the children of Missionaries, as peculiarly accordant with the spirit of the gospel, and the mercy of its gracious Father.

Hymns.—Rev. Messrs. Roberts, Dwight, and Sevier.

Concluding Prayer.—Rev. Mr. Laurie.

TOTTENHAM COURT CHAPEL.

FROM the very unfavourable state of the weather, the congregation that assembled here was not so large as usual. The Rev. Mr. Geary read the prayers of the Church of England. Rev. J. Ely, of Rochdale, offered up prayer before the sermon, from the pulpit. A discourse was then delivered by the Rev. R. W. Hamilton, from 1 Cor.

xiv. 36. "*What? Came the word of God out from you? or came it unto you only?*"

The preacher divided his discourse into two parts: viz. I. The affecting nature of the memento, and II. The argumentative strength of the remonstrance, contained in the text. Under the first head, he noticed, in reference to the Missionaries, who first carried the Gospel to Corinth; 1. The impressions under which they may be supposed to have acted; 2. The obligations under which they were laid; 3. The feelings by which they were inspired; 4. The means with which they were furnished; and, 5. The sufferings to which they were exposed. Under the second head, the Preacher observed, that churches formed after the Apostolic model, can have no excuse in forgetting the heathen; 1. *Because* they *are so formed*, and should therefore (2) remember the moral condition out of which the primitive Gentile churches arose, and commiserate all who still remain in a similar moral condition; 3. Because the primitive churches *from* which they are derived, were formed partly with a reference to the conversion of the heathen; 4. Because the missionary efforts, to which they are indebted for their own existence, should command their gratitude and veneration; 5. Because the religion they have received is of a communicative and diffusive nature; 6. Because it is reasonable, that they should repose unbounded confidence in those means of evangelization, the efficacy of which they themselves attest; 7. Because they are intended to be so many schools for the production of instruments, of various degrees of excellence in temper and of elevation in character, adapted to the several spheres of action in which they are to be employed; and 8. Because they are under an obligation common to all Christian churches, to send the Gospel to the Heathen.

The Preacher was not able for want of time to deliver the whole of his discourse, but we understand that it is his intention to publish it.

THE CHURCH OF ST. ANDREW BY THE WARD-ROBE, AND ST. ANN, BLACKFRIARS,

The use of this church was kindly granted by the Rev. Isaac Saunders, the Rector, and the Churchwardens. The prayers were read by the Rector. After which, the Rev. J. C. Williams, B.A., of High Wycombe, Bucks, preached from Rom x. 11, and part of 15th verse. "*The Scripture saith, whoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, for whoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach without being sent?*"

The preacher divided his subject into two parts, viz. I. The salvation revealed in the gospel; and II. The necessity of publishing it throughout the earth. Under the first head, he noticed — (1) the richness of gospel blessings; (2) the extensiveness of their efficacy; and (3) the means by which they are to be secured. Under the second, he noticed (1) the natural state of the human mind, (2) the divine appointment. The preacher improved the important subject, by pointing out (1) the unspeakable privileges of those who possess the gospel; and (2) the duties which in consequence attach to them to impart those privileges to others. The preacher then exhorted the Members of the Society to pray earnestly, that God would be pleased to send forth his light and his truth into the dark parts of the world; and, in reference to that important duty, concluded his discourse as follows:—"Upon this depends the welfare of the Society and the success of its labours. Its confidence must be founded not merely on the amount of its revennes, but on the prayers of its supporters; and then it shall sustain every shock unmoved, shall overcome all opposition, and be a means of imparting joy and gladness to the ends of the earth."

We understand that Mr. Williams's Sermon is to be published.

JUVENILE MEETING AT SPA-FIELD'S CHAPEL.

The Rev. Robert Vaughan, of Kensington, prayed. The Rev. W. Thorpe, of Bristol, preached from 2 Cor. v. 13, and part of 14th verse. "*Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us.*

The preacher considered I. The great object of the labour of the Apostles as identified with that of Missionary Societies, and as embracing the overthrow of superstition and idolatry; ignorance and barbarism; war and slavery; infidelity and atheism; the power of sin, and the dominion of Satan; the settlement of all nations in temporal peace and prosperity, under the reign of Jesus Christ, and their eternal salvation. II. The most plausible grounds on which many deem the zealous and active members of those Societies

visionaries and enthusiasts, viz. (1) The apparent impossibility of procuring an adequate number of suitable Missionaries, and pecuniary supplies equal to the magnitude of the enterprise. (2) The difficulties arising from the governments, civil policy, national and religious prejudices, usages and customs, &c. of the country, where their labours must be carried on. (3) The moral degradation of the heathen world. III. The reasons why more candid persons deem them rational and sober-minded. (1) The certainty of success, resulting from the revealed purposes of the Almighty. (2) The subordination of the whole system of created things to this blessed consummation; *the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God.* (3) The removal of the most formidable of all obstacles to missionary success in the sacrifice of a Victim of infinite dignity. Redemption was thereby purchased; and the easier part of it only remains to be accomplished, in its application to the consciences and hearts of men. (4) The command which the ascending Saviour gave to the Apostles, and the gracious promises which he added to encourage their exertions. (5) The mighty efficacy of the Holy Spirit, by whose efficiency the great work is to be accomplished. (6) The universal dominion of the Son of God. (7) The language of prophecy, through the medium of which we see the great end of missionary labours actually accomplished. IV. Their further vindication as evinced in their motives. (1) Zeal for God, "if we be beside ourselves, it is unto God." (2) Benevolence to man, "if we be sober, it is for your cause." The preacher concluded with an affectionate and appropriate address to his youthful congregation, adapted at once to promote their piety, as well as their zeal, diligence, and liberality in the missionary cause.

The Rev. Mr. Richards, of Somers Town, concluded the interesting service with prayer.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Dr. Bogue presided. Rev. Messrs. G. Townsend and Bogue prayed. Exhortations during the service were delivered by Rev. Messrs. Cockin, of Halifax, J. M. Ray, Matt. Wilks, and Dr. Winter. The following ministers assisted in giving out the hymns, and in the distribution of the elements: — Rev. Messrs. Potter, Russ, Ainslie, Brooksbank, Browning, Castleden, Cockin, Coulsston, Eastman, Edwards, Emblem, Gale, John Hyatt, Lockyer, Moase, Mulley, Sanders, Drew, Hillyard, Morris, Thompson, Vautin, Watson, Williams and Thomas.

ORANGE STREET.

Rev. H. Townley presided. Prayers were offered up by the Rev. Mr. Richards, of Stourbridge, and the Rev. Dr. Steinkopff. Addresses by the Rev. Messrs. Townley, Dr. Codman of America, Scott, and Reeve, late Missionary at Bellary. Hymns and distribution of the elements by Rev. Messrs. Townsend, Lewis, Dunn, Morison, Shepherd, Hyatt, Porter, Steinkopff, Cooper, Hughes, Richards, Dewhirst, Day, Hunt, Greig, Ray, Turner, Rees, Caston, Osgood, Wilson, &c.

SILVER STREET.

Rev. R. Hill presided. Rev. Messrs. Pearson, Hill, and Nicholls, prayed Addresses by Rev. Messrs. Hill, Roby, Griffin, and Jinkings. Hymns and distribution of the elements, by Rev. Messrs. Parrott, Kemp, Thomas, Nicholls, Chapman, Aston, Corbisbley, Jinkings, Weston, T. James, Pinchback, Hall, and Mess. Adam, Denton, and Muston.

KENNINGTON.

Rev. Joseph Fletcher, A.M. presided. Rev. Messrs. Fletcher and Sevier prayed. Addresses by Rev. Messrs. Morris, Olney, Arundel, and Orme. Distribution of the elements by Messrs. Laurie, Lacey, Jackson, Arundel, and Orme. Hymns by Messrs. Boddington and Jackson.

ANNIVERSARY COLLECTIONS, MAY 1825.

Surrey Chapel	389	15	11
Tabernacle	126	6	0
Great Queen Street	200	15	7
Tottenham Court Road	81	11	4
Church	36	11	4
Kennington	45	1	4
Sion	78	13	0
Spa Fields	29	16	4
Silver Street	42	0	0
Orange Street	104	7	2
	1134	18	0

ANNUAL MEETING.

The Annual Meeting of the Society was held in Great *Queen Street Chapel*, on Thursday, the 12th of May.

William Alers Hankey, Esq. Treasurer, having taken the Chair, the Report of the Society's Proceedings for the past year, or rather a brief abstract thereof, was read. The Treasurer then read the pecuniary account of the Society, and afterwards spoke to the following effect:

My respected friends,—I am perfectly sure that this summary of your financial affairs must give you sincere satisfaction, inasmuch as it sets before you a very encouraging progress in the state of your affairs in that respect. And it is but fit, that when the Directors have to report to you the progress made in the operations of their Missionaries, there should be an equal progress in the means of supporting them. It gives me great satisfaction to find, on reference to the Reports of other Societies of a kindred nature, that the year now past may be said to have been in this respect a prosperous year. Some, indeed all, have received augmentation. We rejoice on behalf of those which have prospered even in a greater degree than ourselves. The Church Missionary Society stands at the head in such prosperity; it has received an increase of 5000*l.* to its ordinary funds, besides a very considerable sum for other collateral purposes. Our Wesleyan friends have received an augmentation to their ordinary resources amounting to about 2500*l.* beside which they have in the course of the past year received a magnificent legacy of 10,000*l.* which they have not brought into the account, and consequently, had they added that, it would have carried them far beyond us all. We, ourselves, as you will have perceived, have also reason greatly to rejoice; we have had in the ordinary sources of income an increase of 2200*l.* beside which we have received 4000*l.*, for special objects, so that our increase during the past year may be said to be considerably greater.

All this is truly encouraging, because it is an indication that the missionary spirit is not on the wane; and I am quite sure you will agree with me in feeling that in the increase of that spirit we ourselves shall find our truest and most lasting prosperity; and I trust that spirit will diffuse itself more and more widely by means of those deputations which are sent forth by the several Societies to plead the cause of Missions throughout the country. And I trust, that when the deputation of one Society succeeds another, it will not have to be said to them, "You are come too late, for such an one has preceded you and left nothing behind;" but that it will rather be addressed thus: "You have come in good time—the deputation of such a Society has just preceded you, and they have prepared the way for you, by leaving behind them such a spirit of missionary zeal, that really you are come in good time to reap its fruits." But in this view of the question, comparing our united resources to the extent of the world that still remains to be christianized, we shall all find reason to say, as the disciples did, when Christ ordered them to divide the loaves and small fishes among the multitude that surrounded him—"What are these among so many?" I trust that past prosperity, instead of causing indifference will excite to increased diligence; for the Lord will not act now as he did then. He will not give a miraculous effect to means in themselves disproportioned to the desired ends; but he will impart to his churches a spirit of devotedness and liberality in the application of the means with which he has endowed them, corresponding with the magnitude of the work he has committed to their charge; I say, my friends, *committed to his churches to perform.* I truly rejoice that this view of the subject was enforced in the sermon preached yesterday by my esteemed friend Dr. Morrison; and that he enforced that which I believe to be the truth—that the work of Christian Missions is committed to the churches in their associated character, *as* churches; that it is to be regarded as one of the high obligations of their union, and is not to be left to the zeal and efforts of individuals. They must see to it, that the work is carried on and effected, and charge themselves with the provision of all the means which the labour requires. He particularly applied the obligation to the task of finding *Missionaries* to be sent forth into the field; I adopt his argument, and apply it to my department—the Funds, by which they are to be maintained—and while he exclaims in the words of Scripture, "how can they preach except they be *sent;*" I add, on the authority of experience, "how can they preach except they be *supported.*" The one is as necessary as the other, and the Christian church will

never do its duty till an ample fund be provided, sufficient to banish all solicitude on that account. And here allow me to observe, as it may tend to remove an erroneous impression from the minds of some, that our Missionaries are by no means too well supported. I shall not take up any more of your time; you will feel, I am persuaded, that the period for relaxing your endeavours to maintain the cause of Missions by pecuniary contributions, is by no means yet arrived. No, I trust that we are yet only entering into the career of liberal effort that shall in future be carried to an extent which we cannot now venture to predict. I confidently leave the cause in your hands to uphold it, not in the least doubting that if Providence shall be pleased to spare us to meet on another anniversary, the state of our finances will be such as to make us rejoice in witnessing still greater things than the present.

The Rev. David Bogue, D.D. then moved the following Resolution.

I. "That the Report of which an abstract has been read, be approved and published; that this Meeting expresses devout thanksgiving to the Most High, for the prosperous state of the stations of the Society in general, and particularly for the cheering intelligence which continues to be transmitted from those in the Southern Pacific;—for the Divine protection hitherto granted to the Deputation, while visiting that interesting scene of the Society's operations, and especially when exposed to imminent personal danger from some of the natives of New Zealand."

Dr. Bogue commenced his speech with expressing his great satisfaction on seeing the Treasurer, who, from indisposition, was not present at the last Anniversary, again in the chair. He congratulated him on his restored health, expressed his deep sense of the value of his services to the Society, and, in the name of the Meeting, trusted that God would spare him, to be still, for many years, an unspeakable blessing to it.

Dr. B. then observed, that, although it was the 31st *General Meeting* of the Society, yet, through Divine goodness, three of the four Ministers who preached at its first Meeting were present. Some had then considered the Society as the product of enthusiasm, and expected it would soon expire. It was natural for its friends to anticipate what might be the effects of its operations at the end of 30 years, but he believed no one ever conjectured that within that period so much would have been accomplished. When the Society arose, few, comparatively, were engaged in this great cause, but now almost the whole Protestant world are actively engaged in it. The peculiar constitution of the Society, by uniting all evangelical denominations, excited the public attention. This was by some regarded as a speculation, but the experiment, by the Divine blessing, has admirably succeeded. The Society has combined Episcopalians, Presbyterians, Lutherans, and many other denominations; but there has been no seceding division. Thus an important fact has been established, that Christians, who differ as to forms of Church government, may continue to act together in sending the pure gospel of Christ to the heathen. It is comparatively of small moment, that external forms and modes of worship should be the same in each congregation; if Jesus Christ be at the head, that is enough. Let there then be communion among Ministers preaching for each other, and communion of Christians at the Lord's table.

Dr. B. then adverted to the delightful spectacle presented by so many other Societies, both in this and other countries, all engaged in prosecuting the same work; and compared them, collectively, to a great army of the Lord Jesus Christ; and added, that the *British and Foreign Bible Society* might be considered as the artillery department; as it furnishes, in such abundance, the Scriptures—the implements with which the battles of the Lord are to be fought. He also alluded to the efficiency of the *Religious Tract Society*, as being a highly important auxiliary in this spiritual warfare.

Dr. B. then alluded to the kind patronage and aid received by the Society from the Governments of the world, but particularly from the British Government. When he said this, he did not, however, forget what had been done by the representatives of the latter in Demerara, which he by no means intended to justify.

Adverting to the state of the Society's annual income, he observed, that a friend thought an early prediction of his, that it would reach 20,000*l.* most extravagant, but through the goodness of God, that sum was now doubled; and he trusted that it would shortly reach 50,000*l.*, and not stop even there.

He then expressed his joy at what had been accomplished in the translation of the Scriptures, by Drs. Morrison and

Milne, the late Mr. Pritchett, and other valuable missionaries; and, in reference to the labours of the former, said: In what a wonderful time we live! and what a thing it is, that for 1800 years after Christ, there had never been a translation of the Sacred Scriptures into the Chinese language; that language which is spoken by the greatest number of men in the world. Now, however, that great object is accomplished

Dr. B. then noticed the pleasing fact, that of the great number of those trained up by the Society, &c. and sent out by it, so few, comparatively, had forsaken the field of missionary labour. Many, alas! (said he) have been called away to their eternal rest. We lament their departure, and can only say that Infinite Wisdom has seen fit so to act. We have reason to rejoice that there are so many still labouring in the cause of Christ with exemplary success. The Doctor then particularly alluded to the South Sea Islands, where so many have been converted to Christianity, and observed, that hardly any thing superior has occurred since the days f the apostles.

He then stated, that the Missionary Society was the first protestant society that ever had a seminary for the education of missionaries, but that now almost every other Society had established one. Our missionaries also are training up converted natives, to go forth to preach the gospel to the heathen around them, and upwards of 30 are so employed in the South Seas alone; some of whom have been instrumental in turning the population of whole islands from idolatry.

Having expatiated upon the several topics above-mentioned, as so many grounds of thankfulness and praise to God, he in conclusion adverted to one which he considered as affording a powerful motive to supplication and prayer, viz. the comparatively small success which has hitherto resulted from the operations of the several Missionary Societies in the East Indies. In the South Seas, the Almighty seems to say, "Behold what my arm can do with regard to the most unlikely of the human race, in converting beasts into rational beings, and even into saints;" but with regard to India, where civilization is far advanced, and the people more intelligent, he seems to say, "Behold how little can yē effect, unless the arm of my power be stretched out, and the efficacy of my grace accompany the labours of missionaries." Let us then ask ourselves, "Has there been that wrestling with God in prayer for the outpouring of the Spirit, that ought to mark all the disciples of Jesus Christ? Or are we guilty?" The Doctor then urged every minister and every private Christian, to examine himself on this point, and exhorted all to abound more and more in this good work, of praying for the outpouring of the Spirit, particularly on India; observing, that we have the greatest encouragement to expect that our prayers will at length be turned into praise, and that in due time, "the kingdoms of this world will become the kingdoms of our Lord and of his Christ;" and that he will reign for ever and ever.

The Rev. R. W. Hamilton, of Leeds, seconded the motion; and observed, that for any feelings of confidence and encouragement he might have in addressing the meeting, he must acknowledge himself indebted to the kindness which he had received from the friends who surrounded him. He also felt that whatever might be the difficulty or responsibility of the occasion, there was, at the same time, a pleasure enjoyed by those who take part in missionary proceedings, that seems to render the "yoke easy and the burden light." They seem to rise superior to the present life, and to break off from its mean affairs, to breathe a purer air, and are enabled to adopt the beautiful lines of the poet, and say:

> "The way to heaven above,
> Leads through a heaven below."

I do not, said Mr. H. appear to-day in this place as an advocate or as a debater. An advocate! what cause have I to plead? An advocate presupposes opposition, but here you are all true to the same great cause. And what can there be to prove? What powers of reasoning, what induction of facts can be requisite, when we have the "demonstration of the Spirit," and "the word of God." Again, are there any adversaries to contend with? Is not the Christian world, as it were, gone out after this great enterprise, and, are not those who were once against us, now rather remembered than seen?

Mr. H. then adverted to that part of the motion which relates to the Report, and observed that he knew of no documents so truly interesting as *Missionary Reports*. The correspondence of monarchs, the archives of state, the codes of legislation are not to be compared with them, because the latter are the records of moral facts, and bear the impress of eternity. But he could not be insensible while he heard the Report read, that though much had been done, much still remained to do. A foundation has been laid, a scaffolding has been erected, but

the superstructure is, as yet, but very partially raised. Instead, therefore, of being satisfied with their exertions, in consequence of what was detailed in the Report which they had that day heard, they should rather be stimulated to greater liberality, to more diligent efforts, and to somewhat of even Apostolic zeal.

Mr. H. then alluded to the imputation of enthusiasm, which is supposed by some to be too much indulged in at Missionary Meetings, and on this subject expressed himself to the following effect:

An intelligent Christian, Sir, has feelings, as well as judgment. He is not only made for cautious research and deliberation, but has also a taste for the fine colourings of moral beauty. He has a right to expatiate in the fields of light, which religion discloses, to think of the rising splendour of the Redeemer's reign, and to rejoice in anticipation of the glorious results of that happy period. And when thus employed, he feels that he is not yielding to a sentimental delusion, but dealing with facts and relying on principles which bear the stamp and signature of a divine hand.

Mr. H., however, further remarked, that although, to use the language of the Great LEADER of Israel, it might be allowable sometimes to STAND STILL, and contemplate the progress of the work of God and the promises of his word, it was, nevertheless, our great duty to GO FORWARD. If our forefathers were not engaged in this great cause as we are, we must recollect their peculiar circumstances, and beware that we offer no sacrilege to their ashes. They were truly most zealous and most anxious to accomplish a great work, and Baxter has left it on record, that having been an exile from his church, he meditated a Foreign Mission. If, however, he, and men of equal zeal and piety, had left their own country at that period, who can say what its condition, as to religion, would have been at the present moment? And, Sir, let it be considered, that we ourselves, are not missionaries to the heathen, but sit at home, yielding the scanty pittance of our aid, and, therefore, at least, need make no boast of our own zeal.

Mr. H. then intimated, that it was not now a question, whether we should or should not commence the great work of sending the gospel to the heathen. We are committed; and shall we now withdraw the lifegiving chalice from their lips? But to whom is the work committed? Why, Sir, to missionaries. They have gone forth as forerunners, they have entered the breach, they have mounted the ramparts, and they bid us follow. And instead of this, shall we sound a retreat, and cease to support the heralds of salvation, whom we have thus sent forth?

As to the formation of the character of the Missionary, Sir, we may carve our marble statue and twist our plastic clay, but if we would have the true missionary character, we must receive the fire which is from heaven. Who, then, would not desire to be the parent of a Missionary?

Mr. H. then noticed the beautiful union of Christians composing the Society, and compared it to the blended colours of the rainbow. He also alluded to the delightful conversions of the South Seas, where it might almost be said, that *the people are all righteous*; and concluded by reminding his auditors, that they were *accountable beings*, and expressing a hope, that neither he nor any of them, should have to say at last, "*Vitam perdidi laboriose nihil agendo*," "I have consumed my life in laborious trifling."

The REV. JAMES BENNETT, Theological Tutor of Rotherham Academy, moved the second Resolution: viz.

II. "That this Meeting most cordially approves the measures adopted by the Directors during the past year, for promoting the study of the Chinese language, and other Oriental Literature, and by the means taken for imparting to the Missionaries of the Society previously to their quitting England, an acquaintance with the languages spoken in the countries to which they have respectively been appointed."

[The Chairman here observed, that the Directors had offered the advantages of the Chinese department to individuals appointed by other Missionary Societies, and that the offer is still in force.]

Mr. Bennett, before reading the Resolution, expressed the cordial pleasure he felt from seeing the Treasurer in the chair, as well as his hope that his life and usefulness would be prolonged to a far distant period. He commenced his speech by adverting to the charge which, in a certain quarter, had been brought against Missionary Societies, because they had not, as is alleged, followed the apostolic model. Mr. B. pleaded guilty to the charge, and hoped the Society would be chargeable with the deviation no more. The apostles, before they went forth to preach the gospel to the Gentile nations, were commanded to tarry at Jerusalem, where they were first endowed with the gift of tongues; and it was now the de-

sign of the Society to supply this deficiency with regard to its Missionaries, as far as human means would go, by causing them to be instructed in the languages of the heathen, before they are sent forth to preach the gospel to them. The East India College, at Hertford, is acting upon this principle, and the Propaganda College of the Church of Rome has long acted upon it. Having mentioned that Church, I cannot (said Mr. B.) but feel exultation in that I am thus enabled to say, God has rewarded the labours of his servants in a way the members of it did not anticipate. That Church, after the Reformation, immediately began to be zealous in the cause of Missions; and what did they say? They said, we are the only true Church, for *Missions* are the mark of the *only true Church*. God, Sir, has lately withered this laurel upon their brow, by the lightning of heaven, while the dews from heaven make it flourish on ours. We exult to know that the heathens are, and shall be, converted and brought to the Lord, by *Protestants*. And while I trust that God has taken away from the Papists their *false glory*, I hope we all feel that he has given unto us the glory and the honour, and the recompense which attend them that do well. Nor is this all; for they tell us also that theirs is the true Church, because they have unity. Unity of what? Of mere names. Sir, we well know how hollow is the pretence of unity on the part of the Church of Rome. We well know that there are many divisions and sects among them, as indeed there are among ourselves. But *we* also have our unity; a unity, not of names in the bitterness of ignorance, but a unity of the Spirit in the bonds of love and confidence. But they tell us too, that theirs is the miracle-working church. They have miracles among them still, and their Prince Hohenloe sends the sound of his miracles throughout the whole world. We have, indeed, heard of them, Sir, and we should have thought more of them, if we had not happened to have read in a certain Book, that miracles are sent to them that *believe not*, whereas the miracles of Prince Hohenloe were *performed* only in the presence of *Catholic witnesses!* So that he is placed between the two horns of a dilemma; either the Catholics are those that *believe not*, or their miracles are thrown away on those who do not need them. But, Sir, miracles of a nobler order, such as the Christian Church may still prize, and will prize until the world shall have been subdued, are still wrought. Sir, we look to the South Seas; there we see our best and purest glory; and with such miracles attending our Society, we may well leave the glory of curing the rheumatism and other diseases to Prince Hohenloe. But I do not speak of the Church of Rome and its conduct with regard to miracles merely for the sake of effect; I am sorry to acknowledge, what I do most frankly, that expecting, if not now, yet hereafter, some of us may be called upon to meet popery with the arms of Truth, and Scripture, and Reason, I would not willingly lose any opportunity of sharpening my weapons for this warfare, and teaching my young friends around me how to buckle on their armour.

Mr. B. here adverted again to the design of the Society, to give instruction to Missionaries in the languages of the heathen, prior to their being sent forth to preach the Gospel to them. He remarked in the first place, upon the *practicability* of the plan. Ample means were already to be found in this country, for carrying into effect the object in view, and if these be in any respect insufficient, the defect may be supplied. He next alluded to the *desirableness* of such plan, and described the painful situation of the zealous Missionary, who is placed among the perishing heathen, without being able for a long period, to warn them of their danger, or to point them to the Saviour. He fain would speak to them of the momentous realities of the Gospel, but alas! his lips are sealed. In the third place, he adverted to the additional *expense* that would be incurred, and on this subject, expressed himself to the following effect:—

But the question may arise, whether the plan may not be very expensive—expensive! After what you, Sir, have said to-day, and after what we have known of the Society, I should blush if I knew the man who would require me to give an answer to this question. We knew the time when the entire aggregate expenditure of this Society, was little more than its annual income is now. How then ought we to feel, were it necessary to import numerous Missionaries from the East, from the West, from the South, and from the North? Why, we ought to be ready to do it; for I own Sir, though I am not very sanguine as to the expectations of long life, and hardly know whether I ought to say,—*I hope* to live to a certain time, (for there is something beyond death, worth dying for;) but while I am not very sanguine in such expectations, yet I do, Sir, say, that I should not be at all surprised, were I to live to see the day, when all the past engagements of this Society will be looked upon as mean and paltry! and I antici-

pate the period when no man, that bows his knee before the Father of mercies, will rise from his bed, or retire from his secret closet, without commending all Missionaries, who are gone to the perishing heathen, to the protection of the living God. Having done so, the poor man will probably take out his penny, and lay it, as he rises from his knees, in a Missionary Box, and say, there is my contribution; and at the end of the year, his 30*s.* will form his contribution to the cause: while another, in better circumstances, will every morning, take out his shilling and lay it in his Missionary Box, and thus at the end of the year 20*l.* will be presented from those who now think they do well if they give a guinea. While richer men will every morning take out their guinea, and lay it in the same treasury, and their 365 guineas will be as common a sort of Missionary gift, as one guinea is now in our days. Nor do I regard such anticipation as at all extravagant, for really where a man has his thousands a year coming in, I do think 365*l.* a year from him, for the conversion of six hundred millions of the heathen, is but a moderate sum. Whatever objection therefore may be made upon the score of expense, I confidently put this motion to this assembly, trusting it will be unanimously passed; and that it will thereby acknowledge the necessity of some instruction to Missionaries in the languages of the heathen, before they go out, and thus add to their usefulness when abroad, and to the reputation of the missionary character at home.

Rev. Thomas Mortimer, A M. Lecturer of St. Olave's, Southwark, and Afternoon Lecturer of St. Leonard's, Shoreditch.

The motion I have to second, Ladies and Gentlemen, you have just heard, and therefore for the present, I shall say but little on that subject. I certainly, however, feel it my duty, my bounden duty, to give my reasons for appearing in this place; and I must throw myself on the charity of those that surround me, when I say I never made a speech in a dissenting congregation in my life before. I will candidly confess my feelings upon this subject. In the first place, Sir, I recollected that this Society was formed before that Society with which I myself love to stand connected, and in which I delight to labour. I mean, Sir, that the London Missionary Society was formed before the Church Missionary Society; and though I candidly confess myself to be a strong supporter of the latter, and I hope to do all I can to extend its influence, yet I did feel that a Society formed before the Church Missionary Society, certainly deserved my kind feelings and regard. I felt it my duty, my bounden duty, no longer to stand in the trammels of party feeling, but to put my hand over all such trivial things to the great work. But, Sir, allow me to state, that notwithstanding this is the first time I have appeared here, I have long watched the operations of your Society, and when, from time to time, I have heard of the success with which God has blessed its labours in various parts of the world, and especially in the South Sea Islands, I have rejoiced in your joy and blessed God for your success; and allow me to state that this is the feeling of many of my clerical brethren; yea, there are thousands of clergymen belonging to the Church of England, who bless God for your success. I think it but right to state this, Sir; and I cannot but sincerely hope for the time, when one after another will put his hand over the wall and say, How do you do? But allow me, Sir, to say also, that rejoicing in your joy, we have also lamented in your sorrows. I am certain that many whom you know not, take a lively interest in your concerns, and have often wept over the grave of your sacrificed Missionary. Sir, I speak not with any political feeling; I reflect on no one: but this I do say, when one part of the Church weeps, it should all weep; when one part of the Church is in sorrow and grief, let all be seen in mourning; and I cannot help thinking that the time will come when, if one of the Members of the universal Church shall rejoice, all will rejoice; and if one member suffers, that all will suffer. But, Sir, may I be allowed to state a stronger reason still for coming here than any I have yet noticed. I counted the cost. I considered what might be the effect of my doing so. I knew that many of my old friends might and would disapprove of it; and, Sir, I declare before this assembly, that I would have kept away if my conscience would have permitted me; but that passage in our Saviour's prayer for his Church, has been deeply impressed on my mind.—"*That they all may be one: as thou, Father, art in me, and I in thee; that they also may be one in us:*"—And why, Sir? Why?—*that the world may believe that thou hast sent me.* Sir, when I meditated on this passage, I felt this, that it was my duty to do what I could to show brotherly love to all who love my Saviour, without any compromise whatever. And I am sure you will allow me to say, without any compromise, with all respect to our Government, with every feeling of affection

to my own Church, and every wish and inclination to obey those who are set over me, that I am determined to obey my Saviour above all, and, therefore, upon this passage I take my stand. My conviction is, that we shall never make a complete or decisive blow upon the kingdom of Satan, until all Christians are united in one band. And I do believe, that one of the great causes of the comparatively small success which has attended our efforts is, our having been so much disunited; I mean our Missionary Societies. Besides, we are now living in a day when Anti-Christ is raising her head, and therefore I consider them not as times when we should be separated, but, on the contrary, when we should come forward unitedly in defence of the truth, and in one grand attack against error, idolatry, and superstition.

With regard to the motion, Ladies and Gentlemen, give me leave to say that I deem it a highly important one. Other Societies are adopting a similar plan; they are endeavouring to teach their Missionaries the languages in which they are to preach to the Heathen the wonderful works of God. And let it be considered that a Missionary, when he arrives at the place of his destination, meets with many great discouragements; he feels that he has left those who are most near and dear to him, far behind him; and, perhaps, soon after his arrival, part of his own family falls a victim to the climate, and leaves him without a companion. In such painful circumstances, and under a vertical sun, a man so situated needs support both in mind and body, and can, generally speaking, have but little strength for acquiring a strange and difficult language. Therefore, Sir, I rejoice to find that you have proposed, for adoption, such a motion as this. You are aiming at a great end—the instruction of missionary candidates in the oriental languages; and I trust that all Missionary Societies will see the great importance of it. I bless God and rejoice when I see what these several Societies, by his blessing, have effected; and it seems as though he would so honour his Church, that no one part of it should glory against another part of it. If we look at the Church Missionary Society, we see how greatly they have been blessed in Western Africa; if we look at the Baptist Society, we see how greatly they have been blessed in teaching at Serampore; we look at the Wesleyan Missionary Society, we see how greatly they have been blessed in the West Indies; and if we look at this Society, we see how it has been blessed in the South Sea Islands. I am sure we must all rejoice in what you have been doing.

Mr. M. made many other highly interesting remarks suggested by the occasion, and before he sat down, the following ingenuous confession.—Sir, I was twice written to, some few years ago, to preach the *Church Sermon*, as it is called, for your Society; the first year I got over it very well; for having had to preach for the Moravians—I said I had to preach for the Moravians, on that day, and therefore I could not comply with the request. The next time I was applied to, I had not to preach for the Moravians, and therefore I could not make that an excuse, still I refused to comply; and I now declare, that I have never repented of it but once, and that has been ever since, and I have determined never again to encourage this party feeling.

Mr. Mortimer concluded by repeating, with much devotional feeling, the following appropriate verses:—

Thou, whose eternal word,
Chaos and darkness heard,
And took their flight;
Hear us we humbly pray,
And where thy Gospel's day
Sheds not its glorious ray,
Let there be light!

Thou who didst come to bring,
On thy redeeming wing,
Healing and sight;
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,
Let there be light!

Spirit of truth and love,
Life-giving Holy Dove,
Speed forth thy flight;
Moving on oceans space,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!

Blessed, and Holy,
And glorious Trinity,
Wisdom, love, might,
Boundless as ocean's tide
Rolling in fullest pride,
O'er the earth, far and wide,
Let there be light!

The REV. ROBERT PHILIP, of Liverpool, moved the Third Resolution, which follows.

III. "That this Meeting fully approves the principles adopted by the Directors, of inviting Ministers and other well-qualified individuals to offer their services to the Society, *for limited periods*, and expresses its affectionate acknowledgments to those Gentlemen who have signified a readiness to accept the invitation; and hopes further, that many eminently qualified

abourers, will be thereby sent into the harvest of Christian Missions."

Mr. Philip commenced his speech with adverting to the tendency of such Meetings, as that of the Anniversary of the Missionary Society, to enlarge the boundaries and strengthen the bonds of Christian fellowship, and to cherish the principle of love, which links heart to heart throughout the Universal Church. He intimated, in reference to the spiritual fruits which result from missionary efforts, that we are called upon to exemplify this principle of union, in joining and singing together, over the new creation, as the morning stars did over the old one. This principle introduces us, at once, to fellowship with the holy apostles and martyrs, and all the devoted adherents to the cause of Christ. Thus are we enabled to realize the statement of St. Paul; *We are come unto Mount Sion; and unto the City of the Living God, to an innumerable company of angels, &c.* And, Sir, when I consider the assembling of all the Apostles together at Jerusalem, for the protection of the Church, I cannot but think the object of this Society deserves the vast and united assemblage of all the friends of Christianity. Were heathenism about to obtain a strong footing in the world for the first time; were Hindooism standing, as it were, on the frontiers of India, and threatening to overspread it with the ruins of every thing morally excellent; what would be, in such case, the universal feeling of Christendom; and should Christians display less zeal, intrepidity, and union, in an attempt to exterminate that *ancient idolatry* which has so long desolated the globe?

Mr. P. then stated, that, a few weeks ago, he had the opportunity, together with some friends, of conversing with a Chief of New Zealand, on the existence of God, of which the man appeared not to have the least conception, and the impression made upon his own mind by the conversation, was as follows:—"*I thought I had understood how much Missionaries required the power of the Divine Spirit, but I do confess I never thoroughly understood how much that was required, until I saw that man.*" Mr. P. then concluded, with imploring the Meeting to be earnest in prayer, for the pouring out of the same, on the fields of Missionary labour, and on the world at large.

The Rev. Richard Alliott, of Nottingham, seconded the motion, and observed, that there were three things that deserved to be kept constantly in view by Missionary Societies:—1. *Energy of Exertion.* 2. *Prudence in Administration.* 3. *Perseverance.* As to the first he should say nothing, as the necessity for it had been so well enforced by preceding speakers. With regard to the second, viz. Prudence in Administration, he must say, that it was a principal thing in the direction of missionary affairs, and experience has taught the various Missionary Societies that it is so. Mr. A. pointed out, in particular, the great importance of discretion in choosing fit labourers for the work. He then observed, that a Missionary Society was adapted to call into action talents of various kinds, and that it behoved every one to ask himself in what way his talents enabled him to promote the object of such Societies most effectually and extensively. In reference to the third principle,—Perseverance,—he exhorted the Society to go on, in the faith of the promise and of prophecy, assured that in due time *the kingdoms of this world shall become the kingdoms of our God and of His Christ*; and when we shall have no more cause to say to our neighbours, *Know ye the Lord, for all shall know Him, from the least unto the greatest.*

Rev. Richard Pope, of Trinity College, Dublin, moved the fourth Resolution.

IV. "That this Meeting regards with peculiar satisfation the augmentation in the funds of the Society during the past year; and offers its most grateful acknowledgments to all individuals, Auxiliary Institutions, Ministers and Congregations, that have contributed thereto; and at the same time earnestly solicits their persevering exertions; that this Meeting rejoices in the establishment of a Fund for the relief of the Widows of such Missionaries as die in the service of the Society; assured that Christian sympathy will provide abundantly for them, without subtracting any thing from the Contributions made for the direct objects of this Institution."

Mr. Pope, after reading the above Resolution, spoke to the following effect:—

Mr. Chairman,—Though I feel myself strongly admonished to abstain from trespassing upon your time, and that of this very respectable meeting, by offering many observations, I trust I may be allowed to submit to their consideration a very few. I confess, Sir, that I feel some share of satisfaction on being requested to take a part in the proceedings of this day; and one reason, Sir, why I feel this satisfaction is because I have thus an op-

portunity of saying, that while I may be supposed to feel a deeper interest for the country whose soil I sprung from than for any foreign objects, I would not, Sir, be supposed to confine that interest to my native land, but would willingly lend, on every occasion, my humble assistance to an Institution which has for its object and end the present and everlasting happiness of man, wherever man is.

A topic, Sir, to which I beg leave for a moment to direct your attention, has been already adverted to, but as it is a topic of importance, I trust I may be permitted for a moment to dwell upon it. Missionary Institutions appear to me, Sir, to be very important in one point of view, and it is this: they afford to Christians of every denomination an opportunity of mutual support, and of mutual co-operation. It appears to me, Sir, that all Missionary Societies should be regarded but as the column of one grand Missionary Army. In the distance we should lose sight of their respective facings, yet, at the same time, catch a glimpse of their one common banner,—the banner of the Lord Christ—and hear their one strain sounding from the silver trumpets of joy, —*Glory to God in the highest, and on earth peace, good will towards men.* Yes, Sir, for blessed be God, the weapons which these noble Institutions employ are not carnal, but spiritual; and I trust, under the blessing of the God of all blessings, that those weapons will prove mighty through Him, to the pulling down of the strong holds of Satan, and to the erecting of the glorious kingdom of Zion upon the ruins of the kingdoms of this world.

I shall only make one additional observation. The concluding part of the resolution which I have the honour of moving, adverts to the relief of widows of such Missionaries as die in the service of the Society. Now, need I, Sir, observe, in the hearing of the present assembly, that the Apostolic Society spoke of relief for Christian widows? Allow me then to ask, Sir, what description of widows are more suitable objects for Christian relief and Christian commiseration, than the relicts of those who die in the service of their God?

The Rev. William Thorpe, of Bristol, seconded the motion, and commenced his speech with the following impressive observations:—

It is not, Sir, my intention to trespass long on your patience and kind attention; indeed, I feel that I am very far from being able to do it. It is not, however, the appearance of this vast assembly merely that overwhelms me, but the magnitude of the cause for which this assembly is convened. When I think on the worth of an immortal soul, and cast my eye over the immense multitudes living in darkness in the heathen world, lost to happiness and to God, crowding, by myriads, every day, without the knowledge of a Saviour, to their eternal destiny; when I seriously reflect on the numbers that have passed away, even during the few hours that we have been assembled together in this place, and sunk to rise no more, my spirits are depressed, my heart is sorrowful, and my whole frame trembles. These things, Sir, really are, and we profess to believe that they are. O how deep, then, the impression that they should make on our minds, how great the influence they should have upon our conduct. My wonder is not, Sir, that Missionary Societies have been established within the last thirty or forty years, but that they were not established ages before — not at the liberal contributions which have been made to this great cause within the last few years, but that these contributions have not been increased a hundred fold—not that the attention of the Christian world should now be employed in sending forth Christian Missionaries, but that the zeal which characterized the first ages should ever have been extinguished. Is the soul lessened in value? Has not the Son of God declared that the possession of a world cannot compensate for its loss? Is not every man still guilty before God? Has not the character of heathenism always been as it was when Paul wrote his first chapter to the Romans? Is not the commission of the Son of God, given to his disciples before he ascended into Heaven, of perpetual obligation, until it be fulfilled in its largest extent? Are not God and Christ, and Heaven and Hell, and Eternity, as awful now, and have they not always been, as they were in the days of the Apostles? To what then, Sir, are we to ascribe that death-like sleep in which the Church of Christ lay for ages and centuries, while the heathen world was perishing around them? Doubtless external circumstances had their influence, but the chief and predominant cause has been the want of faith in that unchanging hand, which is invisible and eternal. As Christians, we do not believe, or we but feebly believe. Our faith is not even as a grain of mustard seed. Blessed be God, however, it is not entirely extinct, it still lives, it still operates in the bosoms of thousands, in the hearts of Missionary Societies; making us love our brethren of

every name, and expanding the heart with benevolence towards all mankind. Hence, Sir, the zeal displayed in these days for the diffusion of Christian knowledge by the instruction of the rising generation, and by sending Missionaries to preach the Gospel to all nations, that all men may be saved. Hence, too, the pleasing appearance that London exhibits at this season of the year, in the anniversaries of so many societies, and hence the stirs which are seen and heard this day in the metropolis of a mighty empire.

Mr. T. then remarked, that, compared with past ages, the efforts now making for the spread of Christianity are unexampled. It must be admitted, indeed, that the age of the Apostles was brighter, and the rapidity with which they spread the Gospel, truly astonishing. They, however, were endowed with the power of working miracles, and with other extraordinary gifts of the Spirit; so that the people among whom they went were convinced the God of heaven was with them, which is not the case with Missionaries in the present day.

Mr. T. next alluded to the calumny which had been cast upon those who are zealous in the cause of Christian Missions, by comparing them to the *crusaders*—and expressed himself to the following effect:

Sir, the zeal of the crusaders doubtless had its origin in absurd superstition; but is it superstition to train up the rising race in the principles of morality and of true Christianity? Is it superstition to translate the Scriptures into every language spoken by man, and to send copies of them into every corner of the world where man exists? Is it superstition to send heralds of the Gospel, to preach it to every person under the sun? If this Sir, be superstition, may you, Mr. Chairman, be the most superstitious gentleman that ever lived; and may Great Britain continue to be the most superstitious empire on the face of the globe, until all empires have caught the infection! Sir, the object of the crusaders was, to rescue the Holy Land and the Holy City from the power of Infidels; your object is to publish abroad the events that signalized the Holy Land and the Holy City. The progress of the crusaders was marked with blood; but your feet are shod with the preparation of the Gospel of peace; your weapons are those of mercy and concord; your banner that of the cross; and the sounds in your camp, *Glory to God in the highest, on earth peace, good will towards man.*

Mr. T. then adverted to the period of the Reformation, and observed, that without depreciating the importance of any of the labours of the Reformers, it must be acknowledged that the present age far surpassed theirs in zeal for the diffusion of pure Christianity. That age, nevertheless, had its bright points. The Scriptures were translated into several languages, but it had no British and Foreign Bible Society. Children were instructed in the principles of the Reformation, but there was no general plan for the diffusion of the blessings of education among all ranks and conditions of society; a few missionaries might be sent into different countries while the work of reformation was going on, but there were no Missionary Societies, such as exist at present. If the time when Luther commenced his attack on the Church of Rome were properly called the *twilight* of Reformation, he would call the age in which we live the *meridian*.

Mr. T. then observed, that some might be disposed to compare the present day to that of Wesley and Whitefield. We ought certainly to do honour to the memory of those righteous men: their ministry acted as a peal of seven-fold thunder to awaken the Church from her long slumber, and was attended with copious showers of blessings, both in the new and in the old world. But there was not even in their day such Societies and Institutions as those which formed the glory of ours. These Mr. T. enumerated, and particularly expatiated on the wide basis and Catholic constitution of that in behalf of which he was speaking. Adverting to the diminished number of its founders, and the declining age of those who survive, he observed, that our hopes must now rest on the rising generation, and he was anxious, deeply anxious, to press them into this honourable service. The aspect of the times, he said, was favourable; many facilities existed for carrying our object into effect, and we appeared to be upon the eve of some mighty revolution in the moral world. In reference to the last-mentioned topic, Mr. T. concluded a speech of considerable length and ability, to the following effect:

I see an awful hand lifting up the veil that hides eternity from the world, and giving us a more than distant glimpse of that more than majestic glory that glows behind. I see the seed of Abraham, gathered out of all nations, standing before the hill of Calvary, looking to Him whom their fathers crucified, and filling the Holy Land with love. I see the man of sin utterly vanish away before the brightness of *His* rising, who is seated at the right of God. I see the Idol Monarch

of the East hurled from his proud eminence, and ground to dust beneath the wheels of his blood-stained car. I see the Great Dragon seized by the hand of the Prince of Peace, and cast into the bottomless pit, unable to break a single link of his chain, or to deceive the nations any more. And now, Sir, the vision of prophecy is realized; the *wolf does dwell with the lamb, the leopard does lie down with the kid, the cow and the bear do feed together; the lion is seen eating straw with the ox.* Behold, *the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices' den. They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The Rev. JOHN CODMAN, D.D. of Boston, America, moved the fifth Resolution, viz.

V. "That the thanks of this Meeting be given to those gentlemen who conducted the affairs of the Society during the past year; that the Treasurers and Secretaries be requested to continue in their offices for the year ensuing; and that the following Gentlemen, (as per list,) be appointed Directors, in the room of those who retire by rotation; that all the other 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.

Dr. CODMAN expressed the great pleasure he experienced in being present on this occasion. It was now eighteen years since he had enjoyed the same pleasure before. At that time, considerable anxiety prevailed as to the safety of the Mission in the South Seas, over which a dark cloud then hung. But the Society's extremity was God's opportunity, and he has convinced us, by what has since happened, that the work was all his own. Dr. C. then congratulated the Meeting on the peculiar success with which it has pleased Him, lately, to crown that Mission. Adverting to those venerable friends of the Society, who have passed from the scene of their labours to their glorious reward, he hoped to be allowed, with some of their names, to associate that of HARDCASTLE; a name engraved on the tablet of Christian recollection; while he, at the same time, expressed the satisfaction he felt from beholding once more, in the flesh, in the evening of their days, other venerable fathers of the Society then present.

"Their sun (said Dr. C.) is setting without a cloud, and its radiance brightening and glowing as it descends, indicates to them a brighter and a fairer day in a better world, where it shall rise to set no more."

Dr. C. then said, that it might be expected he should give the assembly some information as to what is doing in America to promote the spread of the Gospel. He was happy to say, that a very powerful missionary spirit has been excited in the United States, during the last fifteen or sixteen years, of the origin of which he gave the following account:—In a Theological Seminary, not far distant from Boston, there were two or three young men, who were preparing for the ministry, whose minds were deeply affected with the condition of the perishing heathen; and in the retirement of their closets, they formed the noble purpose of devoting themselves to God in the service of his Son among the heathen. This resolution they submitted to an Association of Ministers, in their own immediate neighbourhood, who took them under their protection, and formed a Society, which is known by the name of the *American Board for Foreign Missions;* a Society which holds, at present, a very high rank among the Missionary Societies of the Christian world.

Dr. C. then adverted to the missions of the American Society, particularly to those in Palestine, in the Sandwich Islands, where they are co-operating with the London Missionary Society; and among the heathen tribes of his own country.*

He added, that the Missionary spirit is rapidly increasing in America, and that in the part where he resides, there is scarcely a town or village where there is not to be found an Auxiliary Missionary, Bible, Education, or Tract Society.

Dr. C. then alluded to the prosperity and unprecedented zeal for internal improvements, prevailing both in Great Britain and America, and asked, shall not zeal in the cause of Missions equally prevail in both also? He concluded in the following manner:—

Sir, we feel that we are united with you in the tenderest ties, that we are descended from Great Britain, that our fathers' sepulchres are in these lands, and that nothing can be more unnatural than hostility between Great Britain and America. Pray the Father of Mercies, that there may never more be any other strife between these countries than this—who shall serve

* Dr. C. observed, that much valuable information as to its operations, will be found in the *Missionary Herald*, published monthly at Boston in New England.

our Saviour best—who shall love our Saviour most.

Rev. WILLIAM URWICK, of Sligo, seconded the motion; and, after noticing the tendency which such Meetings as the present have to expand, to elevate and purify the mind, expressed the satisfaction he felt, that the Society has in immediate connexion with it in Ireland, an *Hibernian Auxiliary Missionary Society*, and, though comparatively in its infancy, that it is in a prosperous condition. One of his motives, he observed, for consenting to take part in the proceedings of this day, was publicly to request, in the name of that Society, that the Directors of the Parent Society will never allow a year to pass without sending a deputation throughout Ireland. We make, said Mr. U., this request, not merely from our attachment to the Parent Society, but also from regard to ourselves, for we have found out that no means are so efficacious in calling forth into exercise the missionary spirit, as bringing before the people the missionary cause, and calling upon them to support that cause with all their might.

Mr. U. then adverted to the importance of relying for success, not upon human effort, but divine power; and with great seriousness observed, that whenever any Missionary Society shall forget its complete dependence on Divine agency, that moment will be the date of its fall—the first beginning of its overthrow. He next remarked, that if Missionary Prayer-Meetings are not well attended, it must be regarded as an unfavourable omen, for he thought Mr. Foster, in one of his Essays, had well observed, that it was highly probable the omen that would precede the conversion of the world, would be the spirit of frequent, persevering, energetic, prayer, poured out on the whole Christian Church.

The Rev. MARK WILKS, of Paris, moved the sixth Resolution, viz.

VI. "That this Meeting expresses its cordial interest in the labours of kindred Institutions, and invites the friends of Misions, of all denominations, to abound more and more in fervent supplications for the most copious effusion of divine influence to render their common exertions more eminently successful."

Mr. Wilks adverted, with devout gratitude to God and filial gratitude to his revered father, to the valuable impressions in favour of the missionary cause, which the latter had been instrumental in making upon his mind at an early period of life. At his father's desire, he had then pledged himself to that cause, and to an inflexible hatred against error and sin. And thus, observed Mr. W., may youth be trained up to the service of God, while they are as yet unable to appreciate the benefit, and to understand all the evil and mischief of that empire of darkness which they are called upon to oppose. Had he not himself been thus trained, he might never have taken an humble share in the affairs of such institutions abroad. He was happy to say, that the Paris Missionary Society comprehended a vast number of devoted persons, whose hearts bound in unison with the feelings of those who compose the present assembly, and who daily offer up their prayers for the prosperity of the Missionary Society. The success of the Paris Society has surpassed the most sanguine expectations. It was established only two years and a half ago, and the last year its income amounted to 3,000 francs, which is double that of the preceding year; while Auxiliary Societies are continually forming in various parts of France. The Missionary Prayer-Meetings are well attended, both at Paris and in the country. Mr. W. particularly specified one instance, at Nerac, where, though the rain descended in torrents, he nevertheless found the people assembled. Of the students received into the Missionary Seminary at Paris, some have already entered, and others are preparing to enter, the field of missionary labour.

Mr. W. then stated the following circumstances illustrative of the missionary spirit in France. Among the regulations of one of the Ladies' Auxiliary Institutions, (one in Dauphiny), are the following: If a Lady of the Committee absent herself, another of its members visits her to ascertain the cause; if without an adequate reason she again absents herself, she is seriously rebuked; if a third time, her name is erased from the Committee, as not being a suitable person for so important and sacred a work.—The children of one of the Juvenile Societies, situated in a part of the country where the people are all vine-dressers, last autumn collected nuts, in great numbers, sold them, and presented the produce to the Treasurer. Having done this in the autumn, they considered what they should do in the spring. They, accordingly, went out and collected various species of medicinal herbs, and having sold them, presented, as before, the produce to the Treasurer; thus at one and the same time furnishing means for the healing of both the natural and moral maladies of their fellow-creatures; though of

the latter, they must be supposed, at their infantine age, to have but a very imperfect knowledge.

Mr. W. then adverted to the beneficial effect produced by the late *shaking of the nations* of Europe, in reference to the spread of the missionary spirit on the Continent; and also to the efforts which had been made by zealous Protestants to send the Gospel abroad, even at the era of the Reformation, when, in his opinion, little could be done, particularly to those of the celebrated Admiral Coligny, who sent out a Protestant mission to India, which was, unhappily, soon crushed by the Papists; and of a zealous Frenchman from the gallies, who was the first Protestant Missionary to the Blacks, but who met with much the same treatment as our own martyred Smith.

Mr. W. then concluded, with entreating the meeting, in reference to the subject of his motion, to be diligent in supplicating that Spirit which was poured upon good men of old; for it is that Spirit who alone can unite all Missionary Societies in one body, and give the crowning blessing to all our hopes and desires, and to all our praises.

Benjamin Shaw, Esq. Treasurer of the Baptist Missionary Society, seconded the motion.

Mr. S. observed, that though he had bowed with a great portion of respect to all the resolutions which had preceded, he should have counted them as "vanity and vexation of spirit," unless they had been followed by that which he had now the honour to second. He then expressed a hope that the form and subject-matter of the resolution would not be alone attended to, but that all would devoutly exercise themselves in prayer for the outpouring of the Holy Spirit, firmly relying on the promise of the Great Author of our Salvation, to which exercise he considered the case of Daniel as affording both example and encouragement. That prophet looking forward to future times, saw the period advancing when the Jews were to be restored to their own land. But did he sit down in apathy, waiting its arrival? No; but on the contrary, poured out his supplications to God for the speedy accomplishment of the event. And what was the consequence? Why the angel Gabriel descended and brought to him the happy intelligence, that at the beginning of his supplications the commandment for the accomplishment of that event had gone forth. He who answered the prayer of Daniel, is the *same yesterday, to-day, and for ever*; and his arm is ever powerful. Allusion has been made to the attendance at the Missionary prayer-meetings in the metropolis. Although the attendance might not be such as was desired, yet he trusted the object of those meetings is not forgotten by any member of a Missionary Society. It is remembered, he would hope, at the family altar, and in our retired supplications, as well as on other occasions. Indeed, we could hardly have conceived, that had not frequent and ardent supplications been offered up, our several Societies would have advanced as they have done. He should, however, be glad to see public meetings held by associated bodies from each of the kindred institutions, frequently assembled and well attended, pouring out their supplications for the accomplishment of the great and glorious purpose we have in view.

Mr. S. then adverted to the great importance of self-examination as to our own Christianity, that our prayers for the outpouring of the Holy Spirit may not be rendered abortive by unholiness in our spirit and deportment as Christians, and concluded with the following lines of Dr. Watts:—

> "So let our lips and lives express
> The Holy Gospel we profess;
> So let our works and virtues shine,
> To prove the doctrine all divine."

The Rev. Sereno Dwight, of Boston, North America, moved the seventh Resolution, viz.

VII. "That the thanks of this Meeting be presented to the Ministers and Trustees of Great Queen-Street Chapel, for their renewed kindness in affording accommodation to the Society at this Anniversary."

Mr. Dwight felt himself admonished to brevity by the advanced period of the Meeting. Like a preceding speaker, it mas his happiness to be trained to the missionary cause; his father had taught him at an early age to love and revere the London Missionary Society, and had employed him to read its intelligence from time to time, as it arrived.

He had lately the pleasure of seeing, in Switzerland, the Rev. Professor Blumhardt, who had told him that the labours of the British Religious Societies, but es pecially the Missionary exertions in Germany, were beginning, by the blessing of God, to awaken a spirit of Christian love and zeal in that country; and that both in Germany and in Prussia, there were great and evident manifestations of the out-

pouring of the Holy Spirit, particularly on ministers of the Gospel.

Mr. D. then related the particulars of an attempt made about 22 years ago, by the Government of the United States, to civilize an extensive tribe of Creek Indians, by making them acquainted with the useful arts, and teaching them agriculture. The leading man in this attempt, who was furnished with every requisite for the object, and an annual sum of 5 or 6000*l.*, returned about two years ago, and gave up his commission, declaring his conviction, that it was quite impossible to accomplish the object. Mr. D. then said, the American Board for Missions, about three years ago, sent out from ten to fifteen persons to a tribe of Cherokee Indians; which commission was shortly afterwards patronised by the chiefs, who have since made a law that no spirituous liquors should be sold in their country, together with other regulations adapted to promote the education of children, and the knowledge of agriculture; and many gentlemen who have travelled in that part of America, and visited the settlement, are now living witnessess that when the Bible is sent with implements of art, the savage character may be tamed, and the seeds of civilization sown with success. A young Indian Chief, who has received the truth as it is in Jesus, had in five years from the time he first heard the Eaglish language, acquired such a knowledge of it, as to be able to write intelligibly on religious subjects. He has since returned to his countrymen, as a Herald of Salvation.

It was said in an early stage of this Meeting, that the Society is *committed*. Let me, say, Sir, that every Missionary, Bible, and every other Evangelical Society, stands committed. You have awaked up a spirit upon the Continent, that has induced the Papal Church to rally its powers, in order to sustain itself; and Protestantism, if possible, is to be put down. Will you then go back? No: let us rather show that there are two nations in the world which despotism cannot approach, and superstition cannot corrupt; two nations, which standing united, shall form the bulwark of the civil and religious liberties of the protestant world.

Mr. D. concluded with stating, in reference to the subject of the motion, that similar intercourses and good offices take place among the several evangelical denominations in America, as are found to prevail in this country among the members of the different Societies.

Rev. Robert Newstead, Wesleyan Missionary, from Ceylon, seconded the motion.

Mr. N. felt himself restricted by the late hour of the meeting, but was happy in having this opportunity of stating, that the spirit of union among Missionary labourers of different denominations, alluded to by the preceding speaker, prevailed in Ceylon, and in other parts of the world which he had visited. He was also happy, in reference to an observation made by the Rev. Gentleman who moved the printing of the Report, as to the comparatively little fruit of Missionary labours in the East Indies, to state, that latterly in Ceylon, from 80 to 100 of the natives have apparently embraced the Gospel in sincerity; and, from still more recent intelligence, there is a prospect of the good work going forward.

The Rev. John Mead Ray, of Sudbury, moved the eighth and last resolution, viz.

VIII. "That the warmest acknowledgments of this Meeting be presented to W. Alers Hankey, Esq., the Treasurer, for his unremitted attention to the interests of the Society, and for his conduct as Chairman on this occasion."

Mr. Ray observed, that he had the happiness of being among the distinguished few then present, who were also present at the time the Society was formed, and who had the honour of having their names placed on the first list of Directors. He expressed devout gratitude to God for sparing him so many years to witness the successes of the Society, and for the pleasure of then seeing around him so many of its founders. It was his earnest prayer, that their days on earth might still be prolonged. It gave him much satisfaction likewise, in which he doubted not they participated, to find that as they themselves were receding, there were coming forward so many young ministers and others soon to take their places, who were pledged to carry forward this great and glorious work, when they should be numbered with the dead. It was his prayer, that these their successors might, by the Divine blessing, accomplish far more than the first conductors of the Institution had done.

Mr. R. then, in reference to the subject of his motion, expressed the great satisfaction he felt, that the late excellent Mr. Hardcastle had so desirable a successor as the present Treasurer of the Society.

The Rev. Henry Belfrage, D.D. of Falkirk, seconded the motion, and said, that he cordially concurred in what had been said in reference to the Chairman, and trusted his life would be spared to fill the chair

on many future occasions of a similar nature.

At this late hour of the Meeting he could say but little; there were, however, three topics not hitherto alluded to, which had occurred to his mind, which he would just notice. (1) The arm of power which had been raised on the Continent to repress the impulse excited in favour of the dissemination of knowledge, was now withering, and facilities afforded for promoting the everlasting improvement of man. (2) The revolution in South America. Our countrymen at large were exulting in the openings accruing therefrom for extending our commercial relations, but, as Christians, we rejoiced that the Almighty has broken the bars of brass, and cut open a channel of intercourse for a far nobler object—the diffusion of the Gospel of Peace. (3) The struggle now making for freedom by one of the nations of Europe; and may we not hope that the time will speedily arrive when MAR's HILL shall be the seat of Bible and Missionary directors, for sending forth the knowledge of salvation throughout the surrounding countries.

Dr. B. then said, that as coming from the North, he might be allowed to mention the deep interest felt throughout Scotland, which has Missionary Societies of its own, in favour of the London Missionary Society, which, observed he, *holds a high place in all our hearts*. We rejoice in its prosperity, and gladly receive its deputations. As an evidence of the missionary feeling prevalent in the North, on the day before he left home for London, he received a letter from one of his people, a labouring man, whose weekly income may not exceed twelve shillings, but who, with his wife, is a regular subscriber to the support of the missionary cause. The letter stated that the writer had lately received a small legacy, and that he had resolved to devote a tenth part of it to that object. The circumstance might be in itself trivial, but he trusted that the gift would meet with acceptance from Him who looked with complacence and approbation on the *widow's mite*, and, also, that it would prove a stimulus to others to *do likewise*.

Dr. B. said he had been often struck with our Lord's rebuke of those who said, with indignation, "this ointment might have been sold for much, and given to the poor;" and is not this, he asked, the language of some in the present day, who, when it is proposed to contribute to Missionary Societies, direct our attention to the poor at home. But I again ask, who are they who contribute most liberally to our poor? Why they are the very hands which are ready to cast their gifts into Christ's treasury. And what bowels yearn most over the unhappy, who are our neighbours? why, the very same which yearn over the perishing heathen abroad; and he who applauded the act of the woman that poured the ointment on his head, as having wrought a good work, will also applaud those who contribute to the furtherance of his cause among the poor Pagans, and thus prepare the way for his universal reign.

In coming to your city, continued Dr. B. as I passed through your country, I was struck with the beauty of your English spring. I observed with delight the trees bursting into leaves and blossoms, and the lovely verdure spreading over your fields, and I thought within myself, this is the very emblem the Spirit of God employed to represent the dissemination of the Gospel, *for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.*

Dr. B. then expressed the delight he had experienced on the present occasion, and concluded his speech nearly as follows:

I have been present also at a number of other Meetings, of the same kind, in this city, and I certainly shall not forget the pleasure I have received on these occasions, to the latest day of my life. I have witnessed, with increasing satisfaction, the advance of these Societies; and with the blessing of heaven resting upon them, I feel confident that they will still continue to advance; and it is my fervent prayer, that God would fit all their members for the inheritance above, and *lift them up for ever*.

The motion being then put by the Home Secretary, the Chairman expressed the deep sense he entertained of the mark, which had been just shown, of the kind regard of the Meeting, and assured them, that his best services would ever be at their command.

NOTICES OF ANNIVERSARIES.

THE Anniversary of the Gloucestershire Missionary Society will be held at Rodborough and Stroud, on Tuesday and Wednesday, the 7th and 8th of this month (June), Rev. Samuel Hillyard, of Bedford, and Rev. John Leifchild, of Bristol, are expected to render their aid on the occasion.

On Wednesday, July 6th, the Annual Meeting of the Kent Auxiliary Missionary Society will be held at Gravesend, at the Rev. William Kent's Chapel. Rev. James Stratten, London, will preach in the Morning. Public Meeting for business in the Evening.

ERRATUM.

The sum of £24 acknowledged in the May Chronicle, page 215, was from the *Whitehaven Auxiliary Missionary Society*, and not from the Scotch Church.

List of Letters next month.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March to 16 April 1825.*]

(Omitted in the Chronicle for May.)

Wales.—Wenalt.—Mr. R. Ellis, for his six Children, from the day of their birth to the present time			15 0 0			
Scotland.—Caithness.—Wick and Pulteney Missionary Society; per Rev. R. Caldwell			12 10 0			
Glasgow Auxiliary Society.—G. Melville, Esq. Treas.						
Balance of Account	155 9 10					
Less Expenses	15 9 10					
			140 0 0			
Berwick Monthly Prayer Meeting; per Mr. J. Newcomb.						
Bank Hill; per Mr. A. Moor	2 2 0					
Spittal.—Mr. J. Carr	0 14 0					
Tweedmouth.—Mr. J. Davidson	2 0 0					
			4 16 0			
Cabrach Bible and Missionary Society; per Rev. R. Penman				5 17 0		
Mr. C.				1 1 0		
						6 18 0
Dundee.—West Port Chapel Society; per Rev. D. Russell						10 0 0
Edinburgh.—Alva Bible and Missionary Society; per Mr. W. Arnot				5 0 0		
Subscription				1 0 0		
						6 0 0
Ireland.—Hibernian Auxiliary Missionary Society.—Don. by the Children of the late Wm. Weir, Esq. of Cookstown; per J. Ferrier, Esq. say £50 Irish.						
British						46 3 1

Donations on behalf of Mrs. Smith, &c.

Lancashire.—Mrs. John Burton; per Rev. W. Roby	1 1 0		
Miss Burton	1 1 0		
		2 2 0	
Yorkshire.—G. B. Brown, Esq. Halifax		1 0 0	
Surrey.—Mr. Todd, Tooting	0 10 6		
Ditto, Mr. Hewitt	0 10 6		
		1 1 0	
Leicestershire, &c. Auxiliary.—Friends, per Rev. E. Webb		4 10 0	
H. F. Coleman, Esq.		2 0 0	
Friends, by Mr. Roberts		4 0 0	
Rev. John Willison, Forgandenny		1 0 0	

Donations towards the Demerara Expenses.

Gloucester Auxiliary Society.—Wotton Underedge		1 0 6	

Fund for Widows and Orphans of Missionaries.

Lancashire.—Southport.—Proceeds of Fancy Work by Miss Oakley; per Rev. G. Greatbach		5 0 0	
Cambridgeshire.—Royston.—Rev. T. Towne.—Collection after Sermons; per Rev. Messrs. Collison and Loveless—(Expenses deducted)		9 10 11	
Camomile Street.—Ladies' Association.—Miss Baker		1 0 0	
Norfolk Missionary Association.—T. Brightwell, Esq. Treas.		10 0 0	
Walthamstow Auxiliary Society.—Rev. G. Collison.—"Child of Providence"		10 0 0	
Essex Auxiliary Society.—Rev. J. Alcott		5 0 0	
Hackney Auxiliary.—Well Street Chapel, ditto			
Miss Alderney	1 0 0		
Mr. Alsager	0 10 0		
Mrs. Ashby	0 10 0		
—— Cash	1 0 0		
Mr. J. Child	0 10 0		
Mrs. Collison	1 1 0		
—— Coward	1 1 0		
—— Eyre	1 1 0		
Mr. Jackson	0 10 0		
Mrs. Laddiges	1 0 0		
Waters	1 0 0		
Under 10s.	1 7 0		
		10 10 0	

Cambridgeshire Auxiliary Missionary Society	27	17	6
Mr. G.	1	0	0
Rev. W. Scott, Rowell	1	0	0
Rev. John Willison, Forgandenny	1	0	0

For the Education of Native Females.

Fetter Lane.—Female Auxiliary.—Rev. G. Burder.—For a Native Child, to be called "Sarah Burder"	3	0	0
Berks Auxiliary Society.—A Friend	0	10	0
South Wales Auxiliary Society.—Miss Walters	1	0	0
Leicestershire, &c. Auxiliary.—Bond Street Juvenile Association	19	4	6

For the Support of Native Teachers.

Cheshire.—Macclesfield.—A Friend for Edw. Rathbone, 4th Payment	10	0	0

Donations in Aid of the Anglo-Chinese College.

Scotland.—Kelsoe.—G. Buchan, Esq.	50	0	0	
Glasgow.—Subscriptions, per Rev. J. Smyth	20	18	0	
Rev. James Ware	10	10	0	By Rev. Dr. Morrison.
G. F. Abraham, Esq.	3	0	0	
Stephen Olding, Esq.	5	0	0	
Hough.—Anonymous	20	0	0	
Mr. James Nisbet	5	5	0	

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

Mr. Shipman, per Rev. W. Chapman, for 1 year's Christian Observer.—Mr. James Linsell, for a Bible, Stackhouse, on the Apostle's Creed, Bray, on the Church Catechism, and sundry Tracts and Pamphlets.—A. Z. for 3 vols. Missionary Transactions, 1 ditto, in Numbers, sundry Reports, &c.—Mrs. Radford for a bale containing 15 pieces of stuffs, printed cotton, &c.—J. M. K. for 2 remnants of cloth, 7 Pocket-handkerchiefs, and sundry books.—Mr. Bruton, for 2 pieces of calico, 2 dozen Slates and 1500 Slate-pencils.—W. P. per Rev. G. Collison, for 3 pieces of Calico for Madagascar.—Mrs. Bainbridge, for a packet of trinkets for the Queen of Lattakoo.—Mr. G. Whittingham, for 6 Waistcoats and 3 pairs of Trowsers.—A Friend, for a parcel of trimmings and remnants.—Mrs. Eastcot, for a parcel of gold ends.—Mr. W. Collins, for 10 dozen Copy-books.—Mr. C. Redder, for a piece of silk.—Mrs. Colton, for a piece of printed Cotton.—A young Female Friend for 16 Scripture Alphabets, 100 Tracts, &c. for Native Schools in India.—A Friend, at Iver, for a Knit Rug.—J. S. for "Waare Afbeelding der Eerste Christenen," 2 vols. folio.—Messrs. Bevan, Burgess, & Marsh, Executors of the late Mrs. Reeve, and a Friend, at Iver, for 13 vols. and 313 Nos. of Evan. Mag.—Also to the following, for various articles of fancy-work for the Missionary Sale at Calcutta, viz. The Reading Ladies' Missionary Association, per Rev. J. Sherman; The Tonbridge Wells ditto; The Princes Street ditto, Devonport; Anonymous; S. E. C.; E. E. Z.; Miss Shinkle; a Friend and young Ladies at Terling: and to Mrs. Thompson, for 6 models of Churches.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY 1825.

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

MR. EDITOR,

LAST year, when travelling in different parts of the United Kingdom, I had the pleasure of meeting with many of your numerous readers, who expressed a wish to have some information concerning the Chinese, of whom, they said, so little is known. If you will, therefore, permit me, through the medium of your very useful work, to communicate a few brief notices relative to China, I shall have much pleasure in doing my best to gratify the wish of your readers, to which I have referred. Your limits and my time will not allow of a very extended and detailed account of China, nor does the religious character of your Miscellany admit of introducing much of a secular nature; still I hope that the few pages which I may send you, although not directly bearing upon the subject of religion, will indirectly be applicable to it; by leading the minds of your pious readers to consider with benevolent anxiety how to do good to the millions of our fellow-creatures who inhabit the eastern continent of Asia and the islands beyond it; and who yet remain ignorant of the true God and of Jesus Christ, whom the Father hath sent to proclaim pardon and peace to penitent sinners.

There is in Europe a great deal of information concerning China, but contained chiefly in voluminous and expensive books, which circumstance prevents it being so extensively circulated as is desirable. I do not, therefore, pretend to communicate any thing absolutely new, but simply to throw together a few remarks on a subject which my pursuits have led me to be somewhat more acquainted with than people generally are. The most copious writers concerning China have been the missionaries of the Church of Rome; and of the several Continental nations, the French have written and published most. The Italians, Spaniards, Portuguese, Germans, Prussians and Russians, have all done something in Chinese: the English and Americans were the latest and the least, till Englishmen produced a Chinese Bible, and a Chinese Dictionary, more copious than any that preceded it. The citizens of the United States, notwithstanding their profitable intercourse with China, entirely free from the baneful influence of monopolies, have not yet done any thing original in re-

erence to China: they have not yet attempted any thing for the good of China; nor any thing for the good of the world in connexion with China; literature and religion they have, as yet, left wholly to the "*old*" countries; choosing the more *tangible* good as their favourite pursuit.

Dr. William Milne, the first Principal of the Anglo-Chinese College, who to his many eminent qualities as a Christian Missionary, added a very respectable degree of Chinese knowledge, has conveyed in a short compass a correct idea of the present state of Chinese philosophy, morals, and religion, in his "Retrospect of the First Protestant Mission to China."* Our English writers, who were in the two embassies from Great Britain to the Court of Peking, did not remain long enough in the country to become acquainted with the language, and to enable them to add much new or correct information beyond the facts in which they were parties, and concerning the objects which they saw. When they attempt to exhibit Chinese feeling, motive, and mental ratiocination, they generally are inaccurate, from not being better acquainted with the *mind* of China. This is, indeed, a fault into which all hasty voyagers and travellers fall.

I fear, Mr. Editor, that I have entered too far into this preamble, and shall therefore now stop. What I propose to submit to your readers I shall divide into remarks on the *Language*, the *History*, the *Religions*, and the *Government* of China; allowing myself, at the same time, to blend these topics, should I judge that perspicuity or brevity requires me so to do; and I shall probably mingle up with these matters some slight notices or specimens of their literature. A Chinese Biography, containing the *Hing* and the *Yen*, the *Doings* and the *Sayings* (as the Chinese express it) of their eminent men and women, would be the best clue to a right understanding of the real intellectual and religious character of that ancient and singular people: and I hope as the Chinese language becomes more known, and attended to by a greater number of persons, this desideratum will be supplied.

On Language I shall be very brief; and shall in this Letter conclude all I think right to say on the subject here; because, to convey a general idea of the principles of the language, for the use of those who simply desire to form a correct opinion of its nature, I have put to press a small pamphlet, entitled, "Chinese Miscellany," which is entirely devoted to this first part of my design.

The Chinese language, when spoken, is monosyllabic; that is, each word is enunciated by one impulse of the breath; such as

Cha, chay, che, chŏ;
Fa, fan, fe, fŏ;
Ke, kan, keaou, kŏ;
La, le, leang, lung;
Ma, me, mang, mung;
Pan, peaou, pew, pung.
Sha, shoo, shwa, shuy;
Ta, tang, teaou, tuy;
Tsan, tseay, tseaou, tsuy;
Wa, we, wo, wuh;
Ya, yew, ying, yuh, &c. to the number of 411.†

Chuen, yuen, tseuen, &c. seem as two syllables, as if written Chu-en, Yu-en; but, though thus separable, they are enunciated by one impulse of the breath; and therefore may and should be considered *one-syllabled* words.

Had the Chinese written symbols

* This volume may be had of Mr. J. Nisbet, bookseller, Berners-street, London. Dr. Milne also edited a small periodical concerning China, called the Indo-Chinese Gleaner, written chiefly by himself and his colleague, then resident in China. There are, we believe, still some imperfect copies of this at Nisbet's. The work was terminated with the life of its revered editor.

† See Morrison's Chinese Dictionary, Part II. vol. 1, p. xx.

been susceptible of continued juxtaposition, these monosyllables would have been joined, as single syllables have been joined in alphabetic writing. "The French," it is said, "abounds in monosyllables more than any other language;" but surely the Chinese must be excepted. However, so it is in the reasonings of European philologists, moralists and divines; when they speak of the *whole world*, they leave out China and its kindred countries, and cognate languages, making altogether nearly *one third* of mankind, as exceptions to the rule, or as unworthy of notice. Pope's Sluggish English Syllables,

("And ten low words oft creep in one dull line,")

are not a fair specimen of Chinese smart, abrupt monosyllable sounds. However, in the following colloquial phrase, where, in both languages, the idea may be conveyed by monosyllables, there is not much difference as to the general effect of mere sound.

Wo puh che-taou, ne shwŏ shin-mo.

I not know, you say what: *i. e.* I don't know what you say.

Here the Chinese *puh*, expresses the same as *do not*, abbreviated by *don't*; and the Chinese *che-taou*, is only equivalent to *know*; but the Chinese written characters could not be joined in one in the same manner as *do not* become *don't*. The alphabetic symbols, or symbols of sound, have been united and formed polysyllables; but the pictorial or hieroglyphic symbols of the Chinese have remained distinct and separate, for their structure does not admit of their being joined. This remark, however, applies only to the era in which the written language of China attained a sufficient copiousness to answer the purpose of conveying ideas with accuracy and perspicuity. A period when the natives thought their language had arrived at perfection, and no new words were to be formed. At this imaginary point European philologists also have wished to fix living languages; but without any very evident reason. Analogy would yet justify many modifications of words which old writers have not employed. Persons conversant with foreign languages, and especially Asiatic languages, must often feel regret that they cannot be allowed to turn *weight* into *weightify*, as well as *saint* into *sanctify*; to turn *king* into *king it*, as well as *Lord* into *Lord it*; or *a present* into *present it*; but so it has been. The Chinese have by consent decreed, that no more new words shall be formed. In the beginning, the symbols *hand* and *staff* were, by some unknown person, joined to denote the *man who ruled in his family*; alias, *a father*; *sun* and *moon* symbols were united to denote *clear*, *bright*, *illustrious*; this union of symbols was the original practice, but an era arrived in Chinese philology, when *word-making* was by usage, interdicted.

But before the Chinese philologists determined on a non-increase of their compounded symbols, they practised the application of a merely monosyllabic sound to congregated symbols and however many the primitive symbols were that united to form one word, still the group of symbols, conveying perhaps a complicated idea, remained to be expressed by *one syllable*; thus, when the symbols *jih*, the sun, and *yuĕ*, the moon, were united, to denote *bright*, *clear*, &c. they did not pronounce the united symbols *jih-yuĕ*, as modern writers turn *any* and *thing* into *anything*; but still gave to the *sun* and *moon* symbols when united, a *monosyllabic sound*, which was *ming*. I do not now, Mr. Editor, enter into any justification of this procedure, but simply state the fact.

I have by these remarks, Sir, rather anticipated the declaration, that the Chinese written language consists of *pictorial symbols*, single or united. The *picture* does not appear to have

ever been intended as an *exact representation*, such as the picture-writing of Mexico, or the hieroglyphics of Egypt, but only a *slight outline*: first, of things *celestial*, such as *sun, moon, stars*, and *vapour*; next, of *earth, hills, fountains*, and *streams*. In the third place came *man*, the *head, hands, feet*, &c; next *beasts* and *birds*; then earth's *productions*, especially in the *vegetable* and *mineral kingdoms*. In the sixth place came symbols for man's *works*; and, finally, a *miscellany* of various and doubtful symbols. Of these symbols, variously compounded, the Chinese written language is composed. They often exhibit an easy and natural, and sometimes an amusing association of ideas. At other times, the signification derived from the symbols is far-fetched, or entirely arbitrary, as is the case in all languages, where you are often obliged to say, a word means so and so, merely because it is so.

The great and important feature in the Chinese written medium of conveying thought is, that it remains unchanged and always intelligible to the eye, however the characters may be pronounced. The Chinese of different provinces, the people of Corea, of Japan, of the Loo Choo Islands, of Cochin-China, and of the Chinese settlements in the Indian Archipelago, all pronounce the Chinese characters differently; but they are still intelligible to the eyes of all these "peoples," who, taken collectively, constitute at least one fourth of mankind.

The Arabic figures, 1, 2, 3, 4, &c. which may be understood by a hundred persons of a hundred different languages, are the best exemplification of the nature of the Chinese symbols; only the Arabic figures appear more arbitrary than do the Chinese symbols.

I will now close this letter, Sir, with one remark; since the Chinese language is legible by so large a portion of our species, who may by it be put in possession of the facts and doctrines of revealed religion, its vast importance to the church of Christ is self-evident; and I hope the London Missionary Society's essay to introduce it to the careful attention and uninterrupted study of at least a few of our pious countrymen, will be accompanied with a blessing from on high.

I remain your obedient Servant,
ROBERT MORRISON.

ON THE QUESTION WHETHER THE DIVINE KNOWLEDGE EXTENDS TO FUTURE CONTINGENCIES.

IT will be admitted that God is omniscient, and consequently that his knowledge extends to every thing knowable; the question, therefore, now to be considered is—*Whether future contingencies are or are not knowable*? For if they be, the Divine knowledge must extend to them.—Contingencies are of two kinds; those which are *in themselves* contingent, being the actions of free agents; and those which, although in themselves necessary, yet, considered *in their relationship*, are contingent, being the necessary results of contingent actions of free agents. The knowledge of the latter kind evidently depends on the knowledge of the former, and it is therefore to the former that we shall confine our attention.

It will be admitted that no action can be performed by a free agent, whose will is not influenced to its performance by some motive. Now, the divine knowledge certainly extends to the constitution of the mind of every such free agent; since, in the first place, it extends to every thing knowable, and this is undeniably knowable, —and since, in the second place, the Divine Being is himself the author of that constitution; but if the divine knowledge comprehend the whole constitution of the mind of every such free agent, it must evidently comprehend the effects which motives *of all kinds* would have on the mind of

every such being; and, therefore, if the motives that shall present themselves to the mind of any such free agent be knowable by the Divine Being, the consequent actions of that free agent are also knowable. Now, these motives must either be internal or external. *If internal*, they must *either* necessarily result from the constitution of the mind, and consequently be knowable by that Being who is well acquainted with that constitution; *or*, they must remotely result from some external cause, and consequently be knowable, provided that external cause be so. *If external*, whether originally or remotely, these motives or causes of action must themselves exist either necessarily or contingently; if necessarily, they are undoubtedly knowable; if contingently, they are either the actions of the Divine Being himself, or the actions of other free agents, or the results of these actions; if the actions of the Divine Being, or the results of his actions, they are certainly knowable by him; if the actions of other free agents, or the results of their actions, they must either be the first contingent action of created free agents, or suppose a previous contingent action of such, OR they must be the results of the first, or of those which suppose a previous contingent action; if the results, as was before said, they will be knowable if the actions whence they proceed be so. If an action which supposes a previous contingent action—the previous action must either have been the first, or have supposed another previous action;—and as contingent actions of created free agents cannot have been in eternal succession, if this latter were not the first, it must have supposed another, and that another, and so on till the first were supposed; and this first itself must have had some cause, and that cause must evidently either have been a Divine act, or a necessary event, either of which *is acknowledged to be knowable* by the Divine Being; and if the first contingent action of a free agent be knowable, all future ones are so likewise, because they must either result immediately or remotely from a Divine act, or a necessary event, or this first contingent action; but if future contingencies be knowable, the Divine knowledge must extend to them.

Ἄλφα.

ON THE EFFECTS LIKELY TO ARISE FROM DISCONTINUING THE USE OF SLAVE-MADE SUGAR.

To the Editor.

SIR,

I OBSERVED the Query in your Magazine for April, relative to the effects that may be expected to result from the non-consumption of Slave-made Sugar; and concluding it to be an indirect protest against the observations which appeared in the Number for February, I should have answered it immediately, but want of time compelled me to defer it. In the interval, I find that the subject has been taken up by another of your Correspondents; but I am far from being satisfied with his explanation, which appears to me rather an evasion of the real question, than an answer to it. If I am correct in my view of it, its meaning is as follows: "Supposing the abolition of slavery to be so long delayed as that the British public find it necessary to resort to a general non-consumption of slave-made produce, in order to bring it to an end, what will become of the planters and their negroes in the period that will elapse before the object is effected?" Being fully sensible that this doubt constitutes the *only difficulty in the way of the friends of "Immediate Abolition,"* I am most anxious that it should be met in a full, fair, and manly way; and I beg your patience while I endeavour to express my views of the subject, trusting that some others of your readers will take it up also, and supply my deficiencies.

With regard to the claims of the planters to our sympathy, I shall be very brief. Convinced that "no length of time, no legislative enactments, no circumstances whatever," can impart to one tribe or class of mankind a legal or a moral right of property in the persons of any other tribe or class, I consider

their loss or gain, their safety or ruin, by the abolition of slavery, as *entirely out of the question*. To be more explicit,—I should have no more feelings of compunction in wresting the wretched African from the lawless grasp of the planter, than I should have in rescuing my own child from the hands of a gipsy who may have stolen it for the purpose of petty gain, and who would be injured by the restitution. The man that holds another in bondage does it at his peril; and if, under a system of slavery, he holds him *one day* in security, it is simply because the laws of God are less valued by legislators than the blood-stained revenue that is derived from the accursed practice. Let us, then, be no more outraged by appeals, direct or indirect, in our religious publications, on behalf of West Indian slave-masters.*

As it respects the slaves themselves, I feel more difficulty in expressing my sentiments; not because my own mind is dissatisfied with them, but because I fear many will think that while I am pleading the cause of humanity, I am myself destitute of its feelings. I must, however, do my duty, and leave your readers to form their own conclusions.

In the first place, then, I agree with X.Y.Z. that no very serious consequences would be likely to result from the adoption of the non-consumption plan. The planters are too much alive to their own interests to stand out a single month, if they found the British public resolute in their determination. The instant abolition of slavery would then be complied with as a matter of safety, however clamorous they may be against it while they consider themselves secure. It is the people of England, and *they alone*, who uphold the system; and if they would but *will* the abolition of this abomination, it *must* be effected, and when effected, the consequences would be any thing but injurious to the slaves, who, as your Correspondent observes, would receive wages for their labour sufficient to support them. As to the proposal to reimburse their owners for their loss, it is the *first time* I have heard such a proposal from a friend to the Abolition, and I trust it is also the *last!*

Secondly: I will admit, for the sake of argument, that, supposing the people of England to adopt the non-consumption plan, as the only remaining resource, (which I devoutly hope they will,) there may be a considerable degree of suffering experienced by the slaves during the struggle. But I will put it to the most humane and conscientious of their advocates, whether these temporary sufferings, and even the possible destruction of a few individuals amongst them, is of any weight when compared with interminable slavery and its consequent horrors? If he has any doubts on that subject, let him contemplate the horrible fact, that within *one year*, no less than three hundred and sixty-two cargoes, containing not fewer than one hundred and five thousand six hundred slaves, have been carried away from two small rivers in Africa, and offered as a hecatomb to this West Indian Moloch; and that the traders calculated on paying themselves by getting *one-third of them alive* to the place of destination!! † Let him, I say, contemplate this appalling fact, and then go and eat his slave-made sugar "with what appetite he may"!!

I shall, however, thirdly, take still higher ground for my argument, and assert that it is our imperative duty, if we consider slavery to be contrary to, and a violation of, the laws of God, to do all in our power to procure its instant abolition, *without any regard whatever to the consequences*. In other words, we ought to act from *principle* rather than from *feeling*—to obey the *dictates of conscience* rather than those of *expediency*, and not to be deterred from our attempts to effect a *certain and infinite good* by the fear of a *contingent and temporary evil*. Happily I have not the task of proving that slavery is an evil; nor that it is one of the deepest dye; nor that it is a direct violation of all the principles of the Gospel, which are summed up so admirably in the Golden Rule of the Saviour: "All things whatsoever ye would that men should do to you, do ye even so to them." Such being the case, I would say to every

* If the reader wishes for an illustration of the case from Scripture, I beg to refer him to the 5th Chapter of Nehemiah, from 5th to 13th verse, where he will find a rule of conduct laid down that is admirably appropriate.

† See the Speech of F. Buxton, Esq. at the Meeting of the African Institution, which took place on the 1th of May.

person professing to believe the Bible, "How can you conscientiously indulge your appetite by partaking of the produce of slave labour, when you know that you are, by such participation, giving a direct sanction and an efficient support to a system that is virtually condemned by all the principles you profess? The principle of expediency will not justify you, because it is not applicable where it comes in contact with the word of God. The fear of possible evils ought not to influence you, because the path of duty being laid down, you are *safe only in that path;* much less will you be exonerated upon the ground that no good will result from your adoption of the plan, because slavery is an evil of too great magnitude to be overcome by such individual efforts. With the result you have nothing to do: act but up to your convictions, and it will not be asked of you another day whether your exertions were successful. The Divine Being has laid down for us a certain rule of conduct, and we may safely adhere thereto, leaving the event to him who 'orders all things according to the counsel of his own will.'"

Such, Mr. Editor, are the principles on which I wish your readers to act, in reference to the abolition of slavery, and on which I act myself. I am more and more satisfied with them, and am persuaded, if they would adopt them, they would divest themselves of a sense of inconsistency of conduct which, in spite of all their arguments, they will and must feel troublesome to them. As to "Gradual Abolition," I cannot conceive on what principles it can be advocated. Surely slavery has existed long enough, and has been sufficiently exposed, to excite the most cordial hatred in every feeling, as well as every religious mind. Upwards of *forty years* have elapsed since its enormities first attracted public notice, and yet *delay* is still the order of the day in reference to its final extinction! Away with the thought! Let Christians of every denomination act up to their convictions, and unite in one simultaneous effort, and, under the blessing of God, the business will speedily be effected. Now is the precise time for this effort to be made—the future is not ours to calculate upon. It is for the ETERNAL ALONE to say, "With me a thousand years is as one day, and one day as a thousand years." Our humble motto must be, "Whatsoever thy hand findeth to do, do it with all thy might; for there is no knowledge, nor device, nor work in the grave, to which we are fast hastening."

I am, &c.

The Editor of the cheap Edition of Immediate, not Gradual, Abolition.

ON THE SPREAD OF THE GOSPEL AMONG THE HEATHEN.

Extracted from Dr. Williams's Work, on Equity and Sovereignty.

"It is, however, a painful fact, that many nations are unacquainted with the Gospel. But this is not to be imputed to any divine *restriction* or *prohibition* given to men, but to their criminal neglect, in not acting according to the letter and spirit of the commission. Nor can any one who has opportunity of knowing that commission, and has it in his power to propagate the gospel, remain innocent, in not promoting its more extensive spread. As for those who *hinder* its diffusion, they act in hostile defiance of the Supreme Governor, they trample on the authority of the Prince of Life;—to stand before his tribunal, and to receive his judicial sentence, let them prepare. 'Behold, ye despisers, and wonder and perish.' 'Woe unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.'

"From this discussion it is natural to infer, that to be *unconcerned* about the propagation of the gospel among the Heathen, the Mahometans, the Jews, and ignorant people of every name, is a crime of no small magnitude, and yet too common among those who call themselves Christians. How can such persons pray, 'Thy kingdom come,' without condemning themselves by the very petition they utter? The evidence of the truth of Christianity having been sufficiently established, God does not employ miracles for its propagation, but leaves it with the subjects of his government as a sacred deposit which they are to use, and to circulate for the benefit of others. According to his plan of moral government, it is subjected to the same issue with other providential events, still under the control of sovereign prerogative in raising up instruments, and preparing their way. And this is an argument why we should, with hope and prompti

tude, improve every favourable opportunity that presents itself, to send them forth with ardent supplications, that they may diffuse 'the sweet savour of Christ,' and the salutary streams of his gospel; and to charge them, that they communicate to others the pure doctrines and precepts of Christianity, and exemplify them in their own tempers and practice. —Ought not opulent merchants, statesmen, and sovereigns, to take this into account? The poor 'sheep in the wilderness' perish for want of pasture and of shepherds, while, alas! countless millions of money are expended in destroying mens' lives, or are lavished on pleasures and follies, which, in the end, involve their votaries in disquietude, remorse, and perdition. May British influence continue no longer so criminally dormant in reference to this momentous object! And when at any time Missionaries are employed for this benevolent purpose, may they be men of God, whose hearts and lives are transcripts of the Gospel of peace!" J. W.

MISCELLANEA.

STRIKING ACCOUNT OF A REVIVAL AT ST. AUGUSTINE.

The Rev. Noah Laney, a Methodist missionary who has recently visited St. Augustine, writes under date of January 20th, as follows:

"The first quarterly meeting after my arrival was attended with a solemn sense of God's presence, and one sinner professed to be awakened to a sense of his lost condition, who soon after died, it is said, in the triumph of faith. At the conclusion of the love-feast, the Sacrament of the Lord's Supper was administered to fifty-one communicants. This was truly an exhilirating sight, and we felt that our Saviour was present with his people.

"A few Spaniards attend our meeting, and those of them who understand our language, appear to be delighted. One in particular, a Catholic, has attended very steadily, and seemed charmed with singing and prayer. As he came out of one of our class-meetings, he affectionately embraced one of our friends, and said, 'O! this is what I love.' His attendance on our meetings has produced a threat from one of the Catholic friars; he was fearful that he would become a Methodist, and he charged the man to visit us no more.

"Another Catholic, aged eighty-seven, has lately had a Spanish Bible given him, and he seems charmed with it, reads it daily, and prizes it highly. 'O!' says he, 'I do love the Bible.' And pointing with his finger upwards, he joyfully exclaims, 'It shows me the road.' He sometimes calls to the traveller as he walks the streets, invites him in, saying, 'I've got the Bible now.' His wife joins with him in searching the Scriptures. His priest has tried to get the Bible from them; but they say they will not 'part with so good a book.'

"Our coloured members in this place seem very pious. Indeed I never saw so promising a Society of blacks, so much devoted to God. They hold communion with him, and walk in the light of his countenance. So evident is the change in their conduct, that it is remarked by the people here as something extraordinary. One of them spoke very feelingly in our late love-feast: 'O,' said he, 'I once hate God — no love his people; I was sinner; but when I came and hear de Gospel, I was convinced I was wrong. O, I now love God, his people — me love Jesus, he sinner's friend; and O, if my Massa was to give me all Augustine, I would not turn back.' This poor man was born in Africa, and never heard of the name of Jesus till he came to America. He is now a happy Christian. About a dozen have joined our church this year; and many, who are not of us, are very friendly, and attend the preaching of the word. God is indeed working for us in this place."

WALDENSES.

A letter from the Rev. Sereno E. Dwight, an American minister, dated at Rome, gives some account of this interesting people:—the only people that preserved uncorrupt the doctrines of Christ and his Apostles, through the darkness of the middle ages. They inhabit three deep valleys, quite at the north part of Italy, and open only to the south. Population nearly 20,000, and chiefly resident in thirteen villages. They are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, a very strong resemblance, in their character and manners, to the fathers of New England. In consequence of their religion, they are subject to many and

great privations; can neither be physicians nor lawyers; are obliged to pay enormous taxes, and suffer various other hardships; yet, for all this, apostacies to the Catholic religion are almost unknown. Mr. Dwight having letters of introduction to the Rev. Mr. Bert, a godly minister among them, was received with the greatest cordiality. He attended a little meeting, in company with Mr. Bert, and was highly pleased with the plainness, sincerity and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence, as well as undoubted piety.

ANECDOTE.

In the Periodical Accounts of the Moravian Missions, No. 106, the Editor gives the following anecdote, told him many years ago by the late Mr. Michael Konigseer, who had been on an official visit to Greenland. In one of the settlements there was a little band of performers on different musical instruments. Their services had been peculiarly good and acceptable during the Passion Week and Easter. After the last Easter holiday, the Missionary was sitting at his desk when the Greenland brother, who had played the bass-viol, entered his room, and sat down. As he said nothing, the Missionary proceeded with his work, till, having finished the page, he inquired whether he had any thing to communicate. The answer was, "No, nothing particular; but don't you think I played the bass-viol very well this season?" The Missionary replied, "I think you did; and I hope you are thankful that the Lord has given you that talent." "O yes," was the answer; "but do I not deserve a piece of a roll of tobacco for it?" "What!" said Mr. Konigseer, "I am ashamed of you! Would you have pay for being so highly favoured by our Saviour, that you are enabled in a little way to serve his people? Go, and repent of your ingratitude." By some means the other musicians got to hear of the demand made by the bass-player. They immediately expostulated with him on the sinfulness of his conduct, and excluded him from their little band. He was struck with sorrow, came and confessed to the Missionary, with many tears, the base disposition by which he had been tempted; but it was some time before his musical brethren would again permit him to join them.

CHRISTIAN HUMILITY.

The following Extract, from the private Diary of the celebrated Brainerd, contains one of the finest pictures of genuine Christian humility any where to be met with:

"God has made me willing," says Mr. B. "to do any thing that I can do consistent with truth for the sake of peace, and that I might not be a stumbling and offence to others. For this reason, I can cheerfully forego and give up, what I verily believe, after the most mature and impartial search, is my right, in some instances. God has given me that disposition, that if this were the case, that a man has done me an hundred injuries, and I (though ever so much provoked to it) have done him one, I feel disposed, and heartily willing, humbly to confess my fault to him, and on my knees to ask forgiveness of him, though, at the same time, he should justify himself in all the injuries he has done me, and should only make use of my humble confession to blacken my character the more, and represent me as the only person guilty; yea, though he should, as it were, insult me, and say, he knew all this before, and that I was making work for repentance."

CHEROKEE IMPROVEMENTS.

A Moral and Literary Society was instituted in the Cherokee Nation, last November, having for its object the suppression of vice, the encouragement of morality, and the general improvement of the nation. The Constitution, which is well drawn up, was presented to the Legislative Council of the Nation, at its late session at New-Town, and received the sanction of that body. The funds of the Society are to be expended in procuring a library of the most approved works on Morality, Religion, History, Jurisprudence, and general Literature. The first general meeting is to be held at New-Town, the seat of government for the nation, on the third Monday in October next, when an Oration, in the English and Cherokee languages, is to be delivered by Mr. David Brown, and in case of his sickness or absence, by Mr. John Ridge, both of whom are well known in the United States, as young men of fine talents and education.—*Family Visiter.*

OBITUARY.

MRS. FRANCES COLE.

Among the various means by which the followers of the Lord Jesus Christ have been awakened to a sense of their own mortality, their desires after temporal blessings moderated, and the value of eternal things advanced in their estimation, perhaps none have been more impressive, or useful in their tendency, than those memorials which delineate the character and record the death of the righteous. It is declared in the Scriptures as the distinguished honour of the righteous, "that they shall be in everlasting remembrance." Insensible and thoughtless as we naturally are, death impresses our minds at least for a season, and while we are told of the living virtues, and mark the triumphant and peaceful end of those who die in the Lord, manifold lessons of instruction and caution are afforded, and thus their memory is blessed, while we are encouraged through divine grace to follow their example, to trust in the Lord, and to glorify him who "giveth us the victory over death and the grave." Under such impressions, together with the fact, that the funeral sermons occasioned by the death of the individual who is the subject of the present Obituary, having, by the blessing of God, been made useful in fixing the first serious impressions on the minds of two individuals, the following brief sketch is presented with the most sincere desire to promote the glory of God, by advancing the spiritual interests of his church, or affording encouragement to any who believe in Jesus, to "hold fast their profession of his name." Frances Cole, the subject of the present memoir, was the second daughter of Samuel and Elizabeth Link, of Maidstone, was born 6th April 1795. It was her privilege to be born of pious parents, for whose instructions, prayers, and example she always gratefully acknowledged her obligation; her beloved father, who has long since entered into rest, was an eminently pious and consistent Christian; among his friends he will long be remembered for the strength and steadiness of his attachments; and it might with propriety be said of him, "he was an example of the believers in word, in conversation, in charity, in faith, in purity." He was a man of prayer, and the supplications he offered in the sanctuary were highly beneficial in keeping up the public prayer meetings in the place in which he was accustomed to worship. Mrs. Cole appearing to be the subject of serious impressions at a very early period of life, her heart, like the heart of Lydia, was gradually opened, so that she attended to the things which were spoken by faithful ministers of the Lord, and gave solid evidence of a work of grace upon her heart: she has been often heard to speak of a sermon she heard preached by the late Rev. Mr. Stanger, of Bessel's Green, near Seven Oaks, from Luke xii. 32. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom:" and of another sermon she heard from the Rev. Mr. Shirley, of Seven Oaks, from 1 Pet. iii. 15. "And be ready always to give an answer of the hope that is within you, with meekness and fear;" both of which seemed to be much blessed to her soul.

She manifested great reverence for the service and worship of God, and was much attached to the ordinances of his house. The excuses of the cold-hearted were never made by her; on the contrary, she could adopt the language of the Psalmist, and say, "I have loved the habitation of thy house, and the place where thine honour dwelleth." She has been often known to express much concern and impatience lest any attentions to domestic concerns should prevent an early attendance on public worship; her desires seem to have been well expressed by Dr. Watts in the following lines:

"With early feet I love to appear
Among thy saints, and worship there," &c.

As she had early tasted that the Lord is gracious, and had felt the constraining influence of his love upon her own soul, she felt anxious that all about her should enjoy the like inestimable blessings; she took much delight in instructing the children of the poor, and was one of the first teachers who engaged in the Sabbath Schools connected with the Week-street Chapel, Maidstone.

On the 1st day of August, she was

united in marriage to Mr. F. Cole, by whom she had one son, who died in its infancy. This union, which seemed to promise lasting happiness to both parties, was to be, alas! but of short duration. How mysterious are the ways of God; truly, "His ways are not as our ways, nor his thoughts as our thoughts." She had been indisposed for some time, but about May 1818, it became evident to her friends that the disease which had invaded her frame was making rapid inroads upon her naturally delicate constitution. The affliction which terminated in her death was long and severe; but amidst her bodily sufferings, there was a bright display of grace in the occasional transports of joy which possessed her soul, and her consolations by faith in the Lord Jesus were neither few nor small; and though her bodily sufferings were protracted from May 11, 1818, to Nov. 11, the voice of murmuring and complaint never escaped her; while the goodness, mercy, and faithfulness of Jehovah, were themes upon which she delighted to dwell. At times she mentioned her dear partner with the most affectionate solicitude. Upon one occasion she said, "I love my husband, I love my mother, but, oh! I love my God better than all." Once, when her mother was about to console her, and pitied her bodily sufferings, she said, "Mother, if you knew the consolations I enjoy, you would not speak in pity to me; Jesus will do great things for me," (meaning he would take her to glory.)

Her humility and resignation during her long affliction were exemplary. On one occasion, after she experienced the renewed manifestations of the love of God to her soul, she said, "Why me, Lord, why me? why should I receive such comfort and consolation, when all do not?"

On the 5th November she was evidently much worse, and asked her mother if she thought she was going; to which her mother replied, "My dear, you have often been brought very low, and have as often revived." "True," she replied, "but my faith is in the Rock of Ages; glorious day! O happy time for me!" On the 7th November, after a severe conflict, she said, "I am safe in the hand of Jesus." On one occasion, when death seemed to be more immediately approaching, she anticipated with the greatest composure her dismissal, and while the eye of faith was directed to the heavenly inheritance, she said,

"O glorious state, O bless'd abode,
I shall be near and like my God."

On the 8th she appeared at times to be in great pain, but in answer to some observation made to her, she said, "O how comfortable do I find my mind, what a happy Sabbath-day shall I spend."

On the 10th she lay much convulsed, and did not speak for some time, and it did not appear probable she would speak again; suddenly, however, she raised her hands and exclaimed, "Glory, glory, I am going to Jesus." A little after, she said, "Mother, do you think there is any doubt?" Her mother replied, "No; Jesus has drawn you to himself, and manifested his love unto you." Soon after she said, "Mother, I think I shall be dismissed calmly and quietly, and if so, may the Lord bless you and crown you with joy and peace."

On the 11th, about an hour before she died, she said, "Mother, I think I shall have an easy dismissal," which were the last words she spoke, and about 7 o'clock in the morning she fell asleep in Jesus. Thus she departed, leaving behind a happy testimony to the efficacy of that grace which gives happiness in life, tranquillity in death, and bliss to all eternity.

Her decease was improved by the Rev. Edmund Jenkings, of Maidstone, from a passage selected by herself, Psalm xxiii. 4. J. B.

RECENT DEATHS.

Died on the 25th ult. the Rev. Dr. Ryland of Bristol, after a life of exemplary diligence and usefulness. Both as a minister and theological tutor he ranked high in his denomination; and was uniformly distinguished by those tempers and dispositions which render the association of Christians peculiarly delightful. Warmly attached to his own sentiments on the subject of Baptism, he notwithstanding treated with respect the opinions, and even prejudices, of others.

Died on the 20th ult. the Rev. Mr. Mather, of Dover, for some time minister of Lady Huntingdon's Chapel in that town.

On the 8th May, Mrs. Horsey, wife of the Rev. John Horsey, of Northampton.

The Memoir of Mr. Brooksbank in our next.

POETRY.

CONSIDER MY MEDITATION. Ps. v. 1.

When roses fall on wither'd leaves,
When rainbows vanish in the sky,
When beauty's cheek disease receives,
And airy shadows fly:
Are not the spells of fancy fleeting?
Are there not truths the bosom beating?

Sighs to the pulse are passion's tones,
Tears to the eye are feeling's rills,
Stars, set they not in wisdom's zones?
Mists, leave they not the hills?
Echoes to bells, are they not broken?
Is not our life of each a token?

All that we see, of all we hear,
In gladness, woe, in sight or dream,
Whispers that Heaven is glory's sphere,—
Eternity, life's stream:
Dark is the mind by error shaded!
Cold is the heart by sickness faded!

Erewhile the sun of love remains, [wave,
The calm of hope breathes o'er life's
The happy link, Religion's chains,
And wear them in the grave: [awaketh,
Heaven's King the slumbering dust
And all the good to glory taketh.

J. R. Prior.

STANZAS TO A DYING CHRISTIAN.

Saint, at length thy warfare 's o'er,
Earth is now no longer thine,
Wend thee to yon peaceful shore,—
Realm of happiness divine.

Faith's good fight thou well hast fought,
Sin and earth and hell withstood,
Perfect victory hast wrought
Through thy dear Redeemer's blood.

Yonder crown is now thine own,
Marked and laid up for thee;
Thine a seat by yonder throne,
Deck'd in robes of majesty.

On their gold-besprinkled wings,
Hence to bear thee angels wait;
Hark! some aërial spirit sings
Round thy bed,—sure sign of fate!

Saint! I say, thy warfare 's o'er,
Earth is now no longer thine!
Wend thee to yon peaceful shore,—
Realm of happiness divine.

LORD'S PRAYER PARAPHRASED.

Our Father, who dost dwell on high,
In heaven, so far beyond our sight;
Hallowed be thy name, we cry,
Thy glorious name, so great in might.

Thy kingdom come,—that promised time,
When all shall bow before thy throne;
When every nation, every clime,
Shall thy supreme dominion own.

Thy will be done on earth, O Lord!
As it is done in heaven above,
Where angels execute thy word,
With holy zeal, with humble love.

May it be ever our delight,
Like them thy pleasure to fulfil,
And help us in affliction's night,
To be submissive to thy will.

Give us, O Lord! our daily bread,
And every other needful good;
May our immortal souls be fed
With heavenly grace, and angel's food.

Pardon our sins, we humbly pray,
Repeated every day we live;
Oh, do thou wash our guilt away,
As we each other's faults forgive.

Save from—or bring us safely through—
Temptation's sharp and trying hour;
Preserve us from all evil too,
And guard our souls from Satan's power.

Thine is the power—the kingdom thine—
Glory supreme is due to thee;
O! may we sing, in songs divine,
Thy praise, to all eternity.

Essex. J. B.

CONCLUSION OF PUBLIC WORSHIP ON THE LORD'S DAY.

The cloud hath fill'd the sacred place,
The glory hath appear'd!
The Lord hath shed abroad his grace,
And all our hearts are cheer'd.

It hath been good to worship here;
Such blessings have been given,
As prove it is the house of God,
The very gate of heav'n.

Lord, we would all our Sabbaths spend,
In such divine employ,
Till ev'ry earthly work shall end,
In heaven's eternal joy.

Haverfordwest. J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Dissertation on the Scriptural Authority, Nature, and Uses, of Infant Baptism. By Ralph Wardlaw, D.D. Wardlaw & Cunningham, Glasgow; and Longman & Co. London. 3*s.*

A Letter to the Rev. Ralph Wardlaw, D.D., on some passages in his Dissertation on Infant Baptism. By John Birt. Westley. 1*s.* 6*d.*

When this watery controversy is to terminate, it requires more than human sagacity to predict. Had mere argument been sufficient to produce such a result, it must long ere now have been realized. For our own part, we should be most happy to drop for ever all allusion to a topic which has served so lamentably to divide the people of God. A mere matter of feeling, however, must not be allowed to rule our conduct, where the great interests of truth are likely to sustain, from an equivocal silence, considerable injury. We have always attributed one half, at least, of the conversions to adult baptism, to the zeal and frequency with which our brethren, on the other side of the controversy, insist on their peculiar views. We have known instances in which an Independent minister has been represented as unable to defend his opinions, solely because from a feeling, it may have been, of mistaken charity to others, he has seldom agitated the question of angry debate. We wish not to see Independents, or other friends of pædobaptism, magnifying the points at issue between them and their brethren; nor do we wish to see their ministry tinctured with a sectarian hue; but we do think it but right that every Christian pulpit should supply sufficient instruction upon this head, to guide the convictions of the rising generation, and to furnish every intelligent hearer with the means of arriving at a settled and firm belief. We are not without apprehension, that many pædobaptist ministers in the present day are less assiduous than our forefathers in instructing their flocks on this highly important branch of Christian observance. The unslumbering zeal of other parties seems to have created, in some quarters, an inveterate dislike to the entire controversy; so that there is some danger lest a false delicacy should at last supplant all enlarged and comprehensive discussion of the views entertained by an overwhelming majority of the Christian world.

We gladly welcome Dr. Wardlaw into the field of honourable contest. It is long since his labours in this department have been complimented for their ingenuity and their strength. Even opponents have awarded to him the credit of an honourable distinction. The present Dissertation may be considered as an enlarged and improved edition of his Lectures on the Fourth Chapter of the Epistle to the Romans. We are, upon the whole, more pleased with the Doctor's defence of Infant Baptism than with any thing we have read before its appearance. It is full of argument and Scriptural illustration. It is quite a family book, and should be in the hands of every parent who holds the right of his offspring to baptism. It might not be amiss for the more vehement of the Anti-pædobaptist denomination to possess it; as it might teach them a modest deference to the convictions of others, a quality in which they seem pre-eminently defective. It has always amused us to hear certain of our Baptist brethren talking on this controversy. Had they been favoured with mathematical demonstration on their side they could not be more positive. They must be right, and their opponents must be wrong. It is quite as certain as that two and two make four. Now, this dogmatism we hate, and we hate it as much in one denomination as in another. Let any unprejudiced man read Dr. Wardlaw's book through, and let him say, if he is not lost to all sense of modesty, if the argument be all with the Baptists.

After a spirited introduction, the work is divided into *three sections*. In the *first section*, the Doctor considers the divinely instituted practice previously to the New Testament dispensation, and the absence of all evidence authorising a departure from this practice under it. There will be found some most ingenious and convincing statements upon the real nature of circumcision. Mr. Maclean's arguments for adult baptism are here sifted with a masterly scrutiny, and his sophistry in many instances, is brought forth to the light. The second and third sections are equally able and convincing. The advices to parents in the last section are most worthy of deep attention. If the work had contained no-

thing besides, it would have been an invaluable addition to the stores of biblical instruction. We sincerely hope our readers will avail themselves of this volume. All ministers, in particular, should have it, and we except not Baptist ministers.

Mr. Birt's pamphlet is a very ill-tempered production, abounding with sarcastic remarks and doleful prophecies, which might well have been spared with reference to such a man as Dr. Wardlaw, whose amiable disposition, gentlemanly character, and distinguished piety, might have shielded him from so much flippancy in an opponent. Save and except that the worthy Doctor is a pædobaptist, he seems to have been guilty of no particular crime but that of mistaking Mr. Birt the elder for Mr. Birt the younger,—a mistake which might have been more easily forgiven than had the work of the son been attributed to the father. We are quite calm as to Mr. B.'s animadversions on our work, and feel persuaded we are borne out in the main points of our statement. We respect Mr. Birt as a man, and value him greatly as an author, but we do think the pamphlet before us the most ill-judged piece of controversy we ever read.

The Negro's Memorial; or Abolitionist's Catechism. By an Abolitionist. 8vo. pp. 127. 2*s.* 6*d.*

Upwards of forty years have elapsed since the slave-trade question was first agitated. During this time what books have been written! what speeches have been delivered! what diversified efforts have been made! to convince this Christian nation that slavery is unjust. And now the mighty task is to a considerable extent accomplished, who can look far enough into futurity to see when the last poor slave will be emancipated? It is painful to reflect how slowly the destruction of this wicked system has hitherto proceeded. Its advocates have disputed every inch of ground in their retreat with the most desperate hostility. At first, there was some time necessarily spent by the friends of abolition before they could organize and combine their benevolent designs, in order to make an effectual stand against the system. Then, a considerable portion of time was occupied in awakening the nation from the long sound sleep into which it had been lulled on this subject; and in making it sensible that there was a real necessity that it should bestir itself. When this was effected, the friends of slavery began to look around, not in fear, but in anger; they felt insulted—not detected; blustered and raged, as if ready to die in the defence of their "grey iniquity." To sound and soberargument, they opposed all the ridicule and abuse that exasperation and malice could devise—and they are very inventive. But the friends of humanity were not to be bullied or laughed out of their noble intentions. As, however, it is "impossible to confute a sneer," the contest remained for some time doubtful, while the majority of the nation looked on as if uninterested in the issue. In the meantime, the sun of knowledge had arisen—a spirit of inquiry and activity began to prevail in the nation; and, being thoroughly aroused, it could hear distinctly, loud and heart-rending sounds of lashes, and groans, and chains, proceeding from enslaved thousands. It immediately placed the system at the bar, and imperiously called for its defence. The advocates of slavery became serious, and, (being rather indifferent statesmen,) pleaded that it was *necessary* for the nation; and, (being more familiar with blood than with the milk of human kindness,) that it was a charity to the slaves; and, (being inferior theologians,) that it was sanctioned by Scripture; and, (being worse psychologists,) that they—we mean the slaves—were without souls. These futile pleas won as many proselytes as they deserved; but the nation called for *reason*, and they were gradually abandoned. "On compulsion," arguments were adduced. This was what the friends of freedom desired. Now the subject had become tangible, there was a prospect of triumph; and they accordingly brought "forth their strong reasons." The question was debated and adjourned, year after year, while the nation continued listening. At length, after many a glorious struggle, truth, and justice, and humanity, were pronounced victorious, and the slave-trade was abolished. Since then, efforts have not been wanting to obtain complete emancipation for the slaves. This attempt, however, has been resented with no less acrimony than the former: and the only fear we entertain is, lest "the saints" should compromise this benevolent object, or be diverted from it too long, by the prospect and achievement of a mere amelioration of slavery. We cannot, therefore, regard "The Abolitionist's Catechism," as calculated, among many things, to point out and prevent this dangerous delay, without feelings of pleasure. By treating the subject in a catechetical form, as well as by considerable tact and discrimination, the author has happily combined novelty and interest. It is distributed into the following eight sections: Of Slavery. Of the African Slave Trade. Of Slavery in the West Indies. Of the Effects of Slavery, and particularly that of the West Indies,

upon the Morals of those connected with it. Of the Political Consequences of Colonial Slavery. Of the Commercial Results of the West Indian Slave System. Of Remedies for the Evils of Slavery. Of the Abolition of Slavery. Under each of these the author has collected much valuable information, and turned it to good account. His pages, characterized by good sound sense and manly independence, present the cruelty, impolicy, and injustice of the slave trade in a powerful light, while they are quite unstained by the language of immoderate warmth. We shall conclude by quoting, as a specimen, the last Q. and A. in the book: "What are the duties of an abolitionist? To make himself acquainted with the history and facts of this great moral question. To abstain, as much as possible, from consuming West Indian produce, such as sugar, rum, coffee, &c., in proportion to the demand for which, the value of the slaves is enhanced, and the difficulty which that value interposes in the way of abolition is augmented; and, generally, to oppose all schemes which are calculated to strengthen the hands of the upholders of the West Indian system, and render them independent of public opinion; but to favour all projects of an opposite description, and upon all occasions diligently to circulate useful information relative to the subject."

Reflections on the Word of God, for every Day in the Year. By William Ward, of Serampore. Serampore Mission Press, 1822. Reprinted for Simpkin and Marshall. 6*s.* 6*d.* pp. xxiv. 528.

THE memory of Mr. Ward will be held in grateful remembrance, as long as the cause of Christian missions lives in the hearts of God's redeemed people. Few men have possessed more of the industry, or breathed more of the spirit of an apostolic missionary, than did this eminent servant of God. But, like some dauntless warrior intent on victory, he has fallen in the very height of combat, and has gone to receive his reward at the very time when the prospects of success and glory were brightening before him. Let not the friends of missions sorrow as without hope. His is a glorious prize; nor did he ascend to heaven to take possession of it, till he had shed upon his surviving brethren a measure of his ardent, persevering, and catholic spirit. We were happy, on a recent occasion, to notice a Memoir of this distinguished man, written with considerable ability, by Mr. Stennett; and we are no less happy to introduce to our readers the present work,—a work more than equal in merit to any one of the kind now in our recollection. Sound exposition of the Holy Scriptures is here blended so admirably with devotional statement and experimental appeal, that the volume cannot fail to become a favourite with those who adopt the good old method of reading, every morning, some brief paragraph, with a view to quicken devotion, and to whet the mind for the duties, conflicts, trials, and enjoyments of the day. There is in the volume a distinct subject of discourse for every day in the year, founded upon some well-chosen text of Scripture. We can say nothing better of this volume than that we have adopted it conscientiously for our own private use, and have found it most refreshing to the heart. The daily portions are very short, and yet amply filled with evangelical matter. The work at large is got up with great accuracy, under the superintendence of one of our best scholars; and, considering its size, is very reasonable in price.

A Scripture Catechism: containing a plain and practical Summary of Divine Truth. In Twenty-six Lessons, profitable to be repeated by the Young in Christian Families and Schools. By *Joseph Gibb*, Minister of the Gospel in Banff. Allardice, Edinburgh; and all other booksellers. 8*d.*

THE excellent author of this Catechism, in a work entitled "First Principles," and which has passed through several editions, has evinced superior abilities in the department of Catechetical instruction—a department in which Scottish divines are said to excel. The Summary of Christian Truth before us seems distinguished by many of the characteristic peculiarities of the "First Principles," while at the same time it is more brief and comprehensive. It is divided, for the convenience of families who may adopt it as a platform of instruction, into twenty-six lessons of appropriate length. I. The Scriptures: II. Of Creation; III. Of the Parents of the human race; IV. Of the Fallen state of Mankind; V. Of the Early Discovery of a Saviour; VI. Of God's Covenant with Abraham; VII. Of God's Covenant with Israel as a Nation; VIII. Of God's Covenant with David; IX. Of the Prophetic Testimony concerning the Messiah; X. Of the Forerunner of the Messiah; XI. Of the Divine Nature of the Messiah; XII. Of the Incarnation of the Messiah; XIII. Of the Office of the Messiah; XIV. Of the personal Ministry of Christ; XV. Of the Death of Christ; XVI. Of the Exaltation of Christ; XVII. Of the Holy

Ghost; XVIII. Of the New Covenant; XIX. Of Faith in Christ; XX. Of the New Heart; XXI. Of the Law of Christ; XXII. Of the Ordinances of Christ; XXIII. Of the Kingdom of Christ; XXIV. Of Death and Judgment; XXV. Of the Final State of Mankind; XXVI. Of the advantages of Early Piety.

Delighted as we are with the perspicuous plan of this Catechism, and with its close agreement in general with the word of God, we cannot avoid expressing a doubt as to the accuracy of some sentiments which appear in the *twenty-first* lesson. If we understand the author aright, he holds the following view; viz. that as the Decalogue formed a part of that constitution of things which was given to the people of Israel, and which is now, *as a constitution*, abolished, it is no longer a distinctive rule of obedience, except in so far as its precepts have been embodied in the Christian institution. Stript of all technicality, this seems to be the real meaning of the lesson on *the Law of Christ*. Now, we do seriously object to this representation of the holy and unalterable law of God. That it was delivered specifically to Israel we pretend not to dispute; but that it was any part of that constitution which was temporary, and which was destined to wax old and to vanish away, we most unhesitatingly deny. It had a distinct existence before the Jewish polity; was originally written on the heart of man; and was added at Sinai, "because of transgression." A Christian is no more delivered from that law than was a Jew. It was never given with a view to confer life, but to show the transgressor his need of life, and to supply to him a standard of holiness; and it is equally fitted for these objects now as it was formerly. We find our Lord rescuing the moral law from the false comments which had been appended to it by the Scribes and Pharisees; we find him urging the obligations *peculiar* to his spiritual kingdom, and we find him speaking of a *new commandment* given to his disciples; but not once, in our recollection, do we find either him or his inspired apostles so much as hinting at the abrogation of this incomparable standard of moral rectitude.

With the exception we have mentioned, we think the Catechism before us eminently calculated to do good.

Death-Bed Scenes; or the Christian Companion, on entering the Dark Valley. By the Author of the Evangelical Rambler. 7*s*. Westley.

This is a volume greatly calculated to realize the benevolent aim of its author It cannot fail to be a welcome companion on the bed of sickness and death. While it is fitted to compose and animate the dying saint, it is also well adapted to excite religious concern where it has never been felt. The Introduction, which occupies more than fifty pages, is written with great ability, and contains much interesting thought and elegant diction. Some very striking references will be found in it to the employments of the redeemed in heaven. The body of the Work is divided with great judgment into five separate sections, each section containing a number of death-bed scenes and experiences of the same class. "The first class, includes the death-bed scenes of those who departed in triumph. The second, those who were more calm. The third, those who were agitated by alternate fear and hope, by deep depression and elevated joy. The fourth, those who died suddenly, or under some peculiar circumstances, impressions, or feelings: and the fifth, the sayings of some of the eminently wise and good, when in the immediate prospect of their dissolution." The *First Class* includes the death-bed scene of the following individuals.—Rev. Robert Simpson, Rev. John Vernon, Rev. John Dredge, Thomas Bateman, M.D., Mr. J.W., Charles Glover, Esq.; Mrs. Berry, Mrs. Brooker, Mrs. Argile, Mrs. Inkersole, Mrs. Congreve, Frederica Maria Allendorf, Miss Elizabeth Russel; Reflections. The *Second Class* is as follows:—Introduction; Rev. Thomas Scott, Rev. Andrew Fuller, Rev. Benjamin Davis, D.D., Rev. G. Stonehouse, William Steadman; Mrs. Mansfield, Mrs. Shoveller, Mrs. Esther Cope. *Third Class.* Introduction; Mr. John Tuck, Mrs. Skinner, Mrs. Horne, Mrs. Napier, Miss J. D. Offty. *Fourth Class.* John Dickinson, Esq., Henry Warne, Esq., Mr. John Warner, An extraordinary conversion in America, Light in Darkness, Miss Mansill. *Fifth Class.* Rev. Robert Bruce, Mrs. Jane Ratcliffe, Rev. Thomas Hooker, Rev. John Janeway, Rev. Thomas Shepherd, Richard Burnham, Robert Fleming, Thomas Vincent, Charles Wesley, John Eyre, Benjamin Davis, Mr. Edward Butler, Joseph Hardcastle, Esq.

We think the design and execution of this volume excellent; and can recommend it with entire confidence to our readers, as containing a fund of useful information, digested with the utmost care, and presented to the mind in the most striking and pathetic manner. The piety and devotion of "the Christian Companion" are, after all, its master qualities.

The Moral Dignity of the Missionary Enterprise; a sermon delivered before the Boston Baptist Foreign Mission Society, on the evening of Oct. 26; and before the Salem Bible Translation Society, on the evening of Nov. 4, 1824. By *F. Wayland*, Jun. Pastor of the first Baptist Church in Boston. Second edition. Boston.

THIS splendid Discourse, which is founded upon Matt. xiii. 38. is beyond doubt, the effort of an elegant and highly accomplished mind. It is a burst of genius and of consecrated zeal. Seldom has it fallen to our lot to peruse a sermon in all respects so valuable. Well may America glory in the man who could have reared such an imperishable monument to perpetuate his memory as a Christian teacher, and as a man of taste. We recommend the sermon to all our readers; and if it is not with the booksellers, we trust they will forthwith reprint it. All the friends of missions should possess themselves of it. It will supply a real cordial to their heart.

The Associate Bards: for the Moral and Religious Instruction of Youth. By Charlotte, Elizabeth, Cecilia, Emmeline, and others. A Series of Twelve Poems, extracted from the "Teacher's Offering;" each embellished with a highly finished Steel Engraving, and printed on Cards. Price 1*d.* each, plain, or 2*d.* coloured. Also neatly done up in a book, with a Title and Ornamental Wrapper. Westley.

THESE cards are really delightful rewards for children. The poems are simple and appropriate; and the engravings, both as to subject, style, and execution, are exceedingly fitted to interest the mind of a child. The sentiment is decidedly correct as to religion and morality. Every thing about these cards has our cordial approbation.

The History of Abraham. By the Author of "Martin Luther, and John Calvin." 1*s.* Oliphant, Edinburgh; and Hatchard, and Nisbett, London.

THIS is a very judicious and scriptural effort to illustrate the history of Abraham. It is divided into five sections, with suitable mottos. The Notes at the end also are valuable. We hope it will be favourably received by young people.

Anna Ross; a Story for Children. By the Author of "Decision." 2*s.* 6*d.* Same Booksellers.

THIS worthy author, in his introduction, very properly condemns the inconsistencies of many professors, who neglect the moral and religious education of their children. This Story may assist many of this class, when making the effort to instil important hints into their minds. It contains the affecting tale of Anna Ross, the Orphan daughter of Major Ross; and by its simple and touching narrative, its faithful appeal to the heart, supported by references to the word of God, it is eminently calculated to allure and impress the juvenile mind.

A Short Memoir of Alexander Clark, late of Broughton, Edinburgh. 10*d.* Same Booksellers.

WE know not who is the author of this small Memoir, and therefore cannot flatter him from any improper motive; but we pronounce it an invaluable performance. Mr. Clark was a weaver; and his conduct as an apprentice, journeyman, and master, is concisely given. But in his character as a husband, a father, and Christian, we have a portrait of all that is lovely, great, and good. After sustaining this exemplary conduct from early life, he died happily at nearly ninety years of age, retaining a truly *missionary* spirit till the close of life.

We seldom have to complain of the *brevity* and *cheapness* of books; but in this instance we do, as they may perhaps injure the sale of it. We beg, then, in conclusion, earnestly to recommend it to the attention of *tradesmen*, who will find it to contain a pattern eminently worthy of their imitation.

An Abstract of the Gracious Dealings of God with several Eminent Christians, by Samuel James, M.A. Ninth edition, with considerable additions, and Memoirs of the Author, by his son *Isaac James.* 8vo. 5*s.* Westley.

THIS work had possession of the public mind, even long before the commencement of our first Series, which is the reason, we suppose, that we find no notice of it in our early volumes. But the novelties of this edition are sufficient to demand our special attention. The extraordinary narrative of the sufferings, dangers, and escapes of the Rev. Thomas Mountain, in the reign of Queen Mary, is one of the most interesting we ever read, and gives a singular display of the true spirit of Popery at that period. It was drawn up by Mr. Mountain himself, found among the papers of John Fox, the Martyrologist, and first published in the voluminous "Memoirs" of Strype, from which it is now extracted.

The memoir of Mr. S. James, (compiler of the "Abstract,") will also interest all who have a relish for the memoirs of modest piety and Christian experience, and contains many new and interesting particulars, concerning Ministers of the last century, whose names are still dear to their surviving friends. The other additions are to the well known accounts of Mr. Lawrence Spooner, and Mrs. Agnes Beaumont, from original MS. in possession of the present editor.

Mr. S. James was pastor of a Baptist church, at Hitchin, of the mixed communion class, and the persons whose experiences he has preserved, were partly Baptists and partly Independents; but all classes of Protestants are indebted both to him and to his son, the present editor, for this valuable work.

Memoirs of Catherine Brown, a Christian Indian of the Cherokee Nation. By Rufus Anderson, A. M. 18mo. 2s. Holdsworth.

THIS work will alike interest the friends of schools and of Missions, and will form a valuable addition to all juvenile Christian libraries.

A Narrative of some remarkable incidents in the life of Solomon Bayley, formerly a slave in North America. 12mo 1*s.* 6*d.* Harvey & Darton.

HERE is a narrative combining all the charms of Romance with the truth of history, and which will particularly interest the friends of Negro Emancipation, to whom we recommend it, presuming all our readers to be of that class.

LITERARY NOTICES.

Proposals have been issued for a new edition, 8vo. of Calmet's Dictionary of the Bible, by Mr. C. Taylor. Revised and abridged from the 4th edition in quarto, illustrated by Engravings; in Numbers at 6d. each, and Parts at 2s.

In the Press.—Part IV. of the late Rev. J. Benson's Sermons and Plans of Sermons.—Also, The Home Missionary; a Narrative of facts. By Rev. J. Young. 1 vol. 12mo.

SELECT LIST.

Part XV., also Vol. I. in boards, of the Cottage Bible (Dedicated, by permission, to the Lord Bishop of Salisbury.) By T. Williams. 8vo.

An Essay on the Equity of Divine Government and the Sovereignty of Divine Grace. By E. Williams, D.D. Third edition. 12s.

The Life of Rev. John Chamberlain, by Mr. Yates. Edited and re-published under the patronage of the Baptist Missionary Society. By Rev. F. A. Cox, A. M. 8vo. 10s. 6d.

Sermons before the London Missionary Soc. 1825.
By Rev. Dr. Morrison, of China. 1s.
—— Dr. Belfrage. 1s.
—— R. W. Hamilton. 1s. 6d.
—— J. C. Williams, B.A. 1s.

Friendship in Death: a Discourse sacred to the Memory of S. Hallett, Esq. preached at Bath by William Jay. 1s. 6d.

An Essay on the Absolving power of the Church. By Rev. T. H. Lowe, M.A., Vicar of Grimsby, &c.

The Holy Spirit: a Poem. By J. Lawson, author of "Orient Harping." 2s. 6d.

Thoughts on Religion and other subjects. By Blaise Pascal. A New Translation, and a Memoir of his Life. By the Rev. Ed. Craig, A.M. 12mo. 6s.

Isabella; or the Orphan Cousin. 18mo. 2s. 6d.

Affectionate Advice to Apprentices. By the Rev. H. G. Watkins, M.A. 12mo. 6d.

A Sermon on Gaming. By Rev. B. Sandford, LL.B. 12mo. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

SCHOOLS IN CANADA.

IN the former series of our Magazine, Vol. XX. p. 196, we mentioned the benevolent plans and respectable recommendations of the Rev. *Thaddeus Osgood*, of the above colony. Mr. Osgood has now returned to England on the same errand, namely, to raise further funds for the instruction of the Canadian poor, who are chiefly Roman Catholics; and also to provide Teachers for the instruction of the Indians, in the new Settlements of Canada. In consequence of the assistance Mr. O. received when formerly in London, "more than 2000 children have been brought under elementary instruction, and several teachers have been provided for the Indians. And the following gentlemen have consented to become Trustees for any further sums that may be given:—Jn. Mortlock, W. A. Hankey, W. Allen, Luke Howard, Jos. Reyner, L. Haslope, S. Mills, R. Steven, and T. Pellatt, Esqrs." Prospectuses of Mr. O.'s benevolent designs may be had gratis of the following Booksellers, by whom also donations will be thankfully received: viz. Messrs. Hatchard and Son; Mr. Nisbet; Messrs. Black and Co.; Messrs. Seeley; Mr. John Miller; Messrs. Arch; Mr. Westley; Mr. Kershaw. Also, by Jos. Bunnel, Esq. Islington; and at the Banking-houses of Messrs. Hankey and Co.; Sir John Perring and Co.; Sir Peter Pole and Co.; and Messrs. Drummonds.

ANNIVERSARIES.

BRIT. AND FOR. BIBLE SOCIETY.

On Wednesday, May 4th, 1825, was held the 21st Anniversary of this Society, at the Freemasons' Hall, London. The Right Hon. Lord Bexley, Vice-President, in the Chair. His Lordship was supported by the following Vice-Presidents of the Society, viz. The Earl of Harrowby, Lord President; the Earl of Rocksavage; the Earl of Gosford; Lord Calthorpe; Lord Gambier; the Bishop of Lichfield and Coventry; the Dean of Salisbury; Sir T. D. Acland, Bart. M.P.; Sir R. H. Inglis, Bart. M. P.; the Hon. C. J. Shore, and many other Noblemen, Gentlemen, and Divines, of different denominations.

Before the Chair was taken, the Rev. A. Brandram, one of the Secretaries, read a letter from the Right Hon. Lord Teignmouth, the President of the Society, expressing his regret that he was not able to attend the present Meeting through indisposition. Upon this the Right Hon. Sir G. Rose, moved, that the Right Hon. Lord Bexley be requested to take the Chair, which being seconded by Sir R. H. Inglis, Bart. was unanimously carried; and his Lordship having taken the Chair, notified the absence also of His Royal Highness the Duke of Gloucester, the Bishop of Norwich, and Mr. Wilberforce, all absent through indisposition. The Rev. Andrew Brandram, then read an abstract of the Report. It stated that, during the last year, 116,539 Bibles, and 164,116 Testaments, had been sent out from the Depository; making a total of 3,722,987 copies of the Scriptures issued in this country by the Society in twenty-one years.

The Cash Account for the year was as follows:

Total Net Receipts - - - - -		£93,285	5 2
Including Contributions from Aux. Societies	40,332 11 0		
Receipts for Bibles, Testaments, &c. - -	36,584 9 2		
Legacies - - - - -	6,644 3 0		
Total Net Payments - - - - -		94,044	3 5
Amount of engagements at home and abroad - - - - - - - - -		£51,742	12 8

Seventy-one new Auxiliaries, Branch Societies, and Bible Associations, had been established since the last Anniversary.

The usual Resolutions were then severally proposed and adopted. The following are Extracts from a few of the speeches.

The Earl of Harrowby rose to move that the Report, an abstract of which the Meeting had just heard read, be printed. The noble Earl, in a very low tone of voice, expressed his regret that he was rendered incapable of addressing them, by severe indisposition. The noble Earl then withdrew, amidst the warmest tokens of the sympathy of the assembly.

The Rev. William Dealtry, B. D. Rector of Clapham, in seconding the resolution, lamented that there should be any decline in the contributions, but he would rather that there should be a deficiency of 30,000*l.* than of 3,000*l.* in the funds of this Society. If such were the case, he was satisfied not an individual would leave that room without determining to do his utmost to supply the deficiency. He entreated them to consider how many thousands of their fellow-creatures in various parts of the globe were turning their eyes on them, and imploring from them a participation of the blessings which they enjoyed. He would merely ask those persons he saw around him from different parts of the country to add 10*l.* or 20*l.* to the subscriptions of their respective Societies, and the deficiency would be more than supplied.

The Bishop of Lichfield and Coventry moved the thanks of the Society to their absent President, Lord Teignmouth, for his unwearied exertions in behalf of the Society, which was seconded by the Earl of Rocksavage; and being carried unanimously, thanks were returned by the Hon. C. J. Shore.

The Rev. Sereno Dwight (Representative of the American Bible Society,) was highly gratified to see the same spirit which actuated thousands and hundreds of thousands in his own country predominating here. The Americans were British in their blood, their character, and the general tenor of their institutions; and he repeated, it gave him unmixed pleasure to see an enlightened zeal, and true Christian charity, preponderating in the country of their ancestors. If the persons composing the assembly could be transported across the ocean, they would have an opportunity of witnessing, in the ensuing week, an American Meeting, not inferior in number to the present, animated by the very same sentiments. And he wished with all his heart that those who would be present on that occasion, could witness, what he now witnessed, and could see the British public taking this heart-felt, this intense interest in the great work of evangelizing the world. He had just returned from a tour of 8,000 miles on the continent of Europe, during which he chiefly visited Catholic countries. He had frequently heard what to him appeared surprising accounts of the scarcity of the Scriptures in several parts of the

Continent, and he had directed his inquiries to enable him to ascertain the truth or falsehood of the report. In fifty towns he had gone into the book-stores for the purpose of ascertaining whether the Bible could be found in them, and with two exceptions, his search had been fruitless, till he arrived in Germany. In one of those instances where he had been fortunate enough to meet with the Holy Scriptures, they consisted of a copy in ten vols. folio. The other copy which he discovered contained merely the four Evangelists, (but one half of the New Testament,) and was in the Latin language, with an Italian translation. No one could doubt that the Bible was one of the greatest blessings conferred by Almighty God upon his creatures. They were engaged in a great and mighty work, in which they were workers together with God. Their object was to promote the glory of God, and, as far as human beings could, the salvation of man.

Lord Calthorpe rejoiced that while providing for foreign claims, the Society had not neglected its nearer and more immediate interests. Within the limits of this empire, its exertions had not been wanting, and the sister kingdom appeared to have called forth its fresh activity. This circumstance afforded him peculiar pleasure: that country required much at the hands of the English people, and in every thing which they did for her, they should be prompted by a recollection of past neglect. No man who knew the state of Ireland, but must be aware that such an Institution as the present holds in its hands one of the most suitable remedies for the ills of that country. He owed it to himself to declare whatever might be the present state of the church predominating in Ireland, that he never could consider the genius and character of its religion changed, till he saw the ministers of that church engaged in the circulation of the Scriptures. However, from facts which had come to his knowledge, he was happy to understand the Scriptures were obtaining a larger and more extensive circulation in that part of the empire. A thirst for an acquaintance with the word of life had gone abroad, and the demand for Bibles had increased. The noble Lord concluded with moving a resolution expressive of the thanks of the Meeting to their Royal Highnesses the Dukes of York, Cumberland, Sussex, Cambridge, and Gloucester, for their patronage of the Society.

The Rev. Mr. Monod, from Paris:—My Lord, when I accepted the honourable mission entrusted to me, by the Protestant Bible Society at Paris; too regardless perhaps of the qualifications requisite to fulfil it worthily, I rather consulted the wish I have long entertained to be an eye witness of the Anniversary of this venerable Society, whose existence is one of the most remarkable phenomena of our age, and one of the greatest blessings of Divine Providence; and, on beholding which, (I now feel it by my own experience,) the soul of the Christian is filled with the liveliest sensations of joy and gratitude towards the Author of all good, and animated with a glorious hope in regard to the future destinies of mankind.

All the noble sentiments, all the elevated ideas, excited in the mind by the extensive labours of the British and Foreign Bible Society, and by the powerful influence it exerts in almost every corner of the globe, have been more than once expressed, within these walls, in language far more eloquent than mine. I shall, therefore, content myself with assuring your Lordship, that the Protestant Bible Society in Paris, in common with all the Bible Societies in France, reaping daily new advantages from its connexions with the illustrious Society over which you this day preside, and thankful for the support granted to it, blesses God that it has been enabled to join in the noble work of disseminating the Scriptures, and with the divine assistance, and under the protection of the government, to concur, in proportion to its means, in the promotion of an enterprise, in the highest degree beneficial both to the cause of religion, and to society at large.

The Paris Bible Society is happy to witness every year an increase in the number of its Auxiliaries, and consequently an increase in its pecuniary resources. By the accession of the twenty-three new Auxiliary and Branch Societies, during the past year, the total number has been augmented to ninety-six, and the formation of several more is in contemplation.

The Annual Meeting of the Bible Society in Paris, which was held three weeks ago, excited a lively interest, and will, there is reason to hope, be conducive to the progress of the Bible cause. Anticipating the information which our Annual Report will soon convey to you, permit me, my Lord, to call the attention of this assembly for a few moments to some of its most interesting statements. The Report of the Ladies' Bible Society affords proof of unwearied assiduity,

enlightened zeal, and encouraging success. Even in the very first year of its foundation precious fruits have appeared, numerous Associations have sprung from it, similar societies have already been, and others are on the eve of being formed in other parts of France, and many affecting instances have been, through their means, brought to light, both of that piety which leads to a desire for the Scriptures, and of that which is awakened by their perusal.

But nothing, perhaps, at our Meeting produced a more lively sensation, or gave a more distinct idea of all the good that may be expected from Bible Societies, than the Report of the Association of Mechanics and Workmen, written and read by one of them, a native of Germany. His foreign accent (like mine in this assembly) might perhaps have sounded harsh to a refined ear; but every one discerned through it the sincere and fervent disciple of Him who appeared in the humble form of a *Carpenter's son:* the Bible has been his only instructer, and the learning he has derived from it, surpasses all mere human science. His sublime and just views, sometimes presented with a happy turn of expression; his language in general correct, even to excite surprise, yet not so faultless, but that it was evident a skilful pen had had no hand in it; but, above all, the genuine piety that animated his address, joined to a deep knowledge of the Scriptures, which was conspicuous in all he said, and a remarkable union of humility and dignity in his person, gave his speech a particular stamp which made a deep impression on all who heard him; tears were even seen sparkling in the eyes of many, alike strangers to our Society, and to our faith, and perhaps little accustomed to derive enjoyment from such a source.

Sir G. Rose had much pleasure in presenting to the attention of the Meeting, Professor Tholuck of Berlin, who, though young in years, was old in religious zeal, and had early dedicated his time and talents to the service of his Maker.

Professor Tholuck stated, that having devoted a considerable portion of his time and attention to the study of Oriental languages, he should feel happy to contribute his mite of service to the dissemination of the word of light and truth—the Gospel of Jesus Christ.

John Esten, Esq., Chief Justice of Bermuda, came to bring a tribute of gratitude from the Bible Society at Bermuda, for the benefits which have there been reaped, as well as in other parts of the world, from the British and Foreign Bible Society. Several Speakers (said he) have laid a stress, and justly so, upon the importance of practical results. I would beg to state a few of these in my native colony. The year 1819, at which period our Society was formed, was the era of the active operation of religious principle. That year witnessed the establishment of a District Committee of the venerable Society for promoting Christian Knowledge, and the increased exertions of the Wesleyan Methodist Missionary Society, of the Presbyterians, and Independents. Though the island is but small, only forty square miles, it is divided into nine parishes; there are nine churches, but there were but three livings; it was a wish that two of them should be converted into four, and the incomes increased; this had been attempted in vain by the legislature; but after the Bible Society had been established, when gentlemen of the legislature had begun to read the Bible, the point was accomplished. In this little colony it was not at all the fashion to instruct either whites or blacks; but Sunday Schools grew up immediately, and now there are nine Charity Schools; the Wesleyan Methodists have 250 under instruction, they are, however, Sunday scholars, and confined to blacks; the Society for Promoting Christian Knowledge have two Day Schools, in which they have seventy-five scholars. I have mentioned the blacks, and perhaps it is not generally known what the blacks are. I was at a Meeting last Saturday, where much was said on that subject. I could not help thinking, that if events should arise to give emancipation to the blacks, that the slaves of Bermuda should be the first to receive it. These are not field slaves, but they are domestic servants, mechanics, seamen; they are enlightened, and, in consequence of the institution of the Bible Society, and others of a similar character, they are become religious, and the proprietors of slaves are becoming more and more sensible of the necessity of communicating religious instruction to them. One of the slaves, encouraged by his master, has a school of 60 or 70, and the adults learn faster than the children, merely from a wish to read the Bible; and persons of 50 or 60 years of age have acquired the art of reading. Allusion has been made to the deficiency in the receipts of the Parent Society, but I would just observe, that at our last Anniversary, in February, it was stated that the receipts were not quite so great as before; and it was suggested to propose the formation of Ladies' Bible Associations, and in the fortnight which preceded my leaving the colony, I attended the formation of six Ladies' Bible Associations in one parish. 100 Ladies subscribed the first

day, so that I think I have reason to encourage the present Meeting, by the experience of our Bermuda Society, and to lead them to hope that though there may have been a deficiency in the receipts of the past year, it will be made up in the ensuing. I cannot sit down without expressing the high sense which I have of the benefit which this Institution is calculated to confer upon the world.

Rev. J. Dyer.—My Lord, at this advanced period of the Meeting, I should simply confine myself to seconding the motion, if I did not appear as bearing to your Lordship the well-earned tribute of gratitude from some fellow-labourers who have long been employed in the Biblical cause, and have received aid from your donations. Your Lordship will be aware that I refer to a small band of men, the translators at Serampore, and I feel rejoiced to state that within the last very few days, information has been received from Dr. Carey, respecting the progress in the great work which he has so long superintended; the substance of that information is, that amidst a pressure of engagements, literary and scientific, enough to wear down a man in the vigour of his days, he is now personally superintending fourteen distinct translations; he expects in a short time that 34 versions of the New Testament will have issued from their press, beside eight versions of the Old Testament, not including that translation in the Chinese, which the son of the translator laid on this platform two years ago. I am charged to express the deep sense of obligation entertained by this venerable man, and the Society to which he belongs, for the aid so long granted by the British and Foreign Bible Society, which, in connexion with the liberal contributions of the Christian public in this country, and in America, and the self-denying appropriation of a portion of the resources of the translators themselves, during a course of years, has enabled them to achieve so much in giving to their fellow immortals the word of eternal life.

The Meeting was also addressed by R. Grant, Esq.; Rev. G. Hamilton, from Ireland; Lord Gambier; Sir T. D. Ackland, and the Rev. R. Newton.

RELIGIOUS TRACT SOCIETY.

THIS Society held its Twenty-sixth Anniversary at the City of London Tavern, on Friday morning, May 13th. The Chair was taken by J. Keyner, Esq. at a quarter past six in the morning, when (notwithstanding unfavourable weather) 1200 persons were assembled, beside others unable to gain admittance.

The Rev. J. Hunt, of Chelmsford, having opened the Meeting with prayer, an abridgment of the Report was read by the Assistant Secretary. The 1st Resolution relative to the circulation of Tracts in China and the East, was moved by Mr. Alderman Brown, and seconded by Dr. Morrison.

The 2d Resolution, moved by the Rev. T. Mortimer, M.A., and seconded by Mr. Dwight, from America, was as follows:—

"That this Meeting rejoices at the opportunities for circulating the Tracts of this Institution in South America, and trusts that, by the blessing of the Most High, they may be the means of turning many "from darkness to light," and earnestly recommends the foreign operations of the Society as requiring the *increased* liberality of Christians of every denomination."

Another Resolution, moved by Rev. Mr. Bickersteth, and seconded by Rev. Mr. Urwick, of Ireland, was as follows:—

"That this Meeting approves the circulation of Tracts in *Ireland;* and that at the present period they consider it most important fully to recognise the principles upon which this Society has hitherto proceeded: namely, the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed; and trust, without reference to points of a secular or merely controversial nature, the Committee will ever consider the Luthers, the Melancthons, the Tindals, the Cranmers, the Latimers, and the Bradfords of former days as their patterns in sound doctrine and active exertion.

The other resolutions were moved and seconded by the Rev. W. Reeve, (from India) and S. Thodey; Rev. S. Kilpin and W. Newstead, (from Dublin); Rev. Dr. Codman, (from America) and Rev. J. Hooper of Hoxton.

The following is a brief statement of the receipts and expenditure of the Society:

Received.—Annual Subscriptions	1,101	7	6
Collections, Donations, and Legacies	447	0	6
Auxiliaries..... ...	828	1	0
Sale of Tracts, &c.....	10,192	8	6
	£12,568	17	0
Expended.—Paper, printing, & binding	8,777	11	11
Gratuitous issues of Tracts, and loss on sale to hawkers	1,894	19	7
Grants to Foreign Societies,			
Insurance, Freight, &c...	401	12	8
Salaries, Expenses, &c. ..	1,942	10	7
	£13,016	14	9

The above meeting being repeatedly interrupted by some Roman Catholic gentlemen who were present, they were

requested to suffer the business of the meeting to be gone through, and promised that afterwards they should be heard. Accordingly, so soon as the usual business closed, they were invited to come forward. Mr. J. Fitzgerald, of Kennington, and Hen. Rolph, Esq. then offered their remarks on some observations they had heard made at the meeting, and were answered severally by Rev. Mr. Pope, and Mr. Urwick. An abstract of the debate is added to the proceedings of the Society.

PROTESTANT SOCIETY,
For the Protection of Religious Liberty.

On Saturday, May 14, was held the Fourteenth Anniversary of this Society, John Smith, Esq. M.P., (brother to Lord Carrington,) in the Chair. Mr. Wilks, one of the Secretaries, addressed the Meeting for three hours, with even more than his usual eloquence, and was greeted with loud and reiterated applause. Mr. Wilks took a review of the proceedings of the Society under the usual heads of remark during the past year. Passing over the subject of turnpike exactions, we cannot avoid noticing the extraordinary attempt to assess Mr. T. Wilson, for Craven Chapel, as being the beneficial holder of a chapel, on which he had expended 11,000*l.*, without even any interest for his money!

Disturbances and outrages were noticed in various parts of the country. At Kenneridge, in Dorsetshire, a Wesleyan preacher was committed to Wareham gaol by the Rector, (a magistrate, and lord of the manor,) for preaching on a green; but he did not think proper to appear against him at the sessions. At Newport Pagnel, two preachers of the Baptist Revivalist Society were committed to Aylesbury gaol, and actually employed at the tread-mill, only for soliciting the donation of a clergyman toward a place of worship about to be erected. The clergyman, however, (Mr. Marshall) was obliged to apologize in the public papers, to pay all expenses, and present the injured men with 50*l.* to prevent a public trial.

In many cases clergymen had refused to bury the children of Dissenters; and in one instance in Wales, the clergyman (though not the stated minister,) delayed for a month the marriage of a young woman, because, being of Baptist parents, she had not been baptized in infancy, and refused to receive the ordinance according to the rites of the Establishment.

We can only add, that in moving and seconding the different Resolutions, (which by particular request we shall subjoin,) the Meeting was addressed by the Rev. Dr. Bogue, Mr. East, Mr. Bennett, of Rotherham, Mr. Townsend, Mr. Fletcher, Dr. Codman and Mr. Dwight from America, and other ministers and gentlemen: and the whole was concluded by an address from the Chairman.

The following are the Resolutions proposed and adopted at the Meeting:—

1. That at the present period, this Meeting again publish, as a fundamental principle of the Society, consisting of members of the Established Church, and several hundred congregations of Protestant Dissenters—that it is the right and duty of every man to worship God according to his conscience; and that every attempt by temporal or spiritual authority; by bounty or exclusion; by rewards or punishments; by praise or contumely; to violate that right, is a tyrannous assumption of power; which freedom, truth, and piety disclaim, and which the wise and good of all denominations loathe and condemn.

2. That while this Meeting deem the Established Church of England more tolerant than some other churches established by law, and connected with the state, they learn with regret, that individual ministers of that Church have, during the past year, manifested a vexatious and intolerant spirit, to which Protestant Dissenters should not tamely submit, and which all enlightened friends of that Establishment must greatly deplore.

3. That the renewed attempts to assess places of religious worship to the relief of the poor—to demand tolls that ought not to be paid—to interrupt public worship, and to molest many humble worshippers—to extort fees that cannot be enforced—to neglect duties that should be performed—to innovate on courtesies long and wisely displayed—to refuse marriage to the living, and interment to the dead, and which the Committee have been required to repel, demonstrate the continued necessity for this Institution, and should induce unabated and cordial support.

4. That this Meeting especially regret the proceedings of two clergymen of the Established Church, one of whom illegally procured the apprehension of two innocent persons, for soliciting contributions for a Dissenting Chapel, and obtained their commitment to prison and hard labour, among convicts and thieves; and the other of whom, not only unlawfully withheld marriage, on account of the non-baptism of one of the parties, but has commenced proceedings against the father of the female, for complaining of a con-

duct indefensible by law, and which was intolerant and harsh.

5. That circumstances occurring during the past year, evince the inadequacy of the Annual Indemnity Act to afford protection from the Test and Corporation Acts, to Protestant Dissenters; and add new reasons for a general, early, and energetic attempt to procure the repeal of Acts—founded on principles that are unrighteous — degrading to the persons on whom they operate—excluding from office many useful and honourable men—encouraging mental debasement and hypocritical pretence—and tending to the prostitution of a sacred Sacrament of the Christian church.

6. That this Meeting recommend to the Committee appointed for the ensuing year, continued vigilance against all violations of religious freedom throughout the world, and a judicious attempt to restore the persecuted Momiers of Switzerland to their native homes, and to procure for Dissenters in Canada the advantages which the Catholics, Episcopalians, and Presbyterians all there enjoy. And this Meeting especially desire that some means be adopted to facilitate the marriages of Dissenters who cannot conform to the ceremonies of the Established Church—to establish registers of the Births or Baptisms of Dissenters—and to obviate other practical oppressions, of which many persons, in different parts, loudly and justly complain.

7. That to the Committee this Meeting renew their acknowledgments for their judicious, conciliating, but firmly principled proceedings through another year; and request the following gentlemen, consisting of an equal number of ministers and laymen of different denominations, with the Treasurer and Secretaries, to act as the Committee of this Society for the ensuing year:—

Rev. Messrs. Jos. Fletcher, W. B. Collyer, D.D. G. Collison, F.A. Cox, A M., T. Russell, A. Fletcher, R. Hill, A. M., T. Jackson, W. Newman, D. D., W. F. Platt, J. Lewis, J. Townsend, and Matthew Wilks; Messrs. D. Allan, W. Bateman, J. B. Brown, LL.D., J. Emerson, J. Esdaile T. Hayter, T. Wilson, J. Pritt, W. Townsend, M. Wood, M.P., T. Wontner, T. Walker, and J. Young, Esqs.

8. That to Robert Steven, Esq. the Treasurer, this Meeting again offer their thanks, and express a wish for the long preservation of a life most usefully employed.

9. That with increasing gratitude, this Meeting also repeat their acknowledgments to their Secretaries, Thomas Pellatt, and John Wilks, Esqs., for persevering usefulness and disinterested labours in that cause of religious freedom which this Society is formed to maintain.

10. That to John Smith, Esq. M.P., the Chairman, this Meeting respectfully present their thanks, and rejoice that the Chair, occupied by princes, nobles, and statesmen, should now be graced by a British senator and banker, whose virtues, aided by talents and wealth, make him the friend of the friendless—the instructer of the ignorant—and the advocate of the oppressed—and inspire his wish to break the chains, and improve the destiny of all the dwellers upon earth.

*** At these Meetings no collections are made. By the request of the Committee we state, that donations are needed, and may be transmitted by post to the Treasurer, Robert Steven, Esq. Upper Thames-street; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers' Hall, or John Wilks, Esq. Finsbury Square; to the latter of whom applications should be addressed. From each congregation in England the annual contribution expected is two pounds, and from each in Wales one pound. The subscription became due at Lady-day last. Country Ministers or their friends will always be received with pleasure by the Committee at their meetings, at Batson's Coffee-house, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.

NAVAL AND MILITARY BIBLE SOCIETY.

On Tuesday, May 10th, was held the forty-fifth Anniversary of this Society, the Right Hon. Lord Gambier in the Chair. His Lordship having opened the Meeting, the Secretary read the Report, and the following Resolutions were moved and carried without opposition.

The three first Resolutions, as to printing the Report, and returning thanks to the patrons, officers, and committee, were moved by Major General Neville, Rev. G. Clarke, Chaplain to the Royal Military Asylum, and Major General Orde; and seconded by Rear Adm. Oliver, Rev. J. Fletcher, (Stepney), and G. F. Stratton, Esq.

4th Resolution,—Moved by Lieut. Col. Phipps, Bengal army, seconded by Rev. R. Pope, from Ireland, was:—"That, agreeably to the recommendation of the Committee, contained in the Report, the following alterations do take place in the laws and regulations of the Society, viz.

"This Society shall be denominated The Naval and Military Bible Society; the object of which shall be to encourage a wider circulation of the Holy Scriptures in the authorized versions, without note or

comment, to sailors and soldiers at home and abroad.

5th.—The objects to whom the distribution of the Scriptures by this Society, shall extend, are sailors and soldiers in His Majesty's service. Sailors and soldiers in the service of the Hon. the East India Company; and to fishermen and all mariners, whether connected with inland or general navigation."

6th.—Moved by the Right Hon. Lord Calthorpe, seconded by Capt. Gordon, R.N. "That this Meeting, in recording with gratitude the success which has attended the prudent and zealous exertions of the Committee, in furtherance of the important objects of the Society, and in the liquidation of the debt, would pledge themselves, in dependance upon the Divine blessing, to renewed efforts in support of the interesting cause in which they are engaged."

7th.—Moved by the Hon. Baptist Noel, seconded by the Rev. F. Elwin, of Bristol, "That this Meeting, witnessing with peculiar pleasure the continued and increasing desire manifested by sailors and soldiers, for supplies of the Holy Scriptures, would implore the Divine blessing upon the mode of distribution recently adopted for the army, as well as upon the arrangements for the increased dissemination of the word of God to the maritime departments."

8th.—Moved by W. W. C. Wilson, Esq. M. P. seconded by Henry Maxwell, Esq. M. P. "That the cordial thanks of this Meeting be given to Admiral Lord Gambier, for his obliging attention to the proceedings of the day."

The following is the account of the Society's funds, &c.

Balance to May, 1824	26	7	5
Receipts, year ending 9th of May, 1825	2615	2	0
	2641	9	5
Payments (including the balance of the old debt)	2582	10	9
Cash in hand, 10th May, 1825	£ 58	18	8
Collected at Anniversary May 10th, 1825, not being Donations or Annual Subscriptions	129	14	10
Donations and New Annual Subscriptions.	40	18	0
	£ 170	12	10

Books issued, year ending 9th of May 1825.—6019, being 677 copies more than in former years, and making a total issue of the Holy Scriptures by this Society, of 175,400 copies.

MERCHANTS' SEAMEN'S BIBLE SOCIETY.

The Seventh Anniversary of this Society was held April 30, at noon, at the City of London Tavern, the President, Adm. Lord Visc. Exmouth, G.C.B in the Chair. The usual resolutions were moved and seconded by the Earl of Rocksavage and Dr. Morrison; the Rt. Hon. Sir G.H. Rose, M.P. and R. Steven, Esq.; Rev. W. Patton, of New York, and Rev. C.S. Hawtrey; Capt. A. Chapman and Rev. T. Mortimer. The issue of books during the last year was 1108 Bibles, and 689 Testaments; making, in seven years, 9,275 Bibles, and 10,467 Testaments.

The statement of the funds during the last year is as follows: received by subscriptions, donations, collections, &c. 680*l.* 8*s.* 11*d.*; by sale of Bibles and Testaments, 230*l.* 15*s.* 8*d.*;—total, 911*l.* 4*s.* 7*d.* Expended, in payments and expenses, 860*l.* 8*s.* 6*d.*

SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS.

On Friday Evening, April 29, the London Society for the Improvement and Encouragement of Female Servants, by Annual and other Rewards, held their Twelfth Anniversary at the London Tavern, Bishopsgate-street. The company was very numerous and respectable. At six o'clock the Lord Mayor took the Chair, and opened the business by a very luminous speech explanatory of the objects and proceedings of the Society. The Report was read by the Rev. Mr. Watkins, one of the Secretaries. By this it appeared, that during the past year, 94 Bibles, with a gilt inscription on their covers, had been given to so many servants for having continued one year in the service since their names had been inserted in the Society's books, at their Registry, 110 Hatton Garden; that upwards of 500 engagements had been made between ladies who subscribe and servants, through the medium of the Society's gratuitous Registry; and that 445*l.* 14*s.* 6*d.* had been paid in rewards to the servants of Subscribers for various lengths of service, from two years to twelve years.

Mr. Alderman Brown and Mr. Alderman Key, the two Sheriffs, addressed the Meeting in a very appropriate manner; as did also Messrs. G. Clayton, Ruel, Mortimer, Evanson, and others. In the Report, and in the course of the speeches, many appeals were made to the judgment and feelings of the company, on the effect of the Society in inducing servants to act worthily, and to make their employers their friends; on the cruelty of hastily dismissing females from a service through mere nervousness, or for very venial

faults, as *they* had *a home to seek*, and often in the search were decoyed away to their utter ruin. The wickedness before God and good men was adverted to also, in withholding characters where they were due in a capricious way, as the source of much crime and misery. Servants and employers were warned against allowing persons to visit in the kitchen, who were not known to be of approved good characters. The Meeting concluded by a benevolent speech from the Chair, and the company departed much gratified with the business of the evening.

HIGHBURY COLLEGE.

To the Editor.

DEAR SIR,—I shall feel obliged by your inserting in your valuable Magazine the following letter, intended to be addressed to the friends and supporters of Hoxton Academy. I beg leave also to state, that contributions may be sent either to myself, at Highbury Place, Islington; or to Sir Peter Pole, Thornton and Co., Bartholomew Lane, London.

I am, Dear Sir,
Yours respectfully,
THOMAS WILSON.

Hoxton Academy, 21st. May, 1825.

DEAR SIR,—You are probably aware, that at the last Annual Meeting of the Subscribers to Hoxton Academy, it was unanimously resolved; in concurrence with the recommendation of the Committee, that a new and commodious building be erected, in an eligible situation, in the vicinity of the Metropolis. This resolution, it is confidently believed, will call forth the approval and the support of all the friends of the Institution, on being apprised of the existing circumstances and exigencies of the Seminary. It may excite no small surprise in the minds of those who are unacquainted with the interior of the house at present occupied, to be informed, that so inadequate are its accommodations to the purposes of health, of comfort, and of delicacy of feeling, as to require six or seven young men, on the average, to be crowded together in one sleeping apartment. In order to remedy this evil, too great to be tolerated any longer by the conductors of this important Institution, it is obviously necessary, either to enlarge the present building, at a very great expense, or to undertake a new erection. The inexpediency of the former of these measures is sufficiently apparent from three distinct considerations;—the effect which time has already produced on the old part of the building; the comparatively short tenure by which the premises are held; and especially the unhealthy tendency of the situation itself, in consequence of the crowded population recently introduced, by the erection of a great number of small houses, which now nearly cover the ground on the side before open to the fields. Under these circumstances it appears scarcely less desirable, to consult the health of the Students by removing to a more salubrious situation, than by erecting a more commodious building. In order, therefore, to accomplish this important object, a plot of ground has been purchased, in a situation equally eligible, both in point of health and of pleasantness, at Highbury Park, near Islington.

From five architectural designs, submitted to the consideration of the Committee, there has been selected one, which appears to unite the requisite accommodations with a simplicity and respectability of exterior elevation, in their judgment, highly appropriate and desirable. A very full and minute specification of all the arrangements of the projected building, has been put in the hands of several competent builders, who have formed their estimates and presented tenders, with a view to enter into a contract for the erection. The lowest of these has been accepted. The amount exceeds, it must be confessed, the previous anticipations of the Committee, but after mature deliberation, it appears to them, that no retrenchment could be made in the proposed plan, without material injury, either in point of convenience, or of respectability. The amount of the contract is 16,397*l.*

The Treasurer has taken the lead in this enterprise of Christian benevolence, with a liberality worthy of himself. He has purchased the ground for the sum of two thousand guineas, and has presented it as freehold property to the Institution. It is hoped that an example of such a character will not be without effect, on the affluent friends of the Academy, and especially on those who are accustomed on occasions of peculiar interest, "to devise liberal things."

Never was there a period in which the claims of Academical Institutions were more generally acknowledged; and it is hoped, that the admission will be accompanied, in the present instance, by the display of liberality commensurate with the magnitude of the object, and with the extent of the demand. The present appeal is made with respectful urgency, on the arrival of an era in the progress of this important Seminary, to which it is hoped that future generations will recur

with grateful satisfaction and delight. It is exceedingly to be desired, that the pecuniary resources, necessary for this great undertaking, should be provided without discouraging delay, and that no burden of debt should be permitted to encumber or to oppress the Institution.

The hopes and expectations of the Committee are particularly directed to the Ministers, who owe to Hoxton Academy, in so considerable a degree, their qualifications for the honourable and successful discharge of their important office. Some of them have given ample evidence of the interest they feel in its prosperity, by promoting the augmentation of its pecuniary resources. Others it is presumed, will feel, at the present crisis, an additional excitement to zeal, arising from the consciousness of obligations, the grateful sense of which has never yet been practically expressed. Some respected individuals have already intimated an intention highly honourable to their principles and feelings, of taking this opportunity of presenting to the Institution, such a sum as to reimburse the expenses of their education. Should the Ministers educated in this Seminary, in number exceeding two hundred and fifty, avail themselves assiduously of the influence they can exert, in their respective congregations, to meet the present appeal, it is confidently anticipated, that no considerable interval of time will be allowed to elapse before the entire sum which is required will be lodged in the hands of the Treasurer.

The Committee have only in addition to express their hope, that the divine benediction, which, in the years that are past, has evidently rested upon Hoxton Academy, will continue to descend on the Institution, when its locality, in connexion with the prevailing usages of language, may give it the designation of "Highbury College."—With the greatest respect, I subscribe myself,

On behalf of the Committee, &c.
WM. SHRUBSOLE, *Chairman.*

The following sums have been already subscribed:—

Rev. W. Harris, L.L.D.	100	0	0
—— H. F. Burder, A.M.	100	0	0
—— James Stratten	100	0	0
—— Rowland Hill, A. M. and Wm. Shrubsole, Esq. from a Trust Fund.	100	0	0
Joseph Wilson, Esq.	200	0	0
Samuel Mills, Esq.	200	0	0
Henry Ashley, Esq.	100	0	0
Thomas Bickham, Esq.	100	0	0
Thomas Fisher, Esq.	100	0	0
Joseph Procter, Esq.	100	0	0
William Shrubsole, Esq.	100	0	0
William Townsend, Esq.	100	0	0
Joshua Wilson, Esq.	100	0	0
William Hunter, Esq.	52	10	0
Andrew Taylor, Esq.	50	0	0
Daniel Lester, Esq.	100	0	0

CHAPELS OPENED.

On Tuesday, June 15, 1825, a large and handsome place of worship, called Brunswick Chapel, erected for the Rev. George Evans's congregation, (of the Independent denomination) at Mile-End, London, was opened for public worship. The Rev. W. Jay preached in the morning from Isa. xxvii. 13; the Rev. J. Fletcher in the afternoon, from 2 Tim. ii. 19; the Rev. Dr. Collyer in the evening from 1 John iii. 24. The Rev. John Kello, the oldest Independent minister in London, commenced the service by reading the Scriptures and prayer; Messrs. Chapman, W. F. Platt, Dr. Newman, C. Hyatt, J. Enblem, J. Hoppus, and G. S. Evans, took part in the service. The sermons were very appropriate, the congregations large, and the collections liberal. A very considerable number of ministers and students were present, who all seemed to unite with one heart in good wishes and prayer for the prosperity of the Christian church in this place, which is one of the oldest in London.

Maberly Chapel, near Kingsland Turnpike.—This Chapel was opened for public worship on May 18, 1825, when three sermons were preached, by Rev. Wm. Thorpe, Rev. Dr. Collyer, and Rev. Jos. Fletcher. The Rev. Messrs. Yockney, Hunt, Mummery, Lloyd, Lacey, & Sevier, engaged in the devotional parts of the services. The congregation was large and respectable; and the services will be carried on every Lord's Day, in the morning and evening.

The carcass of this chapel was erected by a person about four years ago, who, by reason of misfortunes, could not finish it, when it fell into the hands of the freeholder, W. L. Maberly, Esq. M.P. who liberally disposed of the same to Henry Ashley, Esq, of Hackney, who has expended upwards of 1200*l.* in the completion of it, which sum he has very generously offered to let remain on the place without interest, until a congregation can be raised, and trustees found to take it into their hands, and pay off the debt according to their ability.

MILL HILL GRAMMAR SCHOOL.

We are happy to state, that on June 16, the first stone of a new building for the accommodation of this invaluable Institution was laid by Samuel Favell, Esq. the Treasurer, who was accompanied in the ceremony by a numerous and highly respectable body of Dissenters, all apparently deeply interested in the future prosperity of an Institution, which has proved an extraordinary blessing to the denomination and to society at large.

LONDON ORPHAN ASYLUM.

On the same day, the ceremony of opening the above new Asylum for Or-

phans at Clapton, took place; when a very splendid public breakfast and grand concert of vocal and instrumental music were given to the company. The attendance was most numerous and respectable. In the absence of his Royal Highness the Duke of York, who was expected to attend, his illustrious brother, the Duke of Cambridge, accompanied by his son, Prince George, the Dowager Duchess of Richmond, and lady Patroness of the Society, graced the meeting with their presence. The building has cost 25,000*l.* of which sum 5000*l.* are still due. The elegance, accommodation, and object of this erection, equally entitle it to rank with the very first of our national Institutions.

NEW LONDON BRIDGE.

On the 15th ult. was laid, with all the ceremony usual on such occasions, the first stone of the new London Bridge. The day was singularly fine, the procession from Guildhall very imposing, and the display of youth, beauty and fashion assembled around the spot more striking than we have witnessed on similar occasions. His Majesty was to have laid the stone, but delegated his authority to the Lord Mayor, who provided a grand entertainment for nearly 500 noblemen and gentlemen, as an appropriate conclusion to a day spent in the commencement of a work so important and useful to this great and commercial city.

PROVINCIAL.

Newport-Pagnel Evangelical Institution for the Christian Education of Young Men for the Ministry.

The Annual Meeting of the above Institution will be held at the King's Head in the Poultry, on Wednesday evening, July 13. The Chair will be taken at six o'clock.

The Anniversary of this Institution was held at the Rev. T. P. Bull's Meeting-house at Newport, on Wednesday, May 18, when two sermons were preached; by the Rev. J. Townsend, London, and the Rev. W. Roby, Manchester: the former from 1 Tim. iii. 1, and the latter from 2 Cor. ii. 14. The gratification of numerous and respectable audiences, who attended the interesting services of the day, as well as their sense of the utility and importance of the Institution, whose claims upon the friends to a well-educated ministry were ably enforced by several respectable ministers and gentlemen present, was evinced by the amount of the collections and subscriptions received.

Lancashire County Union for the spread of the Gospel.

The Ministers and Delegates of the Associated Churches, in the County of Lancaster, about sixty in number, held their Eighteenth Anniversary at Manchester, on Wednesday and Thursday, the 6th and 7th of April.

On the Wednesday evening there was a Public Meeting, at the Rev. W. Roby's Chapel. Thos. Harbottle, Esq. was called to the Chair. The Report excited much interest. Several important Resolutions were passed, accompanied with affectionate and spirited addresses by Ministers, and other Christian friends.

The Meeting for business was held the next morning, at the Rev. S. Bradley's Chapel. J. H. Heron, Esq. in the Chair. On this occasion a sum amounting to almost 900*l.* was voted for the ensuing year, in aid of itinerant labourers throughout the County; and, in some instances, to assist poor churches. The funds of the Society are in an improving state. An excellent spirit was manifested at both the Meetings. Liberal souls devised liberal things; and all seemed to stand fast in one mind, striving together for the faith of the Gospel.

In the evening, at the same Chapel, the Rev. J. Fox, of Bolton, preached an excellent sermon from the prayer of Moses: "Let the beauty of the Lord our God be upon us." The Lord's Supper was then dispensed to the members of the Associated Churches.

P. S. CHARRIER, *Secretary.*

The Associated Independent Ministers of Cornwall held their Half-yearly Meeting on Tuesday, April 5th. The Rev. Mr. Oke, of St. Columb, preached in the morning, from Psalm xlv. 17. The Rev. Mr. James, minister of Lady Huntingdon's Chapel, Bodmin, preached, in the afternoon, from 2 Cor. i. 24; and the Rev. Mr. Sheppard, of Torpoint, in the evening, from Ephes. i. 7 and 8. The services were numerously attended, and marked by the divine approval.

NOTICES.

The Kent Independent Association will meet at the Rev. Mr. Kent's Chapel, Gravesend, on Wednesday, July 6th. And in the afternoon of the same day will be held the General Meeting of the Kent Union Society, for the benefit of Ministers in the County, and their Widows and Orphans.

The Ninth Anniversary Meeting of the Cambridgeshire Sunday School Union will be held on Wednesday, July 20, at the Rev. T. C. Edmonds's Meeting-house, Cambridge. The meeting for business in the afternoon, at which the Rev. Dr. Harris, of Hoxton, and several other gentlemen, have promised attendance. Sermon in the evening by Dr. Harris.

MISSIONARY CHRONICLE

FOR JULY 1825.

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.

DEPUTATION TO SCOTLAND.

THE following ministers have kindly consented to visit Scotland, as a Deputation from the Society, and are expected to arrive in Edinburgh by the first Sabbath of the present month, *viz.*:—Rev. ROBERT WINTER, D.D., Rev. WILLIAM ECCLES, both of London; and the Rev. JAMES PRINGLE, of the United Associate Synod, Newcastle-upon-Tyne; whose Mission, we doubt not, will be marked with similar proofs of cordial kindness and liberality from our friends in the North, to those experienced by all preceding Deputations of the Society.

SOUTH SEAS.

Extracts of a Letter of Messrs. Tyerman and Bennet; Deputation from the Society to the South Sea Islands, &c.; containing a narrative of their voyage from the Islands to the Colony of New South Wales; dated Sydney, Nov. 12, 1824; *addressed to the Secretary.*

Dear and greatly esteemed Friend and Brother,—AT length, through a kind and most gracious Providence, we have been permitted to erect our grateful Ebenezer on the shores of New South Wales, and rejoice while we confess, that hitherto the Lord hath helped us. Near midnight of the 19th of August, we came to an anchor in Port Jackson, and next morning we landed at the town of Sydney, in the enjoyment of our wonted health and strength, where we met with the kindest congratulations from numerous friends, though unknown to us before, who had entertained serious apprehensions for our safety. Our voyage from the Islands had been singularly tedious, and the weather remarkably stormy, and the winds contrary. On the 7th of June we sailed from *Borabora*, and finally bid adieu to our esteemed friends the Missionaries, and the Islands, and from that time to the period above named, we were exposed to the most distressing weather, and not a few dangers, in the little schooner, Endeavour, which measures only 61 tons. But he who holds the winds in his fist, and who controls the ragings of the sea, permitted no real evil to befal us, nor did our little bark sustain any material injury from the tremendous gales and heavy seas which almost daily assailed us. When we indeed review the weather, the length of the voyage, and the smallness of the vessel in which it was performed, our safety seems little less than a miracle. O help us to render to God for all the kindness and mercy which he has shown us, from the moment we left our native shores, through all our perilous voyages to the present period.

Departure from the Society Islands.—Occurrences at Harvey Islands.

Previously to our sailing from Raiatea, we received on board two Native Teachers with their wives, and also two others who were unmarried men, all from the church at Tahaa, who were intended for different Islands which lay in one track. Mr. Threlkeld and his eldest son were also with us, having taken a passage to the Colony of New South Wales. We sailed from Raiatea on the 3d of June, and on the 7th left Borabora. On the 15th we made the Island of Mangeea, where we landed the two unwearied teachers who had been sent by the church at Tahaa to this island, with the hope of inducing the heathen inhabitants to abandon their idols, and to embrace the gospel. Mr. Williams had attempted to land two men with their wives here a year before; but the savage treatment which the women met with,

rendered it essentially necessary to receive both them and their husbands on board again. On our approach to the island several canoes came off; but it was with difficulty we could prevail upon any of the natives to come near the vessel. Their appearance and behaviour indicated strongly their heathen condition, though a fine race of people, and exhibited a striking contrast with other islanders who have embraced the gospel. We took our leave of the two teachers whom we had brought them. Fearless, they landed in a canoe which we had brought for this purpose, and were well received by numerous natives who covered the beach. We expected every moment to see their European clothing torn from their persons; but no injury was attempted, and they began to converse with the people. We stood off and on for some time, to see in what manner they were likely to be treated. One of them afterwards came off to us in a canoe which he had borrowed to take on shore some little articles of property which he had left, and spoke well of the treatment they had met with, and had not the least apprehension of any danger by residing among them. Leaving them in the hands of a gracious God, and fervently praying for their success, we proceeded on our voyage towards Mitiaro and Mautii, two islands which have lately received the gospel, to which the other two teachers, with their wives, were destined, to assist their brethren who were placed there by Mr. Williams. But the wind was so stormy and contrary, that it was impossible to reach them, though we approached the former island within four miles, under the lee of which we remained the night during a tremendous gale, and next morning shaped our course for the Island of *Atui*, which we made in the course of the day, (the 17th.) Teachers had been placed here about a year before, by Mr. Williams and Mr. Bourne; and the first tidings which were announced by a man in a canoe was, that the whole of the inhabitants had embraced the gospel, and thrown away their idols, and had built a large chapel. Another very important piece of information which he gave us, and which tended to excite the most lively joy in our hearts, was, that a boat belonging to Mr. Williams, of Raiatea, and which we had all supposed to have been lost within the last four months, with her crew of five natives, had reached this island in safety. They had been driven off their course by contrary winds, had been six weeks at sea in this open boat, with a few vi apples, cocoa nuts, and other trifles on board. The poor fellows were at length driven to such extremities, that they were obliged to subsist for one whole week, by dipping the fibres of the husk of the cocoa-nut into a little oil which they had, and then chewing it. When they reached the land here, they were reduced to mere skeletons, and were unable to stand; but every possible kind attention was shown them, both by the teachers and other natives, and they soon recovered their strength and health. When we asked them if they did not despair of reaching any land, after being so long at sea, they replied, "O no; we prayed to God." When they came, many of the people were halting between two opinions; but their arrival was the means of deciding in favour of the gospel the whole of those who remained idolaters. Thus God made this supposed calamity the means of the furtherance of the gospel. While we remained off the shores of this island, many of the natives came off to us in their canoes, and behaved in the most becoming manner. Two or three whalers had touched here within a few months of our arrival, the captains of which had left written testimonials, speaking most highly in their favour. There we landed the two teachers with their wives, who were intended for Mitiaro and Mautii. All these persons appeared well suited to the work to which they had been chosen, both by their piety and general intelligence.

On the 18th we left Atui, and stood for the island of Rarotonga, (or Rorotoa,) which we reached next morning. This is an elevated and beautiful island, whose general characteristic features resemble the Georgian and Society Islands. On approaching the shores, the teachers who had been placed here, accompanied by some of the principal chiefs, came off in their canoes, and came on board, and informed us that a principal part of the people had embraced the Gospel, with all the head chiefs; but that some still remained attached to their idols; however, they were expected to receive the truth soon. The Christians were erecting a Chapel *six hundred feet* in length! and it was nearly half finished when we saw it. The people here also behaved in the most respectful and becoming manner during our stay, and all expressed the greatest joy on seeing us. Indeed the change which has been operated in so short a time is almost beyond credibility, and requires nothing less than ocular demonstration to ensure entire belief. But a twelvemonth before our arrival, all these islanders were in the state in which we saw the Mangeeans, — savages! But now, gentle, honest, and

well-behaved, keeping the Sabbath with the greatest strictness, and attending with diligence to all the institutions of the Gospel, the same as in the Tahitian islands, making rapid progress in the arts of civilized life. They are all of the same family and colour as the Tahitians, and speak the same language, and not inferior to them in person. All these islands are populous, but it was quite impossible to form an idea of the number of the inhabitants on each; but on Mangeea, Atui, and Rarotonga, there are, we think, not fewer than 4,000 souls. The two former are comparatively low, though islands of natural formation, abounding with the fruits of these climates, but difficult of access from the rocks which extend along their shores, and which render it difficult at all times, and often impossible to land. They were all in perfect peace, and have had no wars since the reception of the Gospel. What has God wrought! These nations have been born as in a day, and may now be ranked among the trophies of the Redeemer.

Departure from Harvey Islands—Arrival off New Zealand—Attack of the Natives at Whangarooa—Providential Deliverance of the Deputation and Crew.

We left Rarotonga on the evening of the 19th, and having completed our work in these seas, we stood for New Zealand. We had to encounter the most tempestuous and distressing weather, and adverse winds; and did not make New Zealand till the 9th of July, off the Bay of Islands, into which we hoped to enter the next morning; but a heavy gale blowing from that bay, rendered it impossible to reach it, and the captain resolved to abandon the hope of reaching the shore, and to proceed on his voyage for the colony—but here the winds opposed us again—and after beating about off the northern extremity of that country for nearly a week, and finding we could make no head against contrary winds, and becoming short of water, fire-wood, vegetables, &c. we determined to put into some port in New Zealand, and reached the harbour of *Whangarooa*, on the 15th, where we came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a Mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger; having no means of defence, we took no precautions to guard against any attack. So soon as we came to an anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people surrounded us—and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire-wood—the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war-songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered hideous by their *tatauings*, became by anger more hideous, and the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter-deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship Boyd, Captain Thomson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred persons killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of undescribable horror for about an hour and an half. At length our

boat which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be despatched before it could possibly reach us. But God was better than our fears. At length the boat came alongside, and we found to our inexpressible joy that she had brought Mr. White, one of the Missionaries, and *George*, a Native chief of great power and influence here. It was the very chief who instigated the cutting off of the Boyd—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learnt what had happened, Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct;—he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to *sing of mercy as well as judgment. O what shall we render to the Lord for all his goodness!* Our extremity was his opportunity. *The wrath of man was made to praise him—and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose Captain, with his boat's crew of six men in another part of New Zealand, had been cut off and killed soon after the affair happened in Whangarooa which we have described. However it is but just to say, that we do not believe the people had any bad designs when they came on board; and that what happened, arose from the accident of the man's falling overboard. By various presents we succeeded in detaining this chief on board the vessel so long as we remained in the harbour as the only means of her safety.

Visit to the Wesleyan Missionary Settlement.

So soon as this difference was adjusted, and peace was restored, we accompanied Mr. White to the Missionary Settlement, where we met with the kindest and most affectionate reception from Mr. Turner, the other Missionary, and Mrs. Turner, and Mr. Hobbs and Mr. Stach, two pious young men, who are artisans. We were highly pleased with this little Missionary family, who possess much of the spirit of their high office, and who, we rejoice to say, reside in safety in the midst of a large tribe of these poor cannibals, with hopeful prospects of usefulness among them. They have made good progress in acquiring the New Zealand language, which is, in fact, a dialect of the Tahitian, and have two houses in which they keep schools and preach to the people, some of whom attend. This settlement is in a sequestered but beautiful situation, at the head of a deep and romantic valley. The tribe consists of about four hundred individuals. We deeply regretted not being able to see the Church Mission at the Bay of Islands—but were happy to hear the Wesleyans speak favourably of its present state and prospects. After spending a truly pleasant and profitable night with our much esteemed friends here, we returned on board next morning, accompanied by our kind friends, Mr. White and Mr. Hobbs, to whose affectionate attentions we feel much indebted, and who remained with us till we sailed next morning, without meeting with any further difficulties from the people.

Departure from New Zealand—Arrival at Sydney.

After leaving Whangarooa and New Zealand, we again met with the most trying weather, and daily gales, and were five tedious weeks in reaching this harbour, though the voyage is often performed in ten or twelve days. When we made the coast of New Holland, we were in hopes of entering Port Jackson the next morning; but a violent gale set against us, and drove us from the coast, and five days more elapsed before we regained our lost ground, and came to an anchor. We will not mention the inconveniences which we suffered by being confined for nearly eleven weeks in so small a vessel, where seven persons had to live and sleep in a small cabin; we will rather speak of that surprising goodness and mercy which we daily experienced, and to which we feel ourselves so peculiarly indebted for our breath, and being, and all things. On reaching this colony, we had the high gratification of meeting with letters both from the Society, and from innumerable friends in our beloved country, the reading of which afforded us a joy which we cannot express.

ULTRA GANGES.

MALACCA.

Extracts of a Letter from the Rev. Samuel Kidd, Missionary at Malacca, dated 4th of December 1824; *addressed to the Secretary.*

Rev. and Dear Sir,—HAVING safely arrived at the station to which I am appointed by

the Directors, I embrace the first opportunity of writing to them. Mr. Massie, I believe, has already informed you of our reaching Madras on the 30th of September, in good health. We had upon the whole a pleasant voyage. Capt. Bredie was remarkably kind and attentive to us; and always allowed us the privilege of public worship on the Sabbath, when the weather was favourable. Indeed from what we saw of him, and from what we have heard of others, we are ready to conclude, that there are few captains with whom passengers in general, and missionaries in particular, can be more comfortable. Although our passage was taken to Calcutta, the advice of the brethren at Madras, and our own anxious desire to be as little longer on the water as possible, concurred in leading us to inquire about a vessel bound for Malacca. We accordingly engaged a passage in the Helen, Capt. Tawle; and sailed from Madras on the 18th of October. Here also we were kindly treated; but having parted with Mr. and Mrs. Edmonds, whose society had rendered our former voyage exceedingly pleasant, and being in a small inconvenient ship, we became still more desirous of reaching our place of destination. In fifteen days after our second embarkation, we reached Pinang, where we found the Rev. Messrs. Beighton and Ince in tolerable, though not very good health, particularly Mr. Beighton. We remained with them about a week, during which time we experienced much kindness, and saw with pleasure their mode of operation, and prospects of usefulness, both in the Chinese and Malay mission. On the 13th of November we left Pinang, and arrived at Malacca on the 21st. The brethren are quite well, and actively employed. I am much pleased with what I have seen in this place. The college and the schools are highly encouraging as to numbers; and I understand also, as to the attainments of the students and scholars in Christian knowledge.

As my attention is to be directed to the Chinese department of the Mission, I made a commencement in the language on board ship, by getting the characters denominated radicals fixed on my mind, and by translating several chapters of the New Testament. On the 26th of November, I begun to study the Fokëen dialect, as being most generally, and indeed almost exclusively spoken amongst the Chinese in Malacca.

I am fully convinced, that without close application, and a great deal of hard labour, I shall never acquire sufficient of the Chinese language, either to speak it well, or to write it intelligibly. I do therefore resolve, in humble dependance on divine grace, to devote all my time and strength to its acquisition, so that if I do not eventually succeed, the failure may be ascribed to a want of ability, rather than a want of inclination or attention. Having been conducted across the ocean in peace and safety, 'by the good hand of my God being upon me,' I would fain hope I am brought hither for some useful purpose, and trust I am deeply concerned, that in me the Missionary Society may find an efficient instrument for carrying on the great work of promoting the glory of God in the salvation of the heathen. Many difficulties present themselves; but that promise, "Lo, I am with you always, even unto the end of the world," inspires me with the hope, that they will not all prove insurmountable. Mrs. Kidd and I enjoy good health, and like this climate very much. Hoping for an interest in your prayers.

I remain, Dear Sir, &c.

(Signed) S. KIDD.

P.S. Messrs. Humphreys and Collie desire their respectful regards.

EAST INDIES.

CALCUTTA.

Account of a Suttee, by an Eye-witness, in a Letter to his Father in England.

Calcutta, 16th of Dec. 1824.

My Dear Father,—LAST Thursday I witnessed, for the first time, one of those sacrifices to *Moloch*, of which we have all heard and read so much in England—the burning of a widow on the pile of her deceased husband. One of the most terrible parts of this terrible whole, is the shocking heartless apathy respecting such murderous scenes which has taken possession of the whole Hindoo and Mussulman population. It was announced to the children of a neighbour of mine, as a *Tomasa*, (show, or spectacle;) my friend inquiring the nature of the show from the servants, learned the horrid reality, and immediately sent down to me, in order that we might go together, and use our united efforts to prevent, if possible, the self-immolation of the unfortunate and deluded victim.

Before a woman can be burned, it is now necessary that the intention be announced to the district magistrate, who, thereupon, is bound to send an officer to see the woman, and learn from herself, whether she wishes, and is decided of her own accord, to become a *suttee*,

(*i. e.* chaste, so they are called,) or whether she be either forced by others, urged by poverty, or having been intoxicated, had such a decision extorted from her in that state. If all prove satisfactory to the officer, *a license to burn* is made out, on obtaining possession of which, and paying the necessary fees, the pile is raised and the sacrifice is accomplished. The preliminary ceremonials are—bathing in the sacred stream of Gunga, *i. e.* the Ganges, bidding adieu to life by breaking the armlets and bracelets from her arms, smearing her over with turmeric, &c. and dressing her hair with combs, flowers, flour, &c. The victim is then supported in one or more circuits round the pile, then ascends, blesses the people, lies down beside the corpse, the flame is approached, and instantly arises amidst the horrid shouts and *hurri-bal** of the infatuated and heartless multitude.

When I reached the bank of the river, (a streamlet running into the Hooghly) the magistrate's *official* had been there and taken his answers from the poor widow, who was a *Brahmini*, or wife of a Brahmin, about forty years of age, of fair olive complexion, not handsome, but large and corpulent. My friend had been there some time, and had used every exhortation in vain, and had even offered to support the poor creature with four rupees a month, with a house or hut. Just as I arrived, she had been carried to the river, and was then in the act of bathing; officiously assisted by three or four Brahmins. The crowd was great. I pushed my way close to the water's edge, within a yard of the victim, then preparing for the blazing altar! She was not in the least intoxicated, but there was a peculiarity in her aspect expressive of *indefinable* feelings of mind. She was quite unmoved, betrayed no passion, was unaffected by any argument or entreaty; said her only desire was to go to her husband; and when urged to think of her daughters, (she had two) replied that her son (an adult) would take care of them. She did not wish for money; rejected an offer made her of eight rupees a month, to put herself under my protection, and finally baffled every effort to rescue her. I addressed the Brahmins in *their own tongue*, pressed upon them the guilt of deceivers and murderers, and unfolded, as I was able, the terrors of retribution. Their reply was one beyond which none is ever attempted: that it was *the precept of their shasters*, (or sacred books,) and added, that it was their *dustoor* (*i. e.* custom) from time immemorial; and that we Europeans viewed it with abhorrence, and attached guilt to do it, only because it was not "*our way*" to do the like. They became very anxious to remove me, and repeatedly urged my departure. I called for the license to burn; it (or a copy of it) was brought and read to me. I now made a last effort to save her. And when I was told that the woman acted freely, and *chose* to burn, I assented to the fact, but insisted that *they* had first deceived her, and that therefore their guilt was the deeper. All proving unavailing, I at last left the fatal spot, re-crossed the stream, and joined my friend on the opposite bank, where a high projection gave us a full view of the further proceedings. The widow was now led up from the river, supported by her own sons, (who were both grown up,) around the pile, amidst great outcries from the multitude. She ascended it, and standing, raised her hands to bless the people, and then stretched herself beside the corpse of her husband. The attendants instantly raised over the bodies, or rather on them, a considerable pile of brushwood, then laid two long bamboos, one at the head, the other at the feet, over the whole, the ends of which were pressed to the ground by four men, so as to keep all tight; the fire was then approached, and in an instant, amidst terrific shouting, the whole was in flames! I took out my watch, and found that ten minutes only elapsed, till the flame had ceased, except beneath the bier, and was then revived by heaving logs of wood, and flinging *shee* (clarified butter in a liquid state) on the ignited heap. At fifteen minutes, I left the spot; and the only consolation or relief to the mind was, that not more than three, or certainly five minutes elapsed, before life must have been extinct in the poor victim.

The exclusion of the air by the incumbent pile, and the extending of the first dense smoke through the pile, must alone have been sufficient to suffocate her.

Such is the burning of a widow on the pile of her husband in Bengal! I consider it my duty to go and see it, that I might testify, as an eye-witness, not merely as a *reporter* for others, of the horrors of *brahminism*.

The greatest evil in this business is, that it is not the result of superstition, however gross, *merely*; but rather the superstition has been contrived to meet the most detestable views. A Hindoo widow may not contract a second marriage, consequently, especially if young, the family

* *i. e.*, cry out to Hurri, (or *Vishnu*) one of the Hindoo Triad.

of the parties, on the husband's demise, are solicitous to prevent the possibility of any stain of disgrace attaching to them from any after incontinence in the surviving widow; so that they are of course disposed to urge her becoming a suttee, (or chaste) by mounting the pile. 2dly, The property of a deceased Hindoo, *i. e.* his personal property, belongs by right to his widow; her death therefore throws it into the hands of other relatives, and thus, love of money holds a brand to light the pile! Again: the Brahmins do nothing unpaid, and every suttee adds to their fees, and at the same time maintains their credit with, and influence over, the inthralled people. It is impossible to give you an adequate idea of the extreme eagerness and cold insensibility with which the Brahmins go about this dreadful business, evidently exulting in it, and only anxious to expedite the conclusion of it.

It is the firm conviction of intelligent native gentlemen themselves, that government could at once, without any difficulty, and without exciting a single murmur, prohibit these murderous sacrifices; and their belief is outborne by the fact, that infanticide has been *wholly* prohibited, and not a murmur was ever heard against it. O for the dawn of the day of Christ on this dark land! I am fully persuaded, the magistrates might effect much in many cases, and even bring the thing into disrepute in the course of time, if, while they acted within the *existing* enactments of government, they would *personally and generally exert themselves on the spot*, instead of sending, as in this case, a *native* official, *himself a Brahmin*, and of course interested in encouraging the delusion, and pepetuating the practice. All *we* can do, is to see and bear witness publicly and loudly against these enormities. By-and-by, the public mind will be irresistibly directed to their suppression, and, as in the case of the horrid traffic of human flesh—patient, resolute, and persevering efforts will at length prevail, and the piles of the widows of Bengal be extinguished for ever;—"a consummation," O how "devoutly to be wished!"

BENARES.

Extract from the Journal of the Rev. M. T. Adam, Missionary at Benares.

Aug. 9th, 1823.—Yesterday I received a note from a Roman Catholic, accompanied with a "copy of a letter," said to have been "written by our blessed Lord and Saviour Jesus Christ, and found 84 miles from the city of Iconium, 60 years after our Saviour's crucifixion," asking my opinion of its authenticity and contents. Many copies of it, he says, have been circulated in the country, which leads me to fear that the Roman Catholics are very active in their endeavours to propagate their delusions. O may the Spirit of God counteract these efforts of the Man of Sin, and may Protestants speedily become more united "in heart and in way," and be more strenuous in their endeavours to fill the world with the truth as it is in Jesus. The man has been a regular and attentive attendant on me when preaching, which is certainly a very singular circumstance; may it be to his everlasting good. I am inclined to think, that for some time past he has relinquished his Roman Catholic notions. I have written him the following reply:—

"*To a Native Roman Catholic, in Answer to his Inquiry as to the authenticity of a Letter circulated in the East Indies, pretended to have been written by our Saviour.*

"Dear Sir,—As you have asked my opinion respecting a letter said to have been 'written by our blessed Lord and Saviour Jesus Christ,' I readily comply with your request, and shall state it candidly.

"It appears to me to be altogether a forgery, for the following among other reasons.

"1. We have no evidence of its having been written by our Saviour but the assertion in the letter itself: so that the only way by which we can best judge of its authenticity, is carefully to examine its contents, and compare them with the Sacred Scriptures. The circumstance of its having been placed under a stone, is so like a trick of a cunning impostor, that it renders suspicious every thing connected with it.

"2. The way in which it is said to have been revealed, is altogether unlike the way in which God is said to have communicated his will to his servants the prophets and apostles, &c. in the Sacred Scriptures. When you consider that the apostles were employed by Christ to communicate his will to mankind, and to write the New Testament, and that the Apostle John was alive at the time, and for some years after it is said to have been found, and lived and died not far distant from Iconium, it is very odd, if it really did exist at that time, that he should not have seen it, and made mention of it in his writings; or that it should not have been communicated to him in preference to any other way.

"3. My strongest reasons for believing it a forgery, arise from the nature of its

contents. The very manner in which Christ is represented as expressing himself, is quite unlike the dignified manner in which he delivered his instructions whilst residing on the earth. Supposing that the Saviour had wished his people, in all future ages, to fast five Fridays in every year, is it at all likely that he would have communicated his will to this effect in the manner in which this letter is said to have been communicated, when, at that very time, he was communicating his will, for the direction of the church in all future ages, by means of the writings of the Apostle John? The only day that is represented in the New Testament as kept holy by Christians during the apostolical age, is the Sabbath-day, and we have no certain evidence that any other day was so observed by them till several ages after, when the church was greatly corrupted by the introduction of human rites and ceremonies. The promise of forgiveness of sin that is made to persons who will publish the letter, is quite contrary to the manner of obtaining forgiveness that is revealed in the Sacred Scriptures. In them, it is offered as a gift of infinite mercy through faith in the Saviour; but in the letter, it is promised to our works. The power of warding off diseases, &c. that is ascribed to it, points out in the clearest manner, in my opinion, that it was written by some impostor, for superstitious purposes; just like the charms which the Hindoos keep about them. God no where in the Sacred Scriptures makes use of such motives to urge mankind to receive and believe his word. Is it then at all likely that he would do so to lead us to receive this letter? If such a power was really possessed by his word, is it not a great deal more likely that it would be possessed by the Bible than by this letter? But the real state of the case is this; the mere possession of the word of God can do us no good; if we do not believe it, or do not improve it, it will only add to our greater condemnation. Our only safety lies in having an interest in the Saviour; and our only consolation in sickness, in danger, and death, flows from the communication of his grace, and the assurance of his love to our souls, by the Holy Spirit. Let me exhort you, if you are really concerned for the salvation of your soul, to pay no regard to such superstitious stories. Believe the Bible, read it daily, and implore the blessing of God on it to your soul, and you will find that 'the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.'

"I am, yours truly,

(Signed) "M. T. ADAM."

I know nothing of the history of the letter referred to, though I have a faint recollection of having heard that such a thing existed. To it was attached what is called "King Agrippa's letter to Christ," and "Christ's answer," and "Tertullus' account of the person of Christ, in a letter to the Roman senate."*

CUDDAPAH

Extracts of a Letter from Rev. William Howell, Missionary at Cuddapah, dated 1st of January 1225; addressed to the Treasurer and Secretary.

I come now to state the detail of the mission, which I would do under a deep sense of gratitude and praise to our Heavenly Father, for his merciful visitation to the poor heathen at this place, (who were for a long season "sitting in the region and shadow of death, to them the light is now sprung up,") from among whom the Lord has been pleased to call a few to know his name, and to declare to his people, that their prayers are heard and answered, and that the set time to favour Zion is come, by the outpouring of his spirit on these 'dry bones,' that they might live to him, as will appear by the following statement.

Native Converts.

In my last communication, I stated my intention to baptize two or three adults, but since then, the Lord has so disposed the hearts of the people, (who, it would appear, were for a long season "halting between two opinions") as to cause households to forsake their lying vanities, by turning from darkness to light, and from the kingdom of Satan, into the kingdom of God's dear Son, as will appear by the list of baptisms, which I have the pleasure to transmit for the information of the Directors, whose hearts at this intelligence will, I know, rejoice with thanksgiving and praise! The number baptized by me, is seventy-four men, twenty-five women, forty boys, and twenty-one girls; those baptized previous to my coming here, are twenty-six persons, making the total num-

* I have lately learned that the person to whom the above letter was sent, has sent copies of it to some of his friends. It may possibly do good, though I did not intend it for circulation. If any friend of the Society, or of Protestantism, would send out a copy of "The Protestant," for the library connected with this mission, it would be a most acceptable addition, and be most thankfully received.

ber of adults 119, and children sixty-seven. Although all may not be savingly converted to God, yet I have been induced to baptize them, as having nominally embraced Christianity, and I trust under the stated preaching of the Gospel, and by the power of the Holy Spirit, they will be savingly impressed, and brought to feel and know their real state, before admitted to the Lord's Supper. A regular church from among them has been formed, consisting of ten communicants or members, (six men and four women.) I have appointed three respectable and pious natives to assist me as deacons, whose names are *Paul Burder*, *Paul Bogue*, and *Philip George*, the former is also a catechist in my employ, concerning whom, I have made mention in my Journal.

Native Preaching.

At Mr. W.'s garden, there are three public services for the native Christians, two on the Sabbath (forenoon and afternoon,) and one on the Wednesday afternoon. There is also a service on the Sabbath morning for the prisoners in the jail here, where there are nearly 2,000 confined for civil and criminal cases; already a few give me hope that my labours are not altogether in vain. I distribute generally on these occasions a few Tracts, which are received with great eagerness by them. I have a place in the jail for them to assemble in, which will hold about two or three hundred hearers, while the same number hear in a square outside. Besides these four services, I still continue to give Lectures to the heathen in the Pettah, twice a week, on Monday and Friday nights, which sometimes are very fully attended. On the Sabbath, after service at Mr. W.'s, a few of the other gentlemen here, and a pious lady, sometimes attend, and they give these meetings their countenance and support, which carries much weight in the eyes of the natives. As the native congregation amounts to nearly 200 persons, it is in contemplation that a chapel should be erected for them, and the gentlemen here are willing to afford every assistance in their power. Mr. W. has promised to do his utmost towards it.

Native Family Worship.

In order to instruct the native nominal Christians, as well as to prepare those who are candidates for baptism, I have commenced a Family worship for the natives in Teloogoo, morning and evening, in my house, (by reading the Gospels in the morning, and the Epistles in the evening worship) with prayer. This service is conducted not only by myself, but Paul Burder, the catechist, takes an active and useful part in it; he is now so far qualified for this duty, that I can safely trust him in my absence. The silversmith adult, of whom I formerly made mention, is now called Nathaniel Townley; he begins to pray with fluency, and sometimes engages in these services. I am now preparing a few hymns in Teloogoo, from Dr. Watts's version, and when I have them ready, shall introduce them into our worship.

Native Schools.

The schools still continue to be supported as before. The number is six. The Malabar school is still kept by Paul, (who is now called Paul Bogue.) The Centre school, in which there are boys and girls, lies close to my house; it is kept by *Martin Luther*, a Brahmin lately baptized. The children of the nominal Christians come to this school; the number that now attend, is about thirty; I expect, shortly, sixty or eighty children to attend this school, so soon as the Christians have removed their houses close to me, which is now in contemplation. The Pettah school, with the others, have made considerable progress during the last six months, and when examined lately, were able to repeat seven chapters of Matthew's Gospel distinctly to me, besides the catechisms, prayers, &c. Mr. W. supports, on the same principle, three schools in his own garden, one for girls, another for boys, in Teloogoo, and one for Mahomedans.

Distribution of the Sacred Scriptures and Tracts.

I have distributed, during the last six months, about sixty portions of the Teloogoo Scriptures, and six copies of the Hindoostannee Testament. Of tracts in Teloogoo, 200 on a journey to Madras, and 100 in Malabar. Besides this, 100 tracts to the prisoners in the Cuddapah jail, and to natives calling at my house occasionally.

Miscellaneous.

A Christian village is about to be erected, for which a spot has already been selected, that the native Christians may live close to each other, for the sake of enjoying the advantages of Christian instruction and worship, as well as for the benefit of their children's education. Mr. W. has kindly afforded me assistance for this purpose, in the way of procuring the grass and wood from the neighbouring hills.

MADAGASCAR.

Extract of a Letter from the Rev. Griffiths, to the Rev. John Le Brun, Missionary at the Mauritius; dated Tananarivou, 3d Sept. 1824.

I HAVE the pleasure to inform you, that this Mission has never worn a more promising aspect, than it has since last May. The King continues his protection to us, and gives us encouragement to labour with assiduity. We have twenty-two schools established since last April, under his Majesty's patronage, wherein more than 2000 children are instructed. Our first scholars who teach at the different villages, are much more capable of teaching than I expected; their ardent pursuit after knowledge, and their unceasing assiduity in communicating instruction to others, afford us great satisfaction and encouragement. Those villages that have above eighty scholars have four teachers, two to teach every other week by turns, while the other two are learning in town; so that they are one week learning and the other teaching. The scholars both in town and the country have learnt almost the whole of a large catechism of Dr. Brown's, which I have translated, and formed for the use of the schools, and to which I have added several questions and replies concerning the Creation, the Moral Law, the Saviour, and the future state. The progress of our pupils is very encouraging, in the knowledge of the Word of Salvation.

I have a chapel built annexed to my house, with a gallery which will contain more than 1,000 hearers. Mr. Jones and myself preach by turns when we are in town, one in English, and the other in Malagash. About two months ago, Mr. Jones and I commenced visiting the villages where schools are established, to preach and catechise; we go by turns every Sunday. We have thronged congregations on the Sabbath; our chapel in town is crowded, and the doors and windows lined. We have three or four, and sometimes 5,000 hearers in town, and often 2 or 3,000 in the country, besides the assembling of three or four schools. We catechise them first, and then we sing and pray, and preach, often in the open air. We ask them to repeat what they remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions would put many a one in England, who has been hearing the gospel of twenty years standing to the blush.

Mr. Jeffreys is settled at a village in a populous district, about twenty miles to the east of us, and has about sixty scholars under tuition. We have furnished him with the catechism, and portions of the Scriptures translated, as we have also Mr. Canham and Mr. Rowland.

Mr. Canham is settled at a village in a populous district, about twelve miles to the west of us, and has about 110 scholars under tuition, besides the superintendence of his apprentices to carry on his trade. Mr. Rowland is settled about fifteen miles to the southward, in another populous village, and has more than 100 scholars, together with a few apprentices to teach his trade.

As to the translation of the Scriptures, I have translated the book of Exodus, and the Gospels by Mark and Luke, and also of the Psalms, as far as the 50th, and the three first chapters of the Epistle to the Romans. I have also prepared a course of plain discourses on the Ten Commandments, on the Birth and Sufferings of Jesus Christ, &c. the Day of Judgment, and on the future state of the righteous and the wicked; and I am forming a course of plain discourses on prayer, &c. Mr. Jones has finished translating the book of Genesis, and the Gospel by Matthew, and is far advanced with the Gospel by John, and the Acts, and with the first book of Samuel, &c. He has prepared a series of discourses on the Work of Creation, and is also preparing discourses on the Divine Attributes. You see by all this, that we stand in the greatest need of a printer and a printing-press. Mr. Chick is busily employed every Sunday in catechising the children, and every day busily engaged in his trade. Every thing is going on at present in union and peace. Notwithstanding, however, the pleasing aspect the Mission wears, we have great prejudices and superstitions to encounter. The tenacity of the natives to rank and caste, and the manners and customs of their forefathers; their numerous idols, which we did not know much of till lately, when we began to preach against them; their mode of sacrificing to obtain good, and take away evil, all these prejudices and superstitions, (though the youths who are instructed laugh at them,) present formidable obstacles to our efforts. We are convinced more and more of the necessity there is of divine influence, to bring sinners to the knowledge of the truth as it is in Jesus. May the breath come, and breathe upon these slain, that they may live.*

* The Directors have determined to send out a printing-press, &c., for this Mission.

LETTERS RECEIVED FROM MISSIONARIES.

Name.	*Place.*	*Date.*
Mr. J. Wray	Berbice	22 March, 1825.
—— W. Anderson	Paculsdorp	8 January, 1825.
Messrs. Stallybrass, Swan, Yuile	Selenginsk	1 December, 1824.
Mr. E. Stallybrass	———	Ditto.
Messrs. Collie & Humphreys	Malacca	12 & 29 July, 3 Sept. & 4 Dec. 1824.
Mr. D. Collie	———	30 July, 1824.
—— J. Humphreys	———	Ditto, and 20 Sept. 1824.
Messrs. Beighton and Ince	Pinang	27 August, 1824.
Mr. John Ince	———	1 October, 1824.
—— Thos. Beighton	———	10 and 17 January, 1825.
Messrs. Jones and Griffiths	Madagascar	24 Oct. and 6 Nov. 1824.
Mr. David Griffiths	———	5 November, 1824.
—— George Chick	———	26 October, 1824.
—— John Canham	———	5 November, 1824.
—— John Le Brun	Mauritius	27 August, 1824.
—— J. Kam	Amboyna	10 October, 1824.
—— Samuel Laidler	Bangalore	20 August, 1824.
W. Campbell	———	23 August, 1824.
Laidler, Chambers, & Campbell	———	8 Oct. and 20 Dec. 1824.
Mr. C. Mead	Nagercoil	2 August, 1824.
—— John Gordon	Vizagapatam	24 May, 1824.
Messrs. Gordon and Dawson	———	5 Jan. 1825.
Mr. S. S. Wilson	Dated Hydra	10 Jan. 1825.
Messrs. Threlkeld and Williams	Raiatea	24 March, 1824.
Mr. J. Williams	———	2 June, 1824.
—— W. P. Crook	Otaheite	30 April, 1824.
—— David Darling	———	3 May, 1824.
—— J. M. Orsmond	Eimeo	24 May, 1824.
—— W. Crow	Quilon	23 Aug. 29 Oct. 15 Dec. 1824.
—— R. Moffat	Dated Griqua Town	16 Dec. 1824, 20 Jan. 1825.
—— C. Sass	Griqua Town	12 Jan. 1825.
—— W. Howell	Cuddapah	1 Jan. 1825.
—— W. Ellis	Dated New York	16 May, 1825.
—— E. Crisp	Madras	23 Jan. 1825.
—— J. Lowndes	Corfu	29 April, 1825.

DOMESTIC MISS. INTELLIGENCE.

FORMATION OF NEW SOCIETIES.

City of Bristol.

On Tuesday, May 3d, at a Meeting of the Congregation assembling in Bridge-street Chapel, Bristol, under the pastoral care of the Rev. John Leifchild, a Society was formed, under the most auspicious circumstances, to be called "*The Bridge Street Chapel Ladies' Auxiliary Missionary Society.*" The Rev. Dr. Codman, from America, was present, who, by his important communications, greatly animated and interested the numerous assembly; upwards of forty collectors, some of them having upwards of twenty subscribers each, entered immediately after the Meeting, and every thing appears to encourage the hope of a considerable augmentation of the funds of the Bristol Auxiliary Society, of which this is to be a branch.

County of Surrey.

On Wednesday, May 18th, an Auxiliary Society was formed at Farnham for the county of Surrey, Rev. John Griffin, of Portsea, was called to the chair; and after the blessing and presence of God had been supplicated by the Rev. J. Johnson, minister of the place, several resolutions were moved and seconded, and the Meeting addressed, by Rev. Messrs. Johnson, Percy, Arundel, (one of the Secretaries of the Parent Society), Wills, Campbell, France, Foster, Dr. Harris, H. Townley, and Widgery; and it is earnestly hoped, that, by the combined operations of the churches in counties, or extensive districts, the funds of the Parent Society will be greatly augmented, and its domestic transactions greatly facilitated.

Ordination of Missionaries.

On Thursday, March 31st, the Rev. William Beynon, of Carmarthen College, (and late of Gosport) was ordained at Carmarthen, as a Missionary to Bellary, in the East Indies. The Rev. C. Morris, Narberth, commenced with reading and prayer; Rev. T. Griffiths, Hawen, delivered the introductory discourse from Rev. xiv. 6; Rev. W. Jones, Rhydybont, asked the usual questions; Rev. J. Jones, Saron, offered the ordination-prayer, accompanied with the imposition of hands; Rev. D. Peter (Mr. Beynon's Theological Tutor) gave a most appropriate and impressive charge, founded on Jer. i. 5—8; and the Rev. S. Griffiths, Horeb, concluded the service with prayer. The whole service was deemed highly interesting, and excited a considerable de-

gree of missionary feeling in the inhabitants of that town.

On Wednesday, May 18th, the Rev. William Foster (late Student at Hoxton) was ordained at Farnham, Surrey, as a Missionary to South Africa, where he is also to be the Principal of an Institution at Hankey, for the education of the children of the Society's Missionaries, and the instruction of pious and intelligent Hottentots as Native Teachers; the service was commenced by Rev. S. Percy, Mr. Foster's pastor; Rev. John Campbell delivered an introductory discourse, in which he described the moral state of the inhabitants of Southern Africa, the local circumstances of the people among whom Mr. F. was appointed to labour, and the encouraging aspect of the Society's missions in that quarter of the world. The Home Secretary of the Parent Society asked the usual questions; the Rev. J. Johnson, Minister of the place, and Mrs. Foster's pastor, offered the ordination-prayer, with laying on of hands; Dr. Harris, Mr. Foster's tutor, delivered a most appropriate and impressive charge from 2 Tim. ii. 2; Rev. H. Townley addressed the numerous attentive auditors on the importance of missionary exertions; Rev. Messrs. Haymes, Widgery, Wills, and Greenwood, were also engaged; and the whole service was found, we understand, to be as interesting as it was in that part of the country novel and important.

Departure of Missionaries, &c.

On Tuesday, May the 9th, Mr. Thomas Salmon, Printer, with Mrs. Salmon, sailed from Portsmouth, in the ship Britannia, Capt. Bourchier, for Bombay; Mr. S. is appointed (Printer) to the Mission Station at Surat.

On Friday, May 27th, the ship Woodford, Capt. Chapman, sailed from the Downs for India, having on board Mr. and Mrs. Ray, and two children, for Calcutta; Mr. and Miss Piffard for the same station; Mr. and Mrs. Beynon, Miss Dale, and Master Des Granges for Bellary. We trust that the prayers of our numerous friends will be offered for this band of missionary labourers, that they may be preserved on their long voyage, and rendered signal blessings in their respective fields of operation.

The Chinese Youth who accompanied Dr. Morrison to England, has, in consequence of an affection of his lungs, returned to the warmer climate of his own country.

He thus writes from on board ship in the Downs, to Dr. M. "I pray God the most High Ruler, to protect you, Sir, and grant you repose and peace. May you be successful in teaching your present scholars the Chinese language; and when they have acquired it, may they go forth and teach all the *Chinese Language Nations*, the doctrine of the meritorious labours of Jesus, the Saviour of the world!"

He took with him a copy of the New Testament to use on the voyage. In the ship were several other Chinese returning home. O that the eyes of their understanding may be opened to perceive the glory of the Scriptures!

The Yorkshire West-Riding Auxiliary Anniversary.

The Twelfth Anniversary of this Society, was held in Sheffield, on the 7th, 8th, and 9th days of June; the following was the order of the services. On Tuesday evening, the Rev. B. Boothroyd, D.D. of Huddersfield, preached the introductory sermon at the Nether Chapel, Norfolk-street. On Wednesday morning, a public breakfast was provided at the Angel Inn, for the opportunity of all the ministers and friends of missions to associate together, to transact the preparatory business of the institution; and a great treat it proved to the individuals present, as they were highly gratified with animated and interesting addresses from the Rev. Messrs. Bennett, Edward Parsons, jun. D. Russell of Dundee; Mr. Shipman, a missionary of the Wesleyan Connexion of Methodists, and Mr. Pritchet, of York; above 100 persons participated in the delightful pleasures of this social meeting. At eleven o'clock the same morning, the Rev. T. Adkins, of Southampton, delivered a solemn and impressive discourse on the redemption of the soul. In the afternoon, at five o'clock, the public meeting for business was held in Queen-street Chapel, which was opened by the Rev. J. Rawson, of Pontefract, with prayer. George Rawson, Esq. of Leeds, Treasurer, was then called to the chair, who addressed the meeting in a very spirited and energetic speech; after which, the Report was made by the Rev. R. Cope, L.L.D. of Wakefield, Secretary to the institution. The resolutions were moved and seconded by the Rev. T. Adkins, Edward Parsons, jun. James Bennett, J. Rawson, D. Russell, T. Scales, of Leeds, M. Nichols, Dr. Boothroyd, T. Smith, A.M. J. Cockin, of Holmfirth, J. Agar, Wesleyan, C. Larom, Baptist, and Mr. J. Montgomery. Mr. Shipman, a Wesleyan Missionary, from Jamaica, delivered a highly interesting account of the progress

of their missions, and the state of religion in that Island. The great talent, erudition, piety and zeal, displayed in the several speeches of these good men, conduced to render the meeting both interesting and edifying, delightful and profitable. On Thursday morning, a prayer meeting was held in Lee-croft Chapel, at seven o'clock; at half-past ten o'clock, the Rev. D. Russell preached a very excellent sermon in Howard-street Chapel. In the afternoon, the Rev. Edward Parsons, jun. of Halifax, preached a very interesting and pathetic sermon. At six o'clock in the evening of the same day, that most solemn and sacred service, the ordinance of the Lord's Supper, was administered to the communicants of the different churches, in Queen-street Chapel. The Rev. J Bennett, of Masbro' College, presided. During the service, the Rev. D. Russell, and Mr. Cockin, spoke at the distribution of the bread and wine; the Rev. T. Scales prayed, the Rev. T. Adkins addressed the spectators, and the Rev. J. Boden concluded. This completed the series of most delightful services, which were well calculated to excite an interest for the cause, and to gratify the lovers of truth, piety, knowledge and learning. The collections on these different occasions, amounted in the whole to 120*l.* It will be remembered that at Sheffield and Attercliffe Auxiliary Anniversary, at Easter, 90*l.* were collected on the same object.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 April to 16 June 1825.*]

IN LONDON AND ITS VICINITY.

Rev. W. Harris.—D.		5	0 0
A. B., for the South Sea Mission. "An Offering of Praise to the Eternal Jehovah, the Father, Son, and Holy Ghost, the one living and true God."		330	0 0
The Right Hon. Lord Bexley; per Rev. Dr. Morrison		50	0 0
Miss Vansittart; per ditto		20	0 0
The Right Hon. Sir G. H. Rose, (L. S.)		10	10 0
Mrs. Wilson, Denmark Hill		20	0 0
Benj. Shaw, Esq. (L. S.)		10	10 0
A Lover of Missions		5	0 0
Shoe Lane Auxiliary Society; per Rev. Mr. Elvey		10	0 0
Missionary Box, South Quay, London Docks		1	13 7
Orange Street Chapel.—Female Branch: additional Contribution		10	8 4
Sloane Street, Chelsea, Union Chapel.—Collected at Missionary Prayer-meetings; per Mr. Edwell		4	0 0
Pell Street Meeting.—Rev. T. Russell		8	15 0
Bethnal Green.—Ebenezer Chapel; per Rev. R. Langford		8	5 6
Bethnal Green Juvenile Aux. Society; per Miss Haye		6	3 0
Inmates of the Female Penitentiary; per Thos. Pellatt, Esq.		1	6 6
Weighhouse.—Rev. J. Clayton.—Addition to Collection		0	14 6
Well Street Meeting.—Rev. Dr. Waugh.—Collection after Sermon by Rev. H. Townley		36	0 0
Jamaica Row.—Rev. J. Townsend.—Male Branch		13	2 0
Mr. White and Family, Bridge Street, Covent Garden		6	0 6
Tonbridge Chapel. — Rev. B. Rayson	22 18 0		
Mrs. Lammin, for the Education of a Native Girl in Travancore, named "Maria Evelina Lammin," 2d payment	3 0 0		
Mrs. Rayson's Missionary Box	2 1 10		
Mrs. Norris' ditto	1 8 6		
		29	8 4
Assistants at Messrs. Ross and Son's		2	2 6
A. E.		1	0 0
Brompton. — Trevor Chapel. — Rev. J. Morison.			
Sundry Contributions	11 12 0		
Annual Subscriptions	7 7 0		
Missionary Meetings	4 10 0		
		23	9 0
Collected by Miss Dunbar, Camden Town		2	6 0
Capt. G. Dougal, (R. N.,) Missionary Box		0	18 6
Scots' Church, Swallow Street.—A Lady; per Rev. J. Arundel		2	2 0
T. B., for the support of the Native Teacher, "George Burder;" 4th payment		10	0 0
Walworth.—York Street Chapel. —Rev. G. Clayton.			
Missionary Collection	30 15 0		
Female Auxiliary Society	11 5 6		
		42	0 6
Stoke Newington. — Rev. Dr. Harris.—Collection after Sermons, per Rev. Dr. Morrison, Rev. H. Townley, and Rev. T. Lewis		23	1 2
Mrs. Fentum's Missionary Box		0	7 6
A Livery Servant		0	3 0
Islington Chapel. — Rev. E. J. Jones. — Penny-a-week Society		18	14 7
Private Family		1	10 4
J. H. H., Donation		5	0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire Aux. Society, John Foster, Esq. Treasurer.			
Bedford Missionary Association; per Rev. S. Hillyard	14 0 0		
Dunstable.—Mr. Meinier	1 1 0		
Leighton Buzzard.—Collection	7 5 0		
Biggleswade & Roxton Subscriptions	3 3 0		
For Mrs. Mault's School, Nagercoil (See p. 316.)	4 10 0		
	7 13 0		
	29 19 0		
Less Expenses	2 19 0		
		27	9 0
Berkshire.—New Windsor Auxiliary Society.—J. Ray, Esq. Treasurer.			
Annual and Weekly Subscrip.	17 4 0		
Produce of five Miss. Boxes	2 16 0		
		20	0 0

South Bucks Aux. Soc. J. Burrough, Esq. Treasurer.

Wycombe.—Balance		8	15	1		
Collected by Miss Croft and Miss Grove		3	12	7		
Beaconsfield.—Rev. Mr. Hersant.—Collection		8	14	0		
					21	1	8
High Wycombe.—Rev. J. C. Williams, (B.A.)					5	0	0
Cambridge.—Miss. Box, by Miss Flint					7	9	6
Royston Old Meeting, Rev. J. Greenwood.—Collection after Sermon; per Rev. T. Morell					8	17	0
Cheshire. — Congleton. — Zion Chapel.							
Collected by Miss Broadhurst		5	0	0			
Miss Kealing		2	2	0			
A few Friends at Astbury		0	11	6			
Sunday School Children		0	9	1			
Miss. Box; by a Friend		0	11	0			
					8	13	7
Devon —Bideford.—Rev. S. Rooker. Collected by Young Men in the Sunday School					1	10	0
Dorset.—Binigar.—Missionary Box, by a few poor people					1	8	0
Dorchester.—Miss A. Golpine					20	0	0
Swanage.—Rev. Mr. Collins.—Collection					8	0	2
Essex. — Collections; per Rev. Rowland Hill and Rev. T. Jackson.							
Brentwood.—Rev. Mr. Smith		8	10	8			
Maldon.—Rev. Mr. Burls		23	17	2			
Tiptree.—Rev. Mr. Lowe		11	10	0			
Colchester.—Rev. Mr. Savill		57	3	4			
——— Herrick		22	16	8			
Coggeshall.—Rev. Mr. Wells		11	3	0			
Chelmsford.—Rev. Mr. Grey		14	0	0			
Witham.—Collection		14	7	6			
A Friend to Missions; per W. H. Pattison, Esq.		5	0	0			
Romford.—Rev. Mr. Strahan		13	3	4			
		161	11	8			
Less Expenses		6	0	0			
					155	11	8
Hants. — Alton. — Rev. C. Howell and Friends					10	0	0
Fareham.—Rev. Mr. Eastman and Friends					10	10	0
Gosport.— Rev. Dr. Bogue.—							
Collection		9	0	0			
Subscriptions		36	7	0			
Penny-a-week Society		14	15	0			
Female Auxiliary Society		6	0	8			
Children of the Congregation		1	3	11			
Ditto of the Sunday School		4	0	0			
Teachers of Ditto		1	2	7			
Elson Female Auxiliary Society		4	19	4			
Mrs. Voke, for support of Native Teachers in India		5	0	0			
An unknown Friend to Missions		5	0	0			
					87	8	6
Lymington.—Female Association. Rev. D. E. Ford					9	12	10
Stockbridge.—Rev. R. Ayliffe and Friends					5	0	0
Southampton.—Rev. T. Adkins.—							
Annual Subscriptions		39	15	6			
Weekly ditto; per Miss Rolf		2	0	0			
Ditto; per Mrs. Ingram		9	0	0			
Collection		19	14	9			
		70	10	3			
Less Expenses		5	1	6			
					65	8	9
Titchfield.—Rev. J. Flower and Congregation					8	0	0
Newport.—Rev. T. Binney.							
Congregation		12	17	6			
Sunday School		3	5	0			
Annual Subscription		1	1	0			
					17	3	6
Penny-a-week Society; per Mrs. H. Weeks					11	0	0
Ryde.—Rev. T. S. Guyer.							
Collection		5	5	0			
Annual Subscriptions		2	0	0			
Weekly Collections, by Miss R. Hatfield		3	0	0			
Missionary Boxes.							
Mrs Hayward		0	13	8			
Miss Loder		0	12	3			
					11	10	11
Kent.—Birchinton. — Rev. Mr. Andrews and Friends					2	4	0
Bromley.—Bethel Chapel, Rev. J. Browning.—Collection					5	0	0
Chatham.—W. Brock, Esq.; per Rev. J. Slatterie					20	0	0
Lewisham.—Congregational School; per Mr. W. J. Hope					6	0	0
Matfield Green.—W. Ansell, Esq. Don.					10	0	0
Leicestershire.—Market Harborough.—Rev. W. Gear; Collection after Sermon, per Rev. Rowland Hill					15	8	8
Lancashire East Aux. Society. —J. H. Heron, Esq. Treas.							
Manchester.—Welsh Calvinistic Methodists; per Rev. W. Roby		18	0	0			
Manchester and Salford Anglo-Chinese College, Association; per Rev. Dr. Clunie (p. 3:6)		41	6	0			
Darwen. — Lower Chapel, Friends at; per Mr. Joseph Eccles, Treasurer		34	0	0			
Burnley, Friends at; per Rev. Thomas Greenall		25	0	0			
Hulme, near Manchester, Branch Society; per Rev. J. Smith		17	18	11			
					136	4	11
Blackburn.—St. Paul's Church.—Rev. J. Price					10	0	0
Middlesex.—Harrow; per Mr. Jos. Blake					2	13	0
Staines.—Rev. R. Porter.—Auxiliary Society					22	1	7
Whetstone and Totteridge.—Mr. Lines, Treasurer					3	5	0
Southgate.—Rev. W. Lloyd.— Subscriptions and Donations		10	4	4			
Ditto Pupils of Mr. L.		3	4	9			
Ditto, ditto of Mr. Fleuret		0	12	0			
Missionary Box at Chapel		2	3	2			
Collections after Two Sermons; per Rev. W. Lloyd		9	14	4			
Collected by Miss Pollard, for Female Schools in India		4	18	5			
					30	17	0
Norfolk. — Market Burnham.— Missionary Box; per Mr. Anderson					1	0	0
Oxford.—Peppard.—Rev. J. Walker and Friends		3	2	0			
Mrs. Saunders' Missionary Box		0	10	6			
					3	12	
Somerset.—Bath.—Rich. Ogborn, Esq.—Donation		20	0	0			
Donation to Widows' Fund		5	5	0			
					25	5	0
Staffordshire Leek.—Rev. J. Morrow.							
Collected by Miss Goodwin		5	2	8			
Abbott		3	0	6			
Clulon		1	10	0			
Shelly		1	5	0			
Mr. Lewis Barlow		6	7	10			
Moss		1	17	6			
Missionary Box; by Miss Ashton		0	18	3			
					20	1	9
Salop —Bridgnorth Auxiliary Society.— Rev. S. Barber					16	15	3
Suffolk Society in aid of Missions. —S. Ray, Esq. Treasurer.							
Beccles		24	14	8			
Bergholt		12	16	11			
Bungay		17	9	0			
Carried forward		55	0	7			

Brought forward.....	55	0	7			
Bungay and Denton, for the Native Teacher, "John Owen," 5th payment	10	0	0			
Bury St. Edmunds	15	9	3			
Debenham	14	4	2			
From the late Mr. P. Steptoe; per Rev. J. M. Ray	50	0	0			
Framlingham and Rendham ..	10	16	6			
Hadleigh.....	12	10	11			
Halesworth.....	13	13	0			
Ipswich, Tacket Street	41	14	6			
Lowestoft	4	6	3			
Melford	3	14	0			
Needham Market	6	8	4			
Southwold	10	3	0			
Stowmarket	24	19	5			
Sudbury	40	6	6			
Walpole	4	0	0			
Wattesfield	12	0	0			
Wickham Brook.....	12	11	0			
Woodbridge	18	15	7			
Wrentham	4	13	5			
	365	6	5			
Less Expenses	10	0	8			
				355	5	9
Bungay.—D. B.				1	0	0
Newmarket.—Collected by Mr. J. Pettit..				4	9	8
Surrey.—Croydon.—Rev. E. H. May and Friends	12	1	0			
Sunday School Children	3	0	0			
				15	1	0
Guilford.—Rev. S. Percy.—Four Friends				0	10	0
Kingston.—Young Ladies at Miss Biden's Seminary				2	0	0
Shiere; per Rev. Mr. Widgery.....				2	6	8
Wandsworth.—Rev. J. E. Richards.—Auxiliary Society.—Subscriptions and Donations	6	4	11			
Collected by Miss Bates	0	11	6			
Mrs. Lack	0	14	6			
Tams	1	0	0			
Miss Tofield.....	0	11	3			
Walker	3	13	4			
Sunday School	0	10	6			
Missionary Box, Master J. W. and T. Curtis	0	14	0			
				14	0	0
Wilts.—Bulford; per Mr. Devenish				9	0	0
Yorkshire.—Northallerton; per Mr. Trowsdale, West Riding Auxiliary Society.—G. Rawson, Esq. Treasurer.				2	6	6
Bradford Branch Society.....	24	5	0			
Female Association	38	13	3			
Booth.....	10	0	0			
Borobridge	5	3	0			
Brighouse.....	8	0	0			
Churwell	14	6	0			
Dagley Lane	13	13	0			
Gralton	5	5	0			
Great Ousebourn	18	7	9			
Greenhammerton	11	5	9			
Halifax.....	70	0	0			
Heckmondwicke-Low Chapel.—Female Association	46	17	8			
Old Chapel	22	18	6			
Holmfirth.....	15	0	0			
Honley Branch	9	0	0			
For the support of the Native Teacher, "John Oldfield," 6th payment	10	0	0			
Female Association for the Education of Native Females in India.....	30	0	0			
Huddersfield.—Male Branch...	47	0	4			
Juvenile ditto.....	16	6	3			
Idle Branch.....	16	4	0			
Knaresboro', ditto	22	7	0			
Kipping	17	6	10			
Knottingly Female Juvenile Association	11	0	0			
Carried forward	482	19	4			

Brought forward	482	19	4			
Leeds.—A few Friends for the support of the Native Teacher, "E. Parsons," 4th payment	10	0	0			
Marsden	3	19	0			
Morley.—Old Chapel	10	18	7			
New ditto	10	0	0			
Northowram	7	5	2			
Ossett	5	12	0			
Rotherham.—For Mrs. Smith, Anglo-Chinese College, and Widows' Fund (see page 316)	24	3	6			
Wakefield.—Zion Chapel	25	0	0			
George Street Juvenile Branch	27	0	0			
Male ditto	5	8	6			
Warley.....	8	8	0			
West Melton	22	9	2			
Wortley	1	5	6			
Wilsden.—Branch	5	10	0			
For the support of the Native Teacher, "George Tweedy," 5th payment	10	0	0			
	659	19	8			
Less Expenses	6	13	8			
				653	6	0
Sheffield and Attercliffe Missionary Union.—Lewis Thomas, Esq. Treasurer.						
Green Hill Chapel.—Collection	1	1	0			
Subscriptions	3	10	0			
Queen St. Chapel.—Collections	34	5	4			
Subscriptions.....	17	16	0			
Lee Croft Chap.— Collections	30	0	5			
Subscriptions.....	2	2	0			
Attercliffe.—Subscriptions	5	12	0			
Collection.....	2	9	8			
Garden-Street	7	10	0			
Loxley	4	0	3			
Greenaside	0	15	10			
Ecclesfield	1	5	6			
Fulwood	1	0	0			
Gleedless	0	17	6			
Darnel	0	10	6			
Park	1	1	0			
Nether Chapel	7	8	0			
	121	5	0			
Less Expenses....	4	5	0			
				117	0	0
North Wales Aux. Society.—Rev. D. Jones				18	1	0
Scotland.—East Lothian.—Society for Promoting the Knowledge of Christianity per Mr. W. Hunter	18	3	0			
Widows' Fund	2	2	0			
				20	5	0
Edinburgh.—One-Half of the Profits on the sale of Mrs. Paterson's Memoirs, by Rev. W. Swan, St. Petersburg, 2d edition, Mess. Waugh & Innes, Booksellers ..				15	0	0
Elgin and Morayshire Missionary Soc.				14	0	0
Musselburgh Auxiliary Missionary Society; per Rev. A. Black				8	0	0
Perthshire Auxiliary Missionary Society; Rev. J. Newlands				80	0	0
Dundee Chapel Shade Penny-a-week Society; per Mr. Alex. Eassen				2	0	0
Greenock, Port, Glasgow, and West Renfrewshire Bible Society				10	0	0
Grangemouth Female Missionary Society				10	0	0
Mrs. Waddell; per Rev. Dr. Bellfrage ..				5	0	0
A Friend; per ditto				0	15	0
Ireland.—Legacy of 100*l.* Irish currency, from the late Andrew M'Creight, Esq. of Tandragee; per Rev. Andrew M'Creight, of Arva, Exor.....				91	19	2
Jersey.—A Friend; per Rev. F. Perrot				5	0	0
St. Helena.—Auxiliary Missionary Society, per John M'Daniell, Esq...				48	6	9
Mediterranean.—Dr. J. Kennedy, Hospital Staff.—						
Donation	3	0	0			
Subscription	1	0	0			
				4	0	0

Fund for Widows and Orphans of Missionaries.

W. Skinner, Esq. Bristol		20	0 0
Mr. Taylor		10	0 0
Alex. Florence, Esq. Aberdeen		10	0 0
Henry Walker, Esq. Blyth Hall		10	10 0
Richard Ogborn, Esq. Bath		5	5 0
A Wellwisher, Rotherham		5	0 0
East Lothian Society; per Mr. W. Hunter		2	2 0
Rev. George Clayton		2	2 0
Mr. J. Cox		0	10 0

Donations on behalf of Mrs. Smith, &c.

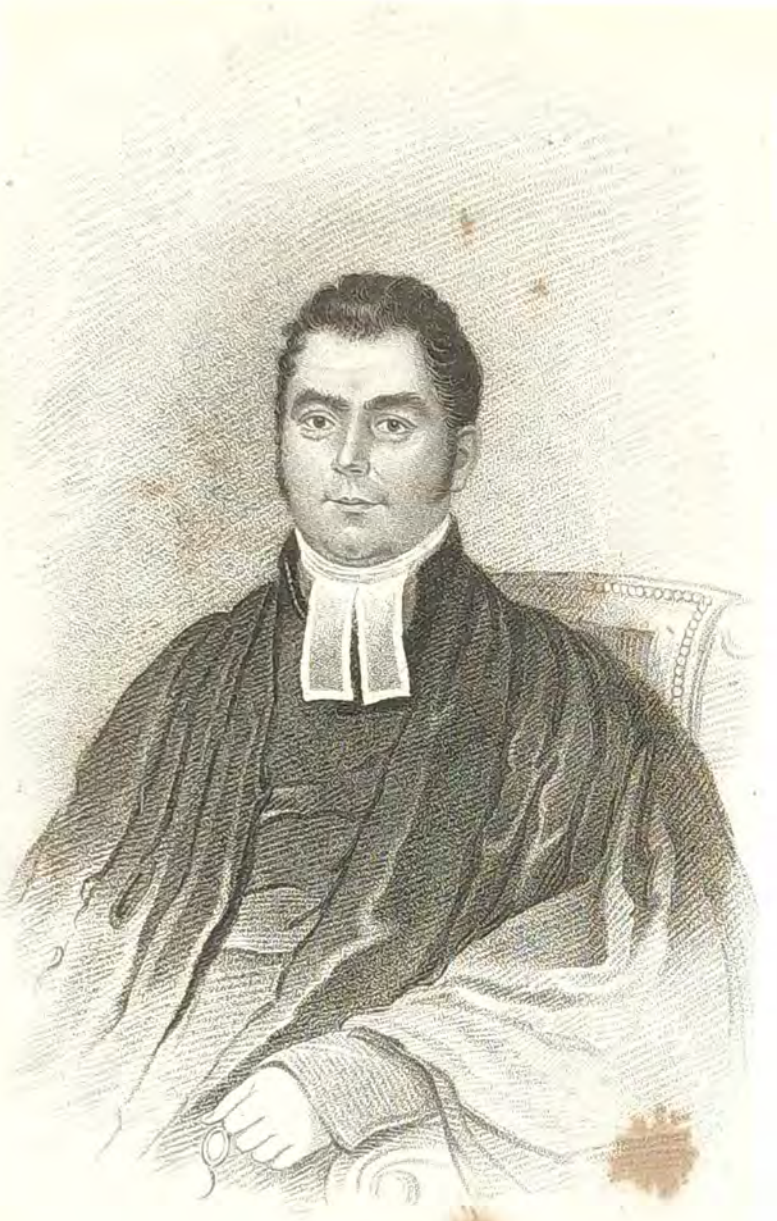
Subscriptions from the General Committee				931	7 2
A few Friends at Rotherham				9	3 6
Miss Ledyard; per Rev. A. Tidman, Frome				1	0 0
Rev. Richard Watson, Secretary to the Wesleyan Missionary Society—					
Mr. Norris, Manchester	1	0	0		
—— Chapel	1	1	0		
—— Harrison	1	0	0		
Mrs. Wood	1	0	0		
Mr. Morris	1	0	0		
—— Morris, Jun.	1	0	0		
—— J. Cox	0	10	0		
A Lady	0	10	0		
				6	11 0
Right Hon. Lady St. John; per Rev. J. Griffin, Portsea				1	1 0

Donations in Aid of the Anglo-Chinese College.

Manchester and Salford Anglo-Chinese College Association; per Rev. Dr. Clunie.—					
Rev. S. Barber	1	0	0		
Mr. Sing	1	0	0		
Mrs. Wild	0	10	0		
J. S. S.	0	10	0		
Mr. J. Sing	0	10	0		
—— W. Sing	0	10	0		
—— W. M'Mitchell	1	0	0		
J. W. M. M.	0	10	0		
J. Bache, Esq.	2	2	0		
Mr. Grafton	1	0	0		
Mr. W. Denby	1	1	0		
D. B.	1	0	0		
R. A.	0	10	0		
Messrs. Lyon Bowden and Co.	5	0	0		
Miss Benwell	1	0	0		
Miss Wallace	1	0	0		
Mr. P. Roylance	1	0	0		
—— E. Coward	2	2	0		
—— J. G. Baker	1	0	0		
D. Grant, Esq.	5	0	0		
T. and R. Parker, Esqs.	5	0	0		
Mr. J. Pope	2	0	0		
—— G. Oakden	1	0	0		
—— J. Walker	1	1	0		
R. Evans, Esq.	5	0	0		
				41	6 0
A Wellwisher to China, Rotherham				10	0 0
Rev. Dr. Bogue, Gosport				5	0 0
Mr. Jas. Blake, Harrow				1	1 0
W. Townsend, Esq. City Road				10	10 0
J. Procter, Esq.				5	5 0

For the Education of Native Females in India.

Collected by Miss Pollard, Southgate				4	18 5
Mrs. Joseph Clayton				2	17 6
Mrs. Davies, Carnachenwen, for a Child, to be named "*Blanch Maria.*"				3	0 0
A Thank Offering				2	0 0
Mrs. Priestley, Fordingbridge				1	1 0
Bedfordshire Auxiliary.—Biggleswade.—J. Foster, Esq.	2	5	0		
Roxton.—C. J. Metcalfe, Esq.	2	5	0		
				4	10 0



C. Penny pinx.

REV.D SAM.L PARROT.

DEVONPORT.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST 1825.

MEMOIR OF THE LATE REV. JOSEPH BROOKSBANK, OF LONDON.

"THE righteous shall be had in everlasting remembrance," when heroes and potentates pass into oblivion. To allow such a man as the subject of this brief Memoir to go down into his grave without notice, would be as unjust to the individual as to the cause which he so faithfully, and so firmly advocated. Yet he needs not the meed of human praise; he has passed beyond the sphere of mortality—he has stretched his wing, and soared high above the applauses and the censures of man—he has received his recompence in the approving smiles of his Lord.

Joseph Brooksbank was born at Thornton, a village near Bradford in Yorkshire, Feb. 21, 1762. His father was a respectable farmer, in easy, not to say affluent, circumstances; the future steps of his life, therefore, were dictated by choice, and not by necessity, and decide the unbiassed bent of his inclinations, and the deliberate preference of his judgment. He did not enter the ministry for "a morsel of bread." He was educated at the grammar school in the neighbourhood, where he remained until he was seventeen years of age. His religious impressions commenced at a very early period; and it is thought that his conversion may be fixed so far back in his life as about the ninth or tenth year of his age. This important circumstance appears to have been effected by the prayers and conversation of an aged female of the name of Coulter; and furnishes another, among innumerable instances, of the influence of unpretending piety, in the most private stations, upon the hearts of others; and those, perhaps, destined hereafter, as in the present instance, to fill public and sacred offices. The impressions which he thus received were neither effaced from his own bosom, nor, under their powerful agency, could he consent to restrict their efficacy to himself. He began earnestly to desire the salvation of others; and then was enkindled that hallowed flame of love to Jesus, and to the souls of men, which burnt with unextinguishable ardour upon the altar of his heart to the last hour of his mortal existence, and shed its pure and heavenly light even upon his dying pillow. In September 1780, he went to the Old College, Homerton, for the purpose

of pursuing his studies preparatory to the work of the ministry, upon which his judgment and his affections were alike fixed. That ancient Academy, always distinguished for its learning and utility, was then under the superintendence of Doctors Gibbons, Mayo, and Fisher. The first of these, after having finished his academical course with great credit to himself, and not less satisfaction to his tutors, he succeeded in his pastoral office at Haberdashers' Hall. The Independent church now meeting in this place, (and which succeeded the Presbyterian interest formerly meeting there, which was dissolved about 1734,) is of great antiquity, having been gathered by the Rev. William Strong in the year 1650, before Cromwell attained his supremacy, and met in Westminster Abbey. The church-meetings are supposed to have been originally held in the House of Peers. While he was a student, it appears that Dr. Watts was a member of this church. In 1785 Dr. Gibbons entered his rest, and in September of the same year Mr. Brooksbank was ordained pastor over this religious society. On that occasion the Rev. Mr. Clayton, Sen. gave the charge, Dr. Davies preached to the people, Dr. Fisher offered the ordination-prayer, and Mr. Hamilton read the hymns. Of these, the first only remains, full of years and of honours; bearing on his venerable head the almond-blossoms of immortality; giving thus the sign of an approaching spring which can never fade: the rest have received their palms and their crowns, and have entered into the joy of their Lord. On the first of January 1788, he married Miss Shrimpton, daughter of Thomas Shrimpton, Esq. a lady of whom it is not too much to say, in respect of her intellectual endowments, that had she turned her attention to literature, as an authoress, enough yet remains of her casual compositions to prove, that she would not have fallen short of the highest attainments of her sex, to whom the world is so much indebted, in any department which she might have chosen. She was pre-eminently distinguished for her love to her husband and to her children: in June 1805, she left *him* a widower indeed, and *them* orphans! Long before this blank in his domestic comforts, Mr. Brooksbank had distinguished himself as the steady friend of every cause of real religion, and of humane tendency. These were indebted, not indeed to his public pleadings, but to his heart, and to his countenance. When Bigotry would have laid restraints, if the infant Sampson could have been fettered, upon the gigantic efforts of the Missionary Society, the struggles of whose childhood demonstrated what must be the greatness of its strength in that maturity of vigour to which it has not even yet attained, and of which we are still but very inadequate judges, he stood firm to the cause—the first to support it; and when clouds and darkness appeared to encompass it, the last to despair of it; absolutely incapable of deserting it. In his own place of worship its first sermons were preached; there the first Missionary communion was held; and during many years the meetings for public business continued there to be convened. Thus he pursued the even tenour of his way; always keeping pace with the march of the times; having no bigotted attachments, amidst the firmest fidelity; possessing a heart which spontaneously expanded as new schemes of benevolence and religion arose; the friend of God and the friend of man: can a higher tribute be paid to any man? And breathes there the man who will not acknowledge that it was due to Joseph Brooksbank? He was, at the outset of his ministerial career, popular, very popular. That popularity gradually declined; and this declension is to be attributed to no

defection in his principles; to no blemish in his character; to no abatement of his zeal, or of his labours: but to the capricious alterations of public taste; as to public men and their exertions. He, whose heart enlarged with the age, could not with the same promptitude change his style of composition and his manner of address; but if he was not heard, it is consolitary to reflect that he deserved to be so.

August 19, 1823, he again married, a widow lady, Mrs. Ball; and in the January following he was seized with jaundice, a disease peculiarly fatal at his time of life; and from the shock of which he never recovered. He languished through a few months, with all the depressing and enervating accompaniments of this cruel disease, which seemed also either to have produced, or to have identified itself with others; and on the 19th of April, 1825, he expired; after only a fortnight's confinement to his bed. He had prepared a discourse, which was never delivered, from a text which Dr. Collyer adopted for his funeral sermon,—Col. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The very depressing nature of his disease did not allow of much conversation; and whatever occurred was evidently of much effort. But every thing was satisfactory. "I cannot tell you," said he, "how precious Jesus is to me! and how precious his name has been to me during all my pilgrimage, and in the most trying hours of my life." Prayer, praise, confidence, humility, resignation, marked the closing hours of his life, less by words than by deeds; yet both presenting an undivided combination and a beautiful consistency. He was buried in his family vault at Bunhill-fields, and his funeral was accompanied by some of his oldest friends in the ministry, and attended by many of his congregation. Dr. Collyer conducted the whole funeral service at his own desire, and that of his family; and on the succeeding Lord's Day preached his funeral sermon at Haberdashers' Hall.

Thus lived and died Joseph Brooksbank, who finished his course at the age of 63; and of whom it is difficult to speak the truth without being suspected of flattery, or at least, undue partiality. But his virtues were sweet, while his whole deportment was unpretending. It is but just that the hand of friendship should lift the veil, and discover to the world what manner of spirit has taken its flight to a purer region. More than thirty years personal knowledge enables the writer of this article to do this. The intimacy began in patronage, at the early age of about twelve or thirteen; ripened into friendship, was confirmed by pastoral relation, was sweetened by constant and unconstrained intercourse, and remained, until death broke the link—and dissolved the union—not for ever! But when again it shall be joined, nor time, nor death, nor accident shall break, nor eternity dissolve it. Such a biographer claims a right to "speak that which he does know, and to testify that which he has seen."

Mr. Brooksbank was distinguished for his ministerial fidelity, and no less for his ministerial diligence. To have cut off a right hand, or to have plucked out a right eye, would have been comparatively easy to him: but to conceal, or to compromise one truth of the Gospel, was to him an absolute impossibility. He did not understand the art to soften down sturdy principles, or to shift with the wind for his own advantage, and sail at his ease. Christ was with him every thing; and the world, and its friendship, as nothing. He was no loiterer in his Master's work. He was "instant in season,—out of season,"—and until the symptoms of his last

fatal disorder had increased uncontrolably upon him; and that occurred to him, which frequently happens to a singularly hale constitution, that he was arrested in the midst of his work, his zeal never abated, and his labours were never remitted, his perseverance and activity continued undiminished amidst many discouragements. He did not require the gale of popularity to fill his sails—he was impelled by a sweet and irresistible principle, which enabled him to swim against the winds and the tide, as readily as with them, and which thus established its divine original, and its claim to be considered as absolutely independent of circumstances. He was an unchanging friend, no butterfly basking in the sunbeam, and fluttering on the zephyr, driven before the gale, chilled by the blast, and disappearing in the tempest; he gave no man his hand, to whom he had not given his heart; and when he gave his heart, he so gave it as to place it beyond the reach of accident. He had great tenderness for others, he endured their weaknesses, all his reproofs were administered in secret; to cover with the mantle of Christian charity a brother's infirmities, and not to expose them, was his habitual practice. He was an undaunted defender of the oppressed, a strenuous supporter of the deserted, and a kind and affectionate friend to the afflicted. It was a peculiarity in his character, (shame to an evil world, that it should be peculiar!) that persons almost unknown to him previously, or enjoying only the privilege of a passing acquaintance, the moment they stood in need of assistance, or experienced the desertion so common to change of circumstances, found in him the ready friend. An accusation against a brother he would never entertain without the most overwhelming proof, and even then he pitied, but was never heard to censure. He was the friend of the young, to them his countenance, his instructions, and his table, were all and alike afforded. There are many this day, high in public estimation, and in official rank, who owe their earliest patronage to Joseph Brooksbank. High integrity and unblemished purity of character distinguished his life, and followed him to the tomb. No blot could be attached to his name, even by malignity itself. No accuser dare stand forth to impeach his fidelity. No blush can be called upon the cheek of any one of his friends on his account. And this was mingled with deep humility of spirit, with undivided simplicity of dependance, evinced through the whole of his life, and conspicuously in his last moments. As a man of God, it is unnecessary to say that he was a man of prayer. He was especially conversant with the Scriptures; and besides his public and official acquaintance with them, and that regular examination of them which stood connected with his family, or was elicited by his pulpit studies, he uniformly, in private, read the Bible throughout four times in the course of the year, during many of the last years of his life.

Farewell! Friend, father, pastor, farewell! Eyes, not unused to tears, may well find their fountains broken up, when thine unfeigned love is called to mind, and connected with its loss; but thou hast ceased to weep; and he, who thus waters thy sepulchre with his tears, hopes, at no distant day, again to meet thee, in that happy world where all tears are wiped away!

ON THE TENDENCY OF TRUE RELIGION TO BETTER THE TEMPORAL CONDITION OF COTTAGERS.

The spirit of active benevolence by which the present age is characterized, has been directed in various ways to ameliorate the circumstances of the labouring classes of society; yet we cannot expect either the

patriot or the philanthropist to succeed, if the principles and the spirit of the Gospel are disregarded. Christianity unveils the glories of heaven, the pure and perfect felicities of an eternal world, but it exerts a beneficial influence in improving our condition even in this life; it instructs and blesses the inhabitants of palaces and mansions, but its salutary power is more strikingly demonstrated in the humble and happy cottage.

It must be obvious on the first glance, that religion has a tendency to subdue and restrain those passions, the indulgence of which swells the torrent of profligacy in the lower walks of life. Lewdness and intemperance bring tens of thousands into poverty, debt, disgrace, and misery, who might have been useful members of society. Having no bridle for their appetites, no check to their corrupt propensities, they spend their time, their money, and their strength, in haunts of dissipation and excess, and often sink into an untimely grave. Where the Gospel is cordially received, it raises a barrier against the temptations to such a course; it calls the mind to higher objects and hopes, and thus diminishes the force of sensual allurements. Conscience, awake and alive, causes a man to shrink from the contact on approach of those vices which produce the keenest and deadliest stings. The lust of the flesh, the lust of the eye, and the pride of life, no longer enslave him who thinks and speaks and acts under the influence of divine grace.

Religion also obviously leads to habits of industry, order, and economy. The Christian is required to be diligent in business, as well as fervent in spirit, serving the Lord. By a wise improvement of his time and talents, he avoids many dangers which would otherwise be incurred, and secures many comforts which would otherwise be lost. He is taught to use what Providence bestows with moderation and prudence; his veracity and faithfulness engage the esteem and secure the confidence of superiors; he guides his affairs with discretion, and adorns the doctrine of God our Saviour in all things.

There is, however, no way in which religion more effectually tends to better the temporal condition of the poor, than in its salutary and sanctifying power over the social feelings. We are bound to each other by various relative ties; and when these ties are strengthened by the bonds of religion, moral virtues have the best soil and the best safeguard. A peasant or an artisan, who fears God and loves our Lord Jesus Christ in sincerity, will feel towards his wife and children a tenderness and warmth of affection not to be found in the graceless profligate. While they read the Scriptures together, and offer up daily prayers and praise in their humble dwelling, every sorrow is assuaged, every comfort heightened, every endearment refined.

That religion has a most favourable influence on the temporal circumstances of the lower classes, will be granted by all who candidly examine facts. In those districts of our country, where the people are sunk in profound ignorance and gross impiety, they are always found degraded by the foulest vices. It has often been remarked, that where churches and chapels on the Lord's Day are nearly empty, gin-shops and ale-houses are sure to be full; where all regard to the interests of another world is thrown off and set aside, the motives which urge men to an enlightened and steady attention to their true interests in this world, become extremely feeble and fluctuating in their operation. If we compare those parts of the country where the Sabbath is decently observed, and the poor send their children to Sunday-schools, and themselves attend the worship of God, with others where scarcely a trace of religion is to be seen, the contrast, in point of morals, will appear very strik-

ing. It surely then becomes all who wish to improve the state of the lower orders, to use every means by which they may be brought under the influence of the Gospel. Let them not recount difficulties and pore over past disappointments, much less mask negligence with the specious pretext of prudence. Every man of property and influence ought to employ them with the whole weight both of his counsel and example, to lead his own servants and dependents into the ways of God; and how much might be done to evangelize and moralize the labouring classes, may be judged from the effects produced in certain places by the zealous and persevering efforts of pious and benevolent individuals. VOLENS B.

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER II.

MR. EDITOR,

I purpose to devote this Letter to the religious opinions of the Chinese; and their system of precepts, intended by them to regulate the morals and manners of men. In the Chinese language there are numerous books, compiled by individuals, in which are collected essays and paragraphs on moral and religious subjects. These compilations are seldom in defence of any party or system; but are generally in support of what is serious and virtuous, in opposition to the grossly vicious and profligate. These productions are variously designated; but still there are a few essays common to them all. One book of the kind is entitled, "*King sin Luh*," a record of things revered and believed; which name corresponds to a "Confession of Faith:" another book of this sort is called "*Tseuen jin keu ho*," and answers to the "Whole Duty of Man;"—another is called, "An Awakener of the World;" intimating that the vicious are asleep and insensible of their danger: and the work before me bears the title of "*Tan kwei tseih*," "Olea Fragrans Collectanea;" published during the reign of the late Emperor, Kea-king.

This small duodecimo consists of *four* volumes, in which are *fifty* essays or papers, differently entitled; and perhaps your readers will form a more correct idea of the work and the subject by means of brief extracts, rather than from any analysis, which does not bring the original before them.

The introduction sets out with a principle which is not at all adhered to in the essays, viz. that true virtue is influenced neither by hope nor fear. "I have long thought," says the compiler, "that the good man acts virtuously *without any hope* to induce him to act so; and abstains from vice *without any fear*, that induces him to abstain from it. If a man acts not virtuously till he be enticed by the *gains* of virtue; and abstains not from vice till he be affrighted by an apprehension of the *mischiefs* of it; then with him, the ruling motive is, at the outset, insincere."

This high-toned doctrine, however, is said to be fitted only to first-rate people; and for common people, *hopes* and *fears* are still necessary.

The first eight essays in the "Olea Fragrans Collectanea," are attributed to a person who pretends a commission from heaven, to promulgate, throughout the world, certain precepts for the salvation of men. There is not, however, any historical evidence of the existence of such a person; nor is there, that I have met with, any record of his actions. He is the creature of imagination and pious fraud. His title is "*Wan-chang-Te-Keun*," the "Literary-Illustrious-Emperor-Prince." I will here insert the head-line of the several essays attributed to him, which will enable the

Reader to form some idea of the subject-matter of the book.

1. On secret deeds of benevolence; their efficacy in procuring prosperity.
2. The World's Awakener; consisting of threatenings against the vicious, and promises to the virtuous.
3. Warnings to the Literati; deberting them from the vices to which superior talents and learning are peculiarly incident; such as endeavouring to make the worse appear the better cause, &c.
4. The Plantain Window's Ten Precepts: a sort of Decalogue, composed in a study, whose window was shaded by a plantain tree.
5. Exhortations to filial duties.
6. A Sacred Essay on filial duty.
7. Deliverance from suffering during a Këë round; *i.e.* one of the Hindoo Kalpas, (or Platonic great years, consisting of 25,000 years, when the world will begin anew.)
8. The merit of gathering up and burning carefully, papers written or printed on; and the sin of treading them under foot, or employing them for mean purposes.

The Emperor-Prince commences the first essay by holding himself up as an example: and in it he asserts that during *seventeen generations*, (intimating so many incarnations) he filled a high office in the state, during which time he never oppressed the people, nor treated cruelly inferior officers; but he delivered those who were in distress, and supplied the wants of the destitute; he pitied the fatherless, endured men's errors, and extensively performed secret deeds of benevolence, which excited a favourable impression in the azure canopy above. "You men (says he) who can keep your hearts as I did, shall assuredly have conferred upon you by heaven, prosperity and happiness."

He gives some by-gone examples of benevolent deeds procuring success in this world. One person saved the life of a harmless ant, and attained as a reward high literary honours; one buried a noxious snake, and was raised to the rank of a minister of state.

The mixture of important relative duties with superstitious trifles, as appears in the preceding paragraphs, is a characteristic of Chinese religious and moral writings.

That it is the duty of man to endeavour to promote the moral welfare of his fellow-creatures is inculcated by all the different Chinese sects. Some of them indeed have taught that man should have no regard to self whatever; which they expressed by the words *Woo wo*; "No me:" however, the majority consider that the *Meum* and *Tuum*, the Mine and Thine, is the only doctrine that is tenable; the other idea is the extravagance of benevolence.

Confucius taught on this subject, that human passions, and the influence of external things, had obscured the internal moral light, yet had in no instance extinguished it; and, therefore, man's first duty was to exert himself to discern, and coerce himself to conform to nature's light, by which means he would return to his pristine purity and virtue; and having done this, man's next duty was to afford help to others, his fellow-creatures, aiming at the renovation of his family, his country, and the world. Confucius did not make any very explicit claim to a commission from heaven; nor did he teach much that can be called religion; his doctrines were not a revelation, but the result of his own reasonings; still he thought that heaven had employed him to defend and propagate right principles; and if so, he asserted that he had nothing to fear from man.

The Literary-Illustrious-Emperor-Prince gives this precept:—"Uprightly, and straight-forwardly, in behalf of Heaven, carry on the work of renovating mankind." And again; "*Extensively propagate* the *three* Religions," or the three Systems of Education, as the Chinese call them; viz. that of Confucius; next of Laoukeun; and lastly, that of *Fo*, or *Fuh*, *Fuh-too*, which is Budha.

On this subject the last precept of the Chinese Decalogue says, "It is required to spread widely education

and renovation;" to which the commentator adds, "When you meet with superior men, speak of nature's principles; when you meet with inferior men, speak of '*Cause* and *fruit*;' i.e. of rewards and punishments hereafter, being the consequences of men's conduct now. Print many moral books; speak much of moral actions; and it is especially a duty to attack the heterodox, and honour the orthodox; thereby to support my system of principles." And in the close of the pretended revelation, the Emperor-Prince says,—"Whoever conceals or hides, instead of widely disseminating the principles of this sacred document, commits a sin, which is equal to that of the person who believes not, or who recants after he has believed; and who will be punished during the whole period of a Kalpa-Revolution." This threatening has a reference to the theory of a series of creations and destructions following each other; and from one revolution or reproduction of the world, and the system of the universe, till its destruction again, an immensely long period must elapse: human conduct, whether virtuous or vicious, under any one of the Kalpas, renders men happy or miserable during the whole of the next period.

I will, Mr. Editor, close this Letter with *Wan-chang-Te-Keun's* divine commission, as given by himself; and hope to resume the subject on another occasion. He says.—

"I, the true Prince, am a completely globular and universally pervading essence of reason and virtue; and have long been a witness to the true Throne. Now, in consequence of the Kalpa-Revolution being a subject deserving of serious thought, I voluntarily desire to save, and transfer from miserable circumstances, all mankind.

"On the 7th day of the 7th moon, of the *Jin-shin* year of the cycle, being the 6th year of the reign of the compassionate Emperor *Hwae-te*, of the Western *Tsin*;* in an enamelled chariot with feathered poles; in a sage-symbol car, with bird-of-paradise steeds, preceded and followed by gem-like virgin boys and gem-like virgin-girls; by divine generals and celestial troops; with music bands and waving banners, a hundred times ten-thousand; these all attending and escorting me with solemnity and order, and whilst the music's sound shook the heavens, I had to give thanks to

TEËN TE,
Heaven's Sovereign,

for being appointed, '*The True Prince*, of *supreme virtue*, having no superior, the *very first*; and, appointed also to the office of recording Secretary, of every occurrence, at His celestial Majesty's gate. *Above*, it was given to me to *Lord* the angelic records in the *thirty-three* Heavens; in the *midst*, between Heaven and Hell, I *lorded* among men, the length or shortness of their days; prosperity and adversity; death and life; nobile-rank and mean-condition; *below*, I *lorded* the eighteen hells, and the transmigration-of-souls.

"Having worshipped in gratitude for the appointing decree, the expanse of heaven was forthwith mightily shaken by seven voices. Heaven and Earth were whirling in their orbits; and I but pointed with my sword, and at once, the chariots of heaven and earth stood still; the axles of the sun and moon were motionless. Instantly purple clouds upward rushed; black vapours around closed, and two virgin youths advanced and presented the Virtue and Vice Book-of-accounts; saying, 'After the *Yin-maou* period of the cycle, the Kalpa-Revolution will be terrible; we have received the Imperial Will, predestinating the states of the virtuous and vicious, which Book we presume to present.'

"I looked over the book of the virtuous, and saw recorded a certain number of men noted down for *fidelity*, *filial piety*, *meritorious deeds*, *secret benevolence*, and *personal virtue*.

"I looked into the book of the vicious, and saw noted down for the 'ten great wickednesses,' and the 'five perverse crimes,' a certain number of *State's-Ministers*; common-people; magistrates; official-clerks; literati; agriculturists; mechanics; merchants; and priests of *Budha* and of *Laou-keun*.

Seeing these things, and knowing the near approach of the Kalpa-Revolution, I commiserated mankind: for, the world's inhabitants commit wickedness, boundless and incessant: and there are now dispatched for the punishment of the ten crimes, of mighty devils, three millions;

* This period corresponds to about A. D. 300. Can this be a legend formed on distant vague reports of Christianity?

of flying-to-heaven divine kings, three milllons; of divine troops and divine leaders sixteen millions; these are '*kinged*,' or headed by the Thunder-god, who after death divides men to the five roads appointed them to go, and gathers together the wicked.

"There are besides prepared for the wicked, mighty storms of wind and of rain; floods and conflagrations, and wide spread pestilence, all at once to burst forth, and to fill up the whole period of the Kalpa; and these punishments are not distant;—how deserving of lamentation and of pity is the state of man!

"I, for the sake of saving mankind, now clandestinely disclose Heaven's secret plans, and slightly unfold the contents of Virtue and Vice's Book, respecting those who have already performed meritorious deeds or committed crimes; that from these examples of rewards and punishments, in the invisible world, the living may take warning. And I advise the men of the world to recite once, early every morning, the Sacred Records hereafter named, in order to melt away their sins and crimes."

Mr. Editor, the names of the persons referred to as examples; their places of abode whilst on earth; the crimes they committed, and the punishments they receive in the invisible state, are all mentioned in a subsequent part of the book; but I must here break off without comment, and am, Yours, &c.

ROBERT MORRISON.

MISCELLANEA.

A KEEN REPROOF BY AN AGED MINISTER.

A VENERABLE minister at H—— preached a sermon on the subject of eternal punishment. On the next day it was agreed among some thoughtless young men, that one of them should go to him and endeavour to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, Sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and *me*. If you turn to Matthew, xxv. 46, you will find that the dispute is between you and the *Lord Jesus Christ*, and I advise you to go immediately and settle it with Him."

FATAL SABBATH PLEASURE.

ON Lord's Day morning, June 19th, six young men took a boat and a waterman, on a party of pleasure, to Richmond. Upon their arrival there, they stayed a considerable time, and became intoxicated. When on their return they reached Old Swan Stairs, Thames-street, between seven and eight o'clock, Beane, the waterman, made for the shore; but on attempting to land them, they began to swear in a shocking manner, declaring that they would not pay him for his day's work, unless he would take them through London Bridge. The waterman, finding they were resolute, and fearing they would carry their threat into execution, consented to their wishes, and accordingly put off his boat. He had, however, only just entered beneath the arch when the boat became unmanageable and upset, precipitating the whole party into the water. Assistance was speedily obtained, but we regret to state that two out of the six unhappy young men sunk to rise no more. What a complication of sin and misery is here! First, the obligation of the Sabbath is disregarded; then follow intemperance and profane swearing, and these again are succeeded by an awful manifestation of Divine displeasure. We most earnestly entreat the lovers of pleasure to mark in this catastrophe the truth of that solemn declaration of sacred writ, "The way of transgressors is hard." If the four surviving youths are not lost to all salutary reflection, they will surely resolve never again to enter into such direct warfare with the God of the Sabbath. It is indeed fearful to look at the River and at our Parks on the day of sacred rest. Truly because of Sabbath-breaking the land may mourn.

GROSS PROFANATION OF THE LORD'S DAY.

We were greatly concerned to learn from the public newspapers, that, on Lord's day, July the 10th, a new dramatic

piece, intended to be performed for the first time on the evening of the ensuing day at Covent Garden Theatre, was twice rehearsed at that place, first about church time in the morning, and again in the evening.

Such encroachments as this, on the sanctity of the Sabbath, (and we observe many others,) are continually making, with increasing boldness, and augur no good to a country in which they are tolerated by a Christian magistracy.

POPISH DELUSION.

One day, says an esteemed Correspondent, as I was crossing a meadow, I met with an old man, a Roman Catholic, and entering into conversation with him on the subject of religion, I said to him, "Why do your priests say their prayers in Latin?" The poor man replied with considerable warmth, "Why, to be sure, the devil don't understand the Latin tongue." Well, I thought, here is a mystery explained in few words. Here is an importance attached to the Latin tongue that I never before knew. Here the devil is beat outright. Who would not study the Latin tongue?

ANECDOTE OF A FRENCH OFFICER.

A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associate, "to obtain a crown." "*My* motive," said the Christian officer, "is the same; we only differ as to place.—The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven."

ANECDOTE OF THOMAS AQUINUS.

Thomas Aquinus, surnamed the *Angelical Doctor*, who was highly esteemed by Pope Innocent IV., going one day into the Pope's chamber, where they were reckoning large sums of money, the Pope, addressing himself to Aquinus, said, "You see the Church is no longer in an age in which she can say, 'Silver and gold have I none!'" "It is true, holy father," replied the Angelical Doctor, "nor can she now say to the lame man, 'Rise up and walk!'"

"WHERE HAS HE GONE?"

It is written of a gentleman who died very suddenly, that his jester ran to the other servants, and having told them that their master was dead, he, with much gravity added, "There! and where is he gone?" The servants replied, "Why, he is gone to heaven, to be sure." "No," said the jester, "he has not gone to heaven, I am certain!" The servants with much warmth asked, how he knew that his master was not gone to heaven? The jester then replied, "Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he always talked of it some time beforehand, and also made preparation for it; but I never heard him talk about heaven, nor ever saw him making preparation for death; and, therefore, I am sure he has not gone to heaven."

ANECDOTE OF WASHINGTON.

In the town of ———, in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise his coach was harnessed, and he was proceeding forwards to an inn near the place of worship, which he proposed to attend. A plain man who was an informing officer, came from a cottage and inquired of the coachman, whether there was any urgent reason for his travelling on the Lord's Day. The General, instead of resenting this as impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commending him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his example?"—*Boston Rec.*

OBITUARY.

MRS. LUCY CASE.

On Wednesday, May the 11th, died, in her 79th year, Mrs. Lucy Case, of Hempton, in the county of Norfolk, member of the Independent Church of Christ in Fakenham. This eminently pious female was born in the year 1745, of parents respectable, both from their station in life, and from their generous and humane dispositions. Her mother feared the Lord, and frequently spoke to her on subjects relating to God and eternity; hence her mind, even in childhood, was impressed with a sense of religion. The loss of a sister, who was with her at school, and who died happy in the Lord, before her education was completed, had a powerful effect on her mind. But notwithstanding these impressions, she still remained ignorant of her true state before God, of the way of salvation through Jesus Christ, and a lover "of pleasure more than a lover of God." It was not till after she had become a wife and a mother, that she was truly awakened to see, feel, and acknowledge herself a guilty and lost sinner. This genuine conviction, under God, appears to have been the result, partly of her own reading and reflection, and partly of what she had heard respecting some pious and persecuted Methodists, who about that time sprung up in Fakenham. All her connexions were then living in the gaieties of life—she had hitherto run with them the round of pleasure—of dancing and plays she had been passionately fond—but now such dread overwhelmed her mind, that she was constrained to renounce them. Feeling herself lost, she earnestly desired to know the way of salvation. She had heard much of the Methodists, but was both afraid and ashamed to go near them. At length a person came to a neighbour's house to preach, and she ventured to go and hear. The sermon, which was from Col. iii. 1, the Lord so blessed her, as that she was led to see how a sinner could be saved—to feel the pardoning love of God in Christ Jesus—and, in the strength of grace, to resolve to declare herself "on the Lord's side," and to "set her affections on things above."

She was soon called to take up the cross. Her relatives and friends opposed her. Her beloved partner was grieved on account of her religion. Through grace, however, she was enabled to persevere, "bearing the cross and despising the shame." Her opposition from her husband was not of long continuance; he, "won by her chaste conversation, coupled with fear," soon began to see, think, and feel, as she did; and when, after the lapse of a few years, she was called to commit his mortal remains to the tomb, it was her happiness to be able to do this in hope of a joyful resurrection to eternal life."

It is more than fifty years since she was called to the knowledge of the truth. So long a period was she, through grace, enabled to walk worthy of her high and holy calling. Her character may be summed up in a few words: she was a consistent Christian—a Christian under under all circumstances, and in all the walks and relations of life. She was not the meteor which dazzles us for a time with its glare, but the gradually "burning and shining light"—"shining more and more unto the perfect day." Prayer was her delight—the Bible her companion—the house of God her home—and to do good her constant aim. In her the poor have lost a friend, the Church on earth a valuable member, and the cause of religion a steady supporter.

Her end was peace and joy. Jesus was the foundation of her hope. She "knew in whom she had believed;" and was able to say, in the prospect of death, "The work is finished. Were I to live ten years longer no more could be done for me than has been done. I therefore wish to say, Let the will of the Lord be done." She had, it is true, some seasons of darkness, when she was tempted to fear lest she should be deceived at last, but, mercifully, those seasons were unfre-

quent and short. In general her mind was tranquil and joyful in God. Her bodily sufferings were at times great, yet she did not complain. She desired "to depart and be with Jesus," yet patiently waited her Father's time. The day before her death, such was her holy joy, that she sent for a Christian friend, and said, "I have sent for you, my dear friend, to tell you how happy I am."

Her death, though for some time expected by herself and friends, was at last sudden. She arose rather better than usual, ate a more hearty breakfast than common, shortly after which she fell back in her chair and expired without a groan. Her remains were followed to the tomb by a large concourse of relatives, friends and neighbours, whose tears testified their respect for her character, their sorrow for her loss. On the Sabbath following her interment, her death was improved by her minister, W. Gillson, from Prov. xiv. 32, latter part, to a crowded and deeply affected auditory. On the Sabbath succeeding that, a funeral sermon was preached for her, at the Methodist Chapel, to a crowded congregation, by one of her oldest surviving friends, the Rev. Samuel Eastaugh.

WILLIAM GILLSON.

Died at Margate, November the 23d, 1824, Mrs. ELIZABETH DAVIES, wife of the Rev. Mr. Davies. Early impressed with the value of the soul, and the importance of personal religion, she, like Elizabeth of old, persevered to the end, "Walking in all the ordinances and commandments of the Lord blameless." And though long and deeply afflicted, she, nevertheless, found abundant consolation in her once crucified Lord, and finally, support in death, from the words of the inspired apostle, "Them also which sleep in Jesus will God bring with him." 1 Thes. iv. 14.

RECENT DEATHS.

On the the 9th ult. died the Rev. ABRAHAM REES, D.D., F.R.S., the well-known editor of the Encyclopædia which has his name attached to it, and forty years pastor of a Presbyterian Church assembling originally in the Old Jewry, and afterwards in Jewin-street. He was a learned man, a polished gentleman, an affectionate friend, and sustained to the close of his life an unblemished reputation. We wish we could say he preached Christ and him crucified in the Apostolic sense of these terms. His views were, we fear, far from evangelical. It would, however, be an instance of flagrant injustice not to offer a tribute of respect to the memory of an individual who distinguished himself, for nearly half a century in the republic of letters, and who, on all fit occasions, shewed himself the able and enlightened advocate of civil and religious liberty. The suavity of his manners will long be remembered by all the ministers of the *three denominations*.

Died at Ely, on May 17th, 1825, Mr. THOMAS JOHNSON, in the 64th year of his age, for many years a consistent and zealous member of the churches at South Cave and Grimsby, Yorkshire; and during the latter part of his life Member at the Countess of Huntingdon's Chapel, Ely.

Mr. JOSEPH DAWSON, Sen., (Father-in-law to the Rev. E. A. Dunn,) departed this life, at the Mansion-house, Camberwell, on Saturday the 18th of June, aged 75 years, after a severe affliction of nearly twelve months' continuance. This truly excellent Christian was enabled, by divine grace, to adorn his religious profession, by a holy and consistent deportment for more than 50 years. At an advanced period of life he faithfully and zealously discharged the duties of *gratuitous* Collector to the Home Missionary Society, until compelled, though reluctantly, by declining strength to relinquish the office.

Died on Lord's Day, June 12th, in the 78th year of his age, the Rev. JOHN LIDDON, 44 years pastor of the Baptist Church at Hemel Hempsted. On the Friday following his remains were interred in the burial-ground adjoining the Chapel. The Rev. Dr. Winter preached on the occasion from 2 Peter i. 11.

POETRY.

The following Hymn is attributed to Dr. Heber, Bishop of Calcutta.

FOR THE EPIPHANY.

BRIGHTEST and best of the sons of the morning,
Dawn on our darkness and lend us thine aid!
Star of the East the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his bed with the beasts of the stall;
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom, and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation:
Vainly with gifts would his favour secure:
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid!
Star of the East the horizon adorning,
Guide where our infant Redeemer is laid!

THE HEART WHERE JESUS REIGNS.

THE hearts that have not God within,
Like restless quicksands roll;
And feel, of fluctuating sin,
The turbulent control.

In bosoms where the Saviour reigns,
Peace forms her hallowed shrine;
And through the roughest hour maintains
Serenity divine.

HYMN FOR A SUNDAY-SCHOOL.

FATHER of mercies, condescend
To hear our feeble lays;
In Jesu's name our notes ascend,
To celebrate thy praise.

By thy kind providence we're brought
Within this sacred place;
And on this holy day we're taught
The riches of thy grace.

AN EVENING THOUGHT.

THE setting sun had tinged with gold
The purple evening sky,
Gently the clouds of amber rolled—
I watched fair eve her vest unfold,
Of dim obscurity.

O! in that hour of calm repose,
When wearied nature viewed the close
Of day without a sigh,
I felt this world beneath regard,
I felt my thoughts raised heavenward,
I felt—that heaven was nigh!

I felt—that when the storms were past
Of life's tempestuous sea,
When I had weather'd every blast,
I should ascend to bliss at last,
Through Him who died for me!

And when my little day is o'er,
May I look back on all before,
Like this bright evening sky;
May I as peaceful quit the shore,
When I shall sleep to wake no more
But in Eternity!

Essex. FRANCES BELL.

A REFLECTION ON SUMMER.

WE well may wonder o'er the change of scene,
Now Summer's contrast through the land is spread,
And turn us back where Winter's tempest fled,
And left nought living but the ivy's green;
Then the bare woods, that trembled over head
Like spectres 'mid the storm, or what had been,
And wrecks of beauty ne'er to bloom again,—
Are now all glory. Nature smiles as free
As the last Summer had commenced its reign,
And she were blooming in eternity.
So in this life, when future thoughts beguile,
And from past cares our spirits get reliev'd,
Hope cheers us onward with as sweet a smile,
As if before it never had deceiv'd.

THE IMMENSITY OF THE DIVINE SUPERINTENDENCE.

What can I do for Thee,
Omnipotent—Eternal—Infinite?
Is not the thought aspiring blasphemy,
Needing forgiveness to be granted it?
Who can conceive thy limitless domain!
Would Thought exploring stretch her wings for flight,
To yon bright star upon the verge of sight,
(As sun immense supplying worlds with light,)
Thence must she stretch her wings and fly again:

And if ten thousand suns pass'd by, she gaze
Amaz'd upon the measureless expanse,
She will perceive innumerous fresh rays,
New suns, around whose bright founts planets dance,
Receiving warmth and gladness from their beams,
All clad with fruits and flowers, along whose fields
Man wanders, and where life its joyance yields
Of soft sensation, and the exquisite streams
That gush in real joys, or play in dreams:

Thy space is infinite, and boundless space
Possesses not a vacancy—no place
Fill'd not by wonders of thy mighty hand!
And righteously thou sendest weal or woe,
For thou each deed, and word, and thought dost know,
Or slightest movement through thy vast command;
Then, truly, all my wants are known to Thee,
Eternal Ruler of Infinity!

Oh 'tis a thought of comfort, that the mind
Of high archangel, which has left behind
At distance so extreme man's boasted powers,
Rises not nearer to thy topless throne,
Than doth the little insect, which unknown
Invisible to man, in smallest flowers
Finds a vast world, and there in reckless play,
Sports its existence of a summer's day.

Then need I fear that in the boundless mass
Of matter, I, an atom, may be lost?
No! the eternal knowledge will not pass
Even the smallest:—each a price has cost
Of agony to ransom it, and though
Scatter'd by death and time but dust it be,
It never can be lost, for surely He
Hath ever known it, and will ever know.

James Edmeston.

THE RISING MOON.

Copied from the New York Observer of the 28th May.

The moon is up! how calm and slow
She wheels above the hill!
The weary winds forget to blow,
And all the world lies still.

The wayworn travellers with delight
The rising brightness see,
Revealing all the paths and plains,
And gilding every tree

It glistens where the hurrying strea m
Its little rippling leaves;
It falls upon the forest shade,
And sparkles on the leaves.

So once on Judah's evening hills,
The heavenly lustre spread;
The Gospel sounded from the blaze,
And shepherds gaz'd with dread.

And still that light, upon the world
Its guiding splendour throws;
Bright in the opening hours of life,
And brighter at the close.

The waning moon in time shall fail
To walk the midnight skies;
But God hath kindled this bright light
With fire that never dies.

ON A YOUNG PALESTINE MISSIONARY,

Who died at Alexandria, Feb. 10, 1822.

[From the New York Observer.]

BY BRAINERD.

Green as Machpelah's honour'd field,
Where Jacob and where Leah lie,
Where Sharon's shrubs their roses yield,
And Carmel's branches wave on high—
So honour'd, so adorn'd, so green,
Young Martyr! shall thy grave be seen.

O! how unlike the bloody bed
Where pride and passion seek to lie;
Where Faith is not; where Hope can shed
No tear of holy sympathy.
There withering thoughts shall drop around
In dampness on the lonely mound.

* * * * * *

On Jordan's weeping willow trees
Another holy harp is hung:
It murmurs in as soft a breeze
As e'er from Gilead's balm was flung,
When Judah's tears in Babel's stream
Dropt—and when "Zion was their theme."

So may the harp of Gabriel sound
In the high heaven to welcome thee,
When rising from the holy ground
Of Nazareth and Galilee,
The saints of God shall take their flight
In rapture to the realms of light.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANNIVERSARY SERMONS PREACHED BEFORE THE LONDON MISSIONARY SOCIETY.

The Knowledge of Christ supremely excellent; the Means and the Duty of diffusing it among all nations: being a Discourse delivered before the London Missionary Society, in Surrey Chapel, May 11th, 1825. By *Robert Morrison*, D.D., F.R.S., M.R.A.S. 1*s.* Westley.

The Everlasting Age of Grace and Truth; a Discourse delivered at the Tabernacle, May 11, 1825, before the London Missionary Society. By *Henry Belfrage*, D.D., Minister of the Gospel, Falkirk. 1*s.* Westley.

The Obligations of the British Churches to Foreign Interference: a Sermon preached before the London Missionary Society, at Tottenham-court Chapel, May 12, 1825. By *Richard Winter Hamilton*, Minister of Albion Chapel, Leeds. 1*s.* 6*d.* Westley.

A Discourse preached before the London Missionary Society, at the Church of the United Parishes of St. Ann's, Blackfriars, and St. Andrew by the Wardrobe. By the Rev. *John Charles Williams*, B.A. 1*s.* Westley.

As might have been anticipated, the merits of these discourses are exceedingly diversified. It is gratifying, however, to find that each of the four advocates has contributed most essentially to the advancement of the great Missionary undertaking, by a display of zeal and talent and industry worthy of the distinguished cause. To the numerous friends of the Society it must have been a source of unmingled satisfaction, to find the revered translator of the Scriptures into the language of China advocating its claims at one of its public anniversaries. A sentiment of spontaneous gratitude to God arose in the minds of thousands, as they looked on a man whose labours and successes had been so abundant. Nor did any of them feel themselves disappointed. The words which fell from his lips were full of instruction and holy excitement, of which the pages before us will furnish ample proof. The appeal of this distinguished Missionary on behalf of China was irresistibly strong; and we fondly hope that the publication of his views will be connected with the happiest results. The sermon contains, with much Scriptural illustration, a very powerful representation of the paramount claims which China has upon the attention of the Christian world; and we firmly believe that the animated description of the author will create a deep and lasting impression. We agree with Dr. Morrison in looking upon China as an object of the most intense moral interest. Whatever can be done to shed the light of divine truth upon this vast region of mind ought to be done, and doubtless will be done. We recommend all who wish to inform themselves on the subject of China, to read this admirable discourse. It is full of gospel truth, of pious zeal, and of the most important intelligence, founded upon Philip. iii. 8; it abundantly proves that the esteemed author is no stranger to that noble spirit which led Paul originally to pen the magnanimous sentiment of the text.

Dr. Belfrage's sermon, from Isa. ix. 6. is in his own best style, chaste, persuasive, tender and touching in its appeals, and withal abundantly argumentative. While it is in all respects a Missionary sermon, it contains at the same time a variety of incidental remarks of the greatest point and brilliancy. Some of the philological remarks, in the introduction, are truly valuable, and some of the exposures of infidelity are most happy and pungent. "I cannot conceive," says the worthy preacher, "of a greater curse to the world, (speaking of the Age of *Reason*,) than the prevalence, or the duration of such a vain deceit. It hath atheism for its creed; lust, rapine, and murder, for its morality; incendiaries for its priests; annihilation for its hope; and the present scene for its all. How different is the Gospel! Its creed is truth, its spirit is love, its laws are righteousness, and its end is heaven." The pathetic reference, at the close of the discourse, to the case of the Missionary's widow, will never be forgotten by those who listened to it. We cannot forbear transcribing it, as it shows the preacher's heart, and is likely to do much good.

"I cannot," says the Dr. "conclude the discourse without soliciting your generous support to that measure of the Directors of this Society, which hath for its object the making of some provision for the widows and the children of Missionaries. To the Father of the Gospel age such a plan must be pleasing, for it accords with the pity of his heart and the

mercy of his religion. When any great battle takes place, in which our fleets and armies are engaged, how strong is the interest which is felt in the families of the fallen. Amidst the exultation of victory, compassion weeps for the widow and the fatherless, and large sums are promptly subscribed for their relief. To say of an orphan boy, 'His father fell in the service of his country,' opens to him the care of every liberal heart; and have not the widows and children of our Missionaries a stronger claim on the kindness of Christians? Let us think what a sacrifice these widows make. To a female heart, it is peculiarly trying to part with country and friends; yet the sacrifice is made; and what is their labour? Their allotment is not to associate with a husband in elegant literature, in gay enjoyment, or worldly splendor, but to sooth and encourage a partner amidst the privations and difficulties of his lot; to be in jeopardy through the craft and ferocity of savages; to witness scenes most repulsive to female delicacy; and to win the slaves of appetite to wisdom and piety. And, O! if to part with a husband rends the heart of her who is surrounded by friends, what must be the parting where she will stretch out her hands and there is none to comfort her! What a claim on our admiration has the female who, instead of saying in these circumstances, 'Call me Mara, for the Almighty hath dealt very bitterly with me,' meekly bows to his will, and quietly hopes in his mercy."

The third of these Anniversary Discourses, which is the production of Mr. Hamilton of Leeds, is, beyond doubt, the effort of a richly accomplished and powerful mind. It abounds in thoughts and language strongly tinctured with the sublime. Whether the preacher touches on historic fact, or appeals to legendary records, or borrows from the classic page, or courts the friendship of the muses, or quotes from the lively oracles, he seems equally at home. The pervading sentiment of the discourse is moreover purely Missionary. The illustrations are for the most part, inimitably beautiful; and we can only regret that they are now and then too abstract for popular effect. It is no reflection upon any promiscuous auditory to say, that they could not in mass have been expected to follow Mr. H.; it was, however, their disgrace that so many of them quitted the sanctuary before the preacher had finished his appeal. Such exhibitions of popular feeling are the bane of the Christian world, and are highly gratifying to the eagle eyed enemies of the truth. We most sincerely thank Mr. H. for his eloquent and impressive discourse, and doubt not that it will be read with the greatest interest by every intelligent friend of the Society. He will pardon us when we humbly express it as our opinion, that the *Advertisement* is in execrable taste. We know the author, and therefore know him to be *sincere*; but we fear that some may think differently.

The Fourth Sermon, which was preached by the Rev. C. Williams, of Highwycombe, is an admirable specimen of plain-dealing on a great occasion. The arrangement is clear, the sentiments are scriptural, the illustration is simple, and the general effect is highly satisfactory. The Society is greatly indebted to Mr. W. for the readiness which he manifested to become its public advocate. We hope the time will never come when the clergy of our national establishment will shrink from performing their part in the anniversaries of this catholic and greatly honoured institution.

Lectures on the History of Jesus Christ. By James Bennett, in Three Volumes. Vol. i. 566; Vol. ii. 516; Vol. iii. 668. 1*l.* 16*s.* Hamilton & Co.

NOVELTY in discourses from the pulpit is scarcely to be expected in the present day. Mr. B. has, however, certainly succeeded in this point in a remarkable degree. His work contains a hundred discourses on the life of Christ, embracing every action and circumstance of it, from his incarnation to his ascension into heaven, and sitting down at the Father's right hand in glory. It need scarcely be observed, that there must be much of the expository form in these Lectures; but this should be considered as an excellence rather than a blemish, because it greatly heightens the interest of the work.

Mr. B.'s choice of subject is singularly happy, and may render him an object of envy for having appropriated to himself the first of all theological themes. It is remarkable that the history of the Redeemer, in all its extent, has never been before exhibited in the attractive form of popular discourses to a congregation. There is, however, reason for congratulation, that it has fallen into the hands of one who is so well qualified to do it justice. The reader will find in these volumes pure theology, a clear and energetic representation of divine truth, and a peculiar felicity in description,—a talent necessary in a work of this nature, and which the writer eminently possesses. A more than ordinary measure of a devotional spirit runs through the whole, and the evident aim is always to do the reader good. To find a work

equal to this in interest would be difficult: the reader is carried on without effort, nay, with ease and pleasure, from the beginning of a discourse to the end; and finds one striking and ingenious, but useful and pious remark after another presenting itself to his mind.

In the Preface, Mr. B. mentions, that, in delivering the discourses from the pulpit, practical application formed a principal part; but is here greatly abridged, or wholly omitted, as his design was not to publish a collection of sermons, but homiletical discourses on the history of Jesus Christ. The method is natural and simple, but sufficient to assist the memory of the reader. In the style there will be found considerable beauty blended often with great simplicity, and vigorously expressing the sense. If sometimes a little carelessness appears in a word or phrase, in so large a work, it is not to be severely criticised. It has been remarked by judicious and attentive readers of M. Henry's Commentary on the Bible, that criticisms which appear in other writers with all the appendages of learning, are by him presented in a popular garb, which divests them of all their stateliness. The same praise is due to Mr. B., who makes his critical remarks assume a familiar and practical form. This strips them of their literary habiliments, but it retains all the utility, and equally instructs the reader.

Every Christian will derive edification from a book which places before him, in so able and attractive a manner, the life of his Redeemer. To the young it will be an invaluable treasure; and it will be difficult to find discourses more proper for reading in a family, as they blend entertainment with instruction in no ordinary degree. We consider the religious public under great obligations to Mr. B. for this addition to its sacred treasures.

As our very limited space for reviews prevents us from entering into a very particular account of the books which come under our notice, we shall conclude by inserting the following paragraphs from the last Lecture as a specimen of the writer's manner:—

Vol. iii. 663—665. "As a sovereign Lord, Jesus called men to attend him as his servants, and in whatever they were engaged, or by whomsoever accompanied, he said, 'Quit all, and follow me.' Nor did he speak in vain. If, however, any hesitated, and asked only permission to stay to bury a father, the paramount authority of the King was urged; and whoever even looked back, was pronounced unworthy of the kingdom of God. When he sent out his ambassadors, he declared, that it would be more tolerable, at the day of judgment, for Sodom and Gomorrah, which slighted the warning of the angels of God, than for those who turned a deaf ear to the summons of the angels of Jesus.

"He made his very humiliation a display of his sovereign authority; for he paid tax, as an act of condescension in the Son of the King of the World, and levied tribute on the sea, that he might pay it on land. What he wanted he demanded, and told the messengers whom he sent for it, to say to the owners, 'the Lord hath need of it.' He rode upon an ass and a colt, which were obedient to him as creatures to their Creator. When riding in this style into his capital city, he spake of its inhabitants as chickens to be gathered for their safety under his protection, as under the wing of a parent bird. If he washed his disciples' feet, kneeling before them as a slave, he sat down to say, 'Ye call me Master and Lord, and ye say well, for so I am.' When crucified as a criminal, he gave away to a robber a seat in the paradise of the blessed, in answer to a prayer which owned Christ Lord of the eternal kingdom. Descending to his own grave (though it was borrowed) he opens the graves of others, and when he made his soul an offering for sin, he tore open the veil that hides the holy of holies, and showed himself the high priest that appears in the presence of God for us. There he is on a throne, as a priest after the order of Melchizedech, who was at once a priest and a king. From this throne he sends forth ambassadors into all the earth, charging them never to stop, till they had measured the last foot of ground with their steps, and commanded its inhabitants to own Jesus Lord of all in heaven and earth, and to do all things whatsoever he commands them.

"Who, then, can duly read the history we are now closing, and not say, 'This is the life of my sovereign Master.' At the name of Jesus every knee must bow, of things in heaven and things in earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. It is as much as my soul is worth to disobey his will. I must either make myself an outlaw in the universe, or bow my soul to the will of Him whom every creature in all worlds, and especially every rational creature in this world, is bound to please. If he call, I have nothing to say, but, 'Speak, Lord, thy servant heareth.' If he say, 'Go!' though it be to the end of the ends of the earth, I have but one reply to make—'Here I am, send

me.' If he demand my blood, I must without hesitation pour it out at his feet, accounting it honoured in being made a libation to his glory."

An intimation in the preface that the sermons of Christ, which are all omitted in the present work, will probably be given in a separate volume, affords us much pleasure; and we confidently say, that if they are illustrated with the same ability as the history of our Lord, the religious world will be laid under additional obligations to Mr. B. May he enjoy health and have assistance from above in the sacred labour!

Works of the Rev. John Howe, never before published, in Two Volumes. Edited by the Rev. John Hunt. Westley.

These consist chiefly of Lectures on the first principles of the Oracles of God, which constitute the former part of a most valuable body of Divinity, including, indeed, the grand difficulties of theological science; the divine nature and attributes; the decrees of God; the creation and fall of man; with the introduction of the economy of redemption. Part I.—1. An introduction, proving the necessity of the principles of the Oracles of God being taught, in two Lectures, on Heb. v. 12.—2. The Existence of God manifest from the Creation, in four Lectures, on Rom. i. 20.—3. The divine authority of the Scriptures, in five Lectures, on 2 Tim. iii. 16.—4. The Unity of the Godhead, in two Lectures, on James ii. 19.—5. The Trinity of Persons in the divine Essence, in four Lectures, on 1 John v. 9.—6. The Attributes and perfections of the Divine Being, in nine Lectures, on Matt. v. 48.

Part II.—1. The Decrees or Counsels of God, in eight Lectures, on Ephes. i. 11.—2. God's work of Creation, in seven Lectures, on Heb. xi. 3.—3. God's Creation of man, in five Lectures, on Gen. i. 27.—4. The fall of the first Man, and the fallen state of Men, and their consequent misery and death, in fourteen Lectures, on Rom. v. 12.—5. The Justice and Righteousness of God as to all Men coming into the world depraved, in eight Lectures, on Psalms li. 4, 5.—6. The general and special grace of God in order to the recovery of apostate souls, in three Lectures, on Luke ii. 14.

All these have been copied from the MSS. in Dr. Williams's library, Red-cross-street, by Mr. Hunt, to whom the Trustees kindly gave permission.

To those who are acquainted with the other works of John Howe, (and where is the divine who is not?) it is perfectly unnecessary to say that these Lectures are the production of an intellect of the highest order, sanctified by religion of the purest kind and most eminent degree. But those who have not already perused this work can be little aware how those qualities which render the author almost unique among his species, shine, or rather blaze forth, on the important topics which are here discussed. A mind of original power, equal to the grasp of the mightiest subjects; acuteness to detect important principles, and pursue them to all their consequences; acquired wealth, the result of extensive and judicious reading; and a heart intent on practical utility, exquisitely sensitive to its touch, and skilful to communicate the sensation, all present themselves at every page, we had almost said at every line.

That peculiarity which has acquired for Dwight's Theology so just and high distinction, a combination of theological research with popular and practical preaching, characterizes these Lectures also, in an equal degree. The giant intellect that exults to wrestle with appalling difficulties is here seen to be compatible with the Christian simplicity that humbly and cordially embraces every divine revelation; while both these qualities unite to set home truth upon the conscience with a *naiveté* that a child might comprehend, and a vigour that a Newton must feel. It would be difficult to point out a book by which the profoundest divine and the simplest Christian would be so constantly surprised, delighted, and improved. Our intellect may *rise* to this book to stretch her wings, or *descend* to it, to smooth her plumes, amidst the holy calms of that peace of God which passeth all understanding. That is a rare volume that is equally calculated to set us on thinking, or on praying: but this is one. For he must be singularly clever, or superlatively dull, who is not compelled by these Lectures carefully to rethink his former thoughts, and is not furnished by them with many such as are, at least, new in their aspects and combinations.

It is, indeed, highly amusing to observe how some of those hypotheses which have been started as new, are here shown to have been the old acquaintances of the master-spirits of a former age. Our theological readers will remember Professor Kidd's attempt to prove the Trinity by reason and demonstration, and will not fail to recognise its kindred in page 151 of these Lectures. "Some very rational men undertake to demonstrate that it is impossible the Trinity should be; when others, as rational as they, undertake to

demonstrate it is impossible it should not be. That is, that there could have been no such thing as creation, nor indeed any action in the Deity, and consequently no Deity at all, if there were no Trinity in it. That is, if there were not an eternal mind, which, when there was nothing else, should, like an intellectual sun, turn its beams inward upon itself, and so by consequence beget an eternal action, its own eternal image, and that there might be an eternal love between that mind begetting and the mind begotten, and there you have a Trinity in the Deity."

Dr. Edward Williams' favourite principle, which is, indeed, the most valuable part of his system, is here openly taught and strenuously urged—that good only is the subject of decree, for evil needs no decree, page 305. The case is vastly different in respect to spiritual good, and in reference to the opposite evil. Whereas to wicked actions men will always determine themselves; but in reference to any spiritual action that is good and holy and of a saving tendency, there is not so much of an indifferency as a fixed aversion which nothing but divine grace can overcome. It is not an imaginable thing that God should send his son to die upon a cross, and leave it uncertain whether any should be the better for it, or rather certain that none ever should.

P. 636. It is too faint a vindication of God to say he cannot cause sin, because it is a defect, and so not a causable thing, or capable of any other but a deficient cause. ' That is very true, but very short. It is no more to say, God caused it not, than to say any other caused it not, because it cannot admit of positive causation. We do not justice to God if we do not assert that he could not bring it about in respect of his own nature, as being repugnant to his holiness.

(*To be continued.*)

A Sermon preached at the Opening of the place for Religious Worship in Carter Lane, Doctors' Commons, on December 5, 1734. By Samuel Wright, D.D.: to which is prefixed some account of the Author, and of the Origin of the Congregation. By *John Hoppus, A.M.* 1*s.* 6*d.* F. Westley.

In Carter Lane, Doctors' Commons, is a place of worship, venerable in the interior, and bearing strong marks of being a connecting link between the ancient meeting-house and the modern dissenting chapel. Its size proves the congregation to have been once large, though latterly the attendants have reminded us of the skeleton of a West India regiment on its return to its native shores.

No one who feels an interest in the history of Nonconformity, or even in the records of true religion in the metropolis, can survey this edifice without asking, By whom was it reared? At what period did the Dissenters place their altar beside the lofty cathedral of St. Paul's? What were the sentiments of those who first worshipped here? Whose ministry produced the effect which led to an erection which must have been costly? What has been its subsequent history? How was it that the little one which had become a thousand was again from a thousand reduced to a little one? How came this congregation to be so imperfectly known, or rather so perfectly unknown among those who retain the faith and worship for which their place was reared?

To such questions as these, the publication we now announce furnishes a reply. The Memoir traces up the congregation to the labours of Silvester and Baxter, of Dr. Edmund Calamy, and Dr. Wright, at Blackfriars. The ministry of the latter was so blessed, that after twice enlarging the old place of worship, the congregation erected the present edifice. The Sermon preached by Dr. Wright at the opening follows the Memoir.

The doctrinal sentiments of the preacher may be learned from a passage in his work, entitled "The Great Concern." "That great Being who could form this huge frame of heaven and earth, and whose immensity fills both! O that awful Deity! To be above me, around me, within me, and yet I have not minded him! Or have made little or nothing of his presence! With what dread do I now behold so great and wise and perfect a being! In one infinite nature are comprehended three persons, Father, Son, and Holy Ghost! A most awful and admirable part of that revelation God has made of himself, I esteem this discovery! A discovery fitted to excite the greatest reverence, instead of a vain cavilling about it! This account God gives of himself does so much affect the whole scheme of practical religion, that neither the fear which begins it, nor that which perfects it, can be right, if there be any secret disesteem of one or other persons in the blessed Trinity."

The personal piety of Dr. Wright shines out in the spirit with which he contemplated death. He used to say, "I could with as much pleasure die at the command of God, as I could lie down to rest at night;" and when the hour arrived, he said, "O that thou wouldst give thy ser-

vant leave to die. Why are thy chariot wheels so long in coming? Come, Lord Jesus, come quickly."

With regard to Church government, he is said to have been a Presbyterian, but he might rather be called a Congregationalist, for he quotes with approbation the article of the establishment to which congregationalists appeal, as a proof that even persons of the most opposite practice are compelled by the force of truth to admit that "a church is a congregation of faithful men."

We are glad that Mr. Hoppus has published Dr. Wright's sermon at the opening of the present place of worship. For, as another gospel has been since preached here, which, indeed, as the Apostle hints, is no gospel at all, to some, Mr. Hoppus, who is well known to be decidedly evangelical, may appear an innovator; and even those who love his sentiments may, from a scrupulous adherence to the maxims of justice, *suum cuique tribuere*, be led to doubt whether they should rally round the standard of the cross now unfurled in Doctors' Commons. The documents we here introduce to more public notice will set that question at rest, and show that not only the Gospel, but Law and Equity are honoured by the restoration of this place to the uses designed by those by whom it was first vested in trust.

N.B. Since the above was written, Mr. Hoppus has been excluded from the pulpit at Carter-lane, by an act of the most palpable intolerance. We shall lay the whole case before our readers in the September Number of the Magazine.

Seventeen Sermons. By the Rev. Hugh M'Neile, A.M., Rector of Albury, Surrey, Chaplain to his Excellency the Lord Lieutenant of Ireland, and to his Grace the Archbishop of Dublin. Hatchard & Son. 12*s.*

THE author of this volume is the son-in-law of Dr. Magee, the archbishop of Dublin, and is, at the present time, one of the most popular preachers in the daily augmenting ranks of the evangelical clergy. We have long looked with interest on Mr. M'Neile's character and labours. Such a man cannot be too popular. He has been taught to cast every endowment which divine Providence confers on him at the foot of the cross. He is a most dauntless preacher of the Gospel in all its distinguishing peculiarities. We have listened to him with delight, and we pray that his bow may long abide in strength. The volume now on our table bespeaks pulpit talents of the highest order. The subjects are happily selected, and almost every topic of doctrinal and experimental religion is presented in a clear and impressive light. The preacher seems always to feel his responsibility to the great Master, and speaks like a man before whom eternity stands disclosed.

The subjects discussed are the following:—Man a Sinner. The Equity and Fulness of Redemption by Jesus Christ. Life from the Dead; or the Regenerating Power of the Holy Ghost. The present happiness of the people of God. The Scriptural Use of the Moral Law. The Wisdom of the Unjust Steward, a pattern for Christians. On Christian Tempers. On the offence given by the Gospel of Christ. God, an affectionate Father, repenting of the evil threatened against his children. God, an absolute Sovereign, doing all his pleasure. The Parable of the Sower considered. Israel and England compared. On the Spirit of Faith. The Institution, Intention, and Nature of the Lord's Supper. The Gospel Wedding-garment; or all are not Israel which are of Israel. On the coming of Jesus Christ to judge the world. On the sudden coming of the Son of man.

This is one of the most valuable series of discourses we ever read. We wish the author would publish the sermon on the Scriptural Use of the Moral Law as a separate tract: it is a specimen of admirable divinity.

Christian Characteristics: or, an Attempt to delineate the most prominent Features of the Christian Character. By T. Lewis, Minister of Union Chapel, Islington. R. Baynes, & F. Westley. 5*s.* Extra boards.

A MAN possessing so much of the Christian temper as Mr. Lewis, might have been expected to write with effect on that momentous topic; and we are happy to state, that his most sanguine friends cannot rise up from the perusal of this volume with any feeling of disappointment. It is indeed a seasonable and well-digested treatise. And we are glad to observe, that it is one of many which have issued from the press in the present day, bearing a decidedly practical aspect. The supply of such writings can scarcely be too ample, in an age of much defective profession. Mr. Lewis is a faithful dealer with the human conscience, and is evidently more anxious to prevent self-deception in the avowed disciples of Christ, than to minister to that greedy search after excitement so prevalent in many quarters of the religious world. At the same time, the author knows full well how to be tender and compassionate when the display

of such qualities seems peculiarly demanded. Nice *discrimination* is, in our opinion, the distinguishing feature of this unpretending but excellent work. The Contents are very full, and furnish to the attentive reader an admirable outline of the volume. The topics discussed, and discussed with pre-eminent usefulness, are the following:—Chap. I. Introduction, containing the general plan of the work. II. The Christian Character essential to human happiness. III. The Formation of the Christian Character. IV. Faith. V. Fortitude. VI. Knowledge. VII. Temperance. VIII. Patience. IX. Godliness. X. Brotherly Kindness. XI. Charity. XII. Conclusion. The style of writing adopted by the author is very perspicuous and simple. It is often energetic, and always productive of pleasure to the mind. We are happy to learn that the sale of the work promises to be extensive. As far as we are concerned, we wish it could be read by every member of every church.

The Protestant Reformation vindicated from the Misrepresentations and Aspersions of William Cobbett, in his "History of the Protestant Reformation in Britain and Ireland." In a series of Letters, originally published in the Glasgow Chronicle. By the Author of the Protestant. In Numbers. 4*d.* each.

THOSE who wish to see Mr. Cobbett more than matched, should possess themselves of this invaluable publication. It is not saying too much of Mr. M'Gavin to assert, that he is one of the most enlightened Protestants in Christendom. The whole controversy stands before his mind in the order of perfect arrangement; and Mr. Cobbett appears like a child in the hands of a giant. Posterity will gratefully acknowledge its obligation to this incomparable advocate.

A Practical View of the Redeemer's Advent; in a series of Discourses. By the Rev. JAMES HALDANE STEWART, M.A., a Minister of Percy Chapel, &c. Seeley, Hatchard, and Nisbet. 10*s.* 6*d.*

IT is impossible to bestow on this volume a careful examination without feeling the heart sensibly improved. The venerable author has done honour to himself by the obvious care which he has bestowed on every separate discourse. To the copiousness and rich fervour of the old divines, he has added the simplicity and good taste of the modern school; and has furnished to the ministers of the gospel and to private Christians a source of ample instruction and devout improvement. The volume is divided into four parts. The *First Part* is generally headed, *The Redeemer's Advent desirable to his friends.* Under this division there are four Sermons, on the following subjects:—Conformation to the image of Christ—Full Communion with the Righteous and the Holy Angels—The sight of the Redeemer—The new Heavens and the new Earth. The *Second Part* is headed, *The Redeemer's Advent terrible to his enemies.* The illustrative discourses are the following: The Occurrence of dreadful Temporal Distresses, and the close of the offers of Mercy—The Final Judgment. The *Third Part* is headed, *Reasons for expecting the Redeemer's Advent.* Here the author considers, The General Doctrine of the Redeemer's Advent, and the Signs of the Times. The *Fourth Part* is headed, *Course of Conduct becoming an expectation of the Redeemer's Advent;* and the discourses under it are these: Readiness for his coming—The necessity of inward Meetness — Assurance of Readiness—Holding fast our Profession—Earnest Prayer for Divine aid—Active zeal in spreading the Gospel—Vigilance against Satan—Watchfulness against the Dangers of the present times—Dwelling in Love—Patient waiting for Christ.

This volume we are persuaded will not be suffered to expire with the ephemeral productions of the age.

The Lost Spirit; a Poem. By John Lawson, author of "Orient Harping." Westley. 4*s.*

The author of this interesting Poem is one of the Baptist missionaries at Calcutta, and a man evidently of considerable taste and genius. "The character intended to be portrayed in it, presents a combination of feelings and principles, which are brought to view in a prominent light, for the purpose of serious reprehension. The errors exposed are,—a contemptuous disregard of divine revelation; a restless discontent with the conduct of divine providence; a vague and unhallowed love of nature; and a brooding misanthropic hatred of the world." As a *whole*, perhaps, the Poem is wanting in accuracy of conception and in trueness to nature; but, in many of its parts, we look upon it as entitled to the highest commendation. The display of imagination is often very brilliant, the moral sentiment is invariably pure, and the delineations of the misery of sin are exceedingly judicious and pathetic. No one can look into this volume without feeling that Mr. Lawson has been constituted a poet, not by his own vanity, but by the God of nature. We recommend this Poem, unhesitatingly, to the educated youth of the age.

LITERARY NOTICES.

A Volume of Sermons, by Dr. Gordon, of Hope Park Chapel, Edinburgh, is intended to be published in September.

In the Press.—The Bible Teacher's Manual, Part IV. (Deuteronomy.) By Mrs. Sherwood.—Also, a Second Edition of Stowell on the Ten Commandments;—a Fourth Edition of Mr. J. Fletcher's Discourse on Personal Religion—and of Harriet Finch.

SELECT LIST.

Discourses on the Lord's Prayer, in a series of Lectures. By the Rev. Samuel Saunders, of Frome. 8vo. 10s. 6d.

Brief Memoirs of Mrs. Sarah Burder, wife of the Rev. George Burder, and of Miss Sophia Maria Burder. 6d.

A Statement of Facts, with Correspondence, relative to the late Measures of the Managers of the Congregation of Protestant Dissenters assembling in Carter-lane, Doctors' Commons. By John Hoppus, M.A. 1s.

The Manchester Socinian Controversy, with Introductory Remarks, and an Appendix, containing a List of the Chapels in England, Wales, and Scotland, now in the possession of Unitarians. Also, an Account of Manchester College, York, and of the Charities of Dr. Daniel Williams, and Lady Hewley.

Memoir of Miss Mullinger, late of Chatham; comprising Extracts from her Diary and Letters, and an Account of her last Illness and Death; with a Recommendatory Preface by the Rev. J. Slatterie.

The Predictions and Promises of God respecting Israel; a Sermon at St. Andrew's, Plymouth, on the Baptism of Mr. M. S. Alexander, late Reader in the Jewish Synagogue; with an Appendix. By the Rev. J. Hatchard, A.M., Vicar. 8vo. 1s. 6d.

The Importance of Eminent Personal Holiness in the Christian Minister. By Rev. Henry March. Preached before the Patrons, &c. of Homerton College. 1s. 6d.

The Holy War with Infidels, Papists, and Socinians; or Visions of Earth, Heaven, and Hell, in the Nineteenth Century. By John Bunyan Redivivus.

The Protestant Vindicator; a Refutation of Cobbett's History of the Reformation. By Rev. R. Oxlad. Nos. 1. to 4. each 3d.

Henry Graham; or the Christian's Danger from the World. 18mo. 3s.

New Editions in 12mo. *with Introductory Essays.*

Guthrie's Christian's Great Interest. By the Rev. W. Guthrie. Essay by Dr. Chalmers. 3s.—Butler's Analogy of Natural and Revealed Religion. Essay by the Rev. D. Wilson, A.M. Vicar of Islington. 6s.—Rutherford's Letters. Essay by T. Erskine, Esq. 4s.—Walker's Christian. Essay by the Rev. C. Simeon, Cambridge. 3s.—President Edwards on Religious Affections. Essay by the Rev. D. Young, Perth. 7s.

RELIGIOUS INTELLIGENCE.

LONDON.

LONDON UNIVERSITY.

We feel a high measure of satisfaction in informing our readers, that on Friday, the 1st July, a public meeting was held in the City of London Tavern, the Right Honourable the Lord Mayor in the Chair, for the purpose of forming a Metropolitan University. An interest unrivalled in the annals of voluntary institutions was excited on the occasion, and the ball-room, which accommodates more than 1400 persons, was crowded to excess, and would have been so had it been capable of containing double the number. The following individuals addressed the Meeting:—the Right Honourable the Lord Mayor, the Rev. F. A. Cox, (Provisional Secretary,) John Smith, Esq., M. P., H. Brougham, Esq. M. P., Sir J. Mackintosh, M. P., T. Campbell, Esq. (the author of the Pleasures of Hope, &c.) Lord John Russell, M. P., Rev. Joseph Fletcher, A. M., Hon. J. Abercromby, M. P., —— Goldsmidt, Esq, B. Shaw, Esq., W. Tooke, Esq., J. Wilks, Esq., Dr. Birkbeck, S. Favell, Esq., —— Denman, Esq., M.P., J. Gurney, Esq., King's Counsel. It is proposed to carry the system of education in this long-wished-for Institution at once to the highest state of completeness, in the different departments of literature, arts, and sciences; and, at the same time, to render its advantages available to the community in general, at the easiest possible rate. But its great recommendations are the following, viz. that no *religious tests* will be exacted of those who are desirous of sharing its benefits, and that the students admitted within its walls (as there will be no domestic establishment) will be left in the enjoyment of parental superintendence, or placed under the eye of friends, anxious for their welfare. The proposed capital of the London University is 300,000*l.*, to be employed in erecting a splendid edifice, endowing certain Professorships, and in other necessary provisions. The shares are fixed at 100*l.* each, which are to bear interest, not exceeding four per cent., and to be transferable. A donation of 50*l.* will entitle an individual to all the privileges of shareholders during his life, except that of receiving interest and transferring rights. It is highly desirable that the religious community should bestir themselves on this occasion, as the character and views of the shareholders will most materially affect the destinies of the Institution. With them will rest the responsible duty of electing the Chancellor, Vice-Chancellor, and Governors, or Council, of the University; and upon the complexion of the men who fill these offices will essentially depend the character of the Professors chosen by them. Let enlightened and Christian men rally round the cause, and no fear can be entertained of the moral and religious securities of the plan. We heartily wish the London University success.

The names of Shareholders are, we un-

derstand, to be entered at the following Banking-houses:—Messrs. Smith, Payne & Smith, Mansion-house-place; Sir J. Perring, Shaw & Co.; Messrs. Ladbroke & Co.; Coutts & Co.; Hammersley & Co.; Ransom, Morland & Co.; Bouverie and Antrobus.

The Provisional Committee, appears to be most impartially selected, and the political and ecclesiastical opponents of this noble scheme will, ere long, have reason to blush for their temerity.

THE SPANISH TRANSLATION SOCIETY.

THE great object of this benevolent Institution is the religious improvement of Spanish America, where a population of nearly eighteen millions of nominal Christians are sunk in the most lamentable ignorance. The means by which the Society proposes to accomplish its object is the translation of some of the most approved works in divinity into the Spanish language. The Society is now engaged in translating and printing Bishop Porteus's Evidences, Doddridge's Rise and Progress, and the first part of Milner's Church History. These will be followed by selections from the writings of Archbishop Leighton, Bishops Hall, Hopkins, Beveridge; also, Hooker, Baxter, Witherspoon, Scott, and others. The following individuals constitute the Committee:—The Right Hon. Lord Calthorpe, the Hon. F. Calthorpe, Peter Aikin, Esq., John Green, Esq., Rev. Charles Jerram, Rev. William Marshall, Zachary Macaulay, Esq., Thomas Marshall, Esq., John Mortlock, Esq., Col. Rowan, R. P. Staples, Esq., George Stokes, Esq., Rev. Dr Thorpe, Captain Vernon, Rev. Daniel Wilson, Rev. Basil Woodd. TREASURERS, H. Drummond, Esq.; and John Robertson, Esq., 16, York-place. SECRETARY, Rev. Geo. Lawson, 22, Colebrook-row, Islington. We highly approve of this Society, and cheerfully recommend it to the patronage of the Christian world.

SOCIETY FOR PROMOTING EDUCATION AND INDUSTRY IN CANADA.

A MEETING was held July 2nd at the Freemasons' Tavern, for the formation of a Society to promote the education of the natives and residents of Upper and Lower Canada by the establishment of schools of industry. The Canadian chiefs, in their native dress, were present on the occasion.

His Royal Highness the Duke of Sussex, upon taking the chair, expressed his regret that the Meeting was so thinly attended, which he attributed entirely to the shortness of the notice, and not to any apathy on the part of the public, as to the necessity of so charitable and praiseworthy an institution, which had for its object the improvement of an extensive class of his Majesty's subjects. As one of the Royal Family, he naturally considered it his duty to lend every assistance in his power, and he could assure the meeting that no one felt more anxiously for the success of the society than himself.

In consideration of the magnitude and importance of this object, it was thought expedient to recommend the immediate formation of an institution in London, to be known by the name of the Canadian School Society.

This Institution would not interfere with any society or system of education now existing: its principal effort would be, to train up masters, and furnish elementary books, and necessary means of establishing Schools upon the most improved plan; reporting, annually, to the subscribers, and to the public generally, both in Great Britain and Canada.

Lord Bexley addressed the Meeting at considerable length, and concluded by moving, "That a Society be formed for promoting Education and Industry in Canada, by the establishment of Schools of Industry among the Indians and settlers in such parts of the Provinces of Upper and Lower Canada, as are destitute of the means of instruction."

The Rev. Mr. Mortimer seconded the motion. The Institution is under the immediate patronage of the Duke of Sussex, the Bishop of Salisbury, &c.

A liberal subscription was made, and after the thanks of the Meeting were passed to the Royal Chairman, the company retired.

LONDON MECHANICS INSTITUTION.

THE public theatre, or lecturing room of this truly useful Institution, erected mainly for the purpose of increasing the scientific knowledge of the numerous artisans of this great metropolis, was opened on Friday evening, the 8th July, on which occasion Dr. Birkbeck, the President, delivered, to a crowded auditory, a most eloquent and appropriate address, distinguished equally for its taste and science, its religion and loyalty. The worthy Professor was succeeded by Mr. Brougham, who with his usual power and eloquence pleaded the cause of universal education, and demonstrated its beneficial effects on the community. The Duke of Sussex, the Marquis of Lansdown, and other personages of high distinction, honoured the Meeting with their presence. Great good, we hope, will be effected by this Institution.

DR. STYLES AND THE SUNDAY MONITOR.

Soon after the news of Lord Byron's death reached this country, Dr. Styles, it appears, felt it to be his duty, in a Sermon which he has since published, to expose, with uncompromising fidelity, the mischievous tendency of many of the writings of that ill fated and deeply lamented son of genius. The consequence was, that an article of the most calumniatory character appeared against the Doctor in the Sunday Monitor of the following week, calling in question the legitimacy of his literary honours, and more than insinuating that a defect of character had led to his removal, first from the Isle of Wight, and more recently from Brighton. The attack was made with so much of the air of truth, that it could not fail to awaken suspicions in minds strongly disposed to the exercise of charity. Justice to himself, to his family, to his flock, and to the cause of religion, demanded of Dr. Styles that he should not sit down at his ease under such obviously prejudicial representations. Without hesitation or loss of time, he commenced legal proceedings, *by civil action*, against the Editor of the Sunday Monitor, the result of which, we are happy to learn, has been, an application, on the part of the proprietors of that paper, to the Doctor to stay proceedings, accompanied with the promise of a public acknowledgment of the falsehood of the several charges to which they had given currency, and a pledge to meet all the legal expenses, in which, by their rashness, the Doctor had been involved. This apology, it is gratifying to state, has appeared in a recent Number of the Sunday Monitor, and the pecuniary losses the Doctor had sustained have been cheerfully reimbursed. We deem it our duty to add, and we do it with no ordinary feelings of Christian gratification, that having been thrown accidentally, a few weeks ago, into the company of one of the Proprietors of the Sunday Monitor, we heard him express, in the presence of several gentlemen of respectability, the deep regret which he felt on account of the appearance of the calumniatory article, and his full conviction that the charges it contained were utterly without foundation. What an evil is the public press when thus imprudently superintended!

HOXTON ANNIVERSARY.

On Tuesday, the 28th of June, the foundation stone of the new College at Highbury Park was laid by Thomas Wilson, Esq. the Treasurer of the Institution. On this interesting occasion, the Rev. George Clayton delivered an eloquent and appropriate address, and the Rev. Joseph Fletcher concluded with solemn prayer for the divine benediction on this important and arduous undertaking. Notwithstanding the inauspicious state of the weather, a numerous and respectable company were assembled; and about a hundred and thirty gentlemen afterwards dined together at Canonbury Tavern. A model of the building was exhibited, and there appeared to be general satisfaction with the style and arrangements of the new college. It is intended to provide accommodation for forty students, each of whom is to have a study and a sleeping room. The estimated expenditure is upwards of 16,000*l.* independently of the ground, consisting of four acres, which has been purchased for two thousand guineas, and presented to the institution by the Treasurer.

In the evening of the same day the general meeting of the Subscribers was held at Canonbury Tavern, when the Treasurer was called to the chair. From the Report it appears, that four of the senior students, who have finished their course of study, are about to enter on important stations in the ministry: and that Mr. W. Forster, of whom mention was made in the last Report, as having succeeded the late Rev. W. Burgess at Chesterfield, is about to sail for South-Africa, in the service of the Missionary Society, in order to become the tutor and superintendent of a seminary for native converts.

The following report of the examination of the students was read, by the Rev. John Morison, on proposing a motion of thanks to the tutors:

Hoxton Academy, June, 23, 1825

On this day the Annual Examination of the students took place. The Rev. Dr. Mannel was in the Chair for the theological department; the Rev. Mr. Hope, of Lewisham, for the classical department, and the Rev. J. Fletcher, for the philosophical and mathematical department.

The junior class were examined in Virgil and Lucian, and on a variety of subjects connected with mental discipline.

The class of the second year were examined in Horace and Homer, in Euclid's Elements, and in the principles of intellectual philosophy. Several of them read specimens of composition on subjects connected with the course of study during the past year.

The class of the third year were examined in Livy and Demosthenes; in the Hebrew from the book of Amos; in the philology of the New Testament from the first chapter of Luke; and in divinity on the state of man in paradise.

The class of the fourth year were examined in Tacitus and Longinus; in the Chaldee part of the Book of Daniel; in the philology of the New Testament, from the second chapter of Luke; and in divinity on the privileges of believers in death and the separate state.

The undersigned having attended the usual examination of the students at Hoxton Academy, have the greatest pleasure in testifying their satisfaction with the proceedings of the day. They rejoice to find the reputation of the college sustained by the very commendable display of diligence and ability on the part of the students in the various departments of knowledge, and by the fidelity and attention of their pious and learned tutors.

ROBT. MORRISON, D.D.
J. MANUEL, D.D.
J. FLETCHER, A.M.
W. J. HOPE.
JOSEPH TURNBULL, A.B

The meeting, which was more numerous than on former occasions, was addressed by the Rev. George Burder, Dr. Morrison, Dr. Styles, Messrs. Morison, Jeula, Blackburn, T. James, Rayson, Atkins, Ashley, and by the Treasurer and Dr. Harris. It appears that the general finances of the institution are in a more flourishing state than at the time of the last annual report, in consequence of legacies and congregational collections; and also that nearly 8,000*l.* had been already received towards the expenses of the new erection.

On Wednesday evening three of the senior students, Mr. Hague, Mr. Foster, and Mr. Robertson, delivered short discourses at Claremont Chapel, Pentonville, to a very large congregation.

HOXTON ASSOCIATION.

The ministers of the Association held their Annual Meeting at the Academy-House, on Wednesday morning, the 29th instant. The Rev. John Burder read an Essay on "the Final Condition of the Heathen." The Essay was highly approved by the Ministers present, who, after an interesting discussion on the subject, united in the request that the Essay may be printed.

HOME MISSIONARY SOCIETY.

THE Sixth Annual Meeting of the above Society was held at Spa Fields Chapel, May 17th, in the evening, J. Butterworth, Esq. M.P. in the Chair. The Rev. Messrs. Cooke, Vaughan, Hoppus, J. Fletcher, J. Blackburn, R. Philip, and S. Curwen; and J. Dyer, F. Thompson, J. Poynder, T. Walker, and T. Wontner, Esqs. addressed the meeting, which was numerously and respectably attended. From the Report, it appears that the Society now employs thirty seven missionaries in twenty-four counties, who are preaching among a population of 46,000 souls, in 268 villages, and to nearly 20,000 hearers. Under its auspices 64 Schools have also been established, in which more than 3000 village children are taught; it has likewise fixed Adult and Juvenile Libraries on every station, circulated about *a million* of Tracts, and provided linen on most of the stations for the use of mothers and infants in the month of confinement.

PROVINCIAL.

ASSOCIATIONS, ACADEMIES, ETC.

BLACKBURN INDEPENDENT ACADEMY.

ON Wednesday and Thursday, the 22d and 23d of June, the Ninth Annual Meeting of this very important Institution was held in the Academy-house, when the Students were examined in presence of the Committee, the Rev. William Roby, of Manchester, in the Chair.

On the Wednesday afternoon, in the Classical Department, the *first* class were examined in Cæsar, the Greek Delectus, and the Gospel of John; the *second* class, in the 2d book of Horace's Odes, the 4th Oration of Cicero against Catiline, and the 3d Book of Homer; the *third* class, in Eschines, Demosthenes, and Æschylus.

In the Mathematical and Geographical Departments, the *first* class were examined in Euclid's Elements; the *second*, in Simple Equations, from Bonnycastle's Algebra, and in the Geography and History of Ancient and Modern Greece.

In the evening of the same day, Mr. Bassano, one of the senior students, delivered an Academical Discourse in Mount-street Chapel, on "The true grounds of Accountability."

Early on Thursday morning the examination recommenced. The *senior* class were directed, in Hebrew, to the 15th cap. of the Book of Job; and, in Chaldee, to 3d of Daniel. The *first* and *second* classes were examined on the Theory of Language and General Grammar: the *senior* class in Theology, on the prominent parts of a course of lectures, relating to the works of Creation and Providence, the Adamic Dispensation, the Fall of Man, Original Sin, the inability of man to obtain justification by the deeds of the law, and the Divinity of Christ.

At the close of the examination, the Chairman was requested by the Committee to state to their constituents, and to the public in general, the high degree of satisfaction which they felt in the ability and assiduity of the tutors, together with

the proficiency of the students, evinced especially by the facts, that the questions put to them by the examiners, extended to the whole course of what they had attended to during the past year, and that they were not previously aware of the particular topics on which they were to be examined, nor of the passages they were to be called on to read.

In transacting the business of the Meeting, the outlines of a more extended course of education, to be adopted in this Institution, were laid by the tutors before the Committee, and approved. It comprises a regular series of instruction in the Latin and Greek Classics, in the Oriental Languages, in History, Geography, Mathematics, Natural Philosophy, the Theory of Language and General Grammar, Mental Philosophy, Theology, and Ecclesiastical History. A Sub-committee was appointed to obtain funds for increasing the library and philosophical apparatus.

Mr. Dean, having completed his studies, received his testimonial of approbation, signed by the Chairman and tutors. A candidate was received on probation, and there will be one or two vacancies at Christmas.

Applications from candidates for admission must be addressed to the Rev. G. Payne, A.M., the Theological and Resident Tutor, Blackburn.

CONGREGATIONAL SCHOOL, LEWISHAM.

THE Annual Examination of this School was held on the 21st of June, before the Rev. Messrs. John Townsend, W. Walford, J. Hooper, W. Chapman, J. Turnbull, —— Timson, and other friends of the Institution. At the former part of the examination the Rev. Mr. Walford, Classical Tutor at Homerton, presided, and on his withdrawing, the Rev. J. Turnbull, A.B. of Brighton, continued the business of the day. The pupils were examined in the various branches of Arithmetic, and one of them gave peculiar satisfaction by his performances in Algebra, and the clear and accurate demonstration of two difficult problems in Euclid. The examination proceeded to English and Latin Grammar. In the Classics, the pupils read portions of Corn. Nepos and Virgil, and were strictly examined in the syntax and prosody of the language. After the examination, a few of the pupils delivered select pieces as specimens of elocution; and one distinguished pupil delivered an Address on the Advantages of Studying Natural Philosophy, concluding with a few well-executed experiments; and the day was closed by a very animated and well-conducted repetition of the Parliamentary debate on the subject of the persecuted Missionary Smith. A suitable address was delivered by the Chairman, and prayer offered up by the Rev. J. Hooper, A.M. Classical Tutor at Hoxton Academy.

At the Half-yearly General Meeting, held on the 28th of April last, the following candidates were admitted: J. Reeves, of Fordingham, Wilts; C. Lowe, of Great Wigborough, Essex; T. P. Price, of Woodbridge, Suffolk; J. Slade, of Corsham, Wilts.

May 25. The Somerset Association held their Twenty-ninth Anniversary at Martock. The Rev. T. Golding, of Poundisford Park, preached in the morning, from Psalm cxxii. and last verse; and the Rev. W. B. Leach, of Shepton Mallet, in the evening, from Exodus viii. 19. "This is the finger of God." The Rev. Messrs. Richards, of Milborne Port; Jukes, of Yeovil; Gibson, of Chelwood; and Lewis, of Glastonbury, engaged in prayer. At the meeting for business in the afternoon, after prayer by Rev. R. Winton, of Bishop's Hull, the Rev. S. R. Pittard took the chair, and the Rev. Messrs. Lewis, Slatterie, (Home Missionary,) Dear, Gibson, Cuff, Winton, Jukes, Paltridge, E. Smith and Richards moved and seconded the Resolutions.

NEW CHAPELS.

MARCH 27th, a small plain Chapel, without galleries, built for the accommodation of seamen, at the Broomielaw of Glasgow, was opened for public worship. The Rev. John Smyth of St. George's, in whose parish the chapel is erected, preached in the morning; the Rev. Gavin Struthers, of the Relief, in the afternoon; and the Rev. John Mitchell, D.D., of the Secession, in the evening. May this be indeed a Bethel where the Lord will delight to dwell.

APRIL 5th, a neat Chapel, capable of accommodating between 400 and 500 persons, was opened at South Shields. Mr. Parsons, of York, preached in the morning, from Exod. xx. 24. Mr. Stowell, of North Shields, in the afternoon, from 2 Cor. x. 4, 5.

Owing to the great interest excited by the visit of Mr. Parsons, the Methodist friends very liberally offered the use of their large Chapel, seating 1800 persons, for the evening service, when Mr. P. preached to a crowded audience from Jeremiah vi. 10.

The devotional services of the day were conducted by Messrs. Matheson, of Durham, Stratten and Jones of Sunderland, Brown and Crook, (Baptist ministers of the town,) Gibbs, of Newcastle, and Gol-

lop, of Darlington. The engagements of the evening were closed with a suitable and impressive prayer by Mr. Ratcliffe, senior Methodist minister of the district. The collections amounted to 44*l*.

Queen-street Chapel, Park-place, Leeds, built by the church and congregation hitherto assembling at the White chapel, under the ministry of Mr. Scales, was opened on Wednesday, April 27th, 1825, when sermons were preached by Mr. James of Birmingham, Mr. James Parsons of York, and Dr. Raffles of Liverpool; the devotional exercises of the day were conducted by Messrs. Jackson, Boothroyd, Hasloch, Pool, V. Ward, (Wesleyan) and Acworth, (Baptist minister). On the following Lord's Day, sermons were preached by Messrs. Parsons, sen. Scales and Hamilton. The collections exceeded 400*l*. The plan of the building does great credit to the architects, Messrs. Watson and Pritchett, of York, and includes under the same roof all the convenience of school rooms, vestries, and committee-room, besides an upper gallery for the children.

June 21. Was opened Verulam Chapel, Lambeth, when three sermons were preached: that in the morning, from Isa. xxvi. 3, by the Rev. Geo. Clayton; that in the afternoon, from 1 Cor. iii. 21, by the Rev. Jos. Slatterie; and that in the evening, from 1 Cor. iii. 5—8, by the Rev. Jos. Fletcher, A.M. Prayers were offered by Drs. Winter, Harris, and Styles; and Messrs. Arundel, Jackson, and Hutchings. Mr. Slatterie preached on the following Sabbath to very large congregations.

ORDINATIONS.

On April 14th, the Rev. C. Williams, late of Hoxton Academy, was ordained at Newark, Nottinghamshire. The Rev. T. Haynes, of Boston, commenced the service; the Rev. W. Scott, of Rowell, delivered the introductory discourse, read a statement from the members of the church, detailing the circumstances which had led to the solemnity, and proposed the usual interrogations. The Rev. R. Alliott, of Nottingham, offered the ordination-prayer; the Rev. Dr. Harris, of Hoxton, gave the charge, from 1 Cor. iv. 2. the Rev. James Stratten, of Paddington, addressed the people from 2 Cor. ii. 15, 16; and the Rev. Benj. Byron, of Lincoln, concluded. In the evening, the Rev. J. Boden, of Retford, preached from Mark viii. 36. The Rev. Messrs. Dawson of Grantham, and Pain of Horncastle, assisted in the devotional exercises.

FOREIGN.

WEST INDIES.

MONTSERRAT.

Extract of a Letter from a Missionary.

March 24, 1825.

All thanks to the glorious Head of the church, his cause still continues to prosper in this colony, and indeed throughout the West Indies, from all that I can learn, not excepting *guilty Demerara!* It is however, a time of great anxiety to us. We are looking for great and blessed changes. The condition of the poor negroes appears to have awakened sympathies, and called into active play efforts at home, that will exalt them to honour and happiness. Long have they groaned beneath a most destructive oppression, and dragged a most galling chain. The Lord, however, I hope, has said of them as of the oppressed Israelites, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow; and am come down to deliver them." I trust England, to whom He speaks, will hearken to his voice, and "let the oppressed go free." At the same time their owners should be compensated; and the work of emancipation carried forward progressively, but as effectually as possible, accompanied with well plied Christian instruction. Surely Christian instructers will not be wanting, nor yet means to send them forward in a land so blessed by Jesus Christ as England is. But here, my dear Sir, I would pause and ask, how is it that the Committee of that invaluable and highly honoured Society, "*The London Missionary Society*," have to complain of a want of Missionaries: When I heard her lamenting her exigence, depicting the wants of the heathen world, declaring that she had it not in her power to supply these wants, not for lack of *money* but *men*; and talking about *five* young men of promise in her seminary instead of *five hundred!* my heart sickened, and I had scarcely any spirit left in me. Well indeed has she done to call upon her members *solemnly* to *ponder* such a state of things, and woe be to them if they do not. I trust it is already evident that this call has not been made in vain. Your young men of piety and talent in the churches, your candidates for the ministry, your young ministers and your experienced men of God, have all, I hope, "solemnly pondered" it. Pondered it so as to be compelled to cry out, "Send Lord, by whom thou wilt send. Here we are, if it pleaseth thee, send us." What, shall our enemies have to rejoice over our exhausted strength? Shall our friends have to mourn over our departed glory? Shall British Christians supply pecuniary means, and the churches not find holy men for the work? Shall divine Providence open a great and effectual door to the heathen, and no one be found to go in thereat? Shall God call, and men who worship him, and profess to love him, not answer? Shall the precious blood of the Redeemer plead for perishing millions, and no one go forth to point them to it? Shall heaven open to receive the inhabitants of the dark places of the earth, and British Christians let them drop into hell by withholding from them the glorious light of the gospel? God forbid. O, for Christ's sake, for our sake, for the sake of poor heathens, ye devout and zealous Dissenters, let it not be so. Let us hear no more of these complainings from the Committees of Missionary Societies at home. If we do, our hands will hang down. We shall hide our faces, and blush for the cowardice of our brethren and fathers. Arise, ye sons of promise in the churches, and fly to the help of the Lord, to the help of the Lord against the mighty? Arise, ye fathers, and *lead the way*, so shall the "mountains and the hills break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, and for an everlasting sign, that shall not be cut off." Amen and Amen.

SLAVERY ABOLISHED IN CENTRAL AMERICA.

The General Assembly of the United Provinces of Central America have passed a decree, declaring that Slaves within the limits of the Confederation shall henceforth be free, and that no person hereafter be born a slave. The decree provides that, in every province, a fund shall be created, from duties to be imposed, for the special purpose of indemnifying the owners of slaves. The collection and management of these funds shall belong to the junta of indemnification, which shall be established in each province, under the regulations to be enacted.— *New York Observer.*

PERSECUTIONS IN THE CANTON OF VAUD.

To the Editor.

Homerton, July 16, 1825.

DEAR SIR,

At the Meeting of the General Body of the London Dissenting Ministers which passed the Resolutions relative to the persecuted Christians of the Canton of Vaud,* a venerable minister urged the duty of doing something more substantially beneficial to the exiled sufferers than merely publishing words of sympathy. The suggestion was evidently agreeable to the Meeting; but the press of necessary business prevented its being followed up as it merited. British Dissenters, rejoicing in the greatness of their religious privileges, have no facts before their eyes to affect their hearts with the misery of penal banishment from a native land. Connexions are suddenly broken, occupation destroyed, the means of subsistence in great part or wholly taken away, the sufferer is made an unwelcome spectacle, and perhaps a heart-broken dependant in a strange land; and, if he return to his own before the term of his exile has expired, *the punishment of death* awaits him.

I have lately received a letter from my excellent friend the Rev. Clement Perrot, of Guernsey, some extracts from which I should think myself criminal if I did not solicit you to lay before your readers.

"Five ministers are now exiled from the Canton de Vaud, for no other reason than their evangelical sentiments and correct views of church government. A letter from a valued friend states, 'There are five exiled ministers,—the two Oliviers, Juvet, Chavannes, and Charles Rochat; they are all at this time at Paris, with their wives and children, but some of them have no other means of providing for their wants than accepting the charitable donations of their fellow-Christians. How long they will be able to remain in France is very doubtful.'

"Now, my dear Sir, can you devise any means of assisting them? In these islands we have great need of labourers, but there exists no means for their support. Could the sympathy of British Christians aid in this, Guernsey and Jersey would yield them an asylum, and an honourable field of labour.

"The little I can do among my friends will be done: but they must look elsewhere for sufficient and permanent support."

Allow me, Sir, through your widely circulated work, to appeal to the Christian wisdom, benevolence, and piety of our congregations, who know the value of the gospel, and who honour the rights of conscience. A case possessing a greater claim cannot easily be conceived. The high and indispensable duty of succouring persecuted servants of Christ, is here associated with an opportunity of bringing their talents into immediate use, and that for a most desirable field of missionary labour. Guernsey, Jersey, and the three smaller islands adjoining, are the remains of the Duchy of Normandy, and have ever since the accession of William I. been a part of the patrimony of the crown of England. French is the vernacular language, and by the upper classes it is cultivated in its purity. The Wesleyan-Methodists, as well as other denominations, have very zealously laboured among the people: but there is room for more exertion, without any unfriendly or unholy rivalship. The Swiss refugee ministers are men of education and talents, whose ministry possesses great force and unction, and who have given the strongest proofs of their fidelity to the dictates of an upright conscience, and to the authority of their divine Saviour. They were no more than justly described in the Resolutions above referred to, as "ministers of unquestioned character for piety, learning, and usefulness;—who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonments, spoliation, destitution, and exile." They are all, I believe, young men: and probably some of them would be found, upon due investigation, to be admirably qualified to become Missionaries to the Mauritius, or any other of the old French colonies which have been permanently annexed to the British empire.

But the immediate duty is to afford them and their families that pecuniary relief of which they cannot but stand in deep necessity. This would be accomplished, with the greatest ease, in a single fortnight, if ministers and congregations would *promptly take up the case*, and *make public collections*. I would respectfully suggest, that sermons preached on the occasion would, almost of necessity, embrace topics of peculiar interest and importance. Should such collections be numerous, though they might be singly of but moderate amount, a sufficient fund would be raised, both for alleviating the immediate pressure of distress, and for enabling these good men to take steps towards obtaining situations of permanent usefulness. There seems to be no preliminary wanted, but a declared body of agents, who would undertake the responsibility of receiving and distributing the Fund that may be raised. It is out of my power to make the requisite personal applications; but I run no risk in affirming, that this would be cheerfully undertaken and faithfully performed by the Committee of the London Congregational Ministers. Their names are as follows:—

Rev. ROBERT WINTER, D.D. Sidmouth Street, Gray's Inn Lane.
Rev. J. P. SMITH, D.D. Homerton.
—— WILLIAM HARRIS, LL.D. Hoxton.
—— H. F. BURDER, A.M. Hackney.
—— JOSEPH FLETCHER, A.M. Mile End, near Stepney.
—— THOMAS HARPER, *Secretary*, East Street, Walworth.

As a Banking-house for the deposit of the collections, I am favoured with permission to announce that of Messrs. Hankey. I beg to add, that there is no reason to apprehend a redundancy of the resources proposed to be raised: for though the exiled ministers mentioned by Mr. Perrot are only five, of whom probably four have families, yet there are other *extreme sufferers* and *exiles* in the same holy cause. If the amount raised should enable the Committee to extend relief to any of them, I am persuaded that they will discharge the duty with careful investigation, caution, and economy. I am, Dear Sir, &c.

J. PYE SMITH.

* See Evan. Mag. p. 243 of this volume.

We have received, from 53 contributors at Worcester, for the *personal* use of Mrs. Smith, widow of the late Mr. Smith of Demerara, the sum of 32*l.*, which we have transmitted to that lady with the greatest pleasure.

MISSIONARY CHRONICLE
FOR AUGUST 1825.

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.

Notices respecting the Society's Publications.

1. The ANNUAL REPORT, *Octavo edition*, with the Notes, Appendix, Lists of Contributors, and of Auxiliary Societies, &c. Price Two Shillings to Non-Subscribers.

☞ This is sent, *gratis*, to every Member of the Society; namely, to Subscribers of *One Guinea*, or upwards, per annum, and to every Minister who collects for the use of the Society Five Pounds, or more, annually.

II. The ABSTRACT of the REPORT, *Duodecimo*. Of this every Subscriber of Ten Shillings, annually, is entitled to a copy.

III. The QUARTERLY CHRONICLE, or Transactions of the Society, including Extracts from the Journals and Correspondence of the Missionaries. Price Sixpence. Every Collector of One Shilling, or upwards, *per week*, is entitled to a copy of this Publication.

IV. MISSIONARY SKETCHES, published Quarterly, representing a Missionary Station, or some of the Heathen Idols, or Pagan Ceremonies; including, occasionally, the most recent Intelligence received from the Missionaries. Price One Penny each, or Five Shillings per Hundred. Every Person who subscribes One Penny, or more, *per Week*, is entitled to one of these Sketches.

THE Friends of the Society who wish to be furnished with any of these Publications, are requested to signify the same to the Secretary of the Auxiliary Society to which they belong; and the Officers of the Auxiliary Societies are desired to inform the Home-Secretary, in London, what Publications, and how many of each, they wish to receive; also to point out by what conveyance they may be forwarded with the greatest certainty, and the least expense. If by Booksellers' parcels, mentioning the name both of the Town and Country Bookseller. The following *Form of application* is recommended to be addressed to the HOME-SECRETARY:—

Number.

"Collectors of One Shilling and upwards, per Week.....
Subscribers of One Penny and upwards, per Week.,.....

for whom we request you to send the Quarterly Chronicles and Sketches, to which they are entitled according to the Regulations of the Society."

We take this opportunity of respectfully urging upon the attention of all Secretaries and Treasurers of Auxiliary Societies, the importance of applying for these publications, and promoting the circulation of them among their Subscribers, particularly the Quarterly Sketches and Chronicles. It is also requested that the earliest information of all New Societies may be given to the Home-Secretary.

N. B. It is further requested, that if any odd Numbers of the Quarterly Chronicles, or Annual Reports, be not disposed of, they may be returned by any private conveyance to the Mission-House, as they may be of use in completing sets.

SOUTH SEAS.

Extracts from Letter of the Deputation, dated Sydney, 12th November.

(Continued from p. 304.)

Final visit at the several Missionary Stations.

IMMEDIATELY before leaving the Islands finally, we had an opportunity of paying a short visit to all the missionary stations, after our official visits had been completed; and we rejoice to say, that we left all the churches in entire peace and harmony, and favoured with great and growing prosperity. The number of communicants was rapidly increasing in the several churches, while not only the members of the churches, but also the baptized who had not yet been admitted to the Lord's Table, were, generally speaking, conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been suffered to appear; and all the brethren were not only sound in the faith, and regularly devoted to their great work, but held in high esteem by their several flocks, and enjoying great harmony and peace with each other, striving together for the faith of the Gospel.

We had not only the gratification of receiving from all of them private letters addressed to us individually, but also joint letters, unasked on our part, from them as distinct bodies of Missionaries of the Windward and Leeward Missions, including every individual missionary. As we had endeavoured to discharge our duties with the greatest fidelity ever since our arrival among them, nothing could be more gratifying to our own feelings than the contents of these letters. We left all the brethren our warm and affectionate friends, and enjoy, we are persuaded, their entire confidence.

Improvement of the Natives in learning Christian Knowledge.

The whole population of all the Islands may be considered as under school-instruction. The generality of the people read with a propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults, are acquainted with one or more catechisms. Their progress indeed in knowledge of scriptural and religious subjects is truly extraordinary; and, considered as congregations, their knowledge is not surpassed, and we think not equalled by congregations of the same magnitude in England. Multitudes can write well, both men and women, and not a few are acquainted with the common rules of arithmetic.

Progress in Civilization.

Civilization has already made great progress in all the Islands, and is making rapid advances. The two settlements of Burder's Point, and Hawcis-Town, are nearly equal to any; but with these two exceptions, the Windward Islands are far inferior to the Leeward. The cause may be, the retarding influence of the Tahitian government, which has never yet viewed our ideas of civilization in that important and interesting light with which the governments of the other Islands have done; nor are the chiefs of that government disposed to treat their missionaries with that respect and deference so observable in the Leeward Mission.

Political State of the Islands.

Of the politics of the Society Islands, it is difficult to form a just and accurate idea. However, we understand that the authority of *Pomare* extends only to Tahiti, Eimeo, Teturoa, and another uninhabited island or two; and that all the Leeward Islands are independent, under the sovereignty of their own respective kings, who are all warm friends to their missionaries and to the cause of truth. All the Islands, both of the leeward and windward groupes, have their own codes of laws, which are printed and published, and we can assure the Directors of their equity; and that they guarantee to the people all their rights, as in England, while they give to their kings a dignity, their power a stability, and their domestic establishments an affluence, which they never before enjoyed.

All the other islands at a distance which have embraced the Gospel, must be regarded as also living under the same laws; for the native teachers take with them the laws of the islands from which they go, and when heathenism and idolatry fall, and Christianity is embraced, all the religious and political institutions they enjoyed in their own country, succeed as a matter of course. When we left the islands, they were all in a state of the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumours of war in Tahite, but they had subsided. More unanimity existed among the chiefs, and the new code of laws promised a security to the property, and a liberty to the subjects of that government, which they had never before enjoyed. A rage for *tatauing* themselves had long existed among the young men in all the islands, and had given much trouble; but in all the Leeward Islands it had subsided to a great

extent, and we do not expect any great evils from it to the Windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

Seminary for the Children of Missionaries.

Though from the time of our arrival in the islands, and so soon as we became acquainted with the state of the children of the Missionaries, we were most deeply convinced of the essential importance of a school for their education, as well for the safety and prosperity of the Mission, as for their own sakes, yet we met with innumerable difficulties in the way, and our fears were not small, that we must after all abandon all hope of accomplishing our wishes. But the object was too important to suffer us to despair, so long as any ground of encouragement remained; and before we left, we had the pleasure to see the School-Institution commence operations under the tuition of Mr. Orsmond and Mrs. Orsmond.

The Missionaries are erecting a building *at their own expense*, for the School, 130 feet in length, which will accommodate 40 boys and girls, with school-rooms, and all other conveniences, and will keep it in repair. It is situated at Afareaitu, on the east side of Eimeo, in a very eligible situation. Mr. Orsmond's principal duties relate to the school; but he will preach to those natives who may reside there on Lord's-days, and do all the good he can as a missionary, while he is discharging his duties as a schoolmaster; and we trust that from this important institution, God will raise up missionaries to carry on the glorious work which their parents have been the honoured instruments of commencing.

Cotton Factory.

The buildings for the cotton factory at Eimeo were not quite finished, though nearly so; and Messrs. Armitage and Blossom were diligently employed in preparing for the putting up of the machinery. The water-wheel was not quite completed; but we hope by the present time all is in action. We have placed the whole under such regulations as appeared to us, after a good acquaintance with the islands, the most suitable.

Libraries.

A public permanent library is established at Tahiti, and another at Tahaa, for the benefit of both the missions. There had been, indeed, something like public libraries before, but they were little more than a name, and many of the books had been divided. Before we left, they were revived on permanent principles, and put under regulations which will, we trust, render them both durable and useful. Many of the books which we had brought out with us for our own use, we have given to these Institutions, and most of the philosophical instruments for the use of the school. We strongly recommend to the religious public to send contributions of both books and philosophical apparatus for the use of both these important Institutions. There will be a library at the Seminary for the benefit of the children, and contributions of suitable books to this library will be also of great importance.*

Tahitian Version of the Scriptures, &c.

THE translation of the sacred oracles is proceeding, upon the whole, as rapidly as we could wish; and, in the course of a few years, the whole, we trust, will be in the hands of the people. We have done all we could to facilitate this great work; but a better plan than that in operation is not, perhaps, practicable. Respecting the fidelity of the translations which have been already made, it may be gratifying to the Directors to know, that we have read a great part of them, comparing them with the original Greek, and we can assure them that they are done with great skill and judgment; the inaccuracies were very few, and of little moment; and we much question whether a more faithful translation of the Scriptures was ever made into any language. The sense is generally given with great clearness and precision; and such is the copiousness of the Tahitian language, that it is generally sufficient, and but comparatively few foreign words are necessary to be introduced. We have read over all the catechisms, and almost every thing that has been printed in the Tahitian language, and are highly gratified on perceiving that they contain nothing but doctrinal truths and moral principles of the most decided evangelical character. This is the case with all the hymns. The same remarks apply to all the sermons of the Missionaries. *Great, indeed, is the truth, and in all things it is triumphant.*

* It is respectfully requested, that those friends of the Society who may contribute books and philosophical apparatus, as presents for the above-mentioned libraries, will send them to the Mission-house, No. 26, Austin Friars; and transmit to the Home-Secretary, a letter advising of the same, together with a list of the books or apparatus presented. Such lists will be regularly acknowledged in this Chronicle.

Retrospect of the state of the South Sea Mission.

On taking a minute and deliberate retrospect of the state of the Mission in the South Seas, the character and talents of both the brethren and their wives who are engaged in the work, the state of the churches and congregations, in both a spiritual and moral point of view, the condition of the schools and the various religious and civil institutions now in full operation—the political state of the different islands, and the progressive improvements which the natives are making in the arts of civilized life, and the estimation in which the Missionaries are held, both as pastors and friends, we find so little to deplore, and so much to admire, that our souls are filled with joy, while we exclaim, Blessed, indeed, are the people who are in such a case. Let the whole earth be thus filled with the Redeemer's glory!

OTAHEITE.

Wreck of the ship Policy.

[Extracted from the printed Report of the Tahitian Auxiliary Missionary Society for 1824.]

"It is with sorrow we mention the loss of the ship Policy, (Captain Brocke,) on the east side of Otaheite, in May last. Fearing, however, that the character of the people in general may suffer from the misconduct of some of those that were present on the spot where the vessel was wrecked, we judge it necessary to state, that the place where the unhappy event took place is twenty miles from any Missionary station, and at a part of the island that has been less privileged than any other part. We believe that few, from the districts where the Missionary stations are, went near the place where the wreck was.

"We should farther state, not that we wish to justify those natives that acted inconsistently in taking things from the wreck, but as a fact, that it was not until the crew of the vessel manifested great indifference in attempting to save the property, and were allowing many articles to float away, that the natives began to take any thing; and many articles that were got on shore by the natives, some at a great distance from the wreck, were returned. These are facts fully ascertained by us, not only from the Captain and the crew themselves, who have mentioned them to us, but also from those on the island that were eye-witnesses to the catastrophe.

"The above remarks we think proper to make, that they may meet any thing that may be said by the enemies of the gospel and missionary work, respecting the conduct of the Tahitians at the wreck of the ship Policy. We anticipate, from what we have heard from some persons belonging to the vessel, that the natives will not be represented in the most favourable light respecting their conduct at that time."

Extract of a Letter from Capt. Macy, Master of the Whaling Ship Maro, to Josiah Hussey, Esq., of Nantucket.

There are at Eimeo, five missionary families from England, who apparently live up to their profession. I dined or supped with them almost every day during my stay; and was treated with great kindness and hospitality; but you will be surprised, when I tell you there is scarcely a native in the place but what can read or write. They have passages of Scripture printed in their own language, and also hymn-books, which some of them can read as well as I can ours. I lay there one Sunday, and went to their church, where I found assembled about 4 or 500 natives, all decently dressed; all the females (natives) wore bonnets of their own manufacturing. There was as much good order and regularity in their mode of worship, and particularly in singing hymns and psalms, as you will generally find in our churches.—*Nantucket Inquirer.*

SANDWICH ISLANDS.

Extracts of a Letter from Mr. William Ellis, Missionary, to Messrs. Tyerman and Bennet, (then at Sydney,) *dated 26th October,* 1824; *written at Huahine, where he touched on his passage from the Sandwich Islands, to America, whence he intends to proceed to this Country.*

Huahine, 26th October, 1824.

Dear Friends,—THE news of my arrival at this place will perhaps surprise and afflict you both. We arrived here on the 24th in the *Russell*, American whaler, on our way to England, *via* America, and have been induced to undertake the voyage (with the advice of the physician of the American mission, and that of every other medical person whom we have been able to consult,) for the recovery of Mrs. Ellis from that state of intense suffering under which she has been declining during the last eighteen months. This is the cause of our leaving Oahu, and not any dereliction of the labours of my post there, or any interruption of that harmonious co-operation which for nearly two years has so uniformly existed between us and the American missionaries. The separation was mutually painful and afflictive, though occasioned by an unanimous sense of duty.

The only alleviation to the deep and heartfelt sorrow it has occasioned, is the hope of a speedy return in health, a happy reunion, and a subsequent prosecution of our delightful work with recruited strength and increased energy and devotedness.

The ways of divine Providence are frequently such as to baffle all human foresight, and to convey the most striking illustrations of the sovereignty of Jehovah. Such they appear to be in the present case. And though I felt it a greater trial than any other event which has taken place since I have been on missionary ground, yet I am as much convinced that it is my duty to relinquish, for a time, my station at Oahu, as I was that it was my duty to occupy it in the first instance. Captain Coleman has generously given us a free passage to the United States. This is a favour which could not be purchased by the chiefs, who offered to pay any sum of dollars that I might go with the king. The natives are rather pleased at my going, as they hope I may reach England before the king leaves, and confidently expect my return. Previous to my leaving, I publicly asked them what I should bring them out when I returned from England. They answered simultaneously, *Come back yourself, and we have nothing else to desire.**

Death of Queen Keopuolani, &c.

Mr. Ellis then proceeds to give an account of the progress of the Sandwich mission, the leading particulars of which have been already communicated to the public in the Reports of our own and the American Society. He afterwards relates the happy death of the queen Keopuolani, and observes, that "from the time Taua, the Taheitan teacher, was placed with her, she directed her attention to the subject of religion, and on the 23d of September, 1823, after having given pleasing and satisfactory evidence that a real work of grace had been carried on in her heart, was called, we sincerely believe, to rest in Abraham's bosom.†

Death of Keeaumoku

Shortly after the departure of the king to England, (says Mr. Ellis,) the chief Keeaumoku* died at Oahu, with some faint hopes of his acceptance through the Redeemer. I attended him many times every day for the last month, and endeavoured to pour the bright rays of the Gospel into his troubled soul, before it took its flight, which it did while my hand was clasped in his, amidst crowds of weeping friends.

Taheitan Teachers.

When Auna left the Sandwich Islands to accompany his wife to Huahine he had a very flourishing school, and was doing much good. His school was, however, united to that of Taome, a very amiable young man, son of his wife's brother, and has continued to prosper. Auna and his wife are both at Huahine, and willing to return by an opportunity offered by a vessel now here, on her way to the Sandwich Islands, in about a week. The Church, however, have some thoughts of his being ordained or made pastor over the little church at Maiaoiti, and of sending some other in his stead to Hawaii. Taua continues faithful, vigilant, humble, and very useful; his amiable character, and successful application to his work, is every day increasing. The brethren at Lahaina speak of him at all times in the highest terms. His letters to me, and the interviews I have had with him in my frequent visits to Maui, speak highly in his favour. Hoapiri, the surviving husband of Keopuolani, continues to be his friend and patron. Taamotu, the female teacher that accompanied us, is now very usefully engaged in the family of Kaikioeva, the guardian of the young prince Kauikeouli. She continues humble and prayerful, and is very much respected by the chiefs. Tateta, the native of Huahine, has maintained an uniform and consistent walk and conversation, ever since we have been here. He continues a favourite with the chiefs, a diligent teacher, and has given some pleasing evidences of piety.

Death of Taumaurii, King of Tauai;† Burning of the Chapel, &c.

Auna had scarcely left us, when our old, steady, and tried friend, Taumaurii, the king of Tauai, was taken ill, and after lingering rather better than a fortnight, terminated, in a very happy manner, his earthly career. I attended him very constantly during his sickness, and could not

* It may be proper to state, that the letter from which these extracts are taken, was written as a *private letter* to the Deputation; and also in the greatest haste, as the Captain to whose charge it was committed was on the point of sailing for the Colony.

† Mr. Ellis has forwarded to the Society a copy of a Memoir of the queen-dowager, Keopuolani; which is now preparing for publication, by order of the Directors.

* Otherwise called Governor Cox.

† Commonly called Atooi.

but admire and adore the marvellous operation of divine grace, exhibited in his humble, waiting, and resigned frame of mind, and in his holy and spiritual conversation. A short time before he died, he said very earnestly, "I am not afraid to die. I do not forget Jesus. He will not forsake me." The last words he uttered were a request that I would pray with him. By his own particular desire he was buried at Lahaina. In compliance with the solicitations of the chiefs, I accompanied the corpse, and conducted the ceremonies attending his interment. It was the most interesting time I ever witnessed among the people here. But while we were absent at Lahaina, the old church at Oahu was burnt down, one Sabbath evening about seven o'clock. Whether by accident or by some incendiary, we could never learn, though the chiefs tried every means to find out the author of its destruction. The conduct of the chiefs on this occasion will convey at once to your minds the most pleasing conviction of their feelings. The next morning early, before any of the missionary family waited on them, Karaimoku* and Pisa sent, entirely of their own accord, men to the mountains to cut wood for a new one. In one week after the old one was burnt down, the frame of the new one was erected, and a larger, stronger, more convenient, and respectable one, was finished at the expense of the natives exclusively, in about a month.

Suppression of an Insurrection in the Island of Tauai (i. e. Atooi); *exemplary conduct of Kariamoku, and other Chiefs, &c.*

Kariamoku had scarcely finished the new house for the worship of Jehovah, when he went down to Tauai to take possession of the Island, according to the desire and express appointment of Taumaurii. He had been down about a fortnight, taking an account of Taumaurii's debts, and of the sandal-wood and other property left by him; arranging the affairs of the island with his usual good-nature and discretion, apparently to the satisfaction of all parties, when, on a Sabbath-morning, a little before day-light, a sudden attack was made on the fort by George Tamoree,† several other chiefs, and some hundreds of the people. At one time they were so far masters of it as to break open one of the magazines, and carry off two chests of muskets. They were, however, repulsed with the loss of eight killed, and several wounded. Three in the fort were killed; two of whom were foreigners. As soon as the assailants were fled, Kariamoku sent for Mr. Bingham to offer up public prayer, and then strengthened himself in the fort; and as he had but few men with him, immediately despatched a vessel to Oahu for aid. Mr. Whitney was obliged to leave, and Mr. Bingham, who was there on a visit, left the island the same day. About 1,000 men, with arms and ammunition, immediately sailed from Oahu and Maui, to protect the person of Karaimoku, and quell the rebellion. About ten days afterwards a general engagement took place between the forces of Karaimoku, led on by Hoapiri and Laanui, and those who had taken up arms against them, in which the disaffected were completely overcome, driven from their forts, and obliged to take shelter in the mountains, whither they were pursued for several days. Two principal chiefs, prime movers in the rebellion, were slain. The last letter I received from Karaimoku informed me that he considered peace as restored; and he was going round the island himself to settle the agitation that prevailed. His conduct during the whole of this affair has been most commendable. He gave strict orders to his people to save all that fled, and all they found in houses or elsewhere; and, when the captives were brought in, instead of being indiscriminately slain as formerly, every one was set to learn the *palapala*,* under teachers of his appointment. George Tamoree was still in the mountains when we came away. Karaimoku was very anxious to save him, and wrote to him to make no resistance to any parties of warriors he might meet, but to demand to be brought to him, assuring him, that if he could but reach his presence, no injury should befal him. Among those who went down from Oahu were most of our teachers and scholars. They forgot not to assemble together for prayer, morning and evening; and, on the morning on which they marched to the battle, the teachers, scholars, &c. formed the advanced guard on the right. They came in sight of the enemy at day-light, and when the three companies, into which they were themselves formed, had halted, a teacher, or chief, gave a few words of exhortation to his companions, directing them to put their trust in God, and not in their numbers, skill, or mus-

* The Prime Minister.

† It has been supposed that George Tamoree was connected with the American Missionary Society, but this is not true. See following *Article*.

* The word used by the natives to express the entire system of instruction, introduced by the missionaries.

kets. Each company then kneeled down, and united in prayer to that Being with whom are the issues of life and death. When this was ended they marched steadily on to the charge. The teachers, &c. had evidently the most dangerous post, for they marched up and took a field-piece managed by George himself, who well knew how to use such a weapon, he having sailed in American frigates, and been in several engagements. It was nearly noon before the battle ceased, but the prayers of the Christians were heard, for *not one of them fell*, or received the *slightest injury*. Several, however, of Karaimoku's men were wounded, and one of them is since dead. The Christians did not leave the field of battle till they had offered up their grateful thanks to Him who had covered their head in the day of battle. Had I time I could give many extracts from their letters, that would afford the greatest pleasure, as exhibiting the true state and feelings of their minds, on the occasion. However, I cannot refrain from copying an extract of a letter I have with me from that fine young chief Laanui. "I have taken no captives, (says he,) I remember the mercy of God to me, that if he had not protected me I should have been a captive, or, perhaps, a corpse. God is good; surely his power must have been spread out over us, or we could not have escaped."

Favourable impression made by the preceding events on the Natives.

The issue of the war; the humane and tender conduct of the Christian chiefs; their almost miraculous escape on the day of slaughter; their uniform acknowledgment of the protecting power of Jehovah; has had a wonderful effect on the minds of the people, not only in Tauai, but in every other island of the groupe; and, in this instance, as well as in the burning of the church, the malice of Satan and his emissaries has been made, beneath the control of Jehovah, to advance that cause it was designed to arrest or destroy; and though I cannot but weep over the effusion of human blood, yet I firmly believe the late contest will accelerate the progress of Christianity among the Sandwich Islands."

GEORGE TAMOREE.

IT has been said in some of the papers, that George Tamoree was *sent out* to the Sandwich Islands by the American Board of Foreign Missions, and an impression has been left that he was in some way connected with the mission to those islands. This is not true. His history is briefly this:—When he was about seven years old, his father, the late king Tamoree, who was partial to the Americans, and desirous that his son should receive an education, committed him to the captain of an American ship, who agreed to bring him to this country, and educate him. To defray the expenses of his education, Tamoree gave the captain several thousand dollars. George arrived in Boston about the year 1804, and was sent to Worcester, where he remained at school till the property was all expended, and the Captain died. He was then removed from one family and place to another in the neighbourhood of Worcester, till at length becoming dissatisfied with his situation, he went to Boston and enlisted in the naval service of the United States. This was during our last war with Great Britain. He was in the *Enterprise* during her action with the *Boxer*, and was badly wounded in that engagement. He also served on board the *Guerriere* in the Mediterranean, and assisted in capturing an Algerine frigate. After the termination of the war, he was again thrown upon the world; and destitute of friends, ragged, dirty, and in want, he was found in the Navy-yard at Charlestown, by some benevolent persons who, having become acquainted with his early history, took him under their protection, and soon after committed him to the care of the American Board of Commissioners for Foreign Missions, who resolved to give him an education, and send him back to his father. Accordingly he went to Cornwall, and was there instructed in the common branches of learning, and in the doctrines and duties of Christianity. His conduct, however, was the occasion of much grief to his friends. In 1819 he went out with the first missionaries to the Sandwich Islands, and on his arrival at Atooi, he was joyfully received by his father, who manifested the warmest gratitude to the missionaries for their agency in restoring to him his long-lost son, and was ever afterwards their firm friend and supporter. But George soon became so dissipated, and worthless, that his father lost all confidence in him, and at his death, was unwilling, as we have seen, that he should be his successor.

From this brief statement it will be seen that the American Board are not at all responsible for the conduct of George, for he has never been in their employment, and has never enjoyed their confidence. By educating him and restoring him to his father, they expected to secure the friendship of a chief whose good offices would be of important service to their missionaries. In this they have not been disappointed.—*New York Observer.*

ULTRA GANGES.

JAVA.

Mr. Medhurst has sent home specimens of the Chinese Religious Tracts, which he publishes monthly, in continuation of the late Dr. Milne's *Chinese Magazine*. Dr. Morrison has looked over them, and is gratified much to see this medium of conveying Christian knowledge in operation in Java.

There are two Tracts for Children formed exactly on the model of Chinese School Books, but substituting Christian sentiments for their Pagan notions. One of these, in which each sentence is comprised in three words, and hence called the "Three Word Classic," is admirably calculated to instil in the tender mind of Chinese children correct scriptural ideas of the true God and Saviour of men.

The Magazine contains miscellaneous subjects blended with Christian truths; for instance, interspersed with papers on the way of salvation revealed in the Gospel: there is a history of Java, and an account of the superstitions and self-inflicted tortures which exist in India, where the people do not receive the true religion of Jesus the Saviour.

These and similar Tracts must, in the nature of things, disseminate the important truths of our holy religion extensively in that quarter of the world.

AFRICA, &c.

Good Effects among the Heathen, from Reading the Scriptures, &c.

[Extracted from the Report of the South African Auxiliary Missionary Society.]

Mr. A. Vos, Missionary at Tulbagh, describing one of his itinerant preaching excursions, in a letter to the Rev. Dr. Philip, says, "Though there were thunder, cold, and rain, I daily had numerous congregations. The farmers even left off ploughing to attend divine service, with their servants. I hope my humble endeavours will not be altogether in vain, but beneficial to the souls of those who hear me. I made inquiry with respect to the good effects of the Bible on the Heathen, who are able to read it. One said, 'It affords me much pleasure morning and evening.' Another, 'It is my only companion when taking care of the cattle.' Another, 'I would not part with it for the whole world, for in it I find the way of salvation, and every thing necessary for my consolation for time and eternity.'"

MADAGASCAR.

Particulars of a Public Examination of the Royal School, Tananarivou, on the 19th of April, 1824, before King Radama.

[Extracted from a Report drawn up by James Hastie, Esq. British Agent.]

"His Majesty, as on a former occasion, readily accepted an invitation to preside at a visit to the Seminary, and I accompanied him. The order and cleanliness which prevailed in the schools in July 1822 was then a matter of high gratification.—The attention of the pupils to the regularity then observed might possibly be attributed to feelings originating in the novelty of so great a change from their native and very opposite state. Since that period, cleanliness has become habitual to the children, and attracts immediate notice, insomuch, that Radama looking around, soon after entering the door of the Seminary, remarked, 'This is good, it is clean, and it gives pleasures.'

"After the usual salutation to their sovereign, the *First Class*, consisting of 12 boys, stood up to read. The manner in which the sacred records were opened, testified that they had been taught to respect the book and its contents; and they read in the 11th chapter of Exodus, and 18th chapter of Judges, in such a way as evinced that their knowledge of the purport of those chapters is not confined to the mere meaning of words. They also read to the King, in their native tongue, some verses of Scripture, many portions of which, both in the Old and New Testaments, have been translated into the Madagascar language by Mr. Jones, and his equally indefatigable companion, Mr. Griffiths. One of their lessons was the 20th chapter of Exodus; and on the moral law being laid before the King in the tongue in which he can best understand, he repeated the commandments, and said, 'This is a good law, it is good, indeed.'

"Radama then exercised the boys in orthography and recitation, and dictated some of the sentences for them to copy. Specimens of their writing and attainments in the English grammar—the use of the terrestrial globe—translation of English sentences into their native tongue—correction of the same—their knowledge of arithmetic, as far as Practice, and both Vulgar and Decimal Fractions, and some problems of the first monitor's working in Plane Trigonometry, were also exhibited to the King.

"The boys answered so correctly to *unusual* questions connected with Dr. Watts'

catechism, and that framed in their native tongue for their instruction by the Missionaries, that it is evident that they are now acquainted with the purport of many questions and replies to them; and the examination afforded so many pleasures on every subject that we entered on, that the sun, which gave our full-length shadows when we commenced, had arisen to its greatest height before the conclusion of the engaging inquiry.

"On our turning to the *Second Class*, the writing of the boys was submitted to Radama, and so near did some copies approach to the performance of the senior class, that the King exclaimed,—'They are all on an equality—this company may contend with the grenadiers.' These boys read distinctly, and appeared to know what they read; their lesson was in the 13th chapter of Job, and the 9th chapter of Matthew. They spell well, both in English and in their native tongue. They were found to have a good knowledge of the rudiments of arithmetic and the catechisms, and they answered with readiness casual questions proposed to them, both in English and in the Madagascar language.

"Though the *Third Class* may not be termed competitors with the second in writing, their copy-books are clean and fair; they read in the New Testament, and show such proficiency in other branches, as proves that the necessary attention has been paid to their juvenile state.

The *Fourth Class*, more advanced in years, yet of junior standing, have, by intercourse with their seniors, obtained much local knowledge, which, in addition to the instruction with which they have been favoured, enabled them to answer with readiness, and correctly, many questions proposed to them by Radama. They can write well, and are intimately acquainted with the sounds which it has been found convenient to apply to the Roman characters for their native tongue, so that they did not find any difficulty in writing several sentences dictated by the King; they are also proficients in the first rules of arithmetic, and answer questions in the catechisms.

"The *Fifth*, or junior *Class*, is composed of children of a very tender age, who read easy lessons, spell a little, and some of them have commenced writing on slates.—Amongst these, by whom a correct pronunciation, even of their own language, could hardly be expected, it was interesting to hear many questions, both in the English and Madagascar catechism answered with acuteness; and though the day was far advanced on our arrival at their benches, Radama derived so much satisfaction from the inquiry which he had undertaken, that these young students were favoured with his minute attention.

Examination of the Girls' School.

The Girls' School is composed of three classes. The *First Class* read in the 24th chapter of Genesis and 27th chapter of Matthew; some of them write well; particular care has been taken to instruct all of them in the Catechism, both in English and their native tongue; they have some knowledge of the first rules of Arithmetic, and the orthography of Madagascar words, and they spell well in English.

The *Second Class* of Girls read in the second part of the Sunday-School spelling-book, and part of Murray's Easy Lessons; some of them write fairly and spell well, and the whole of the class answer questions, both moral and religious, with a promptness, which evinces that their zealous instructors have afforded them such lessons on these subjects as have made a proper impression on their tender minds.

Many of the *Third Class* of girls are very young; some have commenced to write on paper, the majority use slates. Questions put to them from the Catechism and the first rules of arithmetic were answered in so satisfactory a manner that there cannot be a doubt of some of them being soon able to undertake the lessons of the advanced class, and that they, like their seniors, will by their improvement add new honours to those who have been so assiduous and so successful in instructing them.

The females are 46 in number. Their progress proves that much attention has been paid to their education by the Missionaries, and they have also had the advantage of receiving lessons and instructions from Mrs. Jones and Mrs. Griffiths, under whom they have attained to such knowledge in needle-work, in various branches, as is advantageous to themselves, and very beneficial to the country.

On the conclusion of the examination, the children sung parts of several hymns in the Madagascar tongue, which have been compesed by Messrs. Jones and Griffiths, and which form a part of the service on the Lord's day, since those gentlemen have commenced preaching in the native language,—the only language in which instruction can become general here, and in the study of which, the application and perseverance of both the Missionaries now enables them to deliver religious and moral lectures very fluently, and compose hymns, which with cate-

chisms and reading lessons from the Holy Scriptures, are the usual study of the Sunday-School.

Radama experienced pleasure on entering the seminary, the result of the examination of every class materially augmented that feeling, and he left the school-room expressing his warmest thanks to the Missionaries.

Extract of a Letter from Mr. Joseph Verkey, one of the Madagascar Youths who have been in England for instruction, addressed to the Home-Secretary, dated Isle of France, February 24, 1825.

Dear Sir,—I HAVE the opportunity, through the blessing of the Lord, to write to you these few lines about our arrival at the Isle of France, may they find you and your family well and happy.

On Monday, November 1, 1824, we left England at Gravesend, in the morning. In our going out of the Channel between England and France, we had a gale of wind which blowed tremendously hard, so that the ship rolled about very much, by which means we were all sea-sick; we three were very weak on the next morning, so that we could hardly dress ourselves. Though we were weak and faint, yet the Lord was our relief and comfort; thus the Lord Jesus has been gracious to us in our tronble. In crossing the Bay of Biscay, (Nov. 14,) we again had stormy winds mixed with rain, so that the ship rolled very much, and we could not sleep in the night; every time when she rolled, I was fearful the ship would upset, for the waves were lifted up, as it is mentioned in the 107th Psalm, and verse 25: "but though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," we will not be afraid, for "the Lord of Hosts is with us, the God of Jacob is our refuge." Ps. xlvi. 3 and 11. Yea, I say, "the Lord is mightier than the noise of many waters," for He is the Creator and Preserver of all; He, even He only, can save from the ntermost danger, seen or unseen.

We bless and thank Almighty God for all his mercies. We have, through his kind providence, escaped many dangers of which we are not aware, and from which no care of ours could have saved us; may our hearts feel the thankfulness which our lips express.

On the 23d Feb. 1825, we were introduced to his Excellency Sir G. L. Cole, the Governor. His Excellency mentioned to Mr, Baker in the Ordnance Department, that he wished him to take care of us until Mr. Hastie came from the capital of Madagascar, (he was expected in April); he also said, when the weather was fine, he would send his carriage to take us to *Reduit*, his Excellency's country seat, to spend a day or two with him.

I am glad to say that Zafincarafe is a great deal better in his arm since we left England, but the wound is not healed yet. Romboa is very well in health."

DOMESTIC MISS. INTELLIGENCE.

DARWEN, LANCASHIRE.

IN the forenoon of May 12th, the Annual Lecture was preached, in the Lower Chapel, by the Rev. J. Parsons, of York. Instead of the usual service in the afternoon, "the Darwen Lower Chapel Branch of the East Lancashire Auxiliary Missionary Society" held its first Anniversary. Mr. J. Potter, of Manchester, was invited to the chair. In moving and seconding various resolutions, the following speakers advocated the cause of Christian Missions among the heathen:—the Rev. D. T. Carnson, Preston; J. Brown, Holcolm; J. Wilson, Northwich; W. Jones, Bolton; J. Parsons, York; J. Deakin, Chorley; R. Slate, Staud; J. Gill, Walmsley; T. Macconnell, Preston; R. Fletcher, Darwen; J. Dean, Blackburn; J. Bassano, Blackburn; and Mr. L. Williams, Manchester. The subscriptions and collections for the past year (closing in March) amounted to 56*l.*

WOOLWICH.

THE first Anniversary of this Institution was held on Thursday, May 19th, in the Methodist Chapel, which was kindly lent for the occasion. The Rev. Dr. Bogue, of Gosport, presided. The Rev. A. Freeman (Baptist) implored the divine presence and blessing on the Meeting, and on the Society in general. The Report was read by the Secretary, the Rev. T. James, from which it appeared that the sum of 124*l.* 13*s.* 10½*d.* had been raised by the united efforts of the different congregations in Woolwich during the year. Addresses were delivered on the occasion by Alexander Haldane, Esq., Dr. Olinthus Gregory, of the Military College, the Rev. Messrs. Reeve and Pearson, Missionaries from India, and Rev. Messrs. Campbell, Arundel, (Home-Secretary,) Sharp, and James.

CAMBRIDGESHIRE, &c.

The Thirteenth Anniversary of the Society for Cambridgeshire and its vicinity was held at the Rev. B. Pyne's Meeting-

house, Duxford, on Tuesday the 31st of May, when two appropriate and impressive sermons were preached, one by the Rev. Samuel Thodey, of Cambridge, and the other by the Rev. John Clayton, jun., London.

In the afternoon the Society met for the transaction of business; Mr. Haylock, Treasurer, in the Chair. The Rev. W. Clayton, of Saffron Walden, opened the business with prayer. The Resolutions were moved and seconded by the Rev. Messrs. John Clayton, Thomas Hopkins, of Linton, William Clayton, James Hopkins, of Newport, Essex; Joseph Drake, of Cambridge; Samuel Thodey, ditto; James Miles, of Foulmire; James Burgess, of Shelford; ——— Watkins, of Barrington; and Benjamin Pyne, of Duxford; Captain Mortlock, of Abington Park; Mr. Richard Foster, jun., of Cambridge; Mr. Steven, of London; and Mr. Wells, of Royston; when 16*l.* 7*s.* were collected in aid of the Funds of the Parent Society. The services of the day will be long remembered with gratitude. The Meetings were well attended, and we have reason to believe the presence of God was in the assembly.

BENJAMIN PYNE, *Secretary.*

GLOUCESTERSHIRE.

The Tenth Anniversary of this Institution was held at Stroud, on Wednesday, June 8; Rev. Mr. Leifchild of Bristol, and Rev. Mr. Hillyard of Bedford, attended and addressed the meeting.—O. P. Wathen, Esq., the Treasurer, presided. Mr. Bishop of Gloucester, Mr. Lewis of Wotton, Mr. Meek of Painswick, Mr. Edkins of Forest Green, Mr. Wild of Chalford, Mr. Neville, minister of an Episcopal chapel at Pitchcomb, Messrs. Woolmer and Harrison, Wesleyan ministers, Mr. Read and Mr. Burder, took part in the business of the evening. On the preceding evening, the Rev. J. Leifchild preached on behalf of the Society at Rodborough Tabernacle; and on the morning of Wednesday, the Rev. Mr. Neville at the Parish Church, Stroud, when the Rev. Dr. Williams read prayers.

On the following Tuesday, a Public Meeting of the Painswick Branch Society was held at Painswick, Rev. R. Meek in the Chair; on which occasion Messrs. Hillyard, Leifchild, and several other ministers, who were present the preceding week at Stroud, attended. Messrs. Hillyard and Leifchild also preached for the Society at several other towns and villages in the county. The sum total collected at these various services was considerable; and notwithstanding the disturbed state of the neighbourhood, in consequence of the work-people endeavouring to obtain an advance in wages, the attendance at the public meetings was large, and a lively interest appeared to be excited in favour of the Missionary cause.

LANCASTER AUXILIARY REORGANIZED.

ON June 9th a Meeting was held at Lancaster, for the purpose of reorganizing the Association in that town, on behalf of the London Missionary Society. Addresses were given by E. Dawson, Esq. (the Chairman,) the Rev. Messrs. Bell, of Lancaster, Hargraves of Milnthorpe, Parsons of York, Macconnell of Preston, and Edwards of Elswick, and by Messrs. Barber, and R. Bullfield. The Meeting was held in the theatre. Rev. J. Parsons preached on the preceding evening. The collections amounted to 25*l.* 12*s.*

PONTEFRACT.

THE Branch Missionary Society Meeting was held in Rev. J. Rawson's chapel, Pontefract, on Tuesday and Wednesday, July 5 and 6; Rev. Dr. Cope and Rev. James Parsons preached on the occasion. On Wednesday afternoon a public meeting was held; the chair was taken by George Rawson, Esq., of Leeds, and resolutions moved and seconded by Rev. Messrs. Millson, Earl of Thorne, Mitchell, Fordred, James Parsons, Dr. Cope, Felvers, Watkinson, Messrs. H. Rawson, Jessep, and Beaumont, &c. The Meeting was highly interesting, and a solemn pledge was given of greater exertions and more fervent prayers for the prosperity of Missions—a pledge which we hope will be redeemed.

KENT.

The Kent Auxiliary Missionary Society held its fifth Annual Meeting at the Independent Chapel, Gravesend, on July 6th. The Rev. James Stratten, of London, delivered an appropriate Sermon in the morning; and in the evening a public Meeting was held for business. Wm. Tozer, Esq., of Chatham, the Treasurer of the Auxiliary, presided, when one of the Secretaries reported, that 896*l.* 4*s.* 4*d.* had been contributed from the county to the parent Society during the year.—The Rev. Messrs. James, of Woolwich; Prankard, of Sheerness; Cranbrook, (Baptist,) of Lenham; Stratten, of London; Cobbin, of London; Slatterie, of Chatham; Sharp, of Woolwich; Kent, of Gravesend; and Gurteen, of Canterbury; together with Tho. Thompson, Esq., Treasurer of the Home Missionary Society, and Wm. Tozer, Esq., severally addressed the meeting. The Rev. Messrs. Prank-

ard, Rogers, (Baptist,) Sharp, and Jinkings engaged in the devotional services of the day, which closed with much holy and zealous feeling, and with a collection of twenty guineas.

MANCHESTER.

On Sunday, July 10th, and the three following days, the Anniversary of the East Lancashire Auxiliary of the London Missionary Society was held in Manchester. The distinguishing character of the Parent Institution, particularly the interesting nature of its object—its comprehensive design—its catholic constitution—the impulse which it has given to the religious world—the great extent and success of its labours, were expatiated upon by the several preachers and speakers with an eloquence that produced corresponding and powerful effects on the sympathies and the liberality of the crowded auditories. The collections after the services amounted to nearly *One Thousand Pounds*, besides what was sent from adjoining towns.

NOTICES.

The Anniversary of the Berks Auxiliary Missionary Society will be held at Reading, on the 2nd and 3d inst., the Rev. Geo. Clayton, Rev. James Bennett, and Rev. J. Arundel, one of the Secretaries of the Parent Society, are engaged to attend.

On Tuesday, the 2nd inst. the Anniversary of the Somerset Auxiliary Missionary Society will be held at Shepton Mallett, Rev. Jos. Slatterie and Rev. R. Hill are engaged. After which, Mr. Slatterie will visit the churches in that county as a deputation from the Parent Society.

On the 9th and 10th inst. the Anniversary of the Wilts and East Somerset Auxiliary Missionary Society will be held at Frome; the Rev. J. Leifchild, Bristol, and the Rev. S. Curwen, London, have engaged to assist. After which, Mr. Curwen has been deputed to visit different parts of the county of Wilts as the representative of the Parent Society.

On Tuesday 2nd, and Wednesday 3d inst., the Anniversary of the North Wales Auxiliary Missionary Society will be held at Holyhead, when it is expected some English ministers will favour the Meeting with their services.

The Eleventh Anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester will be holden in Birmingham, on Tuesday the 13th September, and the following days. The Rev. J. Bennett, of Rotherham, the Rev. Mr. Sherman, of Reading, and the Rev. Mr. Reeve, Missionary from Bellary, are engaged to attend. A more particular account will be given in the next month's Chronicle.

Deputations.

The Rev. William Reeve, one of the Society's Missionaries from Bellary, has been appointed to make a tour in Ireland on behalf of the Society, and is now in a course of visiting the various Branch Missionary Societies connected with the Hibernian Auxiliary Society.

The Rev. James Bennett, Theological Tutor of Rotherham College, and the Rev. Thomas Durant, of Poole, have been requested by the Directors to visit the Norman Isles, as a deputation from the Parent Society, and are expected to embark for Guernsey on Tuesday, the 9th inst.

LANGUAGE INSTITUTION,

In aid of the Propagation of Christianity.

On Tuesday, the 14th of June, a Meeting of the Friends of Missions, of various Societies and denominations, was held at the City of London Tavern, where an Institution for the purpose specified in the following Address was formed. Laws and regulations have also been agreed upon, which together with the names of the gentlemen who compose the committee, and the officers of the Institution, will be given in our next. We doubt not that the plan will meet with the warm approbation and generous support of the religious public, and be productive of highly important advantages.

ADDRESS.

The commission which Christ gave to his disciples, when about to ascend to his throne, extended to the whole world—"Go ye, and teach all nations." In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent.

Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of heathen languages is still as indispensably requisite as it was

In the days of the apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the propagation of the Gospel. It is the want of this knowledge, and of the facilities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary life; while the delay and difficulty in acquiring the language of the country in which he has arrived oppress, more than any other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

But is it necessary, is it unavoidable, that with these difficulties, in all their appalling magnitude, the Missionary should have to struggle on his arrival in a heathen land? May not the elements of the language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of the rudiments of the language enable him to pursue the study with great advantage during his long voyage, and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

But have we, it will be asked, the means of imparting, in this country, the requisite instruction to those who are destined to Missionary service? Able tuition in several important languages of the East may be secured: a considerable number might be mentioned, in which competent instructors may at once be obtained.

It may, however, be asked, Can these languages be efficiently taught by Europeans? It is replied, with the confidence founded on experience, that to those who are *beginning* to learn an Oriental language the tuition of an English instructor who has attained a correct knowledge of the language, is even preferable to that of a native, and will enable the learner to make much more rapid progress. The reason it is not difficult to assign. The teacher of a language is but imperfectly qualified for his office, unless, in addition to his knowledge of that language, he be acquainted with a language familiar to the pupil, so as to be in possession of a medium of intercourse, by which ideas and explanations may be clearly conveyed. The want of such a medium has been painfully felt by Missionaries in the East, whose dependance was placed on the aid of native instructors. If, on the contrary, an Englishman, who has felt and overcome the difficulty of the acquisition, engage in the work of instructing one of his own country, he is able to point out to his pupil, in the simplest and the clearest terms, not only the meaning of words, but also the peculiar structure of the language, with its characteristic idioms.

In carrying the proposed plan into effect, great and valuable assistance may be expected from those Missionaries who have acquired the language of the heathen by long residence among them, and who may have returned to their native land. The efficiency of this assistance has been already found, in the rapid progress which Missionaries, proceeding to the East, have made under the instruction of others, who had returned from that quarter. It may be added, that the principle itself has not only been approved, but adopted by the Honourable the East India Company, who, for a considerable number of years, have given elementary instruction in the languages of India, at Haileybury College. It is not, however, intended by these remarks to represent the aid of native teachers as unimportant. When the elements of a language have been acquired, their assistance may prove of the greatest value; and their services it would be highly desirable to engage, whenever suitably qualified individuals can be obtained, and pecuniary resources, equal to the undertaking, can be provided.

The importance of acquiring the languages of the heathen has been hitherto under consideration; but, in other respects very much may be done in preparing Missionaries appropriately for their work, before they leave their own country. Such a body of information may, by degrees, be collected, relative to the manners, customs, and opinions of the heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in Lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which he could not otherwise have acquired, and which may both preserve him from mistakes, and greatly facilitate his progress.

With these views, a Society has been formed, to which the name of the LANGUAGE INSTITUTION IN AID OF THE PROPAGATION OF CHRISTIANITY, has been given,

the Laws and Regulations of which are subjoined.

The main purpose of the Founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores. It may indeed, appear, in the course of the trial to which such persons will subject themselves of endeavouring to acquire in this country, a knowledge of the language which must be indispensable to them in their future labours, that they have such a natural inaptitude to the acquisition of a new language, as to disqualify them for the course of labour to which they have turned their thoughts: but it is obviously of great advantage, that this discovery should be made at a time when such persons may be saved from the error of abandoning a useful station in their own country, for one which will become an occasion of unceasing regret both to themselves and to those who employ them. Instances of this nature have already occurred sufficient to put all parties on their guard.

But, while the Institution is formed chiefly with a view to its subserviency to the direct promotion of Christianity, its advantages will be afforded, under due regulations, to all persons who concur in its object, and wish to avail themselves of those advantages. It may also be expected that the operations of Bible, Tract, and Foreign-Education Societies, will be facilitated by this Institution.

The "Language Institution," has been formed on the principle of the co-operation of all sincere Christians. Points of doctrine or discipline will never come into question. A knowledge of the languages, habits, and opinions of the heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary will be entirely left to the body to which he may belong.

It is obvious that the great object in view will be obtained, both more efficiently and at a less expense, by one institution concentrating all its efforts to this one point, than it could be by the separate exertions of the different Societies engaged in carrying the Gospel to the heathen.

The Committee of the Institution appeal, with confidence, on the grounds which have been stated in this Address, to all who are anxious for the success of Missions among the heathen. The object in view is evidently most important: nor can it be fully attained, but by means of an Institution appropriated to this purpose. If liberally supported, the Committee have no doubt that, under the blessing of God, it will ultimately bestow incalculable benefits on the Missionary cause, by the most efficient preparation of those who are sent forth to carry the glad tidings of salvation to the perishing heathen.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of* 5*l. or upwards, received from* 16 *June to* 16 *July* 1825.]

IN LONDON AND ITS VICINITY.

Legacy by Mrs. Rachael Hayes, late of Knightsbridge, less duty, &c. ..... Mr. J. Hammond and Mr. J. Godbold, Exors.	100	0	0
Jacob Tomlin, Esq.—L. S.	10	0	0
M. A. B.	10	0	0
A. D. B. M.; by Mrs. Irving	1	0	0
Scott, John, Esq.	5	5	0
D. B.	2	0	0
W. T.	1	0	0
A Widow and Family	1	0	0
Missionary Box from the Workpeople of Mr. Cress, Bartlett's Buildings	3	1	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Isle of Ely.—Barton Mills. Collection; per Rev. J. Reynolds ..	3	11	6
Cumberland.—Maryport Auxiliary Society. —Rev. Mr. Rintoul.—Mr. Bittleston, Treas.	11	0	0
Devonshire.—Chumleigh (Home Missionary Station); per Rev. J. Sharp	2	10	1
Teignmouth Auxiliary Society.—Rev. W. T. Strutt	6	1	11
Essex.—Upminster.—Legacy by the late Mr. W. Pinchon.—Messrs. J. Parker, and J. Pinchon, Exors.	19	19	0
Stratford Auxiliary Society.—Rev. John Emblem and Friends	19	1	6
Norfolk.—Norwich Tabernacle Auxiliary Missionary Society.—Mr. J. Butcher, Treas. Balance of Account ..... 20 0 0 Less Expenses..... 5 12 9	14	7	3
Northumberland.—Wooller Common.—Legacy by the late Mrs. M. Curry	5	0	0
Oxfordshire.—Witney Auxiliary Society; per Rev. N. J. Hellings	10	0	0

Hampshire.—Portsea.—Rev. J. Griffin—
Subscriptions..... 130 2 8
Collected by S. Bly 2 3 6
Mrs. Dawes' School 1 4 2
Ditto Penny Subscriptions.. 2 0 10
Miss Mackie 2 9 6
Mrs. Moon 1 10 0
Jane Moon 0 10 0
Mrs. Oliver 3 17 0
Mr. Reed..... 4 3 0
Buckland Chapel 2 2 0
150 2 8

Rowlands.—Castle Chapel.—
Penny Subscriptions; per
Miss R. Marshall 3 0 9
Collection 3 3 2
6 3 2

Hertfordshire.—Harpenden.—A family; by
E. W. B. 0 16 6

Kent.—Canterbury.—S. T. 1 0 0

Lincolnshire.—Lincoln Auxiliary Society.
J. Lupton, Esq. Treas 50 0 0

Louth.—Rev. W. Soper.—Collections per Rev. Messrs. T. Haynes and W. Reeve 17 10 0
Subscriptions..... 4 4 0
21 14 0
Less Expenses 1 5 6
20 8 6

Boston; Collections per ditto..... 24 14 0
45 2 6

Lancashire.—Blackburn Independent Sunday School 71 19 0

Preston.—Mr. J. Hamer, Treas.
Collection after Sermon; per
Rev. J. Parsons..... 17 3 9
Contributions..... 39 11 3

Carried forward..... 56 15 0

Brought forward 56 15 0

Elswick Branch Society; per
Rev. D. Edwards 10 6 0
Profits from Work..... 3 0 0
70 1 0

Yorkshire.—Hull and East Riding Auxiliary Society.—W. Briggs, Esq. Treas. on account 209 6 0

Ireland.—Londonderry.—A voluntary Offering from Children, for sending the Sacred Scriptures to the Hottentots of Pacaltsdorp and Campbell, (South Africa) per Miss M. Hennies 10 0 0

Scotland.—Kincardine and Tullibillan Bible Society; per
Mr. Black 5 0 0
Linlithgow Juvenile Society;
per ditto 5 0 0
10 0 0

Dundee.—Rev. M. Fraser 2 10 0

Guernsey.—Rev. C. Perrot.—Subscriptions, &c. 60 0 0
Collections after Sermons, per
Rev. D. Bogue, D.D. 26 8 0
Penny Society; per Mrs. Hutton..... 7 8 11

Missionary Boxes.

Hutton, Mrs. 1 12 0
Brehant, Mrs. H. T..... 5 2 0
Perrot, Mrs. 2 7 2
102 18 1

Rev. P. Dix and Friends 14 1 11
117 0 0
Less, loss on Bills 2 0 0
115 0 0

Fund for Widows and Orphans of Missionaries.

Norfolk.—Norwich.—Mr. J. Butcher 5 0 0
D. R. 0 10 0

Donations on behalf of Mrs. Smith, &c.

Suffolk.—Stowmarket.—Rev. W. Ward and Congregation 8 13 3
Leicester.—Friends.—Additional 0 5 6
D. R. 0 10 0

Donations in Aid of the Anglo-Chinese College.

Jacob Tomlin, Esq. 10 0 0
D. Lister, Esq..... 20 0 0

Donation in Aid of Schools in the Madras Presidency.

Scotland.—Cavers.—James Douglas, Esq..... 100 0 0

For the Education of Native Females in India.

Huntingdonshire.—St. Neot's.—Ladies; per Rev. Mr. Halley 2 5 0
Essex.—Maldon.—For three Children at Mrs. Mault's School..... 7 10 0

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

For the following articles for Madagascar, per Rev T. Weaver: 7 dozen Slates, a quantity of Slate Pencils, 3 reams of Writing Paper, a piece of Calico, materials for making Ink, Cedar Pencils, School-books, and a considerable number of Books on Divinity.—Also for Two Pounds, Gloucester post mark, towards purchasing the above.—Mr. John Alexander for a Binding Press.—A Friend, per Rev. J. Bennett, for 3 vols. Philanthropic Gazette (5 years).—Mr Jos. Clayton, Mr. J. Cotton, Miss Birkett, and Miss Atkin, for various fancy articles for Missionary Sale, at Calcutta.—Mrs. Collindridge for several articles of wearing apparel.—Mr. A. Moor, for a pair of Candlesticks and Snuffers, 4 pairs of new Spectacles.—Mr. C. Robson for a parcel of Haberdashery.—Mr. J. Ray for a parcel of Books.—Mr. R. Ford, ditto.—Messrs. Robertson and Co for 6 Copies of the Life of Rev. J. C. Rieu, 6 ditto Clark's Sermon, and a quantity of Tracts.—Miss Chalmers, for Box of Ladies' Work for Malacca.—Mr. Hooper, for a quantity of Books.—Rev. T. Hawkins, for 2000 small School-rewards.—P. T. for Scott's Commentary, 3 vol.—Mr. F. Ellrington, for Brown's Evangelical History, 2 vol.—H. D. R. K. for 20 Shirts.—Mrs. A. Atkins, for several Numbers of the Evangelical Register, and a quantity of balls of Cotton.—To Messrs. Garside, Griffiths, Warren, Cole, Brown, Dickinson; Mesdms. Newbom, Plumley, a Friend, Anonymous, and G. M. for 22 vols. and 875 Nos. of the Evan. Mag. and a few other Periodical Publications.

For the Anglo-Chinese College.

To G. Hadfield, Esq. for 39 vols. of the Annual Register.



REV.D JOHN FERNIE.

BREWOOD,

STAFFORDSHIRE.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER 1825.

FULFILMENT OF PROPHECY.

To the Editor.

DEAR SIR,

IT seems desirable that a Sermon so ingenious, striking, and excellent, which has been so remarkably illustrated, preached before many of the present generation were born, should be reprinted. Upon mature consideration, I have thought that extracts of those parts most interesting, inserted in the *Evangelical Magazine*, would tend to do much good. I hope you will give the whole a place; and remain, Dear Sir,

Yours respectfully,
THOMAS WILSON.

Extracts of a Sermon preached in Surrey Chapel at the commencement of the South Sea Mission, at the Annual Meeting in May, 1796, by the late Rev. Thomas Pentecross, M.A. Vicar of St. Mary's, Wallingford.

"I will say to the South, Keep not back." ISAIAH xliii. 6.

THREE things are here very observable.

1. *The grandeur of the speaker*, one who speaks to the south region of the world; and speaks as one having authority. But how will he speak? This too, equally with the rest, will display his grandeur. Not merely to the understanding, but to the conscience and heart; to all the secret springs of our nature; so as to make converts, not to the sect of the Nazarenes, but to righteousness; not to Christianity only, but to Christ.

Take two or three instances: one shall be that of St. Matthew; another that of St. Paul; and a third of one without any name. St. Matthew was in the heart of business, sitting at the receipt of custom. God our Saviour, in a plain habit and mean appearance, passes by, and says to him, "Follow me." At that instant the word thrilled through all his frame. He forgot Cæsar's accompts which he was making up, and his own profits therefrom; down fell the pen from his mouth, the money-scales from his hands; and, without waiting to attend to consequences, he arose and followed Christ; was addicted to him intimately, and became His to his dying day. St. Paul was in the very dregs of self-confidence and the opinion of his own merit. The commandment came to him, Thou shalt not covet; sin revived; and he died.* He saw and felt in a moment he had coveted a thousand things which God had not thought fit to allow him; that he coveted the world and its indulgencies; that he

* Romans vii. 7 and 9.

was neither that contented, nor that abstracted and heavenly-minded creature the law commanded he should be. The sight of this instance of the corruption of his nature introduced others. He sunk under the pressure of universal guilt, though a man of the first punctiliousness in religion, and great external innocence of life. Sin revived in all its subtilty, extent, and condemnation; he perceived himself wholly undone, instead of being, as he thought before, secure above others of salvation: he died. This is the saving manner in which God still speaks by his Gospel, and in which, as you will hear more largely hereafter, he promises to speak to the South.

But who is that I see yonder, coming out of the temple of Venus, the goddess of lust, adored at Corinth? He strolls into a large hovel of a primitive church; and what does he do there? Look at the first Epistle of Corinthians, xiv. 24, 25. He enters; he hears; but surely hears not only man speaking to the ear, but God speaking to his inmost soul. For "he is convinced of all; he is judged of all." He feels himself suddenly a prisoner arraigned, tried, and condemned. Every thing he hears and sees, shoots the conviction into him of his own wrong state of soul, and the happy one of the ministers and people of Christ. "The secrets of his heart are made manifest," that God requireth truth in the inward parts, but that it is not in him; that his entire frame of desires and aims is all evil, none of it godly and devoted; and that all the foundations of his soul are out of course. What more? The illumination of his mind affects his body. The views are more than he can support. He is brought wholly under the power of divine truth, and cannot stand upright literally. "He falls down on his face and worships God;" owns the purity and majesty of God, the proportional evil of sin, and the sovereignty with which he may either confer mercy, or consign him to punishment. From that moment you have a Christian indeed, and one who "reports" abroad, to all within his sphere of communication, that "God is in this people of a truth." He discovered that God had a people upon earth vastly different from the rest of mankind, and much superior to them, of a truth, beyond a doubt the very people of God; that his people had an intercourse with God in prayer and grace and comfort unknown to others; that God, by his fear, by his love, by his virtues, manifestly dwelt in them.

By the way, never enough to be valued is this specimen, preserved to us by the Holy Ghost, of saving conversion under the Gospel of Christ in ancient times; because it exactly corresponds to what the people of God call conversion now, and therefore completely refutes the charge of enthusiasm on the one hand, and the allegation on the other, that by conversion is merely meant, "a turning from Judaism or Paganism to Christianity;" for much more is here represented; particularly, The secrets of the heart made manifest.

II. *The felicity of the place.* "I will say to the south, Keep not back." True it is, no particular country is specified in the south. The islands to which you are sending are not named. And better so than otherwise. For were the destination as precise as in the tenth chapter of Acts, "Send men to Joppa, and enquire for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, by the sea-side;" we might fear that there the gospel might stop, and should have little heart to labour elsewhere. Particulars may exclude generals, but generals must include particulars; and therefore, when the south region of the world is proposed to our labours and prayers, no one spot there is exempt from our duty and hope of success.

Surely none of us, for the sake of the object of this mission, could wish

the south to stand single in the commission. You would not cashier the North, with the great work on the coast of Labrador; you would not cashier the East and West, with the great work in either Indies: but are happy, while one region and promise is for them, another is for you.

Add to which, immensely encouraging in this mission is the grand promise of Universal Conversion—"That the knowledge of the Lord shall one day cover the earth as the waters cover the sea;" and, another, "that the fulness of the Gentiles shall come in;" and many like texts. For hence it is inferable, that these very islands are destined to conversion.

There are several reasons which induce me to think, that the present may be the Lord's time, (if we have any business with that question) as well as the place, the Lord's place for conversion.

1. As the inhabitants of the polar regions, the longer they have been deprived of the sun the sooner expect it; so from the long darkness of the islands of the South Sea, for ages undiscovered as they have been, and precluded therefore from all opportunity of receiving or rejecting the gospel, it is presumable, that now at length they may be called. Especially if, at the day of Pentecost, these islands being unknown, there was no natural possibility of executing there the universal commission, to preach the gospel to every creature. All souls are mine, saith the ever blessed God. Therefore those of the South Sea are mine by creation; mine by providence, mine by government; and mine, if obedient to the gospel, for eternal life. They have long been overlooked, in respect of an opportunity of the gospel; and there is no reason so worthy the Deity for their recent discovery as that of introducing the gospel among them. Which brings me to a second reason for thinking the present to be the time for their conversion.

2. The Almighty is best pleased with parents, and others, for beginning as early as possible to endeavour the salvation of their children. And, accordingly, very striking and very many have been the instances of children called at an early period; some living thenceforward uniformly to mature age in undoubted habits of grace, and some dying in all the triumphs of faith, and of conscious and almost public assumption to heaven. By analogy, therefore, we may be confident, that the Almighty will be best pleased with the first efforts we can make, after the discovery, for the conversion of the South Sea Isles. "My soul hath desired the first ripe fruit," saith the Lord. "The first ripe in the fig-tree at her first time," is remarkably pleasing to him: and, therefore, his blessing and success may be hoped for, at this time of the soonest possible manifestation of the sun of Righteousness to ripen them.

3. This presaged, and not without both probability and scripture, as many conceive, that the present remarkable æra in which all the governments upon earth are suffering one great political palsy, is prelusory to some grand spiritual revolution, either millennial, or leading to it. The British lion himself has been seen to shudder: but collecting his strength and joining himself to the lion of the tribe of Judah, he couches, he lies down as a lion, and as a great lion: who shall stir him up!

In observing these agitations and convulsions of the earth, who can help thinking of the analogy in Haggai; "I will shake all nations, and the desire of all nations shall come; and I will fill this house, (the church,) with my glory, saith the Lord."

I only add, that should these throes of kingdoms and states bring forth some grand spiritual event, as the widest propagation of Christianity, it will be uniform with the past govern-

ment of God, which hath been already experienced. The present, therefore, may be the very time for a new christian world to rise up in the South Sea. At least, at the present, above all times, every thing should be tried, that may extend the Redeemer's kingdom.

By the way, the abundance of the Gospel in our own country, and the vast number of righteous found in it, both in the established church and out of it, preclude the reason for a revolution here; and assure us, that the holy seed shall be the substance and perpetuity of our noble tree of liberty, bending with the fruits of domestic comfort, public and private wealth, order, law, and religion.

4. Another reason why the present may be the precise time for the conversion of the heathen in the South Sea, is the simultaneous influence shed, in so surprising a way, on the minds of thousands upon thousands uniting for this blessed enterprise.

And lest strangers should suspect this argument of remarkable general influence allied to enthusiasm, I beg leave to remind you of an event still fresh in all our memories.

When our beloved Sovereign suffered a temporary derangement; who did not observe, who will not acknowledge, the extraordinary influence shed on the minds of all men to pray for his recovery. Not a church, not a chapel, not a meeting, not a synagogue, but was devout on the occasion. Societies were formed and regularly kept up, and numerously attended, for special prayer. The court, the city, the bar, the camp, felt a momentary piety. The infidel himself seemed to cast a look toward heaven. And was the universal impression in vain? "The God, who heareth and answereth prayer," and who, where he means to give, inspires to ask, did appear. And when the first medical talents in the world despaired of success, by all natural means long used, and used to no purpose, lo! the blessed God himself presents us unexpectedly with our common royal Father in perfect sanity. And what marks the work, both of devotion and recovery, as God's own act, in answer to prayer, is, all ranks were as ready to be thankful for the mercy afterwards, as before they had been importunate to beseech it.

But not more the grandeur of the speaker, and felicity of the place, meet and fill your wishes, than, IIId., *The glory of the thing spoken*: "Keep not back." What is it? Something divinely tender and affecting.

"My poor pagan children in the south, I am your Maker; and, in my great pity to ungrateful and offending sinners, am disposed to receive, to pardon, to embrace, and make you happy. By the sacrifice which I have made of my co-equal Son, and which he hath made of himself, it is in my power to bless the chief of sinners, without an impeachment of my justice: nay, with the fullest proof that, while I spare the sinner, I spare not sin. The moment you relent, I am all mercy in him. No longer avoid me. I mean to do you good and only good. Sensible yourselves of undutifulness and total depravity of nature, and wishing to be restored to just sentiments of me, and to conform to the order of my family, I forgive every thing, and will give every thing. The vital blood of my son is shed for your pardon; his righteousness shall be imputed to you; his spirit shall be your animator, and a perpetual fountain of truth, comfort, help, and all goodness. And when the habit of being and doing good hath been wrought into your nature, and exercised competently in your lives, I will not leave you longer to struggle with temptation, trouble, fear, want, change, and the pains of mortality upon earth, but will take you from this to the best of worlds possible; where at the source of all virtue, bliss, immortality, and glory, you shall enjoy the perfection of your own natures, with the all-sufficiency of mine, without intermission, without remission, and without end. Keep not back, but fall into these arms of your Creator and Saviour, and be blessed for ever. Your maker woos you. The Infinitely Great beseeches the infinitely mean; Deity, the offended party, stoops first—comes after, and courts his creature—the aggressor to submit, be renewed,

and repossess every thing. United to Jesus, who is united to Me, all things are yours. Keep not back. Fury is not in me. I am essential love, and wait upon you to unite you to myself, and to all the flower of being in the universe. Immensity shall be the measure, and eternity the duration of your comfort and joy."

Pause we a moment. May we not justly challenge infidelity to propose a greater good to mankind, than the Gospel of Jesus Christ? spirit of Hume, the subtle; spirit of Rousseau, the fanciful; spirit of Voltaire, the cowardly, though daring! and, ye elder spirits of Porphyry and Julian! and elder yet of Jannes and Jambres, Moses' opponents; tell us what you can suggest for the happiness of the world equivalent to the gospel? What book like the New Testament can you put into the hands of poor pagans in the South Seas? What can you imagine like Jesus Christ to give them? What language more worthy a Deity can you invent for a Mission, than the condescension, the purity, the tenderness, the comprehensiveness, the every glory of, "Keep not back." "Be not shy of your Maker, but intimate with him." "Be received into the bosom of all bliss in Christ Jesus."

And how pleasant to tell the converted pagans, that as God hath given himself to be theirs, he claims them in return to be his. How pleasant to tell them to be stripped of all their vices, and to become all truth, all justice, all order, all usefulness, and kindness, all patience of wrongs, all temperance, all humility, and every heavenly virtue. Tell them, in particular, it is the design of the God of all grace, "that the nations should not learn war any more," but settle all their disputes by grave and solemn arbitration; "beating their swords into plough shares, and their spears into pruning hooks." Tell them, that the great law of faith ordains this most desirable conduct, that every one should do to another, exactly as he ought to desire every one, in like circumstances, should do to him. How mutually agreeable will this make them all. Tell them, the most high God requires we should be like him, being good and doing good, and nothing else. What feelings of comfort will this secure to them! Tell them, how happy they must be with a conscience discharged from all guilt and filled with all hope, through a Redeemer's merit and intercession. What a state is that, where the Apostle cries out, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, is risen again; who is even at the right hand of God, and ever liveth to make intercession for us. "Tell them, nothing else is the Gospel of Jesus Christ, but that which makes us at once the best and the happiest of all creatures; or is fitted to that end. In this practical sense call upon them in the name of God, "Keep not back." Present yourselves human sacrifices indeed, but "living sacrifices unto God."

The Rev. Dr. Tyerman and Geo. Bennett, Esq. who have lately visited the South Sea Islands, write:

"Were it possible for the whole Christian world to see what we have seen, and to participate the pleasures which we have enjoyed, while holy gratitude would fill every heart, all would redouble their exertions to promote the knowledge of the same Gospel in other parts of the heathen world that has been instrumental in effecting such wonders here."

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER III.

Mr. Editor,

The "*clandestine*" revelation of the Gem-Emperor, given in your last month's Magazine, pertains to the school of *Laou Kenn*, otherwise called the Taou Sect, as Europeans speak; but by the Chinese denominated Taou *keaou*, i.e. the *teaching, doctrine,* or *instruction* of *Taou*.

The notices I have now to communicate will relate chiefly to the Fuh *keaou*, or things *taught* by and concerning Fuh.

The duration of a Kalpa, or Kulpu, to which the pretended Chinese revelation, given in my last Letter, referred, is thus illustrated by the Cingalese:—

"Suppose a man were to ascend a mountain nine miles high once in every hundred years, till his feet wore the mountain to an atom, the time would not equal the fourth of a Kulpu."

And on this subject the Hindoos say,

"It has been revealed, that from the beginning to the end of things, when the whole creation will be annihilated and absorbed into the Deity, there will be *five* great Kalpas or periods; and the world is now in the midst of the fourth Kalpa."

These notions have no existence in the ancient books of the Chinese, of the age of Confucius; nor of any age anterior to the introduction of Budhism, or what is very erroneously called in many modern publications, "The religion of the god *Fo*." The Chinese received from India the system of human folly and delusion called Budhism so early as the first century of our era, under the reign of a well-known Chinese Emperor, *Ming-Te*; and with that system China received a vast increase of dumb idols. Some antiquarians in China have thought that molten images, to represent heavenly spirits or gods, originated with the introduction of Budhism; but there are others who say, that then the empire was indeed *filled* with idols, yet trace their existence farther back, to a monarch called *Woo-yih*, a bad man, who lived about six hundred years before the era of Confucius, (B. C. 1100.)

With the Chinese *Fuh*, or *Fuh-too*, or *Budhu*, or *Fo*, as the Europeans now speak, or *Fat*, as the local dialect of Canton has it, is not the individual name of a person or divinity, but is an appellation of *superior deity*, to which any man may rise by mortifications and austerities, and a renunciation of secular concerns. Both men and women are denominated *Fuh*, or *Budh*; and the *Fuhs* are numerous as the sands of the Ganges, and incalculable as the particles of dust of which the globe is composed.

Sacya, or Shakhu Moone, who, at Benares, about the age of king David, originated the system called Budhism, or the religion of *Fo*, is by the Chinese denominated *Shihkea Mowne*; this appellation being as near to the Indian name as their language is capable of rendering it. He is the Budh most spoken of. A German writer says, that the Sanscrit word Budha means "a Sage," being the past participle of the root Budh, *to know*.

Budhism, in India, according to Ward, *denies a First Cause*; considers matter as eternal; and that every portion of animated existence has in itself its own rise, tendency, and destiny. It follows that in man also, is that which may raise him to the divine state in the highest heaven, or sink him eventually to the lowest hell.

The condition of creatures on earth is regulated by works of merit or demerit. Works of merit not only raise individuals to happiness and divinity; but, as they prevail, raise the world to prosperity. If works of demerit predominate, the world degenerates, till at last it is dissolved. Religious merit persevered in through successive transmigrations of the soul, elevates man every time he is born into the world to affluence or honour or power; and next raises him superior to any farther *births* into this inferior world: this is an elevation devoutly wished by many Chinese. Demerit, on the other hand, sinks men lower and lower, either in human condition, or the scale of existence, during each succeeding transmigration; till at last man enters no more this world for farther probation, but descends to an everlasting hell.

"The Budhists are taught that there are *four* superior heavens which are not destroyed at the end of a Kulpu; that below these there are *twelve* other heavens; followed by *six* inferior heavens. Next in order to these is the earth; below that, the world of snakes; then *thirty-two* chief hells,* and *one hundred and twenty* hells of milder torment."

They always suppose a *superior deity*,† who has attained to this elevation by religious merit, as presiding during a longer or shorter period, yet without being absolutely the governor of the world. To

* The Chinese, which we translate *hell*, is, *Te Yuh*, "Earth's prison," which corresponds to the Greek idea of "*a large and dark place under the earth*," where their "*Tartara*" or Hades was supposed to be.

† This phrase is a much more correct translation of many Pagan terms than "Supreme Being."

the present grand period, or Kalpa, they in India assign *five* deities, *four* of whom have already appeared. *Sacya Moonee*'s exaltation has to continue 5000 years, of which 2356 had expired A.D. 1814. After the expiration of 5000 years another saint will gain the ascendency and be deified. Six hundred millions of saints are canonized with each deity. Sacya took 20,000 devotees to heaven with him.

The general outline of Budhism is the same in China and the surrounding countries; but parts of it are variously modified, according to the fancies of the priests and people. In China they speak but of *three* Budhs during the current Kalpa, and they represent them by a *triad* of images in all their larger temples. The *past* Fuh, and the *present* Fuh, and the *coming* Fuh, are common modes of expression. *Sacya* or *Shihkea* Fuh, otherwise called *O-me-to-Fuh*, which is, *Amida Budh*, is a very usual object of prayer and imprecation. They say of an eminently benevolent and religious man, that he is "a living Budh." A late emperor of China was flattered by being called the "*Heën tsae Fuh*," *the now-presiding Budh;* and it is reported that the reigning family of Tartar monarchs in China consider themselves, or represent themselves, as incarnations of the eighteen *Lo-han* who were deified with Amida Budh, from which it is inferred that the dynasty must be very long, as the *sixth* only of the eighteen is yet on the throne.

The Chinese Books instead of *five*, speak of *seven* Kalpas. During the first Kalpa, man's age was 80,000 years, and 10,000 less during each succeeding Kalpa.

Chinese Legend concerning Shih Kea Fuh, *commonly called the god Fo.*

"From the time that the heavens and earth assumed their form, during successive Kalpas, *Shihkea* was a King, and cultivated virtue; by which he rose to the state of divinity expressed by *Poo-sa*. When a family was to be selected for the last advent of *Shihkea*, the god *Hooming* sent a celestial personage to find one that was complete in sixty sorts of virtue, and that had been pure for three generations. This family was found in the household of *Cha-le*, king of Tsing-fan, at *Pe-ya-le*, (Benares.)

"When the time arrived that was fitting in the revolving course of nature, Shihkea became incarnate by *Maya*, (in India called Muha and Maya) the Queen. He was born from his mother's right side. At his birth a refulgent light shone round the world; the most beautiful water-lilies sprung up spontaneously beneath his feet and supported him. With one hand he pointed to Heaven, and with the other to the earth; and having circumambulated seven paces, and looked to the four points of the compass, he exclaimed,

'Above the heavens, and below the heavens, I alone am supreme in honour.'

"His infantile voice resembled the roar of a lion, which is the king of brutes, and denoted four things, the abolition of all other doctrines; the subjugation of devils; the suppression of heterodox sects, and the putting an end to sorrow.

"This happened on the 8th day of the 4th moon, of the 24th year of the Chinese King Chaou-wang; (ante D. about 1600.) After his birth there appeared every variety of divine prodigy.

"At the age of nineteen, *Shihkea* wished to leave his family and become an eremit, or hermit, in the wilderness, to devote himself to contemplation. Whilst he mused on the means of effecting his purpose, he saw a vision, representing vividly, *birth, old age, sickness, and death*, which filled him with a mixture of joy and sorrow, and made him desire deliverance from the last named three.

"The same night, at the 12th hour, a celestial messenger with folded hands appeared to him, and informed him that the period was arrived for quitting his home; and immediately a celestial hand, horses and attendants, came from heaven. The attendants bore up the horses' feet, and carried Shihkea away over the city walls.

"His royal father sent after him ministers of state to persuade him to return; but in vain. Shihkea entered the mountains of *Tan-tih*, and practised austerities three years; and three years more among snowy mountains. And six years he spent among a variety of heterodox sects. Here he lived on hempseed and wheat; but eventually said to himself, 'This species of austerity is not an adequate renunciation of the world; I must receive food from others, and be a mendicant, and then I shall become a Budh!'

"He forthwith bathed in the river *Neleen*, and heaven bent down the trees to enable him to draw himself out of the water. There a shepherdess presented to him an offering of milk. In a garden below a fig-tree, he had an audience of the Ruler of Heaven, as transformed to a man; who plucking up felicitous plants, formed with them a sitting-mat for *Shihkea*, the honourable of the age.

"The auspicious breezes now failed, and the beautiful clouds were suddenly

overcast, and the demons of heaven adverting that Shihkea was about to become perfect, endeavoured to distress and annoy him by exhibiting to him every thing that was dreadful, and to seduce him by presenting all that was desirable. *Shihkea*, however, remained unmoved; and placing his finger on the ground, the earth quaked, and the demons all fell prostrate, completely subjugated: and without farther effort all the heterodox submitted."

Shihkea's trial of the several heterodox sects; his display of universal benevolence; his exhibition of various prodigies; and his becoming of the *Poo-te* divine rank, took place, according to some authorities, in the 3d year of *Muh-wang*, (B.C. 994;) others say, in the 33d year of *Chaouwang*, (B.C. 1010;) and others say under the *Hea* dynasty, about 2000 years B.C.

"On the evening of the 7th day of the 2d moon, *Shihkea* entered into a trance; and on the 8th, when the *Ming* star in Leo appeared, he was suddenly roused to a clear and correct apprehension of things, saying with a loud exclamation, 'Astonishing! All mankind possess the intelligence of the by-gone Budh, but their obstinate perverseness of mind prevents their attaining its perfection'! *Shihkea* was now in his 30th year. Six years after this period, he returned to his father and declared his doctrines. The King was now greatly gratified, and sent five hundred of the noble sons of his kindred to follow *Shihkea* in the life of an ascetic, and to quit the world's affairs.

When *Shihkea* was about to ascend to heaven, he taught his followers, that after his ascent, the *remains* of his body, his *doctrine*, and an *assembly of his disciples*, were to be held in equal reverence with himself. On rising heavenward his body melted and fell in golden drops, which are called by the Chinese Shay-le-tsze; and to contain which, marble mausoleums are built in temples and pagodas on hills."

The Chinese make images of Moya, the Mother, holding Shihkea, the infant, in her arms, placed at the feet of the larger statues of her son, as some Christians represent Mary and the infant Saviour.

As the Budhists deny an eternally existing and supreme God, they are *Atheists;* as they teach that *every* man has in him the germ of a divine nature by which he may become a god, they are *pantheists.*

Budhism has been propagated in China by books and by priests, who live as monks, but who never preach. Some of the emperors of various dynasties have been attached to the system, and have edited the books with recommendatory prefaces. About A.D. 1280, the emperor *Te-ping* was such a defender of this faith, he ordered that all the books of the rival sect of Laou-keun shuld be burnt.

The Quietists, Mystics, or Umbilicani of the fourteenth century, who supposed a celestial light concealed in the mind, which beamed forth after they sat many hours with the eyes fixed on the navel, resembled in their notions and practices the Budh priests. These sit cross-legged with the eyes fixed on the point of the nose, or shut, whilst they rub the abdomen with the hand, to elicit the light which they contemplate.

The idol gods and goddesses introduced to China, together with Shihkea Budh, are very numerous. The goddess Kwan-yin, represented as merciful, and a saviour from calamities, is a great favourite. She, it is said, visited Hades, and by uttering one sentence, emptied instantaneously more than 8000 of the cells of the damned in hell, and transferred the inmates to heaven. On earth she refused to marry, and was much persecuted by her parents. Eventually she and her two sisters were deified. However, Heaven's ruler was displeased with her for having liberated the damned from hell, and he requested her to return again to the world.

Chinese religious opinions vary so very much between the two extremes of denying the existence of all gods and separate spirits, and the admission of innumerable gods, and ever-transmigrating demons, angels, or souls, that it is not easy to give a regular and consistent account of them. The notions contained in this and the preceding letter, constitute the prevalent belief; although vilified by many Chinese, and more tolerated than encouraged by the state. The state's officers are all supposed to be of the school of Confucius; but it does not inquire what other opinions they mix up with his. When his imperial Majesty orders public prayers for rain, the Budh priests are commanded to pray as well as others. And governors of provinces usually worship in Budh temples, when first they arrive at, or are about to quit, the seat of government. His Majesty also writes tablets with his own hand,

and gives them to ornament their temples; and governors and other officers do the same, and subscribe largely. The courtiers even vow to devote sickly sons to the priesthood, but on their recovery send a substitute. The Tartar princes and kings send images of Budh as presents to the Emperor on his birth-day anniversaries. The Tartars and Chinese have frequently asked me, whether in these western parts of the world we believe in gods and devils; intimating at the same time, a considerable portion of scepticism existing in their own minds on the subject.

Those Chinese who endeavour to mix up the various creeds and make them consistent with each other, say, that Confucius was an incarnation of the literary god, who issued the revelation contained in my last letter. But how in his own person, and in the body of Confucius, he should deliver such widely different doctrines, is not accounted for. The Sadducean doctrine, that "Neither angels nor spirits have a distinct existence, separate from their corporeal vestment; and that *the soul of man* does not remain after this life, but *expires with the body*; and that there are consequently *neither rewards nor punishments* after this life," is exactly descriptive of the opinions of strict Confucians, although their master did not seem to go all this length. He did not like to speak about gods, nor to pray: but he said, "Respect the gods and *distance* them;" *i. e.*, keep them at a distance; which words are frequently quoted with a profane sneer by Chinese indisposed to hear any thing concerning the living and true God.

Mr. Editor, instead of myself drawing reflections from the notices which are here furnished of Chinese opinions, I should be glad to see, before I quit this country, remarks on them by some of your learned and pious correspondents, either by way of useful inference or inquiry.

ON PUNCTUALITY.

There are some things which at first sight appear to be so small and insignificant as scarcely to deserve the least attention; and yet when narrowly examined they are found of very considerable importance, inasmuch as the neglect of them, on the one hand, leads to many evils, and the proper regard to them, on the other, is productive of many advantages.

One of the things to which this prefatory remark applies is *Punctuality*, the vast importance of which is manifest to every man of business, to all those who have any sense of the value of time, an immense portion of which is consumed unnecessarily by those who are neglectful of punctuality. This is an evil which pervades both our private circles and our public societies. The writer supposes that he would accomplish a great good if he could induce those who are uniformly deficient in punctuality to pay more attention to the value of time, especially to the time of others; for whatever right they may have to waste their own time, they ought to be jealous of the time of others; as it is really a greater injury to rob an active and busy man of his time, than it is to rob him even of a portion of his property: he can more easily spare the one than the other, and can replace it again with greater facility. The man who is deficient in punctuality, is generally not only a great waster, but an absolute murderer of time, and very generally mars his own interest and comfort: nay, it is palpably evident, in many cases, that this error has spread obstructions through the whole of a large mercantile and manufacturing concern, which, in other hands, and with less means for carrying it on, would have attained great strength and abiding prosperity. Watch the operations and the progress of the prosperous and the unfortunate tradesman, or merchant, and you will often perceive that the first does every thing with punctuality, and that the other does every thing in a disorderly manner.

Punctuality is a plant of slow and uncertain growth, and unless planted early, and carefully watched over and cherished, will never arrive at maturity, or retain its vigour for any length of time. In most cases where persons are notoriously deficient in punctuality, it arises from a neglected education, and the want of a good example; and of course it is difficult to infuse the important principle into their minds.

The first period in which the duty and importance of punctuality should be urged is, when the child first begins to

attend at school. But here many parents are far too neglectful. And whence does the want of punctuality in the child arise? Very generally, it is to be feared, from parents themselves, who have no fixed hour for rising, taking their meals, and performing their family devotions. Those who would train their children to punctuality, should themselves give a uniform and habitual attention to it; for example speaks louder than precept.

Punctuality is of considerable importance in the management of domestic concerns. Some families are so well managed, that there is a time and a place for every thing; and there are others where there is no arrangement or plan, but every thing is done in an irregular and disorderly manner. In this matter every thing depends upon the head of the establishment. If that individual sees the propriety and importance of system, and directs his attention to the business, and insists upon every one yielding obedience to established regulations, with such management a family may be brought to move like clockwork.

The advantage of families being thus brought to move with precision and order is of great importance to every department of them. The principal will get more business accomplished, and also have it done in a much better manner. The dependents will also have a more distinct and comprehensive view of the work they have to perform, and be able to perform it with much greater facility.

It is also of importance to those who visit or have business to accomplish with such families. For the want of regularity in families, those who come on business are detained, and their time is wasted; and through an unsuitable detention their business is neglected, and they sustain a loss through it.

Punctuality is, in short, a blessing to the whole family circle. The husband and wife, the parents and children, the master and servants, all derive advantage from the system of order and punctuality.

Another branch of punctuality, extremely important, respects the intercourse which men have with each other in business, and includes the giving and receiving orders, the executing them when received, as also in respect of charges and payment. Those persons on whom tradesmen wait to receive their commands, ought to keep in mind that their time is to them most valuable, and that they should be seen and discharged from attendance as soon as possible. This is still more needful when it is an apprentice or a servant who attends to take the order, or attends with articles for selection, because that individual is liable to the suspicion of having loitered, or in some other way wasted his master's time.*

Another sphere of action in which punctuality is of great importance, is in the management of the concerns of our public institutions, religious and benevolent. For the want of this, our Committees and Boards of Management are interrupted in the transacting of their business: and, after all, have it done in a confused and slovenly manner. The few who are punctual to the time of commencing business, have to wait half an hour (or perhaps a whole one) before any thing can be done, for the want of the number which the laws of the institution constitute a quorum: and the punctual man is not only mortified by having his time thus wasted, but, having an ulterior engagement to which he means to be as punctual as he was in his attendance upon the first, he is obliged to leave before that part of the business comes on, which is not only very important in itself, but at which, upon weighty considerations, he was most anxious to be present. The writer, therefore, takes the liberty of urging upon all those readers who are Directors, or belong to any of the Committees of our public institutions to be punctual in their time of attendance, and thus save their own time and the time of their neighbours.†

Another direction in which it is very

* It is a notorious fact, that both gentlemen and ladies, from the want of punctuality, do great injury to those who do business for them, by keeping them for hours in attendance, when the most urgent business requires their presence elsewhere.

† It is a good plan which some of the Institutions have adopted, to have the Chair taken precisely at the hour mentioned on the summons, and have the names of the Committee immediately called over, and those who are not present *then*, are considered as absent all the evening; and as those who attend fewest times go out at the end of the year, it acts as a stimulus to punctuality, and a majority of the Committee are always in time.

needful to hold out the importance of punctuality, is to those who are in the habit of travelling by stages, especially those who frequent the metropolis by the morning stages, which are very generally occupied by men of business who have important objects to attend to, and are anxious to be in time. These persons are subject to much anxiety and mortification by being obliged to stop five minutes first at one door and then five minutes at another; and then it follows of course that the coachman cruelly punishes his poor cattle by whipping them unmercifully, and distressing them by the speed with which he forces them to drag the loaded vehicle, or else the man of business is too late, and blames the driver for not keeping his time. Indeed in some cases, such is the incorrigible neglect of punctuality, that individuals, after their places have been paid for, and they are given to understand that it will be impossible to detain the coach when it calls, they nevertheless contrive not to be ready, lose their money and their temper, and perversely lay the blame of the inconvenience upon others, when it is evidently the punishment inflicted by themselves for their want of a due regard to punctuality, and probably presuming that others were as inattentive to it as themselves.

There is one point more to which I must necessarily call the attention of the reader, that is, to punctuality in all the concerns of religion. This might be extended a great way indeed, including the seasons of private and family devotions; but though punctuality is of great importance in these matters, yet the writer has room only for a remark or two upon the influence of it upon public worship. As much as may be there should be punctuality in every thing, in the commencement, the progress, and the termination of religious services.

And on this subject it is of the first and of the greatest importance that those should be most scrupulously punctual who take any part in conducting the service. The reader, the preacher, the clerk, the pew openers, should all be at their post to a minute, and as soon as the hand of the clock is on the appointed hour, the service should begin though there were only *two* or *three* persons come. If those who officiate in any part of the services of religion are not themselves punctual, it is unreasonable to expect the congregation to be so, nor can they with any propriety be censured either for casual or uniform late attendance.

But if those on whom devolves the commencement of divine worship are uniformly punctual, they have a right to expect their hearers should be so too, and if they are not sick, ministers may justly and frequently censure them for this great fault, nay, rebuke them sharply, seeing that his own example gives weight to the admonition. Those who put all punctuality aside in their attendance upon religious worship forget what injury they do to others as well as to themselves. Those who are late in coming to public worship generally come in a great hurry, and of course come with their minds all in a flutter, and can seldom or ever worship God without distraction. Besides which, the whole body of worshippers are disturbed; the pew-openers, the hearers, and especially the preacher, are interrupted with the slamming of doors, the opening of pews, and sometimes with the clanging of pattens. Those who are aggressors in this way once, one should think, would be so covered with shame and remorse, that they would be peculiarly anxious to avoid the evil in time to come; instead of which this evil becomes a habit, and they are absolutely incorrigible; they seem hardened against al shame and all reproof.

Do not such persons forget the objects for which they are going to the Christian temple? Is it not to hear what God the Lord will say to them, to engage in humble and unfeigned confession of sin, to bless, with adoring gratitude, the Lord for his many and great mercies, and to implore the continuance of his care and blessing? Do they not also forget that God has promised to meet with them, that he is already there, and is "waiting to be gracious!" Of course that every individual who feels the need of his mercy, and who is desirous of his blessing, ought to have been there before the service began, meditating on the expected intercourse with God, and in silent but fervent ejaculations, imploring the divine Spirit to work mightily in them, to increase them in knowledge, grace, and consolation.

In conclusion, those who neglect punctuality either in their families, their business, or their devotions, may justly be reminded that Jehovah is the God of order, and expects and commands all to be fol-

lowers of him; Christians especially should remember this, because it is an Apostolic maxim, "Let all things be done decently and in order."

Where can we turn our eyes to the works and ways of God, without perceiving a strict and unvarying punctuality? and is not this very trait in the works of God a great and manifest blessing to his children? First look at the works of nature: how fixed its laws, and how punctual all its movements. The sun, the moon, and the stars, all perform in their appointed course. The seasons, the tides have, for thousands of years, most punctually accomplished their Maker's will, and rendered services to ungrateful man; and we can easily imagine how detrimental to human interests an alteration would be.

Look from the lesser works of his hand to the first and grandest work, the Redemption of the Church by the glorious Redeemer. This was formed and laid down in the eternal mind, revealed to man in sublime prophecies and gracious promises, delivered hundreds and thousands of years before they were accomplished; but "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sins." Now, every thing proposed, every thing predicted, and every thing promised, has been for years past, is at the present time, and will be to the end of all things, in a course of fulfilment, punctual fulfilment, not one jot or tittle failing or being altered, either as it regards time, place, persons or circumstances. When the whole church is gathered into one, the wondrous faithfulness of God, and the scrupulous punctuality with which he has executed, carried on, and perfected the redemption of his people, will fill all heaven with wonder and joy.

DR. ADAM CLARKE'S COMMENTARY.

To the Editor.

SIR,

BEING the other day in the library of a friend of mine, and seeing the Commentary of the Rev. Dr. Adam Clarke, I took it down, and accidentally fixed my eye upon a passage upon the subject of Predestination; and I own I felt myself surprised and grieved that so respectable a divine, and a man so well and so intimately acquainted with the modern advocates of that doctrine, both in the Establishment and among the Dissenters, should have given currency to such an illiberal passage; especially as it is well known that in general they agree with Dr. Williams and the Rev. T. Scott, who abhorred the sentiments which are here ascribed to Calvinists, as much as either the Rev. Dr. Clarke, or the Rev. Mr. Wesley. But the reader shall judge for himself when he has read the following statement.

After giving his own opinion upon the text, 1 Pet. i. 2, Dr. Clarke remarks, that "the Rev. John Wesley has an *excellent note* upon the passage;" which note is as follows:—

"Predestination is entirely changed from what it formerly was; *now* it implies neither faith nor purity; it is something which will do without them all. Faith is no longer, according to the modern Predestination scheme, *a divine evidence of things not seen*, wrought in the soul by the power of the Holy Spirit; not an evidence at all, but a *mere notion*; neither is faith made any longer a means of holiness, but something that will do without it. Christ is no more *a Saviour from sin*, but a defence and a countenance of it. He is no more a fountain of spiritual life in the souls of believers, but leaves the elect inwardly *dry*, and outwardly *unfruitful*, and is made little more than a refuse from the image of the heavenly, even from righteousness, peace, and joy in the Holy Ghost."*

Dr. Clarke calls this "*an excellent note;*" of course he admits that it is true, and that it is a fair and just representation of the sentiments of the modern advocates of the doctrine of Predestination. I own I find it difficult to discern any one criterion of excellence in it: rather, I cannot but impeach it as destitute of every thing good. It is as false and as distorted a representation of Predestination as can well be framed; and the writer of it, instead of being praised and quoted with approbation, merits the severest censure of every candid and honest disputant.

The passage given from Mr. Wesley is a description of downright Antinomianism, in its strongest and basest features: and will Dr. Clarke honestly, will he openly avow, that he believes

* See Dr. Adam Clarke's Commentary on 1 Pet. i. 2.

that any number of real Predestinarians hold such abominable, such damnable doctrines?

Dr. Clarke does an act of high and notorious injustice to modern Calvinists all the while he suffers this paragraph to stand as a part of his Commentary.

I had not time or opportunity to make any further examination of other passages which are the subject of controversy between the Calvinists and the Wesleyans; but I am fearful the Commentary breathes the same language in other parts; and if so, I think every impartial and honourable mind must allow that the Calvinists have a just ground of complaint against the writer, and that they are justified in demanding the suppression of such representations in any future edition.

ANECDOTES.

THE HAPPY EFFECT OF A PIOUS FATHER'S PRAYERS.

A pious young man once told a worthy clergyman, that he had once disobeyed his father, on which the good man retired into his room and shut the door. Curiosity led the boy to look through the key-hole, and he saw his father on his knees in prayer. The boy listened also, and he heard his father praying for *him*. This struck the youth to the heart; he went away and prayed for himself; his prayer and his pious parent's were heard; the young man turned to God, and became a Christian indeed.—*Morgan's Sermons, Vol. II. p.* 135.

SELF-MURDER PROVIDENTIALLY AVERTED.

Some time since, a young gentleman, who had spent his fortune in riotous living, was reduced to poverty; for awhile his friends supported him, but at length they all forsook him. Wandering about as a vagabond, and having no prospect of any further supply, he formed the dreadful resolution of drowning himself. Being then in a strange place, he put lead into his pocket, and went to the river side for this horrid purpose; but, waiting till it was dark, he saw a light in a house at no great distance, and went to it. On his arrival there he heard people singing psalms; he listened at the door till a chapter of the Bible was read, and a prayer offered up to God. He was surprised to find people assembled there for worship, and wished for admission, for which purpose he knocked gently at the door; one of the company opened it, and asked him what he wanted. He signified his desire of being admitted. He was told it was not customary to admit strangers into their meeting; however, if he would behave decently, he might come in. In the astonishing kindness of divine Providence, the passage of Scripture under consideration that evening was, Acts xvi. 28. "Do thyself no harm." After the several members had made their remarks upon the subject, they concluded as usual with prayer, and they had no sooner done, than the stranger asked them how they came to know his thoughts, for he had not mentioned his intention to any person upon earth. This equally surprised the members of the meeting, who said they had not seen or heard of him till that evening. Upon which the young gentleman told them his design of taking away his life, and how he had been prevented by seeing a light in their window. This remarkable providence struck him to such a degree that, by the divine blessing, it was made the means of his conversion. He became an eminent Christian, regained the favour of his friends, was put into a way of supporting himself in the world, and lived happily afterwards. —*New York Observer.*

OBITUARY.

MISS SARAH STAPLES.

On November 28th, 1824, died Miss Sarah Staples, of Imber, Wilts, aged 23 years. She was distinguished by good sense and an amiable disposition, and was greatly beloved by all who knew her. She was uniformly attentive to domestic duties, and felt real pleasure in anticipating the wishes of parents and friends. But her hope of eternal happiness did not rest on mere propriety of conduct; she deeply felt the depravity of her heart, and was solicitously concerned to be found "in Christ, not having on her own righteousness." In very early life she was the subject of strong religious impressions, and at times suffered deep dis-

tress of mind, arising from the fear that she was a stranger to the regenerating influences of the Spirit of God; but her native modesty of temper, led her to conceal those painful exercises till within a short period of her death. The following extracts from her diary will show how much she dreaded self-deception in the momentous concerns of religion, and how highly she estimated that blood "which cleanseth from all sin."

"1821.—I fear I do not sufficiently feel my wretched state as a sinner before God. Lord Jesus, look from thy throne and save me!

"Sabbath Morning, July 1.—Lord, save me this day from wandering thoughts, and impress on my heart the solemn truths of thy word. When shall I sing redeeming love? Oh for the happy time when, washed in the blood of the Lamb, I shall bid a final adieu to the vanities of earth!

"Evening.—How insensible have I been under the word! This heart of mine will never relent, till Jesus makes it soft. My mind has wandered from God to the creature! O that it were fixed on the Rock of Ages!

"May 7, 1823.—Heard Mr. S— preach. His subject was the religion of the Pharisees. O my soul, I sometimes fear that this religion resembles thine! If I am wrong, Lord Jesus, grant me thy holy Spirit and set me right.

"November 29.—I have read the memoirs of two pious females. Oh what deep humility, what unshaken reliance on Providence did they manifest! I would give worlds to possess these graces.

"December 18.—Nearly three weeks have elapsed since the commencement of my illness, and I long to revisit the house of God; but it is the Lord, let him do with me as seemeth him good. Lord of heaven and earth, sanctify this affliction!"

About the beginning of December 1823, some indications of constitutional debility excited the alarm of her friends, and in the latter part of the summer of 1824, it was too evident that consumption was bearing her rapidly to the grave. She anticipated her approaching dissolution with the deepest resignation, and though harassed with distressing fears respecting her eternal destiny, she cast herself on the mercy of God, and felt determined to perish nowhere but at the feet of the Redeemer. During this season of darkness she often repeated the following lines, as expressive of her feelings,

"Assure my conscience of her part," &c.

and, on one occasion, being more than usually distressed, she exclaimed, "How can I die in this state of suspense. Lord, have mercy on me, and help me to call thee Father." Nor were these fervent supplications disregarded; God, who delights in mercy, and who alone can bind up the broken heart, removed her anxious fears, and gave her "beauty for ashes, and the garment of praise for the spirit of heaviness." The joy which this deliverance created was indiscribably great; she was ready to adopt the language of the church, "Behold, God is my salvation, I will trust and not be afraid!" She expatiated with rapture on the love of Christ, and the precious promises of the Gospel, and notwithstanding her bodily weakness, she requested her Christian friends to unite with her in singing,

"When I survey the wond'rous cross," &c.

A few days before her death, she said to her sister, "Betsy, were I to be restored to health, I should feel great disappointment; but this will not be the case; I am going to mansions above;" and raising her eyes to heaven, she offered the following prayer, in the language of Watts:

"And lest the shadow of a spot
Should on my soul be found;
Lord, take the robe the Saviour wrought,
And cast it all around."

A few hours before she died, having expressed her wishes respecting the order of her funeral, and taken an affectionate leave of her parents and relatives, she requested them to surround her bed, and though fast sinking in death, she repeated with peculiar emphasis, the words of Watts:

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

The last word she uttered was, "Wonderful!" Thus died my young friend affording another proof of the triumphant power of faith over the suggestions of unbelief, the languishings of disease, and the darkness of the grave. Her death was improved at the Dissenting-place of worship, at Imber, by the Rev. J. Mitchell, Pastor of the Baptist Church, Warminster, in a sermon from Job xiv. 10—14; and from the fixed and serious attention with which it was heard by a crowded assembly, there is reason to hope that lasting impressions were made.

POETRY.

THE BIBLE SOCIETY.

Adapted from an Ode by Mr. Roscoe.

SEE the *Bible Society* over the lands,
Like a day-star auspiciously rise,
Through clouds of detraction, behold it advance,
And pursue its new course in the skies.

An effulgence so mild, with a lustre so bright,
Each nation with wonder surveys;
And from deserts of darkness, and dungeons of night,
Contends for a share of the blaze.

Let bigots, like bats, from its splendors retire,
A splendor too strong for their eyes;
While many their flimsy effusions admire,
Entrapp'd in the cobweb like flies.

In the regions of time a new era unfolds;
All nature exults at its birth;
His creation benign, the Creator beholds,
And gives a new charter to earth.

O catch its bright import, ye winds, as ye blow!
O bear it, ye waves, as ye roll!
From regions that feel the sun's vertical glow,
To the farthest extremes of the pole.

All glory to God in the highest! below
Peace and friendship its dictates impart;
And wherever the footsteps of man shall be found,
May he bind the blest book to his heart.

SALVATION PROCLAIMED IN THE WORD OF GOD:

By a Youth.

'Tis in the Gospel of my Saviour's love,
I read his grace, and all his goodness prove;
'Tis there I learn the road that leads to heav'n,
And find, by faith, my ev'ry sin forgiv'n.

'Tis in that word which is divinely true,
My certain int'rest in his blood I view;
'Tis in that glorious Book of Life I see,
What Christ, my righteousness, has done for me!

Oh, how can I the gratitude express
I owe to thee, for all that I possess?
Dear Lord! accept my feeble prayer whilst here,
'Till I at last before thy face appear:

Then will I give thee songs of sweeter sound,
And with the rapt'rous strains make heav'n resound;
Then in eternal anthems will I sing
The everlasting praises of my king;

Then with amazement shall I celebrate
The splendours of thy elevated state,
And with the ransom'd host, around thy throne,
Extol th' illustrious wonders thou hast done!

Whilst so employ'd, my soul, with trans. port fir'd,
With joys refin'd, ineffable, inspir'd,
Will then, the loudest of them all, proclaim
My Jesus' love, my blessed Saviour's name!

Walworth, July, 1825. S. F. Jun

TO A DEAR DYING FRIEND.

DEAR saint, thy sun is well nigh set,
Thy journey's almost o'er;
The next mild breeze will waft thy soul
Safe on the heavenly shore.

And though thou art so dear to me,
I would not wish thy longer stay;
I would not clip thine angel wings,
For Jesus whispers thee away.

Rather I'd bid thee mount, and claim
A mansion rear'd with hands of love,
Prepar'd for thee in Jesus' name,
The purchase of *his* precious blood.

And though, dear saint, this bursting heart
Beats high with love to thee;
E'en though I could, I would not change
Thy heaven-born destiny. E. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

Chinese Miscellany; consisting of Original Extracts from Chinese Authors, in the Native Character; with Translations and Philological Remarks. By *Robert Morrison, D.D., M.R.A.S.* Kingsbury & Co.; Hatchard, &c. 4to. 10*s.* 6*d.*

It is extremely gratifying to the zealous Christian to witness the rapid progress of that branch of literature which is directly subservient to the diffusion of scriptural knowledge, and to perceive that the oriental languages, especially, have lately been so successfully studied, and so readily acquired by the assiduous agents of Missionary and Bible Societies. Thus is the way prepared for the introduction of the direct and oral communication of the gospel, where it is not yet allowed, and aided most essentially where it is already admitted. Among these pious labourers Dr. Morrison has obtained a well-earned distinction; and his translation (with the aid of Dr. Milne) of the whole of the sacred Scriptures into the Chinese language, is, we trust, "preparing the way of the Lord" into the vast empire of China, and among the myriads of Chinese emigrants residing in various regions of the East.

But Dr. Morrison is not content to be the sole labourer in this great vineyard; he has the ambition to press many more labourers into the work; and he has done much to invite them to the undertaking, and to facilitate their commencement. His voluminous Dictionary, his Grammar, with his Dialogues and Sentences, are already before the public, and have been honoured with the approbation of the best judges. To these philological productions, Dr. M. has added the present publication, in which he traces the language, as now written, to its original form, in which the characters were intended to bear some resemblance to the object, as to the sun, the moon, a tree, a bird, &c. This pictorial form has been gradually abandoned, and a character more arbitrary adopted; yet "the principle of combination of the parts in single characters, and of varied positions of the characters in a sentence, prevents the confusion which may be supposed to exist, and gives a perspicuity and precision which may, at first sight, appear impossible." The number of these is also smaller than may at first be supposed; for the author informs us, that "in the Penal Code of China, which embraces a great variety of subjects, and extends to upwards of twenty Chinese volumes, there are less than 2,000 different characters."

Dr. M. then gives us, what is really very novel and curious, a collection of the ancient symbols, from which the modern radicals, or heads of classes were formed; and which are divided into such as refer to "numbers, celestial objects, terrestrial things, to man, animals, plants, and human productions." Of these he gives us 373 in number, which are engraved in twelve lithographic plates, including specimens of Chinese literature, with facsimiles of his own hand-writing in Chinese and English. This, we believe, is the first attempt in England to apply the lithographic press to Chinese characters—an application of it which is likely to be very beneficial, not only in Europe, but also in Asia; and we are glad to hear that some missionaries, now studying the Chinese language under Dr. M., are learning the use of this valuable instrument.*

The author proceeds to give us a sketch of the literature of the Chinese. "Knotted cords, it is said, were originally used to signify the intentions of the rulers, and to be in some degree the signs of ideas. The next step towards improvement was made by Tsang-hëë, about 2,600 years B. C.;" but it was not till the tenth century that the art of taking off on paper an impression from an engraving on blocks of wood was discovered.

Some account is then given of their celebrated authors; Confucius (B.C. 500.)

---

* Dr. Morrison here observes, that "Chinese will not become familiar in Europe till some public-spirited type-founders shall produce elegant and cheap founts of Chinese types;" and he afterwards says, "We hope that either some munificent friends to the universal spread of the Christian religion, or some noble patrons of general literature, or both united, will give to our country the honour of originating cast founts of types for the language of between two and three hundred millions of human beings; and which contains writings of nearly three thousand years standing."—p. 52.

O for some Christian Mæcenas, who would think a *Thousand Pounds* well bestowed on such an object!

and his disciples, &c. the histories of China, their Novels, Dramatic Works, Poetry; Geographical, Medical, Astronomical, and Religious Essays. These are followed by Notices of European intercourse with China, and of books concerning it, in chronological order; and concluded by Remarks on the Catholic missionaries of different countries.

Although we cannot pretend to be critics in Chinese literature, and therefore are not qualified to pronounce either an encomium or a censure on this production; yet we are so well satisfied of the competency of the author, and of his profound knowledge of the language, and so well pleased with the information it affords concerning a country so little known, but so interesting to the Christian philanthropist, that we feel no hesitation in recommending it to our intelligent readers, believing and hoping that it will invite our young friends to the study of Chinese, now rendered so attainable, and eventually promote the evangilization of "the celestial empire".

The Manchester Socinian Controversy; with Introductory Remarks, and an Appendix. F. Westley. 5*s.* p. 271.

THIS is a very amusing and a very important publication. To the body, commonly designating themselves Unitarians, it will doubtless prove, in the highest degree, offensive. Be this as it may, it discusses a question of great practical moment, whether viewed in relation to the interests of religion, or of sound moral integrity. We have no disposition to charge upon Unitarians an indifference to the claims of common justice; but, really, their conduct in the Manchester controversy seems to us to partake of a very dubious character. If trustees are under no obligation to regard most sacredly the expressed intentions of a testator, whether they relate to mere secularities, or to the cause of religion, the distinction between right and wrong must cease to exist, and a state of lawless infringement on the rights of others may be substituted for that scrupulous regard to the securities of property, which has obtained in every civilized nation on the face of the earth. The simple question at issue between the parties concerned in "the Manchester Controversy" is this:—"Is it lawful, in either a moral or a legal sense, to retain endowments upon chapels for any purpose foreign to the *known* intentions of the parties bequeathing the property?" We unhesitatingly say—No; and we are persuaded that the Unitarians would coincide with this negative upon any question where their interests were less at stake. They have united with the whole nation in admiring the decided conduct of Mr. Brougham with reference to the Chartered *Schools;* and, in so doing, they have paid homage to that principle of eternal justice which we earnestly entreat them to recognise, with reference to the chapels now in litigation. If they can lay their hands upon their hearts, and declare themselves to be the religious descendants of the men who first occupied the pulpits they now persist in retaining, we wish them as quiet possession as the circumstances of the case will permit; but if they will not allow themselves to commit sacrilegious violence on the solemn and accredited purposes of the dead, let them, with a dignity honourable to their religious profession, relinquish their professed right in the whole, and build for themselves places of worship in which to propagate the sentiments prevalent in their own body. The difficulty of finding a claimant in law for these chapels can furnish no argument for Unitarians retaining them. It is clear, that when the express provisions of a trust deed have been, in the lapse of years, violated, either through supineness or dishonest intention, it is the duty of an observant public to exert their utmost effort to place matters on their original footing. In making these statements, we conceive we are taking general ground,—ground which we should be equally compelled to occupy were the orthodox in danger of losing every chapel they now possess throughout the kingdom. We may be wrong; but we look upon the question as one of simple justice, and we say to the Unitarians, as we should say to any other denomination similarly circumstanced, restore those places of worship, which by you have been alienated from their original purpose, to their only legitimate proprietors, viz. the orthodox Dissenters of this country. We by no means pledge ourselves to an entire agreement with all the views, or with all the expressions employed by our Calvinistic friends in the present controversy. There are a few asperities in their communications which we could wish to see obliterated; but we state it as our firm conviction, that the interests of truth and justice will be materially served by the enlightened course they have pursued; while, on the other hand, the Unitarians have done much, by their mode of reasoning, to shake the confidence of the public as to the integrity of their cause. Unfettered liberty of conscience we shall ever warmly advocate, the right of private judgment

we shall steadfastly hold to be the birthright of man; but the mal-appropriation of religious or other trusts we hope ever to speak of in that decisive tone, which shall evince our estimate of the sacredness of testamentary bequeathments. We would warmly recommend the perusal of this most curious publication.

Works of the Rev. John Howe, never before published, in Two Volumes. Edited by the Rev. John Hunt. Westley.

(Continued from page 335.)

It has been remarked, as an instance of almost intuitive knowledge in Sir Isaac Newton, that he suspected water and diamond to be inflammable substances, before the modern chemistry discovered the way of lighting our streets with hydrogen gas, or proved that diamond was but pure crystallized carbon. We would almost say that Howe had, before Newton, or Sir Humphrey Davy, divined that all nature might be reduced to gases invisible to us, and the gases again be restored to palpable matter. He says, p. 377, "the distribution of created beings may be into matter and mind." This is, that distribution which scripture gives us ground enough for, Col. i. 16. "all things visible and invisible." We may well enough suppose all matter to be one way or other visible, though there be indeed a finer sort of matter than is visible to us. But then the other head of things that are simply invisible are minds, thoughts, which no external sense can detect.

The spirituality, piety, and practical tendency of these lectures, demand notice and commendation. Of this we think the manner in which he has anticipated the present feeling of the duty of Christian missions a proof, p. 118.

"That when the Christian records, the books of the New Testament, came to be added to those of the Old, how should it come to pass but only through the general ill-temper of men, that Christian knowledge might not be as far extended as commerce was between nation and nation, kingdom and kingdom? Why might not that commodity have been carried as far as gold and silver and precious stones? The price whereof is far above all these, 'more precious than rubies,' or thousands of gold and silver. And (as I told you formerly) it was never to be expected, God should do that by extraordinary means, that might have been done by ordinary. And this being the case, it is little to be expected that God (when men might so easily have transmitted such notices from nation to nation, and those that were at a greater distance, and might have heard, more obscurely, of such and such things, might have inquired, and sent and laboured to inform themselves) should give remedy to such an evil as this, by an extraordinary course; that when in an ordinary way such knowledge might have been conveyed from country to country, he should have sent an angel from kingdom to kingdom, and from nation to nation, to carry them bibles. It might have been as well expected, that, in Christian countries, where the bible is come, but a great many persons being illiterate, and can make no use of it, an angel should be sent from house to house to teach their children to read."

But as the charm of the ornament round the neck of the magistrate, or noble, lies not in any particular link, but in the whole, as a golden chain, so this work commends itself as a course of divinity, to all who aim at being well-informed Christians; and especially to those whose duty it is to be thorough Christian divines. We should, indeed, think little of that minister, who, having read them when young, had not perused them many times before he was seventy. For as even the most stirring minds have their stagnant moments, those who are duly alarmed at such fits of mental fainting, should fly to such books as these, *pour faire penser*, as the French would say; just as we recur to *sal volatile* in an ordinary fainting fit.

The coming forth of this work to the light, after so long obscurity, is a felicity for our age, and a reproof to the generations that have passed between the writing and the publication. It serves also to show that they are themselves narrow reasoners, who accuse of narrow-mindedness the Non-Conformists, because they shut themselves up in a conventicle, when they might have blazed in a cathedral. Their conforming antagonists taunted the Puritans with their sufferings, as if they who follow truth too closely at the heels, only get their teeth kicked out for their pains. But the high toned followers of truth, by producing in their Patmos such revelations as these, have enlarged and perpetuated their usefulness to an indefinite extent. Their pages kindle such a spirit in the heirs to their principles as shall fill the conventicle with interested and delighted auditors, when cathedrals are left with empty benches. Owen and Howe are yet but beginning to see the travel of their souls.

Had we not felt such a sense of obligation to Mr. Hunt for bringing out this treasure to the light as puts us into an unconquerable good humour with him, we

should have said something about the faults of the execution. At present, we can only make an apology by supposing, that there may have been difficulties in the manuscript, and that the printer was no classical scholar, and that corrections of the press, which distance may have made difficult, were, after being pointed out, suffered to pass unattended to, much to the chagrin of the editor.

It may be proper to say, in taking our leave, that these two volumes of unpublished manuscripts contain, beside the Lectures, fifty truly original Sermons of Howe, on the most important subjects. To those who possess the two folio volumes of Howe's works, and the separate posthumous pieces that afterwards came out, these volumes which we now commend to the public, will be most valuable, as they will complete the works of that great man. But as many may have the folios without the posthumous works, these are printed, together with the Lectures, by Mr. Hunt, making four thick octavos.

A Catechism; containing an Explanation of Words and Phrases generally employed in the Religious Instruction of the Young. Durham. F. Hunt. 4*d.*

We have seldom seen a catechism better adapted to answer the professed end of its publication than the one at present before us. We are convinced, with the pious author, that much of the ignorance that prevails among Gospel hearers, and much of the unprofitable hearing of the Word, are very much to be attributed to the ignorance that exists of terms and phrases which are made use of by public instructers. This little work, however, from the admirable simplicity in which the definitions of the terms are expressed, we think well calculated to correct, in a great measure, the evil complained of. We have often seen books and catechisms professing to be written for the instruction of children, not at all adapted for that purpose; but the language of the catechism before us is so simple, and at the same time so correct, that the youngest pupil must understand whilst he reads. We dwell on its simplicity, and refer to it again and again, because we think it paramount to every requisite in a book intended for children. We cannot too strongly recommend this little book to the attention of parents and Sabbath School teachers. They will find it a most valuable help to catechetical instruction and Scripture explanation. We cannot leave the amiable author without expressing our thanks for her little manual, and our earnest hope of again meeting her in the same department of literature.

A Statement of Facts, with Correspondence relative to the late Measures of the Managers of the Congregation of Protestant Dissenters, assembling in Carter Lane, Doctors' Commons. By John Hoppus, M.A., Holdsworth. 1*s.*

We now proceed, in the spirit we trust of Christian reviewers, to lay before our readers, according to promise, the leading facts of this very extraordinary case When the doors of a place of worship are shut against an *elected* pastor, it naturally excites inquiry into the cause. That a Dissenting church has a right both to appoint and to dismiss its own teachers will be readily conceded by every enlightened Protestant Dissenter; but it is palpably evident, that, in the exercise of this right, the *ecclesiastical* character of a people may be distinctly exhibited. Both in their elections and dismissions, it will not unfrequently be seen what spirit they are of. This remark will pre-eminently apply to their dismissions. If the *right* of dismission be viewed in relation to any foreign influence or control, it must be pronounced to be *absolute;* but if it be looked upon as the *moral* and *responsible* act of the parties exercising it, nothing can be more reasonable than to demand from them, that their conduct should be such as to entitle them to a verdict of approval from every just and impartial mind. As, in ordinary cases, no other punishment awaits the abuse of their influence but the frank expression of public opinion, it cannot be viewed as any real aggrievance to subject either an upright or a delinquent party to this tribunal. Our notions of justice may be confused; but we have been accustomed to think, that when a minister has obtained the call of a people, he can only be *justly* dismissed on account of some alteration in sentiment or character, sufficient to account for an exercise of discipline so peculiarly painful. Now when the pamphlet before us was put into our hands, we set ourselves to discover the proof of some such alteration in the late minister of Carter-lane. Happily for Mr. Hoppus, in vain was our search. A dereliction of character is not once surmised in the whole correspondence; any thing like the shadow of an imputation is not so much as hinted at; and both the personal and epistolary communications seem to have been conducted in the most complimentary style imaginable. Equally fruitless was our attempt to detect in Mr. Hoppus

any real change in the essentials of his religious belief, or in the manner of conducting his pulpit exercises. It does not appear that even the managers of Carter-lane charge this upon him. All they seem to allege is, that in the latter part of his ministry he was accustomed to expatiate with more frequency on Trinitarian and Calvinistic doctrines than at the beginning of it. Mr. Hoppus however has proved, by an appeal to texts and places, that the sermons which procured him the call at Carter-lane, were preached by him in pulpits high in Evangelical reputation; and he has also shown, that a minority refused to sanction his settlement at Carter-lane, on account of the orthodox tone which at that time distinguished his ministry. Long extracts also are adduced from his early sermons at Carter-lane, to prove that he did not, from his first appearance in that place, shun "to declare the whole counsel of God;" the extracts speak for themselves, and as the preacher was *then* accustomed to read his discourses, they must be considered as fair evidence. It may be asked then, what could induce the managers of Carter-lane to desire, and ultimately to effect, the removal of Mr. Hoppus. We cannot pretend to judge motives; but we fancy that the symptoms of an evangelical triumph in a place so long verging on the confines of the Arian and Socinian heresies, proved to certain parties exceedingly distressing. Had Mr. Hoppus attracted to his ministry individuals of the right stamp, men of the old school, his orthodoxy might have been tolerated; for moderation seems to be the order of the day in Carter-lane. But the place was gradually filling with individuals drawn to it by the "preaching of the Cross," and there was great danger lest the sentiments of some of the managers should become extinct in the place, or only be perpetuated by themselves and families. Sabbath Schools and Prayer-meetings, and weekly night Lectures (all of which were proposed by Mr. Hoppus, but frustrated by the managers) were things unheard of and altogether unwelcome in Carter-lane; and it was finally resolved to dismiss a minister who had the temerity thus to innovate upon ancient custom, and who could not suffer himself to violate his ordination vows, by preaching so as to please men. True, indeed, Mr. H. was asked in respectful terms to retire from the pulpit; but as no dereliction of any kind, on his part, had been made out, he deemed it his duty (and in so doing we highly commend his decision of character,) to make his removal from Carter-lane the sole act of those who, but a short time before, had called him to take the oversight of them in the Lord. Had he quitted a post of so much apparent usefulness one moment sooner than he did, he would have been guilty of unworthy pusillanimity. The stand made by him has been one of principle. If he has fallen a victim, it has been in the cause of truth and justice; and he well deserves, and doubtless will receive, the ardent support and generous sympathy of all the friends of evangelical truth.

Having thus expressed ourselves with candour and freedom, it is but fair to add, that the personal conduct of the managers of Carter-lane towards Mr. Hoppus has been perfectly respectful. Indeed both parties have guarded, in a very exemplary manner, against all asperities unbecoming the Christian character. We advise the purchase of this very singular pamphlet.

The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature By Joseph John Butler, LL.D. With an introductory Essay. By the Rev. Daniel Wilson, A.M. Vicar of Islington. 6*s.*

Works of the Rev. John Maclaurin. With an Introductory Essay, by the Rev. John Brown, Edinburgh. 6*s.* 6*d.*

Poems, by William Cowper, Esq. With an introductory Essay, by James Montgomery. 6*s.*

The Life of Bernard Gilpin. With an Introductory Essay, by the Rev. Edward Irving, A.M., Minister of the Caledonian Church, London. 3*s.*

The Saint's Everlasting Rest. By the Rev. Richard Baxter. With an introductory Essay, by Thomas Erskine, Esq., Advocate, Author of Remarks on the Internal Evidence for the Truth of Revealed Religion. 5*s.*

Memoirs of the Rev. Thomas Halyburton. With an introductory Essay. By the Rev. David Young, Perth. 4*s.*

The Christian's Great Interest. In Two Parts. By the Rev. William Guthrie, late Minister of the Gospel, Fenwick. With an introductory Essay, by Thomas Chalmers, D.D., Professor of Moral Philosophy in the University of St. Andrew's. 3*s.*

The Mourner's Companion. With an introductory Essay. By Robert Gordon, DD., Edinburgh. 4*s.* All the above published by Chalmers & Collins, Glasgow; and Whittaker, London.

It is impossible too highly to admire the

taste of the bookseller who sets himself, in good earnest, to the task of reprinting such works as the above, in a style so elegant, and at a rate so cheap. And although, with introductory essays from such influential quarters, they may wear something of the aspect of a monopoly in trade, it is one altogether which promises such advantage to the human race, that we are not only disposed to tolerate, but even to commend it. Of the original works themselves, we need say nothing. Their superior worth has long been established. They rank with the very first of uninspired compositions. The Introductory Essays are worthy of their celebrated authors, and vastly enhance the value of the works, already beyond price, to which they are prefixed. Though unequal in point of merit, they are all enlightened—all explanatory—all devotional—and, we may add—all elegant in the composition.

A Pastoral Address to the Members of a Dissenting Church; suited to present times. 6*d.* Westley.

WE know not who is the author of this Address, but it bears internal marks of superior worth. We have been so struck with the instruction and advice it contains, that we could ardently wish to see it in the hands of every church member. It embodies many hints pre-eminently suited to the times.

A Catechism on the principal Parables of the New Testament. Intended for the Young. By *W. F. Lloyd.* 6*d.*

MR. LLOYD is one of the most successful writers to young people of the age; and this is one of his happiest efforts. We look on him, in connexion with his Sunday-school efforts, as a great benefactor to the human race.

A Brief History of the most Remarkable Days in the Year, and of the Customs observed on these days; in Question and Answer. By *W. Gilson.* Designed for the Use of Schools. 6*d.* Whittaker, and Harvey & Darton.

THIS is, for children, an entertaining, instructive, and improving little book; highly creditable to the talents of the amiable author.

A Defence of some Important Doctrines of the Gospel; in Twenty-six Sermons; preached at the Lime Street Lecture. By several eminent Ministers. Eighth edition. 10*s.* R. Baynes.

THIS is a cheap, well-executed edition of a work worth its weight in gold. We hope it will obtain a wide circulation.

LITERARY NOTICES.

The Rev. Mr. Scales, of Leeds, is preparing a Memoir of the late James Scott, who was Tutor of the Academy for Dissenting Ministers at Heckmondwike, in Yorkshire, for nearly thirty years. Mr. S. would be thankful for communications on the subject from any of Mr. Scott's students or contemporaries.

In the Press.—1. Sermons, preached on several occasions, in the Island of Barbadoes. By W. J. Shrewsbury, late Wesleyan-Methodist Missionary in that Island, 8vo. 5*s.* 6*d.* boards.—2. My Uncle Timothy. By Mrs. Sherwood. 8vo. 2*s.*—3. Two Discourses, occasioned by Mr. Brougham's Inaugural Address at Glasgow.—4. A Religious Work, on the plan of the German Literary Almanacks.—5. "The Turkish Testament incapable of Defence," &c. in Answer to Professor Lee's Remarks on Dr. Henderson's Appeal. Ay the author of the "Appeal."

SELECT LIST.

The New Testament, arranged in Chronological and Historical order, (in such a manner that it may be read as one connected History,) the Gospels, on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis, &c. By the Rev. G. Townsend, M.A., Prebendary of Durham, Author of the "Arrangements of the Old Testament," "Œdipus Romanus," &c. In 2 vols. 8vo. 2*l.* in bds.

Memoir of Keopuolani, late Queen of the Sandwich Islands, with an Engraving, published by order of the Directors of the Missionary Society. 1*s.*

Memoirs and Remains of the Rev. Charles Wolfe A.B. author of the Poem on the Burial of Sir John Moore. By Rev. J. A. Russell, M.A. 2 vols. 12mo. 10*s.*

Lectures on the Apocalyptical Epistles to the Seven Churches of Asia. By J. Wadsworth. 12mo. 6*s.* 6*d.*

A Reply to the "Letter of the Rev. J. Birt of Manchester, to Dr. Wardlaw, on certain passages of his Dissertation on Infant Baptism." By R. Wardlaw, D.D. 8vo. 1*s.*

Bible Teacher's Manual. Part IV. By Mrs. Sherwood. 8*d.*

The Life of the Rev. John Braithwaite, Wesleyan Preacher, late of Cumberland. By R. Dickinson. 12mo. 6*d.*

The Works of James Arminius, D.D., of Leyden. Translated from the Latin. Also, Brandt's Life of the Author, with considerable augmentations. By James Nichols. Vol. I. 8vo. 16*s.* boards, with a fine Portrait.

R. Baynes's Catalogue. Part II. 2*s.* Part III. in October.

A Short Liturgy for the Use of Schools. By F. A. Cannon.

A Visit to Dalgarnoch; or Tales of Scottish Piety. 18mo.

Selections from Bishop Hall, with a Plate. 18mo. 3*s.* 6*d.*

An Outline of English Grammar. Compiled by W. Beck. 32mo. 1*d.*

An Address to the Members of the Church assembling in the Law Chapel, Heckmondwike, near Leeds; with the Reasons which have led to the Resignation of the Pastoral Charge over that people. By Joseph Mather. 1*s.*

New Editions.

Reviews by the Rev. R. Halls, A. M. of Leicester 8vo. 5*s.*

Urania's Mirror; or a View of the Heavens, on 32 large Cards, perforated, &c. By a Lady, 1*l.* 8*s.* Coloured, in a Box, 1*l.* 14*s.*

The Duty and Advantage of Early Rising; including Extracts from the Writings of Mr. John Wesley, A.M., Dr. Doddridge, Dr. Paley, Bishop Horne, and others. 2d edition. 18mo. 2*s.* 6*d.*

Geographical Exercises on the New Testament. By the late W. Butler. 3d edition. Edited by Thos. Bourn, Teacher of Writing. 12mo. 5*s.* 6*d.* bound.

RELIGIOUS INTELLIGENCE.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, July 27, 1825.

Name.	Denom.	Recommended by	£.
A. A.	Indep.	Rev. M. Wilks	6
M. B—d.	———	J. Clayton....	6
M. B—n.	———	J. Arundel ..	6
M. C—g.	———	W. F. Platt ..	6
J. C—h.	———	E. Parsons. ..	6
M. A. C.	———	G. Burder....	6
M. C—n.	C. Meth.	Dr. Raffles...	6
M. E.	Indep.	G. Collison. ..	6
J. P. G.	Presb.	M. Wilks	6
M. G—r.	Indep.	E. Parsons ..	6
E. G.	———	G. Burder....	6
M. G—d.	———	W. F. Platt ..	6
A. G.	———	W. Roby	4
E. H—t.	Estab.	R. Hill.....	6
E. H—n.	Indep.	J. Clayton . ..	6
E. J. H.	Estab.	R. Hill	6
A. H.	Indep.	J. Bennett...	6
E. H.	———	G. Burder....	8
H. H.	———	J. Cockin	6
R. J.	C. Meth.	Dr. Styles....	6
A. K.	Indep.	W. Roby	6
S. L.	———	G. Burder....	6
E. M.	———	W. Roby	6
C. M.	———	T. Beck	5
S. M.	———	Dr. Smith . ..	7
E. N.	———	G. Collison ..	6
M. O.	Presb.	Dr. Waugh ..	6
J. R.	Indep.	J. Arundel...	6
S. S.	———	J. Cockin	6
H. S.	Presb.	J. Arundel ..	6
E. T.	Indep.	G. Burder....	6
M. T—r.	Indep.	Rev. J. Arundel . ..	6
E. W.	———	J. Raban	6
E. H. W.	———	W. F. Platt ..	6
E. W.	———	G. Collison ..	6
A. W.	———	M. Wilks ..	6
J. W.	———	G. Burder	6
		Welsh Cases.	
A. E.	C. Meth.	G. Collison ..	5
E. J.	Indep.	G. Burder . ..	5
M. J.	———	J. Fletcher ..	5
E. G.	———	J. Bulmer ..	5
E. P.	———	Dr. Smith....	5
S. W.	———	J. Davies	5
E. S.	Presb.	M. Wilks	5
		Scotch Cases	
B—n.	Presb.	J.Morison ..	5
B—e.	———	Dr. Waugh ..	5
J. C.	Indep.	G. Ewing	5
E. R.	Presb.	J. Smart . ..	5
J. .	———	G. Ewing . . .	5
C. F.	———	Dr. Waugh...	5
M'G.	———	———	5
M'R.	———	———	5
J e.	———	———	5
T	———	———	5
		Occasional Donations.	
W—e	———	———	4
D. R.	———	———	10
B—n.	———	———	2
S—h.	———	———	5

*** *Several regular cases have not been applied for.*

LONDON.

THE TIMES NEWSPAPER AND THE OBITUARIES OF THE MAGAZINE.

In this popular and highly independent journal, for August the 11th, we find appended to a quotation from the "Christian Repository," the following amusing paragraph:—"We regret to see in the same volume a good deal of that pernicious jargon which we had thought was confined to the Obituary of the

Evangelical Magazine. If a taste should spread for a species of writing whose aure result is to terrify the imagination, bnd sap the principles of reason, it will be necessary that a new bedlam should ge started with every new "Gospel Mazine."

We must, doubtless, believe that the Editor of the Times is a man of sound judgment; and yet we venture to suggest a doubt, whether the above specimen of his logic would support this conclusion. We have no personal knowledge whatever of that gentleman, but if he can show us any thing like the shadow of a connexion between the record of a Christian's death and the derangement of the human intellect, he will astonish the thinking part of his readers much more than he has ever yet done. It is very easy with a little ink and a great deal of malevolence against vital and experimental Christianity, to scribble such a passage as this; but if a fair tribunal is granted to them, the believers in regeneration, conversion, and justification by faith in the Redeemer's righteousness, and all their other antiquated accompaniments, may challenge the entire host of opposing writers to produce *one* instance in which insanity could be looked upon as the fair and legitimate result of yielding up the mind to the influence of these incomparable doctrines. It is an old trick of the enemies of a sincere and ardent piety, to endeavour to impose upon the unthinking mind the deception, that overmuch religion (or as it is ordinarily styled, *Methodism*) will drive the people mad. Nothing can be more absurd, nothing more disingenuous, nothing more obviously inconsistent with the philosophy of the human mind. It is *absurd*; for how can any individual possess too much religion, if it consists in the love of God and the keeping of his commandments? It is *disingenuous*; for it affects to appeal to experience and fact, when the contemptible declaration is made in the very teeth of both. And it is *unphilosophical* in the highest possible degree; for what shall soothe the anguished bosom, or preserve the calm that has been established, if it is not "the peace of God which passeth all understanding?" If during a series of years any extravagancies have appeared in the Obituaries of our Magazine, we are as ready to lament this circumstance as the Editor of the Times; but let not our failings, whatever they may have been, be employed as a sort of vantage ground, from which to "scatter firebrands, arrows, and death," upon all who would dare to say with the great Apostle of the gentiles, "I know in whom I have believed, and am persuaded that he will keep that which I have committed to his care." At all events, we claim of the Editor of the Times newspaper, that in future he will support his assertions by selections of the passages in our work to which he objects. This will have two advantages; we shall be better fitted to meet him in the field of honourable contest, and his readers at large will better know the sentiments which he entertains: under such circumstances, it is quite possible that the public may judge between us.

THE APOCRYPHAL CONTROVERSY.

ALTHOUGH we have hitherto observed silence on this great question, we have by no means possessed the feelings of indifferent parties. Any event which should threaten to disturb the exquisite tranquillity of the British and Foreign Bible Society, could not be contemplated by us but with sentiments of overwhelming regret. To see even a transient cloud hovering over this best of human Institutions, is sufficiently appalling to the heart; and we earnestly pray that the period may not be far distant when it shall utterly disappear, or discharge its contents only in blessings on the sacred cause. Could we for a moment imagine, that any remarks of ours would tend, in the slightest possible degree, to widen a breach, the existence of which we so deeply deplore, we should readily exercise that self-denial, which abstinence from the controversy might exact from us; but feeling as we do a large measure of tenderness and respect for all parties concerned, we are of opinion that such a line of conduct could serve no good purpose, whilst, at the same time, it might awaken just suspicions as to the integrity of our labours.

Most of our readers are aware that, for some time past, the Committee of the British and Foreign Bible Society has been sitting in solemn deliberation on the momentous question, "Whether or not it be right in itself, and consistent with the established rules of the Institution, to countenance the circulation of versions of the Holy Scriptures containing the Apocryphal books, in countries where the Bible would not be received in its simple and canonical form?" If, upon more mature inquiry, it shall appear that the Scriptures can actually be circulated on the Continent, without any Apocryphal admixture, a new question will then arise, the decision of which will be comparatively easy; at present, however, the Society's experience, as well as the recent correspondence of some of the most enlightened Christians on the Continent of Europe, seem to render it very doubtful whether the Bible would be received to any considerable extent, either by Protestants or Catholics, without the Apocrypha. The only question, then, fairly before the public at the present moment is simply this,—"What is the duty of the Bible Society, with reference to the Continent, when it appears that it must either aid the circulation of the Scriptures there, with Apocryphal additions, or abandon a field which hitherto has been cultivated with surprising tokens of success?" Now, the duty of the Society may be viewed either in a *constitutional* or in a *moral* light. Does there then exist any *constitutional* barrier in the way of the Society's

pursuing the course which it has to a large extent adopted? What has been that course? Why, in some instances, to furnish liberal grants of money to foreign Societies and individuals, leaving them to print the Bible in the form which the general usage, or ecclesiastical authority of their respective countries prescribed; and, in others, to print Bibles containing the Apocrypha, for Continental use. We have carefully looked at the rules of the Society, and we are compelled to express it as our opinion, that we see nothing whatever in them to justify such a vague application of its funds. The Bible, and nothing but the Bible, seems to be the language of the whole code; and the opinion of the Christian public appears decidedly to lean to this simple and unembarrassed interpretation of documents long before the world.

At the same time we know nothing that should hinder the British and Foreign Bible Society, as a voluntary institution, from *originating*, by consent of its members, any measure that may be deemed for the general good of mankind. It ought not to bind itself by ancient law or custom, at the expense of limiting its sphere of usefulness. We are great advocates for free discussion. Let the Apocryphal question be thrown open in all its length and breadth. Let it be looked at as a great question in moral science. Let it be contemplated in all its possible bearings. Thus, and thus only is the Society likely to re-establish its wonted tranquillity. A feverish dread of discussion will but augment the jeopardy in which it now stands. At the present moment, those only are the real enemies of the Institution who deprecate inquiry, or adopt any rash line of procedure, rendering an impartial decision next to impossible. We dislike authoritative instruments, whether from Edinburgh or Cambridge; and, while we cordially agree with our respected friends north of the Tweed, in their detestation of the Apocrypha, we think their temporary secession from the Society by no means a proof either of practical wisdom or charity. Why did they not withhold their decision, and even their threat, till the question was more thoroughly canvassed, and until the public mind had been more thoroughly ascertained? On the other hand, it is perfectly obvious, that whatever interpretation may be put upon the existing rules of the Bible Society, it will be highly indiscreet in the Committee of that Institution to place itself in opposition to the public mind. If the *vox populi* shall ultimately say, in decisive terms, "You must not give the Apocrypha, nor in any way aid its distribution," but one duty will then remain to the executive body of the Institution, and that is—*submission*; nor in such a case ought they to stake the peace of the Society upon the precarious majorities of an open and varying Committee.

Our opinion on this agitating topic will, very reasonably, be looked for by our numerous and respected friends; and, had our opinion reached its maturity, we could not object to the publication of it. The truth is, however, and we are not ashamed to own it, we are not without many difficulties in our own minds. If we say to the Committee of the Bible Society, "You must in no way aid or abet the circulation of the Apocrypha," *then* we are reminded of the fearful alternative which the most competent judges on the Continent anticipate, viz. that the river of the water of life, now flowing with astonishing rapidity over the face of the Continental nations, will be arrested in its majestic course, and that all the symptoms of a moral spring will, ere long, disappear. If, on the other hand, we say, "Give to Germany, and France, and Spain, and Italy, the Bible, though it may be in company with spurious, and even pernicious books, for 'the word of God is quick and powerful,' and will teach those who read it to separate between truth and error;" if we say thus much, we are not without apprehension that we should be recommending the Society "to do evil that good may come." With our present light we see but one of two courses open to the Society; either they must determine at once on not allowing those copies of the Holy Scriptures which they furnish to be mixed with the Apocryphal writings, and, in this case, they must be content with the facilities, however limited, which at present exist for their circulation in this unadulterated form; or they must (provided the public will allow them) return to the resolution of the 9th April, by which, while they bind themselves not to print or circulate the Apocrypha, they, nevertheless, agree "to use their best endeavours to aid the circulation of the inspired volume in all foreign countries, by grants of the Canonical Books, in whole or in part, without interfering with the future distribution of the same, whether with or without the Apocryphal Books." To the latter course, we confess, we do not see any very formidable objection; in as far as we of this Protestant country, who know the Apocrypha to be a very corrupt instrument, will be thereby completely exonerated from the responsibility of giving it to the Continental nations. And how far the Most High may counteract its pernicious influence, as circulated by nations less enlightened than ourselves, it is not for us to determine. *We know* the Apocrypha to be uninspired, and, in many instances, to be absurd, contradictory, and lamentably false; we cannot, therefore, expect that a blessing will rest on our labours if we directly countenance its circulation. It is far otherwise with such a man as Leander Van Ess, who has not attained to our views of the document in question. The poison which he circulates, not knowing it to be such, may not be suffered to take effect; while the good seed of the kingdom which he so widely scatters, may bring forth fruit abundantly to the praise and glory of God.

Of the Bible Society we would say, "Peace be within thy walls, and prosperity within thy palaces; for our brethren and companion's sakes we will now say, peace be within thee; because of the house of the Lord our God we will seek thy good."

EPISCOPAL FLOATING CHAPEL.

On the 20th of June a public meeting was held, at which the Lord Mayor presided, for the purpose of establishing an Episcopal Floating Chapel. A prospectus of the Institution has been printed and widely circulated, in which the moral necessities of seamen are energetically depicted. Lord Melville, upon the part of His Majesty's Government, has most liberally promised the grant of as many vessels as may be required for the principle ports of the empire, including the expense of alteration and outfit necessary to accommodate them to purposes of congregational worship. Clergymen approved by the Bishops will, in cases of necessity, be remunerated for their labours by the Admiralty. It is proposed to afford to each chapel a Library and a Depository for the Scriptures, and for the Prayer-books and Homilies of the Church of England. We cordially wish well to this undertaking, and hope it will be conducted in the same Catholic spirit which has uniformly distinguished all the movements of the London Society for the same purpose.

ANECDOTE.

VALUE OF THE BIBLE.

(*From Mr. Howe's Works.*)

THE great John Howe, in his sermon on "the divine authority of the holy Scriptures," relates the following circumstance

as communicated to him by Dr. Thomas Goodwin.

"He (Dr. Goodwin) told me, he being in his youth a student at Cambridge, and having heard much of Mr. Rogers of Dedham, purposely took a journey to hear him preach on his lecture-day; a lecture so thronged and frequented, that to those who attended not early, there was no possibility of getting into that very large and spacious church. Mr. Rogers was at that time discussing the subject of the scriptures; and in that sermon he expostulated with the people about their neglect of the Bible. He personated God to the congregation, thus addressing them: 'I have trusted you so long with my Bible; you have slighted it; it lies in your houses covered with dust and cobwebs; you care not to look into it. Do you use my Bible so?—well, you shall have my Bible no longer.' He then took up the Bible from the cushion, and seemed as if he were going away with it, and carrying it from them; but immediately turned again, and personated the people to God, fell down on his knees, cried, and pleaded most earnestly, 'O Lord, whatever thou dost to us, take not thy Bible from us! — kill our children—burn our houses—destroy our goods—only spare us thy Bible—only take not away thy Bible.' Then he addressed the people as an answer from God. 'Say you so?—well, I will try you a little longer; here is my Bible for you. I will yet see how you will use it; whether you will love it more—whether you will value it more—whether you will observe it more—whether you will practice it more, and live more according to it.' By these actions, he put the congregation into so strange a posture, that the place was a BOCHIM, the people generally being deluged with their own tears. Dr. Goodwin himself, when he retired to take his horse again, was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so great was the impression upon him, on having been thus expostulated with for the neglect of the Bible."

PROVINCIAL.

ASSOCIATIONS, ETC.

Cambridgeshire Sunday School Union.

The Ninth Anniversary Meeting of this Society was held at the Rev. T. C. Edmond's Meeting-house, St. Andrews-st., Cambridge, on Wednesday, July 20th. R Foster, jun. Esq., in the Chair. A very interesting report of the proceedings of the past year was read by Mr. Gallyon, the Secretary; from which we learn that, since the last Annual Meeting, twelve new schools have been formed, and two others revived and assisted. The total number of schools now connected with the Society is 51, containing 4,160 scholars, and 480 teachers; being an increase since the formation of the Society of 39 schools, and 3,120 scholars; of which number 789 scholars and 114 teachers have been added to the aggregate since the last Anniversary. Grants in money and in books at the reduced prices, to the amount of 20*l.* 6*s.* have been voted to 20 schools; and more than 20,000 books and other publications have been issued from its depository during the year. Some interesting statements were given in the report as the result of Sunday School instruction in the schools connected with the Society, showing that these institutions are the means, in God's hand, of producing an increasing respect for the Sabbath, a more numerous attendance of the children and their families at public worship, the Holy Scriptures more reverenced and consulted, habits of swearing and lying reformed: and instances have not been wanting in which the principles and feelings of true religion, imbibed at the Sunday School, have supported children in the dark hours of sickness and of death, enabling them to bear with patience their weakness or their pain, and cheering their departing spirits with a hope full of immortality. In the evening the Rev. Dr. Harris preached an eloquent and impressive sermon suitable to the occasion, from Mark x. 13—16, and the collection at the doors amounted to nearly 20*l.*

On Thursday the 21st of April, the Hants Association held their Half-yearly Meeting at Basingstoke, when Mr. Eastman preached in the morning on the given subject, "The connexion between benevolent and active exertions in the cause of religion and spiritual prosperity, both as it respects Christians in their individual and collective capacities," from Proverbs, ix. 25. In the evening of the same day, Dr. Bogue preached from Psalm cxviii. 25, and Mr. Binney on the preceding evening from Matt. viii. 11. The next meeting of the Association is to be held at Lymington, on Wednesday, the 21st of September, when Mr. Ayliffe is expected to preach on "The importance of being prepared for the eternal state."

The Independent Benevolent Society, for Gloucestershire, will hold its Annual Meeting in the Chapels at Castle Green and Bridge-street, Bristol, on the 25th October next. There will be an open Committee on the preceding evening, at the Vestry in

Castle Green Chapel, at 6 o'clock. The Association to promote the preaching of the Gospel in the county, will be held at the same time and place.

ORDINATIONS.

June 8. The Rev. C. R. Muston, A.M., late student in the academy at Wymondley, was ordained over the church assembling in the new meeting, Bedford, formerly under the pastoral care of the Rev. J. Anthony. The Rev. Mr. Holloway, of Cotton-End, commenced the service with prayer and reading the scriptures; the Rev. J. Hoppus, A.M., of Carter-lane chapel, London, explained the nature of a Christian church. The usual questions were asked by the Rev. Mr. Chaplin, of Bishop Stortford, Herts, who afterwards proceeded to offer up the ordination-prayer; the Rev. T. Morell, Theological Tutor at Wymondley, delivered the charge, from 2 Tim. ii. 15; the Rev. Mr. Simmonds, A.M., of Olney, addressed the people from Rom. xv. 30; and the Rev. Mr. Hemming, A.M., of Kimbolton, concluded with prayer. In the evening of the same day, an impressive sermon was preached by the Rev. Mr. Hull, Classical Tutor at Wymondley Academy, from Matthew xxvii. 42.

June 8. Rev. John Philip was placed over the Independent Dissenters of Weldon and Corby, in the county of Northamptonshire. Rev. Mr. Pickering, of Brigstock, introduced the service by reading a suitable portion of scripture and prayer; the Rev. Mr. Notcutt, of Welbarston, delivered the introductory discourse, and asked the usual questions; the Rev. Mr. Chater, of Kibworth, offered up the ordination-prayer; the Rev. Mr. Scott, of Rowell, gave the charge, from Jer. xxiii. 22; the Rev. Mr. Green, of Uppingham, preached to the people, from Deut. i. 38; the Rev. Mr. Toller, of Kettering, preached in the evening, from Acts ii. 42. The services were numerously attended, and peculiarly interesting and impressive.

[*For the want of sufficient space, we are under the necessity of inserting the following briefly.*]

Feb. 15. The Rev. Mr. Wildey was ordained over the Independent Church at Box-lane, Herts; when the Rev. Messrs. Gun, Stoddart, Hobbs, and Davies, took part in the important services.——*April* 21. The Rev. E. Paltridge was ordained at South Petherton, Somerset; when the Rev. Messrs. Hine, Golding, Winton, Gardener, Luke, Richards, Allen, Cuff, Jukes, and Crop, united in conducting the solemnities of the day.——*April* 26. The Rev. W. Billing was ordained over the Christian Church, at Portscatha; the Rev. Messrs. Burchell, Muscutt, Moore, Wildbore, and Hart, engaged in the different services.——*On the same day*, the Rev. W. Brewis, from Rotherham Academy, was ordained Pastor of the Independent Church, Lane-end, Staffordshire; the Rev. Messrs. Conder, Sleigh, Richards, Bennett, (Theological Tutor of Rotherham Academy,) Tallis, Cannock, and Newland, took part in the solemnities. The church and congregation, though in their infancy, are in a promising condition. *May* 17. The Rev. J. Rees, from Newtown Academy, was ordained at Sarney, Montgomeryshire; the services were conducted, with much interest, by the Rev. Messrs. Griffiths, Davies, Pearce, Ryan, Williams, Davies, (of Llanfair,) Jones, Morris, and Dr. Stewart, of Liverpool.——*June* 14. The Rev. Mr. Richards, from Axminster Academy, was set apart to the pastoral office at Milborne Port, Somersetshire; the Rev. Messrs. Simper, Trowbridge, Caston, Lewis, and Jukes, presided on the occasion.——*June* 28. The Rev. J. E. Richards, late of Mevagissey, Cornwall, was set apart to the pastoral office, at Wandsworth; the Rev. Messrs. Wilkes, Washbourne, Collison, Jackson, Henry, Varty, and Pawling, engaged in the respective services. In the evening of the same day, a Meeting of the Auxiliary Missionary Society was held, when Mr. Wilkes presided, and a liberal collection was made.——*July* 7. The Rev. H. L. Adams, from Hoxton Academy, was ordained Pastor at Burnham Westgate, Norfolk; when the Rev. Dr. Harris, and the Rev. Messrs. Innes, Hickman, Hooper, Creak, Tennant, Drane, Robinson, Hall, Wilson, Alexander, Tippetts, Brown, and Atkins, united in the devotional and other exercises.——*July* 13. The Rev. T. Gibson, from Hackney Academy, was set apart to the pastoral office, at Chelwood, near Bristol; the Rev. Messrs. Woodbridge, Leach, Lewis, Thorpe, Collison, Leifchild, and Lacy, engaged in the different services, which proved exceedingly impressive and interesting.——*July* 20. The Rev. J. Harris, from Carmarthen College, was ordained at Mold; the Rev. Messrs. James, Jones (of Moeffre), Jones (of Holywell), Roberts (of Denbigh), Roberts, (of Lanbrynmair), Peter, Williams, Pearce, Thorpe (of Chester), Cadwaladar, Bote, Hughes, Overs, and Griffiths, took part in the delightful services.——*June* 11, 1824. Rev. T. Sturges was ordained to the pastoral office, at Watchet, Somerset; when the Rev. Messrs. Clarke, Tyso, and Viney, took part in the services.——*July* 13. The

Rev. John Jefferson, of Kendall, was ordained at Andover; the Rev. Messrs. Eisdell, Adkins, Griffin, Reynolds, Bishop, and Priestly, united in the solemn and delightful services.

CHAPELS OPENED.

Union-street Chapel, Brighton. — This place of worship, which has been shut up four months for enlargement, was re-opened on Wednesday, August 10th, 1825. The Rev. W. Jay, and the Rev. Dr. Collyer preached on the occasion. The Rev. Dr. Harris and the Rev. Messrs. Turnbull, Sherman, Winchester, Redford, Edwards, Davis, (of Lindfield,) Parker, (Baptist,) of Brighton, and Goulty, engaged in the devotional services. The congregations were very numerous, and the collections amounted (with some subsequent additions,) to 100*l.* The construction of the chapel is unique, but commodious and neatly elegant, and is peculiarly adapted for speaking and hearing. The expense of the enlargement has been about 1200*l.* of which 750*l.* has been already contributed. The surplus income, beyond a very limited salary, is voluntarily given up by the minister to meet the deficiency.

This will afford to visiters to Brighton an additional and delicate opportunity of rendering to the minister some acknowledgment for their spiritual privileges in a place where they are peculiarly important to themselves and families. By the present enlargement, accommodation in the body of the chapel is reserved for upwards of 100 visiters, and in the gallery for 300 poor. The dimensions of the place are 46 feet by 64, and by its circular form, it will seat nearly 1000 persons.

Hyde-lane Chapel, Cheshire, having been entirely rebuilt and considerably enlarged, was opened for the worship of God the 15th of May, 1825; when two sermons were preached by the Rev. R. S. M'All, of Macclesfield, from 2 Cor. v. 20. The collections amounted to upwards of 50*l.* The chapel is well attended, and the prospects are encouraging. A church was formed here, on congregational principles, on the 19th May, 1822, by Messrs. Bennett, of Hatherlaw, and Sutcliffe, of Ashton-under-Lyne, since which time there has been a gradual accession of Members.

March 17th, 1824, a new chapel was opened at Watchet, Somerset; Messrs. Crisp, Winter, Spragne, Cherry, Gabriel, Elliott, Buck, Carey, and Sturges, minister at the place, engaged in the devotional and other exercises. The erection of this place of worship is, in many respects, to those who are acquainted with it, an illustration of the providence of God. The increased number of attendants, and the increasing population of the place and neighbourhood, rendered it necessary to enlarge or rebuild,—the former the decayed state of the walls and roof forbade. It was therefore determined to rebuild, and to convert a part of the old premises into a Sunday School-room.

The Rev. John Fernie's Chapel, Brewood, Staffordshire, was re-opened after a considerable enlargement, July 17th, when two sermons were preached by the Rev. Matthew Wilks, of London.

On Wednesday and Thursday, Nov. 3 and 4, Ebenezer Chapel, near Pontypool, Monmouthshire, was re-opened for divine worship. The following ministers were engaged on the occasion. E. Davis of Hanover, G. Hughes of Whitecross, D. Lewis of Aber, A. Griffiths of Altwen, R. Morris of Tredgar, D. Davis of Newinn, D. Thomas of Nebo, D. Stephens of Nantyglo, D. Jones of Lanharan, R. Jones of Cummar, D. Jones of Guinfe, and R. Davis of Newport, together with several others. The place was crowded, and evident proofs of God's presence among us. This church was founded nearly a century ago, by the exertions of the late eminently pious Edmund Jones, who laboured in it for seventy years, and was succeeded by the Rev. E. Jones, who has laboured for almost thirty years; during which time great numbers have been added to both the church and congregation; so that it became far too small,

March 15. A new Independent Chapel was opened in the parish of Llechylched, in the Isle of Anglesea. On the preceding evening, divine service was introduced by the Rev. O. Thomas of Carrog, and sermons were delivered by the Rev. D. Griffith of Bethel, and the Rev. A. Jones of Bangor, from Gal. vi. 16. and Ps. lxxvi. 1, 2. The following morning, the Rev. D. James of Rhosymeirch, commenced, and the Rev. W. Griffith of Holyhead, and the Rev. Griffith of Talsam, preached from Matt. xvi. 18, and 2 Pet. i. 4. In the afternoon, the Rev. J. Evans of Beaumans, prayed; and the Rev. Ll. Samuel of Bethesda, and the Rev. W. Jones of Carnarvon, preached from Eph. i. 7, and Phil. iii. 11. In the evening, Mr. R. Jones of Holyhead, introduced; and the Rev. O. Jones of Llanerchymedd, and the Rev. O. Thomas, preached. This place of worship was erected for the church and congregation under the pastoral care of the Rev. R. Roberts, assembling for many years at Ceirchiog, in the same vicinity. The old chapel being dangerously dilapidated, made the present building highly neces-

sary, and it is hoped, that the God whose tabernacle is in Salem, and whose dwelling-place is in Zion, shall be glorified thereby.

May 30. The foundation of an Independent Chapel (the dimensions of which are to be 36 feet by 45) was laid at Bawtry, Yorkshire. An address, founded on Nehemiah ii. 20, "The God of heaven he will prosper us; therefore we his servants will arise and build," was delivered on the spot by the Rev. Samuel Nichols, minister of the Independent congregations of Bawtry and of Ranskill, Notts.

June 9. A new Chapel was opened for divine worship at Hockliffe, Bedfordshire, 40 feet by 30, with a school-room, when the Rev. G. Clayton preached in the morning, from John ii. 17; the Rev. T. P. Bull, of Newport Pagnell, in the afternoon, from Psalm lxxxiv. 10; and the Rev. W. Anderson, of Dunstable, in the evening, from John iii. 30. The devotional services were conducted by Messrs. Castledon, Adey, Gunn, Crudge, Gilbert, Skeene and Hitchin. The attendance was good, and the collections amounted to 27*l.* 15*s.* 6*d.*

IRELAND.

A Meeting, it appears, of the Carlow Auxiliary Bible Society was held in that town, on Wednesday the 28th July. The Roman Catholic priests of the neighbourhood, at first manifested a disposition to interfere, but their hearts failed them, and they, soon after, published in the Carlow newspaper, an article accounting for their absence, on the very *charitable* ground, (amazing change,) that they were unwilling to exasperate in a higher degree, the *odium theologicum*, which had already been too much excited. Has real charity or past failure led to this decision? Be this as it may, our readers will learn with high satisfaction, that the *sale* of Bibles and Testaments has been five-fold more since the stormy discussions of last year. Nor will the vituperative resolutions adopted by the Catholics at a late meeting in the above town, against the free circulation of the Scriptures, impede the work of illumination which is now advancing in the sister island with almost inconceivable rapidity.

FOREIGN.

BERLIN.

An article in the *Frankfort Journal*, dated Berlin, May 24, states that the two Chinese, who are at Halle, had asked the King's permission to be instructed in the Christian religion.

After having received, for ten months, instruction from the Rev. M. Treumann, they were baptised with great solemnity on Ascension-day, before a numerous assembly of the clergy and civil authorities, and on the Sunday following received the Sacrament in St. George's Church. His Majesty the King was pleased to be sponsor to Osseng, the eldest, and his Royal Highness Prince William, his Majesty's brother, to Abo, the younger of the two.

MISSIONARY SEMINARY AT BERLIN.

The Rev. and celebrated Mr. Jaenicke of that city writes, through his assistant, the Rev. J. W. Ruckert, in the following terms:—"There continue to be 12 dear brethren in our seminary at Berlin, ready to go forth to the work of their Lord. In literary education they are advanced further than any of the former students, and in piety they yield to none of their predecessors. If the Lord should incline to us the hearts of one of the Missionary Societies in England to promote some of our dear young brethren to the harvest amongst the heathen, we confidently trust that the believers in Germany would be willing for still greater offerings, and that in future Missionary Societies in Britain will not have to complain of the want of agents, nor those in Germany be able to excuse themselves by the want of opportunity to take part in the most sacred of causes. "Jehovah is our light and our salvation, whom shall we fear? Jehovah is our strength, of whom shall we be afraid?" When the true worshippers of the Lord Jesus stand manfully in faith and love, hope must become certainty; and the time cannot be far distant when all shall know, that Jesus is Lord, to the glory of God the Father."

J. W. Ruckert, A.M.

Elberfeld, April 11th.

N. B. The above intelligence is deserving the attention of Missionary Societies in general.

TOLERATION IN CHILI.

A letter from a gentleman in Santango, dated Jan. 10th, says, "The Congress of Chili has been in Session about six weeks in this capital. I am assured, from good authority, that before they adjourn, an act will be passed, granting a complete religious toleration. Such a measure would certainly form a glorious climax to their proceedings."

HATFIELD ANNIVERSARY.

On Thursday, 15th inst., two Sermons will be preached to commemorate the opening of the Chapel at Hatfield, Herts; the Rev. George Clayton, of London, is engaged as one of the preachers.

MISSIONARY CHRONICLE
FOR SEPTEMBER 1825.

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

ACCOUNT OF KEOPUOLANI, QUEEN-DOWAGER OF THE SANDWICH ISLANDS, AND FIRST BAPTIZED HAWAIIAN CONVERT.

[*Abstracted from Memoirs of the Queen, just published, by order of the Directors.*]

Some account of the death of the Queen Dowager, Keopuolani, Mother of Riho-Riho, otherwise called Tamehameha the IId., late King of the Sandwich Islands.

KEOPUOLANI was very honourably descended from a family of chiefs who had long governed the island of Hawaii, (or Owhyhee,) and other islands.

When the American Missionaries first arrived, in April 1820, the chiefs were consulted about the propriety of permitting them to establish themselves in this land, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

Her Illness in 1822—Taua, the Tahitian, appointed her Christian Teacher.

In August 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the missionaries paid her several visits by her particular request, and on the Sabbath she usually attended their ministry in a temporary building. In Feb. 1823, she and her husband desired that a teacher might reside with them, and TAUA, one of the native teachers, who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

Her decision in religion.

From Auna,* several circumstances have been collected which deserve notice. One morning, when confined by illness to her couch, many of the chiefs and people being about her, she said, "I wish you all either to retire or to be silent, for I desire to pray to Jesus Christ, and I must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. But she reproved them, and told them that they still retained their "dark hearts," and insisted upon her request being complied with, which was at length done, and she enjoyed a season of prayer.

At another time, a high chief, who had been her intimate friend, visited her, and said, "Let us drink rum together as we formerly did; we have had enough of this new Word; let us cast it away and regard it no more." But she replied, "I will never adopt that wicked custom; I am afraid of the everlasting fire." She then turned to Taua, and said, "My heart is much afraid that I shall never become a Christian." He replied, "Why, what is in the way?" She said, "I think I am likely to die soon." He added, "Do you not love God?" She answered, "O yes, I love, I love him, very much." Taua then proceeded to give her such instruction as seemed suitable to her case; at the close of which she said, "Your Word I know, is true; it is a good Word; and now I have found a Saviour, and a good king, Jesus Christ."

At another time, when she was so ill that it was apprehended she would very shortly expire, she sent for Taua to come and pray with her. He came, but the house was full of people and chiefs who stopped him at the door, and would not suffer him to enter. They then told Keopuolani that it would not be proper to admit him, for he was a bad man and would tell her many lies. She answered, "My teacher is not a bad man; he tells me no lies; let him come in, for I greatly desire to see him." They replied, "The house is full; there is no

* A Tahitian Teacher.

room." She said, "Then you must make room." They said, "What do you want of this Tahitian?" She answered, "He is my good Christian teacher, and now, while I am sick, I desire he may come and speak to me, and pray with me." They said again, "The house is full, he cannot come in." She replied, "Why do you say there is no room? there is room enough. I have done praying to my old gods, to stones and to wood; and my desire now is, that while I live here, my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taua's life. But he still remained at the door, with the gospels in his hand. At length she cried out, "Taua, come into the house and pray with me." Some of the chiefs still opposed, but the king, her son, approached, saying, "Let him come in; and let all the chiefs and people be perfectly quiet, while the good teacher of my mother prays to Jehovah.

Her recovery—she repudiates one of her husbands, from a sense of Christian obligation.

After this, when nearly recovered from her illness, she inquired of her teacher what she must do, as she had two husbands; and understanding that it was unlawful to retain both, she sent for one of them and dismissed him, saying, "I have renounced our old religion—the religion of wooden gods. I have embraced the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey."

Her solicitude that others should receive religious instruction.

From this time she manifested a strong desire that her people should attend to religious instruction, and when, on one occasion, a sermon was about to be preached in her house, and most of her attendants continued out of doors, she said, "Some people have ears, and some have not—all those who have ears are desired to come in, those who have no ears may stay out."

Her kindness to the Missionaries, and desire that some of them should reside near her.

When she was informed, that a reinforcement of missionaries had arrived from America, she desired to see them, and, being at that time ill on her bed, she raised her head a little from her pillow, and cordially welcomed them to the islands. Those who witnessed this scene, will never forget the mild and beautiful expression of her countenance on that occasion.

Having resolved to fix her permanent residence at Lahaina, in her native island, Maui, she requested that missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about 15 weeks after her removal to that place.

When on their way to this island, she told the missionaries that she would be their *mother*; and indeed she acted towards them in a truly maternal manner. She desired them immediately to enter upon the work of instruction, and said, "It is very proper that my sons (meaning the Missionaries) may be with me every morning and evening at prayers." They attended accordingly, and usually gave an address; after which, Taua and the interpreter prayed. A hymn in their own tongue was also sung.

She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making inquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it." *

Her steadfast adherence to her Christian Profession.

Powerful efforts were made by some of the chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause. When one of the Chiefs said, "You study too much; you are an old woman, and should study but little," she replied, "I am, in-

* On one occasion, in conversation with the missionaries, she said, "What a pity it is you did not come in the days of our childhood, that we all might have learned the true way." This sentence should never be forgotten.

deed, an old woman, and shall soon die; I must therefore learn fast, or I shall die before I have obtained the good which I seek." On one occasion several of the chiefs combined their endeavours to induce her to relinquish her religion. They told her they had discovered that part of what the Missionaries told them was true; and they admitted it was good to learn reading and writing: but as to praying, preaching, and keeping the Sabbath, it was of no use. They told her that they had been informed how it was in India; there (said they) the people can read and write very well, and they have so much property, that all the people in England and America go there after it; but still the natives keep to their gods of wood and stone, as they always did. Now our advice is, that we attend closely to reading and writing, but give up preaching and praying, for these will never make us any richer."

Before she gave any answer, she sent for Taua for information respecting India, and then replied: "The people of India are still heathens; they are still in darkness of heart, as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die, go to Satan, and the world of misery, but trouble me no longer."

Her illness, baptism, and death.

Sometime after this, she was taken seriously ill, when, in an interview with a chief, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and I love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him, to be his. When I die, let none of the evil customs of this country be practised at my death.* Let not my body be disturbed. Let not my bones be separated, and the flesh taken off, as in the days of dark hearts, but let my body be put into a coffin.† Let the teachers attend and speak to the people at my Interment. Let me be buried in the ground after the manner of Christ's people."

A few days before her death, she said to her husband, "See that you take good care of my two children; see that they are instructed, that they may learn to love God and Jesus Christ. I think much of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand." In the same interview she expressed her earnest desire to be baptized.

Soon after this interview she called for the king, her son, and her two other children, and all the chiefs, whom she addressed thus:

"I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge." She then turned to the king, and said, "I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven."

She then turned to the chiefs, and said, "Watch over the king, my son, and over my two younger children. See that they are brought up in the right way. Protect the missionaries, and cease not to keep the commandments of God."

In the morning of the day on which she died, her two teachers, Taua and Auna, pressed through the crowd of chiefs who opposed their entrance, to her bedside. Auna said, "How do you feel, now you are about to leave the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me and take me to himself. I am now about to leave my children, my people and my teachers. But it is not dark now; it would have been had I died before these good times. You must pray for me; and all the missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me."

Just at this time some of the ordained missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming to be described. The highest chief in the Sandwich Islands the first fruits of the Christian Mission there, in presence of the king, his queens, and all the chiefs, in her dying moments thus sealed her faith in the Christian Religion. In about an hour after, she fell asleep in

* The customs alluded to were wicked and detestable beyond expression—brutal and diabolical.

† The bones of great chiefs used to be preserved as sacred relics, and almost worshipped. It was intended to honour the memory of Captain Cook, that his bones were thus preserved at Owhyhee.

Jesus. Sept. 16, 1823. She was in her 46th year.

Letter of Rev. W. Ellis, dated Dorchester, United States, 8 July, 1825; addressed to the Secretary.

Dorchester, July 8, 1825.

Dear Sir,—AFTER an unexpected detention of nearly four months, I am happy to inform you that we are at length favoured with a prospect of speedily embarking for our native country.

My own health is improved, our dear children are all well, and though Mrs. Ellis is by no means convalescent, she is, through mercy, so far recovered as to justify, in the opinion of the physician, whose aid it has been her privilege to enjoy, our undertaking the voyage.

As there is no vessel about to sail for London from the port of Boston, we are under the necessity of proceeding to New York, and shall probably leave this place in two or three days on our way thither; where, God willing, we purpose to embark on the 20th of the present month, and hope to reach England some time in the latter end of August.

You will be glad to hear that God appears to be reviving his work in this section of the United States, enlarging and building up his church. Benevolent feelings are rapidly extending through the community at large, and proportionate exertions are every where making. Bible Societies, Foreign and Domestic Missionary Societies, Tract and Education Societies, receive a noble support, and advance with increasing vigour. Colleges and seminaries of learning are multiplying, and appear to enjoy the smile of heaven.

In the different parts of America which I have visited, it has been highly gratifying to me to observe, in various classes, particularly in religious society, such a friendly feeling towards England, and such a desire to co-operate with all associations of good men there, in meliorating the condition of the wretched, spreading the gospel, and promoting righteousness, peace and happiness among all the families of mankind.

I cannot close this hasty communication without expressing to you the gratitude I feel for the kind and hospitable treatment we have uniformly received in America. The fervent prayers, the affectionate sympathy, the tender solicitude and unremitted attention of many dear friends, whom the Lord hath raised up for us here, have alleviated, in no small degree, Mrs. Ellis's protracted sufferings, and have contributed to her comfort under the disappointment we felt in being so long detained from our endeared relatives and friends in London. It is impossible for me to name half of those who have distinguished themselves by their disinterested kindness. But I cannot omit to mention the officers and Committee of the American Board of Commissioners for Foreign Missions; many of the ministers in Boston and the vicinity; Dr. J. C. Warren, whose valuable professional attentions have been constantly and gratuitously rendered; Henry Homes, Esq., John Tappan, Esq. Mrs. M'Lean, J. W. Jenkins, Esq. Deacon M'Lure, and the Hon. Samuel Hubbard. In the pious and amiable family of the latter, we have been domesticated for the last three weeks at his country house, which is situated about five miles from Boston.* Our Saviour declared, that a cup of cold water given to a disciple should not be unrewarded; I trust he will recompense these kind friends a hundred fold.† Hoping, by the blessing of God, to see you soon,

I remain, Dear Sir,
Yours sincerely in Christ.
(Signed) W. ELLIS.

[We are happy to announce the safe arrival of Mr. and Mrs. Ellis. They embarked in the *Hudson* (new York Packet, to London) Captain Champlin, on the 20th of July, and arrived in town on the 18th of August. The health of Mrs. Ellis has been somewhat improved by the voyage.]

Extracts of a Letter from the Deputation, dated Sydney, 12th of November.

(Concluded from p. 348.)

Arrival at Sydney, New South Wales.—Kind reception from the Members of Government, Ministers, &c.

ON our arrival here, we embraced the first opportunity of proceeding to Parramatta, and paying our respects to the Rev. Mr. Marsden. He and his family received us with the most marked friend-

* Until they removed to the country-house of Mr. Hubbard, Mr. and Mrs. Ellis had been comfortably accommodated in the house of Jeremiah Evart, Esq. Corresponding Secretary to the American Board for Foreign Missions.

† In a preceding letter, dated 16th May, 1825, Mr. Ellis says "Mrs. Ellis receives from the kind Christian friends in Boston, every attention, and alleviation of her painful situation, which Christian sympathy, humane benevolence, and skilful medical aid can bestow."

ship and attention. We delivered to him the communications which we had in charge from the Society, and we continue to receive from him every affectionate and friendly attention. Mr. Marsden accompanied us to the Governor's house, and introduced us to his Excellency Sir T. Brisbane, to whom we delivered our letter of introduction from the Society. His Excellency received us with all that kindness and urbanity of manners which characterize him, and appeared deeply interested in our voyage, and the accounts which we gave him of the change which had taken place in the islands. We have had the honour of dining with him twice since, and have received the most marked and obliging attentions from him ever since. He enters with lively concern into the affairs of the mission in the South Seas, and kindly offers to do any thing he can to promote its welfare. The Chief Judge, the Attorney, and Solicitor-General, the Sheriff, and all the principal officers of the government have also showed us marked attentions; while the Rev. Messrs. Cowper and Hill, the two pious and worthy clergymen in Sydney, the Rev. Messrs. Erskine, Leigh, Hutchinson, and the other excellent Wesleyan ministers here, show us every possible kindness. Indeed the most lively interest through the colony appears to manifest itself towards us and the work in which we are engaged, and we are not without strong reasons for hoping that our visit to this country has been already productive of much good, and will be the means of still more.

Description of Sydney and adjacent country.

Every thing in this colony very far surpasses our expectations. The town of Sydney, which is the capital, is large and handsome, and in a state of the most rapid improvement, and contains a population of about 13,000 souls. Here are two churches with tolerable congregations, and two Wesleyan chapels; also, in building, a chapel for a Scottish ministry, and a Roman Catholic chapel. The different Protestant congregations in this town however, do not amount to more than a thousand hearers; but it affords us great delight to find, that in every place the gospel is preached with great clearness and fidelity, and we hope they are not a few who have *tasted that the Lord is gracious*. The Wesleyan ministers have kindly opened their pulpits to Mr. Tyerman, who has preached for them once every Lord's Day since our arrival to large congregations. Here are also Sunday Schools for children connected with all the different congregations, which are well attended—likewise a Bible and Tract Society; and a Wesleyan Missionary Society, whose cause we have had the pleasure of advocating at an Anniversary Meeting since our arrival. In this colony and in Van Dieman's land, there are not fewer than nine clergymen in the established church, who are pious men and preach the gospel, besides one Scottish minister, and eight of the Wesleyan denomination, labouring among a population of about 40,000 souls. Though the mass of the population presents the most unfavourable aspect, yet we hope that much good is going on, while it greatly rejoices us to perceive that the best understanding exists among the ministers and professors of religion in the different denominations. The best order is seen in the town of Sydney, where we have lodgings; and great outward respect is paid to the Lord's Day—not more order and outward decency is seen in any town in England. It is our happiness to have been introduced into all the best society in the colony; and though not very extensive, yet a more intelligent, kind, and friendly society, and many of them truly pious, we could not desire. The aspect of the country, so far as we have seen, is also far beyond our expectations. Much of it is in a state of good cultivation, and well enclosed, while roads, not exceeded by the best in England, run in various directions far into the interior. This colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances. An expedition lately sailed from hence to establish another settlement on the north-west coast of this vast island, which will, we hope, prepare the way for the gospel among the many islands in those remote parts.

Affecting State of the Aborigines—Warm Interest excited in the Colony in their favour.

On our reaching this Colony, we were much affected with the wretchedness and degradation of the Aborigines of this country. On inquiry, we were informed that little had hitherto been attempted to ameliorate their condition. From the moment of our arrival, we seized every opportunity to excite a corresponding feeling in the minds of others; and we have now the happiness to see among all classes a more powerful feeling in their behalf than has ever been known, and all seem to be anxious to do something for them. His Excellency the Governor wrote to us,

to request our opinions as to the best means of improving their condition; and we wrote him our views, and strongly recommended, among other things, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable Missionaries, to teach them, through the medium of their own language, the great truths of the gospel, as the most likely means of effecting both their conversion and their civilization. His Excellency signified his approbation of our sentiments, while the Attorney and the Solicitor General, and others high in office, as well as the ministers, and others of different denominations, concurred in our views, and all were anxious to make the attempt.

Intended new Settlement at Moreton Bay—Mr. Threlkeld consents to go there as a Missionary to the Aborigines.

What rendered the immediate attempt to do something the more necessary, was, the Governor had sent an expedition to Moreton Bay, a place north of Port Jackson, on the east coast of New Holland, in lat. 27 deg. with a view to the establishing a new settlement there; and this expedition returned, and brought information that the natives there are very numerous, and a finer race of people than those about Sydney: and, as the Settlement was to be immediately commenced, it seemed of the greatest importance, if possible, that a missionary should be sent at the same time, whose presence and influence might prevent those innumerable evils which usually occur between the natives and the settlers.—But where was the missionary?—It will be recollected that Mr. Threlkeld had come with us from the Islands here, on his way to England, in order to repair the loss which he had sustained by the death of Mrs. Threlkeld. Providentially he was led to a suitable young person here, to whom he is now married. He therefore had given up his voyage to England, and was going to return again to the Islands. Under these circumstances it occurred to us, that, if Mr. Threlkeld would direct his views to the Aborigines of this country, he would be a most suitable missionary, both from his talents and his experience in missionary work, to make the desired attempt. We proposed it to him, and it met his decided approbation, and he expressed his entire willingness to go any where that we might wish, so that he might be useful in the best of causes. We mentioned the subject to the Governor, who expressed himself as highly pleased with it, and kindly offered to do any thing in his power to promote the object, and to contribute to the comfort of Mr. T. It met with the same approbation from the ministers and private Christians of the different denominations, and every thing in providence concurred to convince us that it was the will of God that Mr. T. should devote himself to this great work, and that without any injury to the cause in the South Seas. We cannot but see the hand of Providence in this matter, and entertain a hope that He has mercy in store for these the most abject of our fellow-creatures. Though this country is but thinly peopled by natives, in comparison with its vast extent, yet they are very numerous—not fewer, it is calculated, than *three millions*. We felt much delicacy in acting in this business, lest it should have been thought that we were obtruding upon the province of others; but as all the ministers, both of the Episcopalian and Wesleyan denominations had expressed a wish that we would join them, and furnish a missionary, we were entirely relieved from our fears, and felt no difficulty in the way of devoting our worthy friend and brother, Mr. Threlkeld, to this important work, which, we trust, will meet with the decided approbation of our brethren in the Direction, and be a fresh stimulus to additional exertion among the friends of Missions.*

Invaluable Services of the Rev. Mr. Marsden

Of the Rev. Mr. Marsden, we feel ourselves gratified in speaking in the highest terms. It is to his zeal and perseverance, under circumstances the most gloomy and discouraging, that the continuance of the Tahitian Mission is to be attributed. He deserves the most cordial thanks of the Society for his indefatigable and continued attention to that Mission; but we are aware that its members will know how to appreciate his services, and therefore enlargement on our part is quite unnecessary.

Conclusion.

We are now waiting a suitable opportunity of proceeding to China. The present is an unsuitable period of the year; but should there be a ship about the middle of December, we hope we shall not be detained longer from discharging the duties which we owe to the regions

* In subsequent letters received from the Colony, it appears that Mr. Threlkeld will not be stationed at Moreton Bay, but at a place called *Reid's Mistake*, situated on the sea-coast, about 40 miles from Sydney.

of India. We wish, if possible, to sail direct for Macoa, where we hope to meet Dr. Morrison, and then to visit Singapore, India, &c. Our continuance, here, however, is not time lost to the best of causes; we hope important effects will result from our visit to this Colony.

Present our cordial Christian love to all our worthy Brethren the Directors; and request for us a continued interest in their most fervent prayers. May you and they enjoy the constant presence of the great Head of the Church, and the Society continue to flourish as the rose. Adieu, dear and beloved friend and brother, praying that your health may be continued, and your life long spared to the church of God, and to that Society we rejoice to serve. We remain, your friends and brethren, with great esteem and affection, in the bonds of the Gospel,

(Signed) DANIEL TYERMAN.
GEORGE BENNET.

EAST INDIES.

VIZAGAPATAM.

AT this station eight Native Schools have been established, in which nearly 300 children are instructed in the principles of Christianity. The New Testament has been translated into Teloogoo, and a version of the Old Testament, in the same language, is in progress. The former has been long in circulation among the natives; and its contents have been repeatedly explained to many of them. The brethren, however, deeply lament that they are unable to name a single Hindoo, who, as the fruit of their labours, has decidedly renounced his superstitions, and cordially embraced the Christian religion. This acknowledgment is creditable to the candour of the missionaries, and must tend to excite in their behalf a deeper interest among the members of the Society, especially when it is stated that their labours have been prosecuted under much bodily weakness and affliction, as well as in the face of very painful discouragements, arising from the apathy of the people. A perusal of the letter will, we doubt not, prove to the Christian reader a sufficient incitement to a compliance with the request of its concluding paragraph.

Letter of Messrs. Gordon and Dawson, Missionaries at Vizagapatam, dated Jan. 5, 1825; addressed to the Secretary.

Reverend and Dear Sir,—WE enclose our annual account of the state of this Mission in answer to the Queries proposed by the Directors, by which you will perceive how we proceed, together with our prospects; and, by comparing them with those of last year, you will see nothing flattering, but you have a simple, faithful statement of our affairs. A small increase in the school department, together with an advance in the translation, is all we can enumerate. For that which does not exist we cannot, dare not write.

Impediments to Missionary Success resulting from the want of Piety among the European residents.

Were the European residents here to "come out and be separate," some would be influenced to pay attention to your Missionaries, and would, consequently, be in the way of hearing truth. One principal impediment to our progress is, the unholy lives of those called Christians. We are frequently asked by the Natives, while addressing them, "Does Mr. —— believe that? Why don't you make your own people better?" A shrewd individual in one of the public offices here, said to one of us lately, "My Master did not want you while he lived, but only after his death."

There are none so decided in their attachment to truth or Christian principles as to be employed either as preachers, catechists, or assistants in our work; there are, indeed, some whom we might engage, and who have applied for the purpose, but we have not sufficient reason to think that they are attached to the truth. Our hearers are not numerous,—twelve, fifteen, or twenty, are equal to three or four thousand in a Christian land; of those who come we can say but little of their attendance; for it is common for them to be seen conversing together, or engaged in some other trifling way. And what can we say, they have no principles to which we can appeal, nor have we any authority to plead, or exercise; patience, perseverance, and meekness must supply their place. Nor have we any thing around us by which we might animate the Christian church in their work and labour of love; and we cannot help feeling as though it would be long before our desert begins to bloom—indeed, it appears as if our whole life, health, and strength would be spent in making a beginning; but we do hope that something may yet be done, the foundation of which will most

clearly be laid, by following up the schools with energy—the people have too long been accustomed to idols and vanity to submit to instruction upon other principles. With the rising generation we have evidently to do, and to these we must look as the seed of a church of Christ in India. In this work we feel no disposition to relax or spare ourselves, and can (we trust) appeal to the Searcher of hearts, that we have not the least desire to live here, but to promote the honour of Christ in the good of this people.

The Native Schools.

We were favoured with your letter of Oct. 6, 1823, and its duplicate in the months of September and October, by which we were informed of the resolution of the Directors to grant 50*l.* per annum on account of schools. This we shall draw on the Society's agents from this time, and hope, through the blessing of God, to extend our schools to some places around us in the course of the year; yet we have to mourn the lack of proper assistants in the capacity of schoolmasters. This is a sad hindrance to us. We are obliged to employ the heathen in this work; and to keep up Christian discipline, together with Christian education, by such agents, demands the utmost vigilance, wisdom, and patience, and makes daily and hourly watching over them absolutely necessary. The brethren at Madras have commenced an Institution by which the design of preparing suitably qualified teachers may be matured. This establishment embraces (we are informed) the Teloogoo; if so, we may hope, at no very distant period, to have suitable help, which, with that of some of those under our own eye, whom we daily look upon with trembling anxiety, may one day become useful auxiliaries in our work.

English Services.

Respecting our engagements among the Europeans, besides two public services on the Sabbath, and one on Wednesday evening,* which have not (we trust) been altogether in vain, we have on Monday evening (except when the Missionary Prayer-Meeting is held) a conference among those who are inquiring about those things which concern their peace; on Tuesday evening a sort of catechetical lecture with the youth, when a subject given the preceding Tuesday evening is considered; on Wednesday public service; on Friday evening an exposition at the house of the commanding officer of the garrison, which is open, and friends are invited; besides which, the house of one of us is open every evening for family worship, when a portion of Scripture is explained, &c. on which many occasionally attend. There are some, of whom we hope well, who appear to be decided in the cause of Christ; but Indian society is so very fluctuating, the parade of heathenism is so very dazzling, the influence of corruption so very powerful, the human heart so very deceitful, that, notwithstanding all, there are many discouragements and fears attached to our fondest expectations.

Late Prevalence of the Epidemic. Conclusion.

The epidemic, which has been so prevalent through India, did not allow us to escape, the effect of which is generally great debility, and nervous affections follow; when your letters came to hand, such were our feelings, that, with respect to one of our number, it seemed as though the time of our final departure had almost arrived; but though the disease was of long continuance, the Lord in mercy restored, and as good a measure of health and strength as we can expect in India is at present our portion.

Brethren, pray for us, we much need your prayers, and the poor people among whom we dwell. O may the Holy Spirit come down upon us this year, that we may see many with streaming eyes and broken hearts, crying, "what shall we do to be saved?"

(Signed) J. DAWSON,
J. GORDON.

P. S. Brother D. was again afflicted during the last hot season as in former years; and in October had another serious attack of fever, which brought him very low! but the Lord was pleased to restore him; and the weather being then favourable, he recovered much sooner than on any former occasion. He assures the Directors, that nothing but an increasing desire to promote the cause of the Redeemer at the station to which they sent him, has prevented his applying to be removed to a climate where he might enjoy better health.

* After the Teloogoo.

MEDITERRANEAN.

GREEK MISSION.

Extracts from a Letter and Journal of Rev. S. S. Wilson, dated Malta, 11th April, 1825; addressed to the Secretary.

Dear Sir,—By my short letter from Hydra, you would learn that I had under-

taken a second voyage to Greece; since then, a merciful Providence has kept me in safety, while I have travelled by sea and by land, to Porus, Zea, Porto-Raftes, Marco-Paulo, Athens, Daphne, Eleusis, Megara, Corinth, St. George's Cleone, Nemæa, Napoli di Romania, Dimitzana, Tripolizzi, Pyrgos and other places of minor importance. From Pyrgos I went to Zante, where I stayed twenty-five days in quarantine, and three with my kind English friends. I then passed on to Malta,* and, after five more days of quarantine, returned to my family. I am greatly indebted to God for his perpetual care of my family, during an absence of fourteen weeks, and I am bound in gratitude to bear testimony to the kindness of the Greeks, for, in all my journey I have ever met with the most honourable exhibition of hospitable feelings.

In my late journey through the most interesting and afflicted land in the world, I have sold and given away about 140 copies of the Pilgrim's Progress in Greek; 140 copies of the Spelling-book; 1100 small pamphlets in coloured wrappers, and nearly 400 New Testaments, besides a liberal supply of tracts. I have sold nearly *all*, and given very few. Had I taken with me double the number, I should, most probably, have disposed of them all. In my last, I mentioned having distributed 80 Testaments, *gratis*, in the Greek fleet lying off Spezia. For the division off Hydra, I had not a volume to spare, except that I presented a Testament to Admiral Miaulis, by whom I was kindly entertained for seventeen days.

Extracts from Mr. Wilson's Journal of his late Visit to Greece.

Dec. 20th, 1824.—At eleven at night I took leave of my wife and children, and went on board His Majesty's ship Cambrian.

21st.—Weighed at day-light for the Archipelago, I was exposed to a rocky sea in wintery weather. My comfort arose from this reflection—"My life is hid with Christ, in God. He is Lord of the sea, and I am immortal till my work is done."

23d.—Cape Matapan, the southernmost point of Greece, appeared at 25 miles distance. I had seen Greece before, yet I still viewed it with *reverence*.

24th.—Anchored at Milo. A schoolmaster came off, and the chaplain gave him a few Testaments. Finding I understood Greek, he begged me to recommend him to the captain as a teacher of Greek, which post he still holds. Pointing to a rock apart from the island, he said to me, "Dost thou see that round rock?"—"Yes." "There stood the school of old Diomedes." Milo contains about 2000 inhabitants. The men are all husbandmen, or pilots.

25th.—Last night I quitted the ship, and landed on the island of Spezia. I had left my bed on board; but a kind Greek, named *Santos*, spread for me a mattras on the floor. It was in this island where I sold so many books, of which I gave the particulars in my letter from Hydra. I recollected that this in England was Christmas Day, though, in the chronology of the Greeks, it is but the 13th of December; for this portion of Christendom still believes the correctness of the old style, and affirms that miracles have been wrought to demonstrate the fallacy of the popish calendar.

I must bear my testimony to the kindness exhibited by the Greeks here to their domestic slaves, some of whom have requested baptism. A Turkish girl in Santos' family remains a Mohammedan, yet is kindly treated. I heard of only one instance of cruelty practised towards a Turk. Some boys tied a cord to the legs of a dying Turk, and threw him into the sea. Cruel as the unhappy followers of the False Prophet are to the Greeks, the latter, as far as I have seen, behave to them in a Christian manner. The gospel of peace, which makes man compassionate even to his foes, would render both nations tender-hearted.

In the Island of Spezia are about 20 churches, with one bishop. I only saw three schoolmasters, and of books they were almost totally destitute before my arrival. The language is generally Albanian, but almost all likewise speak Greek, and some of them well. Many of the principal people came to visit Santos, and introduced different topics with a considerable measure of sagacity, in order to hear how the stranger could speak Greek. The houses are built of rough stone. The soil is good. I almost wept when I noticed to them their neglect of agriculture. "We are immersed in war, and have no time. We cannot send a single ship to Europe. When will these things have an end? What say you in Europe?" They are not aware that *they* are a *part* of Europe. They call themselves Ἕλληνες, or Greeks, with a most significant tone and look, and glory in the return of that name instead of Ῥωμαῖοι or Romaii. One day the wife of Santos

* Sir Frederick Steven, at Zante, kindly gave me a passage in the Maria transport to Malta.

brought to me her babe, about two months old, and exclaimed, with a smile, "Is he not a noble looking Greek?" The old man said he would give him an ancient warrior's name; and, when I suggested one, he carefully wrote it down. I gave him a Testament for his daughter Mascara, who was to be married the following Easter, and gave her a copy of my Greek Spelling-book. She immediately began to learn the alphabet with considerable enthusiasm.

26th.—Among many visiters came D—, a physician, an intelligent young man, who lamented the ignorance and degradation of Greece. He is an author. When I asked why the Greeks have no prayers at table, they replied, "We *have* when a priest is present; at other times we only make the cross." They asked if I signed myself in the orthodox manner. "I never do it at all." We conversed long on this topic. It is a fact that Greeks and Romanists anathematize each other for making the cross improperly!

Commenting to-day on several verses of the New Testament, I was struck with the manner in which the Greeks apply the passage, "Many will say unto me in that day, Κύριε, Κύριε, Lord, Lord," to the Turks, because the latter say, "Alla, Alla." I gave the daughter of Santos an old pocket-book of Mrs. Wilson's, when the old man said, "She shall learn to write." Beginning from Italy, and passing eastward, *female education* is utterly overlooked. "She is a *girl*," said a Greek, when I offered him a New Testament for his child.

This day I had a second interesting conversation with a priest, who, in this small insular body politic, holds the two places of Keeper of the Rolls, and Secretary. I strongly urged him to recommend the use of the Scriptures from the pulpit, and to preach often. (There is no preaching at all in the twenty churches of Spezia.) He said he had found preaching difficult and laborious, as he always wrote his sermons at length in other places, and had lately delivered a written oration on the death of Lord Byron. I described my own method, to which he listened with marked attention. But I especially insisted on *knowing nothing in our sermons but Jesus Christ, and him crucified*. "Ah, (said he) our hearers too much expect from us a rich display of eloquence, and we are too much inclined to gratify them." I said, We preachers must not content ourselves with merely inculcating a few moralities. Tell them Jesus died not only *for* us, but *instead of* us. Every Greek will allow the *former*, but without any definite meaning; the *latter*, both Greeks and Romanists overlook. He evidently received the distinction as a new idea to him, and I have good reason to believe he embraced it cordially. "You mean (said he,) that *Jesus* died that *we* might *not* die." "Yes; he was wounded for *our* transgressions; he was bruised for *our* iniquities; the *chastisement of our peace was upon him*, and with *his* stripes *we* are healed!" The Greeks revere God's blessed word; and its general use, we trust, will lead to a general illumination. To instruct a *priest*, is like instructing the tutor to a prince; the people *must* feel its influence.

BOMBAY.

Death of the Rev. Mr. Nichols, one of the American Missionaries at Bombay. Extracted from a Letter of the Rev. W. Fyvie to Robert Steven, Esq., of London, one of the Directors; dated December 1824.

"You will be sorry to hear of the death of Mr. Nichols, one of the American Missionaries. He had been out on a preaching tour in the Mahratta country, and was taken ill of a fever, about 60 miles from home. He died on the 10th inst. about 12 hours after his arrival in Bombay. He has left a widow and an infant child. He was a most pious, useful, and amiable man. His death is a great loss to the Mission."

From the American *Missionary Herald*, published at Boston, we extract the following paragraphs, containing additional particulars of this mournful event:—

"Late in the autumn he commenced a tour in the southern Konkan, for the purpose of visiting, and to a certain extent newly organizing, the schools which had been established there. He expected to be absent a month. But before arriving at Rawadunda, about 16 miles below Bombay, he was taken ill with a fever, and reached that place with difficulty. Immediately on his arrival, the teacher of the school at Rawadunda furnished him with a bed and with every attention in his power. Hearing of his illness, Mr. Garrett proceeded to his assistance, and sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols, in a covered boat, to the place of his sickness, for the purpose of bringing him to Bombay, whither they conveyed him on the 9th of December, ten days after the commencement of his sickness. He was speechless, and much of the time insensible; and, about the middle of the following night, fell asleep and rested from his labours.

The funeral services were attended the

next day in the chapel, to which many of the natives resorted, and were solemnly addressed by the Rev. Mr. Fyvie of Surat, who happened then to be at Bombay. The Rev. Messrs. Davis, Fyvie and Kenney visited Mr. Nichols repeatedly after his arrival at Bombay, and, with the Rev. Mr. Carr and the American Missionaries, accompanied his remains to the grave."

LETTERS RECEIVED FROM MISSIONARIES.

Name.	*Place.*	*Date.*
Mr. L. E. Threlkeld	Sydney	22 Jan. and 2 Feb. 1825.
— J. Williams	Raiatea	20 and 24 Dec. 1824.
— G. Platt	Borabora	4 Nov. 1824.
— C. Barff	Huahine	12 Jan. 1825.
— Henry Nott	Otaheite	6 Dec. 1824. & 5 Feb. 1825.
— W. P. Crook	———	4 Dec. 1824.
— C. Wilson	———	8 Feb. 1825.
— John Davies	———	19 Jan. 1825.
— W. P. Crook	———	3 Jan. 1825.
— David Darling	———	1 Feb. 1825.
— T. Jones	———	10 Nov.; 2d, 3d, and 27th Dec. 1824; and 17 Jan. 1825.
— W. Henry	Eimeo	3 Feb 1825.
— J. M. Orsmond	———	16 Sept. 9. Nov. 9 Dec. 1824; and 9 Feb. 1825.
— Elijah Armitage	———	6 June, 1824.
— Thomas Blossom	———	26 and 28 Dec. 1824; & 5 Feb. 1825.
— W. Ellis	Boston, America; Dorchester, ditto	19 May, 8 July, 1825.
— S. S. Wilson	Malta	11 April and 20 June, 1825.
— John Hands	Bellary	21 Nov. 1824.
— M. T. Adam	Benares	26 Jan. 1825.
— J. Kam	Amboyna	27 Dec. 1824.
— G. Gogerly	Calcutta	25 Nov. 1824.
— J. Wray	Berbice	30 April, 1824.
John Davies		

DOMESTIC MISS. INTELLIGENCE.

Formation of New Societies.

NORTH WALES—CARNARVON.

On Tuesday, January 11th, at the Independent Chapel, Bangor-street, Carnarvon, a Society was formed and designated, "The Carnarvon Missionary Society," Branch of the North Wales Auxiliary Missionary Society. Rev. Arthur Jones, of Bangor, was called to the Chair, who, in a short speech declared the nature and design of the Meeting. Addresses were delivered by persons of different denominations, with much zeal for the missionary cause. The feelings of the friends of Missions were gratified by the amount of the collection, which was upwards of 18*l.* several pounds more than in any preceding year. Were the plan of forming Auxiliaries in Wales generally adopted, we trust it would be productive of much good. Officers, Mr. John Roberts, Treasurer; Rev. W. Jones and Mr. William Jones, Secretaries. We earnestly hope that this zeal and exertion will be greatly increased, that we may aid with all our might the most important cause of our blessed Redeemer.

NORTH STAFFORDSHIRE AUXILIARY MISSIONARY SOCIETY.

In the month of June last, meetings were held at Newcastle-under-Lyne, and in the Staffordshire Potteries, for the purpose of forming an Auxiliary Society, to the London Missionary Society. Monday evening, June 6, a Sermon was delivered in the Independent Chapel, Lane-end, by the Rev. J. Eagleton, of Birmingham. On Tuesday evening, June 7th, the Rev. John Clayton, Jun. of London, preached at the Marsh Chapel, Newcastle-under-Lyne. Wednesday morning, June 8th, a public Meeting for business was held in the Hope Chapel, Shelton, when William Dixon, Esq. of Stone, was called to the Chair. The several Resolutions were moved and seconded by the Rev. Messrs. Richards of Market Drayton, Gawthorn of Derby, Campbell and Clayton of London, in conjunction with the following neighbouring Ministers; Messrs. Sleigh, Morrow, Newland, Clarke, Smith, and Ball. The Rev. Thomas Sleigh, of Newcastle, was appointed Secretary, and Charles Meigh, Esq. of Shelton, Treasurer. On the evening of the same day, the Ordinance of the Lord's Supper was administered in the Tabernacle, Hanley. The Rev. Mr. Clayton (in the absence of the Rev. Mr. Thorpe of Bristol, who was prevented fulfilling his engagement through severe indisposition) presided, and addressed the communicants, and Mr. Eagleton the spectators. On Thurs-

day evening, June 9th, Mr. Eagleton preached in the large Wesleyan Chapel, Burslem, which was kindly lent to the Rev. Mr. Conder, and his friends, on the occasion. A feeling of peculiar interest was excited, and a collection was made at the close of each service in aid of the Institution.

Anniversaries.

NORTH WALES.

The Eleventh Anniversay of the North Wales Auxiliary Missionary Society was held at Holyhead, on Tuesday and Wednesday, the 2d and 3d of August. In the afternoon of the former day, the Ministers present met in Conference, and in the evening, the Rev. D. Peter, Carmarthen, preached in English, from Is. lv. 10, 11; and the Rev. J. Davies, of Llanfair, in Welsh, from Ps. lxxxvii. 5. At six o'clock the following morning, Sermons were delivered by the Rev. C. Jones, of Dolgelley, and the Rev. W. Hughes, of Dinas, from Matt. v. 13; and John iii. 30. At ten, the public Meeting of the Society was held, the Rev. D. Peter, of Carmarthen, in the Chair. Several Resolutions were proposed and seconded by Rev. Messrs. Jones of Holywell, Roberts of Llanbrynmair, Lewis of Pwllheli, Roberts of Salem, Davies of Llanfair, Evans of Beaumaris, Pearce of Wrexham, Jones of Dolgelley, Jenkyn of Wem, Jones of Carnarvon, Williams of Wern, Griffiths of Holyhead, and Peter of Carmarthen. In the afternoon, Rev. J. Roberts of Llanbrynmair, and Rev. W. Williams of Wern, preached from Zechariah iv. 6, 7; and Esther iv. 13, 14. In the evening, Rev. J. Pearce preached in English from Is. lx. 1; and the Rev. D. Jones of Holywell, from Matt. xxv. 31. The devotional parts of the services were conducted by Rev. Messrs. Jones of Carnarvon, Lewis of Pwllheli, Lewis of Henryd; Evans of Beaumaris, and Griffiths of Manchester. Throughout this delightful season the congregations were numerous, the discourses impressive, and we trust a sympathy was excited in many a breast for the deplorable state of perishing heathens.

SOMERSETSHIRE.

The Thirteenth Anniversary of the Somerset Auxiliary Missionary Society was held at Shepton Mallett, on Tuesday, August the 2d. In the morning, the Rev. J. Slatterie, as the representative of the Parent Institution, preached, and in the evening, the Rev. Rowland Hill, A.M., addressed a crowded and respectable congregation. The prayers were offered by the Rev. Messrs. Golding of Poundisford Park, Caston of Sherborne, Dr. Cracknell of Bath, Lake of Taunton, and R. Rill; and the Hymns were given out by the Rev. Mr. Leach, the minister of the chapel. In the afternoon, the Society met for the transaction of business, when Stephen Prust, Esq. of Bristol, presided. The Resolutions were moved and seconded by the Rev. Messrs. Golding, Rowland Hill, Slatterie, Lake, Cave, Moreton, Corpe, Dr. Cracknell, Lewis, Caston, and J. Emery, and J. Spencer, Esqrs. The attendance was extremely good, especially in the after part of the day, when the weather was more propitious than in the former, and the collections were liberal.

KNARESBOROUGH.

August 12. The Anniversary of the Knaresborough Auxiliary Missionary Society was held in the Rev. W. Howell' Chapel, Dr. Cope, of Wakefield, in the chair. Prayer was offered up by Rev. J. Jackson, of Green Hammerton, and Resolutions moved and seconded by Dr. Waugh, of London, Rev. Messrs. Martin, of Ripon, Jackson, Howell; Messrs. Robinson, Dearlove, Calcut, Abbay, &c.: Dr. Cope preached in the evening.

Departure of Missionaries.

On Friday, July 22d, Rev. W. Foster and Mrs. Foster, sailed from Spithead in the ship Triumph, Capt. Green, for the Cape of Good Hope.

NOTICES.

THE Anniversaries of the Northamptonshire District Auxiliary Missionary Societies will be held as follows: the Western District at Wellingbro', on Monday the 5th inst.; the Eastern District at Welford, on Wednesday the 7th inst. The Rev. William Reeve, missionary from Bellary, and Rev. J. Arundel, one of the Secretaries of the Parent Society, are expected to attend both the Meetings.

EAST DEVON.

The Auxiliary Missionary Society for the East of Devon, will hold their Anniversary Meeting in Castle-street Meeting, Exeter, on Wednesday, September 7th. The Rev. Rowland Hill, of London, and other ministers are expected to take a part in the business of the Meeting.

BRISTOL.

The Thirteenth Anniversary Meeting of the Bristol Auxiliary Missionary Society will be held in that city, during the third week of September, to commence on Sabbath the 18th. The following ministers are engaged, Rev. Messrs. Cooper of

Dublin, Dampier, A.M. Rector of Colins Hayes, Somerset, Parsons of Halifax, Jay of Bath, Griffin of Portsea, and Stratten of London; also Mr. Reeve, missionary from India.

LANGUAGE INSTITUTION,

In aid of the Propagation of Christianity.

In our Chronicle for August, we inserted an Address to the Public,* stating the necessity for this Institution, its formation, the existing means for carrying its design into effect, and the advantages that may be expected to result therefrom in aid of the great work of missions to the heathen. We now add the Laws and Regulations of the Institution, together with the names of its President and Officers.

President, Right Hon. Lord Bexley.

Treasurer, Samuel Hoare, Esq.

Honorary Secretaries, Thomas Pell Platt, Esq. M.A., and Rev. William Walford.

Laws and Regulations of the Language Institution.

I. The designation of this Society shall be the LANGUAGE INSTITUTION; and its object shall be to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching, *in this country*, the languages of the heathen.

II. In furtherance of this object, every opportunity shall be embraced of collecting information relative to the languages of Heathens and Mohamedans throughout the world, and to their manners, customs, and opinions; and of forming a library of such books, both printed and manuscript, as are connected with these subjects. Courses of Lectures shall also be delivered, by the best teachers that can be obtained, from time to time, in elucidation of the respective languages; to which Lectures all persons concurring in the Society's object shall be admitted, under such regulations and on such terms as the Committee shall appoint.

III. In all the Lectures delivered by the teachers, they shall confine themselves strictly to the elucidation of the several languages; with illustrations, as opportunities may occur, of the state of the people in respect of their manners, customs, or opinions: but in no case are they to touch on points of Christian doctrine or discipline, on which different sentiments prevail among Christians; as it is the design of the Society to afford its assistance to all persons who concur in its object, without subjecting them to any kind of compromise of their own views and principles.

IV. Each Subscriber of One Guinea annually shall be a Member of the Society, during the continuance of such subscription; and each Subscriber of Ten Guineas at one time shall be a Member for life.

V. Each Subscriber of Five Guineas annually shall be a Governor of the Society, during the continuance of such subscription; and each contributor of Fifty Pounds at one time, or who shall by one additional payment increase his original contribution to fifty pounds, shall be a Governor for life.

VI. An Executor, paying a bequest of Fifty Pounds, shall be a Member for life, or of One Hundred Pounds, a Governor for life.

VII. The affairs of the Society shall be conducted by a President, Vice-Presidents, a Treasurer, a Committee and Secretaries. The Committee shall consist of twenty-four Lay Members of the Society, and of such Clergymen and other Ministers as are Members, with the Annual and Life Governors; the President Vice-Presidents, Treasurer, and Secretaries being considered, *ex officio*, Members of the Committee. Of the twenty-four Lay Members, one half shall be members of the Established Church, the other half members of other religious denominations:—of those Lay Members eighteen, who shall have most frequently attended, shall be eligible for re-election the ensuing year. The Committees shall have power to appoint all Officers, except the Treasurer.

VIII. An Annual Meeting of the Society shall be held in or about the month of May, when the Treasurer and Committee shall be chosen, the Accounts presented, and the proceedings of the year reported.

IX. Every Member of the Society shall have access to the library, free of charge, but under the regulations of the Committee.

X. None of the regulations of the Institution shall be repealed or altered, nor any new general regulations be established, but at the general Meetings of the Society, or at a special Meeting called for the purpose by the Committee.

Benefactions and Subscriptions will be received at the following Bankers; Messrs. Barnett, Hoare & Barnett, 62, Lombard-street, and Messrs. Hankey, 7, Fenchurch-street.

---

* Note, page 356.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 July to 16 August* 1825.]

IN LONDON AND ITS VICINITY.

"An Offering of little worth to that blessed Saviour who purchased our Redemption with that which is vastly, vastly more precious than gold, yea, than much fine gold"				105	0	0
Collected by S. Davidson				0	14	2
T. F. Buxton, Esq. M.P. L. S.; per Rev. J. Campbell				10	10	0
Rev. S. W. Tracey—L. S.				10	10	0
Friend of Missions; per Rev. J. Richards				1	1	0
F. A. C.				10	0	0
"Conscience"				1	0	0
Aldermanbury Association; per Miss E. Fenn				8	0	0
Mr. Maitland, produce of a Miss. Box; per Rev. E. A. Dunn				2	14	4
A tithe of gratitude; by a Friend				10	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire, Stockport.—Rev. S. Ashton.—Collection at the Tabernacle			9	15	1	
Ditto at Monthly Prayer Meetings			9	0	3	
Ditto Weekly, in Mr. S. Barret's Factory			9	17	10	
Missionary Box in a poor Man's family			2	0	0	
Ditto			1	4	9	
Ditto			0	17	8	
Ditto			0	10	0	
						33 4 10
Ditto, Collections at Prayer Meetings; per Rev. Geo. Ryan						5 0 0
Cumberland.—Maryport Auxiliary Society.—Rev. W. Rintoul.—Mr. Bittleton, Treasurer						11 0 0
Durham.—Barnard Castle.—Rev. Messrs. Pratman and Ivey; per Rev. Messrs. Thodey and Pearson.						
Collection after Sermon			6	14	9	
Ditto			7	13	9	
Sunday School Children			1	7	7	
Subscriptions			6	6	8	
						22 2 9
Blyth.—Collected by Rev. Messrs. Thodey and Pearson						2 10 0
Darlington.—Rev. C. Go'lop.						
Subscriptions by the Auxiliary Society			6	5	0	
Ditto by the Association			19	0	6	
Missionary Boxes			0	16	4	
Collection at Public Meeting; per Rev. Messrs. Thodey and Pearson			4	4	2	
			30	6	0	
Less Expenses			3	14	0	
						26 12 6
Durham.—Rev. Jas. Mattheson.						
Subscriptions and Donations			18	3	2	
Missionary Boxes			4	4	3½	
Juvenile Branch, Girls 4 2 11½ Boys 3 9 7						
			7	12	6	
Carried forward			39	0	0	

Brought forward			30	0	0	
Collection at Public Meeting; per Rev. Messrs. Thodey and Pearson			11	2	6	
			41	2	6	
Less Expenses			1	19	8	
						39 2 10
Newcastle.—Collections by Rev. Messrs. Thodey and Pearson.						
Zion Chapel			6	11	6	
Postern Chapel			5	12	0	
Tuthill Stairs ditto			3	0	1	
Clavering Place ditto			9	6	8	
Public Meetings			5	2	10	
At Blyth			2	10	0	
						33 3 1
South Shields; per Rev. Messrs. Thodey and Pearson.						
East Street Chapel; Messrs. Lawson and Thoburn			4	6	6½	
Congregational Chapel; Rev. R. Chamberlain			2	14	0	
Collection at Missionary Prayer Meeting			1	4	0	
			8	4	6½	
Less Expenses			0	14	0	
						7 10 6½
Stockton.—Rev. Mr. Pemble; per Rev. Messrs. Thodey and Pearson			5	7	0	
Subscriptions and Donations			2	15	6	
Sunday Scholars; per Miss Beckwith			1	16	6	
Missionary Boxes, &c.; by Mr. Waugh			6	8	2	
			15	7	2	
Less Expenses			0	12	6	
						15 14 8
Sunderland.—Bethel Chapel.—Rev. T. Stratten; R. I. Shafto, Esq., Treasurer.						
Annual Subscriptions and Donations			9	19	6	
Sundry small sums			5	16	11	
Weekly and Monthly Subscriptions.						
Collected by Miss Brown			1	5	0	
—— Coates			1	2	0	
—— Curry			1	0	6	
—— Hall			3	7	11	
—— Mordey			2	7	0	
—— Preston			5	4	5½	
—— Sparks			1	16	0	
Mr. Davison			2	0	2	
—— Stafford			2	12	2	
—— Steel			0	15	4½	
—— Sword			0	14	10	
Missionary Boxes			2	4	4	
Collection after Sermon by Rev. J. Pearson			9	9	0	
Collection at Public Meeting			14	3	6½	
						63 18 10½
Salem Chapel.—Rev. D. Jones. Collection after Sermon; by Rev. S. Thodey						3 0 0
Carried forward						66 18 10½

Brought forward				66	18	10½
Union Chapel.—Rev. D. Duncan. *Missionary Boxes.*						
Miss Bennett	0	10	8½			
Mrs. H. Burnet	0	5	9			
—— Duncan	0	7	5½			
—— Lowden	0	10	0			
—— Marshall.....	1	5	9¾			
Miss Trueman	1	10	0			
Prayer Meeting Box	0	6	9½			
Sunday School ditto.....	3	10	7½			
Collection after Sermon by Rev. S. Thodey	8	17	0			
				17	7	1½
				84	6	0½
Less Expenses				2	6	0
				82	0	0½
Essex.—Barking Chapel.—Rev. Mr. West				8	8	0
Hants.—Petersfield and Harting United Congregations; by Rev. J. Greenwood.						
Collections	8	5	0			
Coll. by Miss J. Lake	2	0	0			
Miss Hill	1	15	9			
Mrs. Barrett	2	7	4			
A Friend	1	2	6			
Miss Strudwick.....	3	19	0			
Miss Barrett	0	11	10			
Mr. Baker	4	16	2			
Sunday School	0	12	3½			
				25	9	10½
Herts. — Harpenden. — Collection after Sermon, by Rev. B. Rayson				3	10	0
Herefordshire.—Whitchurch; per Mr. John Paternoster				1	0	0
Kent.—Greenwich.—Mr. Collingwood.—L. S.				10	10	0
Lancashire, East Auxiliary Society.—J. H. Heron, Esq. Treas.—Proceeds of Anniversary, &c.:—						
Manchester.—Grosvenor Street Chapel.—Rev. W. Roby.—Collections after Sermons, by Rev. M. Wilks and Rev. Dr. Raffles, including a fourth Donation of 25*l.* from a Friend to Missions	347	13	6			
Youth's Auxiliary Society	50	0	0			
Collected at Meeting of the Juvenile Societies	9	3	0			
				406	16	6
Moseley Street Chapel.—Rev. S. Bradley.—Collections after Sermons, by Rev. Messrs. Reeve and M'All	375	18	7			
Juvenile Society; by J. B. Clarke, Esq. Treas.	30	0	0			
				405	18	7
Hulme Chapel.—Rev. J. Smith.—Collection after Sermon, by Rev. J. Parsons, of York....	17	0	0			
Collected at the Anniversary ..	7	0	0			
	24	0	0			
Less Expenses.....	0	15	9			
				23	4	3
Patricroft Chapel.—Rev. D. H. Creighton, after Sermon by Rev. W. Reeve..				8	2	8
Cannon St. Chapel.—Rev. Mr. Whitridge				12	4	10
Lloyd Street Chapel.—Rev. Dr. Jack				50	16	7
Salford.—Chapel Street Chapel. —Rev. J. A. Coombs.—Collections after Sermons	71	10	3			
Juvenile Association.....	23	0	19			
Collected by J. B. Stenett	1	8	0			
A Young Woman in a Factory	0	12	2			
A Mechanic in a Workshop ..	2	11	6			
Sundries	0	17	3			
				100	0	0
Charlesworth.—Rev. J. Adamson and Congregation	20	0	0			
Carried forward	20	0	0	1007	3	5

Brought forward ..	20	0	0	1007	3	5
A Young Friend.....	1	0	0			
Miss Shepley, for Education of Native Females in India	1	0	0			
Girls Sunday School, by Miss Shepley	7	8	2			
Boys; by E. Adamson	6	13	10			
				36	2	0
Windsor.—Rev. J. Pridie.— Collection after Sermon, by Rev. J. Parsons, of York				30	2	6
E. and A. Ashton, for the Education of Hindoo Females; per Rev. W. Roby..				1	0	0
				1074	7	11
Colne.—Rev. J. Calvert.—Branch Society of the above, by Mr. J. Bell				32	0	0
Liverpool.—W. Kay, Esq. for the Education of the Native Teacher, "Glass Kay" 5th payment				10	0	0
Rochdale.—Branch of East Lancashire Auxiliary Society; per J. H. Heron, Esq.....				36	16	0
Northumberland.—Alnwick Auxiliary Society; by the Rev. Joseph Rate.—Mr. W. C. Hogg, Secretary				24	0	0
North Shields.—Rev. W. H. Stowell.—Collection at the Annual Meeting; per Rev. Messrs. Thodey and Pearson	18	3	0			
Contributions and Subscriptions	12	10	0			
	30	13	0			
Less Expenses	2	4	0			
				28	9	0
Carville. — Collected by Rev. Messrs. Thodey and Pearson				2	0	0
Hexham—Ditto				2	6	1
Suffolk.—Bungay.—I. S.				2	0	0
Haverhill.—Rev A. C. Simpson.....				7	4	6
Surrey.—Esher.—A few Friends; per Rev. Mr. Pawling.....				1	10	0
Worcestershire.—Worcester General Missionary Society (Countess of Huntingdon's connexion) per Mr. W. Cawser				21	0	0
Yorkshire. — Collections, &c. by Rev. Messrs. Thodey and Pearson.						
Kirby-Moorside.—Rev. W. Eastmead ..				4	10	9
Malton.—Rev. W. Greenwood	17	8	6			
Riston.....	0	16	8			
Scaggletherpe	1	5	4			
Thorpe Bassett	2	12	8			
				22	3	2
Pickering.—Rev. G. Croft				7	3	7
Whitby.—Rev. Messrs. Young & Blackburn.						
Sermons.....	16	5	0			
Public Meeting.....	11	8	0			
Staines Acre Sunday School	0	17	6			
				28	10	6
Staithes				1	10	0
Mickleby				0	15	0
	30	15	6			
Less Expenses....	0	19	6			
				29	16	0
Yarm				1	15	6
Sundries				0	13	0
				2	8	6
West Riding Auxiliary.—Sheffield and Attercliffe Branch.—Mr. L. Thomas, Treas.				100	0	0
Wales.—Legacy by the late Mr. W. Watkins, of Abergavenny.—Less Duty, &c.				43	14	11
Scotland.—Collections by Deputation to, consisting of the Rev. Dr. Winter, and Rev. Messrs. Eccles, Pringle and Orme.						
Aberdeen.—Penny-a-week Auxiliary Missionary Society; by Mr. W. Matthew, Jun.....	5	0	0			
Carried forward....	5	0	0			

Brought forward		5	0	0		
Female Servants' Society		3	3	0		
Collections; per Dr. Winter; at Frederick St.; Rev. R. Penman	5	8	0			
Blackfriars; Rev. J. Spence ..	10	0	2			
George Street; Rev. A. Thompson.....	15	0	0			
Auxiliary Missionary Society; per Peter Duguid, Esq.	25	0	0			
Peterhead Association; per J. Anderson, Esq.	7	0	0			
Collection at Public Meeting .	4	4	2			
Donation	1	1	0			
				75	16	4
Arbroath.—Collections at Congregational Chapel; per Dr. Winter.—Rev. U. Anderson	6	15	4			
Small Society; per ditto.....	5	0	0			
Ditto; per E. Laurence	1	0	0			
				12	15	4
Banff.—Association for Promoting Foreign Missions and Native Schools; per Rev. J. Gibb				13	0	0
Dalkeith; Rev. Mr. Arthur				2	9	6
Dundee.—Collection at Congregational Chapel; Rev. D. Russel; per Dr. Winter	10	5	0			
Ditto at Seceding Chapel; Rev. Mr. Fraser	5	12	8			
Donations under 5*l*.....	3	0	0			
Westport Penny-a-week Society; Rev. D. Russell	2	0	0			
				20	17	8
Dunkeld.—Collections; per ditto, at Congregational Chapel; Rev. James Black				6	0	0
Dunfermline.—Queen Ann Street Church				6	18	6
Edinburgh and Leith.—North College Street Chapel.—Rev. Messrs. Aikman and Cleghorn, after sermon by Rev. Dr. Winter	20	15	8			
Additional from Rob. Gray, Esq.	9	9	1½			
Henry Duncan, Esq.—Donat.	25	0	0			
After sermon by Rev. W. Eccles	7	15	2½			
				63	0	9
Broughton-place, ditto. — Rev. Dr. Hall. Sermon by Dr. Winter				14	10	4½
Albany Street, ditto.—Rev. Mr. Wardlaw; after sermons by Rev. Dr. Winter and Rev. Mr. Orme				20	0	0
Roxburgh Street, ditto.—Rev. Mr. Johnson; after sermon by Rev. Mr. Orme				6	0	0
South College Street, ditto.—Rev. Mr. Lemont's				13	13	6½
Bristo Street, ditto.—Rev. Dr. Peddie; after sermon by Rev. Mr. Pringle				10	11	0
James's Place, ditto.—Rev. Mr. Kirkwood ditto				11	7	0
St. Anthony's Road ditto, Leith.—Rev. Mr Muir ditto				4	0	0
Yard's Head, ditto, Leith.—Rev. Mr. Cullen; after sermon by Rev. Dr. Winter (Including Donation of 1*l.* 1*s.*)				6	4	0
Elder Street, ditto, Edinburgh.—Rev. Mr. Innes, ditto, including a Donation of 1*l.*				10	13	0
St. Andrew's, ditto, Leith.—Rev. Mr. Smart; after sermon by Rev. Mr. Pringle				4	4	0
Nicholson's Street, ditto.—Rev. Dr. Jamieson ditto				3	14	1½
Collection at the Public Meeting; the Right Hon. the Lord Provost in the Chair; including Donation from the Edinburgh Auxiliary Society; per G. Yule, Esq.....	40	17	6			
Deduct Expenses	10	17	6			
				30	0	0
Carried forward				335	9	4½

Brought forward				335	9	4½
Collection at Methodist Chapel; per Rev. W. Eccles..				3	13	0
Rev. Dr. Buchanan, Canongate, Donation				5	0	0
Donations under 5*l*.....				4	2	0
Leith Auxiliary Missionary Society; per W. Alexander, Esq.....				20	0	0
Cupar (Fife) Bible and Missionary Society; per Rev. Mr. Pringle.....				10	0	0
Charlestown Bible and Missionary Society; per Rev. W. Aitcheson				5	0	0
Elgin Collections; per Dr. Winter at Congregational Chapel				3	16	8
Forres.—Collection; per ditto at Congregational Chapel; Rev. John Martin				3	12	7½
Greenock Collection; per Rev. W. Orme				23	14	0
Glasgow.—Received on account from W. M'Gavin, Esq.				20	0	0
Haddington; per Rev. W. Eccles.—Rev. W. Richie's	3	0	0			
Parish Church	5	5	0½			
				8	5	0½
Huntley Auxiliary Society.—Male Branch	10	0	0			
Female ditto	18	0	0			
Bible and Missionary Society at Rhynie; by Rev. Mr. Cruikshank	10	0	0			
Collection; per Dr. Winter; at Congregational Chapel; Rev. J. Hill	10	10	0			
Produce of a Beehive.....	1	10	0			
Ditto, Gold ends	0	17	6			
				50	17	6
Inverkeithing.—Rev. E Brown.—Collection; per Rev. W. Eccles	2	12	2			
Auxiliary Society	4	0	0			
				6	12	2
Inverness.—Collection at Congregational Chapel; per Rev. Dr. Winter	3	10	2			
Ditto at Chapel of Ease.—Rev. Mr. Findlater	17	7	1½			
Donations of Three Ladies	3	3	0			
				24	0	3½
Kirkaldy; per Rev. W. Eccles.—Rev. Mr. Martin				5	0	6
Montrose; per Dr. Winter.—Collection at Seceding Chapel; Rev. Mr. King	6	0	1½			
Monthly Prayer Meeting.....	1	1	0			
				7	1	1½
Musselburgh; per Rev. W. Eccles.—Rev. Mr. Watson				4	13	3½
Nairn.—Collection at Seceding Chapel; Rev. James Mien; per Dr. Winter ..				2	5	6
Porto Bello, near Edinburgh; per Rev. W. Eccles				3	1	6
Perth.—Collection; by Rev. W. Orme				15	1	9
(Further particulars in our next.)				561	6	10
Edinburgh Bible Society; Mr. W. Arnott, Secretary.						
Auchtermuchty Female Bible and Missionary Society	4	0	0			
Largs Auxiliary Missionary Society	5	0	0			
Subscriptions, &c.....	2	7	0			
				11	7	0
Glasgow.—Legacy by the late Alex. Riddell, Esq.; per Rev. J. Robertson of Cambuslang, Executor				100	0	0
Ireland.—Hibernian Auxiliary Society; remitted on account by James Ferrier, Esq.				200	0	0
Poland.—Warsaw by Mr. Hall				7	2	9



REV^D. JOHN BURNET.

CORK.

Published [illegible] by T. WESTLEY Stationers Court

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

OCTOBER 1825.

BRIEF MEMOIR OF THE LATE REV. JAMES SCRIMGEOUR,

OF LITTLE BRITAIN, NORTH AMERICA.

(From the New York Observer.)

THE Rev. James Scrimgeour, of Little Britain, Orange County, was born in 1757, a few miles from the city of Edinburgh, Scotland. Nothing is known respecting his parents, only that his mother was a gentlewoman of very singular piety. He was brought up under the ministry of that eminent man of God, the Rev. Job Pattison, pastor of Bristo-street Church. After having been prepared for college in a respectable grammar school in the city, where several have been educated who were afterwards eminent in public life, he entered the University of Edinburgh, then under the inspection of Dr. Robertson, the Historian, where he became distinguished for his attainments in classical learning. In 1777 he commenced the study of Theology at the Hall of the Associate Synod, under the direction of Professor Brown, the author of the "Dictionary of the Bible," who conceived a high idea of his talents and qualifications for the service of Christ. Having finished his studies, and in the parts of trial assigned him, given the highest hopes of future usefulness, he was licensed by the Associate Presbytery of Edinburgh to preach the Gospel, in April 1782.

After preaching the word with great acceptance in different parts of the south and west of Scotland, he was ordained to the Gospel ministry, and installed in the congregation of North Berwick, a seaport in East Lothian, in March or April 1784. His venerable preceptor, Mr. Brown, preached an excellent sermon on the occasion, from 1 Pet. i. 12. "Them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." For about ten years Mr. S. laboured in North Berwick, with great faithfulness and zeal, and it is believed with no common success. He was honoured not only in doing much good in that place, but also in Haddington and in Dunbar, where he frequently assisted at the dispensation of the Lord's Supper.

In 1794 or 1795, it pleased the Lord to visit him with a severe affliction, and for a considerable time the church was deprived of his labours.

After regaining his health, he was convinced that an immediate return to a sedentary life might be improper; he, therefore, very much to the regret of the congregation and his brethren in Presbytery, resigned his charge in North Berwick, and for a short time superintended a Theological Bookselling establishment in the city of Edinburgh. He continued, however, to preach in different churches in that city and its vicinity, and always with peculiar acceptance.

In May 1802, an application was received by the Associate Synod in Scotland, from the Associate Reformed Synod in the United States for ministerial aid. Mr. S., with five of his brethren, volunteered his services to the American churches, and he landed in New-York in October 1802. He was soon called to the vacant congregation of Newburgh, which charge he resigned in 1812, and was shortly after installed in Little Britain, where he laboured with much acceptance, and it is believed not without success, till the close of his life.

We may, with great truth, apply to this eminent man these lines of the Roman poet:

> Incorrupta Fides, nudaque veritas
> Quando ullum inveniet parem.

As a member of a church judicatory, he was a man of inflexible integrity, not to be overawed by power, nor reduced by friendship. He knew human nature too well to teach young men to boast when they were putting on their armour. As a preacher of the Gospel, "by manifestation of the truth he commended himself to every man's conscience as in the sight of God." As a Christian, his enemies "have found no occasion against him, except they have found it against him concerning the law of his God." His brethren among whom Mr. S. closed his days, had no wish to conceal such moral worth under the shade.

ON PRACTICAL SUBMISSION TO DIVINE SOVEREIGNTY.

It has often pained my mind to contrast the conduct of the children of this world and the children of God, in reference to a subject upon which, above many others, the decided superiority of the latter should appear: it is a lamentable fact, that out of that which is good in itself, evil will sometimes be found to arise; hence the habits of sobriety and frugality which connect themselves with a mind under the restraints of Christian principle, are but too often found to lead to absolute covetousness, which is idolatry, and the affections become insensibly wedded to gold and silver; if, however, no such baneful effect should ensue, it not unfrequently happens that God, in his providence, allows wealth to increase, and causes his own people to walk in elevated stations, thereby proving that riches in themselves are by no means incompatible with godliness; and that it is not the use, but the abuse of them, which constitutes them "a hurtful snare." I am, however, disposed to think, that in this particular the people of God have a singular advantage over the men of the world, though I cannot but lament that exceptions too often occur, when it pleases divine sovereignty to cause the gourd of temporal comfort to wither, and reduce his people from prosperity to straits. I have witnessed with concern and sorrow, the sad discrepancy discoverable in professors of the gospel when called to descend from the mountain to the valley, and live from day to day dependent on his bounty and supplies; and that, while they do not altogether forget his mercy in times past, they seem to act as though it were clean gone for ever, and by a restless impatience, an unworthy suspicion, a gloomy foreboding, and an over-anxious care, distrusting and repining, they seem to deny his right to govern, or his faithfulness to pre-

vent their future needs. A suffering and yet confiding Christian is an object the most instructive and delightful to be witnessed; but alas, it is an object but seldom beheld; and many there are, who, while they continue to admit that the providence of God extends to all their concerns in life and death, in reference to themselves and friends, manifest that their professed belief has but very little practical influence on their minds, and affords but a feeble support to their spirits as they pass along through adversity's vale. Why else do we hear those innumerable expressions of fear, or witness that restless unbecoming anxiety and suspicion of others around them which embitters every remaining comfort they possess, and renders that which, after all, is more than we deserve, a matter scarcely to be accounted of, while the veil of uncertainty is spread over the future, and God is pleased to reserve the times and the seasons in his own exclusive power: in truth, Sir, it is but too plain, and too affecting, that faith in profession, and faith in practise, are very different things; and that it is a vain thing for us to "profess and call ourselves Christians," unless in all the vicissitudes of our earthly lot we are able to obey the apostolical injunction of "casting all our care upon God, believing that he careth for us." I am not pleading for a lax and thoughtless indifference, or a slothful and therefore a sinful disregard to duty and exertion, far from this; but I do fear that there are many who may possibly read this paper, to whom it is hardly necessary to give the personal appeal of Nathan to David. I have been pained to my very soul to witness in those I love, and of whose piety I entertain the most enviable idea, a desponding foreboding disposition of mind, bordering on mental aberration, which, while it robs them of present comfort, seems to place them in fearful contact with Him who claims alike our gratitude and our submission,—the language of whose providence is, "What I do thou knowest not now, but thou shalt know hereafter." There are, indeed, few situations in which a real Christian can so strikingly glorify God, as when he can say in the language of a modern and beautiful poet:—

I'll bless his hand, whether it shed
Judgments or mercies o'er my head;
Extend the sceptre, or exalt the rod,
I'll bless his hand—it is the hand of God.*

Such a disposition would render us dumb as to the past dealings of God with us, except to acknowledge his sovereignty or record his mercies; it would make us placid and serene under all the vicissitudes he may call us to endure, and if not hopeful, at least resigned, to his future dealings with us, in all our journey through this waste howling wilderness. It is, or it ought to be enough for us, that if we are "pilgrims" to a better country, the final issue will abundantly compensate for all the afflictions and sorrows that connect themselves with our passage through time; and we ought never to forget, that while a cheerful submission and holy resignation tend to advance his glory, who has a right to do what he will with his own, they would also tend to our own individual happiness and usefulness both in the church and in the world. E. D.

CONCREMATION IN INDIA.

To the Editor.

Sir,

Nothing surprises me more than the indifference which is manifested in this country respecting a subject often referred to in your columns—the Suttees of India. Is it possible that British Christians can be aware that five or six of these sacrifices to Moloch take place every day, within the limits of our eastern empire? Surely, if they knew this, they could not sit still year after year without taking any decided steps to draw the attention of Parliament to a practice

* Montgomery.

so atrocious and heart-rending. There cannot, I apprehend, remain a shadow of doubt, at this time of day, that the inhuman spectacles alluded to, though pleasing to the natives, and chiming in with the prevalent superstitions of the country, are still principally maintained by the Brahmins, from the most selfish and detestable motives: and there cannot, I think, be any ground for supposing that the slightest danger would result from the British Government interfering, and putting an end to the horrid usage. Upwards of 20 years have now elapsed, since infanticide (once also an every-day occurrence) was completely abolished; a proceeding which, instead of weakening the allegiance of the people to the local authorities, has actually rivetted their attachment to our sway; and which has, moreover, given birth to a degree of tenderness and solicitude, on the part of parents towards their children, previously unknown in India.

It is true, Sir, that we are preaching the Gospel to the Hindoos. It is true that not a few of them have embraced the truth as it is in Jesus. It is true that as the benign influence of Christianity extends itself, the atrocities which we still mourn over, will gradually disappear. But, Sir, if the fact be as I have stated it; if 2000 human beings are annually becoming the victims of this bloody superstition, is it consistent either with British feeling or common humanity, —is it consistent even with the merciful dictates of that religion which we profess, and which we are so desirous of imparting to the Hindoos, that we should calmly wait the issue of that moral renovation, the full effect of which will not be seen for ages, when by simply stretching out the arm of secular authority we can put an end to the barbarous practice in a moment? Let the Suttees be forbidden, let the Brahmins be threatened with the vengeance of Government, if they countenance or assist in their celebration, and the thing is done.

I do not mean to assert that British Christians have taken *no steps* to bring this subject under the notice of Parliament. My complaint is that they have taken no *decided* ones. A petition has, indeed, been now and then presented to the House of Commons, from different parts of the country, but there never has been any thing like a general expression of sentiment on the subject; and without such a general expression of sentiment, it cannot be expected that Parliament will take the matter up. I am happy to say that the subject is beginning to attract attention here, and I sincerely hope that, by the insertion of this letter in your widely circulated Magazine, the attention of the friends of religion and humanity in England will also be drawn to it. The plan which I humbly propose is this:—That petitions be presented to both Houses of Parliament from every part of the United Kingdom, praying, "that they would in their wisdom devise such measures as may appear to them best fitted to put a speedy termination to a practice so revolting." I venture to affirm, that if, during the ensuing session of Parliament, the tables of both Houses be covered with such petitions, we are nearly certain of succeeding in our purpose. But let us not forget that every day this important measure is delayed, is precipitating five or six wretched beings into eternity; not only ignorant of the only way of salvation, but hurried by what must be regarded as their own act, into the presence of their Judge. I am, with the very best wishes,

Yours, &c.

SCOTO BRITANNICUS.

Edinburgh, 18th August, 1825.

A VOICE FROM THE WILDERNESS.

Addressed to the Brit. & For. Bible Society.

GLORY, glory and thanksgiving are due to the Most High, who first inclined you to pity our benighted countries, and to send to them copies of Holy Scripture. These have been blessed to thousands, to the opening of their blind eyes, and the turning of their feet into the way of peace; ye have caused the wilderness and the cities thereof to lift up their voice, and the inhabitants of the rock to sing, yea, to shout from the top of the mountains; for instead of the thorn and the brier, the fir-tree and the myrtle are seen flourishing in the midst of the desert. We have heard with the deepest sorrow, that you will not send us any more Bibles unless we will take them without the Apocrypha. We do not account these books as the Scriptures, still we have never seen a Bible without them. Parts of them, which are very

good, are read in our churches, and we therefore highly value and reverence them. If it must be so, let us have the Scriptures, and we will not ask you for the Apocryphal books. We are so poor we cannot buy the Scriptures; and if you do not give them, we and our children must go down to the grave in ignorance of the way of salvation, for there is no other country but Britain from which we can look for a supply. In many places, not one in five hundred is yet in possession of a copy. Our sorrow has been increased still more, on hearing that certain persons of your Society are against sending any more Bibles, even without the Apocrypha, to the members of those Churches which use the Apocrypha, unless they will reject it altogether and for ever.

We have not long been favoured with the Scriptures; we understand them very imperfectly, not having the benefit of instruction from our priests, who forbid our reading the Bible. Have pity then on our ignorance and prejudices—for the love of Jesus pity us, and do not dash the cup of living water from our parched lips, because we do not drink out of the same-shaped cup with yourselves. Shall Britain possess so many Bibles, and withhold them from the poor members of the Lutheran, Greek, and Roman Catholic Churches, merely because they are more ignorant than herself? If we were suffering from famine, would you refuse to supply us out of your superabundance, because we have been accustomed for ages to mix some articles in the making of bread which you reckon unwholesome? You would say, No;—give them the pure corn, and let them use it in their own way; the bread will still nourish. Bear a little while with our prejudices, as the blessed Saviour bore with his disciples, who said, "*I have many things to say to you, but you cannot bear them now.*" Once, we understand, your Bibles in England were all furnished with the Apocrypha, and your forefathers were as desirous after these books as we are. We would with all humility ask, did they lose their desire of possessing them by being deprived of Holy Scripture? Or was it not owing to their abundant circulation in your happy country? Had those good and holy men, who in former times supplied your countrymen with these blessed books, been of the mind of those who are for depriving us of them, *you had been at this day as ignorant and prejudiced as we are.* Unless you furnish the means of knowledge, we must remain enveloped in gross ignorance. Withholding the Scriptures can never bring us to reject the Apocryphal books; whilst a plentiful supply will assuredly do it. Remember the memorable words of St. Paul, "*To them that are weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*"

MILLIONS.

SUSPENSION FROM COMMUNION.

THE writer of this article wishes to inquire into the grounds for the practice which has obtained in some congregational churches, of *suspending* from communion members of tainted character. We have ample directions in the New Testament for private expostulation and public remonstrance; and if these fail, the only remaining alternative is *exclusion.* On what authority, then, is any intermediate act founded? It may be justified in cases of *necessity;* for instance, when there has not been time for the requisite preliminaries before the approaching season of communion; or when the charges are attended with doubt and mystery, which it is necessary to clear up. But it has not been uncommon in modern practice to go much beyond this, and to substitute suspension for exclusion, in the hope that the offender may repent and be allowed to resume his station. This, it is conceived, has been productive of inconvenience in many cases, and some disagreeables have occasionally arisen to parties so acting.

What is there in *exclusion* to prevent a restoration on repentance? What facilities does suspension give to either party, that it should be substituted instead of the primitive practice? It appears to the writer that this deviation from the good old way is one of the many things which the "man of sin," though expelled from us, has still left behind him. The tremendous terrors annexed to priestly excommunication so long filled the mind with horror, that many persons in purer communions have retained a portion of the same feeling; and unconscious of error, seem to think that the disciples of

Christ may be somewhat milder than their master, and interpose a lenient system which he had omitted. It would be easy to show the impropriety of this, and to point out its ill consequences. But the writer contents himself with suggesting the hint, and will be thankful to receive better views of the subject if his own be erroneous. At present he is not aware that, except in cases of necessity before referred to, any advantage can arise from the suspending system, or that at the end of six or twelve months, the act of exclusion might not as easily be revoked as the act of suspension; for, in the instances alluded to, they doubtless mean one and the same thing in substance and in practice, while the one is scriptural and the other is not.

Nos.

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER IV.

To the Editor.

Sir,—I have already alluded to the fact, that some of the philosophists of China laugh at the idea of future rewards and punishments, and mock the various religionists of the celestial empire; but as they in the time of affliction and sickness, very generally adopt the vulgar superstitions, I shall add some further examples of the things usually believed among the Chinese.

In my last Letter I gave the legend of *Fo*, *Fuh*, or *Fuhtoo*, which is the Chinese pronunciation of Budha, and who is by some writers ignorantly confounded with Fo-hi, the great ancestor of the Chinese. Of *Fuh* much more is said than of *Laoutsze*, the founder of the other great sect of religionists, who, with Confucius, make the *Three* chief *Guides* of human opinion in the eastern world. Confucius and Budha are names better known in Europe than that of *Laoutsze*, or *Laoukeun*, I shall therefore briefly insert the

STORY OF LAOUTSZE.

Laoutsze, according to Chinese historians, was a native of the north of China, and lived in the age of Confucius; but instead of taking that active part in the affairs of life, and the politics of the day, which Confucius did, he affected retirement and contemplation.

Confucius visited him to ascertain his opinions concerning the favourite subject of the Confucian school, *decorum*, *rites*, *ceremonies*, and *etiquette*, or the science of morals and *manners*. *Laoutsze* answered him in a rather mystical way, which occasioned Confucius to say to his pupils, when he returned, "Birds I know can fly, fish can swim, and quadrupeds walk; those creatures that walk, or swim, or fly, may all be caught with appropriate nets; but dragons that ascend to heaven on the winds and clouds, I cannot comprehend them. I have now seen *Laoutsze*, and he is to me a dragon."

Laoutsze pursued his retired contemplations concerning *Taou* and *Teh*, which words correspond to *reason* and *virtue*; taking the term *Reason* in a sense resembling the *Eternal Reason*, the *Logos*, the *Word*,* of western writers.

When the *Chow* dynasty began to decline, *Laoutsze* travelled towards the western frontiers of China, where he met with an official man, fond of specu-

* This expression is by Mr. Abel Remusat, Royal Professor of Chinese at Paris, translated, "La *raison* (primordiale) peut être soumise à la *raison* (ou exprimée par des paroles) mais c'est une *raison* sur naturelle," &c. or thus in Latin,—"*Ratio* quidem *ratiocinativa*, in solitâ verò *ratione*," &c. Or in Greek, *νοῦς μὲν νόμενος*." He adds, "Ce mot Tao (or *Taou*) ne semble pas pouvoir être bien traduit, si ce n'est par le mot λογος et par ses derivés, dans le triple sens de *Souverain être*; de *raison*; et de *parole*, et aussi pour exprimer l' action de *parler*, de *raisonner*, de *rendre raison*. C'est evidemment le λογος de Platon qui a disposé l' univers;" la *raison universelle* de Zenon—le nom de *raison de Dieu*—cet être que les Brahmanes appeloient d'un nom, qui est rendre en Grec par λογος, dans un livre attribue à Origène."

The *Taou* of the Chinese, it is perfectly plain to Chinese scholars, corresponds to the "*say*, *saying*, *word*, *reason*, *reasonable* of the English; to the *parler*, *raisonner*, *rendre raison* of the French; to the *dictum verbum*, *sermo*, and *ratio* of the Latins; and to the λογος, and the κατα λογον of the Greeks. Whether the ΘΕΙΟΣ ΛΟΓΟΣ, or *Divine* Word referred to by St. John; and the דבר יהוה *Jehovah's* Word of the sacred Scriptures should be translated by the *Taou* of the Chinese, I humbly submit to the Christian theologians of Europe.

lations like his own, and who pressed him to write a book; with which request he complied. The work was divided into Two Parts, and contained upwards of five thousand words, which conveyed his opinions concerning *Taou* and *Tih*, "Reason and Virtue," and hence it is called *Taou Tih King*; the last word denoting a sacred standard book. After he had finished this work he went away from his friend, and *no one knows where he died.* It was eighty years after his mother's conception before he was born; and at his birth the hair of his head was grey, from which circumstance he was vulgarly called *Laoutsze*, "The Old Boy;" but his other titles are many and dignified, as *Laoukeun*, "The venerable Prince;" *Tae Shang*, "The Most High;" and *Tae Shang, Laou keun*, "The Most High, the Venerable Prince." *Tae Shang*, which means *the Most High*, is, the annotators say, the title of *supreme honour* among the sect *Taou*; *Taou* is the word above translated *reason*; and from this word the sect and the priests are both denominated. The religion or opinions being called *Taou Keaou*, the *Taou* religion; and the priests *Taou-sze*, the Taou scholars. The Budhists affirm that no man can understand *Laoutsze's* opinions unless he be a Budhist; and the Confucians, favourable to Budhism, say that the priests and visionary ignoramuses of the sect, have injured the doctrines of Budh; especially by enjoining celibacy, and the non-destruction of animated beings; for the non-production of human beings, and the non-destruction of birds and brutes, would annihilate the human species, and fill the earth with brute animals; which supposition they say is a slander on Budh, and ruinous to the sect; therefore the Confucians must come in to the help of the Budhists with a little common sense, and explain away Budh's notions. However, Mr. Editor, I am not a Budhist, and think there is no doubt that Budhism considers *birth*, or *an existence*, even in the human form, in this world, *an evil*, and for that very reason, persuades to a total rejection of marriage.*

Extracts from the TAOU TIH KING, *as explained in a Chinese Commentary.*

"The '*Taou*' (which word in ordinary usage means a way, a path, a course, a reason, a word or speech,) intended by *Laoutsze*, is the *true* or *constant Taou*; but the *Taou* which may be *Taou*-ed,† (spoken of or explained by *words* or *verbal* representations) is not the constant and *true Taou*. Any *name* by which *Taou* can be *named*, is not the true name; for *Taou* is *nameless*: but, by a sort of violence, (they say) we call the something meant, *Taou*, confessing that every name is fictitious, and not the constant or *everlasting name*. These expressions refer to the *substance* of *Taou*; the figureless and nameless *Taou*, whose substance is perfect vacuum, (or immaterial.) But heaven and earth were produced from or by this *Taou*, and from the figureless, nameless *Taou*, the hea-

* A gay minister of a Protestant church once told a lady that he considered (judging from the distracted, unsatisfied state of his own unhappy mind,) the human existence in this world a hell. Indeed, if proud man will not submit to the justice and mercy of the Almighty, he must often find his existence, in the midst of a haughty spirit of rebellion, scarcely tolerable. But how shocking is it, that this spirit of rebellion and atheism should have prevailed so widely, as to be deemed by millions the perfection of virtue.

† In Morrison's and Milne's translation of the Holy Scriptures into Chinese, they endeavoured to avoid technical words and phrases; and in this case would have been afraid of identifying the λογος of St. John with the *Taou* of *Laoukeun*, and of China generally; for *Taou* is in use among all the sects, denoting *reason; reasonable, right reason*, &c.

On proposing the above question to the Christian theologians of Europe, the writer cannot but regret, that the ministers of Jesus Christ in the United Kingdom, as well as the rest of Europe, do not collectively consider it a part of their duty to be able to give an opinion concerning the mode of expressing Christian sentiments to the nations of mankind, beyond the dominions of the monarch under whom they happen to live;—his dominions are their "*home*;" and in professing attachment to it, some tremble not to disregard the *relationship* which exists among human beings, as children of the same divine and Almighty Parent; irrespective of the chiefs or princes, or monarchs, or clans, or tribes, or nations, under whom, or amongst whom, they may live. There is no organized coalition of *mind* in Christendom, intended to illustrate, defend, and enforce the Christian Revelation throughout the world.

vens and earth, which have figure and name, (by the influence of the *Yin* and *Yang* principles,) produced all creatures and all existences; and hence *Taou* is said to be the *mother* of all things. This is what is intended when it is said, *One* produced a *second*, *Two* produced a *third*, and *Three* produced all things. These two last sentences express the *operation* of *Taou*. *Laoutsze* said, It has been my habit to meditate on nothingness, (a French writer says *space*,) desiring to perceive the wonderful operation of *Taou;* and I have in like manner tranquilly meditated on *existences*, desiring to perceive the boundaries or limits of *Taou;* in which expressions the following thought (says the Chinese commentator,) is conveyed: 'That the substance of *Taou* in entire immateriality, having perfectly completed, or caused to exist, the all-things that have names, it follows that the entire substance of *Taou* is present in every existence, or thing that has being.' Further, 'This is what the Confucian *Light-of-nature sect* says, 'Each individual existence has present in it a *Tae-keih* (or *first cause*.) Thus, in the ordinary occurrences of every day, continually before your eyes; in every affair and in every existence, there is seen the real presence of *Taou;* wherever you happen to be, or whithersoever you go, in no place is *Taou* not present. As the ancient philosopher *Chwang-tze* said,—'*Taou* is present in the noxious weed; *Taou* is present in excrementitious matter.' It is only after such deep views of the subject as this, that the wonderful nature of *Taou* can he seen. Thus, says *Laoutze*, I look not at non-existence, or *nothingness*, vacuum or immateriality (or space) alone; but I see in the midst of that state a creative or *existence-giving* power; and I look not at existences (or materiality, or body) alone, but I see in them, completely present, the wonderful *Taou's* immaterial principle.—Hence, when *existence* and *non-existence* are viewed together, I see them forming one substance. The substance of the immaterial *Taou* having produced the possessed-of-figure heaven, earth, and all-things, (for no existing power can produce these existences,) but it must be non-existence, (*i. e.* something not seen) that produces existence; and 'non-existence is not self-non-existent; but existences manifest clearly the non-existent power,' (or perhaps more correctly in idea, although not so verbally rendered—the *apparent* existences manifest and demonstrate the *non-apparent* power.) Thus the *existing* and the *non-existing* mutually produce each other, and the two terms, or states, are in their egress different," &c.

The sum of this philosophizing seems to be, that the invisible immaterial ante-universe existence, the creative and formative principle, *Taou*, is present with the visible heavens, earth, and all existences; the *visible* and *invisible* are different, yet the same; distinct, yet united;—mysterious and inexpressible. For, (the Chinese writer asks) how is it possible that the little petty particles of speech *chay*, *yay*, *che*, *hoo*, &c. should ever convey fully the abstruse ideas connected with this subject? The mind must, in perfect stillness, maturely study the subject, and then its wonders may be seen.

I would notice in this place that the Continental Orientalists spell the word *Taou* with three letters, thus, *Tao*; which has induced Mons. Abel-Remusat, of Paris, in his "Life and Doctrines of *Laoutsze*," to surmise some analogy or relation between the Chinese *Tao* and the *Jah* of the Hebrews, together with the fondness of the Gnostics for terms consisting of *three* letters; but as the Chinese characters have no *letters*, it seems far-fetched to trace analogies which depend on the *European* spelling of *Chinese* words. However, we change the topic, and observe that

The sages of the *Taou* sect have always been devoted to the pursuits of alchymy, and in search of what they call the *Tan*, a sort of philosopher's, stone, which is to operate as a panacea, and lengthen human life to an indefinite period. They pretend also to attenuate and sublimate the body so as to live without food, or respiration, and rise to a superhuman or angelic state; becoming visible or invisible at pleasure, and passing through the air from the habitations of men, to the abodes of genii, in retired hills and mountains: from which circumstance the Chinese term *Seën*, applied to these angelic persons, denotes "*Mountain men*," a class of beings much talked of in China.

ROBERT MORRISON.

ANECDOTE

ON WEARING THE CHRISTIAN NAME.

Scipio Africanus had a son, who had nothing of the father but the name,—a coward,—a dissolute,' sorry rake,—the son of one of the greatest captains in the world! This son wore a ring upon his finger, wherein was his father's picture. His life and character were so opposite to those of his father, and so unworthy, that by an act of the senate he was commanded to forbear wearing that ring. They judged it unfit that he should have the honour to wear the picture of his father, who would not himself be the resemblance of his father's excellence.

It is an edict of greater authority than all the senates in the world, "Let him that nameth the name of Christ depart from iniquity." Either part with iniquity or part with the name. Were there any power in being that could now strip every one of the Christian name who had not the Christian temper, how just a thing would it be, that those whose wickedness flatly renounces their Christian baptism, should be obliged to fling the name after it, and ake their rank among unbaptized heathens!

A Pagan life and spirit, and a Christian name, are a shame to each other. It is one way of "taking his name in vain;" it is worse; it is throwing his name in the dirt, and trampling upon it.* —*Dr. Grosvenor's Sermon on the Christian name.*

QUERY.

Sir.—As your valuable Magazine has always been the obliging manual of benevolence, I venture to propose a Query, How far a general petition among Protestant congregations for the suppression of Slavery in our colonies would be likely to effect so desirable an object, which measure was adopted with so much success some years ago in introducing Christianity in India.

I remain, yours, &c.

Mauritius.

* Quid est aliud sanctum vocabulum sine merito, quam ornamentum in luto.—*Salv. Gub.* l. 4.

OBITUARY.

REV. EBENEZER MORRIS.

Died, on Monday the 15th August, at his own house, Blaen-y-wern, in the vale of Tvoed-yr-aur, near Cardigan, South Wales, the Rev. Ebenezer Morris, an eminent minister of the Gospel in connexion with the Calvinistic Methodists. He preached the everlasting Gospel with extraordinary power and success, for upwards of 36 years, having begun when about 19 years of age. Perhaps the Boanerges and the Barnabas (the son of Thunder and the son of Consolation,) never appeared so conspicuous in any one individual before. Being in the habit of itinerating, his loss will be deeply felt, not only by his own numerous family, and the churches in his own immediate neighbourhood, but by the connexion and the principality at large. It is remarkable that Mr. Morris preached only three times after his return from London, where he had been supplying at Jewin-street in March last.

His mortal remains were interred on Thursday 18th, followed by a vast concourse of people in deep mourning; and two sermons were delivered on the occasion, by the Rev. Ebenezer Richard, from John xi. 11; and the Rev. David Charles, from Heb. xiii. 7.

On the Saturday after the death of Mr. Morris, his intimate friend and near neighbour, the Rev. David Evans, of Aberaeron, finished his course and left this world, after a very short illness. On Saturday, 13th of August, he was in the full enjoyment of his health, and preaching at a neighbouring chapel, (Llangweryddon,) and on the Saturday following (20th) he was called hence, no doubt to enjoy an eternal Sabbath with God in glory.

MRS. S. KING.

At Milborne Port, Somerset, Jan. 4, 1825, died Mrs. S. King, widow of the late Mr. W. King. Her father, Mr. Thomas Arnold, was for many years a deacon of the Independent church, and a principal supporter of the cause of God in that place. None, however, of the symptoms of sincere piety were discoverable in the subject of this memoir until

after her marriage. But when it pleased God to call her by his grace, he directed her steps to the abode of a poor but pious Christian; poor as to this world, but rich in faith, and waiting for that glory, an earnest of which he had already received. His dying admonitions and earnest prayers for her, left on her mind, by the divine blessing, impressions which were never obliterated. In a letter to the Deacons prior to her admission into the church, she wrote thus:

'When I witnessed the departure of this good man, I prayed (if I know any thing of prayer,) that I might die the death of the righteous, and that my last end might be like his. The first thought that arose in my mind was, that a breach had been made in your little church; and the idea, should I be so favoured as to fill it up, gave me momentary pleasure. But when I was brought to see my state as a sinner by nature and by practice, and to feel the depravity of my heart, I was much distressed for a long time, because I had presumed to claim a privilege which none but the converted have a title to enjoy. After this, my desire to join in the ordinance of the Lord's Supper increased, and Christ's command, 'Do this in remembrance of me,' was ever in my mind."

The church, of which she afterwards became a member, had been for a long time without a stated ministry; but about this period Mr. P., from Dr. Bogue's Academy at Gosport, was sent among them; on which occasion she, in the same letter, expressed herself thus:

"I cannot help acknowledging the kind providence of God in sending us so valuable a minister, and in directing him to our humble abode. How dark every thing appeared before the arrival of Mr. P. 'Behind a frowning providence He hides a smiling face.' If you think proper to admit me a member with you, I pray that I may be kept from disgracing my profession if I should not be enabled to adorn it."

After her admission to church fellowship, the following remarks were committed by her to writing, and found after her decease, which show the devotedness of her soul to her God and Saviour:

"I have solemnly given myself up to the Lord, and made an open profession of my faith in him, by partaking of the ordinance of the Lord's Supper. I rejoice that I have been enabled to do it; it has long been my desire. I have many times, I trust, partook of this cheering ordinance by faith, seeing it administered by Mr. Weston, of Sherborne. As soon as it pleased the Lord to send us our present valuable minister, I felt a strong desire to join myself to the Lord. I feel much gratitude that the Lord has set his love upon me, the most unworthy of his creatures; caused me to hear his voice and to enter while there was room. What shall I render to him for all his mercies? I will take the cup of salvation and call on the name of the Lord. In addition to his mercy toward me as a sinner, I cannot but feel his providential favours towards some of our dear children, concerning whom I have of late been more than usuallly affected relative to their eternal welfare. I see them growing up into life. I want to see them manifest a love to the Saviour of sinners. I have been pleading the promise in Isaiah, lix. No doubt my father often prayed for the eternal happiness of his children; his prayers were heard, and why may not mine? Lord, thou has promised, that thy 'word shall not depart out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever.' O, if it were thy will, that I could see the accomplishment of this promise in all my dear children!"

The following was written by her six years before her death:

"I have been examining as to the progress I have made in divine things. I have cause to blush and to humble myself before God in the dust, when I reflect on my unprofitableness. At the same time I desire to bless God, I have not altogether heard in vain: my knowledge, my love, my hope of heaven, I trust, are increased; with humility I record it. O that I may enjoy the comfort of this hope more and more! For the last three years, I have been assured of my interest in Christ. At the commencement of that period, I was in imminent danger of my life; there was but a step between me and the grave. With eternity in view I was enabled to say, 'I am persuaded that neither death nor life can separate me from Christ.' Since that time, I can never give up my confidence; more devotedness to God has been the result of this assurance; it is not unscriptural;—why should I not acknowledge it? I ascribe it all to the rich grace of God, and desire to give him all the glory and all the praise. I hope I can say, for some months past I have felt the word sweetly applied to my heart, and have been enabled to rejoice amidst tribulations.—Many difficulties have been experienced, many kindnesses received. What a mercy the Lord hath chosen me, and enabled me to choose him for my portion;

Perhaps my time on earth is short—an hour of nature's sorrow awaits me; it may be the hour of death: may I ever be thinking of that better country where I ever hope to dwell with my Redeemer."

Subsequently to this she writes:

"I have been looking over the papers written during the last six years, and am obliged to exclaim, 'O that it were with me as in days that are past.' I feel as Christian did when he lost his roll: my evidences are in a great measure lost; I feel I am declining; the Scriptures are not so frequently read; the closet has been neglected. How often has our dear minister warned us! He could see from our conduct it was so, and no doubt he saw it in me to the grief of his soul. 'Enter not into judgement with thy servant, O Lord, for in thy sight shall no flesh living be justified.' Heal my backslidings, receive me graciously, love me freely, for the sake of Christ."

From her conversion to the end of her Christian pilgrimage, which was chequered with a variety of afflictive scenes, having been deprived of her pious partner six years prior to her own decease, she maintained a steady dependence on her heavenly Father, fully persuaded that he who had begun a good work in her heart would perform it until the day of Jesus Christ. In all the relations of life in which she stood, in the church and in the world, her conduct may be held u as a pattern for all to imitate, especially in the duties of a parent, which she fulfilled to a family of ten children, ever attentive to their temporal and spiritual welfare. O, that they may be followers of her as she was a follower of Christ.

W. O.

POETRY.

ON A FORGIVING SPIRIT.

By the late Rev. J. Brookshank's first wife.

"*It is the glory of a man to pass by a transgression.*"—PROV. xix. 11.

THUS Wisdom speaks aloud, and yet
Pride hardly will resign;
Though to forgive and to forget
Is godlike and divine.

When injured, I can scarce tell how
To pass the injury by;
My angry spirit will not bow,
Nor let resentment die.

The heaving billows swell within,
Till all is tempest grown;
Thus do I share another's sin,
Thus make his guilt my own.

But come, my proud rebellious heart,
One serious thought bestow;
Do I thus act the Christian's part?
Has Jesus acted so?

Just the reverse; his generous breast
Did kind compassion move,
When sinners curst, the Saviour blest,
And injuries paid with love.

Although by wicked hands he died,
With the last breath he drew,
Father, forgive! he sweetly cried;
Himself forgave them too.

Jesus! I hide my head in shame,
I blush and weep to see
That I, who bear thy sacred name,
No more conform to thee.

Oh! the sharp pangs he underwent
To clear my guilty score;
And shall I trifling wrongs resent?
No;—I'll resent no more.

I'll seize the offending brother's hand,
And call him still my friend;
My angry passions I'll disband,
And every quarrel end.

Why should we differ by the way?
Why should dissensions come?
We hope to spend an endless day,
In one eternal home.

Malice and rage be banish'd far;
Revenge! farewell to you;
I'm a delinquent at that bar
Where he stands guilty too.

I must have mercy or I die,
And sink in sad despair;
I must forgive affronts, or I
Can hope no mercy there.

While others their punctilios boast,
Lord, bend my stubborn will;
For he that condescends the most,
Remains the victor still.

Fain would I imitate my Lord,
And bear each cross event;
Humility 's its own reward,
But pride has punishment.

Come, Holy Spirit, heavenly dove,
Descend on balmy wings;
Come, tune my passions all to love,
Come, strike the peaceful strings.

Jesus, my longing soul shall wait,
And at thy feet adore,
Till I shall reach the happy state
Where discord is no more!

THE FOREST FESTIVAL.

A PASSING THOUGHT.

On the 28th of July, 1825, was celebrated the Fourth Anniversary of the opening of Mark's Gate Chapel, when three Sermons were preached by the Rev. Messrs. Wilks, Styles, and East; and the following poetical piece, commemorative of the occasion, was addressed to one of the preachers by its anonymous author.

PERHAPS, of old, deep in this forest shade,
Our rude forefathers hellish orgies made:
Even on this spot, perhaps, the Druid stood,
That stained grim Moloch's shrine with human blood!
While the pale moon, as sickening at the sight,
Veil'd her fair visage with the clouds of night:
And here we know—nor distant far the day—
Did Satan hold his undisputed sway—
'Midst sports and revels, brutal and obscene,
Muster'd his forces on the village green—
In chains of ignorance sought his slaves to bind,
And pour'd the moral darkness o'er the mind;
Till He, whose councils none can overthrow,
Dispell'd the darkness, and despoil'd the foe.
Friends of the Gospel! unto you 'twas given
To wage the war beneath the smiles of heaven,
And now you come your banners here to raise,
With holy sacrifice of prayer and praise.
Be firm! be faithful! who shall dare oppose?
The wilderness shall blossom as the rose;
Streams in the desert unrestrain'd must flow,
And water all the thirsty lands below,
Till the whole earth shall yield,—ere time shall cease,—
The fruits of Mercy, Righteousness, and Peace!

28th July, 1825. H.

A TRIBUTE OF AFFECTION TO A NEPHEW,

A laborious and useful Minister of Christ, who died Aug. 23, 1825, *aged* 34 *Years.*

T hine be the falling tear from Friendship's eye,
H ope of thy babes,—and of the tenderest tie
O f human life! thy holy work is done!
M eridian years have seen thy setting sun!
A labourer in the vineyard of thy LORD,
S ouls were thy hire—"on high is thy record;"—
C heer'd by the promise of thy Saviour's smile,
L abour was sweet, and sweet the hardest toil.
A lert, when duty call'd for GOD to plead,
R enew'd in strength, and help'd in every need:
K nown as the friend of all, the man of pray'r,
S incere in motive, souls thine only care!
H ow thou couldst best the woes of others share!
E ver thy aim was Christ alone to preach,
P recious to thee, Love made thee apt to teach:
H eaven *early* call'd thee to thy endless rest,
E ach promis'd blessing now by thee possest:
R emembrance ever shall approach thy tomb,
D eath lost his sting, and Heav'n is now thy home!

Ranelagh. R. H. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures in Divinity, by the late George Hill, D.D. Principal of St. Mary's College, St. Andrews. Edited from his MS. by his Son, the Rev. Alexander Hill, Minister of Dailly. 3 vols. Second Edition.

In the Preface to these volumes we are informed by the Editor that, "In the conclusion of his opening Address as Professor of Divinity, the Author pledged himself by making this solemn declaration: 'Under the blessing and direction of the Almighty, in whose hands I am, and to whom I must give account, no industry or research, no expense of time or of thought, shall be wanting on my part, to render my labours truly useful to the students of divinity in this college.'" Under strong impressions that he ought to redeem this solemn pledge, it appears, Dr. Hill, "in every succeeding year, revised that part of his course which he intended to read to his students; and not a few of the Lectures appear to have been recently transcribed." These statements are abundantly verified by internal evidence. Few works in Theology have recently appeared, which bear more evident marks of thought fully matured, of a vigorous mind diligently and perseveringly applied.

The volumes might be justly entitled, "A review of opinions concerning the *Evidences*, *Doctrines*, and *Profession* of Christianity." Of their contents, the form and subject are controversial, the spirit and manner are historical.

On the Evidences there appears a comprehensive and not inelegant summary of the most important reasonings for and against the truth and divinity of our religion. Where the author allows himself to expatiate, he appears to peculiar advantage. His illustration of the evidences from the history of Lazarus (John xi.) is invested with a charm which powerfully calls to mind the Lectures of the late Bishop Porteus. And the argument for Christianity arising from the predictions of Jesus Christ, is exhibited with much copiousness and force.

By far the largest and most important portion of the work is occupied by illustrations and discussions of the chief topics of theological controversy. Before entering on these, the Professor judiciously introduces various subjects of a general nature, well adapted to prepare the minds of his pupils for the main object before them. On the inspiration of the Christian Scriptures, there is much sound and conclusive reasoning; but, like most authors who have written on that subject, Dr. Hill does not keep sufficiently prominent two distinct points of inquiry, whether the Apostles were divinely inspired, or men who received their knowledge of divine truths from revelation? which all professing Christians allow; and whether in imparting their knowledge to others, they were so under divine influence, as to be secured in every instance from mistake; which writers of the Unitarian school, and we regret to add, Paley also, are accustomed to contest. In proceeding, a general view of the doctrines of Christianity is followed by considerations on its infinite importance, and in succession, by anticipations of objection, resting on the difficulties contained in the system, by some valuable remarks on the use of reason in religion, and by an interesting notice of the sources of theological controversy.

The arrangement of the course may be given in the author's own language. "Out of the mass of matter that is found in the system, I select the great subjects which have agitated and divided the minds of those who profess to build their faith on the same Scriptures. I consider every one of these subjects separately; I present the whole train and progress of opinions that have been held concerning it; I state the grounds upon which they rest, passing slightly over those opinions which are now forgotten, or whose extravagance prevents any danger of their being revived, and dwelling upon those whose plausibility gave them at any time a general possession of the minds of men, or which still retain their influence and credit amongst some denominations of Christians. In selecting the great subjects to be thus brought forward, I was guided by that general view of the Gospel which was formerly illustrated. We found its distinguishing character to be the religion of sinners,—a remedy for the present state of moral evil, provided by the love of God the Father, brought into the world by Jesus Christ, and applied by the influences of the Spirit. All the controversies which are scattered through the ordinary systems, and which have been classed under the different heads, Arianism, Pelagianism, Arminianism, and Socinianism, respect either the persons by whom the

remedy is brought and applied, or the remedy itself: the different opinions respecting the persons, comprehend the whole of the Arian, a part of the Socinian, and all that is commonly called the Trinitarian controversy, upon which so much has been written since the beginning of the last century. The different opinions concerning the remedy itself, respect either the nature of the remedy, the extent of the remedy, or the application of it; and they comprehend the whole system of Pelagian and Arminian principles, a part of the Socinian, and many of the doctrines of Popery. Opinions as to the nature of the remedy depend upon the apprehensions entertained of the nature of the disease; so that all the questions concerning original sin, the demerit of sin, and the manner in which guilt can be expiated, fall under this head. Opinions as to the extent of the remedy, embrace the questions concerning universal and particular redemption, and concerning the decrees of God. Opinions as to the application of the remedy turn upon the necessity of divine assistance, the manner in which it is bestowed and received, and the effects which it produces upon the mind and the conduct of those to whom it is given.

"It appears to me, therefore, that, by this distribution, we do not omit any of of the great controversies with which students of divinity ought to be acquainted; at the same time, by tracing with undistracted attention the progress of opinions upon every subject, by viewing their points of opposition, and examining their respective merits, we consider one subject closely upon all sides before we proceed to another, and are thus saved the necessity of returning at any future period upon the ground we had formerly trodden. Much light will probably be struck from this collision of opinions." As an additional advantage of the method so judiciously adopted, it may be added, that, thus, opinions rather than parties, the doctrines maintained, rather than the assumed or imputed designation of professing Christians, become more prominent, the proper business of a Christian divine is more directly pursued, and the benignant spirit of the Gospel is more easily maintained.

An examination, in detail, of the manner in which the author has accomplished his arduous and important task, lies not within the design of the present notice. Of the various controversies, a concise and often an interesting history is given, which is followed by a statement of the different opinions entertained on the subject, an exposition of the precise points at issue, an investigation of the principal arguments on all sides, and on some important points a more extended vindication of the author's own opinion. The historical department discovers commendable research and impartiality, with much skill in selecting and arranging such materials as might subserve the specific design. An apology may be found for the extent and minuteness to which it is occasionally pursued, in the importance of the subject, and the light which is thus thrown on the technical language of systematic theology. The statements of different opinions are luminous and eminently candid. Of the latter quality no better proof can be required, than that the reader is often unable to anticipate the author's own opinion. Much discrimination is exercised in pruning off points not essential to the subject, in rejecting arguments as inconclusive, but on which too much stress has sometimes been laid, and in reducing the different hypotheses to their general principles. It is on this plan, rather than in detail, that the Professor commonly pursues his examination; a plan which, while it highly gratifies philosophical minds, may, without caution, lead away the student of divinity from the more certain ground and rule of all religious opinions, the testimony of the holy scriptures well understood. The author's conclusions are uniformly in favour of Calvinism—the Calvinism of the old school. So far as appears from the present work, we might suppose him to be unacquainted with that modification of the system which is denominated *Modern Calvinism*. The advocates of modern Calvinism will, however, often be gratified by discovering that Dr. Hill, on some very important points, reasons on their principles, and supports their peculiar views; nor less, perhaps, on observing that where his conclusions differ from theirs, he appears to least advantage, and seems hardly satisfied with his own creed.

In a work so comprehensive and arduous, there can scarcely be expected uniform copiousness and vigour of discussion. To those important subjects, the divinity and personality of the Holy Spirit, original sin and the fallen condition of man, and divine predestination, many readers will perhaps think sufficient attention has not been paid; though, on these points, every Calvinist will be satisfied of the soundness of the author's principles. But, on the other hand, by an analytical process, very happily conceived, the opinions concerning the person of Jesus Christ are successively discussed, from that of

his mere humanity to the semi-arianism of Dr. S. Clarke, and the doctrine of his supreme divinity is triumphantly established. On the great doctrine of the atonement, there will rarely be found so much clear illustration and conclusive argument within the same compass. The chapter entitled "Arminian and Calvinistic Systems Compared," is a fine specimen of the distinguishing character of the work. It were much to be desired that Dr. H. had uniformly, and not only occasionally, directed his pupils to the best writers on the topics that come under review. Few advantages are greater to theological students, than a judicious guide to sources of assistance in their further inquiries. The lists of books given at the end of some chapters, might, for the most part, be well spared; they are too indefinite and indiscriminate. It would perplex an inquirer to ascertain for what purpose connected with the subject some of the references could be made. The last book of the six into which these Lectures are distributed, discusses the subject of church government. After a very brief and imperfect notice of the principles of Quakers and Independents, the author's attention is wholly occupied with the comparative merits of the Churches of Rome, of England, and of Scotland.

On the whole, these volumes are a valuable addition to our theological stores. Young divines will do well to study them diligently; Christians of all religious denominations may read them, not only without finding occasion of offence, but with pleasure and improvement; and few Calvinists will rise from the attentive perusal of them, uninstructed in the principles of others, or unestablished in their own.

The Advancement of Society in Knowledge and Religion. By James Douglas, Esq. Oliphant, Edinburgh; Hatchard, Hamilton, Nisbet, Duncan, and Holdsworth, London. 9*s*.

SINCE the appearance of Foster's Essays we have seen no book to be compared with this. It possesses the happy peculiarity of compelling thought, while, on the other hand, it richly rewards the effort it invites. Mr. Douglas is a writer of great originality, copiousness, and beauty. His information is extensive and accurate, his opinions, in general, are exceedingly just, and the charms of his eloquence are absolutely resistless. The Author does not, indeed, profess to exhaust any of the subjects upon which he has touched; but he has furnished ample materials for thought to all future writers in the same department of literature. The greatest recommendation of this volume is its striking adaptation to the present times, and to the existing state of the Church of Christ. The friends of science and the friends of Christianity will find equal amusement and instruction in perusing this masterly performance. In many respects it deserves to be made the practical directory of our different Missionary Institutions. The very important statements which it contains on the propriety of concentrated effort, in order to the more speedy evangelization of the world, deserve a careful perusal, and, as far as may be practicable, a ready adoption.

The volume consists of Five Parts. The First Part, which is headed—*The Past*, contains brief, but interesting Sketches on the following subjects:—Progress of Society, Opinions of the Ancients, Defect of Materials, Early Condition of Mankind, First Monarchies, Grecian Republics, Rome, Saracens, Gothic Race, Modern Europe, Summary, Defect of Terms, Complex Movement of Society, Advancement not necessary, but providential, Ancient and Modern Action of Society, Removal of Impediments, New Social Order in America, Conclusion.

The Second Part is headed—*The Future*, and relates to the following topics:—New Era of Society, Voluntary Association; this Supplies the *Prima Philosophia*, Objections to it, The Survey of Science, Review of the Past, Scientific Travellers, General Correspondence, Improved Elements of Science, Improved Method of Science, Improvement of the Arts, Improvement of life, General Society, Its Influence over Government, Its influence over Europe, Advantages of Science to Religion, Advantages of Religion to Science.

Part Third, which is headed—*The Advancement of Religion at Home*. Discusses these important subjects; Difference in the condition of Jews and Christians, Advantages and Disadvantages of the latter, Utility of Association, Best Form of Societies, District Division, General Correspondence, Newspapers, Reviews, Schools, Libraries, Home Missions, Bible Society, Advancement of Religion at Home and Abroad Mutual.

Part Fourth, which is headed—*Advancement of Religion Abroad*, is occupied in the following manner:—Map of the World, Rise of False Religions, Nominal Christendom, Mohammedan Countries, Eastern Asia, Central Africa, The Jews, Christianity Universal, England the Centre of Action, System, Economy, Superintend-

ence, Native Agency, Education, English Language, Translations, Colonies, Conclusion.

Part Fifth, which is headed—*Tendency of the Age*, embraces the following subjects:—Voluntary and Involuntary Changes, Philosophy of Charity, Augmented Power of Moral Instruments, Increasing Improvement of Society, Improvement of Government, Revolution in Opinion, Classic Republics, Gothic Kingdoms, Universal Form, Public Opinion, Europe, America, Universal Prevalence of Religion and Knowledge.

Mr. Douglas is, beyond doubt, an enthusiast, but he is one of the best possible school. His aim is noble and just, and if the machinery which he proposes to employ seems, in some particulars, inadequate to the task of regenerating the frame of universal society, nothing is chargeable upon him but a slight failure of calculation in addressing himself to one of the mightiest questions that can occupy the human intellect. With Mr. D. we fully believe that *voluntary association* is the great lever which is destined, under the providence of God, to elevate the human race to that pre-eminence in knowledge and sanctity, to which we are taught to look forward as the glory and stability of some happier age.

We have only room for one extract, and we select the concluding paragraph of the book.

"If one source of future prosperity is dried up, another is ready to break forth, and amidst the variety of events, a great moral improvement is secured to mankind. Either Europeans or their descendants must spread over the globe, and carry with them their arts and their opinions, changing the moral aspect of the world, and introducing every where a new manner of life, a new philosophy, and a new religion. The dark and unvisited regions of the earth must become open and traversed. Mankind, as they have one common interest, will have one common mind. The same opinions will circulate throughout, and the same convictions will ultimately prevail. All other creeds will give way in the natural course of events, and Christianity, considered merely as a system of human opinion, must be expected to become universal, since it is the only religious system adapted to the improved condition of humanity; and the earth will become one family, forsaking their errors and their idols, and worshipping one common Father. There was a greater disproportion between the resources of the first Christians and their success in changing the moral condition of the Roman empire, than there is at present between the means which Christians now possess, and the universal conversion of the world. Nothing is wanting but the will and the energy, and the intelligence, which would enable them to keep the same great object ever in view, and to choose the path that would most certainly lead to it. Society, independently of human volition, is preparing itself for a great transition; the many wheels of its intricate mechanism are beginning to revolve, and a complicated movement continually accelerated by fresh impulses, is bearing along the world from its wintry and torpid position, and bringing it under the influence of serener heavens and an awakening spring. All the genial powers of nature will be unlocked, and the better feelings that have long slumbered in the breast of man will be roused to life. True benevolence will come in the train of genuine Christianity; and mankind in promoting the welfare of each other, will find that happiness which has so long escaped them. Evil, though it can never be entirely eradicated from human nature, on this side of death, will yet be repressed in all its manifestations as soon as it presents itself, and the thoughts and endeavours of all will tend to heal the inevitable ills which flesh is heir to. Then will be the harvest of the moral world, and the seed of the noble thoughts and deeds that once seemed lost, shall suddenly shoot forth and ripen to maturity, and the success of wrong even in this world shall seem brief compared with the long ages that shall crown the effort of wisdom and virtue."

Friendship in Death: A Discourse sacred to the Memory of Samuel Hallett, Esq. who departed this life, May 22, 1825 Preached in Argyle Chapel, Bath. By William Jay. Hamilton. 1*s.* 6*d.*

This is an elegant and affecting tribute to the memory of one who lived in the heart of the Author, and who proved himself a faithful and affectionate friend to the very close of his earthly pilgrimage. In perusing this Discourse, we have felt the delightful impression that Mr. Jay's mind is as much as ever the subject of a refined sensibility, and that his composition is as original and touching as it was in the vigour of his earlier days. Seldom have we experienced a more genuine glow of satisfaction than in reading some parts of this Sermon, which deserves the widest possible circulation. The character of Mr. Hallett is sketched with a master's hand, and its prominent features are disposed of with a view to real utility. He

must have been a man of extraordinary qualities. How would Dissenting Churches shine and prosper were they blessed in general with such Deacons! In amiableness, in beneficence, (especially to the ministers of Christ,) in diffidence and humility, in firmness of sentiment, in invariable constancy at the house of God, he seems to have been a pattern of all that was lovely and of good report. The introduction of the Sermon, (which is founded on John xi. 10. "Let us also go, that we may die with him," contains the following seasonable remarks. "This is the language of a man who bore two names—Thomas and Didymus; the one Hebrew, the other Greek. Each signifies a twin; and probably he was one, and some peculiar circumstance attending his birth, gave rise to the denomination.—It is surely needless, not to say absurd, to look after a mystery here; and to suppose that he was so called, under the direction of Providence, in foresight of his having twins—flesh and spirit, faith and unbelief, in his heart. In this way, however, a large portion of the Word of God is disposed of by the spiritualizers of the Bible, who, dissatisfied with the real and obvious import of revelation, turn its figures into facts, and its facts into figures, just as it suits the exigency of their creed, or the weakness of their capacity. But they are bad interpreters of the Scriptures, who give it a meaning which it never had; and by their supposed ingenuity, render its readers uncertain whether it has any proper or determinate sense. At least, we can only give these men credit for the goodness of their intentions. They may think to improve the Scripture; but by their ennoblings they debase it, by their enrichings they impoverish it, by their enlargings they contract it. They may alter and they may add, but it would be better for them to have nothing to do with these finished paintings; or to present them as they are left by the hand of the matchless master."

The Evangelical Rambler. Vol. III. Westley, 3*s.* 6*d.*

The decidedly useful tendency of this well sustained periodical publication causes us to lament that this is the last volume of the work. We have watched each successive weekly paper with unfeigned delight, and scruple not to affirm, now that the author has completed his design, that a real service has been done by the Evangelical Rambler to the cause of vital religion and sound morality. We commend the whole to the attentive reception of the public and the blessing of the Eternal.

The Works of Samuel Stennett, D.D., now first collected into a body; with some account of his Life and Writings. By *William Jones,* Author of the History of the Christian Church, &c. 3 vols. Tegg, Cheapside. Price 1*l.* 4*s.*

Dr. Stennet, both as a preacher and a writer, ranked very far above mediocrity. We are exceedingly gratified to see his works collected together in their present elegant form, accompanied with a life of the author, highly creditable to the talents and discrimination of the well known historian of the Waldenses. Dr. Stennett's seventeen Discourses on the subject of religion, which compose the first volume, are masterpieces of clear reasoning, and devout appeal to the heart. The second volume is devoted to the enforcement of domestic duties, and to the illustration of the Parable of the Sower. And the third volume contains, first, Discourses on the Divine Authority of the Holy Scriptures; secondly, Occasional Discourses; and, thirdly, A Trip to Holyhead, with some Poetical Sketches.

Six Lectures on Popery; delivered in King-street Chapel, Maidstone. By *William Groser.* Holdsworth. 5*s.*

At a time when Popery is struggling for the mastery, and is using every engine for the suppression of the Protestant faith, which either subtilty or menace can supply, such labours as Mr. Groser's are peculiarly acceptable. We are by no means alarmed for the interests of the Reformation, at the same time it is highly desirable that our zeal should keep pace with that of Catholics, although it may flow in a purer channel, and be directed to a happier end. These Lectures contain a clear and well digested exposure of Popish errors, and are highly calculated to prepare the mind for other more elaborate works. They are six in number, and very ably discuss the following subjects:—First, the Principles of Popery; secondly, Its Worship and authorized Customs; thirdly, Its Tyranny; fourthly, Its Rise; fifthly, Its Tendency; sixthly, The means which should be adopted to subvert it. Should not the fourth Lecture have been first in the series?

Letters and Papers of the late Rev. Thos. Scott; never before published: with occasional Observations. By John Scott, A.M. With a Portrait. 12*s.* Seeley.

We regret exceedingly that this most valuable series of papers has so long escaped our notice. The form a most appropriate

sequel to the life of the incomparable man to whom they relate. They are distinguished by the strong sense and genuine piety which characterized every thing which fell from the pen of this eminent divine. The contents are as follow:—Early Letters; Letters to Mrs. Scott's Brother-in-law; to the Sister of the preceding Correspondent; to Mr. Scott's Sisters; to a Niece; to the Rev. J. Campbell; to the Rev. Dr. Ryland; to the Editor; to a Friend in Scotland; to Dr. Ryland; Miscellaneous Letters; on Questions discussed at Clerical Meetings; on Matt. xiii. 28; Extracts from an unpublished Work.

The Ancient History, by Charles Rollin, late Principal of the University of Paris. Vol. I. with a Life, and Notes by James Bell. Blackie, Glasgow; and Fullarton, Edinburgh.

Of the original work we need say nothing, as its character is so well known by educated men of every country. Favourable to Christianity, and Catholic in its spirit, it may be put into the hands of inexperienced youth, without the slightest fear, while it imparts instruction, that it will produce any moral deterioration. It is due to the very learned Author of the Life and Notes which accompany this edition, to state, that he has performed his task with exemplary success; so much so, indeed, that the present edition must be pronounced to be vastly superior to all former ones. The Notes are very copious, often more than equal to the text, and are devoted to topics which greatly enhance the value of the edition. Among them will be found geographical illustrations of the site of ancient Carthage; a new and condensed memoir of Hannibal's celebrated march to Italy across the Alps; an account of the site and ruins of ancient Babylon, Shushan, Ecbatana, Persepolis. Particular attention has also been paid to the ancient and modern geography of Greece, that once glorious and classical region, in the history and fate of which every reader feels an awakening interest, and which is at this very moment engaged in a noble, and we hope ultimately successful struggle, to recover its long-lost independence. The typography is truly beautiful, and the whole work will, we think, be comprised in three volumes of about 700 pages each. We shall notice the succeeding volumes when they appear.

A Father's Reasons for Christianity, in Conversations on Paganism, Mahomedanism, Judaism and Christianity. By J. Timpson. 2*s*. Westley.

This is a luminous, well-written, and highly instructive publication, admirably adapted for the improvement of youth. Mr. Timpson has our cordial thanks.

An Essay:—The Deity of Christ the uniform Testimony of the Holy Scriptures. By William Jones, Minister of Mawdesley-street Chapel, Bolton. 1*s*.6*d*. Baynes.

There are in this seasonable and spirited Essay ten chapters, on the following momentous topics:—The importance of correct sentiments respecting the Person of Christ—The Names, Titles, and Perfections of Deity, ascribed to Christ by the sacred writers — The Works of Deity ascribed to Christ — Christ the proper object of Worship—The Scriptures positively assert the Godhead of the Redeemer — Evidence collected from the New Testament, where the Divinity of Christ, though not expressed, is implied—Evidence in favour of the Divinity of Christ, from the manner in which he wrought Miracles—The Offices, Characters, and Relations of Christ, under which he is represented in the word of God, all imply his essential Godhead—An Examination of those passages of the Holy Scriptures which are supposed to deny the Deity of Christ—The state of mind necessary to understand the Scriptures aright. This is really an excellent outline of one of the most important controversies that ever agitated the church of Christ.

A Narrative of the Loss of the Kent East Indiaman by Fire, in the Bay of Biscay, on the 1st of March, 1825. In a Letter to a Friend. By a Passenger. Second edition, with additions. 2*s*. 6*d*. Hatchard, Nisbet, and Duncan.

We had occasion in the *April* Number of our Magazine to notice the melancholy catastrophe to which this most touching narrative relates. That the full detail of the events and moral lessons connected with this visitation of divine Providence should have fallen to the lot of an individual so eminently qualified to do justice to the task, is a circumstance which affords us peculiar gratification. A more affecting, or a more instructive publication, than the one before us, has not issued from the press for a considerable period. Though the statement of facts is so minute as to embrace every important particular of the distressing calamity, it has nothing of dullness or tediousness attaching to it. It is so richly interspersed with pious reflections, that the Christian reader cannot fail to peruse it with pre-eminent delight; and it is so impressive in the general style

and illustrations, that even careless readers cannot examine its contents with any thing like a feeling of indifference. Some of the exhibitions of character, which the deplorable scene called forth, were alike honourable to Christianity and to human nature. But that which has struck our attention most in perusing this unassuming volume, is the ample proof which it supplies of the existence and minuteness of the providence of our Father in heaven.

LITERARY NOTICES.

In the Press.—1. Twelve Sermons by the Rev. George Hodson, M.A. Minister of Christ Church, Birmingham, and Chaplain to the Lord Bishop of Litchfield and Coventry.—2. The fourth vol. of Grant's History of the English Church and Sects, bringing down the narrative to 1810: being a reprint of the copy totally destroyed in the fire of Little Queen-street.—3. An Enquiry into the Principal Questions at issue between the Baptists and Pædobaptists, on the subjects and the mode of Baptism, 1 vol. 12mo. By J. M. Knockando.—4. Essays on the Evidences and Doctrines of Christianity. By Joseph John Gurney, 8vo.—5. Four volumes of Sermons, by the late Dr. Doddridge, which he directed to be published in his will, but which have hitherto remained in the custody of the family.—6. A Work on the Plan of the German Literary Almanacks, intended chiefly for Religious readers, will appear in November.—7. Sephora; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the ancient Israelites. In two vols. post 8vo.—8. Outlines of Truth. By a Lady. 1 vol. 12mo.—9. A new edition of "The Vanity of this Mortal Life," or of Man considered in his present Mortal State; with a Dedicatory Epistle to a Mourning Family. By John Howe, M.A., some time Fellow of Mag. Coll. Oxon. 1678.

SELECT LIST.

Sermons by Rev. John Bruce. 1 vol. 8vo. 10s. 6d. boards.

The Juvenile Cabinet of Travels and Narratives. By the Rev. John Campbell, with nearly 100 Wood Engravings. 1 vol. 18mo. 4s. boards.

The Evangelical Rambler complete, in 3 vols. 12mo. 10s. 6d. boards.

The Prodigal's Pilgrimage into a Far Country. By W. Jones. 3s. 6d.

The Importance of a Full Exhibition of Scriptural Truths; a Sermon preached before the University of Cambridge. By Thomas Webster, M.A.

Poetical Sketches on Biblical subjects. By Joseph Belcher 12mo.

Burder's Village Sermons, (vol. I.) carefully translated into the Spanish Language; intended especially for dispersion in South America. 2s.

A Discourse on the Moral influence of Trade; being one of a course of Lectures on Moral Influence. By J. K. Foster, of Rochdale. 8vo. 8d.

RELIGIOUS INTELLIGENCE.

LONDON.

CITY MISSIONS.

A Gentleman, who has requested his name to be kept profoundly secret, has offered to THE HOME MISSIONARY SOCIETY the sum of ONE THOUSAND GUINEAS, provided the Society will give *fifty guineas* for the first year for each of the first twenty populous towns or cities, in which organised operations shall be commenced for the religious instruction of the poor, on the plan of the Society recently formed at *Albion Chapel*, for *London:* he wishes, where practicable, that *Tent Preaching* shall form part of the plan. The operations of each Committee to be subject to the approbation of the Committee of THE HOME MISSIONARY SOCIETY. The Gentleman hopes that the Society will recover the amount thus advanced, by the aid of the Christian public; and in that case he will bestow the 1000 guineas for its general purposes. The recent donation to the Society of FIVE HUNDRED POUNDS by an Anonymous Friend, has provoked him to make this kind and liberal proposal. Further particulars will be given next month.

LANGUAGE INSTITUTION.

To the Editor.

SIR,

WILL you allow me to call the attention of your readers to this Institution, the recent establishment of which has been announced in your excellent Miscellany; an Institution which, I think, promises to be one of the most important and interesting that ever solicited the patronage of the Christian public, and whose claims on their benevolent regard are (I think it must be confessed) peculiarly strong.

Your readers will be gratified in being informed, that though it has been established only two or three months, the Committee have engaged a house in Bartlett's Buildings, where the Assistant Secretary will reside; that a gentleman well qualified for the office has kindly offered his services as librarian; that several eminent linguists have also offered their valuable services as gratuitous lecturers; and the Committee have been encouraged to hope, that, (with the kind permission of the Directors of the London Missionary Society) Dr. Morrison, with his accustomed liberality, will allow his splendid library of 10,000 vols. of Chinese literature, &c. to be removed from Austin Friars to the house of the Language Institution, for the greater convenience of those who may wish to study the Chinese language, and to whom, under certain regulations, they will be accessible.

Thus encouraging are the prospects which open before this infant Society; and it is in the full confidence that such an Institution will not be allowed to fail for want of support that the Committee have gone forward; for I regret to add, that

as yet, they have but little in hand. Let but its claims, however, on the Christian world be duly considered, and the writer has not a moment's doubt of its speedily taking a very high station in the list of those noble Societies which do honour to the age in which we live. I am,

My dear Sir,
Yours respectfully,
S——.

THE NEW SOCIETY FOR PROMOTING CHRISTIAN INSTRUCTION IN LONDON AND ITS VICINITY.

THE wide-spreading and thickly-peopled city of London with its environs presents a field of domestic missionary labour far more populous, and, from its metropolitan character, far more important, than many of the destitute counties, with all their uninstructed towns and hamlets included. Convinced that there are many thousands of inhabitants shut up in the winding courts and narrow avenues of the metropolis, alike indifferent to the decencies and duties of life—suffering under the privations of poverty now, and cherishing no hope of consolation to come, a few ministers and other gentlemen, early in the present year, met to devise, and, if possible, to mature the plan of a Society which shall, by direct means, seek the moral reformation and religious instruction of their uninformed fellow-citizens. They therefore printed and extensively circulated the first brief outline of their plan, which produced a general admission of the necessity of *some efforts* on behalf of our city population; and from many respectable ministers and gentlemen they received such expressions of warm approbation, as appeared to justify their undertaking the onerous task of convening a Public Meeting to form the proposed Society, which was held on the evening of June 7th, at the Albion Chapel, Moorfields. A large and respectable assemblage called J. Key, Esq., Alderman and Sheriff, to the chair; and the Rev. C. Hyatt implored the divine benediction on the intended business; Rev. J. Blackburn narrated the proceedings of the Provisional Committee; W. A. Hankey, Esq. Treasurer of the London Missionary Society, moved the following resolution, which was supported by the Rev. Spedding Curwin—"That the state of religious destitution in which the overwhelming majority of the inhabitants of our metropolis is confessedly found, calls loudly upon the Christian public to employ those direct means of religious instruction and appropriate visiting which, with the blessing of Almighty God, may lessen that fearful amount of ignorance, profaneness and crime, by which our city is disgraced, and the authority of the Most High despised." Thomas Wilson, Esq. moved the next resolution, which the Rev. J. Fletcher, M.A., of Stepney, seconded—"That it appears to this Meeting, that the establishment of an Association which may hope to obtain for this most important object the effective patronage and zealous co-operation of the religious public, is indeed necessary, and that it will now, therefore, cheerfully unite in the formation of THE SOCIETY FOR PROMOTING CHRISTIAN INSTRUCTION IN LONDON AND ITS VICINITY; and that the following Rules be adopted for its future government, subject to the revision of any subsequent general meeting:—

I. That this Institution be denominated The Society for Promoting Christian Instruction in London and its Vicinity.

II. That its design is, irrespective of the particular denominations of Christians, to advance evangelical religion amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's Day—the preaching of the gospel—the establishment of prayer-meetings and sabbath-schools—the circulation of religious tracts, accompanied with systematic visitation—and by the establishment of gratuitous circulating libraries—with every other legitimate method which the Committee may from time to time approve, for the accomplishment of the great object contemplated by this Society.

III. That persons subscribing One Guinea per annum, and ministers, rendering important personal service, be members of this Society; and a donation of Ten Guineas or upwards shall constitute a member for life.

IV. That the general business of this Society be conducted by a Treasurer, three gratuitous Secretaries, and a Committee of thirty-six Members, one-third of whom shall be accredited ministers; and that one-fourth of the whole Committee shall annually retire therefrom in rotation; but those gentlemen who go out shall be eligible for re-election the following year.

V. That, to facilitate the operations of this Society, the metropolis shall be divided into Districts and Sections, to each of which shall be appointed a Superintendent, with the approbation of the Committee, who shall preside over the proceedings of the Society in the Section to which he belongs, and report to the Committee, at their stated conference with the whole body of Superintendents, the state of the Section committed to his care.

VI. That the preaching of this Society shall be confined to the accredited minis-

ters of London and its vicinity, who may oblige the Committee with their gratuitous occasional services—to the Students of the Theological Academies of the Metropolis, under the sanction of their Tutors—and to those laymen whose talents and piety shall be attested to the Committee by some respectable minister in connexion with the Society. That the visiters of both sexes shall be persons of known piety in communion with some Christian Society, recommended to the Superintendent by the minister or officers of the congregation to which they respectively belong, all of whom shall be subject to the approval of the Committee.

VII. That the General Meeting of the Members and Friends of this Society shall be annually held on the last Tuesday in the month of May.

It was then moved by the Rev. J. Arundel, and seconded by Dr. Styles, "That T. Challis, Esq., of Artillery-place, be requested to accept the office of Treasurer; and that the Rev. J. Blackburn and the Rev. J. Davis be invited to act as gratuitous Secretaries."

These gentlemen having severally expressed their acquiescence, the Rev. H. Lacey, the Rev. R. Philip of Liverpool, J. B. Brown, Esq., LL.D., and the Rev. E. A. Dunn, Secretary to the Home Missionary Society, addressed the Meeting in support of the usual motions of thanks; and after Alderman Key had offered some remarks, the meeting separated, and the collection proved that the audience was suitably impressed with the importance of the objects contemplated by the Society.

Subscriptions and Communications may be addressed to Thomas Challis, Esq. Treasurer, Artillery-place, City-road; or, to Rev. J. Davis, Hermes-street, Pentonville; Rev. J. Blackburn, Rodney-street, Pentonville; or, to Mr. John Pitman, Cumming-street, Pentonville, Secretaries.

SOCIETY FOR PROMOTING EDUCATION AND INDUSTRY IN CANADA.

Sir,—On behalf of the Sunday-school Union Societies of Canada, the subscriber returns thanks to the British and Foreign Bible Society, for 200 Bibles and 800 Testaments; to the Sunday-school Society, for 600 spelling-books and alphabets; to the Rev. G. H. Watkins, for a number of interesting tracts and small books; to the Rev. T. Boys, for a liberal donation in books; to Mr. S. Wesley, for a great variety of useful publications; to a friend in Bell-yard, for a number of excellent books; to several other friends, for donations in books, and particularly to the Children of several Sunday-schools, who, after reading their little prize-books, have kindly offered them, by the approbation of their parents and teachers, to the poor children of Canada. Should all Sunday-school scholars, after reading their books with attention, present them to the children abroad, extensive good migh result from this humble effort; it would at once stimulate them to keep their books clean, and prompt them to procure more prizes for themselves and others.

Books and elementary Tracts are also received by the Society recently formed for Promoting Education and Industry in Canada; and all those parcels which may not be designated as designed for the Sunday-schools, will be placed at the dispesal of the Committee, for the use of such schools as may be formed under the patronage of the Society.

It is highly important to establish good libraries in connexion with all Sunday-schools, that as soon as the children can read they may have easy access to the best books. With gratitude and Christian affection, I am, The Children's Friend, and Public's servant, T. Osgood,

Agent for Sunday-schools in Canada.

London, Aug 17, 1825.

PROVINCIAL.

GLASGOW FOREIGN RELIGIOUS TRACT SOCIETY.

Religious Tracts, it is well known, form a most valuable auxiliary to the sacred Scriptures in disseminating religious knowledge, particularly amongst the lower classes of the community. As a medium of conveying instruction, and of producing serious reflection, they have been singularly blessed.

But in soliciting aid for the printing of Tracts in the Continental languages, it may be necessary to state the urgent call there seems to be for British Christians to exert themselves in behalf of those dark and gloomy regions. The Continent stands peculiarly in need of the circulation of religious Tracts. Low, immoral, and profane ballads are there circulated with unparalleled diligence. Bonaparte made use of the myriads of Colporteurs * who traverse every corner of France, as a most powerful and extended agency for the furtherance of his plans; thus swaying the minds of the people, and producing a cordial acquiescence in his schemes of aggression and violence; and even at this moment, in the shape of histories sold at a halfpenny and upwards by these same

* Itinerant book-venders.

Colporteurs, are the vilest and most demoralizing sentiments widely disseminated over the whole surface of the country: and the scale of morals in that kingdom must be low indeed, which affords a livelihood to such hosts of itinerant hawkers, by the sale of these pernicious and infidel publications. At several of the chief towns in the different departments are depôts for the supply of the Colporteurs with books; and were it possible to have religious Historical Tracts printed and done up in the same form as those of an opposite tendency, and circulated at a cheaper rate, it would go far to throw out of the market these seeds of infidelity and wickedness; indeed the trial has been made, through the liberality of Christian friends in Scotland. Many thousands of these Tracts have been printed, the depôts have been supplied with them, they have from their cheapness taken the lead of all others, the baskets of the Colporteurs have been filled with them, and much good is known in more cases than one to have resulted from them; but the Tracts are exhausted, and from their being sold at one half of prime cost, the funds are also exhausted, nor are there any means of renewing and keeping up the supply, but by an appeal to the liberality of British Christians. In France few are interested in these operations, and of these few a still smaller proportion are able to give any thing towards defraying the necessary expenditure. A Religious Tract Society was formed two years ago in the South of France, but by letters lately received, its operations, from want of funds, are entirely at a stand. One fact alone, which with others has come under the personal observation of one of the Committee, holds out the strongest encouragement to proceed, and with the narration of this fact they will close their appeal.

A translation of the Tract "Serious Thoughts on Eternity," had found its way into the shop of Mr. B., a manufacturer of considerable influence and property in B——, in the South of France, a town containing, without a single exception, a thoroughly Popish community: he took it up and read it; it alarmed him, and he read it again; he pondered much over it for some time, as it was the only book of the kind that had ever fallen in his way; in this Tract were several references to the New Testament; this was a book he had never seen, and he longed to search further into a subject which now appeared to him of immense moment: he searched every store in town to see if they contained such a book, and at last in the shop of a bookseller, to whom a Protestant clergyman had sent a few copies, with the faint hope that they *might* meet a purchaser, he discovered the volume he wanted; he read the Tract again, and consulted all the passages in the New Testament referred to; he pondered what these things could mean; he was awakened to a serious concern for his immortal soul, and the New Testament was now his constant study. At length he thought with himself,—are there none that are concerned about these truths? and he concluded, that the individual who had sent the New Testament to the bookseller, must surely feel their importance and value; he made the necessary inquiries, and found that it had been sent by the Protestant clergyman at T——; he wrote to a friend in the same town, requesting him to call upon the clergyman to say that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation the clergyman gladly availed himself; and commenced a correspondence which was not speedily terminated. Mr. B.'s heart was touched by the influence of the Holy Spirit, and his mind gradually opened to a knowledge of divine things. He left the Romish communion, and is now a most useful and devoted servant of the Lord Jesus. By a letter lately received, he has sold at reduced prices in the town where he resides, and villages around, upwards of eleven hundred New Testaments, and had also sold and distributed several thousands of religious Tracts: he has been the means likewise, it is added, of awakening the attention of several of his friends to a concern for their souls, and amongst others of two Popish priests, who, although they have not left the Church of Rome, are now active in exhorting their parishioners to read the Scriptures. Thus it is that, by the blessing of God, *one single tract* has been the means of the circulation of *upwards of eleven hundred New Testaments, several thousand Tracts, the conversion of at least one individual, and the awakening*, and it is to be hoped the conversion also, of *two Popish priests*. Let us not therefore remove our hand from a work so auspiciously commenced, but steadily persevere in the diligent use of the means, praying withal for a still more abundant outpouring of the divine Spirit to accompany them.

RULES.

I. The Society shall be denominated The Glasgow Foreign Religious Tract Society.

II. Its object, in the mean time, shall be the printing and circulating in France of religious Tracts; and should it afterwards be deemed advisable, the operations of the Society shall be extended to the Continent of Europe generally.

III. It shall be in the power of the Committee to vote such small sums of money as may be thought expedient for encouraging the establishment of Tract Societies, and for promoting the establishment and efficiency of Sabbath-schools.

IV. Every Tract published at the expense of this Society shall be previously approved of by the Committee; and one or more copies of each Tract shall be forwarded for their inspection, immediately on being printed.

V. Every Subscriber of not less than 10*s.* 6*d.* annually, shall be a member of the Society; and every benefactor of Five Guineas shall be a member for Life. Subscriptions and Donations to any amount will be received by any of the Committee.

VI. The management of the Society's concerns, in general, shall be vested in the Office-bearers and Committee, who shall meet once a quarter, or oftener if necessary. Three shall constitute a quorum.

VII. A statement of the Receipts, Disbursements, and other operations of the Society, shall be annually given to each of the members.

ORDINATIONS, &c.

June 15th, the Rev. Morris Evans, late student at Newtown Academy, was ordained over the Independent church and congregation in the town of Langharne. The preceding evening, the Rev. T. Jones, of Newport, preached in Welsh, from Rev. xxii. 5; the Rev. J. Griffiths from John li. 36; and the Rev. C. Morris,

Narberth, from Heb. xiii. 12, 13. Thursday morning the Rev. J. Griffiths, of St. David's, delivered the introductory discourse from Heb. xlii. 6; the Rev. J. Phillips, of Bethlehem, proposed the usual questions and received the confession of faith; the Rev. W. Hughes, of Dinas Mauddy, offered up the ordination prayer in Welsh; the Rev. E. Davis (Theological Tutor at Newtown Academy) delivered the charge to the young man from 1 Tim. vi. 19; and the Rev. D. Peter (Theological Tutor at the Carmarthen College) addressed the congregation from Exod. xvii. 12. At six in the evening, Mr. S. Roberts, student at Newtown, preached from 1 Cor. vii. 31, and the Rev. W. Warlow, of Milford, from Psalm xvii. 15. The devotional parts of the services were conducted by Mr. S. Simon, student at Newtown, the Rev. Mr. Evans, of St. Florence, and the Rev. D. Phillips, the Pembrokeshire itinerant.

The cause of Christ among the Independents, began in the town of Langharne, about the year 1704, and was supplied by the minister of Henllan and Bethlehem from that time until the year 1775, when the Rev. T. Morris removed from Kingston, and received a call from the Independent church in Langharne, and continued to be their pastor until the year 1791, when he died. Ever since the death of the Rev. T. Morris, they were supplied by the ministers of Bethlehem. Of late years, the present minister of Bethlehem, Rev. James Phillips, thought it his duty to urge the church at Langharne to choose a minister for themselves, as he by no means could do justice to the cause among them, having so much to do at Bethlehem and St. Clear's; at last they were persuaded to comply with his request, and it is hoped that this change will be a great blessing to the church.

August 17th, the Rev. Jno. Harris, late student of Cheshunt College, was ordained at the late Countess of Huntingdon's chapel, Ely, to the office of the Christian ministry, in the Countess of Huntingdon's connexion. Rev. Jno. Owen, of Norwich, introduced the service by reading and prayer; Rev. J. Meffin, of Yarmouth, delivered the introductory discourse, and asked the usual questions; Rev. Alex. Start, of Ashbourne, offered up the ordination-prayer; and Rev. Wm. Kemp, Theological Tutor of Cheshunt College, delivered a solemn and impressive charge from Rev. ii. 10, "Be thou faithful," &c. and concluded in prayer.

On Tuesday and Wednesday, 19th and 20th of April, was held at Chepstow the Anniversary of the opening of the Independent place of worship, and also the Half-yearly Meeting of the Monmouthshire English Association of Independent ministers and churches. The Rev. Messrs. Loader, of Monmouth; Lewis, of Newport; and Leifchild, of Bristol, severally preached: and Mr. E. Jones, of Pontypool, gave an address on the necessity of a more earnest prayer for the outpouring of the Holy Ghost upon our churches. Messrs. Thomas, of Nebo; Rees, of Lanvapley; Armitage, of Newport; and Griffiths, of the Tabernacle, were also present, and took a part in the services, which were truly interesting. The above Association held its first meeting at Monmouth, and we are happy to add its prospects are encouraging.

May the 25th, Mr. James Griffiths was set apart to the pastoral office in the Independent connexion at the Tabernacle, near the New Passage, Monmouthshire. The Rev. Messrs. E. Jones, of Pontypool; (Irving, of London, and Lewis of Chepstow, Baptist minister); D. Thomas, of Nebo; T. Rees, of Lanvapley; R. Davies, Newport; and D. Thomas, Chepstow; severally engaged on the above occasion. The services of the day excited a considerable interest in the neighbourhood, and it is hoped that they have left a lasting impression upon the minds of those present.—N. B. The founder of this cause was Mr. Wrath, the parish minister, who was ejected for refusing to read the Book of Sports in the church; his labours were crowned with success in the neighbourhood, and in the year 1639 he formed the above church, assisted by Messrs. Henry Jesse, of London, and W. Cradock of Cardiff.

CHAPELS OPENED.

August 2. A neat commodious chapel, called Ebenezer, was opened at Long Compton, Warwickshire, for the use of Mr. West's church and congregation, when three excellent sermons were preached, by the Rev. Messrs. Percy of Warwick, from Acts vi. 7; Helmore, of Stratford on Avon, from 1 Kings viii. 55—58; and J. Sibree, of Coventry, from Ps. lxxxvii. 5, 6. The devotional exercises were conducted by the Rev. Messrs. Taylor, Wright, Coles, Gray, Hood, Richards, Brees, and Parry. The church is of the Independent denomination, consists of nearly 40 members, and has been raised within the last six years. They have had no place of worship but a dwelling-house, which made the erection of a chapel necessary.

The First Anniversary of the opening of Ebenezer Chapel, Penrith, was held on Wednesday, August 24th, when two sermons were preached by the Rev. Dr. Raffles, of Liverpool; in the afternoon

from Psalm lxxxiv. 10, and in the evening from Luke xv. 2. The devotional services were conducted by the Rev. T. Woodrow, of Carlisle, and the Rev. G. Nettleship, resident minister. The collections amounted to 16*l.* 5*s.* 6½*d.*

Hanover Chapel, Church-street, Brighton.

This neat and commodious chapel, erected for the purpose of affording further means of religious instruction to the teeming population of Brighton, was opened on Tuesday, Aug. 30th. The Rev. Mr. Bennett, of Rotherham, preached, in the morning, from Isa. xxviii. 16, 17; and in the evening the Rev. Dr. Styles, from Zechariah xiv. 8, 9. The devotional exercises were conducted by the Rev. Messrs. Goulty, Davies, of Hare Court, Turnbull, Charles Hyatt, and Edwards. The dimensions of the place are in the clear 59 by 48 feet, and it will seat about 1200 persons. A large cemetry, containing 48 vaults, extends beneath the chapel, which is also surrounded by a spacious burying-ground. The chapel and the ground have been munificently presented to the public, and, for their use, vested in eleven trustees, by Stephen Wood, Esq. of Lindfield; an act of liberality which, we trust, will have its influence on other wealthy Dissenters, in leading them to adopt the same mode of advancing the cause of the Redeemer. Dr. Henderson, of Russia, stands engaged as a supply for several ensuing Sabbaths, after which a succession of respectable ministers is expected to assist the Rev. James Edwards, the minister of the place.

The Sussex Congregational Society.

On the following day, in the above chapel, the Sussex Congregational Society held its Autumnal Meeting. In the morning the Rev. Mr. Cooper of Emsworth delivered a discourse on "The best means to be adopted by ministers and members of churches, for promoting religion in their congregations;" after which the ordinance of the Lord's Supper was administered. The Rev. Mr. Goulty presided. The Rev. Dr. Henderson, and the Rev. Messrs. Bannister, Winchester, Turnbull, Edwards, Jeula, of Spalding, Smith, of Crawley, and Davies, of Lindfield, engaged in the devotional exercises. In the evening was held the Meeting for business. William Penfold, Esq, being called to the Chair, prayer was offered up by the Rev. George Evans, of Mile End; the Rev. Mr. Edwards, the Secretary, read an encouraging report of the state of religion in the County. The Society employs one itinerant in the western part of the County, who labours with much acceptance and usefulness in several villages. The Society is also engaged in promoting the erection of two chapels at Bognor and Little Hampton, two increasing watering-places on the coast; and from the generous donations of ground, &c. by the Duke of Norfolk, the Rev. Matthew Wilks, and other persons, there is a pleasing prospect of the speedy completion of these edifices. The claims of the Society were ably advocated by the Rev. Drs. Styles and Henderson, Messrs. Goulty, Osgood, of Canada, Davies, of Lindfield, Turnbull, C. Hyatt, Jeula, Mark Drury, and John Drury. The services throughout were highly interesting and impressive, and the spirit of zealous unanimity which evidently prevailed, was truly gratifying. The Collections on the day of opening were generously appropriated to the funds of the Sussex Congregational Union, and the Irish Evangelical Society.

Dec. 29th and 30th, 1824, a new Independent Chapel was opened at Kerry, Montgomeryshire, a populous village three miles from Newtown; when the Rev. S. Bowen, Classical Tutor of the North Wales Academy, was ordained to be the pastor of this newly formed church. Wednesday 29th, two sermons were delivered by Messrs. J. Rees, of Sarney, and J. J. Beynon, of Dorrington. Thursday, at ten, A. M. Mr. Pearce, of Wrexham, preached; at two in the afternoon, the introductory discourse, the usual questions, and the ordination-prayer, by Mr. Roberts, of Llanbrynmair; a very impressive charge by Mr. D. Jones, of Holywell; the sermon to the church and congregation by Mr. Pearce, and the concluding prayer by Mr. Jones (Baptist minister) of Newtown. In the evening, two sermons were delivered by Messrs. Beynon, of Dorrington, and Mr. Williams, of Malpas, Cheshire. The interest at Kerry was first begun, and has been hitherto continued by the gratuitous services of the Newtown students; and it is pleasing to observe, that it appears at present very promising; which do also several other places in this extensive district, regularly supplied by the students.

FOREIGN.

AMERICA.

From the Speech of the Rev. William Ellis, Missionary in the Sandwich Islands, at the Meeting of the American Bible Society.

UNACCUSTOMED, Sir, for the last eight years, to address an audience, except in the language of the Pacific, I feel some embarrassment in offering any remarks

before one so numerous and respectable as this which now surrounds me. Yet, Sir, I esteem it one of the happiest circumstances connected with my unexpected visit to this country, that I am permitted to be present on this interesting occasion. I participate in all that sublime and elevated satisfaction, which must pervade every Christian mind in this assembly, while contemplating that triumphant march, and those glorious conquests of eternal truth, of which we have this day heard. And I rejoice in those vast and brightening prospects, which animate you onward with exhilarated courage and redoubled ardour.

Wide, and promising indeed, Sir, are the fields in which you are invited to reap a most abundant harvest. And among them, though not to be compared with most in point of importance and extent, there is one, which in interest is, perhaps, not inferior to any. That is, Sir, the Sandwich Islands. That clustering group, amidst the expanse of ocean, is in the interesting state foretold by the hallowed prophet, when enraptured he exclaimed, "The isles shall wait for his law." Yes, Sir, one hundred and thirty thousand souls, in the Sandwich Islands, are emphatically waiting to receive, principally at the hands of American churches and American Bible Societies, the holy volume of inspired truth. And I feel convinced, Sir, that when that sacred volume shall be translated into their native language, this Society will hasten to bestow upon them a boon so precious.

In the same wide ocean, lie the Society Islands, one of those "elevated summits," which have caught the first rays of that heavenly light, which, we have heard, shall soon irradiate the world. Here, Sir, the Bible has effected a greater moral change than all other means combined ever could produce—a change which has extorted from the sceptic, the infidel, the licentious, and the profane, a confession that the power which produced it could be none other than the mighty power of God.

In those islands, Sir, a system of idolatry has been annihilated, which was reared by treachery and crime, and had for ages, through the terrors it inspired, sunk the population to a state of most abject wretchedness, and threatened their extermination. In its place, Sir, the light and blessings of the gospel are now enjoyed; and not only has that ever blessed book imparted to them the social comforts of the dear domestic circle, and the advantages of civilization; it has also shed its mild, consoling light upon their passage to the grave, and has opened to their view a glorious immortality beyond, with all its interminable joys.

Dark and terrific were their former views of death, and of a future state. They supposed the spirit, when it left the body, was in darkness devoured by demons—not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence they, in dying agonies, would often cry to their attendants, There — there stand the demons, watching for my spirit!—O guard its exit! —O preserve it from their grasp! Now, Sir, those who die in Christ sometimes pass the swelling flood of death, rejoicing in the support of their Almighty Friend, or singing the Saviour's love.

The British and Foreign Bible Society has, with that liberality which characterizes all its proceedings, furnished the means for printing and distributing among them the Holy Scriptures, in their native tongue; and in no part of the world has its labours been crowned with greater success.

The Bible, Sir, is there received with honest, unsuspecting faith, as a divine communication to mankind. Its doctrines are believed, and its precepts rigidly observed. Frequently, when we have proposed some measure to the people, they have inquired, "What says the word of God?" If we have answered, There is nothing directly relating to it there, yet it is according to the custom of good people, or, we think it would be conducive to your comfort or to your advantage; they have generally answered, "It is only your opinion then: perhaps you are right, perhaps not." But I cannot recollect any proposal ever made to them, with the sanction of the express declaration of Scripture, that has not been unhesitatingly received.

So highly do they prize the Scriptures, that when about to leave those islands, I wanted to procure a copy of the gospel of Luke, to bring with me, I could not find a person that would part with one for any article I could offer in exchange.

I recollect, in the island of Huaheine, a man had his house burnt, and was himself considerably injured in attempts to save a part of his little property. He came to my house, a day or two after, to procure, I think, some dressings for his burns. I told him I was sorry for his misfortunes. True, said he, it is some work to build a house; but though I have lost my house, I have saved my book—pulling at the same time a copy of one of the gospels out of his bosom, and exhibiting it with great satisfaction.

Their desire to possess the words of God

will appear, when you are informed, Sir, that I have seen twenty or more canoes from distant parts of an island, or different islands, drawn up on the beach, near my dwelling, in which persons had arrived, whose only errand was to procure copies of those parts of the Scripture nearly ready for distribution. I recollect, one evening, a canoe with five or six persons arrived at the district in which I resided; the people came up to my house, and asked for some books; I told them I had not any prepared that night, but that if they would come again in the morning, I would give them as many as they needed. They took leave of me, and as I supposed, returned to the house of some friend in the village, there to spend the night; but looking out of my window early in the morning, I saw these same persons lying on the ground, outside of the door. I went out, and asked them if they had been there all night? They answered, Yes. I asked them, why they did not go to the house of some friend to sleep? They said, they were afraid that if they should go away, somebody else would come before them in the morning, and get what books there were to spare, and they should have to return without any. I called them in, and gave them, as soon as I could prepare them, as many as they wanted. They hastened to the beach, launched their light canoe, spread their little matting sail, and, with a favouring breeze, steered to their native isle rejoicing.

These people are also desirous that others should possess the Scriptures. Once a year, in most of the islands, they hold a public meeting to aid in spreading the gospel over every group, and every solitary island in the Pacific; and when an aged chief, or venerable prince, after delivering a speech, has asked, "Shall we continue our exertions, brothers, friends, that the word of God may be sent to all lands?" I have seen sixteen hundred hands frequently lifted up instantaneously to answer, Yes!

EMANCIPATION OF EIGHTY-NINE SLAVES IN VIRGINIA.

(From the New York Observer.)

A few weeks ago we stated that a gentleman of Virginia had emancipated upwards of eighty slaves, and had made provision for transporting them to Hayti. From the Norfolk Herald we learn that the name of the gentleman who has thus distinguished himself is Mr. David Minge, of Charles city county. Mr. M. has chartered the brig *Hannah and Elizabeth* of Baltimore, and put on board eighty-seven coloured people of different ages from three months to forty years, being all the slaves which he owned, except two old men, whom he has likewise manumitted, but who being past service, he retains and supports.

The value of these negroes, says the *Herald*, at the prices now going, might be estimated at about *twenty-six thousand dollars!* and Mr. Minge expended, previous to their embarkation, about 1,200 dollars, in purchasing ploughs, hoes, iron, and other articles of husbandry for them, besides providing them with clothes, provisions, groceries, cooking utensils, and every thing which he supposed they might require for their comfort during the passage, and for their use after their arrival out. He also paid 1,600 cents for the charter of the vessel.

But Mr. Minge's munificence did not end here—on the bank of the river, as they were about to go on board, he had a peck of dollars brought down, and calling them all around him, under a tree, distributed the hoard among them in such sums and under such regulations that each individual did, or would receive seven dollars.

Mr. Minge is about 24 or 25 years of age, unmarried and unincumbered in every respect; possesses an ample fortune, and has received the benefits of a collegiate education at Harvard University.

The *Western Luminary* also states, that Mrs. Elizabeth Moore, a pious lady, lately deceased in Bourbon county, provided by will for the emancipation of her slaves, (said to be about 40 in number.)

SLAVERY.

On the 4th of July, the Rev. Mr. Russell delivered a discourse in the third Presbyterian church in Newark, from which the following is an extract:

"I tremble for the honour of my country, on finding that the utterly indefensible practice of slavery is far more extensive and popular in this independent republic, than in any other civilized nation of the earth. It is, indeed, the great political sin of the American people; and it has already fixed upon our national escutcheon a deep and indelible stain. Thanks to the superintending providence of God, and to the wisdom of our legislators, the disgraceful traffic in slaves is for ever hereafter prohibited in our commonwealth; and soon the last vestige of slavery will be hunted from among us. But there are comparatively but few states within the middle and southern sections of our Union, that have attained to the same elevated rank in the patriotic enterprise of African emancipation. In the

south, especially, slavery still exists in all its horrors, and is rather on the increase. *There* fifteen hundred thousands of the descendants of Ham, are uttering their fruitless wailings, and panting for release; and methought, as I was aroused from my slumbers this morning by the roaring of your cannon and the cheerful sound of your churchgoing bells, there fell upon my ear a sound like the roaring of a cataract. It was wafted on a southern breeze, and it grated like harsh thunder on my ear. I was silent and attentive, and while I listened, there came on the northern zephyr a sweet and animating tone, distinct and articulate, and thrice it sounded "Liberty — Liberty — Liberty"—but at each enunciation of the thrilling word, the breezes of the south bore back a sad response, and the answer was, "*Slavery — Slavery — Slavery.*" Would to God there were no reality in my waking vision. But I speak without a figure; there is a bitter groan issuing from the anguished bosoms of a million and a half of bondmen in the south—it cries for redress, and if this be long withholden, it will pierce the highest heaven, and call on God for vengeance!"

Ministers' Bible Classes for Young People of Sixteen and upwards.

(From America.)

THERE are two classes, one of young ladies of fifteen years of age and upwards, consisting of about ninety members; the other of young men of sixteen years of age and upwards, consisting of about forty-five members. They were established about three months since, and meet, at present, once in four weeks, on the same day; the female class in the afternoon, and the young men's in the evening. The meetings will probably be soon increased to once a fortnight. They both meet on the same day, and recite the same lessons, for the convenience of the pastor. The class of young men was commenced at their special request. The method of instruction is the following: The pastor first delivers a course of lectures, six or seven in number, on the authenticity, credibility, and inspiration of the Scriptures, and the manner in which they should be read and studied by private Christians. Of each of these lectures, after delivering it, he gives them an abstract, of which they take notes with a pencil, which are written out as soon as convenient in a book prepared for the purpose, with such enlargements from the lecture as they may have retained in their memories, and carefully studied previous to the next meeting. After the lecture has been delivered, and the abstract given, the classes are examined by the pastor on the preceding lecture, and the exercise concluded with a practical application of the subject recited, to the conscience and the heart. After this preliminary course is finished, it is intended to commence with the book of Genesis, and go through, in the first place, with the historical parts of the Bible, then with the Epistles, and with the other parts in such order as shall be found most expedient. In this part of the course, the following method will be pursued. For example, let the two first chapters of Genesis be assigned for one lesson. The pastor will at one meeting of the class notice and give the explanation of the various difficulties that may occur to the attentive reader; he will then mention the several doctrines taught in these chapters, with the evidence they furnish of their truth, occasionally referring to other parts of the sacred volume, where they may be more fully or distinctly revealed. Of these remarks, the members of the class will take notes in the manner before described. At the next meeting, after the lecture on the two or three subsequent chapters has been delivered, the class will be examined on the chapters which were the subject of discussion in the previous lecture, by questioning them—first, upon the chapters themselves as contained in the Bible, noticing, as they occur, the difficulties of which the solution had been given at the last meeting; and then upon the account which had been given of the doctrinal instruction communicated in this portion of the word of God. After which the exercise will be concluded with a practical application.

The advantages of this method are the following:—

1. It compels the pastor to study the Scriptures himself with care, and may furnish him with materials for lecturing at a future period to his congregation; a method of preaching by far too much neglected at the present day.

2. It furnishes the members of the class with information respecting the evidences of revelation, the manners and customs of the people to whom the Scriptures were originally communicated, &c. &c. which, though not essential to salvation, will be gratifying and profitable to them through life.

3. It exercises the judgment as well as the memory and the conscience, and may therefore contribute to their intellectual as well as moral improvement.

4. It brings the doctrines of the Bible before their minds in the order and connexion, and in the very aspect in which they are communicated by the Holy Spirit.

5. It is calculated to induce a habit of attention to the instruction imparted in every part of the sacred Scriptures when perusing them in course, and thus to correct the very common practice, even among Christians, of reading their Bibles without observing the *sentiments* intended to be communicated by the Holy Spirit.

6. It furnishes the pastor with an opportunity of making a practical and personal application to this interesting portion of his flock, of *every part* of the sacred volume.

FORMATION OF A NATIONAL TRACT SOCIETY AT NEW YORK.

On the 11th day of March, 1825, this great object, which had been long in contemplation, was accomplished. Two great Societies had previously existed, one at Boston and the other at New York; both are now united, under the title of "The American Tract Society." At this Meeting, after the adoption of the constitution, officers for the Society, till the time of the Annual Meeting in May, were elected, in nearly equal numbers, from the Episcopal, Presbyterian, Baptist, and Methodist denominations, and embracing individuals from the other principal denominations in the United States. The sum of 12,500 dollars was immediately subscribed for the erection of a suitable house for the Institution, when, it is expected, that six printing presses will be fully employed.

The Tract operations of America are constantly and rapidly advancing; Christians are becoming more deeply impressed with their importance; vast portions of the country, exceedingly destitute of the means of grace, are as yet unsupplied with Tracts; new Tract Societies are forming; our population is increasing; education is becoming more diffused among the lower classes; the thirst of benevolent exertion, and a national Tract Society, enjoying the local advantages of this city, and concentrating the energies of the country, will doubtless accomplish (with the blessing of God) far more than has yet been done by the various separate and independent Societies in the United States.

SCRIPTURES IN SPANISH.

The American Bible Society have recently procured stereotype plates, for the whole Spanish Bible of the Version of the Padre Scio, from the Madrid edition of 1779, superintended by the translator himself. A very handsome edition printed from them has just left the press. It is an octavo volume of 1100 pages, neatly and strongly bound, and on good paper. The object of the Society is, to circulate these in Mexico, South America, and the Spanish possessions in this hemisphere, in all of which the Scriptures are very scarce, and command a good price. As the Society sells the copies at the very low price of a dollar and a half, merely covering the cost, we would suggest to merchants, trading with those parts, that it might be well for them to send parcels of these books to the ports where they trade. We have no doubt they will find for them such a market as will prove profitable to themselves, while they are promoting the benevolent objects of that Institution.—*D. Adv.*

THE PROTESTANT AND PAPIST.

A Protestant clergyman having occasion to travel in France, before the Revolution in that country, happened, in one of the inns where he stopped, to fall into conversation with a French gentleman, a papist. The Papist was a well-bred, intelligent man, and conducted himself with much politeness when conversing on common topics: but no sooner did he come to learn from some unavoidable expressions in conversation, that the gentleman with whom he was talking was a Protestant, than he discovered his bigotry. "And pray," says he, using the hackneyed phrase and question upon this subject, "where was *your* religion before the days of Luther?" "Permit me," said the clergyman, "to answer your question by another: where, pray, was your face, Sir, this morning before you washed it?"

A CLERGYMAN'S LIFE.

To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, Sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life."

SALVATION OF THE HEATHEN.

A clergyman once travelling in a stage coach, was abruptly asked by one of the passengers, if any of the heathen would go to heaven: "Sir," answered the clergyman, "I am not appointed *Judge of the world*, and consequently I cannot tell; but if ever you get to heaven, you shall either find some of them there, or a good reason why they are not there." A reply well fitted to answer an impertinent question, dictated at best by idle curiosity.

MISSIONARY CHRONICLE

FOR OCTOBER 1825.

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.

SOUTH SEA ISLANDS.

WE have received copies of the printed Reports of the South Sea Missions, both of the *Windward* and the *Leeward* Islands, from which we make the following extracts:

WINDWARD ISLANDS.

Coronation of Pomare III.

This ceremony took place at Papaoa, in Tahiti, April 21, 1824; and as it is the first Coronation that has taken place since the introduction of Christianity, it excited great interest among the people.

Order of Procession.

1. A female native conducting two girls with baskets of flowers, to be scattered along the way leading to the place of the Coronation, which was about half a mile distant, in a field where two platforms of stones, one raised higher than the other, had been erected for the convenience of performing the ceremony.

2. The wives and children of the missionaries who were present.

3. One of the supreme judges, Mahine, carrying the large Bible, with one of the senior missionaries, Mr. Nott, and one of the gentlemen of the Deputation, the Rev. D. Tyerman, on the right hand, and another senior missionary, Mr. Henry, and the other gentleman of the Deputation, G. Bennet, Esq., on the left hand.

4. All the other missionaries and friends who were present, four abreast.

5. Three of the supreme judges abreast, the one in the centre, Utami, carrying the code of laws.

6. The other three supreme judges abreast, the one in the centre, Tati, carrying the crown.

7. The king seated on his chair, carried by four stout boys, sons of the chiefs, and four others supporting the canopy over his head.

8. The king's mother and sister on his right hand, and his aunts on his left.

9. Pomare the king's brother-in-law, close behind the king.

10. Tapa, and the other parents of the royal family, with the anointing oil and the tables.

11. All the governors, four abreast.

12. The district judges, four abreast.

13. All the magistrates, four abreast.

Arrangement at the Coronation.

On the arrival of the procession at the place of the Coronation—

1. The wives and children of the missionaries, and friends, were seated on each side of the upper platform.

2. The king was seated on his chair in the middle of the platform, with the canopy over his head, the tables placed before him, upon which the crown was placed in the centre, the Bible on the right side, and the laws on the left, with a small vial containing the anointing oil.

3. The queen and her daughter were seated close at the king's right hand, and next to them one half of the missionaries, one of the gentlemen of the Deputation, and one half of the supreme judges.

4. Close at the king's left hand, his adopted mother and her sisters, next to them the other half of the missionaries, the other gentleman of the Deputation, and the rest of the supreme judges.

5. Close behind the king, Pomare, the king's brother-in-law, and on his right and left hand, the fathers of the royal family. Brother Davies, who was appointed to act as speaker for the king, sat close by him.

6. On the lower platform all the governors and district judges were seated on one side, and their wives on the other. On the governors' platform, and close to the royal or upper platform, on each side, the singers were placed.

7. In front of, and round about the governors' platform, the children were seated, and next to them the women. Next to the women all the magistrates were seated, and behind them the multitude.

After the ceremony of the Coronation was closed, a herald proclaimed freedom to all who were under the sentence of the law, saying, 'Let those that have been

banished, return to their lands, and let every man and woman be freed from every penalty; and let all be exhorted to become good members of society, &c.

Annual Meeting of the Tahcitan Auxiliary Missionary Society, held on the 12th and 13th of May, 1824.

About 9, A.M. the Brethren Nott, Jones, and Wilson, (also Mrs. Jones, and Mr. and Mrs. G. Bicknell,) met the officers and some of the members of this Society, at the king's residence near Papaoa; and at half-past ten entered the royal Mission Chapel for worship. The people were much fewer in number this year than on any former occasion, owing to the brethren and the people having been all collected at Papaoa, only *three* weeks before, at the coronation of the young king; this prevented a number of the people and some of the brethren from being present at this meeting. Although, however, the meeting was less in point of numbers, it was not, perhaps, much so in point of interest, when compared with former years.

Brother Nott commenced the morning service by singing and prayer, and then preached from Luke xi. 2. "Thy kingdom come. Thy will be done on earth as it is in heaven."

Captain Walker, of the brig *Dragon*, and Captain Kemish, of the *Eliza Ann*, whaler, were present during the service, and dined with the brethren, the queen and her sister, &c. at their residence.

About 4, P.M., the congregation again assembled, but not so many as in the morning, which is always the case on these occasions. Brother Wilson commenced the worship by giving out a hymn, reading the Scriptures, and prayer; after which Brother Jones preached from Psalm xlv. 3—5. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty," &c. In the evening, after a friendly conference with several of the chiefs, we returned to our habitations.

Thursday, 13th. This being the day for business, the brethren again met the officers and members of the Society, as yesterday. Captains Walker and Kemish were also present. About ten o'clock the meeting commenced with singing and prayer by Brother Wilson, who also addressed the meeting at large, encouraging them to persevere in the work of the Lord, and proposed that the secretary should read the Report.

Paofai, Secretary, then came forward and read the Report, from which it appeared that the subscriptions for the present year, though less than those of the former, yet exceeded considerably what some of the brethren expected.

Brother Nott then rose, and addressed the Society at some length; urging on all the necessity of greater activity and zeal in the cause of Christ, and proposed that the motion made and agreed to at the last meeting of the Society, be immediately carried into effect; viz. that houses be prepared to receive the oil subscribed by the members of the Society, at those parts of the island where vessels can anchor.

Tati rose and supported the motion, and also informed the meeting that he had a large house in a state of forwardness, at Mairipehe, where he resides, which he intends for the purpose.

Tehoro, a very zealous and active young man, a deacon of one of our churches, then rose, and in a very animated speech, approved of what had been said, and proposed that a house at the west end of Pare, intended for the use of the Society, and which is already framed, be immediately thatched for receiving the Society's oil. He proposed that as soon as the Sabbath is over the whole district set about it. Ua and some others belonging to Pare spoke to the same effect, and urged an immediate attention to the work.

One of the Taiarapu people then rose, and informed the meeting, that two houses would be prepared in that division of the island for the purpose proposed. Hitoti then addressed the Society with much propriety; several others also spoke with good effect. Brother Jones concluded with prayer.

Anniversary of the Eimeoan Auxiliary Society, on the 12th and 13th of May.

It commenced in the usual way with an early prayer-meeting. About ten o'clock the people entered the chapel, when Brother Henry began the service with a short address, sung, read the Scriptures with some remarks, and prayed: after which Brother Darling (who came over here from his station at Burder's Point, expecting to have the pleasure of seeing the gentlemen of the Deputation once more before their departure, and who kindly complied with the wishes of the brethren, to remain until after the meeting, and to preach the missionary sermon) delivered an animating and encouraging discourse from Gal. vi. 9, "And let us not be weary in well doing," &c.

In the evening the people again assembled, and Brother Darling commenced the service by singing, reading, and prayer; after which Brother Orsmond delivered a very suitable discourse from

Prov. iv. 18, "For the path of the just is as the shining light," &c. The assembly made a highly respectable appearance, particularly the female part, whose greatly advanced improvement was very apparent, they having got rid of the degree of awkwardness that used to attend them when in a European dress, and having obtained an air of ease and gracefulness nearly equal to European females.

On the 13th the Society assembled for business, when Brother Orsmond opened the meeting by a suitable address, and moved that Tehope, the governor of Varare, and relation of the king, be called to the chair; which being done, the Chairman called upon Brother Darling to engage in prayer. After singing and prayer, Brother Henry moved that the Secretary be called upon to read the Report of the past year, which being seconded and carried by a show of hands, Vahineravai, the Secretary, then read the Report, and the quantity of property subscribed; which gladdened us not a little, it being considerably more than that of the foregoing year.

Vara, the chief of Afareaitu, then rose, and after speaking at some length, moved that the Report be received and printed. Brother Darling seconded the motion, but he wished to know whether any names had been taken down which had not brought the property, as he objected to printing any such names, as had been done in some instances in former years. This motion was agreed to. The usual votes of thanks were then passed, and several motions were made and carried: the principal of which were, 1st. That the property subscribed be all collected to one place. 2d. That in future, no person's name be put down in the list of subscribers, until he or she brings and delivers the property intended to be subscribed, to those appointed to take charge of it.

A number of animated and appropriate speeches were delivered on the occasion by the chiefs, and other officers and members of the Society: and towards the close the brethren Armitage and Blossom addressed the meeting with good effect; the former, through the medium of Brother Darling, proposing a Juvenile Society to be formed, which was agreed to: and the latter, through the medium of Brother Orsmond, recommending, that as soon as the buildings for the school at Afareaitu shall be finished, all hands should be turned to the chapel at Roby's-place, and get it completed; promising and engaging himself to assist at the work, to the utmost of his ability.

Much of a missionary spirit was manifested on the occasion, several offering themselves, and expressing their willingness to go as teachers wherever their teachers and the Society might think proper to send them. Mare, the deacon, was among the number who thus offered themselves.

LEEWARD ISLANDS.

Huahine, &c.

Mr. Barff commences his report in the following manner:—

Year after year rolls round, and brings its returning mercies, which call for fresh returns of gratitude to the God of all our favours. Solomon very properly observes, that "as cold water to a thirsty soul, so is good news from a far country;" and so we have happily experienced it during the past year. The continued liberality of British Christians, and the prosperity of every benevolent society in extending the cause of our adorable Redeemer, have rejoiced our hearts, and tended also to give a fresh impetus to our exertions in the cause of Christ.

Schools.

Our schools continue to prosper. All the people on the island, both adults and children, (with few exceptions,) reckon themselves scholars; and their attention during the past year, (i. e. from May 1823 to May 1824,) has been very regular. The morning school is attended by all, both adults and children, and the higher classes of adults are then examined as to their knowledge of what they read, by a few simple questions arising from each verse calculated to lead their minds to its proper meaning, and designed to fix the truth upon their hearts. On Wednesdays and Fridays we have public catechising, as usual. On Mondays, Tuesdays, and Thursdays, at noon, a reading and writing school for the children, in which art many of them have made considerable progress. We have been favoured with a supply of slates, pencils, &c. for the use of our schools, from the Sunday School Union, through the medium of our esteemed friends Messrs. Lloyd and Thomas, for which favour we take this opportunity of expressing our grateful acknowledgments. The sabbath-day school (which is chiefly intended to lead the minds of the rising generation to Christ as their Saviour and their King) continues to be well attended, and the number both of teachers and children have increased during the past year. Both teachers and children, we are happy to say, feel a lively interest in the exercises of this school, which consist in fami-

liar conversation on the word of God, between each teacher and his respective class. We are happy to observe further, that several from among the youth in this school have been united in church-fellowship during the past year, and several more appear to evince early piety.

Public Religious Services.

Services for the more public instruction of the people of our charge at Huahine continue as usual, viz. preaching three times in the week, twice every Lord's-day, and on the Wednesday evenings. We have beheld with pleasure the regular attendance of the people on the means of grace, and also their attention to the truths delivered, and trust that many have not heard in vain. Our stated congregation continues much the same, from 12 to 1400, and is a little on the increase; some few individuals continue to leave their wonted residence in other parts of the island, to reside near us for the benefit of religious instruction.

Our meeting with the natives on Monday evenings, for general conversation, continues to excite a lively interest. The texts, with the particulars of the sermons used during the week, form the principal topic of conversation, and we find it a most profitable manner of fixing the truths of the gospel on the minds of our dear people.

On Thursday evenings a short lecture is delivered to all who are more immediately connected with us, who have either devoted or desire to devote themselves to God in the ordinance of baptism. The natives are also encouraged to open their minds freely, as to their experience of the power of religion on their own minds, for the edification of all.

Tuesday and Friday evenings are devoted to the examination and instruction of those who desire to participate in the ordinances; the former for the instruction of those who offer themselves candidates for baptism, and the latter for those who desire to be admitted to the Table of the Lord, except on the Friday preceding the first Lord's day in the month, when the whole church meets preparatory to commemorating the death of Christ, and for the admission of candidates to communion.

We have also a meeting once a fortnight, which is held on the Saturday evenings, with the young persons of our congregation, from 13 to 17 years old, who appear to evince early piety. On these occasions an address is delivered to them, suited to their capacities.

Mrs. Barff continues to hold her meeting with the female members of the church, for mutual edification and improvement in the things of God. They have also a prayer-meeting, the Saturday evening before the Sacrament, to implore the Holy Spirit to enable them to partake rightly of that sacred feast.

Additions to the number baptized, and to that of Communicants.

Some have continued to press forward for admittance to the ordinance of baptism, and we trust from pure motives. Fifty-eight adults have been dedicated to God in that ordinance, and 58 infants; making the whole number of adults baptized here 774; and of children 569; total, adults and children, 1,343. About 20 candidates are under instruction preparatory to baptism.

The church has received a large increase this year. We observed in our last Report, that nearly all the baptized adults had offered themselves as candidates for communion. We thought it, however, prudent to let some time elapse, that we might have a proof of their attachment to the Redeemer, by a steady perseverance in the paths of virtue. Having, however, after due deliberation, no just reason to doubt their sincerity, we have admitted to church-fellowship 192, among whom are several young persons. The whole number of communicants now is 352, who, we are happy to say, we have beheld with pleasure walking in the fear of God.

Happy Deaths of Natives, &c.

Several have been removed by death during the past year, both from among the baptized and communicants, who gave very pleasing evidence of an interest in the Saviour. One woman who died in September 1823, who was a member of the church, was also one of our most active teachers in the schools, in which delightful work she persevered until death. The love of Christ, and his atonement as the ground of acceptance, were her themes of rejoicing, in the moment of dissolution. Three other members of the church have been called hence, and we may truly say their end was peace. Several also from among the baptized, who have died during the past year, died trusting in the merits of Christ, for acceptance with God the Father. One person in particular, whose name formerly was Hiro, a true son of *Hiro*, the former Tahitian god of thieves. He was formerly the leader of a band of robbers, who spread terror all around. When the gospel was first embraced in Huahine he was opposed to it, and determined, in defiance of Jehovah, to profane the Sabbath, by making a fence,

when a small twig of a tree lashed his eyes, producing almost instant blindness, which remained with him till death. When he offered himself as a candidate for baptism, he desired to be called Paul, that he might at least strive to be made like him, both in this life and that which is to come.

Another particular instance we would just mention was a female, who appeared some days before her dissolution to be filled with praise to God, for salvation by Jesus Christ alone, and continued to urge all around her to seek to enter in at the strait gate. On the night she died, she called to her husband about midnight to awake, and witness her departure, when she commenced singing the 7th hymn in the Tahitian collection.

"Tamaidi here o oia nei,
Tamaidi here o Jesu Christ;
Na te Medua i tono mai,
Ia ora iana o tatou nei."

Which being translated, runs nearly as follows:—"He the beloved Son, The beloved Son Jesus Christ; The Father sent, That we by him might be saved." In singing which, her happy spirit fled, we trust to be with Christ for ever.

These are a few among many who have been called to quit their earthly tabernacles, in hopes of a joyful immortality; and we mention the above as fruit which has abounded to the friends of Missions, trusting also they will afford a fresh stimulus to their exertions, that they may never "grow weary in well-doing."

We have, however, been called to the painful task of separating one woman from communion, for improper conduct; several also from among the baptized have been publicly excluded, who have been guilty of immorality, some of whom have since been restored, on a profession of sincere repentance.

Twelve couple have been united in marriage during the past year.

Printing-Office, &c.

The press at this station has not been altogether idle. A code of laws has been printed for Huahine, and another for Maiaoiti, containing thirty pages each; reports also of the Society, tables for the Schools, &c.

The Book of Isaiah is ready for the press, and we are proceeding with a translation of the prophecies by Jeremiah.

Progress of Civilization.

It is the very nature of the Gospel to excite to industry where it is received in love, and we have beheld with pleasure our dear people advancing in civilization. An additional number of houses have been completed during the past year, and many more are now in hand, which will be completed shortly. Much more land is under cultivation than formerly, and the people have procured from vessels which come to trade with them a considerable quantity of European property, such as cups and saucers, knives and forks, tea-kettles and pans, &c. Upwards of 200 sofas have been made to furnish their new houses, and form a very useful article of furniture, serving either as a seat or bedstead in case of illness. Tables also in proportion to the sofas have been completed. A considerable number of the people have European clothing to appear in, in the house of God, and all are endeavouring to procure it when their means enable them to do so.

Mrs. Barff continues to embrace every opportunity of instructing the native females in needlework; most of whom are now able to make themselves garments after the English fashion.

MAIAOITI.*

Mrs. Barff's severe illness, (says Mr. B.) together with a disease which has raged among the natives, have detained me at Huahine during the past year, so that I have not been able to visit Maiaoiti; but two of our deacons have visited our friends there to encourage them in the ways of God. They report, that all who have been united in church fellowship, with the baptized and candidates, continue to walk in the fear of God, and are diligent in their attendance on the means of grace;—that they are also busily engaged in building comfortable houses for themselves, and planting gardens, &c. We are preparing to pay them a visit shortly, when it is probable a native teacher will be placed over them, to administer to them the ordinances of the Gospel. We are happy to observe further, that the two native teachers placed there, Utu and Airima, are both diligent and pious men, and are highly esteemed by their little flock.

Annual Meeting of the Huahine Auxiliary Society.

The May Meeting continues to excite a lively interest among our people. They anticipate its return with emotions of pleasure. We were again favoured with the company of our esteemed friends, the Rev. D. Tyerman, and George Bennet, Esq. accompanied by Brother Threlkeld, which gave additional interest to our various Meetings., Wednesday, May the 12th,

* One of the Windward Islands, but connected with Huahine, both by political ties and Missionary relations.

the natives held a Prayer-meeting early in the morning. In the forenoon, Mr. Threlkeld preached from Hab. ii. 14. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." In the afternoon Mr. Barff preached from Dent. xxiii. 9. The congregations were large and attentive.

On Thursday, the officers of the Society, subscribers and friends, assembled to hear the report, choose officers for the ensuing year, &c. Many very interesting speeches were made, and every one professed a determination to persevere, even until death, in the good work of endeavouring to evangelize the world; but as the whole of the speeches have been translated into English, it will be unnecessary to say more here.*

On Friday, May 14th, we examined publicly the children and adults in our schools. Two classes of boys, and three of girls, repeated chapters out of the Gospels and the Acts of the Apostles. Two classes of adult females repeated chapters out of the Gospels, after which a number of girls, from the lower classes, were examined in the whole of the Catechism. Brother Threlkeld concluded the exercise with exhortation and prayer.

The children, after the examination, walked in procession the length of the district, with their flag borne by the boy who excelled, having on it a dove, with the olive branch of peace, and the Angels' Song as the motto.

The parents, children, chiefs, and people, upwards of 1,000 in number, together with the Rev. D. Tyerman, G. Bennet, Esq. and Brother Threlkeld, partook of a dinner in the English fashion, off tables, sitting on sofas. The sofas were upwards of 200 in number, and tables in proportion. All took tea together in the same manner. The tables were arranged in rows, in a spacious place in the midst of the settlement, and screened from the sun with native cloth. Joy beamed in every countenance, and we trust gratitude ascended from every heart, to the God of all grace, for the blessings of the "gospel of peace."

The Huahine Report concludes as follows:—

We conclude our report with presenting our warmest thanks to those kind friends who gave the numerous presents we have received from time to time, by the favour of the Deputation, and by other means, which were to us very acceptable. We beg an interest in the prayers of all friends of missions.

* Of these speeches, no copies have as yet come to hand.

ARRIVAL OF MR. PRITCHARD AT TAHITI.

Extract of a Letter from Mr. Pritchard, dated Tahiti, Feb. 10, 1825.

We arrived here on the 25th of Dec. 1824, in the ship *Foxhound*, Captain Emments. We had rather a long passage, a little more than twenty-one weeks. The Captain was exceedingly kind to us. During the latter part of the voyage Mrs. P. was unwell, and was obliged to keep her bed several weeks.

Extract of a Letter from George Bennet, Esq. dated Sydney, 24th March, 1825.

We have heard again from the islands, and on the whole satisfactory accounts. Mr. Crook of Taiarapu, is set out with some native teachers for the Marquesan Islands; may it please God to smile upon this new effort to carry the glad tidings of salvation to those benighted lands.

SANDWICH ISLANDS.

Letter from the American Missionaries, addressed to Mr. Ellis on his quitting the Sandwich Islands for Europe, under date Oahu, Sept. 13, 1824.

Dear Brother Ellis,—It is with no ordinary feelings of interest and sympathy, that in compliance with your particular request we attempt to give you, with paternal freedom, our joint views on the subject of your contemplated removal for a season from this field of missionary labour.

The very striking and wonderful providences which led to your establishment here, in which we have unitedly and continually rejoiced; the very happy and auspicious union which has been formed between yourself and the American missionaries in this field, in which "the hand of divine Providence seems so visible throughout, that it strikes on the mind as a seal of heaven affixed to the missions of the Pacific;"—the delightful, efficient, and uninterrupted fellowship and co-operation which have been maintained between us during more than eighteen eventful months of our missionary life, and the desirable success with which the gracious Lord of the harvest has been pleased to crown our joint efforts in the common cause, all tend greatly to strengthen our earnest desires, that this *union, fellowship,* and *co-operation,* may, if the Lord will, long be continued as a highly valued comfort to us, and a rich blessing to this interesting nation, which, through the preaching of the cross of Christ, and the transforming power of

the Holy Spirit, we rejoice to see just emerging from darkness, pollution, and death, to light, and purity, and life.

These considerations, with which our minds are habitually impressed, together with our continued need of your counsel and aid in our great work, all conspire to make the thought, even of a temporary separation, painful, and, connected as it is with the very trying circumstances in the condition of your family, most truly affecting to our hearts.

Weighty and numerous as those considerations are, which would lead us to urge you to "abide with us," other considerations to which we allude, deeply affecting and afflictive to us all, but more especially to you, dear brother, press on our minds with an urgency which we would fain have resisted, but by which we seem compelled reluctantly to part with you. Fully convinced as we are that you see and feel the great demand for such aid to our common cause as God has enabled you to render, that your heart is deeply engaged in the work which it has been our happiness unitedly to prosecute, and that the apparent necessity for your leaving it is most afflicting to your own feelings, we do the more tenderly sympathize with you in being called from the field, and the more unreservedly approve of the motives which obviously lead you to withdraw for a season; while we cherish the fond hope, that the period of our early separation will, in the merciful providence of God, be short.

The deep-seated, painful, unyielding, and alarming disease, which, though borne with singular patience, fortitude, and resignation, has for many months been preying on the constitution and life of your dear helpmate, the mother of your four dependent children, cast with you on the wide shores of this strange land, is, you are aware the only cause, which would in our opinion justify your leaving at this time our accumulating work, which perhaps was never more pressing in its claims, nor more encouraging in its general aspect. Other considerations might indeed be urged in favour of your visiting the United States of America and your own native England; the probability of your meeting there the king of the Sandwich Islands, to whom you might render important service; the opportunity of conferring advantageously both in England and America with the patrons and directors of missionary operations here, with the most direct reference to the interests of the mission; the general influence on the churches at home, of the faithful missionary providentially called to revisit them; together with the means of securing by personal attention various facilities for the prosecution of our work: yet nothing but the extreme illness of Mrs. E. and the hope of prolonging her life and usefulness, would at present justify your absence, or the expense of a tour to England, which will not probably be inconsiderable, before you can be reinstated here, provided your patrons should approve of your return to us.

As to the desirableness of your trying the success of a voyage with Mrs. E., to seek for her the advantages of a colder climate, and of circumstances more favourable to her recovery than the privations and hardships of this new missionary field, our opinion accords with that of several professional men, Dr. Williams, of the ship *L'Aigle*, Dr. Blatchley, of this Mission, and Dr. Lambert and Dr. Short, from London, as it has been by them freely and repeatedly expressed to you, in favour of the experiment, and we feel a confidence in assuring you that our absent brethren would approve of your immediate efforts to secure for her its proposed advantages. We have for many months been constrained to think, that should the unfavourable symptoms not yield to the application of the means employed with persevering assiduity, it would be obviously your duty to avail yourself of the first favourable opportunity for her removal to a more promising region, that no hopeful means of her restoration might be left untried. Various opportunities have appeared to present themselves, and as often you have hitherto seen your way hedged up by a mysterious hand; sometimes your hopes have been raised by indications of returning health, and as often prostrated by the recurrence of alarming symptoms. Though you have, in some instances, be enbrought to the affecting conclusion that you must remain here, and see your afflicted wife wasting under the painful progress of her disease, without the means or the hope of removing it, and you both have been called thus submissively to wait the sad result, you have hitherto been supported, and you have been enabled to prosecute your work with unabated vigour. But God having *tried* you, to see if you would trust him when crossed as well as when gratified, is now, we believe, kindly opening the way for your return, by the generous offer of a gratuitous passage to America, tendered to you unsought by our obliging friend Capt. Coleman, of the ship *Russel*; and the finger of Providence, if we understand its indications, points you in that direction towards your native land. Should you, therefore, in obedience to the call of Providence, always wise and good, but often dark and mysterious, with trembling hopes and fears

embark with your afflicted family in this precarious voyage, our ardent prayers for your prosperity, and for the health of our much loved Sister, your dear companion, and your little ones, will follow you as you traverse the wide ocean, or visit the Society Islands, the shore of America or of England, and our sincerest desires also for your early and joyful return to your waiting associates here, and to these whitening harvest fields in the Sandwich Islands, where your labours of love have been and would still be truly acceptable to all your Brethren, to the rulers and people of the land. We will cherish too continually the sweet assurance, that wherever you go, though your absence must be severely felt, this Mission will ever be near your heart, and that your daily prayers and your best efforts will not be wanting to promote its prosperity, and to secure its early and complete success. In all the way in which you go, in all the vicissitudes through which you pass, in all the dealings of the divine hand by which you may be exercised, let your steadfast heart ever rest for support on the kind promise of him who said to his servant Jacob, "Return unto the land of thy fathers, and to thy kindred, and *I will be with thee.*" While in all your ways you acknowledge GOD, you have the happiness to know that he will invariably direct your paths.

To the watchful care and ever gracious providence of our covenant Father, who pitieth those that fear him, and who makes all things work together for good to them that love him, do we unitedly and affectionately commend you, dear Brother, and our afflicted and beloved Sister, and your precious little ones.

Do not fail to salute affectionately in our name, our Brethren, friends and helpers, the patrons and directors of Missions and the churches of Christ, to whose kind regard and Christian fellowship we are happy to recommend you; tell them freely of our welfare, and solicit for us a kind and continued remembrance in their prayers.

Wishing grace, mercy, and peace to be multiplied abundantly to you and them, from God our Father and from the Lord Jesus Christ, we bid you and yours an affectionate farewell, and with much sympathy and great esteem subscribe ourselves, your Brethren in the labours and fellowship of the gospel,

H. BINGHAM.
A. THURSTON.
WILLIAM RICHARDS.
ARTEMAS BISHOP.
A. BLATCHELY.
JAMES ELY.
S. WHITNEY.
LEVI CHAMBERLAIN.

It is truly gratifying to perceive the spirit of harmony, sympathy, and co-operation, that is manifest in this letter from the American Brethren to one of the Society's missionaries; and it is still more gratifying to find, that on

Mr. Ellis's Arrival in America,

Our Transatlantic friends received him and treated him with such cordial affection and Christian liberality as at once reflects honour on their character as men, and on the sacred cause in which they and we are engaged, as will appear from the following communications made by Mr. Ellis to the Directors:—

That their passage was gratuitously afforded them from the Sandwich Islands to America, by the captain and owner of the ship *Russel*, whaler, of New Bedford, United States.—That they had been most hospitably received and treated by the Rev. S. Holmes and congregation, of New Bedford, by whom the most comfortable conveyance to Boston was furnished them.—That Dr. J. C. Warren rendered gratuitously the most valuable professional attentions during their residence in Boston.—That the officers and Committee of the American Board of Commissioners for Foreign Missions, and several other ministers and Christian friends, both in Boston and New York, had shewn them the most generous and unremitted kindness, so that the whole of their expenses in the United States had been defrayed by them.—And that the owner and captain of the ship *Hudson*, sympathizing with the afflicted state of Mrs. Ellis, and testifying their interest in the Missionary cause, generously remitted 175 dollars of the usual passage money to London.

INDIA.

VIZAGAPATAM.

An Account of the Death of Mrs. Dawson, in a Letter to the Sec. March 12, 1825.

Rev. and Dear Sir.—IT is with sensations of poignant grief, that I have to communicate to you my sad bereavement, in the removal by death of my beloved partner, on the morning of the 28th of February, 1825. She was in a very poor state of health for three months previous to her demise, and during the last month was extremely weak, seldom able to lift her head from the pillow without assistance.

She was in the agonies of death for ten hours, and such a hard conflict I never before witnessed. During the month in in which she died, from debility, and the

effects of medicine, she spoke very little, and at times could not even hear the Scriptures read. In her last sickness, she often lamented that she did not enjoy that happiness in religious exercises which she once experienced, and appeared much distressed in not being able to engage in prayer, reading the Scriptures, and meditation. While able to sit up, she spent a part of every day reading the Bible and Scott's Commentary: this she had regularly attended to for years past; I trust she knew the grace of God long before this trying day, and had a well-grounded hope of acceptance through the blood of the Lord Jesus Christ, and this we have reason to believe supported her mind during her great sufferings. Notwithstanding the severe conflict she had before death, while Brother G. and I engaged in prayer, she always seemed more composed, and evidently united with us. When asked respecting the state of her mind, the most she was able to utter, was "I hope I am safe." The difficulty of breathing distressed her exceedingly, discomposed her mind, and prevented her from communicating to us what she felt, or what support she experienced. But she is now delivered from all the miseries and sufferings of this mortal state; and my sad loss is her gain. My much lamented partner felt great interest in the Orphan and Native Schools, especially the native girls, with whom she was engaged as long as able to leave her room, and her endeavours to bring them forward we already feel the want of.

My dear Sir, I know you will sympathize with and pray for me. From the painful affliction I am visited with, and the hot weather already commencing, my health is again impaired, and my prospects are very gloomy. My poor motherless children may soon be left orphans, and not a relative to take charge of them. Please to lay my case before the Directors, and solicit their prayers in my behalf. I know they will feel for me when they are informed, that, in the short space of twenty-one months and eight days, four have been carried from my house to their long home. Our little Sophia died on the 21st of May, 1823. Our much respected friend, Mrs. Skinner, on the 25th of July following, and the little infant and her mother in last month.

I remain, dear Sir,
Yours sincerely,
J. DAWSON.

AFRICA.

Extract of a Letter from Mr. Anderson, dated Pacaltsdorp, 8th January 1825.

THERE has been since my last report not only more liveliness among the pious few, but an awakening among others to a serious concern about their souls. This has led to more exertions on the Sabbath, and our services have increased from five to eight, and these eight attended to with more liveliness than the five were. At present our services are Morning, very early Prayer-meeting, at the close of which a school commences for adults; then our forenoon public worship; then a singing service. Afternoon, public worship, school again for adults, experience meeting, and in the evening, catechising the adults and children; and what is most pleasing to add, there is no appearance of weariness in the Sabbath-school services. Brother Edwards has shown much of a missionary spirit, and taken the lead. My son and daughter, and the person (who assisted in building the church), have also assisted; and such has been the desire for instruction, that many have attended from the village of George, and from the neighbouring farmers, all, according to their various abilities, instructing each other, so that our Sabbaths have been filled up with useful employ, and have been truly a delight. The school in the week for the children has been successfully attended. I have daily from forty to sixty to instruct to read and write; and I am surprised at the progress some have made in learning two different catechisms—the one on the History of the Bible, containing twice the number of questions and answers contained in the Assembly's Catechism, and the answers are of equal length; the other is on doctrinal subjects with Scripture proofs, the size of the Assembly's. I have been much encouraged in this part of my labours; and it shows the Hottentot *does* possess a capacity beyond what was generally credited; nor have I been disappointed in my expectations among the adults. I perceive, by hearing the children twice in the week repeat the catechism, they improve in their understanding, speak more scripturally, and increase in knowledge. This is no small improvement—for I must add, that I found them very deficient in scriptural knowledge, fond of telling their dreams, and depending upon names and feelings. Many express themselves surprised at the change, and say, "we get now more solid ground, for our hopes and our views are clearer." An increasing attention has also been paid to reading

the Scriptures at all our services, and we have additional proofs of the advantage arising from this practice, which has been attended with a blessing. About six months ago I took the liberty to make an alteration as to the time of the administration of the Lord's Supper, which was done at the different festivals, as Easter, Christmas day, &c. according to the custom of the colonial churches here, which were considered more holy than the sabbaths. I administer it now on the first sabbath of each month, and some of our members seem to have clearer views on this point. I have baptized two adults, after having sufficient experience of their exemplary lives, and there are some whom I hope soon to admit, and make no doubt I should be able to inform you of more, if I was not, what some here have remarked, too scrupulous; but I hope not more so than I ought to be.

DOMESTIC MISS. INTELLIGENCE.

Service of Communion Plate for the Church at Benares. Extract of a Letter from Rev. Thomas James, Woolwich.

In the Missionary Chronicle for January last, was inserted a statement respecting the Mission at Benares, in which, amongst other things, was an account of the erection of a Chapel there by some British soldiers, and the anticipated formation of a Christian church. The statement closed with a remark, that a small service of communion plate would be an acceptable present. Having in my church and congregation several military officers, they were much pleased to hear that their brethren in arms had shown such a laudable zeal for the advancement of the Redeemer's cause at such an important station. It was immediately proposed that we should present to the infant church at Union Chapel, Benares, the service of communion plate requested. I feel much pleasure, therefore, in presenting to you in the name of my congregation the accompanying articles, to be forwarded as early as possible to Benares.

I am, yours sincerely,

THOMAS JAMES.

To the Directors.

Anniversaries of Auxiliary Missionary Societies.

SUNDERLAND.

The Anniversary Meeting of this Auxiliary was held in Bethel Chapel on Monday evening, the 25th July. The Rev. Messrs. Thodey and Pearson, who attended as a Deputation from the parent Society, and the Rev. Messrs. Stratten, Stowell, Duncom, Richardson, Matheson, Jones, Chamberlain, and Wilson, addressed the Meeting.

Public Meetings of Auxiliaries were also held during the following week:—At *Newcastle*, on Monday evening, Aug. 1; at *North Shields*, Aug. 2; *Durham*, Aug. 3; and *Darlington*, on Thursday, Aug. 4; when the Rev. Messrs. Thodey, Pearson, and Carter, from the Parent Society, attended and addressed the meetings. The neighbouring ministers also assisted. The amount of Subscriptions and Collections will be found detailed in our last month's Missionary Chronicle.

CUMBERLAND.

A public Meeting of the Auxiliary Society was held in the Rev. A. Jack's chapel, Whitehaven, on Monday evening, Aug. 8. The Rev. Messrs. Carter and Matheson, as a Deputation from the Parent Society, addressed the meeting. The Rev. Messrs. Hogg, Jack, and the two Wesleyan ministers of the Circuit, also advocated the claims of the Missionary Society.

COCKERMOUTH.

On Wednesday evening a public Meeting was held in the Independent Chapel. The business of the evening was conducted by the ministers of the Deputation, Messrs. Gately, Jack, Ruston, and Gouge, (Home Missionary.)

CARLISLE.

A public Meeting was held in the Rev. Mr. Woodrow's Chapel on Monday evening, Aug. 15; Dr. Thompson, of Penrith, in the Chair. The business of the evening having commenced with prayer, the Rev. Messrs. Carter, Matheson, Hunter, Jack, and Mr. Jollie, addressed the Meeting on behalf of the missionary cause.

CORNWALL.

August 9, 1825, the Thirteenth Anniversary of the Cornwall Auxiliary Missionary Society was held at Truro; and in point of interest, was nothing inferior to any which preceded it. The Rev. Dr. Styles, and the Rev. John Davies of London, deputed by the Parent Society to visit the western counties, were principally engaged in the holy and delightful solemnities of the occasion: the former delivered a very impressive discourse, founded on 2 Cor. x. 13, and the latter one of superior excellence on Titus ii. 14. The devotional parts of the services were conducted by the county ministers, whose

energies were combined with those of the Deputation in advocating the cause of missions, at the general meeting for business, at which Mr. Eddy presided, and which was both numerously and respectably attended. Mr. Baynard, of Truro, was unanimously elected to succeed the late Mr. M'Dowall, of Falmouth, as Treasurer of the Society. The gratifying circumstance was distinctly stated in the Report, that this Auxiliary had increased to a considerable extent in the efficiency of its operations during the past year; and it is confidently hoped, that every succeeding anniversary will record the growing zeal of the friends of this Institution, in aiding the progress of the best of causes to the uttermost parts of the earth.

PLYMOUTH, DEVONPORT, AND STONEHOUSE.

The Thirteenth Anniversary of this Auxiliary Missionary was held on the 23d, 24th, and 25th of August last. The services commenced on Tuesday morning, the 23d, at New Tabernacle, when the Rev. Rowland Hill preached an impressive sermon, and the Rev. J. Akerman (Wesleyan) engaged in prayer. On Tuesday evening the Rev. T. Adkins, of Southampton, delivered an eloquent discourse at Princes-street Chapel, Devonport. On Wednesday morning the Rev. Rowland Hill preached in Mount-street Chapel, Devonport. On Wednesday evening a public meeting for business was held at the Royal Hotel (the large room was crowded to excess.) The chair was taken by R. Derry, Esq., who introduced the interesting services with a few appropriate remarks on the success which has attended missionary labours. The report of the Society's proceedings during the past year was read by the Rev. R. P. Davies, one of the Secretaries. Resolutions were moved and seconded by the Rev. Messrs. Hill, Adkins, Horton, Nicholson, Hartley, Hitchings, (of St. John's Chapel) Parrott, J. G. Sparke, Esq. and others, who severally addressed the Meeting. On Thursday morning the Rev. Rowland Hill preached at the late* Mr. Burn's Chapel, Stonehouse.

Formation of New Societies.

At a meeting held at Carlisle on the 15th of August, a Ladies' Association was formed at that place in aid of the Missionary Society. It has commenced its operations with considerable prospects of success.

* Mr. B. died suddenly the week previous to the meeting.

August 21. A Ladies' Association was formed at Alston in the Rev. J. Harper's congregation. A Juvenile Branch was also formed at the same time.

CITY OF YORK.

On the 28th August, two Sermons were preached at Lendal Chapel, York, by the Rev. J. Fletcher, M.A. London, on behalf of the London Missionary Society. On the following day a public Meeting was held in the same place, for the purpose of forming an Auxiliary Society for City of York, and its vicinity, W. Rust, Esq. of Hull, in the Chair. A statement was read by the Rev. J. Parsons, the pastor of the congregation, explaining the principles on which the Auxiliary was to be formed, and the connexion which the City had hitherto held with the cause of Missions. The Meeting was addressed by the Chairman, by the Rev. Messrs. Cooke of York, Agar of Wakefield, (Wesleyan,) Fletcher, and Parsons; and by Messrs. Pritchett, Wemyss, Darling, and Catton. The collections amounted to near 89*l.*, and the services were well calculated to give additional impulse to the operation of the missionary spirit.

NOTICES.

The first Anniversary of the Sussex Auxiliary Missionary Society is proposed to be held at Brighton on Tuesday and Wednesday, the 18th and 19th inst. The Rev. George Clayton, of London, and Rev. James Sherman, of Reading, are engaged to preach; Rev. Dr. Bogue to preside at the Missionary Communion. And Mr. Reeve, from Bellary; Mr. Ellis from the Sandwich Islands, and one of the Secretaries of the Parent Society, are also expected to attend the meeting for business.

HERTS ANNIVERSARY.

The Anniversary of the Herts Auxiliary Missionary Society is proposed to be held at Buntingford, on Thursday the 13th inst. The Rev. Dr. Styles, and Rev. J. Arundel, Home Secretary, are engaged as the preachers; and Mr. Ellis, missionary from the Sandwich Islands, is expected to detail missionary intelligence.

Founts of Chinese Types for Printing.

It is to be hoped and presumed, that the interesting intimation given by Dr. Morrison, in his late publication, the *Chinese Miscellany*, of the importance of using metal types, in the various productions of the press, which must, for the present, and probably for a long time to come,

form the only medium of intercourse between Europeans and the "Chinese Language Nations," will not be suffered to pass disregarded.

Whilst it must be evident that the undertaking will require much labour and considerable expense, it is pleasing to find that divine Providence has apparently prepared, at the present moment, some peculiar facilities for its accomplishment.

A few individuals, who feel the importance of the object, and who are desirous to avail themselves of the aid of Dr. Morrison, while he remains in England, in effecting it, have undertaken to make the necessary inquiries, and, it is hoped, will shortly be prepared to lay the results before the benevolent public, as an object highly worthy of their countenance and liberal support.

The intention of the present brief notice is to assure those, whose minds have been attracted to the subject (and it is presumed that the number of such is not small) that it will not be neglected; and to invite communications of useful information, or promises of support from those friends who are ready to promote the design. Dr. Morrison, and the Treasurer and Secretaries of the London Missionary Society, will be happy to receive such communications.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from* 16 *August to* 16 *Sept.* 1825.]

IN LONDON AND ITS VICINITY.

Donation, by the late Mrs. Eleanor Hebert; per Robert Hebert, Esq.		40	0 0
A Friend; per Rev. J. Hyatt		2	0 0
Collected among his fellow-servants; by Mr. Henry Barker		1	5 5
Anonymous.—Missionary Box		0	13 6
Missionary Box; per Mr. S. Thompson		0	12 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Tour in Cornwall and Devonshire; per Rev. Dr. Styles and Rev. John Davies.			
Cornwall.—Bodmin.—Rev. Mr. James		3	4 6
Cawsand.—Rev. Mr. Trevor.—			
Subscriptions	3 0 7		
Collection	2 0 2		
		5	0 9
Fowey Juvenile Society	0 14 5		
Female ditto	1 1 8		
Donation	1 1 0		
Collection	1 18 1		
		4	15 2
Grampound.—Rev. Mr. Hart. —Penny Society	1 12 1		
Juvenile ditto	0 6 0		
Collection	1 10 0		
		3	8 1
Lostwithiel		4	10 0
Looe.—Rev. Mr. James.—Subscriptions	2 8 6		
Collection	2 14 6		
		5	3 0
Liskeard.—Collection	3 4 0		
Mr. Wadge, for *Native Teachers*	1 0 0		
		4	4 0
Launceston.—Collection	11 8 4		
Less Expenses	1 8 4		
		10	0 0
Penzance.—Rev. J. Foxell		30	0 0
Penryn Juvenile Auxiliary.— Rev. T. Wildbore	21 0 0		
Collection	8 6 6		
		29	6 6
St. Austel.—Collection		5	4 0
Carried forward		104	16 0

Brought forward		104	16 0
St. Agnes	5 0 0		
Less Expenses	0 16 0		
		4	4 0
St. Columb.—Rev. Mr. Okes—Collection		3	8 2
St. Ives.—Rev. J. Stevenson.—			
Subscription and Donation	1 11 0		
Collected by Miss Rowe	3 7 9		
Sunday School	0 4 0		
Collection	2 14 3		
		7	17 0
Tregony.—Rev. Mr. Hart		1	7 6
Torpoint.—Collection	2 17 2		
Subscriptions	1 10 0		
	4 7 2		
Less Expenses	0 7 2		
		4	0 0
Truro.—Rev. Mr. Moore.			
Collection	16 0 0		
Less Expenses	1 18 0		
		14	2 0
		139	14 8
Devonshire.—Ashburton.—Rev. J. Kelly		25	4 5
Bideford.—For the Education of *Native Females*	1 0 0		
Collection	8 8 0		
		9	8
Buckfast-Leigh.—Rev. C. Treveal.—Collection	2 4 0		
Subscription	1 14 6		
	3 18 6		
Less Expenses	0 7 0		
		3	11 6
Dartmouth.—Rev. T. Stenner.			
Annual Subscriptions	3 1 0		
Penny ditto	16 14 6		
Sabbath School Children	2 9 10		
Missionary Box in Mr. Fogwell's Counting-house	2 3 4		
Ditto on board the Brig "Alpha"	0 12 0		
Ditto on board the "Susan and Mary"	0 6 0		
Savings by A. N.	0 5 1		
Carried forward	25 12 7	38	3 11

Brought forward	25 12 7	38 3 11	
Collection	9 10 8		
	35 3 3		
Less Expenses	2 2 7		
		33 0 8	
Exeter.—Rev. J. Bristow		13 0 0	
Ford.—Rev. T. Mountford.—Penny Society		3 4 2	
Honiton.—Rev. J. Bryan		11 0 0	
Kingsbridge. — Rev. J. Davies.—Subscriptions		11 0 0	
Paington.—Rev. J. Sewell.—Penny Subscriptions and Collection		5 4 0	
Newton.—Collection		3 4 11	
Tavistock.—Rev. W. Rooker. —Subscriptions	6 5 0		
Weekly ditto	14 16 6		
Sunday School Children	0 10 9		
Youths in a School.....	1 0 0		
Collection	7 13 0		
		30 5 2	
Totness.—Rev. T. Windeatt.— Annual Subscriptions	14 4 6		
H. for 11 Grandchildren, at 1d. per week	2 3 7		
Collection	5 6 6		
		21 14 7	
		169 17 5	
Cornwall and Devon Total		399 12 1	
Less Travelling Expenses..		86 8 0	
		223 4 1	

Tour in Cumberland, Westmoreland, and Northumberland; per Rev. Messrs. Carter and Matheson.

Cumberland. — Alston Moor.— Rev. Mr. Harper.—Collections	12 8 1		
Sunday School Children	0 15 0		
Garrigill	1 4 11		
	14 8 0		
Less Expenses	0 5 0		
		14 3 0	
Brampton.—Collection		1 2 0	
Cockermouth.—Rev. C. Gatly. —Association.....	11 3 1		
Donation.....	0 10 6		
Girl's Sunday School	0 10 8		
Collection	3 7 9		
	15 12 0		
Less Expenses	0 10 0		
		15 2 0	
Carlisle.—Rev. T. Woodrow.— Collections	7 16 2		
Ditto at Methodist Chapel	7 0 4		
—— by a Girl, aged 4 years ..	0 12 0		
—— by 2 Children; per Rev. R. Hunter	0 9 6		
Subscription	1 1 0		
	16 19 0		
Less Expenses	1 1 6		
		15 17 6	
Keswick.—Rev. T. Gritton.— Ladies' Association	3 6 6		
Collection	5 13 6		
		9 0 0	
Penrith.—Rev. G. Nettleship. Collection	3 5 1		
Subscription	1 1 0		
	4 6 1		
Less Expenses	0 4 6		
		4 1 7	
Carried forward		59 6 1	

Brought forward		59 6 1	
Parkhead.—Rev. J. Haddock.—Collection		2 14 8	
Penruddoc.—Rev. Mr. Ratray.....		1 16 9	
Workington.—Rev. S. Peele.— Juvenile Association.....	5 5 0		
Collection	13 2 0		
		18 7 0	
Whitehaven.—Rev. R. Hogg.— Collection	4 4 6		
Rev. A. Jack.—Ditto after Sermon and Public Meeting....	15 15 6		
Donation	1 1 0		
	21 1 0		
Less Expenses	1 3 6		
		19 17 6	
Wigton.—Rev. Mr. Walton.— Missionary Association.			
Collection	1 10 6		
Collected by Mrs. Walton	3 3 6		
Miss Johnson	2 14 0		
Bolton	1 2 0		
Pearson	3 0 6		
	11 10 6		
Less Expenses	0 6 5		
		11 4 1	
Westmoreland. — Kendal. — Independent Chapel.—Collection		6 3 0	
Temple Sowerby...Collection.....		2 14 11	
Northumberland. — Morpeth. — Rev. G. Atkin.			
Coll. by Atkin, Miss	1 9 0		
B. Mr.	0 5 0		
Gray, Mr.....	1 0 0		
Hall, Mr.....	1 18 0		
Lee's Missionary Seminary.....	2 16 6		
McKay, Mr.....	2 0 0		
Pearson, Miss	3 5 0		
Reid, Mr.	1 4 6		
Walker, Mr.	2 9 8		
Walton, Mr.	2 3 10		
Missionary Box at Prayer Meeting.....	2 14 6		
Collection	5 2 6		
	26 8 6		
Less Expenses	2 5 0		
		24 3 6	
		146 7 6	
Less Travelling Expenses		43 17 4	
		102 10 2	
Dorsetshire. — Charmouth Auxiliary Society; Rev. B. Jeanes.			
Subscriptions	4 18 6		
Collections after sermons; per Rev. B. Jeanes	7 2 1		
		12 0 7	
Devon.—Branscombe.—Rev. Thos. Puddicombe (Donation.).....		20 0 0	
Essex Auxiliary Society; W. Rankin, Esq. Treasurer.— Abbott's Roding Association; per Rev. J. Corbishley		13 8 6	
Baddow; per Rev. S. Morell. —Subscriptions.....	4 13 6		
Missionary Association	5 17 0		
Collection by Rev. R. Hill	8 4 7		
		18 15 1	
Billericay.—Rev. J. Thornton. Subscriptions.....	6 2 0		
Prayer Meeting	4 16 7		
Collection by Rev. R. Hill ..	12 0 0		
Association.....	5 14 11		
Carried forward.....	28 13 6	32 3 7	

Brought forward	28	13	6	32	3	7
A Poor Woman	0	1	3			
				28	14	9
Bocking.—Rev. T. Craig.—Collect. by the Sunday-school Teachers for a Bungalow Chapel, to be called "*Bocking Chapel.*"	25	0	0			
Subscriptions	27	5	0			
Missionary Association	29	10	5			
Collect. at the Annual Meeting of the Essex Auxiliary .	53	12	2			
				135	7	7
Braintree.—Rev. J. Carter.—Annual Subscriptions	4	4	0			
Missionary Association	48	15	4			
Prayer Meetings ..	1	17	2			
Sunday-school Children	2	9	0			
				57	5	6
Brentwood.—Rev. D. Smith.—Subscriptions.....	1	11	0			
Missionary Prayer Meeting ..	7	18	10			
Box.....	0	5	9			
				9	15	
Chelmsford.—Rev. J. Hunt.—Annual Subscriptions	8	12	0			
Weekly ditto	24	0	0			
Sunday-school Children	1	3	10			
Mrs. Burrow's Seminary.....	1	6	6			
Miss Copland's Missionary Castle	0	5	0			
Rev. W. Podmore's Missionary Box	0	15	0			
Small sums	3	17	8			
				40	0	0
Ditto, Rev. J. Grey. Annual Subscriptions	4	7	6			
Association	9	11	0			
Donations	2	10	0			
Missionary Boxes.....	0	4	8			
Collection	2	12	0			
A Friend	0	14	10			
				20	0	0
Clavering.—Rev. J. B. Pearce. Missionary Association				17	17	6
Coggeshall.—Rev. A. Wells. Missionary Association				55	12	6
Colchester.—Rev. J. Savill.—Annual Subscriptions	16	4	0			
Donations	2	0	0			
Associations	16	2	4			
Collection at Public Meeting..	5	9	3			
	39	15	7			
Less Expenses	2	13	7			
				37	2	0
Dunmow.—Rev. R. Frost.—Missionary Association	11	10	0			
Annual Subscriptions.....	4	14	6			
Collection by Rev. J. Craig ..	3	10	10			
				19	15	4
Finchingfield. — Rev. J. Bunter and Friends				16	9	8
Fordham.—Rev. J. Harris and Friends..				5	0	0
Halstead.—Rev. J. Bass and Friends....				20	0	0
Harwich.—Rev. W. Hordle and Friends				14	0	0
Hatfield Heath.—Rev. C. Berry.—Male Branch	12	10	8			
Female ditto	17	11	6			
				30	2	4
Hedingham.—Rev. S. Steer.—Association	8	8	6			
Annual Subscriptions	3	1	0			
				11	9	6
Henham.—Rev. J. Dorrington.—Association.....	5	6	0			
Missionary Box.....	0	9	0			
				5	15	0
Ingatestone.—Rev. B. Hayter. — Missionary Prayer Meeting				5	0	0
Carried forward				561	10	10

Brought forward				561	10	10
Kelvedon.—Rev. F. Unwicks.—Missionary Association	4	0	0			
Annual Subscription	1	1	0			
				5	1	0
Maldon.—Rev. R. Burls.—Annual Subscriptions	14	3	0			
Ladies' Association	12	0	10			
Children in the Female British School	1	0	10			
				27	10	0
Newport.—Rev. J. Hopkins.—Association	20	0	6			
Annual Subscription	1	1	0			
				21	1	6
Ongar.—Rev. J. Taylor.—Association ..				7	15	6
Rochford.—Subscriptions.....				4	16	6
Romford and West Essex.—Branch Society; R. Surridge, Esq. Treasurer.						
Romford. — Annual Subscriptions.....	12	15	0			
Association.....	4	9	2			
Hornchurch & Upminster ditto	12	0	0			
Collection at Upminster, by Rev. H. Townley	10	0	0			
Stanford Rivers Association ..	3	18	1			
Aveley and Purfleet, by Rev. A. Brown	2	2	0			
Ditto, Sabbath School Missionary Box	1	0	2			
Grays.—Collected by Mr. W. Chapman	0	10	0			
	46	14	5			
Less Expenses	1	10	0			
				45	4	5
Stebbing.—Rev. J. Morison.—Association.....	10	15	2			
Mr. Dixon's Family Missionary Box	0	11	4			
Subscriptions	1	1	0			
				12	7	6
Stansted.—Rev. J. May. Annual Subscriptions	4	5	0			
Quarterly ditto	2	18	0			
Collection	1	18	6			
				9	1	6
Stock.—Rev. D. Hayter				3	0	0
Takeley.—Rev. J. Hanson.—Collection .				3	14	0
Terling. — Rev. W. Kemp. — Association.....	6	5	0			
Subscription	1	1	0			
				7	6	0
Thaxted.—Rev. J. Jennings.—Subscriptions.....	3	11	6			
Association	17	8	6			
				21	0	0
Weathersfield.—Rev. P. Sibree. Association.....	23	16	3			
Missionary Boxes.....	0	14	10			
Sunday-school Children	0	3	2			
				24	14	3
Witham.—Rev. R. Robinson.—Annual Subscriptions	8	7	0			
Ladies' Association	10	12	4			
				18	19	4
				773	3	0
Less Expenses.....				31	7	1
				741	15	11
Hants.—Ringwood.—Rev. A. Bishop.....				9	13	5
Burley New Forest.....				2	0	0
Kent. — Woolwich Auxiliary Missionary Society.—J. Read, Esq. Treasurer.—On Account				45	10	0
Lancashire.—East Auxiliary Society.—J. H. Heron, Esq. Treasurer.						
Rochdale Branch.—On Account				36	16	0

Lancashire.—West Auxiliary Missionary Society.—John Job, Treasurer.

Balance in hand				2	13	6
Leigh.—Bethesda Chapel, per Mr. T. Travis				5	0	0
Per Rev. P. S. Charrier				1	12	9
Warrington. — Stepney Chapel. — Rev. Mr. Martin.—Collection after sermon; per Rev. J. Parsons				11	12	6
Liverpool.—Rev. P. S. Charrier's Chapel.—Collection by Rev. J. Fletcher, A. Steil, and J. Parsons	100	0	0			
Ladies' Branch	50	12	0			
Juvenile Society	2	18	0			
Schools. — Mr. T. Everard.—Girls	2	0	0			
Boys	0	14	1			
				2	14	1
				206	4	1
Rev. J. Widow's Chapel.—Collection by Rev. J. Fletcher				22	0	0
Rev. R. Philip's Chapel. — Ditto Rev. Messrs. J. Parsons and Fisher				36	0	0
Rev. Dr. Raffles' Chapel. — Ditto, Rev. Messrs. A. Steil and J. Parsons	150	5	5			
Ditto, after Sermon and Lord's Supper; per Rev. J. Fletcher	31	3	3			
Ditto, after Public Meeting	34	3	2			
Ladies' Branch	64	0	1			
Sunday-school Boys; per Mr. S. Job	2	10	0			
—— Girls	1	19	1			
—— Teachers	0	7	3			
Donation from a Minister	1	1	0			
Contributions; per T. Blackburn, Esq.	3	0	0			
School Missionary Box	5	0	0			
				293	9	3
Wigan.—Rev. A. Steil.—Collection per Rev. Dr. Raffles	31	16	4			
Weekly Subscriptions	11	13	2			
				43	9	6
Hindley.—Collection; per Rev. Dr. Raffles	5	2	0			
Missionary Box	2	7	0			
				7	9	0
St. Helens.—Per Rev. R. Philip				13	0	6
Rainford.—Ditto, ditto				4	8	3
North Meol's Branch.—Per Messrs. Linaker and Greatbach, Treasurers				30	15	6
Orrell Branch.—Per Mr. Garkell, Treasurer	5	0	0			
Servants; per Mr. Rawlins	2	0	0			
St. George's Chapel; produce of Earrings	0	4	0			
Donations	2	0	0			
				7	4	0
				686	18	10
Less Expenses				31	9	11
				655	8	11

Lancaster Branch.—E. Dawson, Esq. Treasurer.

Collection after Sermon, by Rev. James Parsons	12	12	8			
Ditto at Public Meeting	13	10	7			
	26	3	3			
Less Expenses	6	3	3			
				20	0	0
Lancaster.—Donation by the late Mr. Rob. Parkinson; per E. Dawson, Esq.				100	0	0
Lincolnshire.—Sleaford.—Rev. T. T. Coales.						
Collection	14	7	5			
Penny Subscriptions	10	17	3.			
Missionary Boxes	3	6	10			
Friends at Helpringham	1	7	6			
	29	19	0			
Less Expenses	1	15	6			
				28	3	6

Middlesex.—Highgate.—Rev. J. Thomas and Friends	6	3	11			
Collection after Sermon; per Rev. H. Townley	6	1	1			
	12	5	0			
Less Expenses	0	5	0			
				12	0	0
Whetstone and Totteridge Auxiliary Society; per Mr. F. Lines				4	4	11
Oxford.—Collected by Rev. James Bennett	17	6	6			
For Widow's Fund.						
Mr. Goring	1	0	0			
Mr. Davenport	1	1	0			
	2	1	0			
				19	7	6
Banbury.—Legacy by the late Mrs. Sarah Bull (less Duty) Messrs. J. W. Golby and W. Rowe, Exors.				200	0	0
Somersetshire.—Bristol Tabernacle Branch Society.—Mr. S. Ditchett, Treasurer.						
Coll. by Allen, Mr.	2	0	6			
Bryar, Mr.	1	10	11			
Bowles, Miss	0	8	3			
Cornish, Mr.	1	13	0			
Chandler, Mr.	0	13	8			
Davis, Miss	1	5	6			
Ditchett, Misses A. & J.	2	17	0			
Franklyn, Mrs.	1	14	8			
Franklyn, Miss M. A.	1	16	8			
Jones, Miss	1	0	9			
Johnson, Mr.	0	10	4			
Lawrance, Mr. C.	2	0	7			
Morle, Miss	6	14	2			
Mees, Mrs.	3	3	5			
Pratten, Mrs.	3	17	0			
Perry, Miss	1	8	6			
Perry, Miss M.	2	4	1			
Priest, Mr. E. T.	2	12	1			
Stephens, Miss	0	12	0			
Vinnicombe, Miss	3	1	1			
Watt, Mr.	2	1	6			
Williams, Mr.	0	18	8			
Wills, Mr. H. O. jun.	11	11	8			
Woodman, Mr.	1	10	4			
Missionary Boxes and Sundries	7	13	9			
Tabernacle Sund. Sch. Children	9	7	11			
Fishponds, ditto; per Mr. Holman	1	0	1			
Crew's Hole ditto	0	1	10			
Baptist Mills	0	3	4			
Mr. Stanley's three Children	0	13	0			
Small sums	0	8	5			
	76	14	8			
Less Expenses	3	19	3			
				72	15	5
Juvenile Auxiliary Society.—Balance by Mr. R. Ferris				0	16	1
Suffolk.—Woodbridge.—Rev. W. Hurn				5	0	0
Surrey.—Mitcham.—Mr. Giles; per Rev. T. Lewis				5	0	0
Sussex Auxiliary.—Bodle Street Branch				10	9	0
Scotland.—Collections; per Deputation, consisting of the Rev. Dr. Winter, and Rev. Messrs. Eccles, Orme & Pringle.						
Acknowledged in Sept. Chronicle				561	6	9
Collections, per Rev. James Pringle.						
Cupar Fife.—Anonymous				5	0	0
St. Andrews.—Rev. Mr. Johnston				1	13	6
Ditto, Rev. Mr. Lothian				2	6	7
Ditto, Missionary Society.—Donation				10	0	0
Aberdeen.—Printfield.—Rev. W. Kechnie				3	2	2
Society for religious purposes				15	0	0
Misses D. and S.				1	0	0
A Female Friend				0	7	6
Honeywood.—Prayer Meeting				0	11	0
George Street.—Rev. Mr. Thomson				7	15	0
Ditto, Rev. Mr. Stirling				7	16	6
Missionary Association.—Rev. Mr. Angus				5	0	0
Ditto, Rev. Mr. Templeton				3	0	0
Carried forward				623	18	6

Brought forward				623	18	6
Duncan's Town.—Rev. Mr. Morison				3	3	8
Ditto and Auchline.—Monthly Prayer Meeting				7	12	0
Longhill.—A Friend				0	5	0
Culsalmond.—Ditto				0	5	0
Inch.—Monthly Prayer Meeting				3	7	0
A Friend				2	0	0
Heedy Town.—Ditto				2	0	0
Craigdam, Tarves, and Old Meldrum. Bible and Missionary Society.—Rev. Mr. Robertson				5	0	0
Female Missionary Association				3	0	0
Paisley.—Canal Street.—Rev. M. Lochlan				4	0	0
Ditto, Rev. Mr. Thomson				11	0	0
Thread Street.—Rev. Mr. M'Donald				12	12	8
Anonymous				1	0	0
Helensburgh.—Rev. Mr. Arthurs				4	3	9
Kilwinning.—Rev. Mr. Colville				2	6	9
Saltcoats.—Rev. Mr. Ewings				2	5	1
Kilmarnock.—Rev. Mr. Harveys				4	4	3
Ditto, Rev. Mr. Ritchie				7	6	3
Stirling.—Rev. Mr. Gilfillans				6	0	0
Falkirk.—Rev. Dr. Belfrage				12	0	0
Kelso.—Rev. Mr. Pitcairn				9	3	6
Glasgow Auxiliary Society.—G. Melville, Esq. Treasurer.—						
Collection at public meeting at the Rev. Dr. Wardlaw's Cha.	3	16	4			
Carried forward	3	16	4	726	13	5

Brought forward	3	16	4	726	13	5
Collection after Sermon; per Rev. Dr. Winter	41	0	0			
Ditto, ditto in Rev. G. Ewing's ditto	32	8	0			
				77	4	4
				803	17	9
Less Travelling Expenses				199	2	3
				604	15	6
Cavers.—James Douglas, Esq. Donation	20	0	0			
Ditto for the *Central School, Madras*, two years Subs.	20	0	0			
Ditto for *Widow's Fund*	20	0	0			
				60	0	0
Falkirk.—Rev. Henry Belfrage, Donation				15	0	0
Irvine Female Bible Society for the support of a *Native School in India*				15	0	0
Wales.—Abergavenny.—Legacy by the late Mr. William Watkins (less Duty) Mr. W. Watkins, and Mr. T. Jones, Executors				50	0	0

For the Anglo-Chinese College.

Colonel Wilson, (Donation.)	10	0	0

For the Support of a Bungalow Chapel in India.

Essex.—Bocking.—Collection by the Sunday-school Teachers; to be called "*Bocking Chapel.*"	25	0	0

For the Education of Native Females in India.

Herts.—Wymondley.—Miss F. Metcalfe for *Fanny Freewill*	2	10	0
Devon.—Bideford.—Friends	1	0	0

Donation in aid of the Central School in Madras.

Scotland.—Cavers.—J. Douglas, Esq. two years subscription	20	0	0

Fund for Widows and Orphans of Missionaries.

Scotland.—Cavers.—James Douglas, Esq.	20	0	0
Mr. Hancox	5	0	0
Anonymous	22	1	0
A Friend; per Miss E. Fenn	0	10	0

Towards the Erection of the New Chapel at Penang.

Derby.—A few Friends by Rev. J. Gawthorn	4	0	0

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

To H. M. for a parcel of Books, for Malacca.—Anonymous, for Life of Scott, ditto Dr. Williams, and Jenning's Jewish Antiquities.—Rev. J. Hopkins, for 20 copies Vincent's Spirit of Prayer.—A Friend, for Allen's Expositor.—Friends, per Rev. J. Gawthorn, for a parcel of Books.—Mr. J. S. Haver, per Rev. M. Wilks, for 12 copies, Humble Flowers.—Rev. T. Morell, for 4 copies of his Studies in History.—Mrs. Innell, for a number of pamphlets.—Rev. A. Pinnell, Mr. T. Wright, "A Widow," and S. Z., for 129 Numbers of the Evangelical Magazine.



Blood sc

REVD JOHN RENALS,

WELLINGBOROUGH,

NORTHAMPTONSHIRE.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER 1825.

MEMOIR OF THE LATE REV. DANIEL ROWLANDS,

OF LLANGEITHO, CARDIGANSHIRE.

THIS eminent man was the son of a respectable minister, who held the vicarage of Llangeitho, at a time when great moral darkness covered almost every part of Wales. The character of the father, though variously represented with respect to religion, appears to have been happily decided, at least in the latter part of his life. He then saw the necessity of true piety, both for himself and others. The state of his countrymen excited his compassion, and led him beyond that sphere of exertion which the rules of an establishment had prescribed. To what extent his itinerant labours were carried, or with what success, cannot now, perhaps, be ascertained; but, in consequence of his endeavours to do good in this way, he is said to have suffered the loss of some preferment.

Two of his sons, John and Daniel, were brought up to the ministry in the established church. Mr. John Rowlands is described as having been a man of strong mind and ready wit, but, unfortunately, deficient in serious piety. His life, therefore, must have occasioned as much grief to his father, as his mournful and untimely death. He was drowned while bathing in the sea, and thus cut off in the midst of his days, surrounded by those flattering prospects which the world had presented to his deluded imagination.

Mr. Daniel Rowlands, the subject of this memoir, was born near Llangeitho, in the year 1713. Having finished his education at the public grammar-school in Hereford, and received ordination, he served as a curate in some part of Carmarthenshire. There he is said to have been highly esteemed by his parishioners, who numerously attended his ministry. They admired his ability as a preacher, but were chiefly attached to him because of the sweetness of his disposition, and the correctness of his moral conduct. But, from causes unknown to the writer, he did not remain long in this situation. On the death of his father, who had not sufficient interest to retain the living in his family, Mr. Rowlands officiated as curate at Llangeitho, where he spent the remaining part of his life. He was married to Elinor, the daughter of Mr. John Davies, of Cevencarllyges, by whom he had a son, the Rev. N. Rowlands, A.M., who is still living, and has been for many years a popular preacher.

For some time after Mr. Rowlands had settled at Llangeitho, his congregation was very small. This was partly owing to the want of evangelical sentiment in his sermons, and partly to his being in the neighbourhood of Blaenpenal, where Mr. Pugh, a faithful and laborious Dissenting Minister pursued his course with much success. This led Mr. Rowlands to inquire into the character of his neighbour's ministry, that he might know what kind of preaching appeared to suit the taste of his parishioners. On finding that Mr. Pugh's ministry was calculated to alarm the careless, by pointing out the evil and danger of sin, and that he abounded in exhortations to flee from the wrath to come, Mr. Rowlands determined to preach in the same style, and try the effect of it. He therefore chose the most suitable texts he could think of; such as, "The wicked shall be turned into hell"—"These shall go away into everlasting punishment"—"The great day of his wrath is come;" and from these he endeavoured to advance such truths as might stir up his hearers to work out their salvation, and redeem the time in which they were to prepare for eternity. This plan succeeded far beyond his expectation; the people soon came in crowds to hear him; and many were awakened under his ministry. It is even said, that not fewer than a hundred persons were under powerful convictions before the preacher himself had fled for refuge to the hope of the gospel!

About this time, the Rev. Griffith Jones, of Llandowror, was in the habit of preaching occasionally at different churches in Cardiganshire. At one time, having engaged to preach at Llandewi-breſi, near Llangeitho, Mr. Rowlands, with many of his neighbours, went to hear him. But the sermon had such an effect on his mind as greatly to discourage him, and render him very uncomfortable in the prospect of his future ministrations. The people, in returning home, expressed their approbation of what they had heard, and some in very strong terms; when one of the company, who was riding near Mr. Rowlands, expressed himself to the following effect:—"Say what you will of the sermon, I have reason to bless God for the little minister of Llangeitho." This, in some measure, encouraged him, there being reason to conclude that his labours had not been in vain. "Who knows," thought he, "but God may still make use of me, a poor sinner?" The light of divine truth now shone upon his mind with increasing brightness, and he had the pleasure of witnessing a great revival of religion amongst his people. Their souls were often filled with the joy of salvation, and seemed irresistibly led to prolong the time of divine service by singing and praising God. This gave rise to those rejoicings among the Welsh Methodists which have often called forth the censures of some, and the apologies of others. But the prevalence of religious feelings among the people at Llangeitho was frequently such as might well excite astonishment. At one time, in particular, when assembled for morning service, (probably at a late hour,) they continued together nearly the whole afternoon! Mr. Rowlands was so far led out in his discourse, the attention of the hearers was so fixed, and their affections so much engaged, that time passed away unperceived. While employed, therefore, in their usual manner, at the close of the service, they were surprised to behold the sun from the western door of the church, in consequence of which the congregation was suddenly dismissed!

Several of Mr. Pugh's congregation had now become the constant hearers of Mr. Rowlands. The good old man, however, was so far from envying, that he rejoiced in his popularity. He was not unwilling that even the members of the church under his care should occasionally worship at Llangeitho, but rather seemed to en-

courage their attendance; and when one of them informed his pastor, that Mr. Rowlands had made an erroneous statement of some Christian doctrine, the venerable man said, "Don't condemn him for that; he is but a child, and his heavenly Father will teach him better. I certainly believe that the Lord prospers him, and has much work for him to do." It was not long before Mr. Rowlands entered into the views of Howell Harris, and travelled through South Wales, preaching wherever providence opened a door for him. About the same time, it pleased God to incline other ministers of the established church to follow his example, especially the Rev. Messrs. William Williams, Peter Williams, and Howell Davies. In connexion with these clergymen, several lay brethren, then called exhorters, were encouraged to employ their talents in the ministry of the gospel, and generally with success: among his brethren, none were less in their own esteem than Mr. Rowlands; but, in the esteem of the people, he rose above them all. It has been said, in scripture phrase, that none of his fellow-labourers "attained unto him;" and that, in his preaching, every ministerial gift was united—depth of matter, clearness of method, and vivacity of manner, with a melodious and powerful voice. To express the peculiar character of his ministry, he was compared to a nobleman's servant showing his master's house to a company of strangers—politely conducting them from one splendid room to another, and so directing their attention to every thing worthy of notice, as at once to delight and astonish them all.

When Mr. Rowlands first visited North Wales, he met with great opposition, and found the spirit of persecution exceedingly prevalent. At Penmorfa, in Carnarvonshire, he received a threatening message, assuring him that, if he proceeded on his journey, his bones would be small enough to put into a little bag before he should return! But this did not discourage him. With Paul he could say, "None of these things move me." He went to Follteyrn, where he had a few friends, who requested permission for him to preach in the parish church. But this being denied, he stood on a horse-bench, near the church-yard, and preached from Jeremiah xxx. 21. On this occasion he proved that no prince but Messiah ever engaged his heart to approach God in that perfect manner which the law required. Much of the sermon was occupied in describing the mediation of Christ, and the sufferings through which law and justice required him to pass, in order to effect the redemption of sinful men. In illustrating this part of his subject, he expressed himself to the following effect:—

"'I know,' says Justice, 'that though thou comest to thine own, thou must dwell with the cattle, and thy cradle shall be a manger!' He answers, 'I am willing, for the sake of my people.' 'If thou goest to a world that is under the curse,' says Justice, 'thou wilt not have where to lay thy head; yea, thou wilt suffer the malice and envy of creatures who are supported by thee every moment!' He answers, 'I am willing.' 'But,' says Justice, 'thou must sweat great drops of blood; they will spit in thy face, and crown thee with thorns! One of thy disciples will sell thee, another will deny thee, and the rest of them, after seeing thy miracles, and hearing thy heavenly doctrine, will leave thee in thy greatest trouble!' 'I will not draw back,' says he,—'repentance is hid from mine eyes!' Law and Justice testify, 'O thou whom the angels worship, and who art the delight of thy Father,—if thou wilt enter into this suretyship, all the powers of hell will assail thee—the wrath of heaven will be poured out upon thy soul and body on the cross; yea, the blood of thy heart must be shed!' Who, then, without wonder, can think of this gracious Surety, engaging, in the face of every storm, to take the work upon himself; and, in the full view of all his sufferings, crying, '*I am willing!*'"

Here the preacher was unable to proceed, in consequence of the sobbing of some, and the rejoicing of

others. Such a deep and powerful impression was made on the audience, as to render this a memorable time in that part of the country.—From Follteyrn Mr. Rowlands proceeded to Nefin, where, though permitted to enter the church, he was prevented from preaching, the singers being instructed by the clergyman of the place to sing the 119th Psalm! At Gellydara, near Pwllhely, a company of wicked men attempted to drown his voice by beating a drum; when a man from the latter place, thinking the noise not sufficiently loud, began to beat the drum with a stick, which he continued to do until he broke it, and made it useless! After this, Mr. Rowlands went to Anglesea, intending to preach at Llangefni; but there he found some clergymen assembled in order to prevent him. This they effected by disputing his authority to preach any where except in his own parish. The Rev. Mr. Williams also, who accompanied him, was not permitted to preach on any account; and so determined was the opposition made to them, that they were obliged to leave the island without preaching so much as once! *

Until near the close of his life, Mr. Rowlands continued to travel through most of the counties of Wales once a year, when the churches and chapels were scarcely ever sufficiently spacious to contain the people who flocked to hear him. Above a hundred preachers in the Principality are said to have esteemed him as their spiritual father, most of whom were accustomed to meet him four times a year, to confer on the most likely means of promoting the cause of religion. He also administered the Lord's Supper at Llangeitho to thousands of people, some of whom came from a distance of forty or fifty miles. On the preceding day a preparation-meeting was always held; and on that day and the following Sunday, four sermons were usually delivered. On these occasions, Mr. Rowlands generally preached from one of the church windows, the greater part of the people being obliged to stand without. This gave rise to the erection of a more spacious building, then called the New Church, but now commonly known by the name of Capel Gwynfil. This place appears to have been chiefly used on particular occasions, when a large assembly was expected. It was also wanted for the use of his lay brethren, who could not legally officiate in the parish church.

In the year 1774, Mr. Thomas Davies, one of the exhorters, published a volume of Mr. Rowlands' Sermons, translated from the Welsh by the Rev. John Davies, Rector of Sharnecourt, Wilts, and late of Edmund Hall, Oxford. In the preface to this volume, the translator speaks of its highly esteemed author as

"An eminent clergyman in the Principality of Wales, who has been for near forty years a zealous and indefatigable labourer in the Lord's vineyard. He is still alive, and, notwithstanding his advanced age, as active as ever. Unembarrassed with worldly cares, and almost unconnected with the world, he lives above it, and is a striking emblem of primitive simplicity. His manner of life carries the mind many centuries back, and sets it down in the apostolic age. Such undissembled piety, and such unaffected integrity, are not the general characteristics of latter days. Wholly devoted to his Master's work, and treading in his steps, he goes about continually doing good. His audiences are very large wherever he preaches, and the stated number of communicants, at the monthly sacraments in his own church, is seldom less than two thousand, and sometimes more than four thousand. His discourses are plain and practical. He does not affect a display of learning, or extensive reading; but his whole aim is to speak to the heart. He draws all his arguments

* Many of the above particulars are taken from "Drych yr Amseroedd," or a View of the Times, by the Rev. Robert Jones, of Dinas, Carnarvonshire; for the translation of which, the writer is indebted to the Rev. T. Harris, of Haverfordwest.

from the sacred oracles, not only as they are best adapted to the capacities of his hearers, but as they contain the only method of salvation for fallen, guilty, and helpless sinners. Knowing the wretched state of man by nature, he tries to rouse him to a sense of his danger by the thunders of the law and the lightnings of Sinai. Deeply acquainted with the gospel scheme of salvation by Jesus Christ, he publishes the glad tidings with all the fervour and affection of one who experimentally knows their inestimable worth. He sometimes adds tears to his entreaties, when, after he has displayed the unsearchable riches of Christ, he is inviting the miserable, the poor, and the naked, to come and partake of them. Yet, being convinced that no human persuasion can prevail with them to accept of a free and plenteous redemption, he, with earnest supplication, commends them to the Spirit of grace, and to his efficacious influence. And Oh! in what rapturous and elevated strains does he often perform this part of his office! How are the congregations melted, borne down, and overcome, while the sweet and precious accents drop from his tongue! Having learned, by happy experience, that faith is a vital principle, wrought in the soul by the Spirit of God, he not only inculcates universal holiness of heart and life, as an evidence of genuine faith, but insists upon it, as an indispensable meetness for communion with God, both in time and eternity. These various subjects he illustrates by pertinent scriptural allusions, and by similes borrowed from those objects which happen to be nearest at hand. This too he has learned from the example of his blessed Master, who grounded most of his parables on some object that presented itself to the eyes of his auditory. And though some of our author's illustrations may be accounted low by the squeamish critic and the flippant wit, yet, if they understood his vernacular language, and could hear him deliver them with his grave and manly eloquence, which, like an irresistible torrent, carries all before it, they would soon alter their opinion; and if they could not, with Saul, when he was admitted among the prophets, catch his spirit, they would learn not to blaspheme. Blessed as he is with these endowments, can it be wondered that he is a successful preacher? Accompanied as the word from his mouth is with uncommon energy from above, can it be thought incredible that so many thousands of souls should, under his ministry, be brought from darkness to light, and from the power of Satan to God?"

We are informed that the sermons were published in English, that those who did not understand the Welsh language, and were prejudiced against the truth, from the representation of others, might be enabled to judge for themselves, whether those doctrines, which had been branded as unfriendly to good works, might not be enforced in a practical manner, and be productive of the strictest and most refined morality. The translator was desirous of proving, that the direct tendency of those doctrines, in all who rightly embraced them, was to promote obedience to Christ,—make them peaceable and useful members of the commonwealth,—induce them to be sober, frugal, and exemplary, and, consequently, render them the ornaments of society. Besides, as the Welsh Methodists had been represented as ignorant enthusiasts, it was desirable to enable the public to form some judgment of their understanding, as well as of their principles, from the discourses of one who had presided among them for such a length of time with unblemished reputation, and might be supposed, from the nature of his connexions, to express the sentiments of the body at large.

Mr. Rowlands lived after the publication of his sermons about fourteen years, and died at the vicarage of Llangeitho, October 16, 1790, in the 77th year of his age. He was possessed of all his faculties, and enabled to speak in the name of his Redeemer to the very last. This he often did to the astonishment and edification of many who visited him. His last illness appears to have been very short, and his departure unexpected. He died on a Saturday, when a great number of people had assembled for the sacramental preparation, and expected that he would be able to address them as usual. But after the service had commenced, a messenger was sent from the vicarage to give notice of his death. This being immediately announced to the congregation, they were so overwhelm-

ed with sorrow as to render it impossible to continue their religious exercises. The people, therefore, separated, each hastening to communicate the mournful intelligence to his absent friends, that they might entreat the great Head of the Church to have mercy on his bereaved people, and repair the loss they had sustained. Such were the circumstances under which this eminent man was called to rest from his labours; and though Llangeitho be not now like another Jerusalem, where thousands were wont to assemble from distant parts, there is a society at Capel Gwynfil of about three hundred members; while the light which Mr. Rowlands assisted to kindle still shines throughout Wales, and will never, there is reason to hope, be extinguished.

Haverfordwest. J. B.

ROWLANDIANA.

No. I.

To the Editor.

SIR,—Having furnished you with some account of the celebrated Mr. Rowlands, of Llangeitho, I purpose to offer you, in four or five short papers, under the above title, a few passages which I have selected from his sermons. I do this, not only that your readers may have a specimen of that holy eloquence which once moved and captivated Wales, but that Mr. Rowlands may again, through the medium of your esteemed publication, speak to his countrymen, and call their attention to subjects of the greatest importance. J. B.

Haverfordwest.

"The grace of God in the heart is such a plant as neither the tares of the field, nor the thorns of the brake, can destroy. Strong in the Lord and in the power of his might, it endures, not only the scorching heat of the summer, but the chilling frost of winter. Let all, who have eyes to see, perceive that your grace is a plant of this kind. Maintain your ground against the smiles and frowns, the allurements and discouragements of the world. Let not your light be blown out by the storms of temptation. Let not the waters, which may rush upon you from the mouth of the great deep, so much as cool your zeal; and especially beware lest the tail of the old dragon should even be likely to disorder your ranks, or sweep you down from your orbits with the wandering stars. Be steadfast in your profession. Be well acquainted with the real state of your souls. You are aware of the mark at which Satan and all his archers aim their shafts. It is at your 'conscience void of offence'—your holy life and conversation. 'Be strong, therefore, in the grace that is in Christ Jesus.' Suffer not the sun to fade your flowers, but to ripen your fruits. Let your spark be kindled into a fervent flame, and let your grain of mustard-seed grow into a wide-spreading tree. Let your graces resemble the waters of the sanctuary. As these rose in height, from the ancles to the knees, and from the knees to the loins, till at length they became deep enough to swim in, so let your graces be increased and multiplied. They may be weak at first, and hardly sufficient to keep you from sinking under your burdens. O let a sense of their weakness drive you near to God! Pray that the means of grace, like so many books, may swell your stock, till your little stream become a river, and your river as Jordan, which, in the time of harvest, overflows its banks. You know that the ungodly, who drink iniquity like water, taint the air which they breathe, and corrupt the morals of those with whom they converse. Like persons infected with the plague, they leave the infection behind them in every place. But do you distribute honey from your lips, and myrrh from your fingers. Let your speech be always wholesome, 'that it may minister grace to the hearers.' Be tender to all; pity the unconverted. Knowing that misery and destruction are in their ways, try to win them over to the Lord by your kind reproofs and gentle persuasions. Remember how long the Lord waited to be gracious to many of you. Out of mere favour he hath undertaken your cause, and promised to support you. Should this render you proud and despisers of others? No; it should keep you humble, and make you tender-hearted—bearing with them, even as God, for Christ's sake, hath borne with you. Being called according to his purpose, and having experienced his love, you should invite your fellow-men to partake of your privileges, and taste your pleasures. Thus employed, you will not

only be instruments in the hand of God, either to arouse them to a serious concern for their souls, or to build them up in the faith; but you will find that this labour of love is for your own good, and will advance your ripeness for glory."

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER V

FRAGMENT.

A Pagan Revelation, recently promulgated in the South of China.

The preface asserts, that "The document containing it was first published in the eleventh century, during the great Sing Dynasty, when eminent men loved concealment, and therefore the name of the original writer is not known."

A Proclamation of Grace and Mercy from Yuh-Te, *the* Gem-Emperor,* *who presides in the dark regions of Hades; to be promulgated throughout the world; declaring that all men and women who repent and reform, shall be permitted to ransom themselves from the punishment of their former offences.*

"On the birth-day of *Yuh-te*, who is a sovereign Pontiff in the invisible world, and King in Hades, the Princes of the ten penal courts in that region of retribution, to whom the human shades are subjected, and numerous gods being assembled, all clasped their uplifted hands, and worshipped *Yuh-Te*, the *Poo-sā* god, who in the exercise of mercy and compassion, said,—

"It has been my desire to save and elevate all living creatures; and whenever, as on this evening, the anniversary of my birth has occurred, I have sent down my commands, that pardons should be granted to all the human ghosts, or shades, (or demons) that may have committed every sort of crime. To some, mitigation of punishment may be granted; and some may be sent back again to the world, to occupy the six different ways appointed to man.

"But since virtuous doers are few, and wicked workers many, on observing the punishments established in the dark regions of the dead, I have thought them very severe and cruel, and therefore have directed a minute and careful revisal; and if it shall be found that any persons who have transgressed can repent; or whilst in the light world of the living, have already been converted, and advised to perform one or two virtuous actions, then, to these either mitigation of punishment or forgiveness shall be extended."

The Ten Judges of hell's penal courts assembled and deliberated, and came to the following resolution:—

"All persons who in the light world of the living shall, from childhood, preserve the heart and act virtuously, when in old age they shall come to an end; it will be proper to conduct them up the path of angelic spirits.

"2. Those whose merits and demerits are equal, when their life comes to a close, may be permitted to escape from entering the three paths of misery; viz. a hell of suffering; hungry-demon state; and state of brute existence; and instead of being thus punished, be allowed to return again to the state of human nature.

"3. Those whose virtues are few and vices many, shall be sentenced to enter the various hells, to suffer bitter pain; and then commanded to go back to the world amongst human beings, to be the poor and mean, or the short-lived, or the sick and maimed, and so pass through another probation.

"4. Such as have increased their virtuous dispositions, shall be sent back to life under felicitous circumstances.

"5. Those who have committed many crimes, shall be again sent to the custody of fierce devils, and shall pass through all the various hells, to suffer miserably; and afterwards be remanded to the world, and be subjected to extreme poverty, or an extremely mean condition, or most distressing circumstances; and in life be subject to judgments and calamities, and shall at death return to hell and sink in its abyss.

6. "Unfaithful statesmen and disobedient children; those who act irregularly and make light of their own lives; or who indulge passion, and love murder; who destroy many lives of human beings, or of other creatures; or who disbelieve the future retribution of virtue and of vice; and who falsely assert that—

"When man dies the *Essence-aura*

* Yuh-Te is represented in the ancient costume of the Chinese, without a glory round his head, as the gods and goddesses usually have.

which constitutes life, is dispersed; and then, for ever cast off, and thrown down is, the skin-bag-carcase: and since at that period the body does not exist, how can there be any suffering? The living human being alone can be punished. Who ever saw a dead ghost carrying round its neck the (Chinese) wooden collar? The dead are dead! All that concerns them is entirely unknowable!'

"Strange! that the world's men know not, when the body falls into the grave and perishes, the soul or ghost still always exists. And in life whatever crimes may have been committed, will, after death, receive various and appropriate retribution. And whoever shall injure posterity by exciting and propagating false opinions, shall be eternally shut up in hells of uninterrupted suffering. These men (who totally deny the separate existence of spirits) are worse than those people of the world, who, although they have, through successive ages, seen the various admonitions given by the three religions,* have esteemed the whole to be common-place idle talk, and so have ungratefully turned their backs on the mercy proposed to them. And these last-named persons, too, in life, pertinaciously adhere to their bewildering, stupifying fancies, and presumptuously and intentionally sin. Not one in a hundred reforms. On this account it is right to enact severe laws and institute additional punishment."

This Report being laid before the *Poo-sá* god, *Yuh-Te*, his divinely intelligent eyes looked it over, and he graciously sent down his command that the above-mentioned resolutions be adopted and reverently obeyed.

The Council further deliberated on the following topics:—

"In the world of light, those persons, whether in robust health, or in sickness; whether old and frail, or men or women, who may in times past have committed crimes, should they have their hearts properly excited towards the *Poo-sá* god, and towards us, the Ten Judges in Hades, on the days of our respective advents; and shall on those days fast and take an oath that they will repent, and henceforward reform and not sin; or exert their utmost efforts to perform one virtuous action;—when the breath of these persons shall be cut off, and they sent to Hades, may it be permitted to remit their punishment, and let them escape from misery?

"But unfaithful statesmen and undutiful children; self-murderers, and those who induce an untimely death; also those who clandestinely plot, and fraudulently effect the injury of good men, and have consequently been subjected to a thunder-stroke, a premature death; to calamities from water or fire; or tigers, or wolves, or serpents' poison, shall severally have punishment inflicted, and in the custody of devils be delivered over to the various hells which they have deserved.

Further, that a careful consideration be given to the different degrees of meritorious and virtuous deeds, and to the diminished period of misery to which they shall entitle persons; and a list made out of the same; also a statement showing what the several crimes committed in the world of light, by human beings, are, which deserve in the dark regions the punishment of certain hells; and these documents be accompanied by a clear and simple exposition, that will enable both men and women to understand it; and when some virtuous doer from Hades shall return to the world, he shall promulgate the same throughout the whole earth."

To these propositions the *Poo-sá* god said "*good*," and on the third day of the eighth moon, he headed the Ten Royal Judges, and a multitude of gods, to announce these proceedings to High Heaven's Emperor, who said, "Very good! very good!" Hereafter let all my Ministers examine, and, if they find that any human being vows to turn towards virtue, and shall, whilst living, repent of one bad action, and not again commit it, the person so doing shall atone for two crimes: if any person shall reform a fault and strenuously perform five good actions, the rest of his crimes shall all be forgiven; men shall forthwith be born in felicitous circumstances; and women's bodies shall, as a reward, be changed into mens' bodies. If any person be able to practise more than five virtues, then shall he be allowed to cultivate happiness in Hades, instead of being born again into the world; and he shall elevate, above the influence of transmigration, all his beloved kindred, and deliver lost souls from bitter sufferings.

"Let the memorial now presented to

* *Confucianism, Laoukeunism, Budhism.*

me (said Heaven's Emperor,*) be immediately inserted in the Gem-record; and let it be published throughout the lower world for the information of the city gods, the district and the gate gods, and the domestic hearth gods, and require their implicit obedience thereto. It is incumbent on all to receive, with trembling reverence, this my declared will, and to act agreeably to it."

After this follows a detailed account of the several hells belonging to each court. Beside what they call the *great* hells, the ten courts have each sixteen *little* hells. In these the punishments are various, and indicated by their several names, to each of which the appellation *little hell* is applied: for example,—

The little hell of black clouds of sand — of excrementitious mire — of hunger and famine—of burning thirst —of ulcerous ichor and blood—of copper boilers—of a lime powder river—of chopping and severing the joints—of sword-leaved trees, on which the wicked are suspended—of devouring wolves—of cold ice—of being bound and wrenched with cords—of scraping the face with iron plates—of plucking out the eyes—of cutting off the feet—of plucking out the nails from fingers and toes—of sucking blood—of being suspended head downwards—of having the body quartered—of worms and reptiles—of plucking out the heart—of scalding water—of severing the sinews and scraping the bones—of being clothed in iron —of being buried under rubbish—of having the mouth crammed full of lime—of being drenched with drugs—of having the lips pierced—of kneeling perpetually on particles of iron, &c. To these they add the following disgusting or ludicrous horrors:—the body immersed in excrements—ground and smashed in a bloody compress—parts cut off and devoured by rats—the mouth filled with iron, and the lips seized by pincers—the skin pulled off—the flesh pounded—the throat stopped with burning iron—the orifices of the body spiked up—cut asunder at the waist —devoured by dogs—torn to pieces by pigs—assailed from below by ravenous beasts, and from above by birds of prey—plucking out the tongue, and boring the cheeks—boiled in caldrons of oil—sawn in two, from head to foot—forced to embrace pillars of red-hot iron—the heart devoured by ravens, and the bowels by dogs—stung by wasps and scorpions—poisonous serpents, &c., eating the body, &c.

The trials in Hades are all conducted after the manner of Chinese courts; and the judges are dressed in the ancient costume of Chinese mandarins; and ugly frightful monsters, half-human, half-brutal, or demons, made as horrible as imagination can suggest, with horns on their owl's heads, and silk boots on their human feet, are the officers and executioners of the infernal police.

At the general Mass, in the 7th moon, when, throughout the whole Empire, prayers are offered, and incantations recited for souls in Hades or Purgatory, pictures, on a very large scale, representing the ten courts spoken of above, and the punishments appropriate to each, are suspended in temples, and in temporary bamboo and mat edifices, got up for the performance, night and day, of the rites of the *Ta Tseën*, or *Grand Mass*. There are also to be seen in various places molten or other images of the ten kings who preside as judges in Hades. R. Morrison.

* Does not this representation a little resemble the "Celestial Hierarchy" of Dr. Good, on the Book of Job?

ANSWER TO MAURITIUS ON THE SUBJECT OF SLAVERY.

Sir, *To the Editor.*

In reply to your querist "Mauritius," I beg to offer a few observations. The influence which addresses and petitions have on members of the British Parliament, generally bears some proportion to the importance of the object, and to the universality and unanimity with which it is followed up. As yet, the subject of the "Suppression of Slavery" has been but partially and locally treated, exciting, comparatively, *little interest* on the one hand, while on the other it has roused an inveterate jealousy; so that every plan which artifice could suggest, has been actively used to heap difficulty on difficulty, until the friends of Emancipation have been constrained to be inactive, for want of efficient co-operation. Let Christians throughout the United Kingdom, one and all, take up the subject, with a determination and perseverance adequate to its importance, and we cannot fail of success:—I quote the authority of the Right Hon. Lord Calthorpe, from his speech at the last General Meeting of the Anti-Slavery Society. "If, (said his Lordship,) the middling classes of

this country once came forward, and denounced this degrading evil, it would be in vain for parliamentary interest, or political connexion, to attempt to uphold it for one year longer."

But, Sir, though the effect of an universal plea would be powerful, how greatly would it be strengthened, if, added to assurances of the interest we feel in the condition of the hapless negro, and professed solicitude on his behalf, we show by our conduct that we are willing to make sacrifices both of luxury and property to reinstate him in what the all-wise Creator designed for all our race,—"a rank above the brute." Degraded as he is, he possesses a soul valuable and immortal as our own; and though so despised, has a mind capable of receiving and retaining the principles of that religion which inculcates and proclaims "Glory to God in the highest, peace on earth, good will to men."

If I have not already engrossed too much of your attention, I would subjoin the following remark:—The singularity of your Correspondent's signature, seems to imply the probability of his having adopted it on account of a supposed relation or connexion with "Emancipation." Within the last few months, *sugars* have been permitted to be brought into our market from the French islands, Bourbon and Mauritius, and (through ignorance I should hope,) have in some instances been offered as free labour sugars; I therefore take this opportunity of stating, for the information of those who, for conscience sake, have substituted East India produce for slave-made sugar,—that in no part of the world is slavery more rigorously and horribly carried on, than in the Mauritius islands: China, and the provinces round Bengal, are at present the only places whence sugar, produced by free labour, is imported. Should I have mistaken my friend's motive, he will forgive me.

I remain, yours, &c.

N——. GULIELMUS.

A LETTER FROM BILLIONS TO MILLIONS CONCERNING THE APOCRYPHA.

"Audi alteram partem."

DEAR MILLIONS,

YOUR "Voice from the Wilderness," addressed to the British and Foreign Bible Society, and pleading for the gift of the Apocrypha, having reached our ears, we feel constrained to expostulate with you for your childish wailing over the loss of those writings which you acknowledge you do not regard as the word of God, and only parts of which you can esteem as "very good," and worthy to be "valued and reverenced." Alas! alas! that you should have forgotten us, so much more numerous a tribe than yourselves, who have indeed heard of the Bible, and that it reveals a Saviour, but who have been waiting now for *eighteen hundred years* for this blessed book, and have never yet got a sight of it, nor do we know any thing expressly of its contents. Instead of pleading so pathetically for the Apocrypha and those "very good parts" thereof, together with its "unwholesome articles," we entreat you to consider *our* condition, who have not yet been favoured with any fragments of this bread of life. Instead of entreating the British and Foreign Bible Society to expend their funds in furnishing you with these "unwholesome articles" to mix up with the heavenly food, we earnestly supplicate you, in the name of our common humanity, to address your voice to them, to spend their money upon *us* for that which *is bread;* and, if they have not money enough to afford us *the whole* of that sacred word, (which we would gladly receive) yet to send us the most precious part of it which concerns our salvation, and more particularly that which will inform us about *the Saviour.* Oh! we beseech you do not ask them to spend their money any more on your "unwholesome articles," while we are perishing under a complete famine of the words of the Lord! Oh! consider that for the cost of every copy of your beloved Apocrypha, which, by your own confession, is not essential to your salvation, and only *parts* of which are "very good," we might receive a portion of the holy book, which would make us *wise unto salvation!*

We, therefore, most earnestly entreat you not to urge any longer your childish selfish petition; for if you do, we shall feel ourselves laid under the necessity of sending our "Voice" to the great Society, which will be a louder voice than yours, for we are many more than you, and our souls are as precious as yours; and we will receive the blessed word of

God, not only without the "unwholesome articles" of the Apocrypha, but even in such parts and portions as the great Society shall be pleased to grant; only giving us their pledge that it is the *real* and *pure Word of God*, which is able to save our souls; for we have many *fables*, and some of them cunningly devised, which have abused and deceived us too long, and we have thrown them away with our idols, to the moles and the bats—waiting, longing, and sighing for the TRUTH.

Dear Millions,

Yours in brotherly love,

BILLIONS.

DR. WILLIAMS' THEOLOGY.

To the Editor.

SIR,

THE following is an extract of a letter from an old student of the late Dr. Williams, to a friend, who had also been one of his pupils. You will find that it contains some reference to the review of the Doctor's Memoir, which appeared in your Numbers for *March* and *April*. The extract appears calculated to lessen the prejudice which still, in some measure, prevails against the writings of that confessedly eminent divine, on account of what he styled "passive power." Therefore, if you will allow it to appear in your very valuable and widely-circulated miscellany, you will thereby oblige one, at least, of your

CONSTANT READERS.

- - - - "Well, our old friend Dr. Williams is considered as a very good man, though he believed that there is an essential difference between the highest creature and his Creator, and calls it "passive power," or "metaphysicum malum." Common people certainly cannot guess at the meaning of such words. They will readily believe that there is an infinite difference between God and a creature; but few of them, perhaps, would try to tell us what is the best word to express it. The Doctor is acknowledged an excellent divine, though there is a *black* "speck" on his theological system. You seem afraid lest "passive power" should mar the whole of his works. You need not, it seems. They have had a public trial, and the judge has pronounced it a "speck," a beautiful spot—perhaps to *show how white the whole body besides is.* Had I been a ready writer, I might probably have appeared before this on the *field of battle.* The noise of the wordy war often struck my ear, and excited in my sluggish heart something of a martial spirit. My wish was, not to increase, but to allay the heat of combat, and to persuade the parties to suspend hostilities till they fully understood the cause of their quarrel. I was ready to say with Elihu,—"Hearken to me—I also will show my opinion." Like him, I was angry with the Doctor's opponents, because they found no answer, and yet condemned him. I pitied the common people, who, without understanding the question at all, joined in the cry, "A new system"! "Semipelagianism!" &c. Their minds were disturbed, they became frantic, took up arms, and vowed the death of the monster. Such men as the reviewer appear to me exceedingly blameable. How I should like to have an hour's conversation with him! If he could prove that the Doctor's system "prodigiously augments the difficulty" attending the origin of moral evil, he would increase my knowledge; for to me the subject appears to be just where and what it was before he touched it. If I think the Doctor mistaken, may I not reject his solution with as much ease as I remove a straw? and could not I then form my own opinion with as little difficulty as I could before? I suppose this gentleman must be a divine of some celebrity. It would gratify me to learn how he exercises his reasoning powers. "If Dr. W.'s theory be correct," we are told, "that to him must belong the credit of having added, by the power of metaphysical induction, one momentous discovery to the revealed will of Heaven." That "passive power" is a term not to be found in our Concordance I grant. But the question is, whether any explanation given of it by the Doctor contains a single idea respecting the creature's entire dependence, and the Creator's all-sufficiency, not to be found in Scripture? If not, there is no new discovery made. To such learned gentlemen I would say,—"By making assertions which you cannot sufficiently explain and support, you fill the minds of the unlearned with groundless prejudices, while their understandings are involved in darkness." Meeting with serious Christians, possessing common sense, and some

knowledge of their Bibles, I would endeavour to remove their alarm, by proving that Dr. W. was a very sound Calvinist, and maintained the very same doctrines as other eminent Calvinistic divines before him; that this is clearly proved by the Doctor himself, and by Mr. Gilbert in his Letters to Mr. Bennett. I would endeavour to show, that he believed the very same as they themselves believe, and that they would fully agree with him, if they did but understand his terms as he did. That man sinned is an indisputed fact. That it was a voluntary, and therefore blameable act, is allowed. This effect had a cause, and the cause proved sufficient to produce the effect. The cause was in the man; God neither made him sinful, nor forced him to sin. If there was a cause in man that rendered his sinning possible, the unrestrained operation of it would render it certain. A natural impossibility of sinning would unfit him for a state of probation; and to secure him from falling by a divine decree, would be inconsistent with such a state.

If this short statement is correct and intelligible, I think the Doctor's system must be so too. If my friends would refuse my reasoning, preferring to leave the subject unexplained, being satisfied that the perfectly wise and righteous Jehovah would not place his intelligent creature in an improper state, nor make any unreasonable demands, nor inflict any arbitrary punishment upon him, I would say, "Then rest there; attend to plainly revealed duties; but do not charge others with dangerous errors, if you do not understand what they profess to believe."

OBITUARY.

MRS. HANNAH MARIA DREW.

April 23, 1825, died Mrs. H. M. Drew, late of Hoddesdon, Herts. She was born, and spent the early part of her life, in the city of Norwich, where, however, she was a stranger to the fear of God, and devoted to the pleasures of the present world. Unexpected arrangements of divine Providence brought the family to settle in London, and placed them under the faithful preaching of the gospel of Christ. The dispensation of that gospel was accompanied with divine power, and it became effectual to the conversion of several members of the family, among whom was the subject of this Obituary. This happy change having been exemplified by the most pleasing and satisfactory evidences, she was admitted to the church under the pastoral care of the Rev. Mr. Harper of London, and regularly maintained an honourable and unblemished profession of devotedness to the Saviour.

On the death of her father, she removed to Hoddesdon, Herts., and, together with her sister, entered on a boarding-school for young ladies. In this new sphere of labour and of interest, she not only proved a useful member of the Congregational church in that town, then under the pastoral care of the Rev. Mr. Pinchback, but in her domestic engagements was peculiarly happy, and highly useful in her attentions to the young. Her object was, and she sought its attainment by suitable and appropriate means, to blend the instructions of religion with the useful and polite accomplishments of the pupils.

In December last she was married to the Rev. J. Drew, who had then but recently been settled at Hoddesdon; and so uncertain are the prospects of the present life, and so withering are even its endearments, that scarcely two months had passed away, when she was seized with a violent attack of inflammation on her chest and lungs, which proved the messenger of death. In the first stages of her illness her mind was much harassed with doubts and fears: but the Lord was pleased gradually to dispel them, and though she did not attain to any rapturous joys, her confidence was settled, and her mind calm, staying herself upon God. She appeared to unite the most humbling convictions of her own unworthiness, with the most encouraging views of the Saviour's fulness; and often exclaimed, "I am a poor lost sinner, but Christ is a powerful and sufficient Saviour." "I am a poor ruined sinner, saved by grace alone; yes, by free and sovereign grace." The hymns, "Come, ye sinners, poor and wretched," "Come, thou fount of every blessing," "Jesus, lover of my soul," &c.

were frequently repeated or referred to by her, and seemed remarkably descriptive of the feelings of her mind. The disease continued painfully to increase, but her faith and resignation were not allowed to fail: or, if distressing doubts and fears were again permitted to disturb her tranquillity, they were only as the sorrow that continues for a night, joy returned in the morning. Her mind familiarized itself with the promises of God. She derived great support and encouragement from the closing part of the eighth chapter of Romans; and at length contemplated her approaching dissolution with perfect composure, observing, "I have no great joy, but I have a firm hope in the atonement and righteousness of my Saviour; on him I cast my soul, and I can trust and not be afraid. Oh, how kind and good is my God to me! I that was once such a poor fearful timid creature, that I could not think of death but with dread and alarm, now feel all my fears are removed, and I am ready and willing to go, when God my Saviour shall see fit to take me." A short time before her death she inquired affectionately for the different members of the family, and, as if Providence designed to furnish them with a practical exemplification with "what peace a Christian can die," she exclaimed, as they surrounded her bed, "Happy! happy! happy! Blessed Jesus, thou art with me, thou art precious to my soul: thou wilt take me to thyself. I am sure of this, for thou hast said it." She then repeated many of the promises of the gospel, mingling with them her praises to the Saviour, and her assurance of heaven. For all her friends she prayed fervently, that they might know, and love, and enjoy Jesus Christ, adding, with great emphasis, "There is no other way of salvation. Christ is the only hope and refuge of a sinner." Her strength being exhausted, she fell into a short sleep. Awaking again, she expressed her surprise that she was still in this world. Again she fell asleep, and, with a short struggle, slept in death. The Rev. Mr. Higgs, of Cheshunt, preached her funeral sermon on the Sabbath evening after her interment, from Rom. viii. 38, 39.

RECENT DEATHS.

Died suddenly, on the 17th Aug. the Rev. R. BURN, aged 62, minister of the Independent Meeting, Stonehouse.

We regret to announce the death of the Rev. Mr. BROWN, late of Buntingford, Herts. This event took place on Wednesday, Oct. 5. His loss is deeply felt by a surviving widow, and by a circle of attached friends. He was an amiable man, and a faithful minister of the everlasting gospel.

Died, Aug. 29, at her brother's house at Cockermouth, whither she had gone for the benefit of her health, Mrs. JEFFERSON, widow of the late Rev. Joseph Jefferson, of Thirsk, in the 50th year of her age.

POETRY.

LINES

On seeing the Pulpit of Baxter in the Socinian Chapel, Kidderminster; Monday Evening, July 25, 1825.

THOU Pulpit of the man, th' immortal man,
Whose name I scarce dare whisper, and who stood
With love to Christ as great, perchance, as can
Burn in a heart all sprinkled with his blood,—
Thou Pulpit! I can scarce stand here and gaze
Upon thee, venerable thing! and not be
Thrown, as it were, back into other days,
Or other days all rushing back on me!
I know that thou, the pulpit of the man
Whose name I scarce dare whisper, sacred name!
Art but the work of some dead artisan,
His works but mortal works, and thou the same.
But yet, though thou art nothing more than all

The thousand lifeless things which we behold;—
There is a being whom thou dost recall
Out from the rolling ages that have roll'd!
I look on thee, and though I see no form,
There stood the man, I say, and almost see;
There glow'd the lips with God's own message warm,
And what was once, seems now again to be!

I feel as though thou wert instinct with mind,
Though voiceless; and couldst thou but find a sound,—
But which, indeed, I know thou canst not find,
Thou mute unconscious thing!—thou wouldst astound
My spirit with those thoughts that pass'd *his* soul,
When here it burn'd; and, wrapt from reasoning,
My head and heart would yield to thy control,
Thou thinking, thundering, and I trembling!
I know 'tis nothing but a vision this,
A vision which the feeling bids arise;
But 'tis the thought that *thou* art here, wer't *his*
That gives to feeling all its energies:
Yes; *thou* wert his! Those feet,—how beautiful!
Which ran while he had yet his work to do,
Have rested on thee; and I cannot pull
My thoughts from *him*, with *thee* before my view.
Thou art to me, indeed, as some dear friend
Of him I venerate; who oft didst take
High intercourse with him; but when the end
Of *his* days came, *thou* still didst stand and shake
Death all away from thee, and thus hast peer'd
Above all others in thy might, till now;
And through the mists of ages still hast rear'd,
To sight thy darken'd, but yet honour'd brow.
The generation of *his* day is gone,
And thine, when thou wert *his*, and more have pass'd;
And here thou art sublime—the only one
Of former ages, living in the last!
Thus do I look on thee, and feel as though
Thou hadst seen one whom I have never seen,—
Hadst known a being whom I could not know,
And been in ages where I have not been.
Beholding thee as one that hast mark'd *Him*,
And one that *He* has mark'd, my soul seems mixt
With thy existence *now*; and through the dim
Vacuity of years that lies betwixt
This, and the time when thou, and he that's dead,
Together were; in union mystical
With thee I am absorpt. My soul is spread,
In its strong feelings and its thoughts, to all
Thy past of being, and all thou 'st endur'd
And known; and I seem now to pass the foam
Of Time with thee, from where thou now art moor'd,
Back to the point whence thou began'st to roam:
Thou 'rt the link that hold'st me t' th' man whose name
I've whisper'd not; and an electric power,
By thee brought down, strikes through my soul and frame—
The shock of ages coming back once more!

I glow throughout my being with the thought
That I am near him—"BAXTER." I love th' hum
Of life's own realities, and hear naught
But solemn bursts of ages, as they come
Unrolling from the host with men and things:
I struggle now with destiny; I groan
Beneath the burden of endeavourings;—
But 'twill not be. 'Tis for the Lord alone
To view past times and future as one day,

And what *has been* as though *it were*; but I
Am limited in nature, and essay
In vain, with spirit hot to agony!

BAXTER! thou art not near me;—thou art far
Above the little sphere where I am bound:
I am not near thee;—my emotions are
The children, which my burning spirit found
In its strong working with the shades it saw;—
They fade,—they shine impalpably,—depart!—
'Tis o'er! the past is pass'd:—again I draw
My breath with freedom, and again my heart
Feels all the feelings of the life that *is*;
The past is pass'd; awhile it *present* seem'd,
And my soul wrapt itself in mysteries,
And made realities of what it dream'd.
The present rises now before my view,
As though awhile it had been past. I mark
The things that are around me, with a new
And sudden gaze, as one who from the dark
Where he had nothing seen but glimm'ring shades
Flitting and faint, obscure, but yet sublime,
Should come into the day: light that pervades
And shews forth all things clear in ev'ry clime.

BAXTER! I almost weep that I have lost
The vision which delighted me; for then
I was as if with thee, or Time had toss'd
The billows of past ages up again.
But yet no tear shall stain my youthful cheek;
For art thou not above, bright, glorified?
And may not I reach there, if heav'n I seek
Through CHRIST, that GOD, that MAN that bled and died?
And is there not with thee a growing throng,
All waiting till the trumpet-blast is blown,
When lips and harps in one abounding song
Will burst to Him, and thunder round his throne!
And shall *I* not see thee? Yes; shall I *not?*
Then let the vision that has charm'd me fade:
And thou, exciting relic! thou may'st rot
And mingle with the dust that Time has made!

Eternity! Eternity! the sound
Breaks o'er my spirit in magnificence,
And e'en my body seems to spurn the ground,
And each sense be a something more than sense!
I feel my immortality;—a share
In deathless being, stretching from the grave;—
A something that mounts upward, and that dare
The flesh and all its pois'nous atoms brave.
It cannot die! it cannot die! O, Death!
Thou can'st not chain it in the darksome tomb,
It does despise thee: nay, th' Eternal saith,
Consuming flames themselves will not consume!
Deathless, though damn'd, immortal, perishing,—
Infinity its pathway and its goal;—
It is my spirit—self! mysterious thing!
My soul, how strange thou art unto my soul!

Eternity! a lightning seems to flash,
And I look up to where it darted forth;
Eternity! a mighty thunder crash,—
And I no longer heard a sound of earth.

'Tis past—the vision!—be it past: I thirst,
Eternity! thy grandeurs to survey,
Thou home of spirits! where, these fetters burst,
My home will be—*all* earth's dreams fled away.

JUVENIS.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, Expositions, and Addresses at the Holy Communion. By the late Rev. Alexander Waugh, A.M. Minister of the Scots Church in Miles's Lane, London. To which is prefixed, a short Memoir of the Author. Underwoods. 10*s.* 6*d.*

Among the deepest mysteries of God's providential government, we are compelled, by both our judgment and our feelings, to reckon the smiting, in their very prime, of those plants of promise, whose sweet and vigorous blossoms gave all earthly assurance of the richest fruit: the sovereign Proprietor just shows them in this poor and cold soil, and, when we have scarcely learned to admire and love them, the secret stroke touches them, and they wither: rather, we would say, he transplants them to a congenial region, where no worm can lurk at their roots—no lightning scathe them—no blast assail them. We have great reason to indulge these sentiments with regard to the author of this posthumous volume. The prefixed Memoir of him, greatly honourable to the judgment and feeling of his venerable father, awakens the most powerful springs of tenderness and grief in a mind that can sympathise. Talents, so great in their native power—so improved by culture—so adorned with generous affections — so sanctified by heavenly grace, are rarely found among the memorials of men. The advantages which he enjoyed, from infancy to manhood, acted upon a strong understanding and a heart of refined susceptibility. In his early classical studies he was surrounded by natural scenery of beauty and grandeur, singularly calculated to nurse a poetical imagination. His paternal biographer well observes:—"Viewed as a part of the culture of a young man's mind, it will readily be admitted that early intercourse with the sublime, the beautiful, and the new, in the works of Nature, forms no inconsiderable portion of that culture. It is also eminently fitted to compass a far superior object—to elevate the young and ardent mind to just conceptions of the power, the wisdom, and the goodness of the Divine Creator." p. x.—In the more advanced period of his preparation for the ministry, when, having graduated at Glasgow, he spent five sessions under the theological tuition of the late Dr. Lawson, he dwelt among other forms of natural beauty—not the grand and awful, but the soft, gentle, and picturesque. "The lovely scenery on the pastoral banks of the Ettrick, the Tweed, and the Leader—the Arcadia of the island, softened his susceptible heart, purified his imagination, and prepared him to understand and to relish the impressive descriptions of David and Isaiah, when they exhibit the moral influence of the gospel on the tempers of men and state of society, by allusions to Carmel and Sharon, to green pastures intersected and irrigated by pure and gentle streams of water." p. xviii.

The following is the affecting description of Mr. Waugh's state of mind, when, after so long and faithful a preparation, he contemplated near at hand his entrance into the gospel ministry. "The importance of the work of preaching the gospel; the fidelity necessary in negociating the embassy of reconciliation between God and a rebel world; the awful station of standing between the dying and the dead; the elevation of heart and of love to the Divine Redeemer; with the melting of compassion over surrounding multitudes sinking under the pressure of guilt, and yet resisting the pleadings of reconciling mercy and grace; the fearful doom of the careless and unfaithful pastor; with the deep and growing sense of the very imperfect measure he himself yet possessed of the exalted moral principles which constitute the necessary furniture of the preacher's heart; these alarmed and intimidated his mind, shook his resolution, and for months produced the most distressing agitation of soul. At length he obtained relief, in answer to humble and fervent prayer, by looking to and reposing unqualified confidence in the Divine person,—the grace, the promises, the advocacy, and the Spirit of the Lord Jesus, the glory of our strength, the source of our energies, and the security of our ministerial success." p. xix.

This accomplished young minister was ordained September 23, 1819. "He entered on his ministerial course with sacred delight, mingled with much diffidence of his own powers. He was in the habit of mingling prayer to God with his preparations for the pulpit, and seldom addressed himself to the more immediate and public discharge of his duties, without previously soliciting the aids of God's Holy Spirit. Unless when engaged in pastoral visitation, or in visiting the sick and the poor of his congregation (a department of his ministerial office in which his heart ever took the most sacred delight,

and from which no other engagements were ever able to divert him,) he was seldom out of his study."

Severe illness soon marked him as its victim. After various alternations, in July 1824, the powers of life rapidly sunk. In these trying circumstances the affection of his family and friends was poured upon him, and the holy presence of his Lord sustained him. "At five o'clock on the morning of Monday the 2d of August, he complained of unusual faintness; and it became evident that the tide of life, which had not yet flowed thirty years, was now ebbing to return no more. As the beams of the morning sun shone sweetly into his room, and the soul of the believer was on the eve of its departure into another and a brighter world, he said, 'What a glorious morning! O, open the window, and let me see that blessed sun!' Will the fond partiality of the writer of this memoir be pardoned for believing that the mind of the sufferer rose on this occasion from the contemplation of the natural sun to Him 'whose countenance was as the sun shining in its strength,' and to that 'city which hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof?' On being raised up to relieve the obstruction in his breathing, he looked steadfastly and calmly on the faces of his wife and his brother, and uttered, with much emphasis, his last benediction, 'God bless you!' He closed his eyes, and lay back on their arms; there was no motion—there was a smile—he was gone." p. xxxi.

We lay up, therefore, as a precious treasure, the intellectual and spiritual relics of this interesting young man. His friends have acted wisely, for the testimony of truth and the honour of the gospel, as well as for the soothing of their own feelings, in committing to the conservation of the press this selection of his pulpit productions. Never meant by him to reach the public eye, they are on that account the more valuable; they show what were his habits of scriptural study, profound thought, and careful composition. He had an extraordinary loftiness and native elegance of mind, which well accorded with those models of classical antiquity, and those best specimens of modern taste, with which he had from infancy been familiarized. Here is nothing unnatural, far-fetched, strained, or affected; no extravagance put for originality, nor bombast for sublimity. Here is vigorous conception, simple originality, judicious arrangement, admirable propriety of both thought and expression, and an ease and purity of style which young preachers rarely attain. We see here the indications of a fine, penetrating, philosophic mind, nobly harmonizing itself with an entire faith in the revelation of God, and a cordial submission to his holy but unsearchable dominion. We had proposed to transcribe some passages as a specimen, but amidst the number which every opening of the volume presents, we find it impossible to select one or two without feeling a sense of injury to the rest; and our limits do not allow of more enlargement than to mention the topics of the sermons:—Christ Crucified, the chosen Theme of St. Paul's Preaching; The Grace and Condescension of the Son of God; Meditation at the Tomb of the Risen Saviour; Gratitude for Victory over the Last Enemy; the Consolations of Religion; The Privileges of the Sons of God; The Pity of the Saviour; The Love of God; Without God in the World; The Opposite Tendency of Sin and of Righteousness; The Importance of Growth in Religious Knowledge; Christian Charity; The Saviour's Power over Evil Spirits; Fragment of a Sermon on 1 Tim. i. 17; Sacramental Addresses.

The New Testament arranged in Chronological and Historical Order. With copious Notes on the principal Subjects in Theology. By the Rev. *George Townsend*, M.A. Domestic Chaplain to the Bishop of Durham. 2 vols. 8vo. 1460 pp. 1*l.* Rivingtons.

In the last volume of our former Series (p. 149,) we briefly noticed and recommended Mr. T.'s Arrangement of the *Old* Testament on the plan of the learned Dr. Lightfoot, to which we beg leave to refer our readers. The two volumes now before us form an Arrangement and Harmony of the *New* Testament on the same plan. The Gospels, we are informed, are arranged on the basis of the Harmonies of *Lightfoot*, *Doddridge*, *Pilkington*, *Newcome*, and *Michaelis*; the account of the Resurrection on the authorities of *West*, *Townson*, and *Cranfield*. The Epistles are inserted in their places, and divided according to the Apostle's arguments.

To this work is also prefixed, an Introduction, on the Means of understanding, and the proper Rules for explaining the Holy Scriptures, especially of the New Testament. In this is interwoven a short, but succinct account of what has been done by former harmonizers and expositors; and a brief analysis is given of the plan here adopted. Then follows a brief view of the Acts of the Apostles, and of the plan on which the Epistles are here arranged, and inserted according to what the author considers their proper dates. In perusing this Introduction, we were

particularly struck with the animated contrast between the expected *Temporal* Messiah of the Jews, and the character of the *Spiritual* Saviour which the New Testament reveals. The conclusion of this Introduction also shows that the author has executed his work *con amore*, and in a Christian spirit. After apologizing for the delay of the publication (which had been long announced,) Mr. T. adds, "In contemplating the plan of the government of the world, as it is revealed to us in the Scriptures, I seemed to be surveying a more magnificent temple, erected to the glory of God, than the round unclouded sky, with the sun walking in his brightness. On every side I heard the song of angels, and of the spirits of the just made perfect. Like Adam in Paradise, I listened to the voice of a manifested God. I conversed with the Evangelists and the Apostles; I walked with them through the avenues of the majestic edifice; and even now, though their address is ended, 'so charming is their voice, that I can think them still speaking—still stand fixed to hear.' Their words are the words of eternal life; and the intercourse with these priests of the temple, and with their holy Master—the God of their homage, appeared but the anticipation of that intellectual and spiritual happiness, which shall constitute so much of our felicity in a future state. I submit to the reader the completion of the labour of many years, with deference, yet with satisfaction and pleasure; and I rejoice that it has pleased God to grant me the desire and the patience to accomplish a work which should be useful to the Church and to the world." p. lxxviii.

The work itself shows an extensive acquaintance with biblical criticism, and the labours of ancient and modern commentators. It cannot be expected that we should pledge ourselves for a coincidence with all the remarks interspersed throughout nearly 1400 pages; we can assure our readers, however, that Mr. T. is a most zealous advocate for the divinity and atonement of our Saviour, and an able opponent of the errors both of the Papists and the Socinians.

Since this work has appeared, the author has been appointed one of the Prebendaries of Durham, by that venerable *Father* in God, now in his 92d year! to whom he had been previously Domestic Chaplain. It will probably gratify some of our readers to hear, that this honour has been conferred on the son of a pious dissenting minister, our venerated friend at Ramsgate, and conferred *by* the son of the first Lord Barrington, himself, we believe, a dissenter, the friend and correspondent of the excellent Watts and the immortal Locke, and by his mother's side a descendant of Joseph Caryll! Such honours have *not* "all the saints."

As to the work itself, we have pleasure in stating that it is calculated to be useful to all who wish to acquire an accurate knowledge of the scriptures, and particularly to students; nor is it unworthy to occupy a place on the same shelf with Mr. Hartwell Horne's popular "Introduction to the Critical Knowledge of the Scriptures," of which a 5th edition is preparing for publication.

A Compendious View of the Original Dispensation established with Adam, and of the Mediatorial Dispensation established through Christ; designed to illustrate their Connexion and Analogy. By *David Russell*, of Dundee. 5*s.* 6*d.* Waugh and Innes, Edinburgh.

A Familiar Survey of the Old and New Covenants; including a Summary View of the Patriarchal and Levitical Dispensations. By *David Russell*, of Dundee. 5*s.* 6*d.* Waugh and Innes, Edinburgh; and Duncan, London.

OUR limits will not permit us to do justice to these two very elaborate treatises, equally creditable to the head and heart of the esteemed author; but he who wishes to cultivate a style of theology, in all respects modelled upon the scriptures, should peruse the writings of Mr. Russell. We are bound to acknowledge the great benefit we have derived from them ourselves. They carry the mind through the whole range of the divine dispensations; and, with great vigour of illustration, originality of conception, and beauty of language, unfold to the understanding the wisdom and grace of the saving plan. Few private Christians, or indeed ministers, can read these volumes without a sensible advance in divine knowledge, and a corresponding improvement in religious feeling and experience. We look upon Mr. Russell as an eminent divine, whose name and whose labours cannot fail to go down fragrantly to posterity: he is judicious, without being dry; critical, without the air of pedantry; and ardently affectionate, without the slightest particle of unhallowed zeal.

Poetical Sketches of Biblical Subjects: partly original, partly selected from our most esteemed Poets. By *Joseph Belcher*, author of "Interesting Narratives from the Sacred Volume," &c. 12mo. W. Jones.

THE object of this collection is to furnish Bible readers with short poems on most of the important facts and truths of scripture, as being adapted to impress them

more forcibly on the youthful mind. As to the merit of the pieces, it is enough to say, that they are chiefly from the best Christian poets of this and the last century, Dr. Watts excepted, who is already in almost every Christian family. The original pieces, which we presume are those marked *Anonymous*, are also in general worthy of the good company in which they are placed; and the volume itself merits a place in every parlour library.

The Christian Father's Present to his Children. By *J. A. James.* 3d edit. Westley. 1 vol. 7*s.*

THE favourable opinion which we entertained and expressed of this work at its first appearance, has been fully justified by the more than flattering reception of the public; it having, in one short year, passed through two large editions. The author, by the feeling and appropriate manner in which he has addressed himself to all the tender sensibilities of youth, has earned for himself the reputation of knowing well how to accomplish the task he had undertaken. The father, the friend, and the Christian teacher, are nicely blended in this most useful and popular volume, than which a more appropriate present cannot be put into the hands of the rising generation.

A Collection of the Promises of the Gospel, arranged under their proper Heads; with Reflections and Exhortations deduced from them. By *John Colquhoun,* D.D. Minister of the Gospel, Leith. Duncan. 4*s.*

IT is always a high delight to us to meet the excellent Doctor in his walks of usefulness. The fervour of his piety, the evangelical tone of his sentiments, and the strength and nerve which characterise all his productions, have long rendered him a great favourite with us. In devoting great attention to the subject of the covenant of grace, it is not to be wondered that he should write a distinct treatise on its promises. This he has effected in the present volume, which, with the introductory and concluding remarks, will be found an admirable companion in the retirements of the closet.

Scenes in Palestine; or, Dramatic Sketches from the Bible. By *J. F. Pennie.* Cole, Newgate-street. 5*s.*

"I TRUST," said Bishop Lowth, "that philosophy will forgive me when I state, that the writings of the poet are more useful than those of the philosopher." Be this as it may, it is quite certain that the sacred scriptures abound in poetic compositions, and more than vie with the productions of Greece and Rome in pathos and sublimity, as well as in trueness to nature. Mr. Pennie is, beyond doubt, a man of taste and feeling, who has thoroughly acquainted himself with the peculiar beauties of the Hebrew poetry, and who has succeeded, in a very happy degree, in embodying, with dramatic effect, some of those touching narratives which fired our imaginations while as yet we sat at our mothers' knee, and which can never fail to awaken interest while reason and feeling hold their seat. The sentiment of this volume, as far as we have been able to make ourselves acquainted with it, is without a taint; the language and imagery are easy and well sustained; the allusions to patriarchal life and eastern customs are appropriately managed; and the effect of the whole is to afford delight and improvement.

The subjects introduced in the work are the following:—Cain and Abel; Jacob and Rachel; The Fall of Jericho; Ruth; The Deluge; Absalom; Solomon's Judgment. To which are added, The Phœnician Fugitives; The Fair Avenger, or the Destroyer Destroyed. We think a good deal of the author's preface very extravagant, and by no means in good taste. A word to the wise!

The Teacher's Farewell; intended as a Parting Gift to the Elder Scholars on their leaving the Sunday-school. By *A. H. Davis,* author of "Little Robert's First Day at the Sunday-school." 1*s.* 6*d.* Westley.

THE very aim of this Tract is ingenious, and the execution is in no respect inferior. The subjects discussed are the following: Farewell Address, Personal Religion, Dispositions and Address, Relative Duties, Servitude, the World, Company, Books, Amusements, Public Duties, Condition of Life, Affliction, Death.

LITERARY NOTICES.

The Rev. Dr. Morrison is printing "A Parting Memorial;" consisting of Discourses written and preached in China, at Singapore, on board ship at Sea, in the Indian Ocean, at the Cape of Good Hope, and in England.

In the Press.—1. Characters Contrasted; or, Character Modified by Education. By the author of the "Mirven Family. In 1 vol. 12mo.—2. The Cottager's Family Altar; containing a course of Prayers, with Scriptural References for Daily Reading.—3. Essays and Sketches, designed to illustrate the mode of Education pursued in Sunday-schools, and to remedy some of the most important defects. By A. H. Davis, author of "The Teacher's Farewell." 1 vol. 18mo.—4. The Evangelical Diary for 1826 will appear this month with the other Almanacs.

List of New Publications in our next.

RELIGIOUS INTELLIGENCE.

LONDON.

ALMS-HOUSES FOR AGED MINISTERS.

To the Editor.

SIR,

I BEG leave, through the medium of your widely extended Journal, to propose one or two questions, which I hope some of your Correspondents will be kind enough to answer.

The situation of a Dissenting Minister in the decline of life, supposing him to be in indigent circumstances, it must be admitted, is one of a very painful description. And as we have asylums and charities for almost every case of distress, might not some plan be devised for erecting a number of alms-houses, to be exclusively set apart for those who are no longer able to fill their stations, and who have maintained an irreproachable moral and religious character. I am aware that there are some objections which might be started. But what good design has not been opposed?

I throw out the hint, in hope that the subject may meet the eyes of some enlightened and well-disposed persons,

And am, Sir, yours truly,

J. S. B.

ROBERT STREET CHAPEL.

ON Thursday, the 21st of September, the first Anniversary Sermon was preached in this place by the Rev. Joseph Fletcher, of Stepney. The collection at the door, including two *cancelled* bonds of one hundred pounds each, amounted to 220*l*. After the service, three other friends to this infant cause, who had similar claims arising from the loan of money, abandoned their claim, thus making the contributions of the evening 520*l*. The chapel cost more than 2000*l*. Nearly 900*l*. were paid before the Anniversary, and the debt is now reduced to less than seven hundred pounds. We think it proper to record this transaction, as an act of Christian liberality, worthy the imitation of all in similar circumstances, who have it in their power "to do good and to communicate."

PROPOSAL FOR BUILDING A NEW CHAPEL IN THE KENT ROAD.

MANY of the respectable inhabitants of that part of the Kent-road, extending from the Green Man Turnpike through New Peckham, having represented to the undersigned the moral and religious circumstances of that district, we beg, in concurrence with them, to submit the following considerations and statement to the attention of the christian public generally, and to the notice of the neighbourhood especially:—1st. There is a large and increasing population, already amounting to between three and four thousand persons, without the local convenience of any chapel for divine worship, or the advantage of any Sunday School, for the instruction of the rising generation.—2d. The distance of the different places of worship surrounding them, and the difficulty of obtaining accommodation on account of the largeness of the congregations, render it absolutely necessary that some steps should be taken to secure to the inhabitants of this district the benefits which are generally enjoyed by their fellow-Christians.—3d. The circumstance of the great traffic upon the Kent-road renders it peculiarly eligible as a spot for the erection of a chapel; its situation would be likely to attract notice, and might prove some check upon the profanation of the Lord's day, when the road is thronged, and the fields are covered with persons of every description.—4th. A Committee, therefore, of fifteen Gentlemen, has been formed, to consider of the best means of carrying into effect the erection of a chapel, capable of containing one thousand persons (together with a Sunday School) for the purpose of worship being conducted upon the principles of Congregational Church Order, and conformable to the doctrinal articles of the Established Church, and a suitable site of ground is offered. The Chapel will be regularly invested in the hands of Trustees, for the use of the Christian public, as soon as the building is completed. To this object, as neighbouring Ministers, we cheerfully give our cordial recommendation.—W. B. Collyer, William Eccles, John Townsend, George Clayton, Edward Steane, John Chin, Wm. Orme, J. T. Barker, W. Chapman, H. B. Jeula, and Richard Davis.

The Committee for the erection of the Chapel respectfully inform the inhabitants and the religious public, that the circulation of the above address in the neighbourhood, and personal applications, have obtained, in subscriptions and loans, the sum of about 800*l*. But no place for divine worship having ever been erected near the intended site, the whole sum requisite is not expected to be obtained from the inhabitants.

The Committee therefore trust, that their further and more general applications, for a large destitute population in the immediate vicinity of the metropolis, will obtain from the friends of religion that assistance which the extensive liberality of the Christian world encourages them to expect.

Donations will be thankfully received by

R. DEVEY, TREASURER.

No. 21, *Surrey-square,*
Kent-road.

PROVINCIAL.

STRIKING ACCOUNT GIVEN AT AN ORDINATION.

MR. EDITOR,

YOUR readers are aware that, in the solemnity of ordination among congregational churches, it is customary to request, from the Minister to be ordained, a concise account of his religious experience, and of the circumstances which led him to the pastoral office. This frequently introduces a variety of interesting anecdotes. The following, communicated by the Rev. John Smith, recently ordained at Hulme, near Manchester, as the extract of a letter from his sister, the very valuable wife of that excellent missionary, Mr. Moffatt, Lattakoo, South Africa, produced a most affecting and salutary impression. It was addressed to her brother, from "Cowes, Isle of Wight, Aug. 31, 1819," when she was about to sail to her missionary destination. If you think it sufficiently interesting to occupy a space in the *Evangelical Magazine*, it will be gratifying to,

Yours truly,
W. ROBY.

"When I consider that you, as well as myself, have left our father's house, and that too on a very similar account, I feel more than ever a peculiar alliance to you. My own situation, however, for the last few months, has prevented me from taking that lively interest in your concerns which I otherwise should have done. But, although the bustle, confusion, and frequent distress, which have prevailed in my mind in making preparations for my intended undertaking, and in the prospect of a painful separation from an affectionate family and numerous christian friends, may have occasioned an apparent indifference to you, allow me to assure you, that my feelings have frequently been so affected as to overwhelm me with wonder and astonishment. Yes, my dear Brother, you will perhaps be surprised when you hear me say, that I regard all that my eyes behold in you, and all that my ears hear of you, as an answer to prayer: yea, as a direct and immediate answer to prayer. It is a matter of regret to me, that I never found an opportunity of telling you minutely how I obtained consent of my parents to go to Africa; for I do, and ever shall view it as a miracle. I will just say, that it was obviously an answer to the prayer of faith. I never in my life, for *two whole days together*, saw it to be my duty to go till last December: consequently, I never dared to present the petition that I might go; only that I might be directed in the right way. But no sooner was I convinced that duty called me, than I began earnestly to plead with God, that the huge mountain might be removed. To my wonder and astonishment it was removed, and I found that I had been a wrestling Jacob and a prevailing Israel. A certain passage of scripture was then frequently applied to my mind—"Open thy mouth wide, and I will fill it:" I thought it was encouraging, indeed.

I had one large request to make. I had made it long, but it was not granted. I had frequently thought it was withheld from *us*, because we were out of the path of duty: I, in remaining at home after so plain a call, and my parents in refusing to let me go: so firmly impressed was this upon my mind, that, on the very day my parents gave me consent, I told my dear mother she would be no loser by it; for I firmly believed that God would give to her the spiritual life of one of her sons. At this time, my dear Brother, I had no sensible solid ground of hope with reference to you. This impression arose from faith's view of the subject; and, oh! how ardently did I long to see this, if it might but be in its dawn, before I went! How often did I think it would be comparatively easy for me to go, if my parents had but one son to administer divine consolation to them! Often, with strong cryings and tears, did I plead for this! I felt an astonishing degree of confidence that I should have some small hope. How shall I speak the praises of my God? Whilst I was yet speaking, the blessing came upon me: And how abundantly were my requests realized! how were they exceeded! In time past I had prayed that you might be a chosen vessel to preach the Gospel; but, at this time, although commanded to open my mouth wide, I dared not to do it. I only prayed for your spiritual life; trusting that other things would follow. Conceive, then, what has been my joy to see you turn your back upon the world, to study that gospel which you hope to preach to others. Oh! my Brother, if you had been raised to sway a sceptre, it would not have afforded any such joy. No! if,

through grace, you are enabled to persevere, and to walk worthy of the sacred character you expect to sustain, the largest desire of my heart is obtained; and I shall consider my alliance to you more honourable than if I had "deduced my birth from loins enthroned or Rulers of the earth."

WYMONDLEY COLLEGE.

THE usual annual examination of the students at this seminary took place on Thursday, Sept. 8th. In the classical department, the students of the several classes read portions of the Hebrew Bible, The Hecuba of Euripides, and Livy's Roman History. In mathematics, the examination was confined to Leslie's Geometrical Analysis. In philosophy and theology, the examination related principally to the subjects on which courses of lectures had been delivered during the preceding session, viz. Natural Philosophy, Mental Philosophy, Biblical Criticism, the Evidences of Christianity, and several branches of Systematic Theology. In connexion with these essays were read by students of different classes on the following subjects:—"On the MSS. of the Old and New Testaments," Mr. Steward; On the Character and Writings of Lord Bacon," Mr. Holmes; "On the Nature and Properties of Light," Mr. Brown; "The Doctrine of Divine Decrees, viewed in connexion with the Moral Agency of Man," Mr. Giles; and, "On the Purifying Influence of the Truth, a Sermon, founded on John x. 17," Mr. Hyatt.

JOHN KNOX'S MONUMENT.

(*From the Glasgow Chronicle.*)

SIR,

The name of Knox, and the public monument erecting to the memory of this champion of the faith, contiguous to the Cathedral, brings to my recollection the circumstance of the bell of that edifice having been sent to London for the purpose of being refounded, and returned with this inscription:—

"In the year of Grace M.CCCCCLXXXX. IIII.

"Marcus Knox, a merchant, zealous for the interests of the reformed religion, caused ME to be fabricated in Holland for the use of his fellow-citizens, and placed with solemnity in the tower of this cathedral. My function was announced by the impress on my bosom:—

"ME . AUDITO . VENIAS . DOCTRINAM . SANCTAM . "UT . DISCAS;

"And I was taught to proclaim the hour of unheeded time. C.XCV years had I sounded these awful warnings when I was broken by the hands of inconsiderate and unskilful men.

"In the year M.DCCXC I was cast into the furnace, refounded in London, and returned to my sacred vocation.

Reader!

"THOU ALSO SHALT KNOW A RESURRECTION."

"May it be to Eternal Life."

I am, Sir,
Your humble Servant,
SONUM.

PEPPARD ANNIVERSARY.

IN 1797, in order to suppress the baneful custom of revelling annually practised on Peppard Green, the Rev. Jos. Walker, of that place, instituted an annual festival on the Whit-Monday, the great day of the revels, which has been continued ever since. On Whit-Monday last (the 28th Anniversary) three sermons were preached, by the Rev. Messrs. Boulton of Henley, Sherman of Reading, and Francis of Henley: the texts, Gen. vi. 3; Matt. iii. 7; Luke xxiv. 46, 47. The poor children of the school were new clothed as usual, and, with their parents, accommodated with a comfortable dinner. The services were highly gratifying, and the afternoon congregation was so large, that Mr. S. was obliged to preach in the wood.

ON Tuesday, Sept. 6, the Bath Sunday School Union held their twelfth anniversary at the chapel in Somerset-street; Joseph Butterworth, Esq. M.P. in the Chair. The transactions of the Meeting were preceded by a prayer by the Rev. Dr. Cracknell; after which, the Chairman called upon the Secretaries to report the proceedings during the last year. It was highly gratifying to the Meeting to learn, that the scholars amounted to 5,623 and that the gratuitous teachers exceeded 800!!!

The chapel was exceedingly crowded, the transactions were deeply interesting, and the contributions liberal.

ORDINATIONS, &c.

ON Monday morning, August 22, 1825, Mr. Chamberlain, late of Hoxton Academy, was set apart to the pastoral office over the Congregational Church recently formed at South Shields. Mr. Jones, of Monkwearmouth, delivered the introductory discourse; Mr. Nicol, of Chester-le-street, asked the usual questions; Mr. Davison, of Newcastle, offered the ordination prayer; and Dr. Raffles, of Liverpool, delivered the charge to the Minister, from 2 Tim. ii. 15. In the evening the services were resumed, when Mr. Ewart and Mr. Rudy were set apart to the office of Deacons. Mr. Nicol offered the ordination prayer; Mr. Gibbs, of Newcastle, delivered a discourse on the office of deacons, from 1 Tim. iii. 8, 9, 10; and Mr. Stratten, of Sunderland, preached to the people, from Heb. xiii. and for-

met part of ver. 22. Messrs. Sample of Newcastle, Holgate of Horsley, Lewis of Bishop Auckland (Home Missionary,) and Selbie of Jersdale (Home Missionary,) were engaged in the devotional parts of the services.

On Wednesday, Sept. 7, the Rev. Jas. Kennedy, from the Independent Academy at Blackburn, was publicly set apart to the office of Pastor over the church of Christ assembling in the New Road Chapel, Bury, Lancashire. The Rev. R. Slate, of Stand, introduced the service by reading a suitable portion of scripture and prayer; the Rev. John Ely, of Rochdale, delivered an admirable introductory discourse, which, at the unanimous request of the ministers and friends present, will shortly be published, and proposed the usual questions; the Rev. Wm. Roby, of Manchester, offered up the ordination prayer, which was accompanied by the laying on of the hands of the Presbytery; the Rev. George Payne, A.M. Theological Tutor of the Blackburn Academy, gave an impressive and affectionate charge; and the Rev. Joseph Fletcher, A.M. of Stepney, preached a clear and forcible sermon to the people. The Rev. Messrs. Littler, Dyson, and Partington, assisted in the devotional parts of the service. The attendance on this interesting occasion was numerous, and the prospects of usefulness in this populous and increasing town are highly encouraging.

FOREIGN.

FRANCE.

DREADFUL FIRE AT SALINS.

We have perused with much interest a tract, or rather what is called a broad-sheet, published by the Religious Tract Society of Paris, on the occasion of a fire, which has destroyed a town in the Jura, not far from the beautiful pass of Poligny, known to many of our readers who have entered Switzerland by that magnificent portal.

Salins was a very ancient town, situated near Mont Ponpat, one of the highest summits of the chain of the Jura, and watered by a small river called La Furieuse; it contained about 9000 inhabitants, who were employed in extensive salt works; in the culture of vines of an excellent quality; in the preparation of wax and honey; and in valuable quarries. The population of this little town appears to have been remarkably industrious, and its prosperity must have been considerable, for it supported large hospitals, possessed a library of several thousand volumes, and various public edifices and institutions. In a few hours Salins was destroyed! On the 27th of July last a fire broke out, by what accident has never been discovered, and from the dryness of the river, the heat of the weather, and the violence of the wind, in a very few hours the whole town, a few public buildings excepted, was a heap of ruins. Upwards of 330 houses were entirely consumed, and thousands of sufferers homeless, without money, clothes, or food, were seen wandering on the mountains in complete desolation. The prisoners were liberated, to prevent their being burnt to death. Dispatches were sent in every direction; troops and firemen arrived; but all was vain: the want of water rendered useless the engines; and such was the strength of the wind, that burnt clothes were carried to a distance of nine or ten miles; a burnt paper was even found twenty-five miles off, which proved to be a contract of marriage, and the name of the notary was still visible. This terrible and sudden disaster has excited in France a simultaneous and unusual sentiment of kindness and charity. Among other traits, we find that in four days the inhabitants of Besançon alone, and even those who themselves eat the bread of charity, furnished to the destitute people of Salins 24,000 pounds weight of bread; other towns in the neighbourhood sent also supplies of food to the thousands, who must otherwise have perished. A young gentleman at Lyons, who had just received from his parents a remittance of 500 francs for his personal expenses, or as pocket-money, sent, anonymously, the whole he had received, saying, "How can I permit myself any amusement, while so many miserable beings suffer and weep?" A little girl, fifteen years of age, daughter of a retail tobacconist, sent to the sufferers an order on the Savings' Bank for the money she had deposited, amounting to thirty-eight francs. A very successful scholar in one of the colleges of Paris, fourteen years of age, had saved from his pocket-money a sum which he had destined to the purchase of a dog and a gun for the approaching vacation. When the news of the catastrophe transpired, he requested the professor, who was his treasurer, to give the whole for the relief of the sufferers, excepting only twenty francs, to be reserved for his old nurse, who had been ill, and whom he expected to see on his return home. One of the notaries of Salins had in his office many papers and notes, of great value to himself; when the fire commenced, he had only time to secure part, and he preferred

to secure, at the risk of his life, 15,000 francs which belonged to one of his clients: all his own property was consumed. A remarkable interposition of Divine Providence is also mentioned. A little girl had disappeared during the confusion, and her distressed mother had given up all hope of her existence. Five days after she was discovered in a cellar; she had descended to secure, as she hoped, some articles for her mother,—the house fell, and she was entombed. During the five days, she had subsisted on some bread, which she had found on a swinging shelf in the cave; but was expecting death from starvation when she was discovered and delivered. These details are followed by suitable and pious reflections, calculated to impress the mind and affect the heart. We rejoice in the stability and growing prosperity of the Tract Society of Paris; and we doubt not that its exertions to diffuse the light of the gospel will be accompanied by the divine blessing. We see by the last Report that depots are established at Lyons, Nismes, Montpellier, Toulouse, Montauban, Bordeaux, Bayonne, La Rochelle, Nantes, Rouen, &c. &c.; and we are informed, that in the period since the last Annual Meeting, the Society has circulated more Tracts than during the whole of the preceding year.

THE CASE OF THE EXILED MINISTERS OF VAUD, IN SWITZERLAND.

To the Editor.

London, Oct. 11, 1825.

DEAR SIR,—Through the medium of your valuable Magazine, we request to give to the public the statement of sums already received for the relief and aid of the persecuted and exiled ministers of the Canton of Vaud in Swisserland.

Mr. Thomas Pilling, Salford, Manchester	£3	0	0
John Clapham, Esq. Penzance	10	0	0
Daniel Lister, Esq. Hackney	10	0	0
Anonymous, (a Friend)	10	0	0
A. B., Bedworth, near Coventry	10	0	0
Mrs. Burchett, Brighton	20	0	0
A cup of cold water, by Rev. Dr. Winter	1	0	0
Collection by Rev. Christopher Anderson, Charlotte Street Chapel, Edinburgh.	25	0	0
T. Thompson, Esq. Brixton Hill	5	5	0
Rev. Dr. Collyer, Peckham	5	5	0

We are compelled, individually, to express our concern that, from the pressure of local and immediate causes, our own particular congregations have not yet made collections for this work of Christian beneficence. But we hope that those causes will not long operate, and that both our own, and many other sacred communities, will shortly furnish their proportion of aid in this cause. One of us has recently returned from an extensive tour on the Continent, in which he has enjoyed opportunities of personal intercourse with several of the banished Swiss ministers. He bears a cheerful testimony to the excellence of their characters, their humility, patience, and devotedness, and their prudent and zealous labours in the gospel ministry, as they have opportunities in France.

We subjoin the following extracts of letters.

From the Rev. Clement Perrot, Guernsey, Sept. 13.

"I am very certain that they deeply feel, with the exception, perhaps, of M. Charles Rochat, the *res angustæ domi*, [pressure of domestic distress.] This you may gather from the letter which I enclose, received a few days ago from one of those excellent men. You will see, my dear Brother, how they view your generous interference, and the piety and submission with which they bear their exile. I doubt not your appeal will be heard and promptly answered by all who respect the voice of conscience, and who love the free and unshackled religion of the gospel."

Translation of passages from the letter above alluded to, from M. Francis Oliviere, to Mr. Perrot.

"Very dear Brother in our Saviour. I feel it strongly impressed upon my heart to write to you, in order to thank you for the Christian and active interest which you display on our behalf, for our consolation amidst our banishment and our needs. Mr. Wilks communicated to me, a few days ago, an extract from an English religious Magazine, containing a letter from you to Dr. Smith to the same effect. I cannot express to you the feelings of my heart, my lively gratitude for this proof of your affection. Alas! the ungodly have triumphed: but their victory is of short duration. The Lord will soon glorify his name in a mighty and wondrous manner. He works, and ceases not. He is still drawing souls to the Cross of his Son, and he enables his children to walk in his ways, in such a manner that, notwithstanding the poverty and affliction which they endure,—the world is in general constrained to bear a good testimony to the faithful church of our country. Our gracious Master comforts us, and often enables us to rejoice in our exile by the intelligence which we receive, both of the good conduct as disciples of Christ which our beloved little flocks are enabled to exhibit, and of the addition of new persons to the church. Sweet is this consolation which our only Comforter gives

us: we bless him for it with joy and gladness. What a happiness, moreover, to know that we suffer for righteousness' sake. After all, when I speak of sufferings, I must say, that our kindest Father has only made us feel the appearance of them, rather than the reality; and that, amidst the rage of the world, he has kept us as the apple of his eye. He has surrounded us with mercies, succour, and deliverances, in the most critical moments. The liberality preparing for us by our dear brethren in England, is none of the least of these blessings from our God, and it *comes to us most seasonably*. In this light we shall accept it from your charitable hand, and, by our thanksgivings and prayers, shall labour to make a return of this favour, to the glory of the Lord, and to your salvation."

We trust that we shall have to report, in the next Magazine, some steps taken for the prudent distribution of the sum already raised, and what may further be entrusted to us. We again earnestly solicit the *prompt attention* of sincere Christians to this worthy object: while, by the experiment of this ministration, "they glorify God for your professed subjection to the Gospel of Christ, and for your liberal distribution unto them and unto all men." —(2 Cor. ix. 13.)

R. WINTER,
J. PYE SMITH,
H. F. BURDER,
J. FLETCHER,
T. HARPER.

N. B. Remittances are requested to be made to Messrs. HANKEY, Bankers, London; specifying that they are for the Swiss Exiled Ministers. It is a painful reflection that, as yet, not a single congregational collection has been received, except the one from Edinburgh. Perhaps, if congregations were to be informed that one-half of what they are accustomed to collect, or even less, would accomplish this object, if the effort were general, the objections would be overcome.

RUSSIA.

ANTI-BIBLICAL REVOLUTION IN RUSSIA.

"THIS Institution, which for several years pursued so distinguished a career, and promised to supply with the Word of Life, not only the Russian population, but the numerous heathen and Mahomedan tribes of that wide extended empire, is now completely paralysed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its Noble President, retired from that office; he, at the same time, resigned his situation of Minister of Religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterward put on his trial by the Criminal Court, respecting a book which had been publishing by Pastor Gossner, in which there were some reflections which were considered as unfavourable to the doctrine of the Greek Church relative to the Virgin Mary. Several others were also involved in the same prosecution, two of them pious men. Pastor Gossner himself, who, though a Catholic, is said to be a most eloquent, evangelical, and useful preacher, had, previous to this, been ordered away from Petersburgh, on a few days' notice. The powers of darkness, in short, appear to be mustering their forces in the Russian Empire; the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has, of late years, constituted the distinguishing characteristic of the policy of most of the continental princes.

"Among the fruits of the revolution, in regard to the Bible Society in Russia, it may be mentioned, that though it was, at one time, intended that the Missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered and had arrived in Petersburgh, it has been since resolved not to proceed with the printing of it. The Missionaries were likewise informed, that the Tartar-Turkish Version of the Old Testament, preparing by Mr. Dickson, would have to be submitted to the Archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication, in Russia, of the Old Testament, in that language, even if the Version were completed, may be considered as very problematical. In the present state of affairs, it was not even deemed safe to print Tracts, without first submitting them to the censorship: for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment."—*From the Missionary Register.*

The Scottish Missionaries have at length been compelled, through the unhappy change which has recently taken place in the Russian Councils, to abandon every station in that Empire, except Karass.

INDIA.

ADVERTISEMENT EXTRAORDINARY.

To the Editor.

SIR,—The following is a verbatim copy of an advertisement, which, I am credibly informed, is to be found in a newspaper entitled *The India John Bull*, published at Calcutta, for the edification of many millions of idolaters, who are subject to the Crown of Great Britain. F.

"I, Achin, Chinaman, native of Pekin, return his thank to de religious and most worships in Bengal, since his first begin business. He now have to acquaint de worshippers of idols, that his son, Aloo Achen, have arrived, after his study of sculpture in Italy and London. He have brought wid him many blocks of that beautiful stellated granite, from Kelkenny; he have also brought out a Mr. Bacon's Pentagraph, by which we am now able to reduce to de smallest size any favourite idol, for domestic worship and in portable compass (exactly resembling de original,) for religious travellers by sea or land. We have one blocks of dis imperishable marble weighing three tons, beautifully variegated; dis I proposes as de basis of a durable idol, to supersede the perishable wooden figure of Juggernauth; I with my son have nearly completed de idol; we have left one opening behind in de body, to contain de dust of the first inventor, and de bones of de carver in wood; we have, at de lower extremity of de body, leaved room to introduce (from two oval reservoirs of mercury) tubes up to de corner of each eye, close to de nose, close filled wid water; de mercury below, pressed by de warm hands of de priest, will cause de idol to shed tears at any time, or on any festival, like Peter de Great's Vargin on Good Friday. We have left a cavity in de mouth, between de teeth for phosphorus light; also, in each eye of de idol, to illuminate de enamel and glass pupils in front. We makes figures of any incarnations: bulls for Egyptian worship, of de same beautiful Irish marble; boars, tortoises, hawks, sphinx, lions. Any pious person inclined to employ me and son, will, by sending a plan or likeness of de favourite deity, be certain of having it exactly executed according to order. Should de wood, cark, or clay of any favourite family idol be rapidly in decay, we engage to restore de deity to his original form, in imperishable materials (and if required), improved in de most graceful and natural proportion. Orders directed to Achen and Son, sculptors, Penang, will be thankfully received and promptly attended to."

NORTH AMERICA.

SAINTS AND MIRACLES OF THE ROMISH CHURCH.

(From the New York Observer.)

His Holiness, the Pope, has lately pronounced the beatification of a Spanish Franciscan, named Jubein. Among the numberless miracles attributed to this holy monk, is one of having resuscitated several couple of half-roasted fowls, which, at his command, took wing from the spit and flew away with the most miraculous velocity. The age of miracles may be over in other countries, but not in Spain, for it was no longer ago than last year, that the following very remarkable one took place, and which is firmly believed by all *white* (*blancos*) Spaniards. During the great drought of last summer, prayers were offered up in all the churches for rain, and amongst others that of the village of Las Cabezas de San Juan, in Andalusia, where the unfortunate Riego proclaimed the Constitution. But it was in vain that the patron St. Nicholas was worshipped with prayers—he was, it seems, not a wet saint, for not a drop of rain fell. However, on a Sunday, as the faithful were at their devotions in his church, they perceived a letter in the hand of the Saint. Some of the most devout approached to take it; but though Saint Nicholas de las Cabezas de San Juan is of no more yielding material than wood, yet he raised the hand in which he held the letter, which was taken as an unequivocal sign that he was unwilling to deliver it. The Cure being informed of the circumstance, came in full canonicals to the saint, and prayed him humbly to give him the letter, which the saint, by lowering his hand, acceded to, and the Cure took the missfon and read it to the congregation, to their infinite edification. It was couched in the following terms:

"Abodes of the Blessed, May 1, 1824.

"My beloved Nicholas, I have heard your continual prayers to me to send down rain upon your country; you have no doubt forgotten the crimes with which your rebel village is stained, and which are the causes of the drought which afflicts unfortunate Spain. It is in vain that you ask for water—at present it is impossible for me to oblige you. Except rain, ask any thing else you wish from

"Your ever affectionate,

(Signed,) "The Eternal Father."

SUNDAY-SCHOOLS IN THE UNITED STATES.

FROM the several Reports received from various districts, it appears that there are now in connexion with the Society, 321

auxiliaries, 1150 schools, 11,295 teachers, and 82,697 scholars. The whole number of teachers and scholars who have become hopefully pious during the year, cannot be accurately ascertained, but the Board say they have ascertained that more than *two thousand* of the teachers and *one thousand* of the scholars, belonging to their schools, have joined the church since their connexion with these institutions. The number of Sunday scholars in our country, not connected with the American Sunday School Union, according to the estimate of the Directors, is about 45,000; which, added to the 82,000 under their care, make a total of 127,000 Sunday scholars in the United States.

RELIGIOUS INSTRUCTION OF SEAMEN.

The editor of the Charleston Courier bears his testimony to the good effects which have resulted from the religious instruction of Seamen in that city. After alluding to the erection of a Mariner's church a few years since, he says, "Riots of sailors, formerly the occasion of cruel and arbitrary city laws, are now unknown in our streets. It is but a few years since they were degraded below the level of slaves, and could not walk the streets after seven o'clock at night. Riots, now-a-days, are confined to the "*Tom and Jerry*" part of the community—those who aim to be gentlemen, and dare to be blackguards. The deportment of sailors, on the contrary, whether at sea or on shore, is so much improved as to cover with praise the exertions of those pious individuals, who have sought to feed them with the bread of immortal life."

SOUTH AMERICA.

RELIGIOUS LIBERTY IN BUENOS AYRES.

The government at Buenos Ayres has formally recommended to the House of Representatives of that province the establishment of the liberty of divine worship in the broadest and most unrestricted manner by the adoption of the following simple but comprehensive law:

"The right which every man has, to worship the Divinity agreeably to his own conscience, is inviolable in the territory of the province."

In the note accompanying their proposition, the government adopt a language which must be highly gratifying to every friend of religious liberty. They say that the term *toleration* is too tame, and ought not to be introduced into any law which shall be framed on this subject. "The province," say they, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of *toleration*, or to pretend *to grant* a liberty which the public authority was *always obliged* to protect; but since the laws that formerly governed, render necessary an act to abolish them, and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for the consideration of the honourable representatives. This act, which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the republic."

In the treaty also recently concluded between Great Britain and the United Provinces of the Rio de la Plata, we find the following article:

The subjects of H. B. Majesty, resident in the provinces of Rio de la Plata, shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy perfect Liberty of Conscience, being allowed to perform divine worship either in their own houses, or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations approved of by the government of the said provinces; and the subjects of H. B. M. who shall die in the territories of the provinces, shall be allowed burial in their own cemeteries, which they shall be free in the same manner to form and maintain.

FROM THE LAST REPORT OF THE AMERICAN BIBLE SOCIETY.

From South America important communications have been received. The ardour with which the Bible is sought for, and the gratitude with which it is received, the free introduction of the New Testament, or parts of it, into some of the most important schools; the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces; the gradual decline of prejudice and opposition, and the cordial and affectionate co-operation of many of the most influential clergy and laymen, are encouraging in the highest degree. And in addition to all this, the translation of the whole New Testament into the Guichua and Peruvian language, spoken by more than a million of intelligent people! the certain prospect of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aimora and Maxo languages, spoken by more than 200,000 people; and the formation of a Bible Society in Caraccas,

by the united exertions of the priests and laity of that place, cannot fail to gladden the heart of every one interested in the spiritual emancipation of South America. Toward this result, in aid of translations, a grant of 500 has been made by the Board. The Bibles formerly remitted to that country were duly received; but of the manner of their disposal, or of the effect produced, in the unsettled parts of the country, no information has been received. They have information, however, that the Bible is gladly received in Patagonia, in Monte Video, Bahia, the Brazils, in Valparaiso, Chili, and throughout Mexico.

HAYTI.

THE independence of this new republic, composed of Africans and their children, which has lately been acknowledged by the French Government, on their paying about 600,000*l.* as an indemnification to the proprietors who lost their estates by the Revolution there, will probably facilitate and hasten the progress of those plans of piety and benevolence which have been devised for their benefit.

MISCELLANEOUS.

GUARDIAN SOCIETY FOR THE PRESERVATION OF PUBLIC MORALS.

WE regret not being able to insert a full account of this invaluable Charity for the present month; we hope, however, to do so in the December Number. The Anniversary of this Institution will be held, we understand, on Thursday, Nov. 3, at the London Tavern, Bishopsgate-street, on which occasion the Lord Mayor is expected to take the Chair. The Guardian Society has provided an asylum for 942 unfortunate and wretched females, of whom 536 have been restored to their friends, placed out in service, or otherwise provided for: 54 are now under the Society's care.

QUERY.

A young man desirous of engaging in the Lord's vineyard, fearful lest his abilities should not be sufficient, and that he should run unsent, would be much obliged to any Correspondent of the Evangelical Magazine to favour him with a statement of the necessary qualifications, and call, for a Foreign Missionary?

DEATHS NOT INSERTED IN THE OBITUARY.

DIED in Weymouth Terrace, Hackney Road, on Saturday, Aug. 6, 1825, in the faith and hope of the gospel, aged 71, Mr. Thomas BRUTON, late of Ironmonger-lane, Cheapside, who for upwards of forty years was a valuable member of the church of Christ assembling at Stepney, now under the pastoral care of the Rev. Joseph Fletcher, A. M. His remains were interred on the Saturday following, in the burial-ground belonging to Stepney Meeting. "Mark the perfect man, and behold the upright, for the end of that man is peace," Psalm xxxvii. 37,—*and such was his end.*

On the 29th Sept died, aged 70 years, ELIZABETH, the wife of Mr. Joseph Conder, of Leatherhead.

"Her God sustained her in her dying hour!
"Her dying hour brought glory to her God."

Tuesday evening, Aug. 30, died, after two days illness of the cholera morbus, Mr. WILSHERE, aged 71. Forty-three years he was a member of the Independent church at Melksham, under the pastoral care of the Rev. J. Honywill: and thirty years of that period he was a deacon. As his end drew nigh, he expressed great delight in the sixteenth Psalm, which Miss Wilshere frequently read to him. He exhorted his weeping children to trust in God, and affectionately commended them to his paternal blessing. When dying, he said,—"This is hard work;" and added, "Oh, if my Lord would come and meet, my soul would stretch her wings in haste." His strength failing before he could finish the verse, Miss Honywill, his niece, repeated the other two lines, to which he replied, "Yes, yes;" and immediately his spirit fled. The Rev. J. Hamblin, of Holt, delivered the funeral oration, and improved the providence from Psalm xvi. 11. Mr. Honywill, his pastor, friend and relative, for more than forty years, felt incompetent for this last act of pastoral duty. In him the church has lost a friend, the poor a benefactor, and the family a kind and venerable parent.

On Wednesday, Oct. 12, after a long and painful illness, died, the Rev. R. GRIDLEY NORTH, late pastor of the Independent church at Ware, Herts. He was a man of great liberality, exemplary piety, and indefatigable diligence in the service of his Lord.

*

MISSIONARY CHRONICLE

FOR NOVEMBER 1825.

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.

ULTRA GANGES.

ANGLO-CHINESE COLLEGE AND ULTRA-GANGES MISSIONS.

THE Directors have very lately received from Malacca several parcels containing books and papers, which, from unavoidable causes, have lain in warehouses some months since their arrival in this country.

There are, among the papers received, specimens of Chinese broad-sheet Tracts, printed for the Tract Society, with moveable metal types, belonging to the London Missionary Society's press at Malacca. These types are not cast, but engraved by Chinese type-cutters. Whenever a new Tract is composed, if it contains new characters not yet found in the existing fount of Chinese types, such characters are forthwith cut; and in this way the fount has been gradually increasing since the time that Dr. Milne originated it. The process of engraving every character is slow and expensive, and hence the desirableness of cast founts of Chinese types, as has of late been suggested to the type-founders of London. The sheet tracts are very neatly printed on common Chinese paper. The composition is revised by the native Chinese Professor belonging to the Anglo-Chinese College.

The senior students of that Institution have furnished translations from Chinese into English, and out of English into Chinese. Specimens of both have come to hand. The English is in the neat hand-writing of *Chang Chun*, the oldest student.

To the Catechism which they have translated into Chinese, is added a Preface of their own composition; and annexed are some Forms of Prayer for Young Persons, which they themselves composed. These they have translated into English, and sent a copy in their own hand-writing to England.

The following are specimens of their style and mode of thinking:—

Preface.

God created men very different from the brutes. The brutes have no souls, but men have. Man is superior to all things in this world: he is able to know the nature of things, and to know that there is a state of reward after death; but the brutes know nothing of this. At death they cease to exist. They have nothing to hope for after this period, and nothing to obtain. Thus God created men very different from the brutes; for although God gave man a body, he likewise gave him a precious soul. If you know not the value of this soul, how can you obtain the enjoyment of everlasting happiness in heaven? How can you escape the everlasting misery of hell? Why will you not be aroused? I admonish you that you ought to know God,—to know true happiness, and to know the Saviour of the world, Jesus Christ, and that God has pitied mankind, and therefore sent his beloved son to descend into this world, and atone for the sins of men. Such great favour as this do you know how to reward?* If you do not know that you ought to repent and become new men. O, what will be the consequence? Since there is this fine opportunity, why will you not pity yourselves and cultivate virtue? I constantly hear young people saying of themselves, we are yet young; but they know not when they may die. Do we not know that in the grave there are many young people? I also hear old people saying, our life, although short, yet we may still live a few years, perhaps ten years;—but how do they know but what they may die to-morrow? This is not cer-

* *Reward.*—This is a Chinese expression denoting the *effect* which kindness ought to produce on the mind of the recipient. This effect is the reward the giver anticipates. "Do you thus *requite* the Lord?"

tain. Hence may be seen that man's life is very short and uncertain. Why will you not consider your souls to be precious? I admonish all of you, my brethren, that you ought to consider that the life of man is short, and in a few years he will pass away. You ought to think on the everlasting happiness of heaven, the enjoyment of which never ends. But how may we obtain the enjoyment of this everlasting happiness? We must depend upon the merits of Jesus, then we shall obtain this enjoyment. But what is meant by depending upon the merits of Jesus? It is to believe with the whole heart all that God has revealed in the Bible, and from pure motives to keep all the divine commandments. But in the following Catechism these things are minutely explained; ye who read ought to carefully examine and seriously obey, and to pray for the Holy Spirit to renovate your hearts, and cause you clearly to understand the truth, and to rejoice in the practice of holiness, and not to be weary in doing well; then will you obtain the everlasting happiness of heaven. My friends, do no not trifle with this.

A short Account of the Proceedings of the English Missionaries at Malacca, during the Year ending July 10, 1824.

A YEAR having elapsed since we last gave a printed statement of the manner in which we endeavour to discharge the duties of our station at this place, we deem it a duty which we owe to the religious public, and to the Society under whose patronage we labour, to give an account of the means we have used during the past year for the introduction of the Gospel amongst the heathen.

Preaching.

The preaching of the Gospel being the grand means by which God has promised to bring the heathen nations to a knowledge of the truth, we have endeavoured to give it as much of our attention as circumstances have permitted. We have worship every morning and evening in the College Hall, when the students and the Chinese workmen attend. On these occasions a chapter of the Bible is read, in Chinese, a hymn sung, and prayer offered up to the God of our salvation. The number that usually attends is about forty, and in addition to these, in the mornings, we have about seventy Chinese youths, with their teacher, from the Fuhkeen school taught in the Compong * On Sabbath, besides the usual morning and evening worship, at which the scriptures are occasionally explained, we have divine service at ten o'clock in the morning, when the doctrines and precepts of the Gospel are explained, and enforced. The same number attends as at the morning and evening worship, together with the Chinese lads from the Fuhkeen school. On Thursday evenings, the doctrines of the Gospel are explained in one of the Chinese Temples,* where we have lately introduced singing, which appears to interest the people; the number that usually attends is from five to ten, but we have sometimes from twenty to thirty. We attempted to open two other places of worship, but found it impossible to assemble the people at any stated hour, and were therefore obliged to give it up for the present. It may be proper to remark here, that it is a most difficult thing to bring any number of the Chinese of this place together, for any length of time, for the purpose of hearing a sermon, as they are all so busily employed during the day, and in gambling during the evening. The only way in which we can obtain a hearing is by visiting them in their own houses; this we frequently do when distributing our sheet tracts, portions of the Scriptures, &c.

At present we have no Malay missionary at this station, but the Malays employed on the mission premises, and any others that choose to attend, are taught the principles of our holy religion every Sabbath evening. The number that attends this service is about fifteen, and although we cannot inform the religious public, that any have been brought to God through the means of preaching during the past year, yet it affords us pleasure to state, that they all say, what is said is good, and they appear to understand it. The behaviour of both the Chinese and Malays during divine service is as good as the generality of christian congregations in England. Whatever may be the result, it is our duty to sow the seed, and leave the rest to God, who alone can give efficacy to his own word.

Mr. Humphreys continued to act as chaplain to the government of Malacca, until December, 1823, when he was relieved from that service by the arrival of a Dutch minister. At present we have no public English service.

Education of Youth.

The instruction of the rising generation, being in our estimation an object of prima-

* *Compong* is a native word applied to yards or pieces of ground inclosed. This school is situated behind the College.

* Dr. Milne originated this service in the presence of the idol.

ry importance in every country, but more particularly in those countries where the Gospel is not known, and where the people are prejudiced in favour of their own system; it is, therefore, with pleasure we state that our prospects in this department of labour are encouraging.

The students in the Anglo-Chinese College are the first that claim our notice in this department. Thei studies on Sabbaths are wholly confined to religion; the first class has, during the past year, translated from Chinese into English, a Catechism containing the leading doctrines of divine revelation—Ten Dialogues on the nature of the Christian religion—An Essay on the principal Religions in the known world—A tract on Idolatry—A History of the first ages of the world from the creation to the time of Abraham—and twelve Village Sermons. Of the first four of the above they have written the translations in English. They have also made a translation from English into Chinese of the First Catechism of the Rev. J. Brown of Haddington. They read the Holy Scriptures every day in their own language, and have written several essays on moral and religious subjects, some of which evince considerable knowledge of good principles. Although we dare not say that any of these young men have been truly converted to God, yet it gives us pleasure to state, that several of them pay great respect to the truths of the Gospel, and give us encouragement to go forward in the strength of the Lord. The other classes in the College also read the Scriptures, and commit to memory catechisms on the great principles of the Christian religion. All of them attend morning and evening worship. On Sabbath evenings, after worship, we have a prayer-meeting with the students, when one of themselves prays in rotation. May God grant his blessing on these means!

Native Schools.

There are at present connected with the Mission eight schools; seven of these are Chinese, and one Tamil. Five of the Chinese schools are in Malacca and its neighbourhood; and two of them are at Chinese settlements several miles from Malacca. Six of the Chinese schools are supported from the funds of the London Missionary Society. The number of Chinese youths attending the schools is upwards of 200, about twice the number we have had in any former year. The number that attends the Tamil school is about twenty. In all of these schools Christian books are introduced, and the doctrines and precepts of the Gospel are committed to memory by the scholars. The schools are visited twice every week by us, and the boys examined as to their knowledge and progress in learning. On Sabbath days all the boys of the schools in Malacca, with their teachers, meet in the College-hall, and repeat passages of Scripture, catechisms, and sentences in Chinese on moral and religious subjects, which are prepared on purpose for them: these they also translate into Malayan, with which they are all well acquainted. Many of the boys manifest considerable talent, and if under instruction for a sufficient length of time, might become good scholars, and, by the blessing of God, good Christians. Several of them have lately been admitted into the Anglo-Chinese College, and continue to make progress in various branches of learning. We cherish the hope, that not only the youths themselves, but also their parents, will receive benefit, as the Christian books used in the schools are taken home by the scholars, and in many cases read by the parents; and who can tell but their minds may be impressed by the truths which they read, and may be induced to seek help from him who is both able and willing to give it. Although we cannot point out any instance of real conversion by means of the schools, yet we have the pleasure to see that a favourable impression has been made on the minds of the Chinese in reference to instruction.

The Chinese now ask for Instruction.

What a change has taken place since Dr. Milne commenced his valuable labours in this place! It was with difficulty he could obtain a few Chinese boys to instruct, and even then the Chinese looked with a great deal of suspicion upon the exertions which he made in their behalf. Blessed be God the scene is now changed: for we have been entreated by the Chinese themselves to open schools in different places, and we have no doubt, if funds could be procured, that we could very much increase our present number of scholars; but as we have no funds except what come from the London Missionary Society, we dare not increase our expenditure in this department, as we are afraid it may be thought we have gone too far already.

Terms of supporting a Chinese School.

A Chinese school, containing from thirty to forty scholars, can be supported for 15 Spanish dollars per month; and are there not individuals, or Associations, who would consider it an honour to be the means of instructing thirty or forty interesting heathen youths in the first princi-

ples of our holy religion, when this can be done for the sum of 45*l.* per annum? If any person or persons should be disposed to support a Chinese School, we pledge ourselves to superintend it, and to give its patron or patrons a regular account of its progress. Communications on this subject, or any other connected with this mission, may be addressed to us, or to the Secretary of the London Missionary Society.

An effort was made and persevered in, for more than twelve months, to establish a School for Malay females, but we have been obliged to relinquish it for the present. The education of Chinese and Malay girls at Malacca, by pious ladies, is a most desirable object. The settlement is now under the British Government.

Distribution of the Scriptures and Tracts.

This is a means which we consider admirably calculated to promote the diffusion of Christian knowledge, particularly amongst the Chinese, who are a reading people. We regularly visit the Chinese settlements around Malacca, and distribute our sheet tracts, and portions of the Scriptures. Since May 1823, there have been distributed, either in Malacca, or on board of vessels in the harbour, or sent to the countries and islands around us, 272 complete copies of the Bible in Chinese, 160 single books of the Old Testament, 972 Testaments; and 14,100 Tracts, including a considerable number of the first Homily of the Church of England, translated by Dr. Morrison, and several hundreds of a Chinese Magazine published monthly by the Rev. W. H. Medhurst, of Batavia. Besides these there have been distributed upwards of 25,000 sheet tracts, one of which is printed every two weeks.

Applications for Tracts.

A very considerable number of the above has been sent to Cochin-China, through means of natives of that country who lately visited Malacca, and came to us themselves, earnestly begging for the books. When they first arrived in Malacca, they did not know where we lived, but they had obtained some of our books in their own country, and were told that these came from Malacca. It would have afforded pleasure to the friends of Missions to have seen these interesting heathens walking through the streets of Malacca with a tract, or portion of the Scriptures in their hand, pointing to the book, and inquiring of those they met, if they could inform them where books of the same description were to be obtained. When once they knew where we lived, they visited us every day while they remained in Malacca. One of them, after reading a portion of the Scriptures, exclaimed "*This is an excellent book! He that knows the truths contained in this book may be called a man; he that does not know them cannot be called a man.*"* Several hundred tracts, and some copies of the New Testament, have also been sent into China by natives who were returning from these parts to their own country. Is there a believer in Jesus who will not follow these Bibles and tracts with his sincere prayers, that God may accompany them with the influence of his Holy Spirit? There have also been distributed, during the past year, 6 Malay Bibles, 343 Testaments, 300 of the Gospel by Matthew, and 985 Tracts, 60 Portuguese Testaments, 10 Dutch Bibles, 50 Testaments, and several hundred tracts, also 300 Tamil tracts,† and a considerable number of English tracts. We are happy to add that the Chinese, Malays, and Portuguese, have in very many instances called themselves, and begged for the books.

Printing Establishment.

In this department we employ 14 men, 10 of whom are Chinese. During the past year there have been printed, in Chinese, 272 complete Bibles, 200 New Testaments, at the expense of the Bible Society, 500 copies of Dr. Milne's Village Sermons, 1000 copies of a new Hymn Book, 1,500 copies of a new tract on Regeneration, 1,500 copies of Brown's First Catechism, 27 new Sheet tracts, 1000 copies of each: all at the expense of the Tract Society. The four last-mentioned were printed with moveable metal types. Blocks have been cut for a small tract on the doctrine of one God, by Dr. Morrison, for the English Prayer Book and Psalter, and for the second Homily, both translated by the same Gentleman—for the Three Pearls,‡ and for an Essay on the Immortality of the Soul, both by Dr. Milne. In Malayan there have been printed 1500 copies of a Catechism by the Rev. T. Beighton, of Pinang, and there is now in the press a tract in Malayan by the same Gentleman. We have printed, in

* This is a way of speaking derived from Confucius.

† If any individual or Society would furnish us with Tamil and Portuguese books, we could distribute a considerable number.

‡ By this title the late Dr. Milne designated the Missionary, Bible, and Tract Societies.

English, Dr. Morrison's Notices concerning China, his Lectures on the Sayings of our Saviour, his Sermon to Sailors, and the second Annual Report of the Anglo-Chinese College. Memoirs of the late Dr. Milne, by Dr. Morison, and a School-book by the Rev. J. Ince, of Pinang, are in the press.

Samaritan Society.

During the year, 10 indigent Chinese have received constant aid from this Society, and many have received occasional assistance.

Medicine and surgical aid are daily given to the poor gratis. Many have received aid in this way who had no means to call a surgeon: the number of patients during the past year has been from 10 to 20 every morning. They are in general very grateful for the assistance granted them.

Thus we have given a brief statement of the efforts we have endeavoured to make for the extension of the Redeemer's kingdom in these parts; and although we have still to lament that the moral field we are appointed to cultivate, appears, with few exceptions, a barren wilderness, yet we are encouraged, when we recollect that it is written, "the Lord shall comfort Sion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord." Let us therefore work and wait in the strength of divine grace, knowing that the Lord will accomplish his own work in his own time. We earnestly entreat an interest in the prayers of all those who love our Lord Jesus Christ, and respectfully beg them to pray for the out-pouring of the Holy Spirit, without which we can expect no success.

(Signed) JAMES HUMPHREYS.
DAVID COLLIE.

Report of the College, July 1824, *by Messrs. Humphreys and Collie.*

STUDENTS.

The total number of students who attend regularly is twenty-eight. Of these, ten had been admitted previously to 1823; eight were admitted in 1823, and ten are candidates for admission. The above, with the exception of one Dutch youth, are all Chinese. Of the eight who were admitted in 1823, only four receive support from the funds.

From ten to twelve Dutch and Tamil young men attend in the evening, for the purpose of acquiring the English language.

Since the last Report was laid before the public, the progress of the students has been, upon the whole, rather of an encouraging nature.

Those in the first class have acquired some knowledge of the first principles of English grammar, arithmetic, and geography. They have committed to memory a small epitome of English grammar, drawn up in Chinese and English by Dr. Morrison, for the use of the College. They have also committed to memory part of Joyce's Scientific Dialogues, in Chinese and English, and several detached pieces on history, geography, and astronomy.

Those in the second class have read and committed to memory several volumes containing the principles of Christianity; a geographical catechism, composed in Chinese by the Rev. Mr. Medhurst of Batavia; and two volumes of the Chinese classics. Three hours of their time have been daily employed in English reading and writing, and in committing to memory colloquial phrases, prepared for them in Chinese and English. They can now translate colloquial Chinese into English with tolerable ease.

The Students in the third class have made considerable progress in the knowledge of the Chinese language. They have committed to memory several volumes, and have daily spent the same time in acquiring a knowledge of English that those in the second class have done.

From the above brief statement it will be seen, that we have not great attainments to boast of. We have to regret that circumstances, which we hope a little time will remove, have prevented us from giving that attention to subjects of a scientific and general nature which is highly desirable. We trust that the infancy of the Institution, a consideration which we must still urge, will, in some measure, excuse the small progress we have made. Knowing that an acquaintance with the English language will open the door of universal learning to the Students, we have endeavoured to turn their attention principally to that language. This circumstance, taken in connexion with the fact, that their own written language is as much a foreign language to them, as the Latin tongue is to an Englishman, will, in some degree, account for the little progress they have made in the knowledge of principles and of things.

If a generous public enable the Managers of the Singapore Institution * to effect

* The Singapore Institution was designed to include the *Anglo-Chinese College*; a *Malayan College*; and a *Scientific Department* common to both. The Anglo-Chinese College still remaining independent and distinct.

their wishes, the plan of education, it is hoped, will be considerably enlarged, and the facilities for acquiring general knowledge greatly increased.

We are still at a loss for suitable elementary books in the Chinese language. In the course of a few years we hope this evil will be in a great measure remedied.

Dr. Morrison, we believe, is now employed in completing a Chinese translation of Joyce's Scientific Dialogues. A Chinese youth, who had formerly been a student in the college, after having been some time at Singapore, returned to College with the view of increasing his knowledge of English, has made a Chinese translation of the Rev. C. H. Thomson's English and Malayan Vocabulary, with the English, Chinese, and Malayan, together with the pronunciation, both in Mandarin and Fuhkëen, in opposite columns. Another Chinese young man, who had studied some years in the Catholic College at Pinang, where he acquired a considerable knowledge of Latin, has been employed in the Anglo-Chinese College, for the last twelve months, in making a Chinese translation of Stockii Clavis Linguæ Sanctæ. There are also some other small books being prepared, with a view to assist the students in the acquisition of the English language, and in gaining knowledge of a general and useful nature.

Funds.

The engagement with the students on the foundation is for six years, but it appears by comparing the past year's expenditure with the sum in hand, that the funds are little more than adequate to meet the expenses of the present year.

While therefore we embrace this opportunity of offering our sincere thanks to those whose generosity has encouraged us to admit so many promising youths on the foundation, we are compelled to appeal to a generous public, pleading, that the friends of Religion and Literature would enable us to fulfil our engagements to those who have been admitted, and to receive some of those who have petitioned to be received on the foundation.

BATAVIA.

Mr. Medhurst, in a letter dated Sept. 1, 1824, states, that the number of Chinese emigrants residing in different parts of the East, is understood to be as follows:—

Java	100,000
Banca	5,000
Rhio	18,000
Singapore	5,000
Malacca	4,000
Pinang	9,000
Borneo	120,000
Siam	760,000
Sumatra	10,000
Cochin-China	10,000
Tonquin	25,000
East Coast of Malacca	40,000
Phillipines	15,000

Total, upwards of a Million.

Mr. Medhurst earnestly wishes for a colleague at Batavia, or at least a travelling missionary from some other station, who might visit Borneo, Banca, and other places, to distribute the sacred Scriptures and Tracts. Dr. Milne visited various places for this purpose, and since that period the local knowledge and experience of the missionaries have been much increased.

Mr. Medhurst continues his preaching in Chinese and Malay to a few persons, with some encouragement; particularly at the Malay Bungalow in the Compong. He also continues to dispense medicines to the poor in the Chinese Dispensary. About ten patients apply daily.

The Schools under Mr. M.'s direction appear to be advancing in their usefulness.

The Chinese Magazine is continued. In the last seven months of the year 1823, the number printed was 21,350; in the first six months of 1824, 15,200. Several useful tracts are in preparation.

Mr. M. says, should another Missionary ever join me at this station, it would be advisable for one of us to learn the Sunda language, which is the only tongue understood out of the range of the thronged city of Batavia, and a language, by means of which religious knowledge might be conveyed to a population of nearly half a million of people, scattered throughout the western half of Java. The estate of Pamanoekan contains a population of 40,000, all speaking the Sunda language, to whom a Missionary would be welcome to preach, as long as it continues in the hands of the present proprietors. It must be recollected, also, that the Sunda is a language into which the Scriptures have not yet been translated, and though they have no written character of their own, the Javanese character is commonly used among them.

The two *Christian villages* of *Jugah* and *Depok* have been each visited once a month, and the congregations still continue to keep up, particularly at the latter place, where we have sometimes fifty or sixty persons; among these, many are able to read and consult the sacred scriptures, and are regularly instructed in the catechism by the schoolmaster resident there. One morning on my arrival at Depok, I found the school-room full of women and

children, whom the master was catechising, and who were generally able to answer the questions put to them, and explain the meaning of various unusual phrases. The questions were upon the most important and vital doctrines of Christianity, and I rejoiced to find a community possessing some acquaintance with the saving truths of the gospel, situated in the midst of a dark and heathen neighbourhood.

Various opportunities for usefulness.

In the *China Camp* I meet with frequent opportunities of communicating oral instruction, as the place is very populous, and the people in general ready to hear. Every time I visit the town I make a point of walking through some part of the China Camp, in order that if I see any person at leisure, or two or three collected together, I may embrace the opportunity of addressing them. For this purpose I enter their shops, or sit down by the way side, taking advantage of every passing circumstance to direct their attention to the best things. I generally find that the barbers' shops are the most convenient places for engaging persons in conversation, as, in addition to the operator, there are frequently three or four customers and strangers now and then dropping in, to hear what is going forward. Here, also, they have no business to manage, and I easily attract their attention by combatting the popular superstition, or setting forth some new and strange doctrine. The Chinese are such a busy people, that they will not think of neglecting a customer, or their accounts, to attend to religious discourse, so that I am obliged to watch for opportunities of speaking to them when at leisure, or unemployed. At their religious feasts, the visiting of the tombs, or sacrifices to the dead, there is no want of hearers; and at the last feast of the tombs I was surrounded by numbers of people listening to instruction, and pressing eagerly forward to obtain books. On these occasions the Chinese seem to relax their wonted eagerness for making money, and have plenty of leisure to listen to discourse on religious subjects. In their temples, and in front of their idols, while engaged in offering sacrifice, or bowing down to their false gods, I endeavour to expose their folly and madness, when they frequently laugh heartily,* and assent to the truth of what I say, without ever thinking of changing their opinion, or reforming their lives. In the market-places I sometimes take a few tracts in my hand, and sit down to read to the few who may be about me, when, immediately, more gather round, and listen or look on, to whom I enlarge on the subject of the tract, and endeavour to press it home on their minds; at the conclusion I present them with a few copies of the tract thus explained, and always find them to have been well received.

Pleasing account of a Malay.

But the most pleasing occurrence I have to record at Buitenborg, is in regard to a Malay, who I hope is inquiring after the truth. He is a respectable well-informed man, and native judge of small causes in the district. I accidentally strolled into his house one morning, and, as usual, I introduced the subject of religion, touching gently on the Mohammedan errors. I came to the more essential points of man's fall and depravity, and our salvation through the death of Christ. He readily acknowledged our lost and miserable condition, and confessed, that he knew no way, according to their system, in which a sinner might be saved; stating, at the same time, his earnest desire to hear of some plan by which the burden might be removed from his mind, and he might obtain peace with God. The Lord only knows whether he was sincere; but I must freely own, that it is the first instance I have ever met with, in all my perambulations, of a native's being alarmed about his sinful state, and inquiring after a remedy: with all gladness, therefore, I replied to him, in the words of the Apostle, "Believe on the Lord Jesus Christ and thou shalt be saved." The next day he told me, that he had no rest all night for thinking of the words I had uttered, and said he clung to them as a drowning man would to a plank in the midst of the ocean. I then proceeded to state to him more particularly the history of Adam's transgression, and our being involved in his guilt; when he took out paper and ink, wishing to put down what I said, that he might not lose it; this I told him was unnecessary, as I could furnish him with books containing all these things in detail, which he could peruse at his leisure; at which he expressed his great obligations, and said he would read them with the most serious attention; he added, that he had long been in search of happiness and peace, and wished, at all events, to know the right way. The Mohammedan teachers generally interdicted any in-

* These are profligate Pagans, who resemble the nominal Christians, who swear and mock the most serious things as soon as they leave the church or chapel.

quiry into other systems, lest it should shake their faith in the Koran, but he was of a different opinion, and was determined to search for truth wherever he could find it. Having procured a Malay Bible, and a number of Tracts for him, I pointed out one on *the way of salvation*, written by Mr. Robinson, of Bencoolen, (which, I am happy to say, is as clear and satisfactory a statement of the all-important subject as I ever saw in any language;) this I read nearly all through with him, and explained it as I went on: he took a great deal of interest in the subject, and said it was the very thing he wanted. With this I left him, being obliged to return to Batavia, recommending him to God and the word of his grace, which is able to build him up and keep him until that day. We agreed to write to each other, because, he said, that now having his eyes opened, he should the more need a few new instructions as to the way in which he ought to walk. I just give you the statement of things as they occurred; God only knows what the result may be; it may be all deceit on his part, or a mistaken supposition on mine. At all events, we can but hope the best, and wait God's own time to manifest himself in his own way.

NEW SOUTH WALES.

MISSION TO THE ABORIGINES OF THAT COLONY.

Extract of a Letter from George Bennet, Esq., to the Home Secretary, under date Sydney, March 25, 1825.

MY DEAR FRIEND,

I did hope that my next letter to you would have been from some part in the east, among our other missionary stations; but I am again reminded of that address to Job, "Should it be according to thy mind?" I desire, however, that my great solicitude may be that our temporary detention, as well as our proceeding, may be according to the divine mind, and for the advancement of his glory.

You are in full possession of every thing that has occurred up to within a few weeks; we having written fully by the *Mangles*, which sailed about that time direct for England.

The Mission to these black aborigines, to which the Divine providence has seemed so remarkably to point our way, is proceeding almost as we could wish. The grant of land of 10,000 acres, is completed, and I hope you have received a copy of the deed; the governor has sent two copies of it to his Majesty's Government. Our brother Threlkeld is increasingly pleased with the people (aborigines), and with the place appointed for his missionary operations at Reid's Mistake, (a small bay so called about forty miles north of Sydney,) and in a few weeks we hope to see him take up his residence among them.

UNITED STATES OF AMERICA.

Extract of a Letter from the Society of Inquiry on Missions, Princeton, New Jersey, July 30th, 1825, to the Students of the Missionary Seminary, Gosport.

THE Anniversary of our most important Societies was held at New York, in May last. The hearts of Zion's friends were then kindled with renewed ardour, whilst listening to the reports of success in all their Christian enterprises. Our Bible Society is sending out, in merchant ships, Spanish Bibles to the ports of South America.

Our Colonization Society for the coast of Africa is becoming almost a national institution. Collections were made for it in most of our churches on the 4th of July, that, on the birth-day of our national freedom, the chain of the African may be remembered. The colonization of Hayti does not succeed so well. A few days since, however, a planter of Maryland liberated 88 slaves, valued at 60,000 dollars, chartered and victualled a vessel, and sent them to that island. Our Sabbath School and Tract Societies are chiefly united in the American, which stretches to our remotest borders. Our Foreign and Domestic Missionary Societies are also in a flourishing state. Among the essays to do good, which are daily making in our country, we may mention, that a company of pious merchants in New York have lately established a Fire Insurance Company, with a large capital, whose stock is to be confined to a small percentage, and the surplus is to be cast into the treasury of the Lord, and distributed among the benevolent Societies. These prospects gladden our hearts.

We rejoice that we can tell you, that the wonderful works of God's Spirit, in turning men to righteousness, are still visible. On the western and central parts of the state of New York, a shower of grace has descended, which has freshened and gladdened the heritage of God. To some small churches 60 and 100 members have been added at once; and those such as gave clear evidence of a change of heart, a true spiritual regeneration. In the northern parts of New Jersey there has also been an extensive

work of grace. In one county, containing the little city of Newark, there have been, during the past year, nearly 1000 conversions, and many of those from infidelity and high-handed rebellion against God. There, the aged sinner, whose brows were white with the blossoms of the grave, and the little child of eight years old, have come and bowed down together before the mercy-seat of our God. In Yale college also, located at New Haven, there has been an interesting gathering of souls; interesting because it was among young men, who are to be our future statesmen, legislators, lawyers, and perhaps ministers of God. In this manner our colleges, to many of the graduates, become alma-maters indeed; for to many a youth his college course is rendered the pathway to the kingdom of Christ. The extensive revivals that have blessed our land within a few years, have had, and are still exerting, a strong influence upon the style and manner of preaching the Gospel, and we are hoping to see the day, when every minister of the gospel shall be a man of God. Nor are these things lost upon the rising generation of ministers. They appear to be entering into the vocation with a higher standard of holiness, and with more enlarged views of Christian duty, than their fathers in the church.

It is, however, with painful regret that we do not discover more of this feeling among our number—more of that holy self-denial, more of that spirit of the missionaries and the martyrs, and of that entire devotion to our Master's work, which ought to be living within us. But we hope for better things: that while we are increasing in number, and advancing in intellectual improvement, we may also be growing in personal holiness, and, that we may enter the work of our Master, wearing the Gospel panoply, and at last inherit the Christian's crown of glory. Though, as individuals, we are unknown to you, and probably shall never meet you but in the world of spirits, and though the wide waters are between us, we still hope for a permanent place in your affections, and in your intercessions at the throne of our common Father. Desiring that the grace of our Lord Jesus Christ may be with you, we remain, yours in Christian love,

(Signed,) Society of Inquiry on Missions,
H. P. G.
Third Foreign Secretary.

LETTERS RECEIVED FROM MISSIONARIES.

Name.	*Place.*	*Date.*
Mr. S. S. Wilson	Malta	20 June, 1825.
Messrs. Stallybrass, Swan, and Yuille	Selinginsk	15 Feb. 26 May, and 30 June, 1825.
—— Barff, Bourne, and Williams	Leeward Islands South Seas	1 Sept. 8, 10 and 11 Nov. 1824; 31 March, 1825.
Mr J. Dawson	Vizagapatam	12 March, 1825.
—— J. Lowndes	Corfu	12 June, 1825.
Messrs. Crisp, Massie, and Taylor	Madras	11 Feb. 5 March, and 28 and 30 April, 1825.
Mr. R. Knill	St. Petersburgh	1, 29 and 31 Aug. 1825.
—— A. Fyvie	Surat	21 March, 1825.
—— D. Collie	Malacca	18 January, 1825.
—— J. Wray	Berbice	24 July 1825.
—— J. Davies	Demerara	26 July, 1825.
—— D. Jones	Madagascar	18 March, 1825.
Miss Dale	In lat. 7° on board the Woodford	18 June, 1825.
Mr. M. Hill	Berhampore	8 April, 1825.
—— A. Robson	Cape Town	11 July, 1825.
—— J. Kam	Amboyna	22 April, 1825.
—— C. H. Thomsen	Singapore	29 Sept. 1824; and 1 May, 1825.
Messrs. Laidler, Chambers, and Campbell	Bangalore	26 March, and 16 April, 1825.
Mr. C. Mault	Nagercoil	3 April, 1825.
—— W. Howell	Cuddapah	6 April, 1825.
—— W. H. Medhurst	Batavia	7 April, 1825.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES.

BERKS.

On Wednesday, August 4th, the Berks Auxiliary held its Anniversary in the Town Hall, Reading, and was most fully and respectably attended. Thomas Ring, Esq., was unanimously called to the Chair, and opened the business of the Meeting by congratulating the Members of the Society and the public on its growing prosperity. The various resolutions were moved and seconded by the Rev. G. Clayton, London; James Bennet, of Rotherham; and John Arundel, one of the Se-

cretaries; all of whom attended as a deputation from the parent Society;—also by the Rev. W. Wilkins, of Abingdon; G. D. Owen, of Maidenhead; A. Douglas; J. Sherman; J. H. Hinton, of Reading; A. Pinnell, of Mortimer; J. Hewlett, of Newbury; J. Oram, of Benson; and by John Guise Spark, Esq., of Devonport, and John Barfield, Esq., of Thatcham. The speeches on the occasion produced the best impressions, and growing activity and zeal in the cause of missions we doubt not will be the result.

The Ladies' Missionary Society on the preceding day was re-organized, and is now in more active operation. Two Sermons were preached on the occasion; the one at Broad-street Meeting by the Rev. George Clayton, on Tuesday evening, and the other at Castle-street Chapel, on the Wednesday evening, by the Rev. James Bennet. The Treasurer reported that the collections and subscriptions, including a legacy of 100*l.* from the late Thomas Stiff, Esq., amounted to 570*l.* 5*s.* for the past year, and that 110*l.* 10*s.* were collected at the anniversary.

BRIDLINGTON, YORKSHIRE.

On Sabbath-day, August 21, three Sermons were preached by Rev. R. W. Hamilton. On Monday, August 22d, in in the afternoon, was commenced the public meeting for business. The Chair was taken by Rev. J. Morley, and the Meeting addressed by the following gentlemen:—Rev. Messrs. Hamilton, Harness, Sykes, Taylor, Thonger, Hunter, E. Parsons, Jun., Wilkinson, E. Morley, and Mr. W. Brambles. And in the evening, a sermon was preached by Rev. E. Parsons, Jun. The amount of Collections was 30*l.* 14*s.* 0½*d.*

WEST LANCASHIRE.

The Third Anniversary of the West Lancashire Auxiliary of the London Missionary Society was held in Liverpool on the 14th, 15th, and 16th of August. Interesting and impressive sermons were preached on the occasion by the Rev. A. Steill, of Wigan; the Rev. Joseph Fletcher, A.M., of London; and the Rev. J. Parsons, of York. The public Meeting was addressed by the Rev. Messrs. Fletcher, Parsons, Hutchins (Baptist), Bell (Wesleyan), Stowell, Wilson, Macconnell, and Samuel Hope, Esq. The different services connected with the anniversary were numerously and respectably attended, and the collections more liberal than on former occasions.

BRISTOL.

The Thirteenth Annual Meeting of this Society was held on Sept. 18th, and several successive days. The following Clergymen and Ministers advocated the cause: the Rev. Messrs. Dampier, Day, Cooper, Parsons, Jay, Griffin, and Stratten. A singular coincidence was observed in the strain of several of the discourses. For soothing commendations of past exertions, were substituted expressions of lamentation and regret, that so little had been done by us as Christians, answerable to the claims of God, and the necessities of the heathen. The appeals grounded on this view of the case were solemn and successful. The collections at most of the places surpassed those of former years, and at some very considerably. The Committee had suggested the propriety of collecting from seat to seat, instead of the usual confused manner, at the doors, on the close of the service; and the suggestion was most readily and cordially acceded to by every congregation.

The public meeting, at which Charles Pinney, Esq. presided, was unusually interesting. Another meeting was held at the same time, in consequence of the crowd; and a holy, uniting, and animating influence pervaded the assemblies, which it is presumed will never, by many, be wholly forgotten. It appeared from the Report, that several new Branch Societies had been formed in the course of the past year, and that others are upon the eve of formation. Thus the energies yet untried of this vast city and neighbourhood are about to be put in requisition for the great—the benevolent design of evangelizing mankind. The collections amounted to 911*l.* 16*s.* 6*d.*

CHESTER.

On Sunday, Monday, and Tuesday, the 25th, 26th, and 27th of September, the Eleventh Anniversary of the Chester Auxiliary Missionary Society was held in that city. This anniversary will be long remembered by those who witnessed it, both on account of the excellent spirit displayed, and the deep interest excited. The ministers who preached on the occasion, were Rev. Dr. Cope, of Wakefield, and Rev. Messrs. Morison, of Chelsea, and Reeve, of Bellary. All the meetings were exceedingly well attended, and the public meeting at which George Rawson, Esq., of Leeds, presided, was crowded to excess, many being unable to gain admittance. Besides the ministers already mentioned, the following lent their very efficient aid at the public meeting: Rev. Dr. Stuart, and the Rev. Messrs. Philip, of Liverpool; Smith (Wesleyan), Lynn (New Connexion), Wilson, of Northwich, and Boate of Park-gate. The col-

lection amounted to nearly 115*l.*, being a considerable increase upon the amount of former anniversaries.

Importance of Congregational Branch Missionary Societies.

The Directors have great pleasure in giving insertion to the following important document received from Manchester, and cannot but hope, that other friends of the Society in large Counties will be excited to adopt similar measures. The Directors are not aware of any plan likely to be more efficient, than the one recognised in the following Resolutions.

To the Churches of Christ in the Salford Hundred of the County of Lancaster.

Dear Brethren,—THE lines have fallen unto you in pleasant places. In a spiritual respect especially, you have a goodly heritage. The glorious gospel of the blessed God is proclaimed among you, from Sabbath to Sabbath. May you duly estimate and diligently improve your invaluable privileges! Forsake not the assembling of yourselves together, as the manner of some is. See that your pastors be freed from every occasion of worldly anxiety, that they may give up themselves wholly to the ministry of the word among yourselves, and in the surrounding neighbourhood. Strive together for the spread of the gospel, by co-operating with your County Union at home, and with the London Missionary Society abroad.—Tremble lest the curse pronounced by the angel of the Lord on the inhabitants of Meroz, because they came not to the help of the Lord against the mighty, fall upon you. You may not be able to do what you wish in this sacred cause; but let it be your ambition that Mary's eulogium may be yours: "She hath done what she could." To excite your increased exertions, I have been directed to transmit unto you the following Resolutions, adopted at the late Missionary Anniversary at Manchester. Any counsel or assistance that I can afford, in carrying the object proposed into more complete effect, is at your command. In the mean time, I subscribe myself,

Yours in the service of Christ,
W. ROBY, Secretary.

Manchester, Sept. 12, 1825.

RESOLUTIONS.

I. That, in order to a more effectual co-operation with the London Missionary Society, the division of the County of Lancaster into distinct Auxiliary Institutions be approved.

II. That the Salford Hundred of this County form one division; and that it be denominated "The East Lancashire Auxiliary of the London Missionary Society."

III. That the several churches and congregations within this Hundred, approving of the object, form themselves, either distinctly or conjointly, into Branch Societies, connected with the Auxiliary, for promoting its general design.

IV. That all the Branch Societies have, severally, a Committee, Treasurer, and Secretary, for the management of their own concerns;—that they raise funds for the general object by such modes as may to them seem most convenient and productive;—that they endeavour to extend their influence by the establishment of Missionary Associations in their several neighbourhoods;—and that each Branch Society consider the expediency of holding a public Annual Meeting, for the purpose of reporting its proceedings, and exciting an increasing degree of Missionary zeal.

V. That any neighbouring churches or congregations which may find it more convenient to associate with the East Lancashire Auxiliary than with any other, be admitted, on application, as Branches.

VI. That a general Annual Meeting of the Auxiliary Society be held in Manchester, at such time as the several Branches, or the majority of them, may judge most expedient.

VII. That one or more individuals, deputed by each Branch, constitute the General Committee of the Auxiliary Society;—that they attend the Annual Meeting to transact the business of the Society;—and that they be summoned to meet at such other times and places as circumstances may require.

VIII. That, at the Annual Meeting, a general Treasurer and Secretary be chosen;—that the funds of the several Branches be sent to the General Treasurer, in order to their being regularly remitted by him to the Parent Institution;—and that the General Secretary be the medium of communication on all other matters relating to the Auxiliary Society.

In addition to the preceding Resolutions, which constitute the basis of "The East Lancashire Auxiliary of the London Missionary Society," it was moved and carried unanimously, as temporary regulations,

1. That J. H. Heron, Esq. be the General Treasurer, and the Rev. W. Roby the General Secretary.

2. That the Annual Meeting of the Auxiliary Society be held in about the second week in June.

3. That the Churches and Congregations in the Blackburn and Leyland Hundreds of this County, some of which have hitherto combined their Missionary efforts with those in the Salford Hundred, be respectfully solicited, for the reason expressed in the first general resolution, to take into their earliest consideration the propriety of forming themselves into a distinct Auxiliary Society.

4. That the preceding Rules and Regulations be printed and circulated under the direction of the General Secretary.

N. B. It is requested, that this official communication be read to each congregation; and that a Meeting be held, as soon as possible, in order to ascertain the best mode of establishing or invigorating a Branch Society.

The formation of Female or Juvenile Associations, and of Congregational Branches in connexion with County or District Auxiliaries, is the most systematic and efficient mode of administering to the funds of the Parent Society. This plan has been recently adopted at Birmingham, in reference to the Auxiliary Society for "Warwickshire, &c." and the same plan is now in the most successful operation at Bristol, in the various congregations connected with the Auxiliary of that city. The Directors take leave earnestly to recommend, that each Branch Society have its own respective public meeting annually.

FORMATION OF NEW SOCIETIES.

Mid-Lancashire Auxiliary.

On Wednesday evening, the 21st September last, a Meeting was held in Chapel-street Chapel, Blackburn, for the purposes of forming an Auxiliary Missionary Society for the Hundreds of Blackburn and Leyland, under the denomination of the "*Mid-Lancashire Auxiliary of the London Missionary Society;* Thomas Harbottle, Esq. of Manchester, in the chair. In consequence, partly, of the interesting services which were to be attended to on the following day, (connected with the ordination of the Rev. Luke Forster, late of Hoxton Academy, to the pastoral office) an unusual number of ministers were present. The *Rev. John Morrison*, of Chelsea, who appeared as a deputation from the Parent Society; the Rev. Dr. *Harris*, Theological Tutor of Hoxton Academy, together with the Rev. Messrs. *Philip*, of Liverpool; *Ely*, of Rochdale; *Scott*, of Rowell; *Fox*, of Bolton, and several others, addressed the Meeting with great ability and with much effect. The Society was regularly organized, and it is expected that Branch Ascociations will speedily be formed in the various congregations of the district. From the powerful interest on behalf of those of our fellow-creatures who are destitute of the *light* of *life*, which appeared to be awakened, we trust that great and permanent good will result from the business of the evening. The Rev. George Payne, A.M., and the Rev. Luke Forster, were appointed Secretaries; and the Rev. Wm. Hacking, Treasurer of the Society.

At the conclusion of the Meeting, a collection was made on behalf of the Society, which amounted to 18*l.* 10*s.*

Designation and Departure of a Missionary.

The Rev. Richard Miles, late pastor of the Church of Christ, Brigg, Lincolnshire, who had accepted the invitation of the Directors to visit Demerara, and occupy the Society's chapel on the west coast of that Colony, but whose appointment has been subsequently changed for the Cape of Good Hope, was publicly set apart to the work of a Missionary to Africa, on Wednesday evening, Sept. 28, 1825, at the Rev. Dr. Winter's Meeting-house, New-court, Carey-street. The Home Secretary commenced with prayer and reading the Holy Scriptures; the Rev. J. Campbell marked out the field of labour by an affecting account of the morally degraded state of South Africa; Rev. R. Miles stated his views of the missionary character, and his readiness to go forth in the service of the Society to that part of the world; Rev. G. Collison commended him to the care of God, and earnestly implored the divine blessing upon him; Rev. Dr. Winter, Mr. Miles's former pastor, suggested to him suitable advice and encouragement from Acts xxii. 21; Rev. Henry Townley exhorted the people to vigorous co-operation in the great cause of Missions, by an animated address from 2 Chron. xxxii. 7, 8; and the Rev. William Broadfoot closed the very interesting services by prayer and thanksgiving to God.

Departure.

On Sabbath morning, Oct. 2nd, Mr. and Mrs. Miles, two children, and a female servant, sailed from Gravesend in the ship Patience, Capt. Kind, for the Cape of Good Hope, where it is proposed that Mr. M. will occupy the station of Dr. Philip, at Cape Town, during his expected visit to this country, and on the return of Dr. P. to the Cape, co-operate with him in the direction of the Society's affairs in that quarter of the world.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 Sept. to 16 October 1825.*]

IN LONDON AND ITS VICINITY.

The Right Hon. the Lord Mayor Elect; per Rev. Matthew Wilks.—Donation ..	10	10	0
Missionary Box; per Mr. Fortune.....	5	2	0
S. Thompson ..	0	12	0
W. B.....	1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Berkshire Auxiliary Society.				
Henley.—Rev. R. Bolton.—Collections after Sermons by Rev. W. Jay, Rev. W. Orme, and Rev. R. Bolton	30	17	10	
Collected by J. & H. Knight ..	1	1	0	
				31 18 10
Cheshire.—Macclesfield.—Ebenezer Chapel.—Juvenile Missionary Society.—Collected by Miss Hankinson	3	0	0	
Mrs. L.—Donation	1	0	0	
				4 0 0
Grove Mill.—Workmen employed by E. Brown, Esq.	7	0	0	
Sheepwash ditto	8	0	0	
				15 0 0

Cumberland.—Workington.—Legacy by the late Mr. Peter M'Gaa.—Messrs. Allan M'Gaa and Rob. Mordy, Exors. 10 10 0
Devon.—Teignmouth.—Zion Chapel; per Mr. Gill 5 0 0
Exeter Auxiliary Society; per J. Terrell, Esq. Treas.—Castle Street Chapel.—Collection at the Annual Meeting.... 19 0 0
Dorsetshire.—Blandford.—Rev. B. Keynes.
Ladies' Association 32 4 6
Subscriptions 7 7 0
39 11 6
Essex.—Chigwell Row; per Mr. J. Bellin.
Collection 5 2 0
Missionary Boxes and Sunday School Children 0 6 6
Annual Subscriptions 2 1 6
Weekly ditto 2 10 0
10 0 0
Witham.—Two little Girls; per Rev. Mr. Wright 0 10 0
Kent.—Blackheath.—Legacy by the late Thomas Wilkinson, Esq. — Mrs. Wilkinson, Executrix, Mr. T. Wilkinson, and Mr. J. Kinnard, Exors. (Less Duty(..... 100 0 0
Faversham.—Lady Huntingdon's Chapel; per Rev. T. Keyworth 16 8 7
Nottinghamshire, Wirksworth.—Rev. J. S. Hine.
Subscriptions 2 2 0
Weekly ditto 26 6 6
Collection at Public Meeting.. 10 11 6
39 0 0
Less Expenses 1 0 0
38 0 0
Norwich.—A Friend; per Mr. Sykes .. 10 0 0
Yarmouth.—Rev. A Creak.—Friends for the support of the Native Teacher, *John Palmer* (6th payment) 10 0 0
Somersetshire Auxiliary Society.—Mr. J. Spencer, Treas.
Bishops Hull.—Rev. R. Winton and Friends.
Subscriptions 3 3 0
Collection 6 10 0
9 13 0
Clutton.—Rev. T. Gibson and Friends .. 2 1 0
Castle Cary.—Rev. W. Paull.—Collection 5 3 10
Fulwood.—Rev. T. Golding.
Subscriptions 13 9 0
Penny-a-week Society; per Hon. Mrs. Welman 3 9 4
Collection after Sermon by Rev. J. Slatterie 11 11 0
28 9 4
Ilminster.—Rev. J. Hine.—Collection, by Rev. J. Slatterie 3 4 6
Kingsdon.—Rev. Mr. Moreton.
Collection 0 16 8
Martock.—Rev. E. Smith, and Friends 4 1 6
Melverton.—Rev. W. Blair, ditto 1 15 6
Shepton-Mallett.—Rev. W. B. Leach.—Collection after Sermon, by Rev. R. Hill 25 9 6
Subscription 1 1 0
Missionary Box 0 14 9
27 5 3
Less Expenses 2 19 10
24 5 5
South Petherton.—Rev. Mr. Pattridge and Friends.
Subscriptions 7 3 5
Small sums. (Stratton District) 1 2 0
Coll. by Miss S. Harding 2 15 8
A. Horsey 0 18 1
S. Hebditch .. 1 4 0
Carried forward..... 13 3 2 79 10 9

Brought forward 13 3 2 79 10 9
Coll. by Mrs. J. Terrell 0 8 6
Collection after Sermon, by Rev. R. Hill 3 15 2
17 6 10
Taunton.—Rev. T. Luke and Friends.
Subscriptions 9 5 6
Coll. by Miss A. Bailey 2 13 7
Heudebourcke 6 0 10
H. Horsey 3 18 0
S. Musgrave .. 5 12 7
E. Spiller..... 0 19 11
S. Wreford 3 15 0
Mr. W. Cronch 0 15 2
G. Norman 1 6 0
Stephens 0 17 4
R. Whitby 3 13 8
Collection after Sermon; per Rev. J. Slatterie 5 16 5
44 14 0
Wellington.—Rev. J. H. Cuff
Subscriptions 14 4 4
Sabbath School 0 12 0
Weekly and Annual Subscriptions 14 12 2
For Widow's Fund, by Mrs. Parminter 1 0 0
30 8 6
Wiveliscombe.—Rev. J. Buck and Friends
Penny-a week Society 6 5 6
Wells.—Ditto.—Rev. W. Lane 11 0 0
Mrs. T. 1 0 0
12 0 0
Wincanton 5 0 0
Yeovil.—Rev. J. Jukes and Friends 11 0 0
206 5 7
Less Expenses..... 7 7 0
198 18 7
Surrey.—Leatherhead.—Mr. Burrell and Young Friends; per Rev. T. Lewis 1 6 7
Sussex.—Lewes.—Heathfield Chapel.—Rev. G. Gilbert and Rev. J. Press and Congregation 8 0 0
Warwickshire, Staffordshire, and Worcestershire Auxiliary.—Mr. Thomas Lowe, Treas. 1564 10 11
Collections, per Rev. Dr. Bogue, Rev. Messrs. Campbell and Hunt..... 313 7 0
(Particulars in our next.) 1877 17 11
Coventry.—A Friend; per Rev. J. Jerard..... 1 1 0
Wiltshire.—Salisbury.—Rev. T. Sleigh and Friends 16 0 0
Yorkshire.—Hull and East Riding Auxiliary Society.—Barton upon Humber.—Mr. W. Barton, Treas.—Rev. J. Winterbottom, Sec.
Collection after Sermon; per Rev. W. Reeve 12 0 0
Coll. by Cook, Miss 0 17 6
Friends 1 3 5
Nicholson, Mrs. 1 9 0
Pearson, Mr. J..... 2 0 0
Hayes, Miss'..... 2 10 0
Robinson, Miss 1 17 4
Sergeant, Mr. J..... 0 7 0
Subscription by a Friend 1 1 0
23 5 3
Less Expenses 1 0 11
22 4 4
York.—Rev. James Parsons and Congregation.—Mr. T. Watkinson, Treas.
On Account 106 10 7
Ladies' Working Society, for the Education of *Native Females in India* 30 0 0
136 10 7

Yorkshire.—West Riding Auxiliary Society (to 14 Oct.) G. Rawson, Esq. Treasurer.						
Cleckheaton				30	0	0
Harrowgate				3	15	0
Leeds				231	14	5
Rotherham Independent College Missionary Society.						
Students	4	15	6			
Kimberworth	7	3	6			
Swinton	6	4	9			
Scholes	0	19	2			
Bolsterstone	4	0	1			
Midhope Stones	2	18	9			
Rowmarsh	3	0	0			
Greasbro'	9	13	4			
Haugh	3	5	4			
Thorpe	1	7	1			
Wentworth	5	11	11			
Catcliffe	0	6	9			
Barnsley	2	17	3			
Sundries	0	2	11			
				52	6	4
Rotherham Branch				111	11	0
Ditto, Mrs. Walker, Clifton, for *Native Female Schools in India*				2	0	0
Tickhill Branch				14	1	10
Bawtry ditto				10	11	7
Wincobank Association				9	0	0
				465	0	2
Less Expenses of Branch Societies				15	7	2
				449	13	0
Collections; per Rev. R. W. Hamilton.						
Bridlington.—Town and Quay Rev. E. Morley	30	14	0			
Frodingham	1	17	1			
Great Driffield	5	2	2			
Scarborough.—Rev. S. Bottomley	27	7	7			
Baptist Chapel	5	15	0			
Missionary Box of Miss Hick	1	0	8			
Lumsden, Mr.	0	10	9			
	7	5	5			
				72	7	3
Scotland.—Glasgow Auxiliary.—G. Melville, Esq. Treas.						
Strathblane.—Miss K.	2	10	0			
Fenwick Society for Religious Purposes; per Mr. J. Hewet	3	0	0			
Beeth Auxiliary Society for Propagating Christian Knowledge; per Mr. J. Barr	5	0	0			
Govan and Partick Association for Religious Purposes; per A. Fullerton, Esq.	6	0	0			
Gaston Auxiliary Bible and Missionary Society; per Rev. J. Blackwood	8	0	0			
				24	10	0
Collections; per Deputation, consisting of the Rev. Dr. Winter, and the Rev. Messrs. Eccles, Orme, and Pringle.—Acknowledged in Oct. Chronicle				803	17	9
Per Rev. J. Pringle, continued.						
Barhead.—Rev. Mr. Tait				2	0	0
Eastwood				3	15	9
Glasgow.—Tron Church.—Rev. Dr. Dewar				4	13	1
Rev. Hugh Heugh				21	0	0
Rev. Messrs. Kidston and Brash				18	13	0
				853	19	7
South Wales.—Collections by the Calvinistic Methodists; per Rev. D. Charles.						
Cardiganshire.—Aberystwyth. Public Collection	4	7	2			
Carried forward	4	7	2			

Brought forward	4	7	2			
Monthly ditto, Male Branch	9	2	8			
Female ditto	9	7	5			
Capt. Wm. Julian, Missionary Box, on board the "Quebec"	3	16	6			
Capt. D. Julian, ditto, "Renown"	1	6	9			
				28	1	7
Abermeirig Sunday School and Branches				4	11	3
Aberyffrwd				4	8	4
Aberaeron Sunday School				1	18	8
Bethania				2	19	6
Bethel Sunday School				4	11	10
Blaenannerch				5	1	6
Blencefor				1	15	6
Blaenpenal				7	11	3
Blaenpiwyf				4	2	1
Bonterwyd				4	9	9
Bontrirydfendigaid				10	1	6
Borth				3	9	5
Blaenearrog Sunday School				2	1	9
Cardigan Public Collection	3	18	1			
Sunday School ditto	4	9	7			
Male Monthly Collection	1	12	1			
Female ditto	3	11	3			
Donation from Mr. D. J.	1	0	0			
				14	11	0
Cappeldewi				0	9	0
Cynon				7	2	2
Dyffryn Sunday School				2	1	6
Ffoesffin				4	16	0
Graig				0	13	6
Lampeter				2	5	2
Llanarth				1	8	7
Llanddewiaberarth				2	14	6
Llanddewibrefi				3	11	0
Llangwynyfon				9	1	4
Llangeitho				14	14	1
Llanilar				1	17	2
Llaniofawr Sunday School				1	13	5
Llanon				4	7	7
Llanrhystyd				6	15	8
Llechryd				3	5	0
Lledrod				9	19	8
Llwynpiod				1	5	4
New Quay				5	3	9
Nantllwyd				0	14	6
Penllwyn				5	19	9
Penmorfa				4	15	2
Pengarn				2	10	0
Pensarn				2	5	0
Pennant				4	14	8
Pantglass School				0	15	0
Rhydyfelin				2	9	6
Sion				1	14	0
Salem				2	1	6
Swyddffynnon				3	17	0
Trordol				2	13	1
Tregaron				8	7	9
Trinity Chapel				6	16	0
Twrgwyn				8	4	3
Waunifor.—Mrs. B.				1	0	0
Ysgytty				0	12	4
				242	8	1
Breconshire.—Brecon Street Chapel	9	11	10			
Gorwydd ditto	8	8	9			
Pontrhydyvere	7	8	0			
Merthyr Cynog	4	7	8			
Crickhowell	4	6	4			
Llangorse	3	16	6			
Trecastle	3	12	0			
Devynock	2	4	5			
Pentrevelyn	2	7	3			
Bwlch	2	12	0			
Llandilo vane	2	11	7			
Llanvihangel nant y braen	2	7	0			
Pontneoth-vaughan	1	17	3			
Lanelly	1	6	8			
Forest	1	15	4			
Carried forward	58	12	7	242	8	1

Brought forward				58	19	7	242	8	1
Lower Chapel				1	1	2			
Lanspythid.....				1	12	6			
Trallwm				1	1	2			
Ystradvellty				1	2	1			
Velin newydd				0	7	6			
Builth				4	17	2			
Penhelly				1	9	0			
Talgarth				5	15	3			
Cral				2	7	0			
Criokadarn				0	16	6			
Llaugammarch				4	15	0			
							83	17	0
Glamorganshire.—Aberthaw..				3	0	0			
Aberdare.....				0	12	0			
Burthin				1	0	0			
Brinhirion				0	8	0			
Criunnt				0	12	0			
Cadoxton.....				0	10	0			
Cardiff, by Cards				1	10	0			
Caerphilly				0	4	4			
Denaspowis				0	12	6			
Dwffryn				2	5	4			
Goppavach				0	15	0			
Givulchi				0	10	0			
Hirwain				1	12	0			
Llangyvelach				0	7	6			
Llansamlet				4	0	6			
Lantwit Major				1	13	6			
Lanvabon				0	5	0			
Morriston. — Subscriptions	4	19	3						
Collection	1	19	0						
Coll. by M. Llewellyn and A. Irving	2	12	0						
				9	10	3			
Merthyr									
Public Collection ..	3	5	4						
Monthly Prayer Meetings.....	1	12	4						
Children's Society ..	5	0	0						
Coedycymmar Monthly Prayer Meeting	1	12	6						
Sunday School Association	1	13	0						
Dowlais Monthly Prayer Meeting ..	2	0	0						
				15	3	2			
Neath				1	0	0			
Newbridge				2	2	0			
Oldcastle				5	0	0			
Pyle				3	4	6			
Pentyrch				0	12	0			
Pendoylon				1	8	0			
Swansea				7	5	0			
Salem				1	1	0			
St. Fagan's				3	6	0			
Trehil				5	13	6			
Ton yr efail				2	15	0			
Ystradmynach				1	0	0			
Ysgwyddgwin				0	2	6			
Dividend on Cardiff Notes....				1	10	0			
							80	10	3
Monmouthshire.—									
Rumney				0	14	0			
Tredegar.....				2	0	0			
Nant-y-glo				1	10	7			
Blaenavon				2	7	6			
Kendle				1	5	0			
Penycae				0	17	6			
Gellygroes				1	10	6			
Risca				1	1	0			
Goitre				1	0	0			
Pontypool				0	17	0			
St. Mellons.....				1	13	6			
Castletown.....				0	14	7			
Newport				1	0	0			
Moors				0	10	0			
Lanmarten				4	0	0			
Croesallwarch				0	15	6			
							21	16	8
Carried forward							428	12	0

Brought forward						421	12	0
Pembrokeshire.—Fishguard.—								
Collection	9	0	0					
J. M., Esq.—Subscription	1	1	0					
				10	1	0		
Trevine.—Collection	3	6	0					
Carnachenwen.—Subscriptions	6	4	0					
				9	10	0		
Haverfordwest.—Ebenezer Chapel.—Collection	2	0	8					
Penny-a-week Subscription	7	6	4					
				9	7	0		
St. David's				5	3	6		
Bwich y groes				4	15	0		
Woodstock				4	11	6		
New Chapel				4	10	8		
Kilgerran				2	16	4		
Pontgarreg				2	10	0		
Hall.—Collection ..	1	9	0					
Donation	1	1	0					
				2	10	0		
Glanrhyd.....				1	12	0		
Caerfarchell				1	6	0		
Whiston				0	16			
Solva				0	12	0		
Newport				0	7	6		
Dinas				0	5	0		
							60	14	2
Carmarthenshire. — Llanddausaint				4	18	8		
Newcastle.—Collection	1	16	0					
Sunday School.....	2	4	0					
				4	0	0		
Llansaint.....				0	10	0		
Brechfa				0	13	6		
Llanvynydd.....				1	14	6		
Llandyveilog. — Collection	1	6	9					
Sunday School	1	0	0					
				2	6	9		
Rhydygaeau				2	12	9		
Forge				0	18	0		
Pantgwyn				1	15	3		
Capel Evan.....				0	12	2		
Llanstephan				0	14	6		
Llanpumsaint				1	15	1		
Kidwelly				0	12	6		
Bettws.....				0	16	1		
Hendre				1	19	0		
Nantganedig				5	18	0		
Cross Inn				1	1	3		
Landovery				4	0	0		
Cilcwm				4	3	2		
Bankyvelin.....				4	15	0		
Langenydevin.....				2	12	6		
Pembrey				1	10	0		
Pannau				1	3	7		
Cwmbach				1	8	0		
Meidrim				1	4	6		
New Inn				1	7	0		
Lansadwrn				2	3	2		
Lanarthney				1	14	9		
Caio.....				2	16	9		
Jalley.—Collection..	6	1	2					
Card, by Miss Jones	3	5	0					
				9	6	2		
Landilo				8	5	6		
Conwell				1	7	5		
Closeygraig.....				1	0	0		
Pontyryniswen				1	6	0		
Llanelly				1	2	1		
Capel Dewi				1	3	0		
Llandarog				3	4	3		
College.....				1	14	0		
Cefnbyrrach				1	1	10		
Rhydcymerai				1	0	2		
Llansawell				3	14	7		
Carried forward.....				95	15	5	489	6	2

Brought forward				95	15	5	489	6	2
Carmarthen. — Water Street Auxiliary Society.									
Water Street Chapel, Collection	18	5	3						
Sunday School	11	8	4						
Pensarn, Ditto.....	0	19	5						
Cwmffrwd, ditto....	0	13	6						
Glangwilly	0	11	9						
Dan y bank	0	7	0						
Waundrelwyd	0	4	10						
Bwlch..	0	4	5						
Collected by . Foulkes	1	8	8						
Carried forward ..	34	3	2						

Brought forward	34	3	2	95	15	5	489	6	2
Mrs. Davies	0	17	8						
Miss Lewellyn	2	2	8						
—— M. Charles....	1	9	1						
—— Jones	0	11	0						
Mr. R. Roberts	0	16	5						
—— J. Morgan	0	14	7						
Mrs. D. Jones, Missionary Box.....	0	10	0						
				41	4	7			
							137	0	0
							626	6	2
Less Expenses, including printing a Welsh Address.....							1	17	2
							624	9	0

For the Anglo-Chinese College.

A Friend to Missions 2 0 0

Fund for Widows and Orphans of Missionaries.

M. H..... 100 0 0
Wellington.—Mrs. Parminter 1 0 0

For the Education of Native Females in India.

York.—Rev. J. Parsons.—Ladies' Working Society 30 0 0

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

To Rev. John Townsend, for 1 copy of Claude's Defence of the Reformation; and for 1 copy of his Discourses on Prayer, for the Anglo-Chinese College.—Miss Stonard, per Mrs. Hunter, for 2 volumes of Owen's History of the Bible Society, and 2 volumes of the Proceedings of the Church Missionary Society.—Mrs. Hunter for various Reports and Monthly Extracts.—W. S. for seven years' Reports of the Bible Society, and 30 Numbers of the Christian Instructor.—A Friend, for 25 Numbers of the Baptist Magazine.—Mrs. C. A. W., for 2 volumes of Hunter's Sacred Biography, and 4 old books.—Mrs. Holdich, for a box of Sundries, Rewards for School Children at Calcutta, 1 Life of Mrs. Harriet Newell, and 1 Christian Characteristics.—Miss Simpson, by Mrs. Holdich, for a small box of Pincushions.—Rev. Mr. Cornwall, Mrs. Denham, A Friend, A Friend' per Rev. S. Hillyard, Mr. Humphreys, A Friend at Newington Causeway, and Mrs. Holditch for 10 vols. and 223 Numbers of the Evangelical Magazine.

In October Chronicle, p. 448.—Rev. Henry Belfrage, for "Donation," *read* for "Widows' Fund."

DEATH OF THE REV. DR. BOGUE.

It is with feelings of deep regret that we stop the press to announce the decease of the Rev. David Bogue, D.D., the venerable Tutor of the Society's Missionary Seminary at Gosport. The mournful event took place at Brighton, whither the Dr. had gone to attend the Anniversary of "the Sussex Auxiliary Missionary Society;" he was seized with spasms after having engaged in the public worship of God, on Tuesday evening the 18th ult., and the violence, and repetition of the attacks, at length terminated his earthly course, on Tuesday morning, October 25, 1825.

(*Further particulars in our next.*)

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

DECEMBER 1825.

MEMOIR OF THE LATE REV. WILLIAM CARVER,
OF MELBOURN, CAMBRIDGESHIRE.

IN perusing some of the earlier volumes of the *Evangelical Magazine*, we are reminded of the language of the Psalmist, "O God, our fathers have told us what works thou didst in their days, in the times of old:" and, after their example, we consider it our duty not to hide the goodness of the Lord from our children, "showing to the generation to come the praises of the Lord; that the generation to come might know them, even the children who should be born, who should arise and declare his praises to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments."

In the fifth volume of this Miscellany is contained a concise, but interesting biography of the Rev. John Carver, who closed his earthly pilgrimage and ministerial labours at Wellingborough, Northamptonshire, Jan. 31st, 1797. We have now to present to our readers some account of the son of that excellent man, the late Rev. W. Carver, of Melbourn, Cambridgeshire.

This respectable scholar and faithful minister of the gospel was born at Kirtling, near Newmarket, on the 11th of August, 1770, and on that very day of the month fifty-five years afterwards, his mourning friends were assembled to attend the solemnities of his funeral.

Before the close of that year which gave birth to our friend, his respected father was removed to Wellingborough, where he continued honoured and useful for twenty-seven years. The writer of this Memoir was born at Wellingborough the November following, and was probably one of the first infants whom Mr. J. C. dedicated by baptism to Jesus Christ; his father, who is now living, in his 80th year, being a member of the church of which Mr. Carver took the oversight, and by his brethren he was, a few years afterwards, called to the work of the ministry.

When about nine years of age, the writer and the subject of this Memoir were, both together, placed under the care of the Rev. Moses Gregson, of Rowell, Northamptonshire, by whom they were instructed in classical learning between six and seven years. They were witnesses, during that time, of each other's early

convictions of the power and excellency of evangelical truth, and sympathised with each other in those exercises of mind which such convictions occasion in persons who are impressed with them in early years; and about the same time they entertained very serious views of the work of the ministry, to which they felt a desire to be devoted.

From the school at Rowell, Mr. Carver was removed to the venerable Independent College at Homerton; where he attended to his studies with great diligence, and made considerable progress in the different branches of science to which his attention was directed. Towards the close of his studies he was invited, on probation, by the Congregational Church at Melbourn, to whom his services were highly acceptable, and over whom he was ordained pastor, March 6, 1792; two years and three months after the decease of their former respected pastor, the late Rev. R. Cooper. The father of our friend delivered a very solemn and impressive charge on that occasion, from 1 Tim. iv. 16, "Meditate on these things, give thyself wholly to them, that thy profiting may appear unto all men:" and Mr. Douglas, then of Newmarket, (now of Reading,) addressed the church from Deut. i. 38, "Encourage him." On the 19th of the same month he married, at Islington, that excellent woman who became his faithful assistant in all the duties of life, and especially of the flourishing school which he superintended for about thirty years, with much credit to himself, satisfaction to the parents and guardians of youth, and benefit to those who were entrusted to his care. Some hundreds of the most respectable Dissenters, besides many of the National Church, are indebted to him for their early instruction: and not a few showed their grateful sense of their obligation by coming from the metropolis, and from different counties, to attend his funeral, who, with others, are still continuing to manifest it, by making a voluntary collection among those who have been his pupils, to erect a tablet to his memory; which must be peculiarly pleasing to his surviving son, who intends to continue the school, of which he has had the chief management for several years; and to his affectionate widow, who will superintend the domestic arrangements.

Mr. C. met with some heavy trials in early life, which were peculiarly distressing to his affectionate sensibilities: but he passed through them with fortitude and patience, which, if his youth at that time be considered, were very distinguished and extraordinary; and showed how he was supported and animated by the power of pious and benevolent principles.

There was something in his disposition remarkably amiable and attractive: "As a husband and a father," says his son, "he could not be surpassed; I never experienced from him any thing but kindness, and his memory will live

"Dum memor ipse mei, dum spiritus hos regit artus."

Those who remember him as a son, with his parents, will ever consider him as a pattern of that dutiful and tender conduct which is due from children to those whose affection and care for them lay them under the most weighty obligations. To his companions and intimates he was all that was kind and lovely; and one, whom he loved to call the friend of his youth, can testify that, after a trial of fifty years, he was worthy of the highest esteem and confidence.

His principles, as a divine, were those which are generally known by the term *moderate Calvinism*: under the influence of these he lived as became a follower of Christ; and these he illustrated and inculcated in his preaching, as suited to give glory to God, to afford peace to the penitent believer, and to stimulate all who re-

ceived them to live a holy life, and to walk humbly with God.

He was an able minister of the New Testament: there was a richness and copiousness in his thoughts, a freeness and happy familiarity, united with solemnity, in his style of instruction. He would frequently say, when invited to preach from home, that he never wished to go abroad, for he never could feel as he did when addressing his beloved charge, to whom he could speak as a father to his children. His discourses were all of a practical tendency; he was at once faithful and tender, and appeared deeply impressed with a sense of the greatness of his work and his awful responsibility, and this made him truly in earnest, and warmly animated in the discharge of it.

Upon his labours the Great Head of the Church was graciously pleased to confer his blessing: many were added to the communion of saints, and the congregation considerably increased, so that in the year 1813 the meeting-house was enlarged, and is now estimated to seat about 700 persons. In his connexion with the church and congregation he was highly favoured: during a residence of more than thirty-four years, nothing of an unpleasant nature occurred between minister and people. He was universally beloved: high and low, rich and poor, Churchmen and Dissenters, esteemed him as a common friend, and children and young people as a common parent. He was most eminently a peace-maker: the qualities of his head and heart, together with his acquirements, which were more than respectable, and such as very few among his brethren have attained, gave him a commanding influence, which he improved to the good of man, and the glory of God.

The indefatigable exertions of Mr. Carver, both in the school, and in the ministry, were the admiration of those who were acquainted with them: the duties of either of these alone would have been sufficient for ordinary persons; but he discharged them all with uncommon energy and cheerfulness, and his mind never seemed to be ruffled by the various cares that devolved upon him, or fatigued by the constant exertions that were required. Perhaps, however, such services might be gradually undermining his bodily constitution; frequent headaches, to which he was liable from his youth, increased by incessant application, and at length those diseases were induced which ended in his lamented dissolution.

He received the first alarming attack in the pulpit, from whence he was obliged to be conveyed by his friends; but it was highly gratifying, after this, to see the serenity of his mind unabated, and his energies considerably restored.

By some error he has been represented as being reduced by frequent attacks of paralysis. "He had," says his son, "but one paralytic attack, which was brought on by his chaise being run down by a wagon, when he miraculously escaped being crushed beneath the wheel;" from this also he had remarkably recovered; "his mind discovered its usual vigour, and he seemed to enjoy life, and diffuse happiness around him."

He appeared to enjoy great satisfaction in an intercourse of a few days with his earliest friend;—the thoughts of an uninterrupted friendship of nearly fifty years, and the hopes of renewing it in a future state, and prolonging it through eternity, were mutually delightful. He seemed to be on the verge of heaven, and expressed a cheerful acquiescence in the divine disposal of his afflictions. He had resigned the superintendence of his beloved and affectionate charge at the close of the year 1824, and was succeeded by the Rev. Mr. Medway, their present esteemed pastor. If he regretted any thing, it was his incapacity for his ministerial duties:

and sometimes he expressed a fear of not only surviving his usefulness, but of becoming decrepid in himself, and a burden to others. To those about him he always acknowledged that his Heavenly Father knew best by what discipline to prepare him for his eternal rest, and at what time to remove him to its possession, according to the sentiment so devoutly expressed by Dr. Doddridge,—

"If to correct me be his will,
I'll bear it with submission still;
A tender Father sure he proves,
And but corrects because he loves."

How unnecessary are many of our fears! Instead of decrepitude for the last six months, Mr. Carver felt his health and spirits replenished, and enjoyed with thankfulness the comforts with which he was surrounded, still living in expectation of his removal, and, with perfect resignation and devotedness to his Father's will, preparing for it.

It was his happy lot to be removed, after previous warnings, by a sudden transition from the comforts he enjoyed in this life to those of a more satisfying nature in his Master's kingdom. He was seized by the disorder which terminated his mortal career on Monday, Aug. 1, 1825; and though the remedies which had hitherto proved successful were resorted to, all was in vain; nothing that could be suggested had the slightest effect on the disease. Having expressed his conviction that the attack would prove fatal, and earnestly besought the mercy of his Redeemer, he became insensible, and continued so till his death, which took place at a quarter before twelve o'clock on the night of Wednesday, the 3d of August.

His funeral was solemnized, as has been remarked, on the 11th day of the same month, when Messrs. Hillyard and Medway, with the clergyman of the parish and the minister of the Antipædobaptist Society of Melbourn, preceded the corpse; six ministers from the neighbourhood supported the pall, and a great number of friends and members of the church and congregation, attired in mourning, followed the remains of the beloved man and venerated pastor to their long home.

Solemn prayer was offered at the grave by the Rev. Benj. Pine, of Dunford, and in the pulpit by the Rev. T. Towne, of Royston. Mr. Hillyard, of Bedford, delivered the oration at the grave, and preached the sermon on the occasion to a very crowded, attentive, and deeply affected auditory, from John xiii. 36,—"Whither I go thou canst not follow me now, but thou shalt follow me afterwards." S. H.

ON KNOWING EACH OTHER IN A FUTURE STATE.

Will the people of God, when introduced into the abodes of bliss, and joining that "innumerable company," part of which consists of "the spirits of just men made perfect," know each other? will they recognise the friends and acquaintances they had on earth that may be there; those "with whom they took sweet counsel and walked to the house of God together?" will they know them when they meet them in the mansions of glory, and will their friendships be renewed and perpetuated?

These are questions which will, more or less, force themselves upon every thinking, social being, who has tasted the sweets of society in this world, who believes in a world to come, and expects to exist in a future state. The subject comes home very often, in a particular and forcible manner, to those who have recently been deprived by death of some beloved and endearing relative, or who are themselves fast and sensibly approaching the confines of an eternal world. Feeling all the tender ties of sincere friendship formed on earth dissolving, on parting with those who were dear to them as their own souls, they naturally look forward with prying curiosity, anxious to know whether they shall again meet in another and in a better world; and meeting, whether they shall recognise each other, and renew their friendships.

It is not a matter of idle, but of laudable curiosity, and not only of curiosity, but of deep and important interest. It is a subject on which all our feelings, our wishes, and our hopes, range themselves on the side of the affirmative. We trust that it is true, and dwell upon it with delight; we cannot admit a negative without uneasy and painful sensations. At the same time, while all would rejoice that it were true, there are many who have their doubts and fears on the subject, and others who deny it altogether; and even many who believe it, and will say they never even doubted it, can give no satisfactory reason for "the faith and hope that is in them" regarding it.

A satisfactory and incontrovertible proof of the affirmation, if it could be brought forward, would no doubt be acceptable to all; whether the following arguments may establish the point, let those who read them judge.

The Scriptures plainly reveal a future state, a kingdom prepared for the people of God; into which they shall be conducted to enjoy life eternal; and in order to prove that the redeemed from among men will possess the knowledge in question, it is only necessary to shew, that each individual will possess a clear conscious identity, as it regards himself—will know what he is there, and what he was while here on earth; and that they enjoy social intercourse with one another:—a knowledge and happy recognition of one another will necessarily follow, as a matter of course.

Conscious identity is not only clearly revealed as a Scriptural truth, but, when properly considered, is essentially necessary to our very exisence as the same creatures in a future state. If all recollection of what we were, and what we did in this world, were to be obliterated from our minds, the termination of the present life would be complete annihilation. Suppose, that for every individual that dies in this world, a conscious being starts into existence in another, but has not the smallest recollection or knowledge of a prior state of existence, it would be a new creation complete. Suppose still farther, that for every godly and ungodly creature that quitted this life, an equal number were sent to heaven and hell, the distinction and manifestation of justice and mercy would be confounded and lost. The one would be punished for they could not tell what, and the other would enjoy happiness, they could not tell why.

The supposition is also at variance with all the ends and objects of a judgment day, which is described in the Scriptures as a "revelation of the righteous judgment of God," "who will render to every man according to his deeds," "every idle word that men shall speak they shall give account thereof in the day of judgment," "every one of us shall give account of himself to God." These, and many other passages which relate to that great day, imply, in the clearest manner, a distinct conscious identity that every individual will possess.

The decision will be made, and sentence pronounced, according to their works while on earth; individuals will appeal and refer to these works; numbers will say, "Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" Thus we see reference will be made to the transactions of this life, both by the Judge and those that are judged; but without conscious identity on the part of the latter, such a reference would be quite unnecessary for the one, and absolutely impossible for the other.

What mention is made of the dead, previous to the resurrection and the judgment, clearly implies it also. The rich man in the parable, after he died, and went to his place, was quite conscious, what he was, where he was, where he came from, and what he had left behind.

The employment of the redeemed, and the services they will be engaged in, is another proof of conscious identity. "They sing the song of Moses and the Lamb," and say, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests," &c. In short, if mankind are to exist at all in a future state, conscious identity is inseparably connected with that existence, and social intercourse among the blessed in heaven is equally clear and equally necessary; we cannot conceive of a state of happiness without it, and every description that we have of that state in the word of God clearly implies it.

The people of God, when they bid

adieu to this world, are carried by the angels into Abraham's bosom. They "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Intelligent beings sitting down together, necessarily implies social intercourse, and social exercise of some kind or other; and of this exercise we have abundant proofs in the accounts that we have of the saints in glory.

The multitudes which the apostle John saw around the throne, were united in adoring their God and their Saviour; with one heart, and one voice, singing the praises of redeeming love.

Conscious identity being necessary to our existence as the same beings in a future state, and social intercourse being necessary to our happiness there, and both of which being evident from Scripture and from reason, a knowledge of one another is inseparably connected; it necessarily follows as a matter of course, that they must soon find out, and recognise, any individual that may be there, whom they knew while on earth, from the account which each individual will be able to give of himself. But we have no reason to suppose that this will be the only way by which they will become acquainted with each other; on the contrary, there is every reason to believe that they will recognise each other at once wherever they meet.

What the powers and capacities of disembodied spirits are, we can form no conceptions of: one thing we may rely upon as certain, that none of their faculties will be diminished; on the contrary, we have every reason to believe that they will be greatly enlarged and improved. "The spirits of just men" are said to be "made perfect." "To die is gain." Respecting knowledge we are assured that it will be made more extensive; of course the power and facilities of acquiring it will be greatly increased also. "For now we see through a glass darkly, but then face to face;" "now I know in part, but then shall I know, even as I also am known."

The rich man, although he saw Lazarus and Abraham afar off, knew them at once. The apostles, on the Mount of Transfiguration, knew Moses and Elias, even while they themselves were in the body; much more so, and more readily, will they recognise kindred spirits in the world above. H.

ADMONITIONS OF A CHRISTIAN MINISTER, CONVEYED BY LETTER, AT DIFFERENT TIMES, TO HIS CHILDREN.

I HOPE you will ever labour to obtain a deep sense of your depravity, guilt, helplessness, and misery, and, at the same time, keep your eye fixed upon that glorious hope which is set before you in the gospel of Jesus Christ. Labour and pray to imbibe his spirit and temper, and to pursue ardently his bright example. This will contribute much to your own peace of mind, to the honour of Jesus, to your respectability in the world, and to the real and constant comfort of your dear friends.

Read a part of God's word every morning and evening; it will be conducive to your comfort by night and by day. Prayer is also necessary at the same seasons. When you pray, set yourself as in the presence of God, mean what you say, approach Jehovah through Jesus Christ, and desire the assistance of the Holy Spirit, and depend upon it your prayers will be heard.

Whilst you are happy in temporals, I hope you do not forget in what real happiness consists; nothing in this state can confer it upon us. Genuine happiness consists in our being made wise unto salvation through faith in the Lord Jesus Christ; with this portion you will be wise and rich and happy indeed; destitute of it, you would, in the midst of the greatest affluence and grandeur, be wretched and miserable, poor, and blind, and naked.

Your spiritual privileges are great; I pray the Divine Spirit to incline you to improve under them, and to be grateful for them. You, though young, may soon be called to give an account of your stewardship—may Jehovah teach you to number your days, that you may apply your hearts to wisdom. Be sure not to neglect secret prayer, and ever consider the sacred Scriptures your best books, and beseech the Holy Spirit to unfold their meaning to you, and to impress their divine and saving contents upon your heart. The young cleanse their way by taking heed to God's word.

Remember this, that whatever idea you may form of this state, you will, at the close of life, be obliged to say, with Solomon, "Vanity of vanities, all is vanity!"

Love one another, do all things without murmurings and disputing, always be at peace amongst yourselves, live near to the Lord, and then when you are called to appear before him, you will not be afraid, but will love his appearance, and will be accepted by him.

Do not neglect your morning and evening devotional exercises. Be much at your Bible; let that blessed book be a light to your feet, and a lamp to your path. Remember you are now in the vigour of youth, and are surrounded with temptations of every kind adapted to the carnal mind; you have great need to mount a double guard, constantly watch and pray, that you enter not into temptation. I advise you, as a parent and a minister, to read frequently the 1st, 2nd, 3d, 4th, and 5th chapters of Proverbs; these, properly considered, will guard you against many snares and foolish and hurtful lusts into which young men are prone to fall.

You may be assured, that if you seek first the kingdom of God and his righteousness, all other things will be added unto you; pray for humility, prudence, diligence, and piety, and be as desirous to grow in the favour of God as in the favour of men; remember what Dr. Watts says,

> "Were I possessor of the earth,
> And called the stars my own,
> Without thy graces and thyself,
> I were a wretch undone."

I hope you remember the Sabbath day and reverence it; read the Bible frequently, and recollect there is a throne of grace for every poor sinner to approach, and forgiveness with God through Jesus Christ, and that this remission is full, free, and everlasting.

Avoid the vicious. I hope you can adopt the language of the patriarch: "My soul, come not thou into their place; mine honour, be not thou united unto them; their lives are madness, and their end perdition." Nothing can make human beings miserable but vice; nothing can make them happy but holiness. The wise shall inherit glory, but shame shall be the promotion of irreligious and incorrigible fools. Now, my son, take the advice of 1 Chron. xxviii. 9, and then you will do well for both worlds; but if you pursue an opposite conduct, you will never make any great figure in this world, and you will forfeit your crown in the coming state.

Never neglect the means of grace; attention to these is as necessary to our growth in knowledge, faith, comfort, and holiness, as it is for the farmer to manure, plough, and sow his land, in order to raise a crop.

I should be thankful to see you once more in the flesh, if it be the Lord's will; if not, my dear son, live near to the Lord, and then we shall meet in another and a better world.

May you escape those snares that Satan, the world, and the flesh, are constantly laying for your soul. I am continually praying for you, and I have strong hopes that my prayers will for this be answered, if you connect your own with them.

Diligence, faith, prayer, and patience, will perform great things: when you pray, take the promises of God and the sacrifice of Christ with you to the throne of grace, and you are sure to meet with an answer. ORPHANUS.

BOOKS FOR CHINA.

To the Editor.

SIR,

I HAVE recently been reading a part of the late Dr. Milne's "Retrospect of the first ten years of the Protestant Mission to China," and I was much struck with his remarks upon the subject of furnishing the people of that extensive empire with books. The following are his words:

"Books are universally understood—they travel every where; with proper agents, and due caution, they may be poured into China itself. Knowledge and science are the handmaids of religion, and may become the auxiliaries of virtue. To rouse the dormant powers of a people, whose mental energies are bound up by that dull and insipid monotony, which has drawn out its uniform line over them to the length of more that twenty hundred years, will be no easy task. Means of all justifiable kinds, labours of every variety of talent, resources for the most expensive moral enterprises, and a space of several ages, will all be necessary to do this effectually. *But a beginning must be made by some people, and in some age of the world*; after generations will improve on what

the present race of men begin. It is better, therefore, to commence a good work with very feeble means and imperfect agents, than to 'sigh to the wind,' and not attempt it at all."

In confirmation of the above remarks, permit me to add an extract from the valuable Sermon which Dr. Morrison preached, last May, on behalf of the London Missionary Society:

"For the reading population of mankind, let the Press be extensively employed. Knowledge thus conveyed can be scattered more widely than by living teachers. It can penetrate the palaces of kings and governors, as well as the studies of the learned, and the hamlets of the poor, to whom in some lands no foreigner is permitted admission. Knowledge conveyed in this way is more durable than that communicated by the living voice, and is more certain than that of tradition; and it remains as a witness for God, like the book of the law which Moses wrote, and king Josiah found 800 years after, and by which he was induced to cast down the idols of the land. *Fill the earth with the Bible, and Christian books, in all the languages of all the nations, and you will fill the world with the knowledge of Christ.* And then the Holy Spirit's influences will have that on which to operate, and to carry conviction to the hearts of men; and will say, as the voice which spoke to St. Augustine did, 'Take up and read;' and light will break in on the understanding, and doubts will vanish, and decision of character, to be on the Lord's side, will take place. Now there are hundreds of millions in Eastern Asia, spread over divers countries, who read one and the same language; but they have little other than pagan books to read. Oh, what a field of labour is there among the Chinese-language nations for the Christian literati of Europe and of America! Oh, when will these literate Christian men exchange their cry, What can I get—for, what can I give! a speech much more befitting the responsible disciples and servants of the Giver of every good. It is, we believe, practicable for the men of literature and leisure in this country, without quitting their houses, to compose books for the instruction of those who inhabit Corea or Japan, and to qualify agents to go forth to distribute and explain them. I set not up one means against another, but assert that filling the world with the excellent knowledge of Christ, by any means, is obedience to the Saviour's precept, to proclaim or preach the gospel among all nations. It is the *gospel;* the *knowledge* communicated by Christ, and the knowledge of Christ's mediatorial work, which constitute the grand instrument of converting and blessing the nations; but the means of conveying that knowledge, or the channel through which the waters of life flow, is a mere circumstance."

If the opinions of two such missionaries are worthy of notice (and I presume no one will question that point,) would it not be well for British Christians to commence without delay the important work of endeavouring to diffuse knowledge in this way, through the vast kingdom of China? Indeed, if we know the way, if the door be open, how can we stand excused if we do not immediately make an effort to accomplish so mighty a work? Two hundred millions of souls are destitute of divine truth, and the means are in our power of furnishing them with the outlines of the gospel of salvation. Could not *Tracts* be immediately written, and the *Press* be set to work, for this important object; and surely funds might soon be raised for so noble a purpose. In addition to this hint, I would freely give my guinea annually, and it is only for the object to be known, and no person who considers the value of *one* soul would withhold his aid from two hundred millions of souls.

I consider that Dr. Morrison has rendered an essential service to the cause not only of missions, but of religion in general, by the preaching and publishing of his sermon: I should rejoice to see it in every person's hand, and I think the churches of Christ would then be more disposed to assist in promoting the cause of truth; that ministers would be more willing to urge their useful members forward to the help of the Lord; and that private Christians would more clearly see that whatever talent they possess, it is their duty to devote that talent to the service of the Redeemer. If the above remarks are suitable for your publication, I shall be happy to see them inserted, in the hope of finding the subject more suitably treated by others, and at length carried into effect. Yours truly,

PARVUS.

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER VI.

THE ghosts or souls of deceased human beings are passed from one court to another, each court having its appropriate department and peculiar punishments. The fifth court has attached to it a lofty terrace, 81 Chinese miles in length, surrounded by trees, whose branches and leaves are swords, and from this place called *Wang heang Tae*, "View Native-village Terrace." Wicked souls are brought to see and hear all that is said and done in their native place after their death. Below the wall of the terrace are hills stuck full of swords, on which the wicked are thrown after they have seen and heard what is doing by their friends and foes on earth. Virtuous persons never ascend this terrace; and those whose virtues and vices exactly balance each other, are sent back to the world without ascending it. But the wicked are conducted to it; and the wicked souls, when they look back on their now-deserted houses, see "their last will and testaments disobeyed—their instructions disregarded—they see domestic affairs, (which should not, for three years, after the death of a father, be at all altered,) all completely revolutionized, and every usage changed—the most bitter wrangling and strife among kindred about their property, till it be shifted from hand to hand and wasted—the souls of dead wives see their husbands, and dead husbands see their wives, immediately thinking of marrying again—their lands and houses partitioned, and their estates broken up—debts, which had long ago been paid, reclaimed and exacted to the utmost—for want of clear accounts and evidence, pecuniary affairs all in confusion—the kindred are enraged, and abuse the deceased—the wicked see their sons and daughters each cherishing selfish schemes, and their friends acting treacherously—they see a few persons who seem to remember the dead, touch the coffin and cry once, but inwardly sneer and laugh twice. Some wicked souls see a still heavier retribution: wives see their husbands subjected to public punishments—husbands see their wives visited with some extraordinary disease—parents see their sons unnaturally abused, and their daughters prostituted—their estates completely ruined and their houses burnt with fire, and all their domestic affairs, both great and small, entirely subverted and destroyed," &c.

After this humiliating sight the wicked are sent, guarded by the demon-police, to one or other of the sixteen little hells belonging to this fifth court, where their hearts and viscera are extracted, and given to serpents and dogs to eat. In these halls of judgment, the first class of criminals includes those who did not venerate gods and demons, and who doubted the doctrine of retribution; then those who destroyed the life of some creature; next those who, before they had fulfilled their virtuous vows, fell into the practice of every vice; those who attached themselves to depraved, false, and stupifying crafts or arts, with the foolish expectation of long protracted life; those who insulted the good, and feared the wicked; and were vexed that certain other men did not soon die: these are the lewd; the avaricious; the selfish; the thievish; the ungrateful; the strife-makers; the fraudulent and deceivers of mankind; lovers of war and of conquest, who involve the ruin of many; enviers and haters of good men; the obstinately stupid and slanderous; professed unbelievers of rewards and punishments; those who hinder the doing of good deeds; those who, in pretence, go to temples and burn incense, while they prate about other men's faults; those who burn or destroy books or papers which exhort men to virtue; those who repeat the name of Budh; who recite prayers and imprecations, and perform other Budhistic observances, without attending as they ought to fasting and abstinence; those who vilify Budhism and Laoukeunism; those who know the use of letters, but will not take ancient and modern essays (which teach rewards and punishments, and admonish the world,) and read them to women and young persons, for their information; those who obliterate other people's graves; those who spread fire over hills and forests, by which they destroy living creatures; those who, by neglect, allow their domestics to set houses on fire, and involve their neighbours; those who shoot creatures with arrows or bullets;

thuse who poison fish by drugs thrown into the water; those who make nets, and birdlime, and traps; those who neglect to inter dead cats and poisonous serpents; those who clandestinely encroach on government roads, or by power usurp the people's land; those who fill up wells, or dam up streams of water.

Those persons who have committed the above-named sins, on undergoing the punishments inflicted by the fifth court, will be passed on to the sixth, to ascertain what other crimes they may have committed: but if on the 8th day of the 1st moon they repent, fast, and swear not again to commit such crimes, the punishments of the fifth court will be remitted, and a favourable report made to the sixth, that the punishments appropriate to it may be lightly inflicted, &c.

"A special punishment is prepared for priests, who receive money to read prayers for the dead, and who slur them over in a hasty manner, with omissions. Among the lists of crimes judged of by others of the ten courts is this horrifying one, 'In times of famine, slicing off the flesh of dying persons to make pies for the living.'"

The Religious Experience of a Chinese Author, about A.D. 1789; editor of a work entitled, *The Record of a Believing Heart*; published in the north of the Empire.

"Heretofore, when I have read the Sacred Writings concerning rewards and punishments, with the examples given, in order to show that blessings result from virtue, and calamities from vice, there was always a mixture of doubt and belief. What I believed was the principle of reason—what I doubted was speedy retribution.

"Afterwards, I read *Yuenleaoufan* on the subject of fate, and man's being able to form his own destiny; and recollecting that he was a celebrated scholar of the Light-of-nature school, not likely to give a false account of his experience, I was led to believe the doctrine, and desired to essay its efficacy. I further reflected on my past life, and perceived that my transgressions and errors had been many, and that I had indulged in irregular passions till they seemed natural; and therefore, if I would reform and follow virtue, it would be absolutely necessary at first to exert great resolutions and strenuous efforts. To keep the heart every moment attentive to every word and every action, and every hour to examine every thought and every motive, I saw it would be necessary to exercise a hundred forms of restraint, and rouse the whole energies of the divine mind, ere my foot could stand so firm that I should not again stumble. But there were nine hundred and ninety-nine chances to one that my demerits, (according to the scale which our moralists give) would not exceed my meritorious deeds; in which case all my labour would be in vain, and therefore I became remiss and discouraged, and did not act with zeal.

"However, in the winter of this year I read two other Treatises, from which I saw that the reformation of trespasses and pursuing of virtue were attended with a recompense, as speedily as the shadow follows the substance; and the blessings and emoluments conferred are all brought about, where before there was complete destitution. In consequence of this, ere ever I was aware, I profoundly believed the words, and with joy and delight complied; and from that time I daily read the various sacred books on rewards and punishments, and found the doctrine of making amends for faults maintained.

"One writer says, 'Calamities or blessings are by man self-induced; and also induced by self-conversion. When the thoughts are converted, former crimes may be dissipated, and the root of virtue nourished.'

"The Budh doctrine says, 'Lay down the butcher's knife, and on that very spot you will become a Budh.' (The meaning of this is, cease to destroy animal life and you will become a Budh, *i.e.* a divine person.)

"In another work that I have seen it is stated, that two great robbers were, in the latter years of their lives, converted and repented. By this I was suddenly awakened, and said, 'Although heretofore I have committed many transgressions, I certainly have not sinned so deeply as a great robber.'

"And the Budh priest, *Yun-kuh*, said to *Yuen-kung*, one of the robbers, 'For the time past let every thing be as if you had yesterday died; and for the time to

come let every thing be as if you should to-day begin to live.'

"I am now forty years of age, and in this respect am better circumstanced than *Yu-kung*, who was forty-seven, when, on the last day of the year, he was admonished by the fire-side god, and who, on the first day of his forty-eighth year, commenced bitter repentance and reformation, which, in five or six years' time, procured him promotion to the highest literary rank.

"In prosecution of these thoughts and sentiments, and in imitation of *Yuen-kung* and *Yu-kung*, I took the sins of my past life, and, in three written documents, disclosed them fully, and with prayers presented one to heaven and earth, one to the household-god, and one to the domestic-fire god, swearing and vowing to repent bitterly, and reform my past errors, and strenuously practise virtue. I prayed for my mother's longevity and for my own fame and emolument; and every day I vigorously recited the several sacred books of Taeshang-wante, the Poosapanjo of Budh, the prayers to Ursa Major, and prayers to the four greatly honoured personages in heaven. I recited the holy titles of Wante, and the scale of virtues and vices. I did not shun the suspicions and doubts of others, nor dreaded the accusation of vastness and extravagance; if people laughed at me, or blamed me, I made a point of cherishing towards the sacred books more reverence and respect, truth and sincerity. When vicious thoughts began to germinate, I cut them off and exterminated them; and when virtuous thoughts arose, I was sure to carry them into effect.

"In this manner I proceeded till the last day of the *Keaou* year, when it was intimated to me, by several dreams, that my mother's life would be protracted, and my own promotion and emoluments would be granted, which things from danger attained security; from non-existence began to be: and I then knew that a little petty portion of sincerity was sufficient to change one's fate and one's fortunes; and that the things declared by *Yuen-kung*, and by the domestic-fire god, and by the invisibly-moved pencil of *Tekeun*, were all perfectly true, and the principles infinitely correct; and the doctrine of rewards and punishments, as stated in various sacred books, was the very truth unmixed with falsehood," &c. &c.

The *invisibly-moved pencil*, called Keang wanke, "the descending divine bird's record," is a large pencil suspended over a tablet, covered with sand, which is watched by some venerable sire of the *Tuon* sect. The worshipper recites a mental prayer, and asks for the solution of some doubt, or case of conscience; after which the pencil self-moved writes a response, by characters drawn on the sand. In consequence of this imposture having been turned to political purposes by factious leaders, it is now prohibited by the laws of China.

Our author recited the several books till he remembered them perfectly, and repeated them not less, he says, than several hundreds of times. And as to greatly meritorious deeds, he had it not in his power to do them, and even common-place acts of goodness, although he had the desire, he had not always the ability. But such as concealing people's faults and publishing their excellencies, exhorting to virtue and dehorting from vice; arranging the affairs of the embarrassed, and righting the ravelled; all the virtues of the mouth, or benevolent deeds that speech can effect; also cutting down weeds that obstructed paths; removing rubbish that impeded roads; loosing nets and letting animals escape alive; saving insects that rush to lighted tapers; rescuing ants that were thrown into water; and other acts of benevolence that the hand could do, were those which, with a believing heart, he practised, not daring to weary in the doing of them. All these were deeds of benevolence which did not require the spending of money. He also performed some that were attended with a degree of expense. 'To the thirsty," says he, "I gave a cup of water; to the hungry I gave a bowl of rice; to the old and the infirm and the maimed I gave from one to several *Wan* (a wan is less than half a farthing); to the sick and dying, to widows and orphans and the destitute, I gave assistance to the amount of a hundred wan, or several hundred wan. My benevolent deeds of the mouth and of the hand were rather numerous; and in those cases that the creation of happiness required the parting with much property, perhaps to the amount of ten or twenty thousand wan, I exhorted the public to make a general subscription.

In upwards of a thousand cases, I gave of my own property, to the amount of one or several wán; and in several scores of cases I gave a few hundred wán; altogether I spent several thousand wán. But whether the deeds of benevolence were effected with or without money, I performed them zealously, and in all cases with a degree of sincerity, and with a heart that forgat all distinction between other men, other creatures, and myself, without seeking favour, and without the hope of reward. And thus carefully practising a little sincerity, I had to be thankful to *High Heaven's* gracious assistance. From these circumstances may be known the propriety of what the Emperor *Chaoukéete*, of the Han Dynasty, said,

'Don't, because some virtues are small, neglect them:' and—

'Don't, because some vices are thought little, commit them.'

And the *Shooking* Sacred Book says,

'On virtuous doers will be conferred a hundred blessings.'"

These are all unchangeable truths. But those persons who hope to prosper must have the sacred books perfectly by heart, and must delight in studying their meaning; they must recognise them as true; must believe them firmly; must courageously go forward in obedience to them; they must not fear troubles and difficulties; must not shun the accusation of vastness or extravagance; must not dread the labour of self-examination, nor be terrified at the bitterness of self-control; they must not yield to compromises and compliances; must not begin diligently and end sluggishly; must not, in over-anxiety to obtain a speedy recompence, grow remiss in self-restraint; must not let the love of ease crush their virtuous purpose;—belief or faith can effect these; and to such doers, riches and honours, and fame and prosperity and longevity, will be granted; whatever they desire they will obtain. And even those who, in the course of their lives, have errors accumulated, and crimes deep, still they may turn misery to bliss. However, those who have never committed any transgressions, they will, as is fitting, obtain a more glorious recompence; for, whoever turns to virtue sincerely, or accumulates benevolent deeds vigorously, is really adequate to turn round the heavens, and alter the destinies of fate.

R. Morrison.

POETRY.

THE MISSIONARY EMBARKING.

The gallant ship is under weigh
That bears me off to sea;
And yonder floats the streamer gay,
That says it waits for me:
The seaman dips his ready oar,
Of ebbing waves to tell;
I must not linger on the shore;
My native land, farewell!

I go—but not to plough the main,
To ease a restless mind;
Nor do I pant on battle-plain
The victor's wreath to bind:
I shall not search for treasures hid,
The mountain or the fell;
'Tis not for joys like these I bid
My native land farewell.

I go to burst the fowler's snare,
To shake the tyrant's throne;
I go, the name of Christ to bear
Where Satan rules alone:
But while my pilgrim feet shall stray
Where doubt and darkness dwell,
Dear land of light, (my heart shall say,)
My native land, farewell!

I go, an erring child of dust,
A thousand foes among;
Yet in his gracious aid I trust,
Who makes the feeble strong:
My sun, my shield, for ever nigh,
He shall my fears dispel;
That hope supports me while I sigh,
My native land, farewell!

I go, devoted to his Cross,
And to his will resign'd;
His presence shall supply the loss
Of all I leave behind:
His presence cheers the lonely cot,
And lights the darkest cell;
His presence gilds the exile's lot;
My native land, farewell!

I go, because my Master's call
Has made the duty plain;
No dangers e'er the heart appal
Where Jesus stoops to reign:—
But now we gain the vessel's side,
The sails their bosoms swell;
Thy beauties into distance glide,
My native land, farewell!

H. E.

A Tribute to the Memory of the late Rev. David Bogue, D. D., *written after delivering a Funeral Sermon for him from the following words:—*

"For David, after he had served his own generation, by the will of God, fell asleep, and was laid unto his fathers."—Acts xiii. 36.

Thus David slept, the great, the wise, the good;
The man who long, by Heaven's appointment, stood
His country's friend; who met the giant foe,
While yet a ruddy youth, and laid him low;—
The patriot prince, who guided Israel's bands
With firm "integrity, and skilful hands;" *
The holy seer, who, rapt to future times,
Sang of Messiah, dying for the crimes
Of countless ages—his illustrious Son,
His glorious deeds, his reign on earth begun;—
The sacred bard, who oft attuned the lyre
To themes prophetic, with a prophet's fire;—
He who with Israel's God communed, and wept
O'er Israel's wrongs, and Israel's honour kept,
A trust inviolate, from men of blood—
Great David softly slept—he slept in God,
"Of honours, days, and riches full"†—a calm release!
"And to his fathers laid," reposed in peace.
And now another David sleeps—a man
Who from his early youth the course began,
The course of deep devotion to his God,
Which more than threescore years and ten he trod.
Of mien majestic, as of soul sublime,—
Vast in his knowledge, frugal of his time,—
Firm as an adamant in virtue's cause,
Yet skill'd to observe and practise all the laws
Of true politeness, and to move the smile
When wit and humour took their course a while,—
See him, the faithful Pastor—faithful Friend,—
The friend of Man;—nor did his labours end
E'en till his Master sent the summons down,
Which rais'd him from his labours to his crown.
Form'd with a soul to bless the human race,—
Fired by the sacred energies of grace,—
See him *originate* the well-form'd plan‡
To save and bless the long-lost tribes of man;—
To cast Idolatry's foul altars down,
And add new trophies to Immanuel's crown.
Sage in his counsels, ardent in his zeal,
Intensely bent a dying world to heal,
Firm at *his* post, whoe'er might turn aside,—
His country's ornament, the Church's pride.
Fraught with the classic stores, the heav'nly art
His wise instructions to their minds impart,
See Bennett, Loader, Weston, James, go forth,
Celestial truth to spread from south to north.
A Milne, a Morrison,—and scores beside,
Borne on the eastern and the western tide,
Own Him the Tutor, by whose fostering hand
Their minds were moulded, and their labours plann'd.
To Him Tahiti turns her grateful voice,
And India's myriads in his cares rejoice.
From his instructive *pen* what wisdom flows,
The *Gospel's* truth to prove,§—or to disclose
On *History's* faithful page ‖ the pregnant tale
Where truth and energy alike prevail;—
Or those *Millennial* scenes to paint so well,¶
On which his ardent spirit loved to dwell.

---

* Psalm lxxviii. 72. † 1 Chron. xxix. 28. ‡ The Missionary Society.
§ Essay on the New Testament. ‖ History of Dissenters.
¶ Discourses on the Millennium.

Such was the great, the venerated man,
Such holy Bogue!—But Heav'n's mysterious plan
Arrests his labours, stops his useful breath,
And strait resigns him to the grasp of death.
Clos'd is the watchful eye, and mute the tongue,
On whose instructive accents hundreds hung.
Mourn him, thou widow'd Church—ye pious youth,
His recent charge—ye champions for the truth,
Who call'd him Father. Mark his upward flight,
From this imprisoning cell, this vale of night,
To Heav'n's high themes and exquisite employ,
To infinite perfection, light, and joy.
Go, serve *your* generation—speak and live
For God each day, each hour which God may give.
And, O! thou great immortal Shepherd! heal
The rankling wound our aching hearts *must* feel;
On others let the prophet's robe descend,
And his own Church the prophet's God defend!

Ringwood. A. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Treatise on Christian Doctrine; compiled from the Holy Scriptures alone. By John Milton. Translated from the Original by *Charles R. Sumner, M. A.*, Librarian and Historiographer to His Majesty, and Prebendary of Canterbury. 4to. 2*l.* 10*s.* com-con paper; 5*l.* 5*s.* best. Knight, Pall-Mall.

The genius and learning of the Commonwealth have raised it to a pre-eminent distinction in the annals of our country's glory. In every department of human knowledge it boasted of men who shed a lustre on their own times, and who lived for the good of posterity. After the detraction of ages, it is pleasing to find, that the memory of those unrivalled individuals who flourished in this illustrious period, is emerging gloriously from that cloud with which political prejudice has attempted to obscure it, and is promising, once more, to impart a character of thought and energy to the busy age in which we live. There was a time, when to mention the name of Cromwell, or any of the leading men who adhered to his administration, was to awaken the clamour of fanaticism, hypocrisy, and treason; but this virulent slang is every day becoming less welcome to all ranks and classes in the community, and a more dispassionate judgment is beginning to be exercised in reference to men and measures which have been too long viewed through a jaundiced medium.

We cannot but view Mr. Sumner's preface to the work before us, as a most honourable specimen of that species of candour to which we have alluded. Although a clergyman of the National Church, and high in Ecclesiastical and Royal favour, he has ventured to speak of the Protectorate in terms of considerable respect. At least, he has not allowed himself to employ the language of ungenerous invective, but has dealt with exemplary fairness in speaking of talents and character, which nothing but a puny prejudice would ever have dared to impugn. We are, indeed, highly delighted with Mr. Sumner's preface; not more by the liberal spirit which it breathes, than by the perspicuous account which it gives of the great poet's theology. Upon the discovery, the identification, and the peculiarities of this posthumous volume, the learned translator has dwelt at large, and by the able critique which he has thereby furnished, has rendered, in a measure, the labours of all future reviewers unnecessary. His task, in all respects, is most ably performed; and whatever may be the opinion entertained respecting the work itself, there can be but one of the distinguished translator.

It is not without a pang of regret that we profess our belief, that this long-lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot

for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human soul;—that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characteristic of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side. The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars must for ever annihilate him as a theological authority. If, however, they *will* boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and, in fact, an abettor of almost every error which has infested the church of God.

How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of Heaven! How affecting is it to see the most stupendous intellects falling victims to the sorcery of an ingenious though deceitful theory, while the unlettered peasant holds on in the even tenour of his way, believing what God has said, and obeying what he has commanded!

When first we perused the objectionable parts of Milton's theology, we were ready to say, what a pity is it that the work at large ever escaped from its ancient hiding-place! Upon reflection, however, we are now disposed to think somewhat differently; for it is surely not a small advantage to know what can be said in support of dangerous opinions by men of gigantic powers. If such men as Milton can be confuted, nothing, or but little, is to be apprehended from inferior quarters. With these feelings we have resolved, in a series of Essays,* to answer the most unscriptural parts of this elaborate work, and to furnish our numerous readers with the means of arriving at a conclusion satisfactory to their own minds, and agreeable to the word of God. We have been led to form this resolution, partly because of the publicity which Milton's opinions have obtained in intelligent circles; and partly, because, in a short review, we could not have entered into an effective discussion.

We conclude our present remarks by informing our readers, that although there is a host of errors in the volume before us, it has, nevertheless, some decided claims on the lovers of biblical knowledge. It is marked throughout, and even where the reasoning is perverse, by a very decided appeal to the sacred oracles. If the proofs selected from the Holy Scriptures are not always pertinent, they are, at least, exceedingly numerous, and show that the distinguished author had not relinquished, in the progress of his speculations, a profound deference for the word of God. In some parts of the work, too, we have discovered passages of transcendent energy and pathos, which would bear comparison with the very richest of his other compositions. In closing the volume, however, our prevailing impressions are those of bitter sorrow and regret.—Would that Milton had felt more humbly, and then, doubtless, would he have thought and written more correctly!

Sermons by the Rev. Robert Gordon, D.D., Minister of Hope Park Chapel, St. Cuthbert's, Edinburgh. 10s. 6d. Waugh & Innes, Edinburgh; and Duncan, London.

THE publication of this volume has been anticipated by the Christian public with intense anxiety. The well-earned celebrity of the author, as a preacher in one of the most intellectual cities in the world, has naturally given birth to this anxiety. In this common feeling, we must confess, we have deeply participated. Penetrated as we have been with the force of the preacher's eloquence, we longed to see the productions of his fertile mind thrown into a more permanent form. Nor is it any thing beyond mere justice to affirm, that all we looked for from the genius, taste, and piety of the learned author, is most amply realized in these truly im-

* Essay on Arianism in Jan. next.

pressive and argumentative discourses. We fully expected to meet with thoughts and illustrations, in this volume, out of the ordinary cast, and, in so doing, we have not experienced the slightest disappointment. At the same time, we must assure those of our readers who have never enjoyed the privilege of listening to Dr. Gordon from the pulpit, that the attractions of his personal address are of the most decisive character. However pre-eminent his written compositions may be, both as to sentiment and language, they must always appear to disadvantage in the estimation of those who have hung, with almost breathless excitement, upon his lips, while, touched with a living "coal from off the altar" of God, they have poured forth, in consecrated strains, the full tide of Christian instruction. A more perfectly clerical figure than Dr. Gordon it is impossible to conceive of, and his entire manner is in good keeping with that dignity and sweetness which pre-eminently mark the expression of his countenance. A character of deep thoughtfulness, of melting compassion for dying sinners, of awfully-felt responsibility to God, and of intensely determined faithfulness to the clerical trust, are the mental qualities which struggle for expression in the admirably adjusted physiognomy of this eminent divine. That he is "a man of God" is the conviction, which, more deeply than any other one, he fixes in the minds of his auditory.

Dr. Gordon's theology is of the very happiest school. With strongly marked evangelical sentiment as its basis, it is urged with vehemence and discrimination upon the human conscience. It is quite purged from all that vagueness of appeal, that constant use of the *third person*, which so lamentably blunts the edge of ministerial fidelity, and renders even truth itself comparatively powerless. Doctrines are never stated by Dr. Gordon as mere theological axioms. They are always clothed in a garb which admirably adapts them to the business and bosoms of men. There is a remarkable vividness running through the whole of these discourses, which renders it extremely difficult to read them without yielding to the most salutary impressions. There is a brilliancy of devotion and piety pervading every argument, every illustration, and every separate train of thought, in this volume; and there is, withal, such a fine adjustment of rare and valuable qualities, that no one properly stands out so prominently as to detract from the rest. We could with pleasure furnish an analysis of each separate discourse did not our limits forbid. The following, however, is a list of the subjects treated by the reverend author, and which we would earnestly recommend to the attention of our readers.—The Ungodliness of the Human Heart; the Ungodliness of Worldly Pursuits; the Tendency of Moral Evil to perpetuate itself; God manifest in the Flesh; Reward of the Redeemer's suffering; the Unsatisfying Nature of Worldly Enjoyments; the Danger of Delaying to seek the Lord; the Nature and Necessity of Repentance; God's ways not Man's ways; Necessity of Regeneration; the Means of Regeneration; Peace of Mind necessary to cheerful Obedience; Effects of Faith exemplified in the character of Gideon; the Humblest Believer an Instrument of Good; Free Grace illustrated in the history of Naaman; Daniel's Prayer; Answer to Daniel's Prayer; God knoweth the Heart; Iniquity in the Heart a Hindrance to Prayer; our Salvation wrought out with Fear and Trembling; God working in us, a motive to Perseverance.

In the discourse entitled, "The Tendency of Moral Evil to perpetuate itself," we meet with the following striking passage:—

"Though it might be utterly impossible for us to trace the guilt of any individual through all its remote consequences,—though we might not be warranted directly to charge him with any indefinite portion of the sins of those whom he has been instrumental in corrupting,—and though we might be altogether unable to estimate the extent to which he has contributed to the amount of abounding iniquity; yet to God, who is intimately acquainted with every possible combination of events, and can assign to every separate cause its precise share of the influence by which these events are brought about, every action of every individual must be perfectly known, both as it is in itself, and as it affects those who may be directly or indirectly subjected to its influence; and who does not perceive that this all-seeing eye may be tracing the consequences of a guilty deed, at the distance of ages from the moment at which it was committed, and connecting the ruin of multitudes with an action which the perpetrator himself perhaps dismissed from his recollection, with as little concern as he did the worthless gratification that led to it. The man who, in the pride of his fancied intellectual superiority, awakens in the mind of another one serious doubt on the subject of divine truth, or he who, in the pursuit of ungodly pleasure, allures a fellow-creature into a participation of his own profligacy, thereby opens a flood-

gate which Omnipotence alone can shut; and were a prophetic eye to take a survey of the future consequences of one such action, it might see there the commencement of a train of evils, as appalling in their nature, and as interminable in their duration, as those which Abijah foresaw when he uttered the prediction of the text."—p. 56.

An Inquiry into the Principal Questions at issue between the Baptists and Pædobaptists, on the subjects and mode of Baptism. By John Munro, Knockando. Whittaker.

THE number of publications on these controverted questions are painfully multiplied of late; we cannot, however, coincide with those who deem them unimportant. They stand related to the constitution of the Christian church and the economy of the Covenant of Grace; and so long as men will write or argue on the one side, it must be lawful to do so on the other. It so happens, however, that both parties claim the defensive,—both affirm they are forced into the controversy.

From an experience sufficiently diversified, we have come to the conclusion, that the forbearance is in general on the Pædobaptist side. Few immersers of adults, that we have yet met with, can allow the subject to rest: it seems to them the first of duties—and some of them have denominated it, "the *first commandment*"!

Although there has been enough written in the south, and perhaps more than enough, yet it seems Mr. Munro has been pressed into the field after twenty years obstinate silence on the subject. He himself states in his preface, that his silence was employed as an argument against him, and that he was affirmed not to have spoken in opposition to adult immersion, from a conviction that he could not, or ought not; thus placing him in that state that "he had discernment enough to appreciate the force of evidence, but not piety enough to pursue the path of duty."

We cannot enlarge, nor have we space for extracts. Mr. M. we think, has been very successful in establishing the connexion of infants with God's covenant, under all the dispensations of his church: it is there his strength lies; and although in some places his style sinks, yet his argument never does.

It is, in our opinion, a book adapted for those in the lower walks of life; the reasoning being made level to ordinary capacities, and the language not beyond their comprehension.

A Memoir of Keopuolani, late Queen of the Sandwich Islands. Embellished with a Frontispiece, representing the Procession at her Funeral. Price 1*s*. Westley and Nisbet.

THIS narrative, which has been published by the American Board of Missions, as well as by the London Missionary Society, is distinguished by all the marks ordinarily attaching to an authentic document. To the friends of Missions it will be highly acceptable, as it affords a delightful example of the effects of the Gospel upon a heathen Queen. Some of the sayings of this distinguished female were truly extraordinary, and, together with her uniformly consistent deportment, evinced that she was a true disciple of the cross. She encouraged the establishment of the American Mission to Maui in 1820, and devoted herself to Christian instruction in 1822. From that time to the period of her death she seemed to advance rapidly in religious knowledge and devout feeling. At an early stage in her converted history, she said to Taua, a native teacher, "Your word I know is true; it is a good word; and now I have found—I have obtained a Saviour, and a good King, Jesus Christ." Her piety was truly operative. In her heathen state she had lived with two husbands; but no sooner was she convinced of the sinfulness of this practice than she sent for one of them, and addressed him in the following terms:—"I have renounced our old religion, the religion of wooden gods. I have embraced a new religion, the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only; I wish you to live with me no longer. In future you must neither eat with my people, nor lodge in my house." She manifested great concern for the salvation of her son, the king. To one of the missionaries she said, "Pray for him; I love him much, and greatly desire that he should become a good king and love Jesus Christ." When importuned by some of the chiefs to send the missionaries away, she replied, "Why do you call my foreign teachers bad? they are good men, and I love them. Their religion is good. Our religion is good for nothing. Their ways are all good, and ours are bad. I will never leave my teachers. I will follow their instructions, and you had better go with me, for I will never again take my dark heart." A few days before her death, she called her husband, and said to him, "See that you take good care of *Nahienaena*, (her daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ.

Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interest with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

All the *friends* and all the *enemies* of missions should see this brief but important memoir.

The Christian Instructor; containing a brief, but comprehensive View of the Evidences, Doctrines, Duties, External Economy and Prospects of the Christian Religion, in the form of Question and Answer. By G. Croft. 3*s.* 6*d.* Also, an abridged edition of the same, for the use of Sunday Schools, 3*d.* Westley. The profits will be given to the London Missionary Society.

THE multiplication of works of this order is a pleasing symptom of the times. We have always, on principle, advocated the practice of endeavouring to promote the advancement of religion by means of catechetical instruction. Mr. Croft has shown himself to be a scribe well taught in the mysteries of the kingdom, and has really produced a volume replete with wholesome instruction. Since the appearance of Mr. Gibbs's "First Principles," we have seen nothing so valuable in the form of question and answer. The author has evidently spared no pains in order to render his labours an essential service to the church of Christ. We cannot but express a hope that this useful manual of systematic and practical theology may find its way into pious families, both among the poor and the rich. It contains an immense fund of well-arranged information upon almost every topic connected with the Christian Religion.

The abridged "Instructor" will be found an admirable help in sunday schools. Mr. Croft has our cordial thanks and sincere good wishes.

The Modern Traveller. A Popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe. *Arabia.* 5*s.* 6*d.* Duncan.

THIS is the ninth volume of a Work conducted upon the most enlightened principles, and which promises to occupy an unrivalled place in the department of literature to which it belongs. We have narrowly watched its progress, and have been delighted to find that every new part has given fresh promise of the ultimate value of a production upon which neither labour of inquiry nor accuracy of composition has been spared. Most exemplary care has evidently been taken, by the enlightened author, to canvass facts, and to purge the work, as much as possible, from fiction, as it respects places, persons, and events. We would remind our numerous readers, that "The Modern Traveller" is, to a great extent, an *original* work.

The errors or misstatements of former travellers are carefully avoided, and the most authentic sources of information are invariably resorted to. Throughout the work there is a uniform display of untainted sentiment, correct moral feeling, and most profound deference for the doctrines and institutions of the Christian faith.

To the biblical student the present volume and the one on Palestine will be found no mean accessions. They enter with avidity into all questions illustrative of the two great dispensations of religion; they remove many grievous misconceptions which have been long entertained; they trace minutely the geography of the countries to which they relate; they contain very accurate historical and literary sketches; they advert distinctly to the existing state of population, as it respects political institutes, the arts of civilized life, and the state of religious belief. *Desiderata* are supplied in abundance to travellers in future, whether they be men of science, philanthropists, or Christians. The best authors have been consulted, and their works are often referred to. We cannot but wish well to "The Modern Traveller," who is thoroughly qualified for the task he has undertaken, and who is really rendering a service to his country and to mankind.

The volume on Arabia is very rich in biblical instruction; and as it is quite complete in itself, it will supply an appropriate and useful gift for the young. We have read it with remarkable pleasure, and can give it a cordial welcome to the most devout of our readers. All religious families, in particular, ought to furnish themselves with "The Modern Traveller." Indeed we have no doubt that it will, ere long, rank among the standard works of every well-chosen library. We sincerely pray that the valuable life of the esteemed author may be

prolonged till he has taken the circuit of the globe, and that then he may be happy enough to see his labours abundantly rewarded.

A Catechism on the Evidence of the Bible: in Easy Rhyme. Intended for the Young to commit to Memory. By *W. F. Lloyd.* Price 4*d.*

Such a work as this was greatly wanted, and its being supplied by Mr. Lloyd is a pledge as to the character which belongs to it. We have carefully examined the answers given to the different questions, together with the notes placed at the foot of the page, and we have risen up from the perusal with a very delightful impression of the good likely to be effected by a view of the evidences of Christianity so extremely concise, and at the same time so well calculated to carry conviction to the youthful breast. The Catechism consists of five chapters: the First is, Revelation Needed and Probable; the Second is, The Truth of the Scriptures proved by Miracles; the Third is, the Truth of the Scriptures proved from Prophecy; the Fourth is, Testimonies to the Truth of the Scriptures; the Fifth is, The Truth of the Scriptures proved from the Nature and the Excellency of their Contents. As a specimen merely of the style of the work, we quote the answer to the thirty-fourth question—"Do the writings of those who oppose Christianity confirm the Scriptures?

> These writers, of an early age,
> Attack the truth with bitter rage;
> Yet still the very facts assert
> They boldly labour to pervert;
> They undesignedly sustain
> The truths they treat with such disdain,
> And prove our Scriptures then were known,
> Nor could their facts be overthrown."

To this answer very appropriate notes are appended by way of illustration.

Pity the Negro; or, An Address to Children on the subjects of Slavery. Westley. 1*d.* or 7*s.* per hundred.

Our children should be taught to execrate slavery, and nothing can be better fitted to do this than this little tract, which contains some of the most awful narrations in the history of this nefarious traffic.

The Amulet; or, Christian and Literary Remembrancer. 12*s.* W. Baynes and Son.

This is an age of invention in book-making, as well as in other departments. The amazing increase of authors and of works is one, perhaps, of the most remarkable features of the present times. It is not to be wondered at, that a great deal of what is either useless or pernicious should, under these circumstances, see the light. Great care should be taken, by parents and others, to guard the rising generation from the perusal of works which are either weakening to the intellect, or corrupting to the heart. This will be no easy task to those who are influenced by conscientious and religious motives. Amusement must be sought; but it is truly difficult for an author to administer this, without descending from that sacred elevation which he must ever occupy, if he is really to confer an obligation upon the young.

We cannot but look upon "The Amulet" as a most valuable accession to the list of unexceptionable presents for the young. The subjects treated are in themselves interesting, and have been supplied by different authors distinguished by a large measure of taste and moral feeling. The pieces introduced, in prose and verse, are sixty-five in number; and these are embellished with twelve most exquisite plates, which will remain monuments of the real ability and genius both of the painters and the engravers by whom they have been executed. We know not who has superintended the arrangement of this most enchanting little volume; but, whoever he may be, we congratulate *him* on the judgment and feeling he has displayed, and the *youth* of our country on the truly rational entertainment that has been provided for them. A more elegant present for young people, in the middle and higher walks of society, can scarcely be conceived of.

Sunday-School Story-Book; in Eight Parts; 2*d.* each, or 1*s.* 6*d.* half-bound. By the *Rev. H. Draper.* Westley.

We can believe the worthy author of this useful little work, when he tells us of the interest he feels in the success of Sunday-Schools; and we can assure all the friends of these invaluable Institutions that he cannot fail, by his appropriate instructions, to realize his own benevolent aims. The whole of these stories are selected from the sacred volume, and are told in a manner at once simple and engaging. The moral and religious lesson is never forgotten. No fewer than *thirty-nine* Bible narratives are here introduced, and we venture to affirm, that a charm belongs to them which no fiction could ever impart. We hope Mr. Draper's example will be followed by all the writers of Sunday-school books and religious tracts.

A Review of Nonconformity. A Discourse delivered at the Ordination of the Rev. J. Kennedy, at Bury, Lancashire, Sept. 7, 1825. By *John Ely*, Minister of Providence Chapel, Rochdale. Price 1*s.* 6*d.* Westley.

THIS is a discourse highly deserving of a notice more elaborate than we can possibly bestow upon it. The author has evinced an accurate knowledge both of English history, and of the principles and vicissitudes of nonconformity. In the short space of forty pages he has succeeded in supplying an analysis of the principal events of nearly three centuries. A more masterly *analysis* of ecclesiastical events, from the days of Wickliffe to the period of the Hanoverian settlement, is not to be found in the English language; and considering that the infamous persecutions which the nonconformists have endured, is the main subject of the author's review, he has exercised commendable forbearance, and has written with as much temperance as a regard to the interests of unshrinking fidelity and good conscience would permit.

Mr. Ely is a man of superior intellect, and of rising usefulness in the church of Christ. May his bow long abide in strength!

An Outline of English Grammar. Compiled by a Member of the Spitalfields Mechanics' Institution. W. Whittemore. 2*d.*

THE plan of this outline seems very simple, and the principles very correct: we can cordially recommend it for the use of Sunday school children, who might be taught it on week nights.

LITERARY NOTICES.

The Rev. W. Ellis, Missionary from the Sandwich Islands, is preparing for publication, The Narrative of a Tour through these Islands, and around Hawaii in particular, the principal one of the group. The work is publishing by Subscription, at 12*s.* under the sanction of the Directors of the London Missionary Society.

The Rev. Christopher Anderson is about to put to press a work, called "The Constitution of the Human Family; with the Duties and Advantages which are involved in that singular Constitution."

Preparing for publication, in 1 vol. post 8vo. The English Gentleman's Library-Manual; or a Guide to the Choice of useful Modern Books in British and Foreign Literature; with estimates for furnishing a complete modern library; list of books most suitable for Young Men going Abroad, and a View of an Economical Library, which shall embrace good editions of the best English and French Authors now publishing in a cheap form; accompanied with Notices Biographical, Critical, and Literary. By W. Goodhugh.

We understand that the Author of the Evangelical Rambler proposes to commence a Weekly publication on the 7th Jan. next, to be called "The Spirit and Manners of the Age."

In the course of last month was published, The Evangelical Diary, and the Christian Ladies' Pocket Books for 1825. Also, the Third Part of R. Baynes's Catalogue, containing Foreign and Oriental Literature, &c.

In the Press.—1. Part IV. of the New Translation of the Bible, from the Original Hebrew Text only, by John Bellamy, will be published in December.—2. The Holy Inquisition; being an Historical Statement of the Origin, Progress, Decline, and Fall of that infamous Tribunal. Originally written in Latin by Philip A. Limborch, D.D.; remodelled and enlarged by C. Mackenzie.—3. The History of Scotland, for the Use of Schools. By the Rev. Alexander Stewart. In 1 vol. 12mo.—4. A Book of Martyrs for the Young. By the Rev. Isaac Taylor. Illustrated with upwards of fifty Engravings, from designs by Harvey, and engraved by Sears.—5. The Scottish Wanderer; or Patience and Contentment in Humble Life, exemplified in an interesting Memoir of Thomas Hogg, of Jedburgh. By the Rev. William Reid, A.M., Stone Easton Lodge, near Bath, Domestic Chaplain to His Royal Highness the Duke of Clarence. With a fine Engraving. Third edition. 8d.—6. The Gainsayer Silenced; or the History of Henry Adam of Longville. 18mo. 2*s.* 6d.—7. Frederick St. Clair; or the Infidel Reclaimed. 2*s.* 6d. 18mo.—8. Avon Hall; or the Mornington Family. Second edition. 8d.—9. Domestic Preacher; or short Discourses from the MSS. of some eminent Ministers. 2 vols. 12mo.—10. Hints for Ministers and Churches. By the late Rev. Andrew Fuller.—11. Memoirs of the late Miss Jane Taylor. By her Brother, Mr. Isaac Taylor, jun. 2 vols. crown 8vo.—12. Selections from the Works of Dr. John Owen. By the Rev. W. Wilson, D.D. author of "Selections from Leighton's Works." 2 vols. 18mo. 13. An Enlarged Series of Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams of Kidderminster. Second edition with Additions. By Benjamin Hanbury, a descendant of the Author.—14. The Ordinance of the Lord's Supper, illustrated by William Orme, author of the Life of Owen, &c.

SELECT LIST.

Burder's Village Sermons, (twelve in number,) selected from the eight volumes, Translated into French. 2*s.*

Facts and Fancies; or Mental Devotions. By the author of "The Solace of an Invalid."

Chronology of the Kings of England in easy Rhyme. By the Rev. R. Butcher. With an Engraving of each King. 2*s.*

A New Edition, being the Eighth, of Foster's Essays on Decision of Character, &c. 10*s.*

A Funeral Sermon for Dr. Bogue. By the Rev. N. Gonlty, of Brighton. 1*s.* 6d.

"Soul Prosperity," or Closet Companion. By John Dennet. 12mo. 4*s.* 6d.

Grandfather's Tales. By Charlotte Elizabeth Price. 1 vol. 18mo. 1*s.* 6d. boards.

Allan M'Leod; or the Highland Soldier. By Charlotte Elizabeth. With Engravings. 1*s.* 6d.

Mechanics' Lectures. By the Rev. J. East, Birmingham. The First to Apprentices. 8vo. 6d., to be continued Monthly.

A Vindication of the Proceedings of the Edinburgh Bible Society relative to the Apocrypha, against the Aspersions of the "Eclectic Review." 6d.

Also, a New Edition of the Statement of the Committee of the Edinburgh Bible Society, relative to the Circulation of the Apocrypha by the British and Foreign Bible Society. 4d.

The Rev. Robert Hall's Sermon on the Death of Dr. Ryland.

Memoirs of the late Rev. S. Morell, of Norwich. By the Rev. J. Binney, of Newport. 1 vol. 12mo.

An Essay on the Nature and Structure of the Chinese Language; with Suggestions on its more Extensive Study. By Thomas Myers, of Trinity College, Cambridge. 1*s.*

Sermons and Plans of Sermons. By Rev. J. Benson. Part iv.

Thoughts on Sanctification, &c. adapted to the Present Times.

A Critical Essay on the Writings of St. Luke, translated from the German of Dr. F. Schleiermacher, with an Introduction. 1 vol. 8vo.

A Review of Nonconformity; a Discourse delivered at the Ordination of the Rev. J. Kennedy, of Bury. By John Ely, Rochdale. 1s.

Nineteenth Report of the African Institution, 8vo. 5s.

A Collection of the Promises of the Gospel, with Reflections and Exhortations. By J. Colquhoun, D. D., 12mo. 4s.

A familiar Survey of the Old and New Covenants, including a summary view of the Patriarchal and Levitical Dispensations. By Rev. D. Russell, Dundee, 12mo. 5s. 6d.

A compendious View of the original Dispensation established with Adam, and the Mediatorial Dispensation established through Christ. By the same. 12mo., 5s. 6d.

The Fruits of Faith, or Weeping Sinner, with Elegies and other Moral Poems. By K. Campbell, Middle Temple, 12mo., 6s.

The Christian Instructor, containing a View of the Evidences, Doctrines, Duties, &c. of the Christian Religion. In the form of Questions and Answers. By G. Croft, 12mo., 3s. 6d.

Ditto, Abridged, 3d.

Christian Experience, and Spiritual Exercises of eminent Christians, collected by the Rev. J. Brown, Whitbourn, 18mo., 2s.

Helps to Devotion; Morning and Evening Prayers for every day in the week for Families, with short Prayers for particular occasions. By the Rev. H. Tattam, M.A., F.R.S.L., Rector of St. Cuthberts, Bedford, &c.

Philip Colville; or, a Covenanter's Story, unfinished, 12mo., boards, 6s. By the Author of Decision, &c.

Mary and Archie Graham, a Sabbath Story for Children, 9d.

The Faithful Servant; or, Life and Experience of Eliz. G——, 2s.

The Gardener's Daughter, a Tract, 1s.

The Almoner; or, Sketches of the Scottish Poor. price 1s.

Address to a Destitute Sick Person., 2d.

Family Conversations on the Evidences and Discoveries of Revelation. By the Author of Winter Evening Conversations.

The Sunday School Story Book. By B. H. Draper, eight parts, price 2d. each; or, in 1 vol., half-bound, 1s. 6d.

The Infant's Primer, ornamented with numerous Engravings, price 3d.

Pity the Negro, an Address to Children on the subject of Slavery, price 1d., or 7s. per 100.

A Course of Catechetical Instruction on the Life, Doctrines, Death, and Resurrection, of our Lord Jesus Christ. By the Rev. Harry Marriott, Rector of Claverton, and Chaplain to the Right Hon. Lord Kenyon.

Biblical Questions; illustrations of the History, Doctrines, and Precepts of the Old and New Testament. By the same.

RELIGIOUS INTELLIGENCE.

LONDON.

AN ASYLUM FOR AGED MINISTERS.

I WAS pleased to see in your last Number the article respecting some kind of retreat for aged and worn-out ministers. I have often turned my attention to this subject; I wished, indeed, to have connected an Asylum for aged ministers with the Congregational School, but could not carry the measure. I write this short letter, Mr. Editor, to say I will most cheerfully join in any plan which is suited to carry this benevolent measure into immediate execution, either upon a mixed or restricted principle. When it is recollected how many very excellent institutions, for the support and comfort of aged widows and decayed tradesmen, have been formed by the zeal and liberality of individuals, who have left by will, or have devoted in their lifetime, enough to purchase a suitable building, and also an annual allowance of money and coals; it is to be lamented that no individual among our rich friends have properly felt this question. Many Christians have died so very rich that they might have provided most amply for their own families, and yet not have forgotten and neglected this desirable object. As soon as I have heard of the death of a very rich Christian, I have hoped and expected something of this kind, but hitherto I have been disappointed, and therefore I am anxious to see something done by smaller donations and annual subscriptions.

Rotherhithe. J. TOWNSEND.

CITY MISSIONS.

THE gentleman who has made the liberal offer of A THOUSAND GUINEAS, to be expended on *City Missions*, as referred to in a former Magazine, wishes it to be understood, that the Committee of THE HOME MISSIONARY SOCIETY may draw upon him for the claims of the first *twenty* populous towns and cities to the amount of *Fifty Guineas* each, *as soon as the claimants have organized Societies and set them in motion*, particulars of which must be sent to *the Home Missionary Rooms*, No. 18, Aldermanbury. All the towns and cities in England, containing a population of ten thousand and upwards, exclusive of Bristol, are named in the list. That city is omitted on account of the very great privileges with which it is favoured, and the active exertions which, to its honour, its religious inhabitants are employing to instruct the ignorant within and around it. The places named contain *one million five hundred and eighty-five thousand inhabitants*, according to the census of 1821.

When it is considered that in our cities vice is found in a mass; that from many of them crowds of criminals are continu-

ally collecting of all ages; that in them, especially, depredations of every kind are continually made upon property; that while wickedness, on the one hand, is often concealed in their secret places, on the other hand, amidst the throngs of evil-doers it is impudent and daring; and that all this depravity must corrupt and harden the lower orders in its course, and indeed influence more or less every class in society,—the importance of City Missions to strive to check the mad career of so many untaught, neglected, and unkindly abandoned beings, must be admitted. Society must be greatly benefited by such efforts. But a higher object than this is connected with the aims of the Donor—the salvation of thousands, who, though they may have the Gospel preached in the sacred temples erected in the neighbouring streets, yet, from ignorance, indolence, poverty, shame, and hatred of all good, will not tread the threshold of the sanctuary without the most earnest and tender persuasions, and can only be made to listen to instruction, and to allow their children to be taught, by even converting portions of their own or their neighbour's dwellings into Sunday Schools and places for divine worship. The experiment has been locally tried in a variety of cases, and with success, but it has never fairly received general attention. An opportunity is now afforded of meeting the objection, "We have no money for such purposes," and all that is needed is, for the friends of the poor and destitute, and perishing, in the great towns and cities, to find suitable agents. It is to be hoped, that so favourable an opportunity will not be lost, and that efforts will be generally made to carry the Donor's wishes into effect without delay.

To save the expense of writing, Gentlemen who have already made inquiries by letter, will have the kindness to accept of the above explanation.

WE understand that the Senatus Academicus of Yale College has honoured the Lectures of the Rev. James Bennett, Theological Tutor of Rotherham College, on the History of Christ, by conferring on their author the degree of Doctor in Divinity.

HOXTON ACADEMY.

The numerous friends of this truly useful Institution will rejoice to learn, that the Treasurer, in a late appeal made on behalf of the New College at Highbury, in the city of Bristol, has received an accession to the subscriptions now raising of more than 500*l*.

GUARDIAN SOCIETY,

For the Preservation of Public Morals, by providing a temporary Asylum, with suitable Employment, for Females who have deviated from the paths of Virtue, and who have either been removed, by the operation of the Laws, from the Public Streets, or have been awakened by Conscience to a sense of their guilt and danger.

THIS Society has now been instituted thirteen years. It has provided an asylum, and received within the walls nine hundred and forty-two unfortunate and wretched females, of whom five hundred and thirty-six have been restored to their friends, placed out in service, or otherwise provided for; and fifty-four are now under the Society's care. During the whole period of its existence, the Society's stated income has never exceeded half its expenditure; the Annual Subscriptions having never amounted to five hundred pounds, while the unavoidable expenses have exceeded one thousand. The deficiency has been hitherto supplied by the collections after Sermons, by legacies, donations, and from other casual and unexpected sources. These supplies have recently almost entirely failed, so that the Institution is now more than four hundred pounds in debt, without any immediate prospect of payment; unless, therefore, some efficient aid can be obtained, its very existence must be endangered, and the whole undertaking must be relinquished. Under such circumstances the Committee deem it their duty to make a fresh and earnest appeal to the public for renewed assistance and increasing support; they have also been compelled, with the utmost regret, after a full deliberation, in a numerous meeting of both the Ladies and Gentlemen's Committees, specially convened to consider the state of their funds, to resolve, That they would, as rapidly as possible, reduce the number of inmates in their Asylum, until they should not exceed thirty, and that in future the Establishment be limited to that number, until the Annual Income of the Society shall admit of an increase. The Committee have adopted this resolution with the more regret, because, so long as it remains in force, it must compel them to reject one half of those unhappy women whose cases appear otherwise eligible; and they feel this regret still more, in consequence of their continually receiving the most satisfactory proofs of the beneficial effects produced by the Institution. At no period has its usefulness been more apparent than during the present year, in which it has received a larger number of applicants than in any former; it has restored to

their friends, placed out in service, married, or otherwise satisfactorily provided for, more of those who have been under its care, and received encouraging testimonies of former penitents. The Committee earnestly hope that this statement will produce a suitable effect on the wealthy and benevolent.

The peculiar features of this Institution are, that it receives the unhappy objects with the least possible delay, and without any of those discouraging formalities by which many apparent penitents are deterred;—that it restores them, as soon as possible, to their friends;—that it employs them in labours especially suited to their prospects as servants, &c.—and that it provides moral and religious instruction for all under its care. The Institution is also conducted with the most rigid regard to economy; so that, although the number of females usually averages near fifty, exclusive of Matron, Sub-Matron, &c. the annual expences of rent, taxes, maintenance, clothing, salaries to officers, repairs, &c. little exceeded the sum of one thousand pounds. The Committee would, in an especial manner, impress upon the friends of the Institution the importance of endeavouring, in every possible way, to obtain additional Annual Subscriptions. The peculiar nature of the Charity renders it expedient that it should be carried on as privately as possible, and considerable difficulties have in consequence been experienced with respect to charity sermons, public meetings, &c.; meanwhile it is obvious that collections, donations, legacies, and such accidental aids, are only calculated to meet extraordinaries and contingencies, and cannot be depended on for the permanent support of the Institution. The Committee would, in conclusion, remark, that the reception of every one of these unhappy objects into your Asylum, not only affords to her an opportunity, perhaps the only opportunity, of escaping from present and eternal misery, but is also the means of removing a powerful and dangerous temptation, by which many hopeful youths have been cast down and destroyed, and which has often been the prelude to crime, and misery, and disease, and fraud, and eventually an untimely and disgraceful end. The Committee, therefore, earnestly entreat that so important, invaluable, and necessary an Institution, may not be cramped in its efforts, or suffered to fall into ruin and decay for want of seasonable relief. Farther particulars and information may be obtained, on application to Wm. Fry, Esq. Treasurer, St. Mildred's Court; to the Rev. T. Webster, Secretary, 48, Hatton Garden; or to Mr. J. Brown, Assistant Secretary and Collector, 18, Aldermanbury.

PROVINCIAL.

ASSOCIATIONS, &c.

The Hampshire Educational and Benevolent Institution.

As the religious public is, in all probability, but imperfectly informed concerning the plan, the object, or even the existence, of this important and valuable Establishment, a brief account of it may not be uninteresting. In the year 1812, a number of gentlemen, (among whom the most active were the Rev. James Bennett, now of Rotherham; the Rev. Thomas Loader, now of Monmouth; the Rev. James Weston, of Sherborne, deceased, &c.) alive to the best interests of the rising generation, and particularly concerned for the assistance of poor ministers and others, in the important affair of providing a good education, either wholly or partly gratuitous, for their children, set on foot an institution which should have this for its ultimate object; while, in the mean time, it might afford a useful, solid education to the youth of Dissenting or other families, on terms peculiarly moderate. An especial attention to the religious instruction and improvement of the pupils was likewise a leading principle with its projectors. The basis of the Institution was laid by thirty Proprietors, who advanced each an equal share towards the primary expenses, but for which they are never to receive more than the legal interest of their money. A commodious house was built for the purpose in the town of Fording Bridge; to which are attached an extensive play-ground and kitchen-garden, with every desirable accommodation for the health and comfort of the scholars. The concerns of the Seminary are conducted by a Committee, (chosen annually from the Proprietors) who meet for this purpose, at the School-house, every three months. From the commencement of the Institution to the present time, the literary department has been conducted by Mr. Langford, (with proper assistants) whose character and ability have afforded high satisfaction to the Committee. Writing, Arithmetic, Merchants' Accounts, English Grammar, Geography, History, and the Rudiments of the Mathematics, are taught to all the scholars; with Latin and Greek, Geometry, Algebra, &c., when required, in addition. Nearly fifty scholars have, for several years, been in this seminary; at

present the number is about thirty. An auxiliary subscription has already afforded the means of instruction, more or less gratuitously, to the sons of several worthy ministers; but it is earnestly hoped the progressive prosperity of the Institution, corresponding with the improved circumstances of the times, will soon enable the Proprietors to accomplish its benevolent design on a far more extensive scale. Any farther information which parents or friends of youth may require, will be readily afforded on application to the Rev. Alfred Bishop, of Ringwood, the present Treasurer and Secretary of the Institution.

October 4th. The Wilts Association was holden at Bath, at the Rev. W. Jay's. Mr. Palmer, of Westbury, read and prayed; Mr. Gord, of Salisbury, preached the Association sermon, on "The Development of Salvation," from Ps. liii. 6; Mr. Elliott, of Devizes, preached in the evening on the "Character of Christian Zeal;" Messrs. King, Doney, and Roberts, engaged in prayer. The following day, the chapel, which was opened at Widcombe, near Bath, about four years ago, was re-opened under the patronage of Mr. Jay and his congregation. Mr. Doney, of Frome, preached in the morning, and Mr. Jay in the evening. The Rev. S. King, late of Haytesbury, has engaged to supply it once a month; and there is every appearance of usefulness resulting from it.

ACADEMY AT IDLE.

THE Annual Meeting of the Subscribers to this Institution was held, June 22d, at the Academy House. On the preceding day, the Examining Committee met, to ascertain the proficiency the students had made; for this purpose the following selection was read:—

In Latin, Cæsar. Bell. Gall. lib. 1. 34—36; Cicero, part of the Oration for Ligarius, and of the third against Catiline; Horace, lib. 1. Od. 12th, and the sixth Epistle of the First Book; also the character which Tacitus has given of Caractacus, in the Twelth Book of his Annals.

In Greek, the tenth of Lucian's Dialogues; a passage from the second Book of Xenophon's Cyropædia, and another from his Anabasis; and Homer, Il. lib. 2. 99—140.

In Hebrew, Gen. chap. 14, and Hab. chap. 3d.; and in Syriac, the thirteenth chapter of the First Epistle to the Corinthians.

Throughout the preceding year, the usual attention had been paid to those studies which have an immediate reference to an acceptable discharge of ministerial duties; and on the day following the classical examination, in the presence of the subscribers, assembled at the General Meeting, three of the senior students delivered Essays, which discovered their progressive improvement; Mr. Garbutt, on the Resurrection of Christ; Mr. Hunter, on the Gospel, as being worthy of all acceptation; and Mr. W. Vint, on the Consummation of all Things. Mr. Fox commenced the public Meeting with prayer, and Mr. Hamilton concluded with an address to the students, on the importance of preparation for the Christian Ministry. In the evening Mr. Hudswell delivered a judicious and interesting discourse on "redeeming time."

Since Christmas, five of the students, after completing their period of education, have gone to occupy important stations in the church. Mr. Buckley has settled at Thirsk, and Mr. Evans at Flockton; Mr. Heseltine has accepted an invitation to Morley, and Mr. Garbutt another to Elland; and Mr. W. Vint, jun. has entered on the stated labours of the Ministry at St. Helens, in Lancashire. The prosperous circumstances of the Independent denomination in the populous district in which this Institution is situated, have formerly occasioned its enlargement at different periods. Of late the urgency of applications to the tutor, to furnish occasional assistance, and to send candidates for vacant congregations, has rendered it very desirable, if not absolutely necessary, to make a further increase in the number of students, and this year eighteen will be admitted, under a persuasion that the public will proportion its support to the exigencies of an Institution which has been so highly favoured by the great Head of the Church.

ORDINATIONS, &c.

April 21. The Rev. E. Paltridge was ordained over the Independent church at South Petherton, Somerset. The Rev. T. Hine, of Ilminster, began; the Rev. T. Golding, of Poundisford Park, delivered the introductory discourse; the Rev. R. Winton, of Bishop's Hull, asked the questions; and the Rev. H. W. Gardiner, of Barnstaple, Devon, offered the ordination-prayer; the Rev. T. Luke, of Taunton, gave the charge, from Rev. ii. 10. last clause; and the Rev. D. Richards, of South Petherton, concluded. The service being resumed in the afternoon, the Rev. R. P. Allen, late of Warminster, prayed; the Rev. J. H. Cuff, of Wellington, preached to the people, from Deut. i. 38, "Encourage him;" and the Rev. J. Jukes, of Yeovil, closed. The Rev. J. Corp, of

Bridgwater, preached the preceding evening; and the Rev. Mr. Gardiner, the evening of the ordination.

May 25. The Rev. J. Deakin was ordained to the pastoral office over the Congregational church assembling in Hollinshead-street chapel, Chorley. Mr. Bradley, of Manchester, delivered the introductory discourse; Mr. Payne, of Blackburn, offered the ordination prayer; Mr. Weaver, of Shrewsbury, gave the charge; Mr. Jones, of Bolton, preached to the people; and Messrs. Slate, Steil, and Carnson, conducted the devotional exercises. Mr. Ely, of Rochdale, preached in the evening.

June 15th, the Rev. James Slye, late of Newport-Pagnel Evangelical Institution, was ordained Pastor of the Independent Church at Potter's Pury, Northamptonshire, on which occasion the Rev. James Pinkerton, of Weedon, commenced the service; Rev. E. Barling, of Buckingham, delivered the introductory address, and asked the usual questions; the Rev. D. W. Aston, of Buckingham, offered the ordination-prayer; the Rev. T. P. Bull delivered the charge, from Phil. i. 17; the Rev. Wm. Chapman, of Greenwich, addressed the congregation from 2 Cor. v. 18; and the Rev. T. Adkins, of Southampton, concluded with prayer.

June 30. The Rev. J. B. Jefferson, son of the late Rev. Joseph Jefferson, and student of Old College, Homerton, was ordained to the pastoral office at Attercliffe, near Sheffield; the Rev. James Boden read the scriptures and prayed; the Rev. John Whitridge, of Manchester, delivered the introductory discourse from Galatians v. 1; the Rev. Thomas Smith, A.M., of Rotherham College, received the confession of faith from the minister elect; and the Rev. James Bennett, of the same Institution, offered the ordination prayer, with imposition of hands; the Rev. Stephen Morell, of Little Baddow, Essex, gave a most affectionate and impressive charge to the minister, from the words of the Lord to St. Peter, "Feed my sheep;" the Rev. James Mather offered the general prayer; the Rev. Richard Alliott, of Nottingham, preached the sermon to the people from Phil. ii. 14—16; and the Rev. George Ryan, of Stockport, concluded.

On July 5th, the Rev. Obadiah Atkins, from Hoxton Academy, was ordained over the Independent Church at Wymondham, Norfolk. The Rev. John Alexander commenced the service with reading the scriptures and prayer. The introductory discourse was delivered by the Rev. Edward Hickman, who also asked the customary questions. The Rev. A. Creak offered the ordination-prayer, and Dr. Harris delivered the charge. The Rev. John Hooper then addressed the people, and the service was closed with prayer by the Rev. John Tennant. A sermon was preached in the evening by the Rev. J. B. Innes: Messrs. Robinson and Wilson engaged in the devotional parts of the service.

CHAPELS OPENED.

On Wednesday, July 27th, divine worship was held for the first time in the New Meeting-house at Ashby-de-la-Zouch, Leicestershire, when the Rev. Dr. Collyer kindly lent his services, and preached, morning and evening, to respectable and numerous congregations. Few places present a more pleasing and encouraging appearance than Ashby-de-la-Zouch. During many years the interests of religion there remained at a very low ebb; but for some time past, and particularly since the coming of the Rev. W. Tait, late of Homerton, among them, the prospects of the church and congregation have brightened, and there is every reason to hope that there has been an increase not only of those who attend on the means of grace, but also of those who have derived spiritual advantage from them. The old place of worship, besides being very much out of repair, was found not to be large enough, and with much spirit a subscription was commenced for a new one, which has thus at length been reared. In addition to this private subscription of about 500*l.*, the collections on the day of opening, and on the following Lord's day, after sermons by the Rev. R. Alliott, amounted to somewhat more than 100*l.* The rising importance of Ashby as a watering-place, gives it a strong claim on the benevolence of the friends of religion in general, from which some assistance is hoped for in liquidating the remaining part of the debt incurred.

A new Independent Chapel was opened at Staplehurst, Kent; (the first stone of which was laid by Mr. Slatterie, of Chatham, in the month of April, assisted by Messrs. Kemp, the minister of the chapel west of Town Salton; Jenkings, of Maidstone; Cornford, of Marden; Noble, of Rye;) sermons were preached on the occasion by Mr. E. I. Jones, of Islington; Mr. E. A. Dunn, of Pimlico; and Dr. Collyer, of Peckham. The devotional services were conducted by Messrs. Davies, Noble, Deering, Cranbrook, West, Cornford, Bentliff, Kemp, and others. On the following morning Mr. Kemp, late of Ashford, in the same county, was publicly recognised as the Pastor of the Church in the above place; Mr. Noble, of Rye, commenced the service by reading the scripture and prayer; Dr. Collyer, of Peckham, delivered the introductory dis-

course, and proposed the usual questions; Mr. West, of Sutton Vallance, presented the prayer for a blessing upon the Union; Mr. Jones, of Islington, addressed the minister and congregation; and Mr. Cornford concluded by prayer. In the evening two deacons were ordained; Mr. Davis, of Hastings, began the service by reading the word of God and prayer; Mr. Dunn, of Pimlico, offered the ordination prayer with imposition of hands; Dr. Collyer gave the charge; and Mr. Kemp concluded by prayer, the solemn, interesting, and well attended services, which will long be remembered with gratitude and pleasure by the ministers and people who were present. The liberal sum of one hundred and five pounds was collected on this interesting occasion.

FOREIGN.

INDIA.

AWFUL ACCOUNT OF A SUTTEE.

To the Editor.

SIR,

I was much struck with the importance of the subject referred to by Scoto Britannicus in your last, p. 408, and with the propriety of his suggestions. As information respecting the Burning of Women and other sanguinary practices of the Hindoos is at present desirable, I enclose the following extract from a Bombay newspaper. Your readers will perceive from it that the subject is already considered trite by some Europeans in India. It is anxiously to be desired, that it may never be so considered by Britons at home till every sanguinary practice is abolished in all our Colonies. F.

The following Extract of a Letter, dated Severndroog, 29th September last, gives an account of a Suttee, which took place recently in that neighbourhood, and will, we are convinced, be perused by our readers with much interest.

"I have felt so shocked by a scene of superstition and cruelty, which I yesterday witnessed, that I cannot refrain from giving you an account of it. We indeed sometimes read such expressions as, 'the stale subject of Suttees, &c.' but this is language which can be used only by those who have never witnessed their horrors, and who contemplate the melancholy subject at a distance, or through a distorted medium. It is true there is a something in the frequent contemplation of ignorance, superstition, and wretchedness, which has a tendency to blunt the human feelings; and who that has resided any time in India, is not constrained to say, with the venerable Archdeacon of Calcutta, 'The scenes around me grow horribly familiar!' Our feelings, however, on any subject, can never alter its real nature, and it is of importance that we should be aroused, when to any of particular horror we have, by their frequent occurrence, been rendered indifferent and callous. It is more for this purpose, than from the idea that I can communicate any thing new, that I write you an account of the first Suttee I have seen.

"I left this early yesterday morning to visit ——— at Broondie and Koorundah, and, on returning, was surprised to find an immense concourse of people assembled on the shore at the further end of the village of Murood. On inquiring at my hamimals, I found that a Suttee was about to be performed, and, of course, immediately stopped. The pile was already prepared, and the corpse placed on it. The deluded victim had arrived at the ground, and was preparing for the last and dreadful scene. I felt at that moment an irresistible trembling seize on my whole frame, when I thought on the appalling spectacle I was then unexpectedly called to witness. *Then*, however, was not the time to indulge personal feelings, and I determined to improve the short period that might intervene, to set before the people the wickedness of the work in which they were engaged, and to dissuade the poor deluded woman from her rash and dreadful purpose. My first inquiries were directed to the circumstances of the case; when I found that the deceased was a Brahmin of the village, who had suddenly expired on the preceding day; that on his wife expressing her resolution to burn along with him, the friends had gone to Bankote, and had returned that morning with an order, or rather permission, from the Soobahdar. This permission I found that the people most ignorantly and perversely abused; and at every stage of my argument with them, an appeal was made to the order of Government as a vindication of their conduct. There can be no doubt of the benevolent intention of Government in issuing such an order, and as little of its beneficial influence, in many instances, as it prevents the employment of force; but the people construe it into a direct approval of the dreadful act; and a long time "Sircar ka hookim," seemed to form a triumphant answer to all my arguments. The poor wretched woman I found seated on a mat, and surrounded by about forty or fifty females, who all seemed to be in a state of perfect indifference, and were frequently laughing to each other. I was particularly anxious to know if any intoxicating draught had been administered

to her, but of this there was no appearance, as she seemed to be in the possession of all her faculties, and gave distinct answers to all my questions. She told me that she had no family, that her mother-in-law had burned with her husband on the same spot about two months ago; that she was resolved to follow her footsteps; that in so doing she obeyed the commandment of God, and was certain of everlasting happiness. I endeavoured to set before her the absurdity of such conduct, and to show how much it was at variance with the character of the Divine Being; and that in place of performing an acceptable service, she was doing the very thing which he had commanded not to be done, and assured her that if poverty had driven her to her present resolution, if she would only abandon it, I would find her adequate support. After reasoning with her a long time, I took higher ground, and plainly told her she was a self-murderer; and that instead of finding happiness after death as the reward of her conduct, she must be visited with the punishment which a murderer deserves. She told me she was not poor; that she had never committed any sin, that her heart was holy, that she had gone to God, and that he had ordered her to do what she was about to do. This last expression she explained by saying, that she had gone to the idol, and that it had told her to burn. It immediately struck me that perhaps some interested individual had induced her to go to the Temple, and had employed means to give her such an answer; but on this subject I could obtain no information, as her answers were vague and unsatisfactory. In the meantime the Brahmins seemed impatient of the delay which my remonstrances had occasioned, and at first attempted to answer for the woman; but upon my rejecting their interference, they gave me no further interruption. I endeavoured to set before them, the wickedness of their conduct, and told them that all who took any part in the dreadful transaction could be regarded only as murderers. I appealed to their common sense and feeling; and one of them, whom I had often previously seen, and who pretends to a greater share of enlightened ideas than his neighbours, said that it was a bad practice, but it was according to the commandment of the Shastree, and what could be done? I asked him and those around, if they believed in the wisdom and benevolence of the Divine Being; and if so, if they thought that Being could command any thing that was bad? But, upon my pressing home their admissions, and asking how, on their principles, they could believe that their Shastree came from God, when it desired them to do what their own consciences told them was sinful? the only answer they attempted to give was, 'It is the custom; and we have got the Government order for so doing.'

"After I had spent more than an hour without producing any salutary impression, it occurred to me that the presence of another European might, perhaps, give some weight to my arguments and entreaties. I therefore dispatched one of the hammels for my friend Mr. S., while I endeavoured to detain the multitude from the execution of their purpose until his arrival. It was then mid-day, and the dazzling rays of the sun, as reflected from the beach, produced such an overpowering heat, that I was compelled to take shelter in my palanqueen, which gave them an opportunity of proceeding with their ceremonies. These were nearly completed when Mr. S. arrived. Again we entreated them to consider the consequences of what they were doing, and, with all the earnestness in our power, endeavoured to dissuade the unhappy woman from her purpose. We reminded her of the many Brahminee widows who had not adopted this practice; again we proffered her support; but she said she was determined not to return home, but to adhere to her first resolution.

"We were then under the painful necessity of giving up all hope, and abandoning them to the strong delusion they had chosen. The ceremonies which were performed on the occasion were few, and have often been described; the widow took off her ornaments, and gave them to her sister-in-law, who was the only person in the whole company that seemed the least affected. She partially undressed and bathed in the sea, from which she returned singing some verses, while a Brahmin sprinkled her with some red powder, which seems to be frequently used in their religious services. She then sat down in the front of the pile, surrounded by five or six aged Brahmins, and, at their dictation, repeated certain prayers. She walked twice round the pile with her hands clasped, and then distributed some beetle-nut and spice to those around, who fell at her feet, and did her reverence as to a being of a superior nature. She ascended, and calmly laid herself down on the pile, without the smallest assistance; and nothing I have ever witnessed surprised me more than the indifference with which she went through the whole. She was a young woman, of perhaps about 22, in the full vigour of health and strength. There appeared no symptom of grief for her departed husband; and I should certainly have thought her in a state of stupor, but for the

answers which she gave to our questions, and the composure with which she performed all the ceremonies. No sooner had she laid herself down on the pile than her husband's brother heaped around the entrance an additional quantity of dried grass, calmly gathered his flowing garments around him, and set fire to the whole. Oh! I shall never forget that Satanic joy which, at this moment, was displayed by the whole multitude, by the clapping of hands, and a shout, which sent to my inmost soul a thrill of inexpressible horror.

"The only reason why Mr. S. and I remained to witness the end, was the probability, or at least the possibility, of the woman, when things came to the extremity, attempting an escape; in which case we conceived that a positive interference to stop all further proceedings would be lawful. But almost on the first application of the flames the roof fell in, and rendered such an attempt utterly impossible; and seeing this, we immediately left the ground.

"In addition to a desire of arousing further attention to Suttees, there are two reasons which have induced me to enter into these melancholy details. The first of these is the hope of drawing forth some explicit statement of the particular circumstances under which a European may interfere to prevent such dreadful acts as I have now described. I know that the general regulation of the Company is, not to interfere with the religious practices of the natives; but when the life of a fellow-creature is at stake, I am convinced there will be some limitation to the general rule. For example: on minutely reflecting on the present case, there were two circumstances on which I am doubtful if an interference might not have been lawful:—1st, the application of the fire; and, 2dly, the form of the pile. In reference to the first, I have heard various statements; but the prevailing one seems to be, that if the widow herself apply not the flame, it is unlawful for any other person to do so. Now, in the present instance, I am convinced this was not the case. It is true, indeed, when I saw the poor deluded creature actually mount the pile, I really felt so agitated as not to be able minutely to observe if she took a light along with her. But of this I am certain,—that some time elapsed after she had mounted and laid herself down, before the fire was applied from below, and previous to this no flame could be seen in any part of the pile; but the instant it was thus applied, the whole was in a blaze.

"In reference to the form of the pile, I understand it is a regulation that space should be left for the escape of the person, should she, on the application of the fire, endeavour to do so. Now if, in the present case, the letter of the law was attended to, it was done in such a manner as to render escape quite impossible. The roof was formed of two beams, which were crossed by heavy billets of wood, and might be about two feet thick; the one end rested on the body of the pile, and the other was raised about two feet above it, and was slightly tied to two of the posts, which formed the principal supports of the whole. There was thus a small space at each side, and at the entrance, which admitted of escape; but then I distinctly remember that large quantities of dried grass were placed around the posts, which instantly led the fire to the ropes; and consequently that part of the roof fell in; and being on a level with the body of the pile at the other end, all escape was impossible, even before the woman could have forcibly felt the effect of the flame.

"Another circumstance which made me suspect this was designed, was, that the moment the roof fell in, the brother-in-law turned to a person near him, and gave a significant nod of his head, and a laugh, as if to say, 'Now all is safe.' Perhaps, were it distinctly explained in what circumstances any interference is lawful, some such horrid act might be prevented; for who would not seize on the minutest circumstance, if it gave any hope of saving the life of a fellow-creature?

"My second reason for writing the above is, to endeavour to do away with the impression that Suttees are not so frequent as we are apt to imagine. The reverse of this, I am convinced, is the case. There was one, as I have mentioned above, on the same spot about two months ago, within three miles of my own door, and the inhabitants of which I almost daily see; and yet it was never heard of by any European in the neighbourhood until now; and, in all probability, the present would never have been known had I not been passing accidentally at the time. In general, it is only when attended by some peculiar circumstances that they are brought before the public; and thus hundreds of our fellow-subjects may be burnt alive, under the influence of a cruel and unnatural superstition, while we are pleasing ourselves with the idea, that such instances are of rare occurrence.

"Who does not earnestly desire the adoption of some effectual measures for the universal diffusion of that heavenly system, which carries knowledge and benevolence, holiness and joy, along with it, wherever its influence is felt?"

MISSIONARY CHRONICLE
FOR DECEMBER 1825.

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.

Account of the Sickness, Death, and Funeral of the Rev. David Bogue, D.D. Pastor of the Congregational Church at Gosport, in Hampshire, and Principal Tutor of the Missionary Seminary there.

WHEN the last sheet of the *Missionary Chronicle* for *November* was at press, and some thousands had been struck off, we received from Brighton the distressing intelligence of the demise of the Rev. David Bogue, D.D., who terminated a laborious and useful life when on a visit to that place, on Tuesday, October the 25th. At that late period of the month, we could only insert a few words relating to that mournful event: but our readers, we are sure, will expect a more ample account.

Dr. Bogue enjoyed his usual health till within a week of his decease. He had taken a long journey, together with the Rev. Messrs. Campbell and Hunt, in the month of August last, in the counties of Warwick and Stafford, &c. to preach and make collections for the London Missionary Society; and he had continued to preach to his own congregation at Gosport usually *thrice* on the Sabbath, until the beginning of August, when the place was shut up for repairs.

It was remarkable, that the last sermon he preached in his own *pulpit*, on the Sabbath before it was shut up, was from the apostolic benediction, "The grace of our Lord Jesus Christ be with you," 1 Cor. xvi. 23; and on the 16th of October, the Sabbath before he left home, he preached two sermons in the vestry, from Gen. v. 24, the first from the former clause, "*And Enoch walked with God:*" the second, the last sermon he ever preached, from "*He was not; for God took him:*" thus closing, amongst his beloved, and now mourning flock, the pastoral labours of forty-eight years.

On Tuesday, October the 18th, he travelled by the stage from Gosport to Brighton, where an Auxiliary Missionary Meeting for the County of Sussex was to be held. He arrived about dinner-time, and in the evening offered up the prayer before the sermon, which was preached by the Rev. George Clayton, at the Rev. Mr. Goulty's chapel. Dr. Bogue was then in pain, and he became very ill after reaching Mr. Goulty's house. Medical advice was immediately obtained from Mr. Fletcher, a surgeon, (Mrs. G.'s brother,) who resided with the family. But the case soon becoming very serious, the assistance of another surgeon, an elder gentleman of eminence in the town, was called in. The most prompt and suitable means were employed during the night, but with little success. The patient sufferer continued under the painful pressure of his disorder (ischuria), until Sunday noon, when it was hoped that he had been effectually relieved. These hopes, however, proved delusive; for in the afternoon of the same day he became evidently worse, and the expectation of protracting so valuable a life gradually vanished. In the forenoon of the next day, the painful duty devolved upon a near relative to intimate to him the opinion which the medical gentlemen entertained of his case. He received the information with his accustomed composure, and only said, "Well, my dear, the will of the Lord be done!"

He then desired that the 32d Psalm should be read to him; after which, directing the door to be closed, he offered up a fervent and affectionate prayer on behalf of his beloved family; distinctly commending each of them by name to God, with petitions adapted to the case of each.

During his painful illness he did not speak much, but what he did say was much to the purpose. "I know," said he, "in whom I have believed," &c. And, like many other dying Christians, rejoiced to reflect that he had become interested in the blessings of the gospel before the arrival of sickness and death. He took also peculiar encouragement from that promise, of which Mr. Goulty reminded him, "I will never leave thee, nor forsake thee."—"O," said he, "that promise is of the highest character." His heart continued to the last fully alive to the great cause of missions, and he spake more than once to the Senior Secretary of the Society, and to others who visited him, of the progress and prospects of the Missionary Society; he took peculiar pleasure in observing the talents and zeal displayed by young ministers in the cause. In a letter to the Secretary a few weeks before, he says, "We remember the difficulties and discouragements we met with in the early days of the Society; but how pleasing it is *now* to find the cause almost universally encouraged, and the zeal of its friends increasing from year to year; and what praise is due to God for what he hath wrought! God honoured us and our elder brethren to be instruments in establishing the glorious institution. Let us rejoice that younger men are raised up, who will carry on the work, and raise the building higher and higher. It is but a small portion of *our* time that remains to us here below. May we be enabled to devote it entirely to the glory of God, and the salvation of souls."

So calm, so composed, so peaceful, was his frame of mind during the whole of his illness, that those around him could not help saying, "Mark the perfect man, and behold the upright, for the end of that man is peace." Such indeed was the end of this man of God, it seemed, as some of them said, to invite them to come and die with him, and to pray that their last end might be peaceful and serene like his.

Having, like the pious patriarchs of old, blessed his children, (and no doubt they will always esteem his dying petitions for them invaluable blessings), he fell into a kind of stupor, which continued all the following night; and on Tuesday morning, October 25th, about nine o'clock, he peaceably departed to the presence of that glorious Redeemer whose kingdom he had for half a century successfully laboured to advance.

We shall not now enter upon the particulars of his history, nor attempt to delineate his character. We shall be furnished with ample materials for the former, and avail ourselves of assistance in the latter, from the Funeral Discourses which have been preached, several of which will probably be printed.

As soon as the information of Dr. Bogue's decease reached London, an extraordinary meeting of the Directors was called, on Wednesday evening, 26th October, and the following Resolution passed:—

(*Extracted from the Minutes.*)

"That in recording this mournful event, the Directors would express the feelings of their minds on the solemn occasion; their deceased friend was one of the very first projectors of the Missionary Society; towards the establishment of which he materially contributed, and for the extension and prosperity of which he has directed the best energies of his powerful and well-informed mind for the space of thirty years. By his prayers, his writings, his example, his journeys, and, above all, by his direction and superintendence of the Missionary Seminary at Gosport, in which many eminent and useful missionaries have been trained, he has been rendered, by the blessing of God, one of the chief instruments of the Society's prosperity. The loss of such an efficient and disinterested labourer cannot be calculated, yet whilst it is sincerely and deeply lamented, the Directors would return their devout

thanks to God, the source of all gracious influence, who rendered his instrumentality so beneficial, and who continued him amongst them, in full activity, till he had reached the seventy-sixth year of his life.

"The Directors are fully assured that the numerous members and friends of the Society will sympathise with them in the feelings thus expressed; and will unite with them, in thanksgiving to God, for the important and useful labours of their late lamented friend, and in earnest supplication for a copious supply of the Holy Spirit, that many more faithful men may be qualified, by as able an instructor, for the all-important work of Missions, and from time to time be sent forth, to preach among the Gentiles the unsearchable riches of Christ.

(Signed) "WILLIAM ALERS HANKEY, *Chairman.*"

It was also determined, that a Deputation of the Directors should accompany the remains, when removed from Brighton to Gosport, and attend the funeral there, and also that a Funeral Sermon should be preached in London, before the Society, as a public token of respect.

The Funeral was attended with peculiar circumstances—which, we believe, are almost unparalelled; indicating the uncommon esteem in which the deceased was held. We cannot better describe these than by giving our readers the following Extract from the Hampshire Telegraph, a weekly paper, printed at Portsmouth:—

"On Tuesday, November 1st, the mortal remains of the venerable and much-lamented Dr. Bogue were removed from Brighton to Gosport, attended by a deputation from the Directors of the London Missionary Society, and many other friends, when the most gratifying marks of respect for the memory of the deceased, were publicly manifested by the inhabitants of Brighton, and of the several towns through which the mournful procession passed. At Fareham, the Deacons and Trustees of the Chapel in which the deceased officiated joined the procession, in mourning coaches, and several private carriages followed in their train; and at Forton, about a mile from Gosport, the body of their deceased minister was received by the church and congregation over which he had presided, as well as by the students of the seminary under his care; by whom it was conducted with great solemnity to the vestry-room adjoining the Independent chapel, in High-street, Gosport, where it was deposited for the night. On the following morning, the remains of Dr. Bogue were conveyed into the chapel, of which he had been minister nearly half a century, when a most affecting and beautiful funeral oration was delivered by the Rev. John Griffin, of Portsea, amidst the tears and lamentations of a crowded auditory. At twelve o'clock, the funeral procession moved towards Alverstoke in the following order:—

Clergymen in post-chaises.
Physician and surgeon in a post-chaise.
Under Bearers. { THE BODY In a hearse drawn by four horses. } Under Bearers.
First mourning coach—The family of the deceased as chief mourners.
Second ditto—The deacons of the church and trustees of the chapel over which the deceased had presided.
Third ditto—Remainder of the trustees,
Followed by all the members of the church, both male and female, walking four abreast.
Fourth ditto—The pall-bearers, consisting of ministers more immediately connected with the deceased.
Fifth ditto—The Directors of the Missionary Society,
Followed by the assistant-tutor, Rev. T. Eastman, and the Students at the Missionary Seminary, four a-breast.
Two other mourning coaches, containing the senior ministers of the county.
Ministers of the Hampshire Association, four a-breast.
Ministers of other denominations.
The members of the congregation, followed by members of other churches and congregations, male and female, four a-breast.
The whole procession closed by a long train of private carriages.

"On reaching the new burial ground at Alverstoke, those who were in carriages alighted, and the whole formed a foot procession to the church, presenting to the view a long-extended line of mourners, and surrounded by an immense multitude of persons, most of whom were habited in mourning, forming an assemblage which exceeded in numbers any that had ever been witnessed in that parish by the oldest inhabitant. The funeral service was most impressively read by the Rev. Henry Aubrey Veck, and the whole procession returned in the same order that it came. In the evening, a funeral sermon was preached by the Rev. Dr. Winter, from Acts xx. 24., when the chapel was crowded to excess, and multitudes were prevented from gaining admission. During the day the shops and houses of the inhabitants were closed, and all seemed desirous of expressing their esteem and veneration for the memory of one who had, for so long a period, sustained the character of an able divine, a faithful pastor, and an eminent Christian."

Funeral Sermon in London.

On Wednesday, November the 16th, according to the appointment of the Directors, a Funeral Service took place, in the capacious chapel of the Rev. John Clayton, Jun., in the Poultry, London.

The service commenced at 11 o'clock in the forenoon. The Rev. W. F. Platt (in the absence of the Senior Secretary, who was prevented by indisposition) read the Holy Scriptures and prayed. A psalm was sung, and another prayer offered by the Rev. Dr. Waugh (who, as well as the Senior Secretary, had declined the proposal of preaching on the occasion.) The Rev. James Bennett, D.D., Theological Tutor of the College at Rotherham, (the intimate friend, and for many years the neighbour and associate, of the venerable deceased), delivered a very interesting discourse, founded on 2 Kings ii. 3, from which Dr. B. illustrated, in a very impressive manner, those two topics:—

I. The church afflicted by the loss of its most valuable minister.

II. The church consoled by the honours put upon him at his departure.

The solemn service was closed by prayer offered by the Rev. John Townsend; and at the next meeting of the Directors, it was unanimously resolved to request Dr. Bennett to publish the Funeral Discourse for the benefit of the Missionary Society.

The Chronicle for this month is like the roll that was spread before the prophet, which had written therein "lamentations, and mourning, and woe." We have not only to record the unexpected death of one of the venerable founders of the Missionary Society, as in the foregoing pages, but also the sickness and mortality of other faithful labourers, both of our own Society and that of others.

ULTRA GANGES.

PINANG.

Extract of an unfinished Letter from Rev. J. Ince to his Mother, written a few weeks previous to his death, containing an account of his views in the prospect of dissolution.

Pentland Hills, Prince of Wales Island,
March 15th, 1825.

You will be surprised when I inform you, that I received your last letters enclosed in the box which contained my late Joanna's picture, and mine, and am only now, for the first time, attempting to answer them. You will also be sorry when I inform you of the cause of my long delay. Very soon after the box arrived, I was seized by a most deadly disease, which brought me to the gates of the grave. I was warned of my approaching dissolution, and desired to settle my affairs, and prepare for an entrance into eternity. Can I describe to you the state of my mind under such solemn circumstances? it is a task almost too hard for me, and yet I will try.—On my first complaining of pain, I had no idea that my disease was at all dangerous, and from that time (December 27th, 1824) to this I have felt a degree of resignation to the divine will, which I cannot describe. It was from above; it could not be in myself, for on former occasions it was different with

me. Now Jesus was all my hope, all my trust; I saw my need of him; that I could not possibly be saved from the wrath to come, except through his merits only, a sense of my own sinful state made evident to me; and that he was not only able, but willing, to appear as my salvation, was indeed that consolation to my mind which the world knows nothing of, and can neither give nor take away. I thought of you, my dear mother; I thought of my brothers and sisters, and all my Manchester friends. My imagination saw your tears and grief of heart on receiving the intelligence of my death; but I know you would not sorrow as those who had no hope, and that your prayer would be to the Father of mercies and God of Providence. O! that we may all meet at the right hand of the Judge, and receive his welcome into everlasting habitations, there to enjoy each other's company throughout eternity! I also thought of my dear departed Joanna, and hoped to meet her happy spirit, and receive its welcome into the realms of glory. Oh! what a happy meeting will that be which will give me that companion, in happiness, I loved so well here below, who, for so many years, shared my joys and my sorrows, and who had so often, when depression of spirits seized me, poured into my troubled heart the balm of sweet consolation! I thought of my dear Matilda, called her to my bedside, took her little hand in mine, and kissed her unconsciously smiling lips, when she told me, in her innocent prattle, that "Flora* said papa would die to-morrow, and be put in the pit-hole, where Flora's mama was." Ah! thought I, my little innocent, you may soon lose your best friend in this world, but there is one above who proves himself daily to be the Father of the fatherless, and the Husband of the widow. I thought also of my dear friend and fellow-colleague with his rising and interesting family, and saw him bemoaning his long-loved but now departed friend, proceeding in the important concerns of the Pinang Mission, alone, and full of grief. But why do I proceed to relate to you my thoughts when they have as yet not been realized? The Lord thought otherwise, and in mercy has spared me a little longer, though he has not yet restored me to my wonted health and vigour. When all human aid was declared of no avail, and nature left to take its own course, God appeared for me in rebuking the disease. The climate of George Town was just then (January 1825) very hot, and seemed to reduce me very fast, so that my kind physician stated that an immediate change must be made, or that I should soon be no more. D. Brown, Esq. (whom I have mentioned to you before, for his kindness to Joanna in sickness) had some time before this offered me a residence on one of his hills (Mount Olivia), and his kind offer was of course gratefully accepted, and I was conveyed to the Hill, and immediately began to recover; thus you see what medicine could not effect, a change of a few degrees, from heat to cold, brought about. I resided on Mount Olivia for nearly one month, and was visited every other day by my kind physician, (Dr. Henderson;) Mr. Beighton leaving me only when paramount duties obliged him to do so. I am now residing with my kind friend, Mr. Brown, on another estate of his, which is a hill, or the hills, called the Pentlands, planted with coffee, nutmegs, and cloves. It is much higher than Mount Olivia, and consequently cooler, on which account I changed my residence from that hill to this. Since I came here, I have gained a good deal of strength. The abscess in my lungs is not yet healed. I expectorate much, sometimes blood, but I hope that this will not be the case long, for I feel exceedingly anxious to commence my important duties again, which are at present necessarily given up for a season - - - - - - - - - - - - - - - - - -

Here the hand that penned the foregoing lines was arrested, and the hope that is expressed of resuming important labours for ever disappointed. In a little more than a month, as appears from the following communications, the Rev. Mr. Ince terminated his earthly course.

Extract of a Letter from Reverend Thomas Beighton, dated Pinang, April 28th, 1825, recording the Death of Mr. Ince.

"THE painful duty now devolves upon me of informing you that my friend and fellow-labourer is no more. Last Sabbath day, the 24th instant, about half past one o'clock, P.M., he finished his earthly course at Glugor, the residence of David Brown, Esq., for whose kind attentions to the deceased, and to the Society's Missionaries generally, the Directors will cheerfully express their feelings of gratitude. My lamented brother expired in the presence of his physician and several other gentlemen, who had kindly attended him during the closing part of his illness, and for whose kindness I feel very grate-

* Flora, a little orphan girl, under Mrs. Beighton's care at that time, and now in Calcutta.

ful. For Dr. Henderson's gratuitous and increasing attentions to the deceased, the Society is laid under great obligations. His remains were conveyed from the chapel to the place of interment on the following morning, at six o'clock, attended by a large and respectable company. It was one of the most solemn scenes I ever witnessed. The Rev. Mr. Hutchings, the Hon. E. I. Company's chaplain, felt much on the occasion. He read the funeral service in the chapel, before the remains of the deceased were removed, and could not, with many others, refrain from tears. Jesus wept when at the grave of Lazarus; and so did many at the grave of John Ince, the late Society's Missionary. That part of the service being over, the corpse was carried by European soldiers from the fort, who had voluntarily offered their services, being desirous of paying the last token of respect in their power to the remains of him, whom they had heard invite sinners of every description to come to the Saviour. The pall was supported by

The Hon. R. Ibbetson,
David Brown,
W. Henderson,
John Robyr,
F. Halliburton,
G. W. Brown,
G. Stuart, and
J. Cross,
} Esquires.

The remaining part of the funeral service Mr. Hutchings read at the grave in a solemn and interesting manner, and the remains of my departed brother were laid near to those of his late wife, in which vault are also the relics of their departed babes. It was his desire that his dust might mingle with theirs, and, in that respect, his desire will be fulfilled. On looking over his private journal, I find the following remarks:—

"August 20th, 1824. This day registers my age to be twenty-nine years, a very early period in life to have gone through so many changes. How wonderful does God work in his providence! One remains in the place of his birth till his death,—is constantly surrounded by his friends or his family, while another traverses the globe, and dies amidst entire strangers. My wife and my babes are sleeping in a tomb on this island, and I hope that my dust will mingle with theirs, that at the general resurrection we may unite in one company before the glorious throne of our great and mutual Judge. O that I with them may be found ready to meet the Bridegroom!"

May 2nd. Yesterday was the Sabbath, and I desire to feel grateful to God for the support which he afforded in enabling me to go through a very trying service. At Malay worship, I endeavoured to impress upon the minds of the poor creatures the importance of being prepared to die; but, alas! their hearts appear like stones. May God by his Spirit soften them!

In the church, Mr. Hutchings delivered a very appropriate Sermon on this mournful occasion, from 1st Samuel iii. 18: "It is the Lord, let him do what seemeth him good." He described the Missionary life in its difficulties, trials, and discouragements, and paid a tribute of respect to the memory of him whose labour on earth has ceased. In the evening, I endeavoured to improve the solemn event in the chapel to the English Congregation, which was unusually large. The text was taken from Philippians i. 21: "For me to live is Christ, and to die is gain;" and the whole congregation appeared deeply to mourn the loss of him whose voice they will hear no more.

MADAGASCAR.

Painful Affliction and Death of Rev. John Jeffreys, Missionary at Madagascar, and of his Daughter. Extract of a Letter from Mrs. Jeffreys, dated Port Louis, Isle of France, July 30th, 1825.

It is with feelings of no common nature that I sit down at this time to address these few lines to you. From a letter written by my dear husband in March last, you would find that, on account of my ill health, it was his intention, as soon as the season permitted, to bring me to Mauritius for medical help. My illness continuing, we left Ambatoumanga for this purpose, June 4th, and arrived in safety and comfort at Tamatave, Friday, June 17th, where we continued till the following Tuesday, when we embarked for the Isle of France; my dear husband and children all apparently in good health, myself very weak from an illness of six months. It was in a vessel that traded for cattle, which indeed is the only kind to be met with, where we found most miserable accommodations; no other place to sleep in than the hold, close to the bullocks; our mattress on some sacks of rice—a most wretched place, indeed, it so appeared to me at first sight; but, alas! my dear Sir, little did I then think that it was to prove a place of such deep and complicated suffering to me. We met with a very tedious voyage, being nearly a month, and it is often performed in ten days; but that God who "*holds the wind in his hand,*" and has the ocean at his com-

mand, for some wise purpose, no doubt, though at present to me mysterious and unknown, withheld from us a favourable gale, and called me to drink deeply of the cup of suffering.

Sickness and Death of their eldest Daughter at Sea.

On Thursday, June 30th, our eldest daughter Elizabeth was taken ill,—not so ill, however, but she was able to be on deck the whole of that day; we gave her medicine, but without effect. On the following morning, Friday, she was so much worse, that she was not able to say any more than yes and no, and unable to raise her hand to her mouth;—she had caught *the Malagash fever*. About six the same evening, my much-beloved husband was attacked with wild delirium; previously to this he had taken medicine, which had acted very well, but the seeds of *this fever* were latent, and not being able to get the proper means, it was of no avail. About eleven o'clock the same night, Friday, our dear child breathed her last, (down in this horrid place, on board a French vessel, without a friend, all Catholics,) my dear partner still insensible—three dear babes sleeping around him;—and in the depth of night, I was called to give her up without being able to ascertain from her, in any way, what she felt at the idea of quitting time for eternity. Oh, my dear Sir, my mind was in an agony of grief; but thus depressed, as well as I was able, I addressed myself to that God, who is always present, and who has said, "Call upon me in the day of trouble," &c. On the following morning the body of our dear child was committed to its watery grave.

My dear husband continued in a state of torpor during the whole of Saturday. The next day and Monday he was more collected; but at present it is out of my power to give a correct detail of his last moments, as I have but short notice of this opportunity of sending to England, and hoping to leave here for that in about twenty days. Suffice it to say, at present, my dear Sir, that about seven o'clock, Monday evening, July 4th, in this same horrid place, I was called to behold the affectionate, tender partner of my life quit this vale of sorrow, (and to him it had indeed been a scene of trial,) for a land where these are unknown. Whilst I can but rejoice at the blissful exchange of worlds which he has made, my soul mourns his loss.

Distressing circumstances of Mrs. Jeffreys.

My dear Sir, I have lost an affectionate husband, a wise counsellor and guide, and my dear children, a fond, indulgent father. Thus am I left a bereaved widow, with three children, and in prospect of becoming a mother again to a fatherless babe, and my health in a very delicate precarious state, my complaint being an affection of the liver; it has been increased by accumulated sorrow, and the medical man who now attends me, assures me that it is of the greatest moment that I strive against overmuch sorrow. Oh! my dear Sir, allow me to entreat an interest in your prayers, and that of all the Directors, that I may be supported and comforted by that God who has promised to be the father of the fatherless, and the husband of the widow; above all, pray that my deep afflictions may be sanctified to the fitting and preparing me to join my lamented and beloved partner in that world of bliss to which he has gone.

Mr. Le Brun, at my request, improved the death of my dear husband last Wednesday evening, to a very respectable congregation, from Isaiah lvii. 1, 2, a portion I fixed upon myself, thinking it applicable to the circumstances in which my beloved partner had been removed.

I must now again request an interest in your prayers; and with my feeble but ardent ones for you and all the Directors and friends, I beg leave to subscribe myself,

Your indebted and deeply afflicted
(Signed) KETURAH JEFFREYS.

P. S. It will perhaps be pleasant to you to know the name of the vessel and Captain, by which, if we can come to terms, it is my intention to return to my native land, this being considered the most prudent step by Mr. Le Brun and Dr. Montgomery, my medical attendant; the vessel is called the Margaret, and the name of the Captain, Anderson. Oh! that the Lord may give us a safe and speedy passage to our friends at home!

CHURCH MISSIONARY SOCIETY.

WESTERN AFRICA.

Death of Missionaries at Sierra Leone.

It is with deep concern we state the severe losses which the Church Missionary Society has recently sustained by the death of several valuable labourers.

The *Rev. Charles Knight* died on Sunday, the 20th of March, 1825. He was taken ill on the 11th, and though hopes were entertained of his recovery, he was removed from his labours at the above time. He was interred at Gloucester, on

the evening of the same day, amidst the lamentations of his bereaved people.

On the 1st of May, another mournful event took place. *Mrs. Coney*, who, with Mr. Coney, her husband, had removed to *Regent*, in consequence of the death of Mr. Knight, had been there only three weeks, when both Mr. and Mrs. C. were taken ill of a fever. Mr. Coney recovered, but Mrs. C. was removed to the world of spirits.

The *Rev. Henry Brooks*, who sent the intelligence of this event to the Rev. Mr. Raban, on the 2nd of May, was, himself, the very next day, attacked by the fever, which baffled all medical skill. He continued speechless, and apparently insensible, till half-past two in the afternoon of the next day, and then expired. It was thought that he had not been sufficiently on his guard against exposure to the sun, and that he had experienced a slight "coup de soleil," about a fortnight before his death. Apoplexy, it is supposed, followed the stroke.

The mission sustained a further loss by the death of that valuable labourer, the *Rev. G. B. Nylander*, on the 23d of May. He had a very severe illness in 1824, from which he never fully recovered, and nature at length gave way. His mortal remains were next day interred in the church-yard of Kissey, in a spot chosen by himself.

Mrs. Gerber also died on the 22nd of the same month, about 24 hours before Mr. Nylander's departure.

"And now," says Mr. Raban, in his letter to the Society, "I need not say, that we are in an afflicted condition." Since the day we landed, we have lost six of our number by death, and four are now about to return. "The ways of God are in the deep, and his footsteps are not known." Yet we know that he changeth not; and we firmly believe, though sometimes tempted to doubt and dismay, that "all the paths of the Lord are mercy and truth toward every one of his servants. We feel most deeply these numerous and painful losses, and have no resource whatever, but in his wisdom, power, and faithfulness."

AMERICAN MISS. SOCIETY.

THE number of Auxiliary Associations in aid of the American board of missions, amounts to *Two Hundred and Sixty-six*; of which *Seventy-seven* were added during the last year.

Female Zeal.

A family of sisters have set apart half an hour a day to the use of their needles in behalf of the missionary cause. In the course of a few weeks they paid to the Treasurer 24 dollars for the education of an Indian child for two years.

A Female Missionary Society in BROOKLYN has been in operation only 17 months, and has paid in more than 500 dollars. This sum has been raised chiefly by the sale of needlework wrought by the members of the Society.

"In reviewing the past year," it is observed in their late Report, "we have reason to be gratified with many of the effects of our sewing association. It is believed to be the experience of all who have been able to attend it, that the pecuniary avails of our exertions, though by no means inconsiderable, are to be the last mentioned when speaking of the substantial benefits of our meetings. Our hearts have been enlarged; our benevolent affections have been excited; our hands have been strengthened; our hopes encouraged; and the purpose of our souls to live for God's glory, to labour for his kingdom, and to rejoice in its triumphs, has assumed a firmer tone, while the members of the Society have been more closely bound together in the pure and perpetual bond of heavenly charity."

MISSIONARY RECOLLECTIONS.

Extracted from a Letter of one of the Society's Missionaries.

I have received from the Society copies of Reports of all the Missionary Societies. What a scene of delightful work presents itself! Last night, at our Missionary Prayer-meeting, I pointed out to the people two particulars, which, if attended to by all true Christians, would have a happy effect on their own souls, and a favourable effect on Missions also, viz.

1. When we sit down to breakfast, let us never forget who plucked the leaves and prepared this tea. *The Chinese.* They minister to our comforts. *Are they Christians?* No. Are they numerous? Yes, perhaps 200 millions, and every effort is made to keep them destitute of the knowledge of God. Let us, then, every morning at breakfast, remember the *Chinese*, and pray that a door may be opened into China which no man shall be able to shut.

2. Whence came this sugar? Most probably from the West Indies. Who planted the cane, &c.? *The Negroes.* They minister to our comfort. *Are they Christians*, &c.?

These, and such like hints, have had a good effect, and, I trust, will be followed with a blessing.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES.

YORK NORTH RIDING AUXILIARY MISSIONARY SOCIETY, AND ITS BRANCHES.

On Tuesday, July 12, the Seventh Anniversary of the Auxiliary Missionary Society for the North Riding of Yorkshire was held at Malton. Mr. James Dunlop, the Treasurer, was in the Chair. The Rev. S. Thodey, of Cambridge, (from the Parent Society,) advocated the cause of Missions in an eloquent and impressive manner; and the Rev. J. D. Pearson, missionary from India, whose services excited no small interest, gave an affecting account of the state of the heathen in India, and other parts of the world. The Rev. G. Croft, of Pickering; W. Greenwood, of Malton; C. Morrell, (Baptist minister,) of Malton; Z. Taft, (Wesleyan minister,) of Malton; and G. Young, A. M., of Whitby, with Capt. Darling, &c. took a part in the services: the pleasures of which were greatly enhanced by the cordial union of Christian ministers and friends of various denominations. The contributions on this occasion, including collections made on the preceding Sabbath, after sermons preached by Messrs. Thodey and Pearson, exceeded 22*l.*

Kirby Moorside Branch.

On Wednesday, July 13, the Annual Meeting of this Branch Society was held. The Rev. S. Thodey preached in the afternoon, and the Public Meeting was in the evening, when a very attentive audience was addressed by the Rev. Messrs. Eastmead, Greenwood, Pearson, Thodey, and Young.

Pickering Branch.

On Thursday, July 14, the Anniversary of the Pickering Branch Society was observed. The Rev. S. Thodey preached in the afternoon, and the Public Meeting was held in the evening, when interesting addresses were delivered by the Rev. Messrs. Thodey and Pearson, (the Deputation from the Parent Society,) and by the Rev. Messrs. Croft, Gregory, (Wesleyan minister,) Greenwood, and Young.

On Friday, July 15, the Rev. J. D. Pearson preached at Mickleby, near Whitby, and the Rev. S. Thodey at Staithes. On Sabbath, the 17th, the Deputation preached at Whitby, in Silver-street Chapel and Cliff-lane Chapel.

Whitby Branch.

On Monday, the 18th, the Seventh Annual Meeting of the Whitby Branch was held in Silver-street Chapel. John Holt, Esq. was called to the chair, and the Rev. W. Blackburn, J. Robinson, (Wesleyan minister), G. Nettleship, G. Young, A. M., and Messrs. J. Campion, R. Kirby, &c. took a part in the business of the meeting, along with the gentlemen of the Deputation. The addresses, especially those of the Rev. Messrs. Thodey and Pearson, were highly impressive, producing an uncommon degree of devotional feeling and true Christian spirit. The Rev. J. D. Pearson showed the assembly a *stone* that had been worshipped as an idol by a Hindoo family. This stone, of the same kind with a large class of the household gods of India, is one of the petrifactions called Ammonites, or Snake-stones; and its exhibition excited the more interest at this meeting, as Whitby has long been famed for petrifactions of this kind, occurring in the alum-rock. Cart-loads of *such deities* might be procured here! The collections made on this occasion at Whitby, and the vicinity, exceeded 30*l.*, being greater than those at any former anniversary, except that of 1822. New subscriptions and donations were received after the public meeting.

BIRMINGHAM.

The Anniversary of the Warwickshire, Staffordshire, and Worcestershire Society was held on the 13th, 14th, and 15th of September last. The services commenced on Tuesday evening, at King-street Chapel, when the Rev. James Sherman, of Reading, delivered a very interesting and instructive sermon.

On Wednesday morning the Annual Meeting was held at Ebenezer Chapel; the Rev. Mr. Campbell, of London, in the Chair. The Rev. Mr. Reeve, of Bellary, favoured the Meeting with a detail of the gradual progress of Christianity in India. The Rev. Mr. Ellis, recently returned from the Sandwich Islands, gave an interesting account of the former and present moral condition of the people among whom he had been labouring. Several other gentlemen advocated the common cause with considerable energy and effect.

On Wednesday evening the Rev. James Bennett, Theological Tutor of the College, Rotherham, delivered a very appropriate and impressive discourse, at Carr's Lane Meeting, to a crowded and attentive congregation.

On Thursday evening, at the same place, the Rev. T. Raffles, LL.D., of Liverpool, advocated the cause of Missions with his accustomed eloquence and energy.

It is a peculiarly pleasing circumstance in the history of this Auxiliary, that its income this year considerably exceeds that of any preceding year.

SUSSEX.

The First Anniversary of the Sussex Auxiliary was held at Brighton, on Tuesday and Wednesday, the 18th and 19th of Oct. Preparatory sermons were delivered by the Rev. J. Sherman of Reading, at Hanover Chapel, and by the Rev. G. Clayton at Union-street Chapel. The public meeting was very numerously and respectably attended, and the interest excited was peculiarly encouraging.—Thomas Walker, Esq., Treasurer, presided, and the business was conducted by the assistance of the Rev. G. Burder, senior Secretary, Rev. W. Reeve, Rev. W. Ellis, Rev. Dr. Waugh, Rev. G. Clayton, Rev. J. Sherman, W. Wigny, Esq., H. Brooker, Esq., and Thomas Haweis, Esq. The other parts of the services were taken by the Rev. Messrs. J. Kirby, Chapman, Press Davies, G. D. Owen, J. Edwards, J. Turnbull, W. Henry, S. A. Davis, and J. N. Goulty, Secretary.

A Missionary Communion was held at the Countess of Huntingdon's Chapel on the Wednesday evening, which was very interesting and impressive. The amount collected in the County of Sussex during the preceding year was reported to be 554*l.* 13*s.* 9*d.*

The Rev. Dr. Bogue was expected to take part in these meetings, and did engage in prayer at Union-street Chapel on the Tuesday evening, but was prevented by illness from being present on the Wednesday. The collections at the several places afforded renewed encouragement, particularly under the unfavourable circumstance of very wet weather.

SOUTH WALES.

The Eleventh Anniversary of this Society was held at Haverfordwest, on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th of October. On Tuesday evening the Rev. J. D. Pearson, Missionary, from Chinsurah, preached a most interesting sermon at the Green Meeting, from Mark ix. 17—22. The prayers were offered up by the Rev. D. Peter of Carmarthen, and the Rev. T Hassell of Haverfordwest, Baptist minister. At the same time an excellent sermon was delivered at the Tabernacle, by the Rev. John Renals, of Wellingborough, from 2 Cor. xii. 9; when prayer was offered by the Rev. C. Morris of Narberth.

On Wednesday morning Mr. Pearson delivered a sermon at the Tabernacle, from Acts xvii. 16; when the devotional parts of the service were conducted by the Rev. W. Warlow of Milford, and the Rev. D. Davies, Ford. At the same time, Mr. Renals preached at the Green Meeting from Mark xiv. 8; prayers by the Rev. T. Harries of Pembroke, and the Rev. J. Willey, Moravian minister. In the afternoon, Mr. Peter preached at the Green Meeting, from Phil. iii. 8; prayer by the Rev. H. Davies of Tiers Cross, and the Rev. J. Griffiths of St. David's. At the same hour, Welsh sermons were delivered at Ebenezer Chapel, belonging to the Calvinistic Methodists, by the Rev. H. George of Brinberyan, and the Rev. W. Davies of Fishguard; when the Rev. T. Jones, of Newport, prayed. In the evening the meeting for business was held at the Tabernacle, when George Bowen, Esq., High-Sheriff of the County of Pembroke, was called to the Chair. On this occasion an account of the rise and progress of the London Missionary Society was given by Mr. Renals, and the worthy Missionary, Mr. Pearson, related what he had seen in the East Indies of the moral state of the heathen. Speeches were also delivered by the Chairman; Mr. Joseph Thomas of Pembroke; Dr. Morgan; and the Rev. Messrs. Morris of Narberth; Evan Jones, of Trelech; Taylor of Uley, (the present supply at the Tabernacle); Morgan of Narberth; Warlow of Milford; Griffiths of St. David's; Taylor of Haverfordwest, Wesleyan minister; Hassell, Haverfordwest; Peter of Carmarthen; Davies of Ford; Phillips of St. Clears; Davies of Tiers Cross; Evans of Penygroes; and Mr. Bulmer. The place was excessively crowded, and the meeting protracted to a late hour. Time, however, was not sufficient for the utterance of all that was conceived and felt on the important subject of Missions.

On Thursday morning, the Lord's Supper was administered to a goodly number of communicants, of different denominations, at the Wesleyan Chapel, the use of the place being kindly lent to Mr. Bulmer and friends, under an apprehension that the Green Meeting was too small for the communicants and spectators.—Mr. Peter of Carmarthen, and Mr. George of Brinberyan, presided; and addresses were delivered by the Rev. Messrs. Renals, Harries of Pembroke, and Warlow of Milford; while the Ministers above named were employed in the distribution of the bread and wine. During this solemnity a most Christian feeling seemed to pervade the assembly.

In the afternoon, a sermon was preached in the Baptist Meeting by the Rev. C. Morris of Narberth; Mr. Phillips, of St. Clears, prayed, before sermon, and the Rev. G. Taylor, Wesleyan minister, concluded. In the evening, divine service was

held at St. Mary's Church, where a luminous and appropriate sermon was preached, on behalf of the Society, by the Rev. D. W. Adams. This was a most interesting service. The church was well filled. The various services, indeed, were more than equal to the expectations which had been formed, and the sum of 73*l.* was collected at the different places of worship. On the preceding Lord's day, sermons were preached, on behalf of the Society, at Denby, by the Rev. C. Morris; at Pembroke, by Mr. Pearson; and at Milford, by Mr. Renals. On the following Monday a sermon was delivered at Milford, in the morning, by the Rev. Richard Taylor of Uley; and in the evening, a highly gratifying public meeting took place at the Tabernacle.

BURWELL.

On Wednesday, the 26th of October, the Anniversary of the Burwell Auxiliary Missionary Association was held at the Rev. James Sheppard's Meeting-house, when two sermons were preached; one in the morning, by the Rev. Benjamin Pyne, of Duxford; the other in the afternoon, by the Rev. Joseph Drake, of Cambridge; the devotional parts of the services were conducted by the Rev. Mr. Ward, Mr. Compton, Mr. Reynolds, and Mr. Dalisson. The collections and subscriptions on the occasion amounted to 18*l.* 8*s.* 2*d.*

Formation of New Societies.

COVENTRY.

On Wednesday, Aug. 10th, a public Meeting was held at West Orchard Chapel, Coventry, for the purpose of rendering more effectual aid to the London Missionary Society, when a Branch Society was formed for Coventry and Foleshill, in connexion with the Warwickshire, &c. Auxiliary.

The Rev. Dr. Bogue, the Rev. J. Campbell of Kingsland, and the Rev. J. Hunt of Chelmsford, attended as a Deputation from the Parent Society. The Meeting was numerously attended, and a high degree of interest was evidently felt. Dr. Bogue preached in the evening at the same place, and on the preceding evening at Foleshill. The Rev. J. Hunt preached on Thursday evening at Vicar Lane Chapel. The sermons and addresses on these occasions were peculiarly adapted to impress the mind with a deep sense of the value of the glorious gospel which we enjoy, and to excite or augment feelings of the tenderest commiseration for the state of the heathen. The collections which were made at the close of the services amounted to 69*l.*

Sermons on behalf of the Society were preached on the preceding day by the Deputation at Foleshill, Bedworth, and Bulkington.

WEST BROMWICH.

On Lord's day, August 14th, sermons were preached by Rev. Dr. Bogue, and Messrs. Campbell and Hunt, at the chapels of Rev. Messrs. Hudson and Cooper, West Bromwich, also at Walsal and Bilston. The collections made amounted to about 120*l.* On Monday the 15th, a public Meeting was held at the Rev. Mr. Hudson's, West Bromwich, when Mr. Mander, of Wolverhampton, took the chair, and several interesting communications were made by the Deputation and others.

WALSAL.

On Tuesday, the 16th, a public Meeting was held at Walsall, Rev. Mr. Allot's, and a Branch Society formed in connexion with the Warwickshire, &c. Auxiliary Society. Rev. Dr. Bogue in the chair. On Wednesday, the 17th, a public Meeting took place at Rev. Mr. Dawson's, Dudley. The Deputation from the Society, and others, addressed the Meeting. On Thursday, the 18th, sermons on behalf of the Society were preached at Wolverhampton and Halesowen, by Rev. Dr. Bogue and Rev. J. Campbell.

STOURBRIDGE.

On Friday, the 19th, a public Meeting was held, and a Branch Society formed, at Stourbridge, also in connexion with the Warwickshire, &c., Auxiliary. Rev. Dr. Bogue took the chair.

LICHFIELD.

On Lord's day the 21st, sermons were preached on behalf of the Society, by Dr. Bogue at Lichfield; at Nuneaton, by Rev. J. Hunt; and at Chapel End, by Rev. J. Campbell. On Monday, the 22d, a public Meeting was held, and a Society formed, at Lichfield, as a Branch of the Warwickshire, &c. Auxiliary; Rev. Dr. Bogue in the chair. In the evening a sermon was preached by Rev. J. Hunt. These Meetings were exceedingly well attended, and the collections liberal.

NUNEATON.

On Tuesday, the 23d, a Public Meeting was held at Nuneaton, for the purpose of forming a Branch Society. At an early hour the Town Hall (which had been kindly granted for the purpose) was so crowded, as was the Court adjoining, that it was necessary to obtain a larger place, and the Meeting was subsequently

held at the Old Meeting House, (Rev. Mr. Hartnell's,) which was also crowded to excess. Rev. J. Jerard, of Coventry, in the chair.

This Deputation, we are informed, was received everywhere in the most cordial manner; a spirit of zeal and liberality evidently pervaded the different meetings, and a desire that they might be annual was universally expressed. This was the last tour, on behalf of the Society, which Dr. Bogue was permitted to complete; and we understand, that the circumstance of his zealous and pious and powerful appeals, on behalf of the heathen world, during this journey, being so soon followed by his removal to his reward and to his rest, has greatly revived and deepened the impressions which were made when they fell from his lips, which impressions we trust will be effective and permanent.

NOTICE.

On Sunday, the 11th inst. Collection Sermons will be preached for the London Missionary Society, at the Rev. T. Towne's Meeting-house, Royston, Cambridgeshire, in the morning and evening; and in the afternoon, at the Rev. T. Lowes' Meeting-house, Barkway; when the Rev. William Ellis, one of the Society's missionaries from the Sandwich Islands, will communicate important intelligence.

MISSIONARY CONTRIBUTIONS.

☞ The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists; also the Names of Places and Persons alphabetically arranged.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 October to 16 November 1825.*]

IN LONDON AND ITS VICINITY.

C. D.		1	1	0
H. Y.		1	1	0
W. T.		1	0	0
Legacy by Mr. William Lamb, deceased, late of Pentonville, (less duty)		100	0	0
Mrs. Lamb, Executrix; Mr. Fox, Executor.				
Chelsea, Cook's Grounds.—Rev. Mr. Bunce		6	0	1

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cornwall, Falmouth, per Rev. Mr. Muscutt			38	8	1
Penryn Juvenile Missionary Society.—Rev. T. Wildbore, for the Native Teacher, *Henry Martyn*, 5th payment.—By Mr. J. Symonds	10	0	0		
Proceeds of Fancy Work for the *Education of Native Females in India*.—By Miss W.	7	0	0		
				17	0	0
Monmouthshire Collections, per Rev. J. Leifchild.						
Monmouth Collection	4	4	0			
Subscription	1	1	0			
				5	5	0
Abergavenny.—Rev. Mr. James				8	13	7
Baptist Chapel	9	6	0			
Penny Society	9	3	6			
				18	9	6
Lanripley.—Rev. T. Rees' Collection				2	0	0
Pontypool.—Rev. E. Jones				5	18	0
Newport.—Rev. Mr. Davis				5	15	6
——— Rev. Mr. Lewis				15	8	6
Brig "Eliza," Captain Davies. Missionary Box				3	1	6
			£	64	11	7
Kent Auxiliary Missionary Society, per Mr. W. Tozer, on Account				40	0	0
Middlesex, Whetstone, and Totteridge Missionary Society.—Mr. Lines Treas.				3	9	5
Northamptonshire Association of Independent Ministers.—Messrs. J. and H. Goddard, Treas.—Eastern District, per Rev. T. Toller.						
Ashley and Wilbarston.—Rev. W. Notcutt				10	0	0
Brigstock.—Rev. R. Pickering				8	0	0
Harborough				27	0	0
Kettering.—Rev. T. Toller. Collected by Mrs. Waddington, Curtis, James and W. Smith.—Misses Hislop, Mee, Munn, Strange, Tipler, and Vicars.—Messrs. H. Aldwincle and Burnet				18	10	6
Collection after Sermon, by Rev. J. Arundel, Home Secretary				11	18	0
Old.—Rev. J. Gravestock				6	0	0
Rowell.—Rev. W. Scott				22	17	0
Wellingborough Cheese Lane Meeting.						
Penny per week Society	10	4	9			
Collections after Sermons, by Rev. Messrs. Campbell and Townley	14	9	9			
Collection after Public Meeting	14	1	0			
				38	15	6
Salem Chapel.						
Coll. after Sermon by Rev J. Arundel	9	4	6			
Weekly	9	6	8			
				18	11	2
				161	12	2
Less Expenses				3	5	6
			£	158	6	8
Western District, per Rev. J. Whittenbury.						
Creaton.—Rev. Mr. Aston. Collections after Sermons, by Rev. Messrs. Arundel and Pearson	6	0	0			
Carried forward	6	0	0			

Brought forward.....	6	0	0			
Penny Society	2	0	0			
				8	0	0
Daventry.—Rev. J. Whittemburry.						
Collections after Sermons, by Rev. Messrs. Arundel and Pearson	16	1	0			
Collected by Miss A. Dickens..	6	11	6			
" Mrs. Potts.....	1	14	6			
" Miss R. Tippler ..	2	0	0			
The Sunday School	1	7	10			
Subscription	1	1	0			
				27	15	10
Heyford Lodge.—Mr. J. Brooks, Donation				50	0	0
Long Buckley.—Rev. D. Griffiths.						
Collections after Sermons, by Rev. Messrs. Arundel and Pearson	14	0	6			
Collected by Mrs. Boswell and Miss Piggott	7	5	0			
" Miss Goodman ..	0	15	0			
				22	0	6
Weedon.—Rev. J. Pinkerton.						
Collections after Sermons, by Rev. Messrs. Arundel and Pearson	15	4	0			
Collected by Messrs. Russell and Waring.....	12	0	0			
				27	4	0
Welford.—Rev. Mr Hobson.						
Juvenile Missionary Association	6	10	0			
Collections after Sermons by Rev. Messrs. Arundel and Pearson	31	0	0			
Female Juvenile Association for the *Education of Native Females in India*	5	0	0			
				42	10	0
Yelvertoft.—Rev. T. Gibson.						
Collections after Sermons, by Rev. Mess. Arundel and Pearson.....				8	5	0
				185	15	4
Less Expenses				1	6	9
				184	9	4
Total.....				342	16	0
Northumberland.—Berwick and Tweedmouth Association for propagating Christianity, per Rev. R. Balmer, by Rev. Dr. Waugh	17	0	0			
Berwick Juvenile Missionary Society, per ditto ditto.....	4	0	0			
				21	0	0
Salop.—Market Drayton.—Rev. R. Richards, Penny Subscription, per Mrs. Charles and Miss Ray.....				5	0	0
Surrey.—Legacy by Mr. William Nicholson, late of Addleston.—(less duty)....				50	0	0
Mr. John Hossack, Executor.						
Sussex.—East Grinstead.—Bethesda Chapel, Missionary Boxes, per Mr. Burt				1	1	0
Warwick, Stafford, and Worcestershire Auxiliary Society. —Mr. Thos. Lowe, Treas.						
Warwick.						
Birmingham.—Ebenezer Chapel.—Rev. T. East :—						
Mrs. Jaques' Seminary	8	10	0			
Misses Vale & Phillips' do...	3	3	0			
Collected by Miss Angear	3	18	0			
Bardell	0	13	6			
Caddick....	2	9	0			
Day.....	6	15	0			
Mounslow..	17	0	0			
Carried forward.....	42	8	6			

Brought forward	42	8	6			
Collected by Miss Nicklin	1	6	0			
Mrs. Plant	2	10	0			
Miss Latham	8	0	0			
Mrs. Loviday	0	12	10			
Cross	1	11	6			
Mr. Sixty, at the Manufactory of Messrs. T. Ledsam and Sons	15	3	8			
Mr. Cudby	0	13	0			
A Friend	3	0	0			
Master Babbington ..	1	2	0			
Miss Bagnall	2	1	9			
Mr. Beasley.....	6	15	0			
Miss H. Blount	5	2	6			
Miss Bucton.....	5	9	4			
E. Butler	5	10	0			
A. and H. Butler	2	0	0			
Clive	11	7	8			
Mrs. A. Collins	7	5	6			
Miss Davies.....	1	17	8			
Downes	4	0	9			
Mrs. East, for the *Education of Females in India*.....	22	10	0			
Miss Field	4	0	0			
A Friend	6	3	6			
Master T. Gibson....	3	0	0			
Miss Glover	8	0	0			
Mrs. Gough.....	4	8	10			
Misses Hardy & Lowe	40	0	4			
" Hunt and Raby ..	15	3	10			
Miss B. Y. Jones	6	10	0			
Joseph.....	4	14	0			
M. A. Lord	1	16	4			
H. Moseley	4	12	8			
Phillips	6	0	0			
Rowlinson.....	9	1	0			
Mr. Salt	3	12	4			
Miss Smart.....	5	2	6			
Misses Skynner and Gilbert.....	5	19	4			
Misses M. & S. Taylor	8	3	4			
Mrs. Taylor and Miss James	5	9	10			
Mrs. Taylor and Miss Yates.....	5	6	9			
Miss Tuft.....	5	2	6			
Mrs. Warner	6	16	2			
Master J. Walker	2	11	0			
Miss Williams.....	0	5	6			
Witheridge.....	4	0	0			
Proceeds of Ornamental Mouse-Traps, for the *Education of Native Females in India*....	1	8	0			
Ditto of Net Fringe.....	1	0	0			
Ditto of Old Iron.....	0	7	0			
Ebenezer Congregation, for the support of the Native Teacher, *Jehoida Brewer*, 2d pay.	10	0	0			
Ditto, for the support of a Native School, under the Rev. Mr. M. Hill, called *Ebenezer Chapel School*, 2d payment..	12	0	0			
Mrs. Glover, for the support of a *Native Teacher*, to be named "*Charles Glover*," 1st pay...	10	0	0			
Sunday Schools.						
Ebenezer Chapel—Girls	3	4	9			
— — Boys	10	14	6			
— — Male Adults	0	5	0			
Fisher Street—Girls.....	1	1	0			
Missionary Boxes of						
E. F. and W. U.....	0	14	2			
R. B. East	6	0	0			
Mrs. Gibbons	0	10	0			
Miss S. A. Hill	1	0	0			
Master E. Morris	1	5	0			
E. U. Salt	4	16	4			
Mrs. Smith	5	3	0			
Carried forward	385	16	2			

Brought forward	383	16	2			
Collection after Public Meeting	187	17	6			
				573	13	8
Carrs Lane.—Rev. J. A. James.						
Juvenile Society	153	11	0			
Missionary Boxes	69	0	9			
Sunday Schools	23	0	7			
Smithwick Branch Society	19	3	10			
Collection after Sermon	107	18	2			
				372	14	4
Livery Street.—Rev. Mr. Eagleton.—						
Juvenile Society	19	11	11			
Collection after Sermon	60	7	0			
				79	18	11
King St. Chap.—Rev. Mr. Jones.						
Juvenile Miss. Society:—						
Col. by Miss Barnett	3	3	8			
Beesford	3	3	7			
Mrs. Brittle	1	4	0			
Mrs & Miss Bardett ..	11	14	6			
Miss Cope	7	18	0			
Dipple	3	4	6			
Francis	0	15	6			
Harborne	1	0	9			
Hawthorn	4	5	10			
Hinton	1	16	3			
Jew	8	4	3			
J. J.	3	2	0			
M. A. P.	2	11	0			
Miss Phillips	10	16	6			
Steadman	14	3	3			
M. T.	1	12	2			
Mr. Tysall	1	6	0			
Miss Westbury	1	1	0			
Woodward	1	11	0			
Missionary Boxes of						
Miss M. Berisford	0	7	2			
Mrs. Smith	2	2	2			
Miss Truman	1	1	6			
Sunday Schools	10	5	2			
Collection after Sermon	27	4	8			
				123	16	5
Warwick.—Rev. E. Percy.						
Penny Society	10	0	0			
Sunday School Girls	0	10	0			
Friends from a Village	2	13	6			
——— Kenilworth	0	19	4			
Miss. Boxes—Messrs. Cooper and Roberts	0	12	0			
A Friend	0	3	1			
Donation—by Mr. B	0	10	0			
				15	7	11
Alton Chapel—Rev. Mr. Tallis.						
Missionary Box	1	13	0			
Collected by lending Tracts ..	1	7	0			
				3	0	0
Leamington.—Collection	7	0	0			
The Young Ladies at Mrs. Barnett's School	2	0	0			
				9	0	0
Radford				1	0	0
Bedworth—Rev. T. Dix.						
Col. at Monthly Prayer Meetings	5	0	3			
Mr. Gibbud's Missionary Box	1	7	0			
Mrs. Brown's ditto	0	10	0			
Annual Collection	5	7	7			
				12		10
Coventry Branch Society.						
Foleshill Chapel.—Rev. D. A. Jones.						
Col. at Monthly Prayer Meeting	7	15	7			
Two Missionary Boxes	1	3	1			
Collected by Miss Jephcott	4	0	0			
				12	18	8
Vicar Lane Chapel—Rev. J. Sibree.						
Col. by Miss Lambeth	5	0	7			
Mr. J. Dann	1	4	6			
Miss Emberton	0	16	0			
Mr. T. Burman	0	6	2			
Miss. Box of Mrs. Dalton ..	0	10	0			
Carried forward	7	19	3	1203	14	9

Brought forward	7	19	3	1203	14	9
Miss. Box of Mr. Sheffield	0	8	0			
Nurse at Bablake Hospital	0	5	6			
Mr. Albert	2	0	0			
				10	12	9
West Orchard Chapel.—Rev. J. Jerrard.						
Collected at Public Meeting ..	26	3	7			
Miss. Boxes of Mrs. Jerrard ..	1	9	3			
Mr. J. Dickinson	1	0	0			
Mrs. J. Whittem	0	14	10			
J. and J. S.	0	8	2			
				29	15	10
Nuneaton Branch Society.						
Atherstone—Rev. Mr. Millet.						
Donations				3	4	10
Chapel End—Rev. J. Dagley.						
Contributions from Baddesley				1	0	0
Stratford upon Avon—Rev. Mr. Helmore.						
Collections and Subscriptions				15	9	7
Stafford.						
Brewood—Rev. J. Fernie.						
Col. by Miss Simpson	3	4	6			
Green	1	13	6			
Josh. Anslow	2	2	0			
				7	0	0
Lichfield—Rev. W. Salt.						
Monthly Collections	9	15	9			
Donations, by Friends	2	0	0			
Collected by Mr. White	3	1	2			
Children at a Day School	0	15	8			
Sunday School ..	0	3	8			
Miss. Boxes of Mr. Daniel	0	10	8			
Mrs. Salt	0	9	8			
Mrs. Rowley ..	1	6	10			
Chapel	0	4	8			
Collection at Public Meeting ..	20	14	2			
				39	2	3
Armitage—Rev. J. F. Whitridge				64	8	6
Uttoxeter Branch Society.						
Subscriptions	17	2	0			
Collection at Annual Meeting	12	14	6			
Miss Howe's Boarding School	0	8	6			
Sunday School Missionary Box	0	8	0			
Subscriptions at Checkley	1	0	0			
Stramshall & Beamhurst	2	1	8			
Weekly Subs., by Miss Wilson	10	9	3			
Miss. Box, per Mr. J. Everard	0	6	0			
Subs. under 5*s.* per Mr. Vernon	2	12	0			
				47	1	11
Burton-upon-Trent.						
Collections and Subscriptions	15	14	6			
Branston, by Miss Shenston ..	3	2	0			
Royle Mill Missionary Box	3	0	0			
				21	16	6
Tutbury Branch Society.—Rev. B. Brook.						
Collections and Subscriptions ..	28	6	9			
Missionary Box	2	18	3			
Ditto	2	12	8			
Ditto	9	5	0			
				43	2	8
Cannock—Rev. Mr. Johnstone				4	12	10
Gornall—Rev. Mr. Heathcote				10	15	0
Handsworth—Rev. Mr. Hammond				20	13	8
Stafford—Coll. by Mrs. M. and Miss F...				2	4	0
Wolverhampton—Rev. J. Roaf.						
Subscriptions	24	9	8			
Young Ladies at School	0	5	0			
Donation	1	0	0			
				25	14	8
Stone—Collections and Subscriptions ..				6	10	6
West Bromwich—Rev. Mr. Cooper.						
Subscriptions and Miss. Boxes				42	0	0
Rev. Mr. Hudson and Friends				85	7	6
Bilston—Subscriptions				3	6	6
Walsall—						
Donation	21	0	0			
Col. by Miss R. Rooker	12	0	3			
Smith	5	3	8			
Caster & Pupils ..	2	10	0			
Carried forward	40	13	11	1067	15	9

Brought forward.....	40	13	11	1687	13	9
Subscriptions.....	5	4	0			
Small Sums and Miss. Boxes..	4	6	1			
				50	4	0
Worcester.—Kidderminster.—						
Ebenezer Chapel	2	6	0			
Old Meeting, Rev. J. J. Freeman	3	0	0			
				35	6	0
Dudley—Rev. J. Dawson.....				6	15	0
Stourbridge Independent Chapel.						
Juvenile Collections.....	10	3	0			
Ditto.....	3	6	5			
By London Missionary Society	11	0	10			
				24	10	3
Worcester—Angel Street Chapel—Rev. R. Vaughan				53	8	3
Shropshire—Hales Owen—						
Collected by Miss Harris.....	2	0	6			
E. Brettell..	1	18	3			
Granger	1	16	0			
Chambers ..	1	1	0			
A few Friends	2	0	0			
				8	15	9
				1866	13	0
Remittance				1641	19	4
Collections per Rev. Dr. Bogue.—Rev. Messrs. Campbell and Hunt.						
Warwickshire.—Atherstone.—Rev. Mr. Miller.....				13	15	2
Coventry.—Vicar Lane Chapel.—Rev. J. Sibree				17	12	0
West Orchard Chapel.—Rev. J. Jerrard and Friends				16	3	10
Foleshill Chapel.—Rev. D. A. Jones.....				5	15	10
Chapel End.—Rev. J. Dagley.....				7	0	0
Nuneaton.—Zion Chapel.—Rev. J. Griffiths.....				8	10	6
Carried forward.....				68	17	4

Brought forward.....				68	17	4
Old Independent Chapel.—Rev. Mr. Hartnell.—Collections after Public Meeting and Sermon				20	12	10
Bulkington.—Rev. J. Sheffield.....				3	3	6
Staffordshire.—Bilston.....				11	13	6
West Bromwich.—Old Meeting.—Rev. J. Cooper				29	12	8
Rev. J. Hudson's Meeting.....				26	19	1
Walsal—Rev. R. Allott.....				36	0	0
Worcestershire.—Dudley.—Rev. Mr. Dawson				27	19	2
Stourbridge.—Rev. Mr. Richards				15	0	7
				239	18	8
Warwickshire, &c.—Total.....				2106	11	
Yorkshire.—Collections per Rev. Messrs. Pearson and Thodey.						
Guisboro.—Rev. Mr. Hinmers				3	8	6
Ayton.— - - - ditto.....	1	10	4			
Missionary Boxes.....	0	16	3			
				2	6	7
Stokesley	4	9	0			
Subscriptions.....	2	15	0			
Do. per Mr. Mease	1	5	0			
					9	0
				14	4	1
Scotland.—Aberdeen Auxiliary Missionary Society, per P. Duguid, Esq.....				35	0	0
Edinburgh.—Per G. Yule, Esq.						
Legacy by the late Thomas Dott, Esq., with Interest Duty and Expenses deducted	101	2	7			
Midcalder Auxiliary Bible and Missionary Society, per Rev. A. Duncan	10	0	0			
Subscription	1	1	0			
				112	3	7
St. James' Place and Leith Walk Bible and Missionary Society; per Mr. W. Arnott .	15	0	0			
Denny Auxiliary Missionary Society; per ditto	10	0	0			
				25	0	0

For the Anglo-Chinese College.

Manchester and Salford Association, Rev. Dr. Chine, per J. H. Heron, Esq., Subscriptions 75 15 6
Newcastle upon Tyne Ladies' Society, by Mrs. Finlay, per Rev. Dr. Morrison 20 0 0

Fund for Widows and Orphans of Missionaries.

Somerset.—Friend at Kingswood, per Rev. T. Jackson 1 0 0
Wackrill, Mr. John 1 1 0

For the Education of Native Females in India.

Cornwall.—Penryn Juvenile Missionary Society 7 0 0
Birmingham.—Collected by Mrs. East..... 22 10 0
Proceeds of Ornamental Mouse-Traps 1 8 0

For the support of a Native School, at Berampore, called "Ebenezer Chapel School," under the superintendence of Rev. M. Hill.

Birmingham.—Ebenezer Chapel, 2d payment..... 12 0 0
ERRATA.—In the Chronicle for October, page 448, *Read*—
Paisley.—Canal-Street, Rev. R. M'Lachlan.
" Rev. J. M'Dermid..... 12 12 8
" Thread Street, Rev. J. Thomson..... 11 0 0

The Thanks of the Directors are presented to the following; viz.
Rev. R. M. Miller, for 10 copies of his Religious Instruction of Children and Youth.—Mrs. M'Gavin, for the Protestant, 4 vol., &c.—Mrs. Brittain, by Rev. T. Timpson, for a Silver Medal, and History of the World, folio.—Anonymous, for a Box of Books.—A Friend, at Neath, for a parcel of Gold Ends.—Mr. Eldad, for sundry Reports &c. &c.—To Mrs. Smith and F. C., for 160 Nos. of the Evangelical and Youth's Magazines.

AN ELEGY

On the Death of the Rev. Dr. Bogue.

When, levell'd by the wintry gust,
Some stately cedar lies in dust,
Around the waving saplings rock,
And earth with trembling feels the shock;
Its place a dreary void appears,
Unfill'd for many future years.
So, when the greatly good shall fall,
The shock is felt, is own'd by all,
And many a mourner wails in vain,
"We shall not see his like again."
Thus Zion bows her languid head,
For Bogue—the man of God—is dead.

The sweet remembrance of departed worth
Transmits example to succeeding days,
May give to other noble efforts birth,
And rear to God a monument of praise.

With talents gifted, fir'd with sacred zeal,
Deriving knowledge from its heavenly source,
The truth he felt he made his hearers feel,
For truth and love possess resistless force.

A learned scholar and a Christian sage,
His words of peace with manly pathos flow'd;
His youth display'd the gravity of age,
His age with active youthful vigour glow'd.

When pitying spirits form'd a holy band,
To rescue Heathens from the jaws of death,
He gave his heart, his labours, and his hand,
And breath'd in this good work his *latest* breath.

No more his teaching shall his flock rejoice,
Nor studious youth partake his tutoring care,
Nor listening crowds attend his warning voice,
Nor dubious councils in his wisdom share.

The Scribe, instructed in his Master's will,
No more shall urge the Scripture's hallow'd claim;
Yet, being dead, his works speak for him still,
And chase the daring infidel to shame.

His years were many, yet of fruitful weight;
He labour'd long, but labour'd not in vain;
His fame was large, but borne with meekness great;
His life was spent for God, his death was gain.

The Church who knew him shall their loss deplore,
And Heathen converts mourn their friend's remove;
And kindred souls, on many a distant shore,
Shall, grieving, hope to meet good Bogue above.

Ye daughters of Zion, oh! dry up your tears,
Nor grieve that a pilgrim has finish'd his race;
His labours are pass'd, and his sorrows and fears;
His works—they shall follow as trophies of grace.

The Head of the Church, who for ever remains,
The Bishop of Souls, for his sheep will provide;
He calls, and prepares, He appoints, and ordains,
Fresh pastors to feed them, and shepherds to guide.

Death never the line of succession can close
When Moses departed, then Joshua came—
When Paul had grown aged, young Timothy rose—
Our Master, our work, and our aid, is the same.

ALIQUIS.



REV.D JOSEPH DENTON.

LONDON.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1825.

CHARACTER OF AN AGED DISCIPLE.

COMMUNICATED BY HENRY BELFRAGE, D.D.

AN opinion exists among some professors of religion, that the most eminent disciple of Christ is the ardent zealot, the acute polemic, and that the milder and softer qualities have few claims to notice. Such an idea is directly opposed to the statements of Scripture. The sacred writers tell us, that the ornament of a meek and quiet spirit is in the sight of God of great price; and Jesus places them much in the third class of his followers. Moses is thus characterised:—"He was very meek, above all men that were upon the face of the earth." Jesus himself thus describes his own character:—"Learn of me, for I am meek and lowly in heart;" and so strongly was this idea of our Lord's temper impressed on the minds of his followers, that Paul beseeched the Corinthians by the meekness and gentleness of Christ. The man who is eminent in this temper will live in the hearts, and die amidst the tears, of all about him. Such was the man to whom this short Sketch is devoted.

Mr. J. S. was early attached to religion. He lived while a boy with a grandfather, who took great delight in instructing him. He used to tell, with deep interest, how that good old man frequently came to him into the fields where he was tending the cattle, sat down beside him, and addressed to him the counsels of piety; how he was affected with the fervour with which he spoke of the excellencies and of the dying love of the Saviour, and with his earnest injunctions to fear the Lord in his youth. After he left him, he used to kneel down in a lonely spot, and beseech the God of his fathers to fill him with the knowledge of his will, and with the Spirit of his grace. To his last day his mind recurred to those scenes where it first opened to piety, and where God was pleased to accept the kindness of his youth.

He was distinguished for his attachment to religious ordinances. He lived at some distance from the place of worship, yet not only in the vigour of life, but even in old age, he was seldom absent. He used to say, that he was always happiest in the house of his God; and in his days of frailty he tried to recruit his strength at the end of the week, that he might be able to repair to the gates of Zion on the Sabbath. His demeanour during divine service was uncommonly grave He sat with his eyes shut, and there

was on his countenance an expression of solemnity and reverence which has struck the careless. The wandering eyes and the irreverent postures of many worshippers give pain not only to the ministers of religion, but to all who tremble at God's word. They are sad indications of the state of the heart, and are often employed by the profane to justify their contempt of religious ordinances, and to give point to their sarcastic reflections on the little interest which the rites of religion are able to produce.

He was in the habit of writing down on Monday morning the text which had been illustrated, with any remarks which he recollected, and spent some time in earnest prayer for the blessing of God on the gospel of his grace. His Bible is marked in a great many places at the texts which God had blessed for enlightening and comforting him. It was delightful to see the interest taken by his family in those portions of the word on which God had caused him to hope: they will be monitors to his descendants to cultivate that piety which blessed all the years of his life, and all the changes of his lot; and while they teach them to know the God of their fathers, and to serve him with a perfect heart and with a willing mind, may they yield to them that consolation and hope which they imparted to him, and by which God, in successive ages, gives testimony to the word of his grace!

He enjoyed a considerable measure of religious tranquillity. His mind was so happily balanced, and the course of his life was so regular, that he was in a great measure a stranger to that rapturous excitement, or that extreme depression, experienced by those whose lot is marked by great vicissitudes, who possess less sobriety of mind, or have more vehement feelings. He uniformly exhibited the serenity and kindness of a heart at peace with God and man.

On one occasion of his life, after the death of his wife, to whom he was much attached, he was afflicted with painful apprehensions of the wrath of God. In the season of deep sorrow a gloom sometimes gathers over the heart, in which the objects we used to contemplate with delight, are seen invested with horror, and the consciousness of our secret faults excites the afflicting idea, that God is rebuking us in his wrath, and that the present calamity is but the beginning of sorrows. Such was this good man's dismay, but he obtained relief in prayer. While pleading earnestly in his closet with God for mercy to himself as a sinner ready to perish, that text was impressed on his mind with such power as filled him with joy unspeakable, "The Lord hath put away thy sin; be not afraid, thou shalt not die." At this time he felt much anxiety about his son, who was much affected by the death of his mother. He remarked, that the death of a mother was peculiarly trying, and that the sorrow of one that mourneth for his mother is mentioned by the Psalmist as a very bitter sorrow. With much affection he laid open to him the consolations of the gospel, and while the tear in his eye showed how he had felt the bereavement he had met with, his calm submission taught him the power of resignation and the influence of hope. At an after period, when that youth was labouring under strong solicitude about his eternal salvation, he, with much wisdom and kindness, directed his steps to the Cross, encouraged him by setting before him the invitations and promises of the Saviour's grace, and combated with great skill, tenderness, and patience, all the suggestions of fear and despondency. He did not marry a second time, but wished his son to form such a connexion in marriage as might prove a blessing to them both. His prayers for the guidance of Heaven to his son were happily answered, and he lived with

his daughter-in-law in uninterrupted harmony and comfort. Her attentions to him were unwearied, and her language to him was always kind and respectful. While some old men are peevish and fretful, and give their daughters-in-law too much reason to complain that it is impossible to please them, he blessed God for bringing so kind a heart to his dwelling, and said that he loved her as his own child. This amiable woman was most devoted to his comfort, nursed him with the tenderest care, and wept for him as for a father. When he saw her weeping by the side of his bed during his last sickness, he said to her, "Trust in God, and he will never forsake you: during my long life he has never left me comfortless, and I leave you and your children under his care."

It is a striking evidence of the sweetness of his temper, that his grandchildren were much attached to him, and they delighted to walk with their hands in his to church. They vied with each other to serve him. He took great delight in their progress at school, and his advice to them was solemn and affectionate. One of the boys, who was only six years of age, who had slept for some nights with him, said, with sobs and tears, after his death, "I will never forget my grandfather; he taught me to pray, and encouraged me to love God; I wish to be a good man like him." Had this man been cold and austere in his manners and counsels, these little children would have thought of him with fear or disgust; but his instructions dropped as the rain, and distilled as the dew; as the small rain on the tender herb, and as the shower on the grass. During his illness they were, as he wished, placed by his bed-side every night before they went to sleep, and he took each by the hand, and spoke to them the words of kindness and of piety. He had a daughter, who was married, who is distinguished by her father's temper and manners; and to her children nothing was so delightful as to visit their grandfather, and to receive his counsels.

He was remarkable for the mildness of his spirit. When any one spake harshly to him, he gave soft answers. He was never seen, even by his own family, in a bad humour. He took a great deal of trouble for the benefit of the poor, and was ever ready to listen to their complaint, to do what he could for their relief. There were no poor families in the village that had not tasted of his bounty, and his influence was employed with the wealthy around in behalf of those whose distress required more than their usual aid.

He was distinguished for equanimity. The losses he met with in business never excited the least fretfulness; and when he was successful, he used to express his gratitude to God for his goodness; but there was no exultation, no complacency in the skill of his own plans, or in the activity of his own efforts. "Providence is putting it in my power to do something more for God and for man," was a reflection which he made on some occasions of this sort. How seldom is the loss of money regretted as the loss of a talent for utility! and as seldom is the gain of it hailed as the instrument of piety.

Though never devoted to the world, he was peculiarly detached from it for some time before he died, and spent a great part of his time in meditation in his garden, and in secret prayer in his own apartment. Though he was always a humble man, he appeared, near the close of life, peculiarly influenced by a lowly mind, and deeply felt what he was saying, as he uttered these words,—"I have been an unprofitable servant, but my trust is in the grace which reigns through righteousness unto eternal life by Jesus Christ our Lord." His dispositions were friendly; he was much attached to his minister, and

when he conducted the devotions of the family, prayed most fervently for the success of his labours, and for the prosperity of his soul. In the monthly meetings of the Session, of which he was a member, for prayer and religious conference, he took great delight. His remarks were pertinent and judicious, and on questions of religious experience the reflections which he made shewed the strong piety of his spirit, and his acquaintance with the workings of grace. I have heard some elders deliver their sentiments in a manner which discovered superior intelligence and fluency, but I never saw one to whose language and profession I could more fully attach the character of Christian simplicity and godly sincerity. His conduct as a friend to his country deserves to be mentioned. He lived in a place where the people were at one time much corrupted in their political principles, but he approved himself a good subject. He was not a fierce and noisy partisan, but a loyalist on Christian principles. He believed it to be the will of Heaven that men should honour the king, and spoke of our blessings, civil and religious, as marking us a people highly favoured of the Lord, and strongly requiring contentment and gratitude. When the minds of the labouring classes were inflamed against the friends of law and order, mild as his temper was, he was not intimidated by the violence of their conduct; and whilst the nailers, who mostly occupy the village, were greedily imbibing sedition and blasphemy from the weekly publications of Hone, Cobbett, and Carlisle, and plotting how to spread around them firebrands and spoliation, his heart was fixed, trusting in the Lord; he prayed that their eyes might be opened, and lived in the hope that they would be ashamed of their delusion.

He was eminent in patience. He had a complaint in one of his eyes, which was very painful, and at last issued in the total loss of sight in that eye, yet he was never heard to murmur. He blessed God that he had enjoyed full sight so long, and that both eyes had not failed him. His last illness was not of long continuance, and in it he suffered like a Christian. He joined with great earnestness in the devotional exercises which were performed in his chamber, and was observed to be much occupied in ejaculatory prayer. His voice became inarticulate; but amidst the broken sentences which his family heard him attempting to utter, the name of Jesus often reached their ear; and from some words which they catched, they could gather that, like Simeon, he was praying, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

It is a beautiful evidence of what an excellent father he had been, and of the kindheartedness of his family, that he breathed his last supported by his son on the one side, and his daughter-in-law on the other; and when I saw his son and his grandchildren weeping by the side of his grave, and giving vent to the sorrows of nature while they saw the dust covering him, I felt how dear the spirit of goodness makes a man to all that live within his circle, and the wish and prayer rose to heaven from my heart, that their impression of his worth might lead to the culture of his piety and meekness, and that religion might still be adorned in their dwelling, as in times past. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Falkirk. H. BELFRAGE.

ON THE VIOLATION OF THE SABBATH.

ONE of the crying sins of the professors of religion, in the present day, is, "*Sabbath-breaking*," and which cannot exist without a very considerable number of attendant evils. The specific order of profanation of the Sabbath to which

these lines more particularly allude, is the extensive practice of many, very many, attendants upon divine worship in London, and its vicinity, of visiting their friends on the Sabbath-day, and visiting them merely for the purposes of pleasure, thereby neglecting the house of God for a *whole Sabbath*, and sometimes for a *whole month* together, yea, in aggravation of their sin, thereby preventing the friends they visit from performing the duties and enjoying the privileges of God's house themselves. I am the minister of a congregation within a few miles of London, and hardly a Sabbath passes but several of my otherwise stated hearers are acting in this unchristian way, going either to London, or some village or town in the vicinity, interrupting Christian families, robbing my brethren in the ministry of the attendance of some of their hearers, yea, perhaps, members, setting an example of the greatest evil to the young professor, and hardening the world in their greater profanity. But, though I have begun at home, I heartily wish it was an evil only applicable to my own people; but it appears to be a *London sin*. I much doubt if it be not *a native of London*, and that the cry of a little country air, after confinement all the week, is not the ostensible reason assigned for it; hence, unhappily for my congregation, these professing Sabbath-breakers pay us many such visits, and, only last Sabbath, kept several, who I hope are pious families, either partially or totally from the house of God. A fine dinner must be provided for the strangers, and therefore morning service must be neglected. The strangers do not leave till the last coach, and then it is too late for evening service; thus God is robbed of all the day. This appears one of the worst kinds of Sabbath-breaking, if we only take a slight view of its evils. The person so offending profanes the Sabbath himself; by the journey he supports coaches or boats, and thus pays the coachmen or watermen to break their Sabbath; by interrupting the devotions of his country friends, he tempts, if not forces, them to imitate his sin; not to add, that the money thus spent in travelling, and in providing costly dinners, would quietly aid the interests of charity, as given either to the poor or to the cause of God. It certainly is high time for the ministers of Christ, *even* to a man, to lift up their voices, like a trumpet, against this prevailing crime; and such facts loudly call upon every Christian to pray, that God would give to his church the *practical* godliness of our ancestors, the puritans and non-conformists, so eminently distinguished for "keeping holy the Sabbath-day."

Σιγμα.

ON INFANTICIDE.

To the Editor.

A Correspondent in your Oct. number, who signs "Scoto-Britannicus," in the course of his communication on the subject of the Suttees in India, makes the following statement: "Upwards of 20 years have now elapsed since *infanticide* (once also an every-day occurrence) *was completely abolished;* a proceeding which, instead of weakening the allegiance of the people to the local authorities, has actually rivetted their attachment to our sway; and which has, moreover, given birth to a degree of tenderness and solicitude, on the part of parents to their children, previously unknown in India."

Now, on turning to the "Farewell Letters" of the late Rev. W. Ward, of Serampore, written in April 1821, I find, in the Seventh Letter, on "Immolation in India," the following passage, in reference to the practice of Infanticide: "A few children were saved by the benevolent efforts of Colonel Walker when in India; but since his return, the very families among whom the horrible practice had ceased, have again returned to the work of murder; not one survives. I have this from the highest authority; and I have just learnt, that in and around Benares infanticide is practised to a horrible extent."

I observe also, that, independent of the above express statements, the tenour of the whole of the Sixth and Seventh Letters is decidedly in opposition to the statement of your correspondent, as to maternal tenderness and solicitude. Many of your readers, Mr. Edi[illegible]-would be glad to know how these [illegible]-flicting statements are to be rec[illegible]-led, or to be informed which of th[illegible]-two is correct. Your means of infor[illegible]-ation it

is thought, will enable you to do this. It is a subject of deep and overwhelming interest, especially to every Christian female, and it is of great importance that the facts of the case should be ascertained. An early notice will oblige many

Friends to Female Education in India.

ON PETITIONING FOR THE ABOLITION OF SLAVERY.

To the Editor.

SIR,

ON reading the Query in your Magazine for October, "How far a general petition, among Protestant congregations, for the suppression of slavery in our colonies, would be likely to effect so desirable an object," &c.; it struck me whether another plan might not also be adopted to remove the obstacles which would be likely to prevent the success of such general petition.

His majesty's government, be it remembered, have all sides of the question to consider; and however desirous they might be to support the prayer of the petitioners, will not see it their duty to sacrifice the interest of the planters, whose property the slaves were before they took the reins of government; and it might give dissatisfaction to a considerable part of the community to remunerate the planters from the public purse.

But might not the friends of slave abolition (who are greatly on the increase, and are willing to make some sacrifices) raise a fund by voluntary contribution, to be placed under the direction of the African Institution, or a distinct society, under well-organized regulations, to assist industrious well-behaved slaves in purchasing their freedom, and that of their wives, children, &c.; which they can very rarely effect by their own efforts.

This would encourage them to diligence, sobriety, order, &c. The pleasures of hope would raise their spirits: this would increase their physical strength, promote health, and thus the same manual labour would be effected by a smaller number of hands, thereby lessening the need for importation of negroes.

To this simple plan I anticipate no objection, because it opposes none, being full of peace and good-will to all. His Majesty has evinced his desire of conciliating all classes of his subjects; and so far as this end can be attained, of granting that legitimate freedom to all, which is the best security of his throne, and of his being hailed as the father of his people. Neither would the administration object; but, in their private and official capacities, cheerfully assist; seeing it would remove their perplexities on a difficult question, and be the opposite of endangering the peace of the colonies. The most timid of those who dread the consequences of Slave Emancipation, would here see nothing to fear. Those who object to abstinence from West India produce on account of the self-denial it imposes, or the injury it might be to the planters, may find this an easier method, and satisfy their palates and their consciences.

It has been objected, that if all negroes, born after a certain period, were to be declared free, it would render the present generation hopeless. This objection also is here removed, while such a declaration is hereby rendered peculiarly desirable and important.

And lastly, as the most insuperable objection, the planters cannot object; as this method will provide remuneration for them. But here the assistance of parliament may be necessary, to enact that no master may demand an exorbitant price for his slave, by fixing the maximum.

If but one hundred slaves should be manumitted in one year, though but a small proportion to the whole, it would be a good beginning, and an object of no small importance obtained, while the prospects would be continually brightening. But this is a very low estimate; for, reckoning the population of this country at fifteen millions, if one thirtieth part of this number give an average of one shilling each towards this object, the sum of 25,000*l.* would be raised, which would be likely to redeem 500 human beings from slavery: and the accomplishment of this would lead to the discovery of new resources, would awaken fresh energies, would arouse to redoubled exertions.

May the reign of George the Fourth be rendered illustrious, as that in which

slavery shall have totally ceased to exist throughout the British dominions.

N.B. A friend, on reading the above, suggests, that it would be a more gradual, and five times more extensive method, to assist the slaves to buy off *one* day in the week (as they are allowed by masters in one or two islands to do by working over time,) and that their earnings on that day would enable them, with assistance according to the plan abovementioned, to purchase another and another day, till their freedom is obtained.

If I might be allowed room for one remark more, I would observe, that if the friends of "immediate and gradual abolition" object to the above, because the slave-owners have "no moral right of property in the persons" of their slaves, I reply, Have they not a *political* and legal right, and as "worldly men generally conduct the world's business," can we expect them to act from higher principles; or that they should suddenly see it their duty to relinquish what their ancestors purchased fairly, according to the customs and usages of the times they lived in, when it is opposed to their interest, and would reduce them to penury?

Let those who profess to be influenced by vital Christianity, themselves set an example of its benign principles, as inculcated and exemplified by its Divine Author, who, though he argued against the *right* of the demand, yet consented to pay tribute, "*lest he should offend them.*" Let us be thankful that "the powers that be," are so well disposed to favour the spread of the gospel, and while we ask for the *moral* right of the slaves, evince that we are willing to sacrifice *pecuniary* right, by remunerating their owners, and doing to them also, "as we would they should do unto us," had we been descendants of slave-owners and inheritors thereof. Let us, after our ability, "redeem our brethren that are sold." Is immediate abolition desirable? So is the immediate destruction of Satan's kingdom upon earth, and the universal establishment of the kingdom of Christ; but how slow, how gradual is this (to Christians) most desirable event proceeding! Yet it is proceeding even among the negroes. Let Christianity and Emancipation go hand in hand, and that moral desert shall blossom as the rose.

ROWLANDIANA.

No. II.

When Michael the archangel disputed with the Devil about the body of Moses, "he durst not bring against him a railing accusation." From this we learn, that the fear of God is both a restraint from sin, and a strong defence against it. If we fear God, we shall rather choose to be ridiculed for sanctity, than condemned for the want of it. Entreat the Lord to set a watch before your mouth, and resolve, with David, not to offend with your tongue. "Recompence to no man evil for evil." "Bless, and curse not." Return not blow for blow. Let the ball of contention go to the ground. Retort no charge that is brought against you, but, according to the example of the blessed Redeemer, commit your cause to Him who judgeth righteously. When you hear another reviled, stand up in his defence like a stone wall; but when you are personally reproached, be soft as a mud wall. In the former case, guard your ears; in the latter, your tongues. Do with another man's name as you would wish that he should do with yours. If you permit your neighbour's reputation to be murdered in your house, it is a hundred to one but that your reputation will share the same fate in his; "for with what measure ye mete, it shall be measured to you again." "He who returns good for evil, and loves those who hate him, wearies them with his patience, and follows the example of God." It is said that two sheep met on a narrow bridge, and that one of them lay down to let the other pass over her: then she rose and went on herself. Amazing that such an animal should discover more wisdom than man! Michael, the archangel, delivered Satan over into the hands of God, that he might rebuke him. He would not bring a railing accusation against the Devil; and wilt thou rail at thy brother? The best way to succeed, is to treat him with tenderness. "A soft answer turneth away wrath, but grievous words stir up anger."

From the meek and gentle deportment of the archangel, the Apostle takes occasion to arraign and condemn the haughtiness of those deceivers whose rank was much inferior to his. Pride is more intolerable in a poor than in a rich

man, because he hath not equal temptations to be proud. It is a convincing proof that the heart hath a strong bias that way to which it leans without force or constraint. Poverty and pride are the most unsuitable companions in the world. Pride is odious in all, but it is monstrous in the poor. We expect the fire to be soon extinguished when the fuel is entirely removed from it. Why then should they be proud who have no property, and perhaps neither gifts, grace, nor virtue? Look at those whom God has set above you, and you will see that they are generally much more lowly than you are. Say, then, to thyself, "If these, in the height of their prosperity, with all their honours, gifts, and enjoyments, are humble, why should I be puffed up, who have not their temptations to be so? I am not beset with the allurements and blandishments of an opulent state." Say, once more, "If the judgments of God overtake great men for their pride, what will become of me? If the Lord will destroy the highest of the cedars, surely the reed ought to tremble!"

From Michael's guarding the body of Moses, we learn that the service of God is the glory of the most dignified angel. Some observe that angels are oftener described by their office than by their nature; as if they delighted more in obedience than in existence; or would rather not be, than be unemployed in the service of God. The emperor Theodosius used to reckon this his chief title, "*Ultimus Dei servus*," the lowest servant of God. God's service, indeed, is man's most honourable distinction — nothing else can make him great. Many esteem the king's revenue to be the chief appendage of royalty; and a rich benefice or lawn sleeves, the pinnacle of honour among the clergy; but if we could consult the archangel, he would tell us that to be a servant to, and a messenger of, Jesus Christ, is the highest dignity that any created being can aspire to. Oh, how mean and insignificant is man, though clothed in scarlet, purple, and gold; yea, though his temples be encircled with a crown, if he is not the servant of Jesus Christ! What is he but an impure spirit in clean garments,—a devil clad in Samuel's mantle? Preferable, far preferable to such, are the servants of Jesus, even in rags. The lowest of these are pure spirits in mean attire,—angels in embryo, or angels not yet admitted into the heavenly world."

OBITUARY.

MRS. MARY PEDLEY,

Who died at Banbury, March 31, 1825.

In the Supplement to the Evangelical Magazine for the year 1823, we gave an obituary of Mr. Joseph Seaman, grandson to the above. We have now to record a few particulars of the venerable grandmother, who entered into her rest on the 31st March, 1825.

Her death was improved on the 10th of April following, at Banbury, by the Rev. T. Serle, Minister of the Independent congregation at that place; he preached from Proverbs iii. 17, "Her ways are ways of pleasantness, and all her paths are peace;" a text of her own choosing.

It was the anxious desire of her relations that the funeral sermon should be preached by her own minister, the Rev. George Clayton, of Walworth, and he received an invitation accordingly to proceed to Banbury; but having to officiate on a similar occasion in his own congregation at the same time, he could not comply with the wish of the mourning family.

On the following Lord's day, the 17th April, at Locks-fields Chapel, Walworth, Mr. Clayton improved the death of the departed in a sermon preached from Nehemiah, viii. 10:—"For the joy of the Lord is your strength."

In the conclusion of the sermon he introduced the narrative which follows.

"Another aged disciple has gone from this Christian society to join with angels and archangels in celebrating the praises of God and the Lamb. Of her it may be emphatically said, that 'She has come to her grave in a full age, as a shock of corn cometh in, in its season.'

"With the circumstances of her first introduction into the Christian church, I am but imperfectly acquainted. For

many years she was found walking in all the ordinances and commandments of the Lord blameless, and has at last expired, at above fourscore, in the faith and hope of the Gospel. During a considerable part of her life she was an esteemed and a constant member of the Church under the pastoral care of the Rev. John Goode, of White's-row, Spital Fields, and for 18 or 19 years she has gone in and out amongst us, and has found food and rest for her soul.

"It pleased God to visit her with a most afflictive shock, by the early removal of her husband, who was the stay and staff of a numerous and dependent family. When she was thus bereaved, she was in near anticipation of the trying hour of nature's sorrow. Picture her situation. The partner of her days in his coffin, a numerous family around her, and the hour of anguish in immediate view. Do you ask how she was sustained and tranquillized? I reply, by faith in her God and Saviour, and a humble reliance on his promises. Though every thing looked dark and dreary around her, 'the joy of the Lord was her strength,' and with holy fervour she often exclaimed, 'Thy Maker is thine husband, the Lord of Hosts is his name; he will never leave me nor forsake me; therefore, though he slay me, yet will I trust in him.'

"She was a woman of much prayer. This delightful exercise was her chosen refuge, and the strong armour of her soul in the day of trial; and it deserves to be recorded, for the encouragement of religious parents, that the youngest of her children, who was her companion in the night watches, being on one occasion wakeful, though her mother thought she was asleep, was so powerfully struck and impressed by overhearing the prayers of this excellent woman, for each of her children, when she employed the hours of the night in intercession for her offspring, that, she believes, her first saving and abiding impressions were made on her own heart by this very circumstance: 'While they are yet speaking I will hear.'

"Her perusal of the holy Scriptures was constant, diligent, and affectionate. She conversed daily with God by them, and they dwelt richly in her heart, in all wisdom and spiritual understanding, so that it was delightful to observe how she was furnished by them to every good word and work. On all occasions she would quote them with such aptitude, and apply them with so much good sense and propriety, that it was clear that she had become wise by her familiarity with them. She was very conscientious in her closet retirement, where she read the best books, and practised spiritual meditation. This gave a rich vein of sanctity to her discourse, so that she turned all she touched into gold. When walking in the fields, every blade of grass, every opening flower, every songster in the grove, supplied her with a theme of rational and edifying discourse. Indeed, for many years her conversation was in heaven.

"When the burdens and infirmities of old age came on, it was instructive to observe her zeal for the service of God, and her attachment to the sanctuary. No inclemency of weather could prevail to prevent her retirement into her room at the hour of devotion, nor did she think December cold, while her heart burned within her in the contemplation of Jesus and his finished work. I myself have requested her to remain at home on the Sabbath, and could scarcely prevail. 'It is the chief comfort that remains to me; and if that is taken from me, what have I left?' was her usual reply to such persuasions.

"For a very few years before her death, her faculties failed her in every respect but one; she lost her memory, and her interest in all earthly things forsook her. But then religion was all to her—when the world was a blank, and she even failed to recognise occasionally her own children, she would talk most correctly, sweetly, and instructively, on the things of the kingdom of Christ. She spoke the praise of God to all who visited her, and every day repeated the 103d Psalm, and Martin Luther's favourite, the 46th. About two years since, she was removed from Walworth to the house of her daughter at Banbury, in Oxfordshire, and on her departure she thus addressed one of her children whom she left behind: 'My dear daughter, the precious promises have been the staff upon which I have leaned while passing through the wilderness; they have supported my mind through a long widowhood. 'They are all yea, and amen, in Christ Jesus,' and I have lived to see them fulfilled, even to the third generation. I have strong consolation in the happy

death of my grandson,' (an excellent youth, who was early called to the heaven he sincerely sought). She then exclaimed, 'Bless the Lord, O my soul, and all that is within me bless his holy name, for he has heard and answered prayer.'

"Her last illness was short: the two nights previous to her departure were spent in praising and blessing God. She was perfectly sensible that her earthly days were numbered, and her departure at hand; she sighed for deliverance, often repeating these words, 'Blessed Jesus, when will the happy hour arrive, that I shall be with thee?—precious Jesus—I see him; see him smiling; O, I see him smiling!' When asked, if she would take refreshment, she said, 'No, I want nothing but glory—glory—I shall soon be with my blessed Saviour in glory.' She continued in this peaceful and happy frame of mind till articulation had nearly ceased, when one of her daughters caught a few broken sentences, in which she was commending her departing soul to God, and then, after a short conflict, she expired without a sigh.

"The mortal clay retained the impress of that tranquillity and composure which distinguished her character and life, and which might well have engaged every beholder to prefer the prayer, 'Let me die the death of the righteous, and my last end be like hers!!'"

MISS H. H. COOPER

DIED September 8, 1825, triumphing in her blessed Saviour Jesus Christ, who abolished death, and brought life and immortality to light by the Gospel." Of her it might be truly said, she was trained up in the nurture and admonition of the Lord. She appears to have been sanctified and set apart for God from her very birth. Her mind was earnestly and deeply impressed with her state by nature as a sinner; led, too, by her anxious parents, under God, to an experimental acquaintance with the Sinner's Friend, she became the subject of that godly sorrow which worketh repentance: to use her own words, "She obtained joy and peace through the sorrows of Jesus, and life by his death." He was to her soul the chief of ten thousands, "her all in all." Naturally she was of an amiable, meek, and modest disposition, and of delicate and tender habits; indeed the last few years of her life she hardly knew what it was to be entirely freed from pain of body. But though her bodily frame was thus decaying, yet her spiritual strength was renewed day by day, and meetening for that better state, where "the inhabitant shall no more say, I am sick." She prized very highly all the means of grace, especially communion with her God and Saviour in her closet; there she carried her sorrows, there she poured out her soul unto God, and many times she has borne witness to the faithfulness of God, to his character as "a God-hearing prayer," while she exclaimed, with the Psalmist, "In the day when I cried thou answeredst me, and didst strengthen me with strength in my soul." Her Diary records many precious seasons, which she enjoyed in public and private, and she seems to have prized them more highly (when permitted to enjoy them) the last few months of her life. Early last spring her parents and medical friend discovered the harbingers of her approaching end in the symptoms usually accompanying a consumption, and she seems to have been herself impressed with the sentiment indulged by Job, "the graves are ready for me." During her protracted illness she said but little, but that which escaped her lips, indicated the nature of her prospects and her hopes. Her sufferings were very great, but she was enabled to bear all with patience and resignation. If at any time she felt disposed to repine, she would immediately check herself in the language of the poet,

"I suffer all my Father's will,
But all His will is love."

"Oh!" she would say, "what a mercy it is for me, that I have my hopes fixed on the Rock of Ages!" Her grand adversary harassed and perplexed her greatly, but her Saviour enabled her "to endure, as seeing him who is invisible." She spoke of her dissolution with calmness and confidence. As her end drew near, her faith was in lively exercise, her hope was full of immortality, and her love to Jesus, and all his, was ardent and influential.

A short time before she died, she expressed a wish to see Mr. Clayton (her pastor), and added, "If I should not see him again, tell him I find Jesus very precious; I cannot tell you how happy I am!" On the day she died, Mr.

Clayton visited her, and conversed with her some time, when she requested him to improve her death: "for," said she, "it may do good to the living, and especially to the young." She then summoned her weeping friends to her bedside. To her father she said, "My dear father, I have given you my Bible as you requested; let me beg of you to read in it every day so long as you live. I should wish my dear mother to close my dying eyes,—but no," added she, "that will be too painful for her, so I will do it myself." To a young friend she said, "My dear, you have been very kind to me—the Lord bless you. Oh seek him in early life; you will find him a present help, a safe refuge. I have found him so. Be sure, my dear parents and sisters—be sure, mind you meet me in heaven. Cleave to Christ; look to him. I wish to be interred in Bunhill Fields, and when my body is laid beneath the clods of the valley, then my spirit will return to God who gave it; and I shall have an entrance, yes, an abundant entrance, administered unto me into his kingdom and glory. I wish my pocket-money to be sent to the Missionary Society, that it may be employed for the good of souls." Then she added, "The valley is very dark, but dying is not so hard work as you may think it to be. 'Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.' "Come," said she, "salute me once more, but be quick—now all of you kneel down and pray that the Lord will receive my spirit. Lord Jesus, receive my spirit; Lord Jesus, come, come quickly." And thus, while weeping relatives were on their knees, around her dying bed, she literally fell asleep in Jesus, and departed this vale of tears without a struggle or a sigh.

"Her God sustained her in the final hour,
Her final hour brought glory to her God."

Her remains were interred in Bunhill Fields, on Friday the 16th of September, and her death improved by Rev. J. Clayton, jun. at the Poultry Chapel, on Sabbath evening the 25th September, to a crowded congregation, from a passage of Scripture of her own choice, 2 Epist. Timothy, chap. iv. ver. 7 and 8, "I have fought the good fight." O.

POETRY.

ORIGINAL HYMN,

BY DR. DODDRIDGE.

Transcribed from a MS. Sermon, dated Northampton, April 6, 1735, No. 286.

Mephibosheth's acknowledgement of David's favours.—2 Sam. ix. 7, 8.

ATTEND, while David's Son and Lord
Proclaims his royal grace;
What sweetness from his lips distils!
What smiles adorn his face!

"Rise, humble soul, wipe off thy tears,
Thy treason I forgive;
Banish those unbelieving fears,
For thou shalt surely live.

The inheritance thy father lost,
To thee I will restore;
What Eden's blissful realms could boast,
Thou shalt possess, and more.

"Behold! my table spread for thee,
I give my flesh for food:
Behold! my wounded side disclosed,
That thou may'st drink its blood.

"With thee I take up my abode,
Though in this humble cell;
And in my radiant courts above
Thou shalt for ever dwell."

In silent rapture, bounteous Lord!
We bow before thy face;
Since words can ne'er our *meanness* speak,
Nor speak thy matchless grace.

THE BABE OF BETHLEHEM.

BRIGHT was the scene on Bethel's ground,
When seraphs sang Emanuel's name;
The wond'ring shepherds caught the sound,
And hail'd the Babe of Bethlehem.

Prophetic vision long had view'd
This branch arisen from Jesse's stem;
The great, the Everlasting God—
The blessed Babe of Bethlehem.

Lo, in the sky a star appear'd,
An eastern star unknown to them;
With brightest hope their spirits cheer'd,
And led the way to Bethlehem.

How did their anxious fears subside
As nearer to the place they came;
Directed by their heav'nly guide,
Where dwelt the Babe of Bethlehem!

So, when the soul, by grief opprest,
Shines bright through faith's expiring flame,
It sweetly sinks upon the breast
Of Christ, the Babe of Bethlehem.

ON THE LOVE OF GOD:

Composed while looking at the Moon, which shone with peculiar brightness.

Fair Cynthia, hail! resplendent Queen of Night,
Full orb'd, thou shedd'st around thy borrow'd light:
Nature, illumin'd by thy silver rays,
Awakes devotion, gratitude, and praise.
Had I a prophet's pen, an angel's lyre,
Or one bright spark of pure seraphic fire,
My lofty strains should reach the eternal throne,
And Zion's King through all the earth be known.
But shall a worm, so feeble and so frail,
Toss'd to and fro, expos'd to every gale,
In shatter'd bark on Time's tempestuous sea,
Aspire, Incomprehensible, to Thee?
Celestial Source, to thee all gifts belong,
The flow of eloquence, and charm of song;
Thy name, thy nature, and thy works demand
My noblest powers to join the angelic band.
Come, shed thy quickening aid, immortal Dove,
Emit the sacred flame of light and love,—
Point out my path, that new and living way,
From whence thy sheep are never left to stray;
Not to the splendid mansions of the great,
A brilliant diadem, or throne of state,—
My wishes soar beyond created good,
I pant for living streams, for angel's food;
Lead me in flowery pastures fresh and fair,
Beneath thy shady wing and watchful care;
Close by the Shepherd's tents my footsteps guide,
There let me feed, and there in safety hide.
When I awake from sweet but short repose,
May I the precious balm of life disclose;
From Sharon's bower the sacred unction flows.
The *Love of God* (that infinite design!
Lost man to save) no language can define;
But to maintain its influence in the heart,
The meekest saint may take an humble part.
The *Love of God* is my unbounded theme,
Writ on the mind as with a noonday beam.
At sundry times to holy men of old,
This great salvation clearly was foretold:
But in these last appointed joyful days,
The brightness of his glory he displays.
The Prince of Life, the Lord's anointed Son,
Descending from his high imperial throne,
To our believing views the finished work makes known.
Behold on Calvary's summit, bathed in blood,
A human form, the spotless Lamb of God!
Stretched on the cross, he suffers, groans, and dies,
A rich, atoning, perfect sacrifice.
Oh love beyond conception or degree,
From darkness, guilt, despair, and death I flee,
And find my springs of joy all treasured up in thee.
Hadst thou not burst the barriers of the tomb,
Hope had been lost in sin's eternal gloom:
But now the pearly gates their leaves display,
And angels hail me to the realms of day!
If this ye prove a visionary scheme,
A frantic notion, or fantastic dream,
Ye Infidels, who bear the Saviour's name,
But all the merits of his death disclaim,
I yield my title and endure the shame.
But what a cloud of witnesses appear,

Their joyful testimonials thousands bear;
Prophets and patriarchs in the cause have stood,
And martyr'd saints have seal'd it with their blood.
Present experience confirms the truth,
'Tis the support of age, the guard of youth;
The steps our pious ancestors have trod,
From filial fear to joyful hope in God:
The path, though rough, we labour to pursue,
Weary and faint, we keep the end in view,
And oft in waiting find our strength renew.
Great is the mystery, divinely great,
Above our search in this imperfect state;
But when we meet on Canaan's blissful shore,
Transform'd into the likeness we adore,
We shall these heights and depths of love explore.
Then we shall see our wishes unobtain'd,
Were by a Father's gentle hand restrain'd:
We shall admire the justice of that rod,
Which turn'd us from the path which thousands trod:
We shall extol those measures of his grace,
Which brought us to behold him face to face.
Then we shall join our sweet harmonious strains,
And sound his name on all the blissful plains;
That worthy name, our glory and our boast,
Jesus, the King of kings, the Lord of hosts;
He brought us through the fire, and through the flood,
And washed our robes in his atoning blood,
And made us kings and priests before our God!
And shall the expectants of a bliss so great
Still grasp the toys of this uncertain state,
Contemn the rich supplies of living bread,
And take the husks on which the swine are fed?
Shall heirs of glory, with a crown in view,
Stoop down, and earth's ignoble joys pursue?
The veteran, after many a conquest gain'd,
Desert the glorious cause he once maintain'd?
They deprecate the folly, sin, and shame,
And still press on in their Redeemer's name;
Obtaining freedom from each ponderous weight,
They view the idol with peculiar hate.
Having receiv'd Christ Jesus as their Lord,
With holy boldness they defend his word;
Proving the gift of grace not sent in vain,
Its sacred fruits they carefully maintain;
For towering hopes will all delusive prove,
Except the path of holiness we love.
A shining light directs them all the way,
And soon 'twill open in a perfect day.
Ye trembling Saints, to whom these joys belong,
On this side Jordan raise your cheerful song,
Why should your harps remain untuned so long?
Ye love the records of your Saviour's fame,
And stand in awe of his tremendous name,
Come, and the riches of his grace proclaim.
Associate oft, and speak of things divine,
So shall your hidden graces brighter shine.
While two or three enjoy communion sweet,
They may a risen Lord and Saviour meet:
His gracious presence in the heart maintain'd,
Is the believer's prize for ever gain'd.
Now to the self-existent God of love,
Who reigns triumphant on his throne above;
The Lamb who bore vindictive wrath alone,
In whom the fullness of the Godhead shone;

The Comforter, through whom all blessings flow,
Who brings a taste of heaven to worms below;
The holy, holy, holy Three in One,
Omniscient, yet to mortal sight unknown;
Before whom seraphims incessant cry,
Veiling their faces as they mount on high,
Whose glories rise beyond celestial ken,
Be everlasting praises paid, Amen! A. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Death of eminent Ministers, a public Loss; a Funeral Sermon for Dr. Bogue, preached in Carr's-lane Meeting, Birmingham, Nov. 6, 1825. By *John Angell James*. 8vo. pp. 46.

FROM the infirmity of human nature, it is scarcely to be expected that funeral sermons, preached by personal friends, immediately on the decease of public men, should contain correct delineations of character. But in this discourse, although the writer exhibits a vivid poetical imagination, and an affectionate heart, he has not materially transgressed in eulogizing his baptizer, his tutor, and his friend.

The text or motto to his discourse is, "My Father! my Father! the chariot of Israel and the horsemen thereof," which is so frequently employed on such occasions as to make it rather "hackneyed," if a such a term may be allowed on such a subject. The preacher, however, is very brief on what is commonplace, and proceeds to make *four* appropriate remarks concerning the "lives and deaths of eminent ministers," and closes with an outline of the life and character of the late Dr. Bogue.

The following paragraph from Mr. James's eloquent Sermon contains a just delineation of that trait in the character of the revered tutor of Gosport, which distinguished him more than, and made him appear greatly superior to, all the ministers of religion with whom we have had an opportunity of holding intercourse. The pupil, who best copied his master in this respect, so far as we have seen, was the late Dr. Milne, Missionary to the Chinese. Mr. James says of Dr. Bogue:

"His devotedness to the great objects of his zeal was undivided, and his diligence in the prosecution of them steady and unwearied. He seemed to have neither inclination nor leisure for many of the lighter, though lawful enjoyments of social life, but appeared like a man who felt that he had one great business (and we would add, only *one* GREAT business) to do in this world; and that one so vast as to require and to deserve the concentration of all his energies, and the employment of all his time. At home and abroad, he seemed ever engaged for the *religious welfare of the human race*. (He did not think that his parish or pastoral duties were all that he owed to his Saviour.) To this his journeys and his visits were generally made subservient; for he wanted neither recreation nor pleasure separate and apart from that which arises from going about to do good. It was his *maxim*, that *a Minister of the Gospel is the last man on earth who should suppose that he has a moment to waste.*" Alas! how many ministers—and we must speak plainly—how many Dissenting Ministers, not only waste a considerable portion of their own time by trivial conversation, but also waste the time of those who are obliged to bear them company! May the *maxim* which regulated the conduct and conversation of the truly great man, and eminent minister of Christ, whose decease this Sermon deplores, never be forgotten by any of the ministers of the gospel in Britain or other regions of the globe, who either received his instructions, witnessed his devotedness, or shall hereafter revere his memory!"

Bogue's maxim, we believe, led him to think it wrong to "*waste*" *time* on the prettinesses and "nonsense verses" of either classical or any other literature, or to waste money on the "external splendour of Dissenting (or any other) Establishments." Yet Bogue was not the opponent of schools or colleges: but it entered into his maxim, that the diffusion of solid, useful, saving knowledge, even in Europe, is not assisted, in any degree, by years spent in acquiring an intimate acquaintance with the literal niceties of pagan play-writers and licentious poets; and still less, if possible, is such *memoriter*-knowledge (if knowledge it can be called) of use to a minister of Christ's gospel in Africa or Asia. The Reviewer of this article would suggest—

Let *ministers of the word*, whether at home or abroad, acquire, by the shortest and most efficient method, that is, through the medium of the English language, an extensive acquaintance with the Greek Testament, the Septuagint Version, and the Hebrew Bible: then let them acquire a knowledge of history, secular and ecclesiastical; next of mental and physical philosophy; and, finally, let those intended as teachers of foreign nations dedicate themselves to a thorough acquaintance with the requisite language in which they are to teach and preach and write, that they may convey lucidly, energetically, and affectionately, the truths of the gospel to the people to whom they are sent. These acquirements, and the application of them, will occupy all the strength and time of the most laborious home minister, or foreign evangelist. We doubt whether the frivolities of a great portion of classical literature be worth the *waste* of any man's time; but certainly "a minister of the gospel is the last man on earth who should suppose that he has a moment to waste" on *studying* bygone Pagan nonsense and licentious sentiments elegantly told in a dead language; for the highest end proposed is, that he may equal the infidels in this sort of knowledge; and the real effect often is, that he spoils his own public discourses by flowery, pretty paragraphs, unintelligible to those not schooled in "*classic lore*," and which, at the best, can only amuse and please the imagination of those who do understand the allusions, but which, after all, neither informs the understanding, nor amends the heart. The truly reverend and greatly revered Bogue's maxim and his practice were inimical to such a waste of time; and hence his boyish studies of Pagan poets, &c. were relinquished in his *manhood;* and, as Mr. James says, "He was neither an *erudite scholar*, nor a *profound mathematician;* neither an *acute metaphysician*, nor an *eloquent orator.*"—No! he accounted time spent in aiming to be what these words import, as utterly *lost* and *wasted;* because, in the nature of things, they must divide that attention, and employ that exertion, which should be devoted entirely to the acquiring and communicating "the knowledge of Christ," in comparison with which all the rest is as dross placed by the side of gems and gold. And mark the inference, did the want of these things constitute the character we are considering an ignorant man, or an incompetent minister? If his gigantic mind—his fine, noble, dignified, powerful, and commanding head and intellect, combined with peculiar strength and intense application, succeeding to very early application, found full employment, to the age of seventy years, in the appropriate duties of a messenger of Christ to a guilty world, shall the time of pious youths, who commence late their studies for the ministry, commonly of feebler powers than he possessed, and less bodily strength, be consumed in those acquisitions which this great and "eminent minister" thought it right, and found it necessary, to neglect?

As the limits of this work are confined, the Reviewer must repress various other considerations on the same subject which might be noticed. But we will just refer to one topic more.

"The PULPIT (says Mr. James) is *the* great means by which holy and consistent ministers extend, indefinitely through a nation, the benefits of religion and the fruits of virtue. *Preaching* is ordained by God to be *the* great instrument for the production and the maturity of moral excellence." Had the "indefinite" article "*a*" been used instead of "*the*," we should not have much quarrelled with the assertion. Mr. James, in *reiterating* the assertion which has often been made, shelters himself under the wing of a gentleman, whom he styles "one of the greatest moral writers of the day,"—Mr. James Douglas, of Cavers.

In answer to these gentlemen we maintain, that *the truths of the Gospel of God our Saviour, conveyed to the understandings, consciences, and affections of men, constitute* THE *great instruments for regenerating the world, and impelling onward human society in its progress to a happy condition for time and eternity. The*

GOSPEL,

we believe, is "*ordained* of God to be *the great* instrument for the production and the maturity of moral (and spiritual) excellence. But that Heaven has *ordained one mode* of communicating Christian knowledge, in contradistinction from, or in precedence, of other modes, we deny. We are not opposed to *preaching*, nor to social worship, and the Sabbath which Mr. James has mixed up with this question; but opposed to the exclusive claims of the ecclesiastical sense of the word *preaching*. We believe every disciple of our Lord may and should "*preach Jesus*" to those around him; as the disciples who were, from Jerusalem, scattered abroad did, and as Philip did to one individual in a chariot. We fear that one-half of the addresses, called sermons, *preached* from very elegant *pulpits*, placed in very *splendid edifices*, throughout the United Kingdom and Europe, by very good *classical scholars*, support the pagan morality of the

human heart, rather than diffuse the Gospel of Christ.

The first oral communication of Heaven's will to man having been violated, abused, or forgotten, the Divine Being was pleased to send down a *proclamation* "*written* with the finger of God;—the *writing* was the *writing* of God, graven upon tablets." And the revelation of Heaven's will is closed by this command, "*Write*, for these things are true and faithful." If Heaven gave this revelation in a *written* form to those who could read, and has from the beginning made it a duty of men to "search the *Scriptures*"—the *writings*,—who can with truth affirm, that the *pulpit* and *preaching*, and not *reading*, are *the* ordained means of preserving and propagating divine truth in our world? If so, is not tradition better than Scripture?

Mr. James and Mr. Douglas require of us, very justly, to keep pace with the improvements of human society, and we would urge them to retain in mind their own admonition. If they will admit that *divine truth* conveyed to the human mind is *the instrument* of benefiting mankind, we will argue, that Heaven has not confined his people to any one mode of communicating it to their fellow-men, but approves and blesses every mode, and has *not* "ordained" any one, to the neglect or prejudice of another. It will, therefore, become a question into which we might go at considerable length; *What is the most efficient means of conveying knowledge most extensively and most permanently to mankind?* Is it essential to a royal proclamation that living heralds announce it in every part of this land? Is it man's voice that can convey knowledge most extensively to a reading population, or (as one of our Reformers called it) "the printer's pen?" The Reformers saw "great cause (they said) to give thanks to the high providence of Almighty God for the excellent art of printing, most happily found out to the singular benefit of Christ's church. For we suppose (say they) this science of printing first to be *set up and sent of God* to man's use, *for the inward and spiritual supportation of soul-health, help of religion, restoring of true doctrine, repairing of Christ's church, and reviving the lost light of knowledge.*" "When ignorance and blindness prevailed among the people, it pleased the goodness of our God to provide a remedy for that mischief, by multiplying good books by the printer's pen, in such sort, as *no earthly power was able, after that* (though they did their best), *to stop the course thereof, were he never so mighty; and all this for the furtherance of Christ's Church.*" (Preface to Tindal's Works.) They thought *printing divinely ordained*, in this improved age of the world, *for the furtherance of the gospel.*

Had Mr. Douglas established a lecture in Cavers, and not written and printed his book; had Mr. James only preached to his hearers in Birmingham the sermon now before us; how limited the communication of their good sentiments, compared with the extended promulgation which the "printer's pen" has given to them! From Cavers and Birmingham, by means of *the press*, the sound of their voice has gone forth to every corner of the United Kingdom, and will be heard in the various countries of Europe, in Africa, Asia, and America, and the Southern Isles, and men will translate them into other tongues, and they will instruct succeeding generations to an "indefinite" period. We lament the bigotry of the priesthood, and the unphilosophical prejudices of laymen, who would, in this age of "steam-presses" and universal reading, claim for the *lecturer's voice* a sort of *exclusive divine right*: thereby to throw back into comparative neglect the most efficient and astonishing instrument for the diffusion of knowledge, which human ingenuity, blessed by Divine Providence, *ever imagined.* And they would have zealous Christians, who contemplate the illumination of the world, "lag behind" the genius of the age, clinging to the *mode* of communicating knowledge which existed from necessity, when the minstrel's *voice*, or the priest's *lips*, or the moralist's *tongue*, were the only means enjoyed.

We deem the sacred Scriptures to be the prime instrument for communicating and perpetuating God's truth in our world; and perhaps next to these, (according to Luther,) expository writings of learned, God-fearing men; and, in addition to these, we think most highly of the parent's, and the teacher's, and the pastor's, and the itinerant preacher's voice, *opening and alleging from the Scriptures the things concerning Emanuel our Saviour.* Probably the late Dr. Bogue, as a tutor, as a pious epistolary correspondent, and by the press, produced more beneficial effects, in behalf of Christ's kingdom, than by all his *preaching* for half a century.

During the *four* centuries that have elapsed since the art of printing was introduced to Europe, knowledge of all sorts, and not least Christian knowledge, has been more generally and more extensively diffused throughout the world, than during all the *fourteen* centuries of preaching and lecturing only that preceded them.

But we must close. Although we differ

in opinion from Mr. James and Mr. Douglas in some things, we esteem and admire and love them both, and heartily recommend the excellent sermon before us to the perusal of all our readers.

The History of England, from the earliest Times to the Death of George II. By Dr. Goldsmith; continued to the Death of George III. by the Rev. R. Lynam, A.M., Assistant Chaplain to the Magdalen Hospital, and late Classical Master at Christ's Hospital. 3 vols. Smith and Elder, Cornhill. *1l.* 11*s.* 6*d.*

Dr. Johnson has pronounced the following panegyric on Dr. Goldsmith as an author and historian. "It is the great excellence of a writer," he says, "to put into his book as much as his book will hold. Goldsmith has done this. He tells you shortly all you *want to know*. He has the art of compiling and of saying every thing he has to say in a *pleasing* manner." How far this character is just, we will not pretend at this late period to determine. The public has long since arrived at a fixed conclusion, as to the faults and excellencies of this well-known author, and has agreed to raise his historical productions to a distinguished place in the annals of British literature.

We have been induced to notice this new edition from the circumstance that it contains a third volume of original matter, supplied by the pen of the Rev. R. Lynam, A.M., by which the work is now carried down to the death of our late revered sovereign George III. Mr. Lynam is well attested to the literary world by a variety of useful efforts, particularly in the department of history, and we have no hesitation in affirming, that the present effort is one of the happiest he has yet put forth.

As a specimen of the author's style, we beg to quote from the work the character which he has drawn of that ill-fated man, who, after menacing the destinies of Europe for a period little short of twenty years, was suffered to die a miserable outcast on a barren rock in the midst of the sea.

"The glare of victory, and the splendour of his bold achievements, have gained him many admirers: but if we view his character dispassionately, it would excite our detestation rather than our praise. His ambition was a selfish, destructive principle, without justice, without generosity or humanity. His military genius created a number of soldiers, who emulated his character and his crimes, and who became a national body of ferocious brigands, oppressive to their own country, and dangerous to the tranquillity of all Europe. With pride to aspire to, and ability to win, a crown, he had neither the wisdom to maintain it with true glory, nor yet know how to resign it with dignity. His insufferable arrogance and oppression lost him a great empire, which, by moderation, he might have transmitted to his posterity; and when his fortune was reversed, he shewed that he was unable to bear calamity with magnanimity or even patience. The most amiable part of his character seems to have been that powerful art, by which he attached his friends to his person and cause: many of his adherents have regarded him to their last hour with most warm and devoted fidelity, although it must be confessed, that his partisans have not been those who were distinguished for any great portion af virtue. Upon the whole, the history of Europe, for a period of about twenty years, will be a record of his extraordinary talents, but, at the same time a memorial of his pernicious crimes." Vol. iii. p. 427, 428.

The Faithful Servant; an Authentic Memoir of the Life and Christian Experience of Elizabeth G—, as written by herself. Nisbet and Westley. 2*s.*

It is justly observed in the Preface of this very seasonable publication, that there is one class of persons, even in this age of benevolent effort, who seem to have been less regarded than their condition both requires and deserves: viz. domestic and especially female servants. In this sentiment we cordially agree, and are happy to introduce a book to our readers eminently calculated to supply the defect. As it is a *real narrative*, and not a fictitious representation, we can the more conscientiously give it our decided sanction. Humble as was Elizabeth's station in life, her education, like that of the most even of the lower classes in Scotland, was such as to enable her to commit her thoughts to paper with considerable ease and some correctness of expression. The style is plain, simple, and distinct, and often affecting. The letters, especially, would do no discredit to those who have enjoyed all the benefits of a far superior education; and the fervent piety which everywhere breathes in them, must, we think, be refreshing to all who live under the influence of Christian principle. It is a charming production. It is well deserving the widest possible circulation.

Philip Colville; a Covenanter's Story. Unfinished. By the Author of "The Decision," "Father Clement," &c., &c. Hatchard. Price 5*s*.

Address to a Destitute Sick Person. By the same. Price 2*d*.

The death of the amiable author of these delightful and improving works must be pronounced a calamity in the republic of letters. Ingenuity so great, united to piety so fervent and discriminating, could not fail to render essential service to the interests of religious truth and practical holiness. Those who take pleasure in marking the steps of Divine Providence towards the persecuted servants of God in the gloomy days of the Second Charles, will read Philip Colville with extraordinary interest, and will only lament, that a tale so auspiciously begun should have been cut short by the death of the pious author. Our Presbyterian friends will read this tale with a feeling of exultant appropriation, and our Christian readers at large will heave a sigh over the complicated sufferings of a race of men, "of whom the world was not worthy," and who lived and died as witnesses for God and truth.

The address to the destitute sick is short, pithy, affectionate, and touchingly evangelical. Those who visit the sick poor should never fail to carry this excellent tract with them. It is eminently adapted for distribution in workhouses and hospitals.

Sketches of Life and Character, from Scripture and from Observation, pp. 228. 12mo. Westley.

Early Piety illustrated in the Life and Death of a Brother and Sister. pp. 123. 12mo. Westley.

The Incense of Youth; or, Prayer intended to excite and to direct the Devotion of the Young in various situations. To which is prefixed an Essay on the nature and advantages of Early Piety. pp. 140. 12mo. Westley.

The Christian public are indebted for these three little works to the talent and piety of the Rev. Henry Belfrage, D.D. of Falkirk. The same flow of devout and tender feeling enriches these smaller works which runs through his former publications, the extensive diffusion of which has so strongly marked the discernment and good taste of the age. There are two lives in the Sketches, that of the Rev. Michael Gilfillan, of Dumbiane, and of his sister, Mrs. Fletcher, which are drawn with much beauty, and (what the writer of this article, from personal knowledge and good information, can safely affirm) with a scrupulous regard to truth. Our limits will not admit of any specimens of execution, but we can gravely assure the public, that the man who has been delighted and edified by the author's "Sacramental Addresses," and his other pious and practical works, will feel the obligation of our introducing to his acquaintance the present interesting publications.

The Natural History of the Bible; or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects; Trees, Plants, Flowers, Gums, and precious Stones, mentioned in the sacred Scriptures. Collected from the best Authorities, and alphabetically arranged. By *Thaddeus Mason Harris, D.D.* New edition, with Plates. Whittaker. Price 8*s*.

Our opinion of this very able work was expressed in the December Number of our Mag. for 1821; and a more enlarged acquaintance with its contents has only served to confirm the impression which we received of its merit on a first perusal. The author has spared no pains which either learning or industry could have exerted. To students in divinity this volume will be a great acquisition, as well as to private Christians, who are anxious to read the Scriptures with a distinct understanding of their numerous and diversified allusions. The present edition is exceedingly well printed, and the plates are executed with taste and accuracy. This epitome of the natural history of the Bible will form an admirable present for young people of both sexes attending school.

A Scripture Catechism: forming a Compendium of Divinity, in which a great number of the Questions and all the Answers are in the exact words of Scripture, designed especially for Young Persons, and the use of Sunday Schools. By *Peter Jones*. Second Edition, 18mo. 2*s*. bound in roan, pp. 130. Westley.

We cannot but rejoice in the multiplication of Scripture Catechisms. That the minds of the young be well stored with religious knowledge, is of the highest importance; and compendiums of Christian doctrine and practice, composed of the words which the Holy Ghost teacheth, are amongst the most efficient means of giving correct views of divine truth, and of conducing to a holy conduct. The author of this little volume is a plain man,

of good sense and great industry; who, without any other help than his Bible, has compiled an interesting Compendium of Scriptural Divinity. It was first published, many years ago, in the Welsh language, and is now rendered in English, much enlarged, with the hope of its being more generally useful. It differs from other publications of a similar nature, inasmuch as the greater part of the Questions, as well as the Answers, are in the precise language of the sacred oracles. The sentiment throughout is chiefly in accordance with the views of the venerable compilers of the Westminster Confession of Faith. Although we cannot vouch for the judicious application of all the passages of Scripture which are adduced, yet, in the main, we think it does much credit to the understanding and industry of the writer. It will be an additional recommendation to our readers, that it is sanctioned by the well-known names of Drs. Raffles and Stewart of Liverpool.

Morning Meditations; or, a Series of Reflections on various passages of Holy Scripture and Scriptural Poetry, for every day in the Year. Second Edition, greatly enlarged. By the Author of "The Retrospect," &c. Nisbet. 5*s.*

THE name of the author of "The Retrospect" possesses sufficient charm to secure success to any of his publications; and where so much piety and good sense are combined, this must be looked upon as a favourable circumstance. We regret having lost sight of the first edition of the "Morning Meditations," which seem eminently fitted to aid the devotions of the closet. They were first composed for the author's own edification; but, at the suggestion of friends, whose circumstances and feelings they peculiarly suited, they have been given to the public. They are marked by pure sentiment, strikingly scriptural illustrations, powerful appeals to the heart, selections of excellent religious verses, and great variety of composition and of thought. We think this is one of the happiest and most useful of Mr. Mark's productions.

The Reformers of Scotland, Biographia Scoticana; or, a brief Historical Account of the Lives, Characters, and memorable Transactions of the most eminent Scots Worthies, Noblemen, Gentlemen, Ministers, and others, who have testified or suffered for the cause of the Reformation in Scotland. Originally collected by John Howie, of Lochgoin; now edited, revised, and enlarged, by a Clergyman of the Church of Scotland, and enriched with a Preface and Notes. By *William M'Gavin, Esq.*, Author of "The Protestant," &c. 3*d.* each Part, or 1*s.* per Number.

THIS is by far the best edition of this most remarkable work that has ever seen the light; and with notes and an introduction by the distinguished author of "The Protestant," may be considered as a valuable accession to the library of every man interested in the History of the Scottish Reformation. We perceive that much light is thrown into the notes upon some of the most puzzling circumstances in the lives of the celebrated Cameronians. He is not worthy the name of a Scot who can be indifferent to the story of these immortal champions.

Odd Moments; or, Time Beguiled. Boys. 6*s.*

THE name of this elegant volume was fixed upon by the author from the circumstance that it was composed and written at "Odd Moments," which indisposition might otherwise have rendered peculiarly tedious. It consists of four tales, which are written in a most chaste and engaging style. Their titles are, the Sisters, Louisa, Agatha or Contrition, and More Truth than Fiction. These tales are highly moral in their effect, and will be found an acceptable present to young people of good education.

Sketches in Biography, designed to show the Influence of Literature on Character and Happiness. By *John Clayton, Esq.* 7*s.* 6*d.* Duncan.

To young people possessed of a classical taste this volume will present resistless charms. It is decidedly the best written thing of its kind that has found its way into our hands. We hope it is destined to annihilate a measure of that taste for fiction which, in the present age, threatens the best interests of the community. Mr. Clayton has distinctly shown that truth well told cannot fail to interest. We should like to see this volume in the hands of all our intelligent youth. It will engage the fancy, without bewildering it, and excite the passions, without depraving them. It is not, indeed, a religious book, but it is far better than many that pass under that sacred name; and the author is evidently decidedly friendly to the interests of Christianity. The portraits drawn are of Ariosto, Metastasio, Fenelon, Massilon, Marmontel, Buffon, Linnæus, Malesherbes, Gellert, Zimmerman,

Evelyn, Jeremy Taylor, Locke, Newton, Beattie, Cowper, Elizabeth Carter, Sir William Jones, Horne, Eustace.

Juliana Oakley. Illustrated with Twenty-eight embellishments. By Mrs. Sherwood. Knight and Lacey. 3d Edition. 2*s.* 6*d.*

My Uncle Timothy: an interesting Tale for Young Persons. By the same. 2*s.* 6*d.* Knight and Lacey.

JULIANA OAKLEY should have been noticed long since. At this advanced period of its history, it needs not our commendation. It has spoken for itself, and spoken effectually. The story is remarkably adapted to suppress the risings of pride and ingratitude in the young, and to stimulate them to the cultivation of meekness, humility, kindness, and submission to all legitimate authority, whether it is exercised by parents or teachers.

My Uncle Timothy is a well-written tale, intended to expose the folly and pragmatism of those tiresome creatures, who are always sure to differ from others, just for the sake of raising a dispute, and showing their dexterity in battling an opponent. The moral of the tale is truly instructive, and the religious sentiment is unexceptionable.

Maria's Reward; or the Voice of the Dead. By the Author of "Jane and her Teachers," &c. Nisbet. 2*s.*

THIS pleasing volume belongs to the very first class of reward books for the young. It is so enriched with evangelical instruction, and is, at the same time, so attractively written, that it cannot fail, by the divine blessing, to prove extensively useful. It is divided into *eight chapters,* and treats of the following subjects: The Infant; the Sunday Scholar; the Young Farmer; the Orphan; the Parent; the Aged Sinner; and the Aged Christian. We have read this deeply pious little work with uncommon satisfaction.

Wesleyana: a Selection of the most important Passages in the Writings of the late Rev. John Wesley, A. M. Arranged to form a complete Body of Divinity, with a Portrait and Biographical Sketch. 6*s.* Booth.

THIS is a remarkably impartial digest both of the errors and excellencies of that eminent man's theology, who was the founder of the Methodist denomination. The devout Christian, whatever may be the measure of his creed, will discover abundance in this volume to instruct the understanding and to improve the heart. The topics introduced are the following: The Scriptures—Of Religion—Of God—Of Christ—Of the Holy Ghost—Of the Divine Law—Of Man—Of Repentance—Of Faith—Of Justification—Of Regeneration—Of Sanctification and Christian Perfection—Of Salvation—Of the Christian Character—Of Christian Duties—Means of Grace—Of a Future State—Of Angels.

Mary and Archie Graham; a Sabbath Story for Children. By the Author of "The Military Blacksmith." Oliphant, Edinburgh; and Hatchard and Nisbet, London. 9*d.*

THERE is a vein of genuine and cheerful piety running through this little Tract, which renders it, in every respect, what it professes to be—"*a Sabbath* story for Children." If the writer's fancy is not peculiarly lively, his judgment is uniformly correct, and pious parents will, we are satisfied, highly approve his useful labours.

The Gardener's Daughter; a Tract. By the Author of "Harriet and her Cousin." Westley. 1*s.*

THIS is an interesting tale, feelingly conceived and energetically expressed. It abounds with just views of human life, and delineates Christian principle and Christian character, in strictest accordance with the word of God. We could wish that the tract had less the air of a novel.

The Almoner; or Sketches of the Scottish Poor. Hatchard and Nisbet. 1*s.*

THE Sketches of the Scottish Poor furnished in this simple narrative are exceedingly characteristic. The author is no stranger to human nature, nor to the noble and distinguishing principles of the gospel, by which alone it can be directed and consoled in moments of deep distress and pinching necessity. We have witnessed such scenes as are here described.

Cottage Comforts; with Hints for promoting them, gleaned from experience. Enlivened with authentic Anecdotes. By Hester Hewlett. Simpkin and Marshall. 2*s.* 6*d.*

MRS. HEWLETT's works are both numerous and useful, but we venture to think that she has produced nothing equal, in all respects, to the "Cottage Comforts." It contains an immense stock of the best advice for the poor, upon almost all topics connected with time and eternity.

RELIGIOUS INTELLIGENCE.

LONDON.

TRANQUILLITY RESTORED IN THE COMMITTEE OF THE BIBLE SOCIETY.

The friends of this eminently useful Institution will rejoice to learn that the question relative to the Apocrypha, which has so long agitated its councils, is now decided by the adoption of the following resolution, which, it is hoped, will conciliate and unite all its friends throughout the British dominions.

On Monday, Nov. 21st, at a special meeting of the General Committee, at the Bible Society's house, Earl-street, the Special Committee appointed to examine into the question of the circulation of the Apocrypha made their report; after which the following resolution was adopted:—

"That the funds of the Society be applied to the printing and circulation of the canonical books of Scripture, to the exclusion of those books, and parts of books, which are usually termed Apocryphal; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such books, be invariably issued bound, no other books whatever being bound with them. And, further, that all money grants, to Societies or individuals, be made only in conformity with the principle of this regulation.

INCOME OF RELIGIOUS AND OTHER SOCIETIES, AS STATED IN THEIR LAST REPORTS.

Bible Societies.

British and Foreign	93,285	5	2
Naval and Military	2,615	2	0
Merchant Seamen's	911	4	7

Missionary Societies.

Church Mission	45,383	19	10
London	40,719	1	6
Wesleyan	38,046	9	7
Baptist	15,995	11	2
London Moravian Association	3,568	17	3
Scottish	8,257	4	3
Home	5,092	15	10

School Societies.

British and Foreign	2,114	19	3
Sunday School Union	4,253	12	2
Newfoundland	701	0	6

Societies of a mixed nature.

Christian Knowledge	62,387	3	6
Propagating the Gospel	32,016	14	5
Jews	13,715	2	1
London Hibernian	8,143	3	11
Ladies' Hibernian	2,432	3	0
Continental	2,133	15	10
Irish Evangelical	2,772	6	1
African Institution	283	13	3
Congregational Union of Scotland	1,201	10	6

Book Societies.

Prayer Book, &c.	1,731	12	
Church Tract Society	737	19	
Religious Tract Society	12,568	17	

SOCIETIES IN IRELAND.

Hibernian Bible Society	6,728	10	4
Sunday School Society	2,653	7	2
Tract and Book Society	3,647	6	3
Irish Society	1,060	3	8

MRS. WESLY'S ALMSHOUSES.

To the Editor.

Sir,—In the multiplicity of great objects those comparatively small are frequently overlooked, in this age of noble and magnanimous benevolence; when great names are appended to great concerns, let an obscure individual step forward in favour of a retired charity. The object I wish to advocate is the asylum of respectable and pious age, known by the name of Mrs. Wesly's Almshouses, at Hoxton; the inhabitants are some of them widows who have formerly enjoyed the conveniences and comforts of life; others are those who, in respectable servitude, have nurtured the infancy, and contributed to sow the good seed in the hearts of many of the sons of opulence, to whose notice I would recommend them.

The endowment left many years ago of 4s. per week, formed a comfortable addition to those who had some property; but many are without any dependence, and from loss of sight, faculties, or from other infirmities attendant upon extreme age, are incapable of taking care of themselves. To these it was a lamentably small provision; but a circumstance has occurred to reduce even that; there being no funds provided for the necessary repairs of the building, a reduction of 6*d.* per week from the annuities has been made for that purpose. I think the case only requires publicity to obtain needful relief. Through the medium of your Magazine I beg leave to call the attention of the wealthy Dissenters to the augmentation of the funds of this interesting branch of charity, either by donations or bequests, and of suggesting to those congregations who are entrusted with the patronage, the propriety of an annual collection to form a stock in hand for future repairs.

If, Sir, there can be a motive more influential than the luxury of doing good, let me remind the King's Head Society and other friends of Homerton College, of the nursery this institution affords for their students; surely this forms a plea

for the liberality of those who enjoy the advantage of talents there fostered and matured. Y. Z.

INTERESTING EXTRACTS FROM THE ARCHIVES DU CHRISTIANISME.

To the Editor.

SIR,

WHEN reading the "Archives du Christianisme" for October, I was struck with the following extract from "Cri de Guerre Spirituel," lately published by M. J. Da Costa, a celebrated poet and advocate, who, with Madame da Costa and M. Capadore, physician, publicly renounced Judaism, and received Christian baptism in the Reformed Church of Leyden in 1822. This pleasing event, effected not by human agency, but solely by an attentive examination of the sacred Scriptures, was followed by the conversion of two other Jewish ladies, the mother and sister of Madame da Costa, who were baptized Dec. 19, 1824, in the Walloon Church of Amsterdam. The insertion of the enclosed translation may, perhaps, gratify many of your readers, who will rejoice to hear of fresh trophies to the Redeemer's glory, in thus calling one, who formerly rejected the gospel of peace, to become an able and eloquent defender of its distinguishing doctrines.

Calais. E. A. M.

"A great number of Christians, in our days, suffer their zeal to be disarmed and arrested by the words *charity*, *peace*, *moderation*, and *forbearance*, that are unceasingly heard from the lips of enemies to the gospel, and which they abuse in the most singular manner. But let us remember, that *Satan* knows how to *transform himself into an angel of light*. The Holy Spirit has announced this by the mouth of St. Paul, and every page in the history of the Christian Church confirms it by the most convincing proofs. Never has a false prophet arisen in Israel, who has not cried, Peace! Peace! *But there is no peace*, replies *Jehovah*, the true God. Never has a heretic appeared who has not invoked *toleration*, that he may be empowered to spread, without obstacle, the tares of the devil among the good seed of the Lord. Never have the wholesome doctrines of the gospel been banished from a Christian Church without this apostacy having been introduced by hatred to Christ, under the appellation of *charity*, and cowardice under the name of *moderation*, on the part of those who ought to watch over the sacred depot of the faith. O ye who suffer yourselves to be deceived by vain words, open the Bible, and you will learn to know what, in the sight of God, is *sincere* love for the Redeemer; what is *pure* charity towards our neighbour; *real* peace, *true* moderation, and *true* forbearance.

What! to hear without emotion the adorable Jesus despoiled of his divine perfections and his office of Redeemer; to see with unconcern, even within the precincts of Christian churches, unfaithful preachers deprive him of his eternal Godhead, his functions of Mediator and Sovereign Pontiff, his infallibility, and his atoning sacrifice for the redemption of the world, is this to love the Saviour?

"Shall it be denominated charity towards our neighbour, to prevent the word of life from penetrating his heart, and conceal his innate corruption under the flowers of human eloquence and wisdom; to teach him to seek for salvation in himself, instead of looking to *Him* who has been given for our perfect redemption; in short, to teach him, in what regards his temporal and eternal welfare, to expect all from himself, all from the *dignity of man*, and nothing from God, nothing from the Saviour, nothing from the Holy Spirit. Alas! what was formerly said respecting untutored heathens may, with truth, be applied to the nominal Christians of the age. All is God to them, except God himself. Is it charity towards our neighbour, on the part of those who are better instructed, to contemplate all this in silence, and to favour the projects of the enemy by a lamentable condescension, or a cowardly timidity?

"The Saviour, in his word, has not only recommended peace, but has also left it to his disciples, yet never as *the world gives it*. The peace that he has bequeathed, operated, and left, is a *peace of God that passeth all understanding;* a peace of God with his redeemed, a spiritual union of all true Christians in faith, in spirit, and in truth. Where are we commanded to preserve peace at the expense of truth? Where are we directed to seek that peace which proceeds from lukewarmness and indifference, from the fear of man and weakness of faith? The gospel recommends moderation, but it is moderation united with *firmness* and *sincerity*. Forbearance is also a Christian virtue; let us then always tolerate the truth, however harsh it may appear to our ears! Let us reciprocally bear each other's burdens; let us be patient, though surrounded by the hatred, the calumnies, and persecutions of the world, especially under the just chastisement of God! But to tolerate the profanation of holy things, to suffer, even in the bosom of the Church

of Christ, the wicked one to cover with his abominations the bread of life: Permit it not! It is no part of the duty required in the Word of God: such forbearance is not expected from those in whose hearts the love of God has been implanted by his Holy Spirit! No; the law and gospel maintain a totally different language. They recommend charity, but by faith!—peace, but in truth!—moderation, but united to zeal!—forbearance, but joined to faithfulness! This is what the prophets of the Old Testament, the apostles of the New, and our Lord Jesus himself, who is the glorified chief of prophets and apostles, have enjoined upon us in the most positive and energetic manner. "Woe," says the prophet Isaiah, "to those who call evil good, and good evil; who make darkness light, and light darkness." Isaiah v. 20. "Woe to the pastors who destroy and scatter the flock of my pasture, saith Jehovah." Jer. xxiii. 1. "What communion," says St. Paul, "is there between darkness, and what concord hath Christ with Belial?" 2 Cor. vi. 14, 15. "Beware of dogs, beware of evil-doers, beware of the circumcision." Phil. iii. 2. The Lord Jesus has himself made this solemn declaration, "I am not come to bring peace, but the sword," Matt. x. 14; for he came to disturb the false repose of the world, and establish peace with God by reconciliation through his blood.

Timid Christians! rouse yourselves, awake! take courage in Him who is our strength and the rock of our salvation, against whom the gates of hell shall not prevail. It is not by your own, but by his strength, that you ought to fight and conquer. Called by him, what have you to fear? Against the violence of the bigots of the age, speak! Against incredibility and error, preach! Should the enemy attack you, pray! if for a time he should appear to triumph, persevere! Whatever may happen, whether the cause of truth advances or retrogrades in appearance, remain firm! Yes, "stand fast, having your loins girded with truth, and being clothed with the breast-plate of justice, having the feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, by which you may quench the fiery darts of the wicked one; taking also the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always in the Spirit with all prayer and supplication." Eph. vi. 14. 18.

EXILED SWISS MINISTERS.

THE Committee have made a distribution of the larger part of the funds entrusted to their disposal, which, they are grieved and astonished to say, amount as yet to little more than 100*l*. But the particular account is necessarily deferred till the next month.

PROVINCIAL.

MONMOUTHSHIRE ENGLISH ASSOCIATION.

THE Ministers of the Independent Denomination, in the English parts of the county of Monmouth, held "their fifth half-yearly meeting" at the Rev. E. Jones's chapel, in the town of Usk, on the 20th and 21st of September; on which occasion, the Rev. Messrs. Armitage of Newport, Thomas of Chepstow, and Loader of Monmouth, preached from appropriate texts. The devotional exercises were conducted by Messrs. Rees of Lanvaply, Jones of Carbon, Owen of Grismond, Davies of Hanover, Armitage of Newport, and Jones of Gosport Academy. The services were well attended, particularly the last opportunity; and it is to be hoped that the meeting was both interesting and profitable.

The united churches and respective Ministers viewed with pleasure the success attendant on their past efforts to promote the cause of the Redeemer in the neglected parts of the country, and indulge the pleasing hope, from the pledge given of divine approbation on their labours, that future exertions will not be in vain in the Lord.

The next half-yearly meeting (by Divine permission) to be held at Lanvaply.

ORDINATIONS, &c.

Sept. 1, 1824. The Rev. Henry Bean, late of the Academy at Idle, was ordained to the pastoral office over the Independent church meeting in the Old Chapel, Heckmondwicke, Yorkshire. Mr. Waterhouse, of Dewsbury, commenced the solemn services of the day with reading suitable portions of Scripture, and with prayer; Mr. Vint explained the nature and constitution of a Christian church, and asked the usual questions; Mr. Hudswell, of Morley, offered the ordination-prayer; Mr. Parsons, of Leeds, gave the charge, and showed the newly ordained pastor how he would best magnify his office; and Mr. Cockin, of Halifax, described the pleasures and advantages resulting from the mutual affection of Christians, when associated in churches; Mr. Parsons, of York, preached in the evening. The con-

gregation throughout the day was large and overflowing, the attendance of ministers &c. numerous,

Feb. 15, 1825. The Rev. Mr. Wildey was ordained over the Independent church at Box-lane, Herts. Mr. Gunn, of Aylesbury, delivered the introductory discourse, asked the questions, and offered up the ordination-prayer; Mr. Stoddart, of London, gave the charge from 1 Cor. ii. 2. In the afternoon, in consequence of a disappointment, Mr. Gunn addressed the people from 2 Cor. viii. 24, 25; and Mr. Stoddart preached in the evening. The devotional parts were conducted by Messrs. Hobbs, Davis, Stoddart, &c.

Tuesday, April 26th, the Rev. W. Billing was ordained over the Church of Christ at Portscathe. The Rev. Mr. Burchell, Baptist Minister of Falmouth, commenced the service by reading and prayer. The Rev. Mr. Muscutt, of Falmouth, gave the introductory address, and asked the questions. The Rev. W. Moore, of Truro, offered the ordination-prayer. The Rev. T. Wildbore, of Penryn, delivered the charge from 2 Tim. iv. 5; and, in the evening, the Rev. Mr. Hart, of Tregony, preached to the people, from Colossians iv. 11, last clause. Under the pious ministry of Mr. Billing, this little interest has been raised, and many called into the kingdom of God's dear Son.

On Tuesday, the 26th of April, the Rev. W. Brewis, from the College at Rotherham, was ordained pastor of the Church of Christ, assembling in the Independent Chapel, Lane End, Staffordshire. The Rev. J. Conder, of Burslem, introduced the morning service by prayer, and reading appropriate portions of Scripture. The Rev. T. Sleigh, of Newcastle, delivered the discourse on the nature and constitution of a Christian Church, and proposed the questions. The Rev. R. Richards, of Market-Drayton, offered the ordination-prayer, which was accompanied by the laying on of the hands of the Presbytery. The Rev. Dr. Bennett, Theological Tutor of Rotherham College, gave the charge; and the Rev. T. Tallis, of Alton, concluded with prayer. The Rev. J. Johnson, of Cannock, commenced the evening service by reading and prayer; when the church and congregation were addressed by the Rev. R. W. Newland, of Hanley.

The Independent cause in this populous town was commenced about six years ago, by the Rev. J. Conder; a neat chapel, which will seat 500 hearers, has been since erected; and both the church and congregation are in a prosperous and an increasing state.

April 28. Mr. E. Whitley, late of the London Evangelical (formerly Itinerant) Society, was ordained to the pastoral office over the church assembling in Providence chapel, Chadwell-street, St. John-street-road. The Rev. W. Wilkins, of Abingdon, commenced the service, by reading the scriptures and prayer; the Rev. T. Sharp, of Woolwich, delivered the introductory discourse, and asked the usual questions; Rev. J. Irons offered the ordination-prayer; Rev. J. M'All gave the charge, from 1 Tim. iv. 16; and the Rev. R. Stodhart, concluded the service by prayer.

May 19. The Rev. J. Davies was ordained to the pastoral office over the newly formed Independent Church at Libanus, near Brecon. Rev. D. Griffiths, Neath, commenced the service; Rev. T. B. Evans, Ynysgan, Merthyr-Tydfil, delivered the introductory discourse; Rev. D. Lewis, Aber, asked the questions, and received the confession of faith; Rev. D. Williams, Hanwrtyd, prayed the ordination prayer; Rev. D. Davies, Pantey, addressed the charge; and Rev. J. Rowland, Cwmllynfell, preached to the people and concluded.

July 6th, the Rev. J. Garbutt, from the Academy at Idle, was ordained over the Independent church at Elland, near Halifax, Yorkshire. Mr. Rhodes, of Stainland, commenced the services with reading and prayer; Mr. E. Parsons, Jun., delivered the introductory discourse, and proposed the usual questions; Mr. Scales offered the ordination-prayer; Mr. Vint gave the charge; and Mr. Scales preached to the people. In the evening, Mr. A. Blackburn, of Eastwood, also preached.

Aug. 2d, the Rev. James Buckley, late student at Idle, was solemnly set apart to the pastoral care of the Independent church at Thirsk. After Mr. Martin had read select portions of Scripture and prayed, Mr. Vint described the nature of a gospel church, asked the customary questions, and received the confession of faith; Mr. R. Holgate engaged in offering up the ordination-prayer; Mr. Scott, of Cleckheaton, impressively addressed the ordained minister on the importance of discharging ministerial duties; and Mr. Parsons, of Leeds, stated to the people their obligations; Mr. Benson, of Northallerton, concluded with prayer.

Aug. 4th, the Rev. C. Holgate, from Idle Academy, was ordained Pastor of the Independent church at Horsley-upon-Tyne. The solemn services of the day were commenced with reading and prayer by Mr. Harper, of Alston Moor; Mr. R. Holgate, of Pateley Bridge, brother to the minister to be ordained, advocated

the cause of dissent, and asked appropriate questions; M. Davison, of Newcastle, set him apart by prayer and the imposition of hands; Mr. Vint, in the form of a charge, stated the minister's duty; and Mr. D. Jones, of Monkwearmouth, enforced the obligations of the people in relation to their minister; Mr. Stratten, of Sunderland, also preached on the occasion.

Aug. 10th, the Rev. J. Heselton, late student at Idle, was ordained to the office of pastor over a church of the Independent denomination, at Morley, near Leeds. When Mr. Hudswell, minister of another Independent Congregation in the same village, had read and prayed, Mr. Vint delineated the character and discipline of a New Testament church, and along with the answers given to the usual questions, received the confession of faith. The ordination-prayer was offered by Mr. Parsons, of Leeds, who accompanied it with imposition of hands; Dr. Boothroyd gave the charge, and Mr. Pool, of Kipping, detailed the duties of the people. In the evening, Mr. Parsons, of York, preached to a crowded audience. At this ordination nearly fifty ministers were present, and the whole of the services created peculiar interest.

James Bond was ordained Pastor of the Independent Church and Congregation at Marsden in Yorkshire, Aug. 17th, 1825. The Rev. S. Rhodes, of Stainland, introduced with reading and prayer; the Rev. J. Cockin, of Holmfirth, stated the nature of a gospel church, &c.; the Rev. J. Galland, of Green-Acres, offered up the ordination-prayer; the Rev. B. Boothroyd, D.D., of Huddersfield, delivered the charge from 2 Timothy, ii. 15, "Study to show thyself approved unto God," &c.; the Rev. E. Parsons, of Halifax, addressed the people from Deut. iii. 28, "And encourage him"; the Rev. Mr. Muckley, Baptist Minister, from Meltham, concluded with prayer; the Rev. J. Holroyd, of Delf, preached in the evening, from Heb. vii. 25. The attendance was good, and the services solemnly interesting.—If it be deemed a circumstance worthy of note, it may be observed, the late Rev. Silvanus Shaw, Independent Minister of Marsden, died 29th of May, 1824, and the present minister, James Bond, took the oversight 29th of May, 1825.

Oct. 5. The Rev. Joseph Evans, from the Academy at Idle, was publicly set apart to the office of pastor over the Independent church at Flockton, near Wakefield. Mr. Rheeder, of Ossett, commenced the solemn services of the day with reading and prayer; Dr. Boothroyd described the nature and constitution of a Christian church, and proposed the usual questions Mr. Bruce, of Wakefield, offered up the ordination-prayer; Mr. Vint gave the charge; and Mr. Cockin, of Holmfirth, stated to the people the reasons which should induce them to encourage their minister, and the manner in which they should encourage him.

Oct. 12th, 1825, the Rev. William Roberts, late student at Neuwddlwyd, under the tuition of the Rev. Thomas Philipps, was set apart to the pastoral office over the Church at Hermon, Anglesea. Mr. D. James, of Rhosymeirch, commenced the service by reading and prayer; Mr. W. Jones, of Carnarvon, declared the nature of a gospel church; Mr. R. Roberts, of Salem, asked the questions both of the minister and the members of the church, to which an acceptable reply was made by both parties; Mr. O. Thomas, of Llomfechell, offered the ordination prayer, when those ministers who had previously agreed put their hands on the head of the ordained, believing that to be the most proper mode on the solemn occasion; Mr. P. Griffith, of Llanrwst, under whose ministry the young minister had learnt the rudiments of the doctrine of grace, gave a weighty charge from the apostle's words, "Make full proof of thy ministry"; Mr. Arthur Jones, of Bangor, read, "A word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear"; and, addressing the church and congregation, delivered some good things in a few words, which will long be remembered, and, it is hoped, will be attended to by all that were present. Mr. J. Roberts, of Capelgarmon, concluded the service by prayer; the hymns were given out by Mr. Jones, of Llanerchymedd.

On Tuesday, Oct. 18th, the Rev. John Cooke, late of Blackburn Academy, was ordained over the Congregational Church assembling in Bear Hill Chapel, Uttoxeter, Staffordshire. The Rev. W. Salt, of Lichfield, introduced the service by reading and prayer; the Rev. J. F. Whitridge, of Armitage, delivered the introductory discourse, and asked the questions; the Rev. B. Brook, of Tutbury, offered the ordination-prayer; the Rev. G. Payne, A.M., Theological Tutor of Blackburn Academy, gave the charge; the Rev. J. Tallis concluded with prayer. In the evening the Rev. J. A. James, of Birmingham, preached the sermon to the people; the Rev. G. Ryan, of Stockport, concluded with prayer.

On Thursday, the 27th of October, the Rev. T. Styles was ordained to the pastoral office over the Independent society at Great Marlow, Bucks. The service was well attended, both by ministers and others, and introduced by the Rev. Mr. Judson of Wycombe. The Rev. A. Douglas, of Reading, delivered the introductory discourse, proposed the questions, and received Mr. Styles's confession of faith. The Rev. J. Cook, of Maidenhead, offered the ordination-prayer, accompanied by imposition of hands; the Rev. Dr. Styles gave the charge to his relative, from Heb. xiii. 20 (middle clause), "That great shepherd of the sheep"; and the Rev. Mr. Redford, of Windsor, concluded. The sermon to the people was delivered in the evening, by the Rev. J. Davies, of Hare Court, London, from Phil. ii. 29; and the other parts of the service were conducted by the Rev. Messrs. Woolley of Pangbourne, Ashwell of Wycombe, and May of Amersham.—Thus terminated the services of this memorable day, rendered unusually impressive by a most pathetic allusion to the recent departure of that great and excellent man, the Rev. Dr. Bogue, of Gosport, who, only a few days before, not being able to attend, had addressed a letter to the young minister (his former pupil), extracts from which were read to him by his brother, from the pulpit, with an overpowering effect. Nor let the responsive prayer of Christian churches, for this once declining but now reviving interest, be withheld,—"Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity!"

On —— the Rev. William Selbie, Home Missionary, late labouring at Astracan in Russian Asia, under the Scotch Missionary Society, was ordained as an Evangelist at Middleton, in Teesdale, Durham. Mr. Gollop, of Darlington, began the service with reading and prayer. In the absence of Mr. Pemble, of Stockton, who was by indisposition prevented attending, he described the nature of a Gospel church. Mr. Douglass, of Hamsterly, (Baptist,) asked the questions; Mr. Scott of Weardale, Home Missionary, offered up the ordination prayer, accompanied with the laying on of hands; Mr. Ivy of Barnard Castle gave the charge from 2 Tim. iv. 5. "Do the work of an evangelist, make full proof of thy ministry." Mr. Gollop preached to the church and congregation from Philip. ii. 16. "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." And Mr. Lewis, of Bishop Auckland, gave out the hymns and concluded by prayer. The services were very interesting; there was a crowded audience, and it was much to be regretted, numbers were compelled to return without being able to get admission. A collection was made in behalf of the Home Missionary Society.

CHAPELS OPENED.

Oct. 23d, 1825, a new chapel was opened in the parish of Llanllechyd, in the county of Carnarvon. Several ministers met on the preceding evening, to converse about the matters belonging to that kingdom which is not of this world, and sermons were successively delivered by Messrs. James, of Rhosymeirch; Jones, of Llamerchymedd; Thomas, of Carog; Lewis, of Henrhyd; Davies, of Ceidio; Hughes, of Sharon; Samuel, the minister of the place; and Mr. Arthur Jones, of Bangor, who preached from Ruth iv. 11, "And do thou worthily in Ephratah, and be famous in Bethlehem." The minister published the name of the new chapel, which is to be known henceforth by the pleasant name of *Bethlehem*.

October 26th, a neat and commodious chapel, 40 feet by 34, called Hephzibah, was opened at Wootton Bassett, Wilts, when the Rev. M. Slater, late student at Hackney Academy, was ordained to the pastoral office at the same place. The Rev. J. Dear introduced the service by reading and prayer; Rev. B. Kent, of Trowbridge, delivered the introductory discourse, and asked the usual questions; Rev. R. Elliott, of Devizes, offered the ordination prayer; Rev. G. Collison, of Hackney, Mr. Slater's tutor, delivered a solemn and impressive charge from Prov. xi. 30; Rev. Mr. Palmer, of Westbury, preached to the congregation; and the Rev. A. Tidman preached in the evening. The devotional services were conducted by Rev. Messrs. Gibson, Tozer, Lanter, Lowrie, and Dear. The congregation during the day was very good, and things appear very promising in this once benighted town.

Oct. the 27th, 1825, a new chapel was opened at Tudweiliog, county of Carnarvon, when the following ministers were present: Rev. Messrs. Owens, of Llanengen; Griffiths, of Bethel; Jones, of Nebo; Griffiths, of Talsarn; Lewis, of Pwllhely; Davies, of Llanhaiarn; Samuel, of Bethesda; Davies, the minister of the place; who all took part of the work, from the preceding evening until the setting of the sun on the succeeding day. The Rev. Arthur Jones preached from Gen. xxi. 33, "And Abraham planted a grove in *Beer-Sheba*, and called there on the name of the Lord, the everlasting

God." The name of the new chapel is called *Beer-Sheba.*

From present appearances, the oldest Christians in Carnarvon and Anglesea anticipate great prosperity among the dissenters in both these counties. Doubtless, the places of worship are increasing in number, the hearers of the gospel do multiply, and the ministerial gifts are brightening very pleasingly. Hardness of the heart, and the want of pecuniary aid, are the two worst things in these parts; yet, by the grace of heaven and the perseverance of the faithful workers, we shall continue in well doing, for the glory of God and the good of immortal souls.

NORTH WALES ACADEMY.

The Public Examination of the Students in the Academy at Newtown took place on the 18th of May.

In Latin.—The First Class were examined in the 2d Book of Virgil's Æneid; the Second Class in the Odes of Horace; and the Third Class in Cicero and Tacitus.

In Greek.—The First Class were examined in Æsop's Fables, and the Greek Testament; the Second Class in Homer's Iliad, and Xenophon's Memorabilia; and the Third Class in some of the Orations of Demosthenes, and in the Œdipus of Sophocles.

In Hebrew.—The Junior Class were examined in the Book of Psalms; and the Senior Class in the Prophecy of Nahum: the latter were also examined in the Chaldee of Ezra, and in the Syriac New Testament.

In Mathematics.—The Junior Class were examined in the Fundamental Rules of Algebra and Simple Equations; in Geography and Geometry.

The Senior Students answered a variety of questions connected with mental philosophy and general science; they were also examined in Church History, Scripture Criticism, the Evidences of Revelation, &c. Four of the students delivered Theological Essays, and went through their various exercises in a manner highly creditable to themselves and their tutors, and greatly to the satisfaction of the ministers who attended on the occasion.

IRELAND.

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

We have received the following "*Hints for the composition and arrangement of such religious Tracts, and books as are intended more especially for the use of Young persons,*" as published by the Religious Tract and Book Society for Ireland. Judging that the observance of these excellent Hints will be productive of general good, we cheerfully insert them in our pages. The chief patrons of this Society we know to be most highly respectable and benevolent individuals. The London Office of the Society is in Sackville-street, Piccadilly, where tracts may be purchased.

I. The title of the Tract or book should be short, simple, and, as far as possible, explanatory of the design of the composition.

II. When the subject will admit of it, the work should open in the narrative or descriptive style, that at first view it may attract the attention of the reader.

III. Religious reflections should be short, animated, and forcible. They should not be placed entirely at the commencement, or entirely at the end, but should be interspersed throughout the work.

IV. The essential doctrines of the gospel, together with all the practical principles flowing from them, should be boldly and prominently put forward.

V. No direct or indirect oaths, even as quotations, no light or familiar use of the name of any of the Divine persons in the Godhead, no fanciful or irreverent use of scripture language should be introduced.

VI. All expletive language, needless repetitions, indecent and vulgar sentiments or allusions, or affected phrases, and all overstrained metaphors should be omitted.

VII. The names of fictitious persons should be such as are in common use, not such as Mr. Lovechild, Mr. Gracious, Master Sensible, &c.

VIII. The language of the composition should be simple, chaste, pious, and striking, and adapted to the character and circumstances of the perons represented.

IX. Advice should be expressed in earnest, unassuming, and affectionate language.

X. The prevailing taste, feelings, and prejudices of the different ranks of society should not be needlessly offended.

XI. No composition should contain fairy tales, or dreams, or stories of ghosts.

XII. Care should be taken to avoid the light style of novels or romances. A preference should be given to matter of fact above fiction.

XIII. Every composition should be entered upon with some definite object in view—to illustrate, perhaps, some doctrine, as the corruption of man, faith, good works, or to improve some class of individuals, as masters, servants, or children.

XIV. Decency, propriety, and simpli-

city, should be studied in such pictures as may be attached to publications, and all representations of the deity should be avoided.

XV. Quotations from authors of profligate character, or of anti-christian principles, should not be used without great care, lest it should appear to the ignorant that thereby a sanction was given to their works.

XVI. Animadversions on the political institutions of the country should be avoided, and all reflections which may tend to bring persons in authority, and the higher orders into disrepute with the lower orders, to be guarded against.

XVII. No reflection should be made on living characters, especially ministers of religion; and all necessary disapprobation should be expressed in the language of Christian charity and forbearance.

XVIII. Dedications of a work to God, or to deceased persons, addresses or apostrophes to saints or to the dead, and all fulsome or adulatory eulogiums on the living, should be avoided.

XIX. In works of controversy, a mild and charitable spirit should be preserved.

XX. In all compositions, particular delicacy should be studied in making mention of sinful actions. If it is not deemed advisable to omit altogether stories and facts relative to seduction, it should be plainly intimated in the name and title of the work, that such matter is contained in it. A strict guard should be placed upon the fancy, lest the writer, while seeking to check the progress of vice, should become inadvertently the means of increasing it.

Lastly.—Whoever sits down to compose a work to promote the honour and glory of God, ought above all things to seek his direction and blessing, and proceed to the conclusion in a continued spirit of prayer.

FOREIGN.

AMERICA.

PROGRESS OF RELIGION AMONG THE MOHAWK INDIANS.

(*From the New York Observer.*)

A LETTER from the Rev. Alvin Torry, a Methodist missionary among the Mohawk Indians, on Grand River, in Upper Canada, dated on the 13th ult. says, "Such extraordinary outpourings of the Spirit of God have probably not been witnessed since the days of the apostles. Last Sabbath I had the satisfaction of baptizing forty-five Indians, who had lately professed faith in Christ. We have 100 converted Indians in one society, and a very promising school at the Mission-house. I am about to set off to the west, to establish another mission, nearly 60 miles from this, and build a house for that purpose. The subject of Indian missions has become so popular, so interesting and important, that the Governor of the province proposes to assist. The religious excitement among these red men of the forest cannot be described. There are constantly new openings for preaching, and a general turning to the Lord.

INFANT PREACHER.

(*From the New York Observer.*)

I give you an interesting conversation between one of my Sunday School children, between five or six years old, named ———, and her grand-father, with whom she was on a visit. The old man was then in a declining state:—*Child.* I think you are very ill, grandfather.—*Grandfather.* Yes, my dear, I'm very ill.—*Child.* Where do you expect to go when you die?—*Grandfather.* To heaven, I hope.—*Child.* I hope you will; but if you do, you must leave off swearing and saying bad words; if you don't, you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ for ever. But you must pray, and *keep on* praying; and if you awake in the night, you must pray. Grandfather, *do you ever pray?* This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him into tears. Nothing could have been said more pointed and seasonable, and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him, and had the satisfaction of hearing the following lamentations from his lips: "What a sinner I have been! what means have I slighted! what a vile creature I am!" He also manifested an unusual abstractedness from the world. "Oh," he said, "I have done with the world! the little time I may be spared shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!" He died in peace; and who knows but at the last great day, it will appear that this was a brand plucked out of the fire through the instrumentality of a little child belonging to a Sunday School.—*From the Journal of a Missionary.*

THE PIOUS LABOURER.

(*From the New York Observer.*)

A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening took a soli-

tary walk through part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned his bread by daily labour. He heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God for the goodness of his providence, in giving them food to eat, and raiment to put on, and in supplying them with what is necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family; and I, who enjoy ease and honour, and every thing that is pleasant and desirable, have hardly ever bent my knee, or made my acknowledgment to my Maker and Preserver!"

It pleased God, that this providential occurrence proved the means of bringing him to a real and everlasting sense of religion.

MEASURES ADOPTED FOR THE SANCTIFICATION OF THE SABBATH.

(*From the New York Observer.*)

At the late annual meeting of the General Association of Massachusetts, held in this city (says the Boston Recorder and Telegraph), a Committee was appointed to consider what could be done by that body to promote a more scriptural observance of the Sabbath. This Committee made a report, which was accepted, as follows:—

"While the profanation of this sacred institution by travelling and secular business is manifestly increasing among us, and while it is very desirable that some adequate remedy should be applied to so great an evil, your committee are not prepared, on so short a notice, to suggest any course of practical measures that might promise to meet the exigencies of the case. Still they would recommend that the sentiments of this body be expressed in the following resolutions, viz.

"*Resolved*, That it is incumbent on all the friends of Christian institutions to cherish the solemn recollection how much we are indebted, under God, to the influence of the Christian Sabbath for those invaluable blessings which have descended to us from the pious fathers of New England; and that it is especially incumbent on the ministers of Christ, as official guardians of the public morals, to promote, by their preaching and by every practicable means, just views of this important subject.

"*Resolved*, That we regard with painful apprehensions the growing indifference, in many places, to the sanctity of the Sabbath, and the repeated instances in which it is openly profaned, as being directly opposed to the cause of vital religion and of good morals, and as inauspicious to the best interests of our country.

"*Resolved*, That while we sincerely rejoice in testimonies of affectionate and grateful respect shown to Gen. La Fayette, and view a distinct expression of public sentiment, in this case, as becoming in a free and enlightened people, we deeply lament that the honours so justly due to this distinguished benefactor of our country should have been, in any instance, made the occasion of violating the Sabbath, to an extent which we think utterly inconsistent with the respect due from a Christian people to this holy day."

REVIVALS OF RELIGION.

(*From the Religious Intelligencer.*)

Extract of a Letter to the Editor of the Western Recorder, dated Bloomfield, N. J. June 3, 1825.

"Dear Sir,—a most important work is going on in this region. The Spirit of God is moving among us in a solemn manner, subduing sinners, and bringing them into the Redeemer's kingdom. This blessed work commenced in Newark some time last fall; and, through the goodness of God, has spread through many towns and congregations.

"God has displayed his saving power and love by convincing and converting several noted Infidels and Deists. Prayer meetings are crowded and entirely free from confusion; young converts pray much; and the whole of this interesting work exhibits the clearest evidence of its divine nature."

"On the next Lord's day, many of my youthful friends will, for the first time, sit at their Saviour's table. O may their minds be unclouded, their souls refreshed, and their sanctified hearts enkindle with divine love!"

REVIVAL IN SALINA.

A letter from Salina mentions that 24 persons were admitted into the Presbyterian church in that village, on last Sabbath week, which was an occasion of deep interest.

REVIVAL IN GOUVENEUR.

The New York Observer contains a notice of a powerful revival in Gouve-

neur, St. Lawrence county. The work appears too recent for the recital of particulars.

REVIVAL IN MAINE.

A letter to one of the Editors, dated Hallowell, Maine, June 8th, says, "The Lord is pouring out his spirit in copious effusions, in Bath, Richmond, Bowdoinham, Belgrade, Fayette, &c., and many have turned unto the Lord. In Belgrade I learn that 80 have obtained a good hope through grace, since Feb. 1st, 1825, and many more are inquiring the way to Zion, with their faces thitherward. Since our revival commenced (Feb. 1824), 36 have been received by profession into the Rev. Mr. Gillet's (Congregational) Church here—17 to Rev. Mr. Chessman's (Baptist)—and probably more than 20 to the Methodist Church; besides those on the borders of Hallowell, who have united with other churches. Many universalists have become pious within one year, in several places in this quarter, and now labour for the Lord. Truly we live in a most eventful day of the church, and it is a privilege to live and to act at such a day. We collect annually about 10 cents in our family mission box, and I wish such boxes were more common among Christian families.—*Rel. Intel.*

THE WILDERNESS IN BLOSSOM, OR THE CHURCH IN INDIANA.

In a recent letter to the editors of the Western Luminary, the Rev. Isaac Reed, of Indiana, says, "The land which long sat in darkness now receives the light, and unto her poor the Gospel is preached. The Salem Presbytery has lately ordained Mr. Bush, and installed him Pastor of the congregation of Indianapolis. And on the 13th of April the same Presbytery ordained Mr. Baynerd R. Hall, at Bloomington, and installed him Pastor of the congregation of that place. Besides these, the same Presbytery has there appointed intermediate sessions, in as many different places, for the purpose of ministerial settlements and ordinations. The Lord is visiting us in mercy and kindness, and we will rejoice and be glad in his name.—"Sing, O barren, thou that diust not bear, break forth into singing and cry aloud. Enlarge the place of thy tent and let them stretch forth the curtains of thy habitation."

There are three places which have been specially visited by the Holy Spirit since the meeting of the Synod last October. One of these is a settlement along the State line, and on the west side of the Wabash river a little below Terra Haute. —There has been a great work. When it commenced, there was a little church with only nine members. On the 11th of October last, five persons were admitted to membership in it, and so great has been the work, that the church now reports 49 in communion, only seven of whom were received by letter. This church, like most of our churches, is vacant, and has only occasional supplies. The other places which seem to be revived, are the church at Washington, and also the church at Paris; the latter is between 20 and 25 miles west by north from Terra Haute. The Salem Presbytery now reports to the General Assembly nine Ministers, three Licentiates, and 37 congregations. There are also six churches in the state not within the bounds of our Presbytery. We have divided our state into about 15 Missionary districts, and we have some churches organized in nearly all of them. May the Lord be our helper, and send us labourers to his work! "Lift up, O ye disciples of Immanuel, lift up your eyes, and look on the fields, for behold they are white already to the harvest."

SABBATH-BREAKERS.

(*From the New York Observer.*)

A FEW years since, a gentleman residing in Philadelphia established a Sabbath School in the suburbs of the city, which he regularly met every Sabbath morning. As he walked, he noticed that he passed a house, where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a Tract over the fence, on the sinfulness of violating the Holy Sabbath. No one happened to be in the garden at that time, and the Tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the tract, wondering how a religious book could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the Tract, and what with more of superstition, the woman was first thrown into an agony, next into convulsions; and that night, about twelve o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse! Here, said the Rev. Dr. Milner, of New-York, as he related this account at the meeting of the Tract Society in Boston—here I must not

stop; for I should not have dared to have related the circumstance, but for what follows: The woman was buried, but the Tract was left behind. It was read by the family; and the consequence was, that by the means of her death, and the little Tract, five individuals out of the seven who composed the family, were awakened, and eventually were hopefully converted unto Christ. They have since brought forth fruits meet for repentance, and these five persons look upon that Tract, as the instrument, in the hands of God, of their conversion.—*Christ. Almanack*, 1826.

GREECE.

MARTYRDOM OF A MONK.

The martyrdom of a monk of the Convent of the Virgin Mary, in Aracynthe, says a Zante paper, is the subject of admiration among the faithful here. This old man having been brought by the Turks before the tribunal of Rouschid Pacha, who asked him what his name was, answered, "Ambrose." "Your country?" demanded his prosecutors. "The monastery of the holy Virgin," replied the monk. "And your dwelling?" "My dwelling places," said he, "were these rocks, until they were levelled by your soldiers; and soon," lifting up a cross at the same time, "my dwelling will be in heaven." "What have you done with the sacred vessels of the church?" "I have rescued them from the defilement of your soldiers." "Where are they?" "That secret rests with myself." "Speak!" "You may put my body to the rack; God only has power over my soul." They immediately began to apply the torture; not a word, however, escaped him, but "Lord have mercy on me!" They drove sharp instruments under his finger-nails, but the martyr glorified God, and prayed for his persecutors, who, enraged by his patience of suffering, impaled him, and left him to perish in view of the trenches of Missolonghi. This news was communicated by a Piedmontese deserter.

SPAIN.

RENEWAL OF THE INQUISITION.

The Archbishop of Tarragona, in Spain, has published a decree by which he authorises the establishment of a new tribunal, "to proceed to the punishments which formerly came under the cognisance of the Holy Tribunal of the Inquisition." If that unhappy country is to be further visited by the wrath of Heaven, it must be by some expedient equally inhuman and abominable with that which the Archbishop here affects to call "a Holy Tribunal."

INDIA.

A SUTTEE.

(*From the Bombay Courier.*)

"Sir,—I think an account of a Suttee which took place in this city two evenings ago, will show you, in a most striking manner, with what cruelty they are sometimes accompanied. The unfortunate Braminee, of her own accord, had ascended the funeral pile of her husband's bones, (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and, tottering to a short distance, fell down. Some gentlemen who were present immediately plunged her into the river, which was close by, and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the pile, which, she said, consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it; they would not do so, and the poor creature shrunk with dread from the flames, which were now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her by the head and heels, and threw her in the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses, but she again made her escape, and without any help ran directly into the river. The people of her house followed her here, and tried to drown her by pressing her under the water; but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river, and I cannot describe to you the horror I felt on seeing the mangled condition she was in; almost every inch of skin on her body had been burnt off; her legs and thighs, her arms and back, were completely raw; her breasts were dreadfully torn, and the skin hanging from them in threads; the skin and nails of her fingers had peeled wholly off, and were hanging to the back of her hands. In fact, Sir, I never saw or ever read of so entire a picture of misery as this poor

woman displayed. She seemed to dread being again taken to the fire, and called out to the "*Ocha Sahib*," as she feelingly denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations, at her instigation, sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the hospital, where every medical assistance was immediately given her, but without hope of her recovery. She lingered in the most excruciating pain for about twenty hours, and then died.

"The gentlemen present remonstrated against her being put on the fire a second time, but they did not like to interfere further with what they considered the custom of the country."

Poonah. A DECIDED ENEMY TO SUTTEES.

Shall such scenes as these continue to be practised in any part of the British dominions? If so, will not Britain share the guilt connected with shedding innocent blood?—EDITOR.

MISCELLANEA.

WONDERFUL MEMORY.

(*From the New York Observer.*)

THERE is now living at Martha's Vineyard, a man by the name of Richardson, who is truly remarkable for his uncommon strength of memory. He is a man of average intellect, but makes no pretensions to science. It has been often said that he can repeat the whole Bible. The writer met him not long since in Chilmark; and being desirous to ascertain the truth or falsehood of the stories which have often been told of his gigantic memory, requested him to repeat a chapter or chapters from some part of the Bible. This, with much apparent reluctance, he consented to do. He first repeated the 8th and 9th chapters of the Acts of the Apostles, which he did with greater accuracy than most persons can read them. He next repeated a part of the book of Jonah, with similar success. Being asked if he could ever repeat the whole Bible, he replied in the negative; but modestly owned that he could repeat pretty largely from almost every part. He can repeat from other books, from newspapers, &c. with the same facility. The writer has no doubt that Mr. R. could easily repeat 50 or 100 chapters in direct succession from almost any part of the Bible. Perhaps there have been but few men, since the time of the celebrated Hortensius, possessed of a memory like that of Mr. R. —*New Bedford Mercury.*

MR. WOLF AND THE SYRIAN BISHOP.

Bishop Abdalahd, of Merdeen, (says Mr. Wolf in his Journal,) who is enthusiastically attached to his Syriac language, observed to me to-day, "God speaks in Syriac, Adam spake Syriac, Moses spake Syriac." I asked him in return, what language the serpent spake who deceived Adam? He laughed. The bishop also declares, that the Syrian Christians are the true children of Israel—the root of Christianity. I read to him Rom. xi. 28.

A SEVERE REPROOF.

(*From an American paper.*)

A truly pious man, of rank and influence in society, was in the habit of entertaining and admitting to a degree of intimacy, persons of very humble circumstances in life, if only they gave evidence of true religion. His friend, who was accustomed to measure every thing according to the standard of this world, rallied him pleasantly on the subject of his associates: intimating a surprise that he should admit to his hospitality and friendship persons of so obscure an origin, and of so little estimation among men. He replied, in a tone of unaffected humility, that as he could scarcely hope to enjoy so elevated a rank as they in the *future* world, he knew not why he should despise them in the present. The reproof came home to the feelings of the proud man, and he was silent—conscience whispering, meanwhile, how dim were his prospects of rising, in the future world, to an equality with the pious poor, if his Christian friend was in danger of falling below them.

RUSSIAN LONGEVITY.

The last Annual Obituary of the Russian Empire, published at St. Petersburgh, records the death of a man at the very advanced age of 168, near to Polosk, on the frontier of Livonia. He had seen seven Sovereigns on the throne of Russia, and remembered the death of Gustavus Adolphus. He had been a soldier in the thirty years war; at the battle of Pultowa, in 1709, he was 51 years of age. At the age of 93, he married his third wife, with whom he lived 50 years: the two youngest sons of this marriage were 86 and 62 respectively in the year 1706: the oldest of his other sons, in the same year, were 95 and 92 respectively. The entire family of this patriarch comprises 138 descendants, who all lived together in the village of Pollatzka, which the Empress Catharine the Second caused to be built for them, granting, at the same time, a considerable tract of land for their support. In the 163d year of his age, this modern Nestor was in the enjoyment of the most robust health.

MISSIONARY PRAYER MEETINGS, 1826.

On the First Monday Evening in every Month.

EAST.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 2.	Zion Chapel	Platt & Vautin	Evans
Feb. 6.	Queen Str.	Reed - Saunders	Hooper
Mar. 6.	Shadwell	Williams - M'Kenz.	Zi. Supply
Apr. 3.	Rose Lane	Evans - M'All	Moase
May 1.	Mi.Ed.N.T.	Fletcher - Denton	Saunders
June 5.	Old Grl. L.	Reed - Moase	Hyatt
July 3.	Holyw. Mt.	Stodhart - Fletcher	Williams
Aug. 7.	Stepney	Russell - Hooper	Reed
Sept. 4.	New Road	Platt - M'Kenzie	Vautin
Oct. 2.	Fell St. Ch.	Hooper - Vautin	Platt
Nov. 6.	Bruns.Ch.	Zi. Supply - Hyatt	Fletcher
Dec. 4.	Mi.E.R.Ch.	Evans - Williams	M'All

CENTRAL.

PLACE.	TO PRAY.	ADDRESS.
1st Sect.	Rev. Messrs.	Rev. Mess.
Poultry	Wood & Curwen	Manuel
Alderman.	Gilbart - Jones	Fletcher
Salters Hall	Mummery - Dean	A. Reed
Hare Court	Berry - Wall	Yockney
Barbican	Davies - Lacey	Styles
Silver St.	Dean - Mummery	Clayton
2d Sect.		
Poultry	Lacey - Davies	Stratten
Aldmanbu.	Manuel - Clayton	Davies
Salters Hall	Jones - Wood	Curwen
Hare Court	Curwen - Gilbart	Lacy
Barbican	Clayton - Manuel	Dean
Silver St.	Wall - Wood	Arundel

SOUTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
	1st Sect.	Rev. Messrs.	Rev. Mess.
Jan. 2.	Coll's Rents	Arund. & Bodington.	Harper
Feb. 6.	London Rd.	Knight - Hill	Orme
Mar. 6.	Union St.	Townsend - Davies	Hill
April 3.	Surrey Ch.	Harper - Arundel	Curwen
May 1.	Horsleydn.	Hill - Townsend	Knight
June 5.	Rotherhith.	Bodington - Knight	Collyer
	2dS ect.		
July 3.	Coll's Rents	Davies - Harper	Bodington
Aug. 7.	London Rd.	Arundel Bodington	Sur. Sup.
Sept. 4.	Surrey Ch.	Sur.Sp.-Townsend	Arundel
Oct. 2.	Union St.	Knight - Harper	Sur. Sup.
Nov. 6.	Horsleydn.	Townsend Arundel	Davies
Dec. 4.	Rotherhith.	Hill - Davies	Eccles

WEST.*

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Elim Ch.	Edwards & Burder	Stollery
Orange St.	Smith - Elvey	Winter
Eagle St.	Swal.St.M.Edward	Smith
Burton Str.	Stollery - Ivimey	Broadfoot
Chapel Str.	Broadfoot - Winter	Ivimey
Adelphi	Edwards - Waugh	Greig
New Court	Hackett - Greig	Burder
Robert Str.	Smith - Ivimey	Waugh
Crown Crt.	Hackett - Elvey	Swal. St.M.
Leather L.	Winter - Burder	Edwards
Wells St.	Stollery - Greig	Elvey
Swallow St.	Broadfoot - Waugh	Hackett

* The Meetings in this District commence at Half-past Six.

☞ There are several places in each District unavoidably omitted this Year.

A LIST OF THE MONTHLY LECTURES,

TO BE

Delivered by the Associated Ministers of Pimlico, Chelsea, and Brompton,

FOR THE YEAR 1826.

TIME.—1826.	PLACE.	PREACHERS.	SUBJECTS.
Friday .. Jan. 20.	Cook's Ground Ch.	Mr. Morison.	1. Reflections suited to Parents, on occasion of the Baptism of their Infant Offspring.
Wed.... Feb. 22.	Trevor Chapel	Mr. Bunce.	2. What is Truth?
Tuesday, Mar. 21.	Buckingham Chap.	Mr. Shepherd.	3. Conscience.
Thurs.. April 20.	Ranelagh Chapel	Mr. Dunn.	4. Afflictions Beneficial.
Wed.... May 31.	Trevor Chapel	Mr. Shepherd.	1. Conversion.
Tuesday June 20.	Buckingham Chap.	Mr. Bunce.	2. Christian Liberty.
Friday .. July 21.	Cook's Ground Ch.	Mr. Dunn.	3. Religious Zeal.
Thurs... Aug. 31.	Ranelagh Chapel	Mr. Morison.	4. Reflections suited to Communicants, before, and after, and during the Celebration of the Lord's Supper.
Friday.. Sept. 15.	Cook's Ground Ch.	Mr. Shepherd.	1. Conversation.
Tuesday. Oct. 17.	Buckingham Chap.	Mr. Morison.	2. Reflections suited to those who are about to enter the Married State.
Thurs... Nov. 16.	Ranelagh Chapel	Mr. Bunce.	3. Vessels of Mercy.
Wed. .. Dec. 13.	Trevor Chapel	Mr. Dunn.	4. Reflections suited to the Close of the Year.

*** Service to commence at Half-past Six o'clock precisely.

LIST OF PORTRAITS.

January. .. Rev. Matthew Wilks.
February .. —— David Blackader.
March.... . —— R. F. Hunt.
April ..... —— Leander Van Ess.
May ..... —— J. Leifchild.
June..... —— D. Washbourn.
July ..... —— J. Parsons.
August.... —— Rev. S. Parrott.
September . —— J. Furney.
October . .. —— J. Burnett.
November.. —— J. Renals.
December.. —— J. Newlands.
Supplement. —— J. Denton.

ERRATA.

Page 507, col. 1, line 24 from bottom, *for* "Humanitarian," *read* "Anthropomorphite."

INDEX.

A. Page

Abolition of Slavery in Colombia.... 159
ACADEMIES at
Blackburn 70, 341
Hoxton 514
Idle..... 516
North Wales Academy 563
Address on the New Year 7
Admonitions of a Minister to his Children 498
Advertisement, Extraordinary 474
Advice to Parents..... 9
Affecting scene of the Prison at Newgate 200
Aged Disciple 537
Almshouses for aged Ministers..... 468
American Bible Society and Revival of Religion in Cincinatti..... 72
American Missionaries 31
ANECDOTES of
Aquinas, Thomas..... 326
Clark, Mr. A. 11
Deacon, A. 295
French Officers 326
Infant Preacher 564
Konigseer, Mr..... 281
Martyrdom of a Monk 567
Rogers, Mr. 384
Sabbath-Breakers 566
Self-murder averted 373
Severe Reproof..... 568
Syrian Bishop 568
Washington, General 326
Wearing the Christian name..... 413
Wonderful Memory..... 568
Wren, Sir C..... 11
Young Man 373
ANNIVERSARIES
Birmingham..... 529
British and Foreign School Society 248
British and Foreign Bible Society.. 291
Cambridgeshire Sund. School Union 385
Church Missionary Society 245
Continental Society..... 251
Female Servant Society..... 297
Home Missionary Society 341
Hoxton 340
Irish Evangelical Society 248
Kirby Branch 529
Knaresborough..... 400
London Female Penitentiary..... 250
London Hibernian Society..... 245
London Mission Society.. 161, 205, 253
Merchants' Seamen ditto 297
Naval and Military Bible Society.. 296
Newport Pagnell Institution 300
North Riding of Yorkshire Auxiliary 529
North Wales..... 400
Pickering 529
Prayer-Book and Homily Society .. 245
Protestant ditto 295
Religious Tract Society 294

ANNIVERSARIES Page

Somersetshire 400
South Wales 530
Whitby 529
Union Street Auxiliary 129
Annual Meetings in May 204
Answer to Mauritius 457
Apocrypha, Letter concerning 458
Apocryphal Controversy 383
——————— settled ..., 557
Archives Du Christianisme..... 55
Associate Fund 69
ASSOCIATIONS
Hants 155
Lancashire 300
Monmouthshire 559
Pembrokeshire..... 83
Wilts 516
Asylum for Aged Ministers 513
AUXILIARIES to Lond. Miss. Society
Berks 485
Bristol 400
East Devon ..... *ib.*
Glasgow..... 39
Lancashire 486
Netherland 39
Northamptonshire 400
North Wales..... 399
Nottingham 211
West Riding, Yorkshire..... 312
Woolwich 212

B.

Bennett's, Dr., Degree 514
Bethune's, Mrs. Account of her Husband 34
Bible, beneficial effects of looking into 160
Bogue, Dr. Sickness, Death, Funeral 521
Brahmin Dhondapah, the 78
Burwah War..... 157

C.

Caffres desirous of Instruction .....
Chapel Building Fund 23
CHAPELS opened at
Ashby-de-la-Zouch 517
Benares 38
Brighton 428
Broomielaw 342
Brunswick Chapel, Mile-end..... 299
Cannock 156
Chapel Street, Soho..... 69
Durrington 157
Epsom, Surrey 113
Ham 156
Hanwell, Middlesex 114
Hockliffe 388
Kerry..... 428
Llanlechyd 562
Llechylched 387
Long Compton..... 427
Maberley Chapel, Kingsland..... 299
Queen Street, Leeds 343
South Shields 342

CHAPELS opened at Page
Staplehurst 517
Tadwelliog 562
Verulam Chapel, Lambeth..... 343
Walchet 387
Wootton Bassett 562
Cherokee improvements..... 281
China, Books on 499
China, remarks on the Language, History, Religion, and Government of, 273, 322, 365, 455, 501
Christian Humility 281
City Missions 423
Clarke, Dr. Adam, Commentary 372
Cobbett and his defence on Popery .. 68
Committees and Collectors 117
Concremation in India 407
Consanguinity, instance of..... 96
Constancy of a Native Convert..... 78
Contributions, Missionary, 40, 84, 130, 171, 212, 271, 313, 358, 402, 444, 488, 532
Corporation and Test Acts 23, 113
Correspondence of Lord Byron and J. Sheppard 49
Cottagers, bettering the condition of, 320

D.

Death of Missionaries at Sierra Leone 527
Death of J. Jeffreys 526
Deceitfulness of Sin 90
Decline of Popery 96
Departure of Missionaries..... 312, 400
Deputation of Scottish Missionary Society 23
Dervise's Answer; or the Cavillers refuted 72
Dialogue between Gibbon and a Reviewer 231
Discovery of a scarce Bible 189
Distributions of Scriptures and Tracts 75
——— Profits to Widows 110, 382
Divine Knowledge and Future Contingency..... 276
Dreadful fire at St. Thomas's..... 189

E.

Earthquake at Algiers 202
——— Santa Maura ..... *ib.*
——— Cavette near Manilla 203
Eaton, lamentable occurrence at 99 *for* 143
Editor's Remarks on West India Produce 51
Education in Greece 155
Elliot (Missionary) charges against.. 29
Emancipation of eighty-nine Slaves.. 430
Emigration to Hayti 160
Episcopal Floating Chapel..... 384
Errata..... 570
Extraordinary Preservation 189
Extent of Population of India 203

F.

Fatal Sabbath Pleasure 325
Female Education 157
Fulfilment of Prophecy 361
Funds for Widows and Orphans of Deceased Missionaries 29, 73
Funeral of the Rev. Mr. Whitehouse 113

G.

General success of the Missionaries.. 79
Gospel, on the support of 181
Gross profanation of the Lord's Day 325
Guardian Society 514

H.

Hampshire Educational Society 515
Hanoverian Distress 154
Highbury College 298
Hint to Village-Teachers 93
History and Labours of Leander Vann Ess..... 80
Honesty, remarkable instance of.... 39
Hydrophobia, fatal effects,..... 99

I.

Jews Society 116
Improvement at Bethelsdorp..... 80
Income of Societies..... 557
Increase and state of Native Schools 17
Infant Schools 67
Infanticide..... 541
Inquisition, renewal of 567
INTELLIGENCE from
Africa.....37, 80, 168, 382
America, South..... 475
America, North 71, 159, 203, 428, 474
Bangalore..... 35
Belgaum 74
Bellary 165
Benares 32, 124, 307
Berlin..... 383
Bombay..... 398
Calcutta 208, 305
China..... *ib.*
Chinsurah 123, 163, 208
Cuddapah 303
Dorchester..... 192
Huahine..... 121
India 157
Madagascar,.....81, 126, 310, 382
Madras 79, 164
Malacca..... 122, 208, 304
Montserrat 343
Otaheite..... 348
Palestine 116
Papara 120
Paris 25, 115, 252
Penang 122
Russia 473
Sandwich Isles..... *ib.* 207, 348
South Seas..... 30, 119, 162, 301, 206
South Wales 206
Surat 167
Theopolis 168
United States 169
Vizagapatam..... 395
Journal of a Missionary to the Paris Mission House 26
Irish Tract Society 563
Introduction of Marquesan Youths at Oahu 207

K.

Kent East Indiaman, Loss of 96
Knowing each other in Future State,. 496

Page

L.

Language Institution 423
Letters from
Adam, Rev. T. 32, 307
Anderson, Mr. 441
Arundell, J. 116
Barff, Mr. C. 121
Barker, Mr. 168
Beighton, T. 525
Beighton and Ince 122
Bennet, Mr. 481
Bennett and Tyerman, 30, 301, 348, 392, 438
Blanchard, Abijah 115
Brickell and Dutton 33
Dawson, J. 400
Dowson and Gordon 391
Edmonds, Rev. J. 163
Ellis, Rev. W. 207, 392
Fyfie, Rev. W. 398
Griffiths, Rev. Mr. 310
Hamilton and Moffat 37
Hands, Mr. 165, 166
Hough, Mr. 157
Howell, Rev. W. 308
Humphreys and Collie.... 122, 208, 431
Ince, I. 524
J——i. 31
Jones, Mr. T. 120
Jones and Griffiths 126
Kidd, Rev. Samuel 304
Massie, Rev. Mr. 79, 164
Medhurst, Mr. 431
Pitman, Rev. C. 211
Pritchard, Mr. 438
Rowlands, Mr. T. 128
Ruckert, Rev. Mr. 388
Trawin, Hill, and Warden..... 208
Tyerman, Mr. 206
Urwick, Rev. W. 114
Verkey, Mr. J. 354
Williams and Fyfie 167
Wilks, M. 26, 115
Wilson, Rev. S. 396
Letter from Rev. J. Clayton, jun. 99
—— to J. B. Wilson, Esq. ..... *ib.*
—— from Rochester 158
—— from J. Sheppard to Lord Byron 49
Letters received from Missionaries, 129, 170, 211, 311, 399
Literary Notices and Select List, 22, 66, 153, 199, 243, 290, 338, 381, 423, 467, 512
Life and Death, ... 69
Life of Mr. Ward..... 189
London Association..... 112
London Hibernian Society..... 155
Lord Byron's Answer 49

M.

Maclean's, Dr. Theory of Contagion, remonstrated against 189
Martyrdom of a Monk 567
Meeting-House Cases.....99, 185

Page

Measures adopted for Sanctification of Sabbath 565
Memoirs of
Bateman, Mr. Joseph 89
Brooksbank, Rev. J. 317
Carver, Rev. W. 493
Dexter, Rev. T. 225
Jefferson, Rev. Jos. 1
Rowlands, Rev. D. 449
Scrimgeour, Rev. J. 405
Shaw, Rev. Sylvanus 45
Vann Ess, Leander .....89 *for* 133
Whitehouse, Rev. John 177
Ministers time and income.... 92 *for* 136
Missions, City 513
Mohawk Indians 564

N.

Native Preaching 77
Native Schools, state of 77
Neglect of Public Worship by the lower classes ..... 47, 92 *for* 136
New Chapel, Lambeth 200
New London Bridge 300

O.

Obituaries and Recent Deaths:
Bethune, David, Esq..... 12
Bogue, Rev. Dr. 492
Brown, Rev. Mr. 461
Brooksbank, Rev. J. 236
Bruton, Rev. T. 476
Burn, Rev. R. 460
Case, Mrs. Lucy 327
Collard, Miss Anne ..... 97 *for* 141
Cole, Mrs. Francis 282
Collyer, Mrs. Anne 103
Conder, Mrs. 476
Cooper, H. H. Miss 546
Crisp, Mrs. Susan 191
Davies, Mrs. E. 328
Dawson, Mr. J. ..... *ib.*
Dawson, Mrs. 440
Drew, Mr. H. M. 460
Gibbs, Mr. John ..... 98 *for* 142
Golden, Rev. J. ..... *ib.*
Horsey, Mrs. 283
Huntsman, J. 53
Jackson, Mrs. Jane..... 99 *for* 143
Jefferson, Mrs. 461
Johnson, Mr. T. 328
King, Rev. T. 52
King, Mrs. S. 413
Leader, Eliz. 190
Liddon, Rev. J. 328
Mather, Rev. Mr. 283
Morris, Rev. Eben 413
Mundy, Mrs. 123
Nichol, Rev. Mr. (Missionary) 398
North, Rev. G. 476
Pedley, Mrs. 544
Rees, Rev. Abr. 328
Stiff, Thomas, Esq. 54
Richmond, Wilberforce ..... *ib.*
Roberts, Miss Mary 235
Ryland, Rev. Dr. 283

OBITUARIES, &c. Page
Saffery, Rev. John 191
Sloper, Rev. C..... 103
Staples, Miss Sarah..... 373
Threlkeld, Mrs. 30
Todhunter, Rev. J. 236
Whitehouse, Rev. Mr. 69
Wilson, Mr. W. ..... 99 *for* 143
Wiltshire, Mrs. 476
Yates, Mr. Charles 143
Ordination, Missionary 131
ORDINATIONS & Settlements of the Rev.
Adams, H. L. 386
Atkins, O..... 517
Bean, H. 559
Billing, W. 516
Billing, W. 560
Binney, T..... 71
Brewis, W..... 560
Buckley, J. 560
Beynon, W. 311
Bond, J..... 561
Campbell, Edward 201
Chamberlain, Mr. 470
Cooke, J. 561
Davies, H..... 71
Davies, W. S. ..... *ib.*
Davies, J. 560
Deakin, J..... 517
Elliott, Mr. 70
Evans, Mr..... 426
Evans, J. 561
Evison, Hanson 69
Fish, T. 156
Foster, W..... 312
Garbutt, J..... 560
Gibson, T. 386
Griffiths, J. 427
Harris, J. 386
Harris, John 427
Heselton, J..... 561
Holgate, C..... 560
Howell, Mr. 164
Jefferson, J. 386
Jefferson, J. B..... 517
Jones, Morgan 156
Moase, G. 202
Mulley, J..... 201
Muston, C. R. 286
Paltridge, E..... 516
Ray, Edward..... 170
Rees, J..... 516
Richards, J. E..... 386
Richards, Mr. 516
Roberts, W. 561
Philip, J. 342
Selbie, W..... 562
Slye, J. 517
Sturges, T. 586
Styles, T. 561
Vaughan, R..... 252
Vaughan, Robert..... 156
Wallis, W. 24
Wildey, Mr..... 560
Williams, C..... 343
Whitley, E. 560

Page
P.
Pastorini's Prophecy 24
Pastors becoming Missionaries..... 228
Petitioning against Slavery 542
POETRY:
An Elegy of the Death of Dr. Bogue 536
Babe of Bethlehem 547
Bible, The..... 144
Bible Society 375
Conclusion of Public Worship on Lord's Day 284
Consider my Meditations, Ps. v. 1. 284
Dream, the 55
Epiphany 329
Evening Thought 329
Faith, Hope, and Charity 100
Forgiving Spirit 415
Forest Festival 416
Heart where Jesus reigns 329
Hymn for a Sunday School 329
Hymn on the Love of God..... 191
Immensity of the Divine Superintendence 330
Lines on a beloved Mother..... 103
Lines to Friends of Missions 237
Looking Back 16
——— Forward ..... *ib.*
——— Around ..... *ib.*
Lord's Prayer Paraphrased 284
Missionary embarking 504
On the Love of God..... 548
Original Hymn, by Doddridge 547
Reflection of Summer..... 329
Rising Moon..... 330
Salvation proclaimed in the word of God 375
Slavery 191
Stanzas to a dying Christian..... 284
To a dear dying Friend 375
Tribute of affection to a Nephew .. 416
Tribute to the Memory of Dr. Bogue 505
Triumphs of Christianity over Tahitan Superstition 88
Young Palestine Missionary 330
Watch and Pray 100
Popery, declining..... 96 *for* 140
Popery, on..... 187
Popish zeal defeated 111
Prayer for the Holy Spirit 184
Preaching in Native Language..... 167
Preservation, Extraordinary 189
Port of London Society 69
Prophecies concerning Egypt 91
Proposed New University 188
Prospects of Missions 127
Punctuality, on 369

Q.
Query..... 413

R.
Religious Liberty in Buenos Ayres .. 47
Remarkable instance of Honesty.... 39
Report of the Belgaum Association .. 74
Reproof by an aged Minister..... 325
REVIEW of
Address to Sick..... 554

REVIEW of — Page

Alexander, Funeral Serm. for Sykes 107
Almoner ... 556
Amulet ... 511
Anna Ross ... 289
Appeal to the Society of Friends on behalf of Missions ... 242
Associate Bards ... 289
Baxter's Saints Everlasting Rest .. 380
Belcher's Poetical Sketches ... 466
Belfrage's Missionary Sermon 331
Belfrage's Sketches of Life ... 554
——— Early Piety ... *ib.*
——— Incense of Youth ... *ib.*
Belsham's Vindication of Epistles of Paul ... 150
Bennett's Lectures ... 332
Benson's Sermons and Plans ... 106
Birt's Letter to Rev. Ralph Wardlaw 285
Bulmer's Life and Memoir of H. Harris, Esq. ... 109
Burder's Lectures ... 194
Butler's Analogy of Religion ... 380
Campbell's Modern Education 197
Catechism for the Young ... 379
Clayton's Sketches in Biography .. 555
Colquhoun on the Promises ... 467
Cottage Bible; or Family Expositor 196
Cottage Comforts ... 556
Cowper's Poems ... 380
Cox on Baptism ... 56
Crichton's Life of Lieut.-Colonel Blackader ... 62
Croft's Christian Instructor ... 510
Davis's Teacher's Farewell ... 467
Deathbed Scenes ... 288
Defence of some important Doctrines 381
Dick's Christian Philosopher ... 197
Douglas's Advancement of Society 419
Draper's Story Book ... 511
Ely's Review of Nonconformity .. 512
English Grammar, Outline of 512
Evangelical Rambler ... 22, 421
Ewing, Essay on Baptism ... 56
Eyre's True Convert ... 152
Faithful Servant ... 553
Fletcher's Personal Election ... 65
Fletcher's Prophecies concerning Antichrist ... 150
——— Protestant Reformation 150
Foster's Bible Preacher ... 106
Fuller's Child Scripture Examiner. Part III ... 108
Gardener's Daughter ... 556
Gibb's Scripture Catechism ... 287
Gilbert's Life and Writings of Rev. E. Williams .... 66, 101 *for* 104, 145
Gilson's Remarkable Days ... 381
Gordon's Discourses ... 507
——— Mourner's Companion .. 380
Grocer's Lectures on Popery ... 421
Gurney's Letter to a Friend ... 193
Guthrie's Christian's Great Interest 380
Guyer's Sermon before the Hampshire Association ... 153
Hamilton's Sermon on Missions .. 64
Hamilton's Missionary Sermon ... 331

REVIEW of — Page

Harris's Natural History ... 554
Henry's, (M.) Life of Rev. Philip Henry ... 192
Hill's (Dr.) Lectures ... 417
Hinton's Life of Hinton .... 104 *for* 146
History of Abraham ... 289
Hoppus's Statement of Facts 379
Hunt's Works of Rev. J. Howe, 334, 378
Introductory Key to the Greek Language ... 106
Irving's Four Orations ... 239
James's Christian Father's Present 467
James's Sermon on Death of Dr. Bogue ... 550
James, Memoir of ... 289
Jay's Funeral Sermon for Hallett .. 420
Jones's Works of Dr. Stennett 421
Jones's Deity of Christ ... 422
Jones's Scripture Catechism ... 554
Juliana Oakley ... 556
Juvenile Prize Essays ... 242
Knight's (W. B.) Calvinism and Regeneration ... 17
Lawson's Lost Spirit ... 337
Lewis's Funeral Sermon for Rev. Mr. Whitehouse ... 199
Lewis's Christian Characteristics .. 336
Liefchild's Sermon on Christian Doctrine and Duties ... 195
Life of Bernard Gilpin ... 380
Life of Solomon Bayley ... 290
Litera Sacra ... 149
Lloyd's Teacher's Manual ... 108
——— Catechism for the Young .. 381
——— Catechism on Evidences .. 511
Loss of the Kent East Indiaman .. 422
Lynam's Goldsmith ... 553
Maclaurin's (J.) Works ... 380
Manchester Socinian Controversy .. 377
March's Sabbaths at Home ... 107
Maria's Reward ... 556
Mary and Archie Graham ... 556
Memoirs of Alexander Clark ... 289
Memoir of Keopuolani ... 509
Memoir of Rev. S. Halyburton 320
Milne's Farewell Sermon ... 152
Milton's Christian Doctrine ... 506
Mirven Family ... 149
M'Neile's Seventeen Sermons 336
Modern Traveller ... 510
Morell's Christian Stewardship 153
——— Catherine Brown ... 290
Morning Meditations ... 555
Morrison's (Dr.) Missionary Sermon 331
——— Chinese Miscellany 376
Morison's (J.) Fashionable Amusements ... 65
Munro on Baptism ... 509
Negroes Memorial ... 286
Odd Moments ... 555
Owen's Strictures on Vaughan's Sermon ... 19
Orme's Letter to Rev. E. Irving .. 240
Pastoral Addresses ... 381
Pacaltsdorp, Letter from Rev. J. Campbell ... 242

REVIEW of — Page
Pennie's Scenes in Palestine 467
Phillips's Sermons to Seamen..... 64
Philip Calville 553
Pity the Negro 511
Preacher, or Sketches of Sermons.. 106
Progress of Dissent ..... 161 *for* 157
Procrastination; or the Vicar's Daughter 198
Reformers of Scotland 555
Roby's Funeral Sermon for Mrs. Harbottle 152
Rollin's Ancient History..... 422
Russel's Compendious View 466
——— Familiar Survey of the Old and New Covenants 466
Ryder's Charge to the Clergy of Litchfield and Coventry..... 195
Scott's Letters and Papers of Scott 421
Selwyn's Resignation 152
Services at Ordination of Mr. Price 152
Sheppard's Thoughts for Private Devotion 63
Shepherd's Consolation to Mourners 66
Smith's (J. P.) Citizens of Geneva 65
Southey's Book of the Church 238
——— Roman Catholic Church 258
Stennett's Memoirs of Rev. W. Ward 109
Stewart's View of the Redeemer's Advent 337
Stonard's Comment on the Vision of Zechariah..... 20
Stowell on the Ten Commandments 61
Taylor's (Mrs.) Contributions of Q. Q. 21
——— Traveller in the Wilderness 199
Taylor's Bunyan explained to a Child 108
Thodey's Funeral Sermon for Mrs. F. Jennings 197
Thornton's Piety exemplified in Lives of Christians 26
Timpson's Reasons of Christianity 422
Townley's Essays on various Subjects 109
Townsend's New Testament Arranged 465
Trial of Lieut. Dawson 242
Uncle Timothy..... 556
Vaughan's (E. T.) Sermon, God doer of all things..... 19
Visit; or Mamma and her Children 22
Ward's Reflections on the Word of God..... 287
Wardlaw's Dissertation on Infant Baptism..... 285
Waugh's Sermons and Expositions 464
Wayland's Sermon on Moral Dignity 289
Wesleyana..... 556
Williams's (T.) Historic Defence.. 153
Williams's (J. C.) Missionary Serm. 332
Wright's (Dr.) Sermon 335
Revival of Religion in America..... 72
——— Cincinatti 203
——— Gouveneur .. 565
——— Indiana..... 566

Page
Revival of Religion in Maine 566
——— Salina 565
——— St. Augustine 280
——— Vermont 203
Rowlandia..... 543, 454
Russia in the last Century 116
Russian Longevity 568

S.

Sabbath, Violation of 540
Sabbath Breakers 566
Sabbath Exercises 126
Schools in Canada 290
Signs of the Times with reference to Popery 94
Sin, Deceitfulness of ..... 90 *for* 134
Slave-made Sugar..... 277
Slavery, on 187
SOCIETIES, New
American Tract Society 432
Bristol Ladies' Auxiliary Missionary ditto 311
Carnarvon Missionary Society.... 399
Coventry 531
Farnham Auxiliary Society 311
Nuneaton ..... *ib.*
North Staffordshire Auxiliary ditto 399
Stourbridge 531
Walsal ..... *ib.*
West Bromwich ..... *ib.*
South American States 158
Speech of a Chicksaw Indian..... 72
Spread of the Gospel among the Heathen..... 279
Submission to the Divine Authority .. 406
Suspension from Communion 409
Suttees..... 124, 305, 518, 567

T.

Times Newspaper and Evangelical Magazine 382
TEXTS Illustrated:
Gal. iv. 12..... 95 *for* 139
Toleration in Chili 383
Translation of Doddridge's Rise and Progress into the Spanish Language 67
Translation of Scott's Bible into the French Language ..... 96 *for* 140
Translation of the Scriptures 127
Translation and Distribution of Tracts 167

U.

Unitarian Chapels 23

V.

Visit of Peelu to Cape Town 38
Voice from the Wilderness..... 408

W.

Waldenses..... 280
West India Produce ..... 50, 59 *for* 139
——— Answer to the Correspondent on 188
Wesleyan Missions in West Indies .. 81
Wesley's (Mrs.) Almshouses 557
Where is he gone? 326
Widows' Fund 113
Williams's (Dr.) Theology 459

Printed by Mills, Jowett, and Mills, (late Bensley,) Bolt-Court, Fleet-Street.