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THE Evangelical Magazine for 1797.

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Ourselves your Servants for Jesus sake. 2 Cor. IV. 6.

Volume V.

LONDON.

Printed by and for J. Chapman, No. 151, Fleet-Street.

PREFACE.

THE important intelligence, which the Evangelical Magazine has communicated to the Public in the courſe of the laſt year, has, we doubt not, excited in our readers much thankfulneſs, and animated them with proſpects, which muſt gladden the mind of every one, who ſincerely rejoices in the proſperity of Zion.

Our future information, we truſt, will be ſtill more extenſive, and not leſs intereſting, as we ſhall not only continue to detail the very important tranſactions of the Miſſionary Society, who have made our Pamphlet the medium of communication to the Public; but an enlarged ſcene of foreign intelligence is opening to us, by means of a correſpondence which we, as well as they, are endeavouring to eſtabliſh in various parts of the globe.

The experience we have had of the zeal and affection of our friends at home, induces us confidently to hope they will ſtill kindly intereſt themſelves to render this department of our work as complete as poſſible, by tranſmitting to us every remarkable and pleaſing incident reſpecting the ordination and ſettlement of Miniſters, the increaſe of the Goſpel, the erecting or opening places of worſhip, or any ſingular marks of the Divine favour and grace to individuals, whether in life or death.

With pleaſure we obſerve, that the efforts, which have been ſo ſucceſsfully made to ſend the Goſpel to the South Seas, and which are now making to carry the ſame bleſſed truths into Africa, have had the moſt powerful tendency to unite the devoted ſervants of Chriſt, of every denomination, in the endearing bands of brotherly love, and to awaken the zeal of the faithful to commiſerate and help the periſhing multitudes of unenlightened perſons in our own country.

Some congregations are beginning to ſend out ſix or eight of their beſt qualified members to converſe with the poor in their neighbourhood, where the Goſpel is not preached, with the view of teaching them the value of their ſouls, the condition they are in, and perſuading them to attend the means of grace, where the diſtance renders it practicable; or elſe, to meet together, and read the Scriptures, praying with them, and for them, to the Father of mercies.

By the munificence of an individual, an itinerancy alſo is eſtabliſhing, under the ſuperintendence of one of our own body, that promiſes extenſive uſefulneſs, by making ſome poor congregation, that cannot maintain a ſettled miniſtry, the place of head-quarters, or central point, whence each miniſter iſſues forth into the adjacent towns and villages with the glad tidings of ſalvation; having all his expences defrayed, and a ſufficient ſalary allowed to keep himſelf decent and reſpectable: And when a few other faithful labourers can be found willing, and well qualified to engage in this work, they will be accepted. We ſincerely hope that wealthy perſons, of both ſexes, will be found to follow this laudible example; ſince two or three preachers may thus be ſupported in gathering many precious ſouls to Chriſt, at a leſs expence than the frequently vain and troubleſome gratification of keeping a pair of horſes and a chariot. We ſhall be willing to correſpond on this ſubject with any perſons who wiſh to come

come forward and devote ſome part of their property to this profitable ſervice; or to receive hints from miniſters, or others, reſpecting populous places where itinerancies of this kind can be eſtabliſhed.

Nor is it with ſmall ſatisfaction, we inform a ſenſible correſpondent, whoſe paper, recommending attention to the ſtate of the Jews, was lately inſerted, that ſeveral able Miniſters of the Goſpel have engaged to preach a Sunday evening lecture to that long-neglected people, at Bury-ſtreet meeting-houſe, near Duke's Place, for a trial of one year at leaſt; the reſult of their labours we hope to be able, with thankfulneſs, to record.

It has likewiſe been propoſed to connect, with the lecture, a ſociety analogous to the Sick Man's Friend, for *their* excluſive benefit: hoping that God will bleſs the efforts of Chriſtian kindneſs, in opening their ears to the voice of Chriſt, on a bed of ſickneſs, and in the proſpect of death.

In the progreſs of our work, we truſt, we ſhall be able to ſtate to our readers the vaſt utility of theſe ſocieties, and the means by which all the preceding efforts, for ſpreading the Goſpel, may be improved or enlarged. We ſhall probably take occaſion alſo to recommend the catechiſing of children and young perſons, and ſuggeſt ſome things reſpecting the more extenſive circulation of pamphlets: At the ſame time we ſhall be thankful to any individual for his thoughts on theſe ſubjects, or on any other method of doing good that can be deviſed, that ſo every practicable and deſirable propoſal may be well digeſted, in order to be preſented to the Public.

We have many acknowledgments to make to our kind correſpondents for the valuable aſſiſtance they have given us. The preſent vaſt ſale of the Magazine is the beſt evidence of the high eſtimation in which

their

their favours are held by the Public, and conſequently of the great obligations under which we ourſelves are laid.

It is from this vaſt ſale we are enabled, notwithſtanding the heavy duties laid on paper, which have diminiſhed or cruſhed ſeveral periodical publications, to continue our uſual quantity of letter-preſs, and to begin the year with an improved paper, with entire new types, and without leſſening our charitable diſtributions; and, we flatter ourſelves, ſuch care will be taken by our printer, in future, in the execution of the Work, as to preclude every poſſible reaſon of complaint.

Here it may be needful to obſerve, that though it be cuſtomary with all periodical works to advertiſe, both for the benefit of the printer and the increaſe of the revenue, books and other things, we hope it will be underſtood that this by no means implies our recommendation of what is there advertiſed. Our opinion will be given in the Review; and ſuch books as are not there ſpoken of with approbation, our readers may be ſure, we think, are not worth their notice. We will, however, take the greateſt poſſible care that nothing *indelicate* or *immoral* ſhall diſgrace the covers, or be diſſeminated with the Work; but ſhould any thing of the kind be ſtitched in after it comes from the printing-office, on information given us, we will endeavour to trace the evil, and ſuppreſs it.

THE



W. Ridley, sculp.

REV. SAMUEL BREWER, B.D.

Late of Stepney.

Reduced from an Original Painting, taken about the Year, 1796.

Published by T. Chapman, 151, Fleet Street, Jan.y 1.st 1797.

THE

Evangelical Magazine,

FOR JANUARY, 1797.

BIOGRAPHY.

LIFE OF THE REV. SAMUEL BREWER, B. D.

Late Paſtor of the Independent Church at Stepney.

THIS venerable ſervant of Chriſt, born at Rendham in Suffolk, on the 17th of June, 1723, was the ſecond ſon of ſerious and reputable parents, who, watching over his youth with the moſt tender ſolicitude, brought him up in the nurture and admonition of the Lord.

His father, Mr. Philip Brewer, was a man of more than common underſtanding, of exemplary piety, and very inſtrumental in promoting the intereſt of Chriſt in the place where he reſided. For many years he reputably filled the office of deacon, in the church of Chriſt at Rendham *, and thereby purchaſed to himſelf a good degree and great boldneſs in the faith. He had an excellent gift in prayer, and was remarkable for his fervency in that exerciſe; and, ſingular as it may appear, it is certainly a truth, that many of the ſermons, delivered by the paſtor, were the compoſition of the deacon.

While his wife was pregnant with Mr. B., he felt an ardent deſire that he might have a ſon, and that God would ſet him apart from the womb for his own immediate ſervice. The impreſſion was ſo ſtrong, that he made it a matter of frequent and earneſt prayer, vowing to the Lord, that, if he would graciouſly anſwer his requeſt, the child, on being renewed in the ſpirit of his mind, ſhould be devoted to the work of the miniſtry. Therefore, after the example of Hannah, he "called his name *Samuel*," aſſigning the ſame

* This Church was originally formed, and, previously to the year 1750, met, at Swiftling, a village about a quarter of a mile diſtant from Rendham,

reaſon, "*becauſe I aſked him of the Lord.*" In conducting his education, he uniformly kept this ſolemn engagement in view; but he perceived a growing averſion in the mind of his ſon to the miniſterial character, which perhaps might be partly occaſioned by the unmerited ſeverity of his claſſical tutor, the Rev. Mr. Wood, of Rendham, afterwards Dr. Wood, of Norwich.

When Mr. Brewer attained the age of fourteen, the time appointed for his going to London to enter on his academical ſtudies, he uſed every argument with his father, and paſſionately intreated him, with many tears, that he would not perſiſt in a meaſure ſo repugnant to his feelings. His father, unwilling to relinquiſh his favourite object, perſuaded him to go for one year, aſſuring him, that if, at the expiration of it, he continued ſo averſe to the miniſtry, he would drop his deſign, and place him in ſome line of life more congenial to his diſpoſition. On this condition he complied with his father's will, and, as ſoon as the neceſſary preparations were made, accompanied him to London.

In their way to town, they paſſed through Stratford, a ſmall village, on the borders of Eſſex, about three miles from Saxmundham. At that time there was a Latin inſcription on the church porch, to which his father particularly directed his attention: "My ſon," ſays he, "read this." He did.—"Seek ye firſt the kingdom of God and his righteouſneſs." It affected him much: And, though it did not immediately produce a ſaving converſion, the impreſſion was laſting; for he frequently remarked to his friends, that he ſeldom, if ever, read or repeated the paſſage without recollecting this circumſtance.

Now the prayers of this good man began to be anſwered; and, before the probationary year expired, he had the unſpeakable pleaſure to find, that his dear *Samuel* had been brought to the ſaving knowledge and enjoyment of Chriſt, under the miniſtry of the Rev. Dr. Guyſe, and, having now given up his heart to the Lord, was willing to devote his life to the work of the ſanctuary.

His firſt tutor was the Rev. Dr. Taylor, of Deptford. While there, he uſed to attend, together with the now Rev. Thomas Towle, and ſuch other fellow-ſtudents as were zealouſly attached to the Methodiſts, the preaching of that eminent ſervant of Jeſus Chriſt, the late Rev. Mr. Whitfield, at Kennington Common, and other places; at which time an intimacy commenced, which continued uninterrupted till the death of that great man. But his attachment

tachment to the miniſtry of this celebrated preacher being offenſive to his reverend tutor, he experienced much perſecution * ; though, it is highly probable, a foundation was laid for his own affectionate addreſs and ſubſequent uſefulneſs by that very circumſtance ; as it was impoſſible for a perſon of his diſcernment not to perceive the difference between that *frigid orthodoxy*, which depopulates congregations, and the attractive eloquence zeal inſpires, collecting and animating the breaſts of thouſands.

He removed afterwards to London, under the tuition of the Rev. Mr. Hubbard and Dr. Jennings ; and was always punctual in attending the lectures at the tutor's houſe, where the ſtudents, who then lodged and boarded in private families, were expected to aſſemble at ſet hours. One morning the clock had ſtruck ſeven, and all roſe up for prayer ; but the tutor looking round, and perceiving that Mr. Brewer was not yet come, pauſed awhile. Seeing him now enter the room, he thus addreſſed him, " Sir, the clock has ſtruck, and we were ready to begin; but, as you were abſent, we ſuppoſed it was too faſt, and therefore waited." The clock was actually too faſt by ſome minutes.

He generally ſpent his vacations at his native place ; and, before he returned to the academy, his good father conſtantly invited about half a dozen members of the church, men famous in their day for faith in Chriſt and zeal for the diſtinguiſhing truths of the Goſpel, to ſet apart a day in praying for a bleſſing on his preparatory ſtudies, and on the labours of the important office for which he was deſigned. For this church he ever retained the warmeſt affection, and often acknowledged he was indebted, under God, to their prayers for much of his future uſefulneſs and comfort.

Having finiſhed his ſtudies, he received honourable teſtimonials of his ability for the miniſtry, ſtrongly recommending him to the church of Chriſt, dated April 23, 1746, and ſigned by Dr. Guyſe, Dr. Jennings, and Mr. Peter Goodwin.

Soon after he was invited to preach, on trial, by the church at Stepney, which, at that time, conſiſted of only ſeven male and twenty-five female members ; and, a ſingular circumſtance procuring him an unanimous call, he was ordained paſtor the 23d of October following.

* To such an excess did the Doctor carry his resentment, that once, on their return from Kennington, he actually inflicted a disgraceful corporal punishment on Mr. Brewer and Mr. Towle, and sent them fasting to their rooms.

Naturam expellas furcâ licet, usque recurret. HOR.

When the church met to conſult on the ſubject, it appeared, that all approved of Mr. Brewer's character and abilities, and were very deſirous of inviting him to accept the paſtoral office, except one of the deacons, who obſerved, that as he was a young man, and had been ſo ſhort a time among them, it would be prudent to have a longer trial before they proceeded to a final determination. Upon which the ſiſters of the church withdrew, one and all, into the yard; and, ſending for the good man, they burſt into tears, and intreated him, as they had been long without a paſtor, and as their affections at length ſeemed to unite in Mr. Brewer, that he would not obſtruct their wiſhes for an immediate ſettlement. Viewing this as a call of Providence, he withdrew his objection, and Mr. Brewer received the moſt cordial and unanimous invitation. He uſed, therefore, jocoſely to ſay, he was choſen paſtor of the church by the *ſiſters*.

As this is one of the moſt flouriſhing and important churches in the *Diſſenting Intereſt*, we preſume a brief account of its riſe and progreſs will not be unacceptable to the public.

From a careful peruſal of Dr. Calamy's Account and Continuations, and Mr. Neale's Hiſtory of the Puritans, it appears, this Chriſtian Society was firſt collected under the miniſtry of the Rev. Mr. Greenhill, Rector of Stepney, who, in the year 1644, in the reign of Charles the Firſt, took his ſeat among the venerable aſſembly of divines as one of the diſſenting brethren. He was a worthy man, and much valued for his great learning and unwearied labours; and was pitched upon to be chaplain to the King's children, the Dukes of York and Glouceſter, and the Lady Henrietta Maria. After he was ejected from his rectory, the ſerious perſons, to whom his miniſtry had been bleſſed, being affectionately attached to him, met in Ocean-ſtreet, in the ſame pariſh, and for many years enjoyed the advantage of his labours.

Dying the 29th of September, 1671, he was ſucceeded, before the year expired, by the famous Mr. Matthew Mead, who, having been ejected from the living of Great Brickhill, Bucks, went over to Holland; but, on the liberty granted to the Diſſenters, returned, and was ſettled over this people. Mr. How, in his funeral ſermon, ſtiles him "an eminent ſervant of Chriſt, whoſe praiſe is ſtill in all the churches." Poſſeſſing very popular talents, he attracted a numerous auditory, and had not been long in this ſituation, before it

was

was judged expedient to erect the preſent capacious building. It was opened in the ſpring of 1674, and in this year he preached for the firſt time a *May-day Sermon* to young people, which has been continued ever ſince, without intermiſſion, and always attended by a vaſt concourſe of people. This building, as is well known, has all the appearance of a large dwelling-houſe; and was ſo conſtructed, that, in caſe the king ſhould revoke his licence, it might eaſily be converted into an habitation. The roof is ſupported by four noble lofty pillars, which were preſented to Mr. Mead for that purpoſe by the States of Holland. But the congregation ſtill increaſing, three very deep galleries were erected: Theſe were completed the 25th of March, 1688, the year of the Revolution; but the pulpit is evidently of modern date.

This great man lived till the 16th of October, 1699, when he was removed to his eternal reſt at the age of ſeventy: And the providence of God ſo ordered it, that the very laſt diſcourſe he preached was on the *May-day* preceding.

Mr. Mead was aſſiſted for ſeveral years by Mr. Richard Lawrence, a gentleman of amiable manners and of great learning and piety; who, after his ejectment from the living of Trunch, in Norfolk, found an aſylum in Holland, and was paſtor of a church at Amſterdam. At the time he was caſt out of his living, he had a wife and ſix children; the ſacrifice he made for conſcience-ſake was, therefore, the more to be admired. He had invitations from ſeveral churches to ſettle over them, and upon Dr. Owen's death, was particularly ſolicited to ſupply his place, but could not be prevailed on to leave Stepney. Though he ſurvived Mr. Mead two years, he could not ſucceed him, having been, for ſix years previous to his departure, entirely diſabled from preaching. Amidſt the infirmities of age this good man uſed to ſay, "He longed to know what heaven was." When he was expiring *, he ſaid to his daughter, "Now, child, *fleſh and heart fail*; *but* (raiſing his voice conſiderably) *God is the ſtrength of my heart, and my portion for ever.*"

Mr. John Gilpin, who preached Mr. Laurence's funeral ſermon, was the immediate ſucceſſor of Mr. Mead; but we have been able to collect no other account of him, than that he was the ſon of an ejected miniſter, and demiſed the 24th of November, 1712.

* November 1702, aged 75 years.

Nor

Nor have we been more ſucceſsful in our inquiries reſpecting Mr. Thomas Mitchell, the next in ſucceſſion, and therefore are obliged to paſs him likewiſe in ſilence, with only obſerving, that he was ſettled in the paſtoral office in September, 1713, and died the 9th of September, 1720.

Having been deſtitute for about two years, the church, on the 25th of November 1722, choſe Mr. John Hubbard, who was a reſpectable man, and tutor of the Diſſenting Academy, ſituated, we believe, in that neighbourhood; but dying the 13th of July, 1743, he was ſucceeded by *Mr. Brewer*, after an interval of three years, during which the church was deſtitute of a paſtor.

To whatever cauſe it may be attributed, it is evident the church had been on the decline. It was not now, what it had been in Mr. Mead's time, in reſpect to numbers: Nor did the long intermiſſions of the paſtoral charge indicate perfect unanimity. But there was ſtill a holy ſeed: For among the little remnant were found ſome wreſtlers with God, who earneſtly importuned him to remember the years of old, and put his hand the ſecond time to the work. Their fervent prayers availed much. Mr. Brewer ſoon raiſed its declining intereſt, and after labouring among them uſefully for near fifty years, during which time many, very many called under his miniſtry, went before him to glory, he left between two and three hundred members, though, at his firſt coming, there were only thirty-two.

The preſence of the Lord, which he eminently enjoyed, and the bleſſings which accompanied his faithful miniſtrations, were the beſt, if not the only proofs, that he was occupying that ſtation which his Maſter had aſſigned him. But we cannot ſuppreſs a ſtory of a very ſingular nature, which he related frequently to his friends: The predeceſſor of Mr. Hubbard, when on his death-bed, called aloud, Mr. Hubbard! Mr. Hubbard! Mr. Hubbard!—The perſon who attended him, aſked if he wanted Mr. Hubbard; but he ſpake no more. Mr. Hubbard, juſt as he was expiring, called out in the ſame manner, Mr. Brewer! Mr. Brewer! Mr. Brewer!—and he ſpake no more; his lips being inſtantly ſealed up in death. The ſame perſon, who had attended them both, related theſe circumſtances to Mr. Brewer.

Impreſſed with the importance of the office he ſuſtained; he began to deviſe how he might beſt feed and increaſe the little flock, over which the Holy Ghoſt had made him overſeer; and ſo intent was he on their improvement, that it might

might, with the ſtricteſt veracity, be ſaid, he made his duty his delight. Suppoſing, as was natural enough for a judgment uncorrected by experience, that occaſional diſcourſes from neighbouring miniſters would certainly be productive of happy effects, he ſent to Mr. Andrews, who was paſtor of the church now meeting in White-row, and with whom he was exceedingly intimate, to change pulpits with him for one ſabbath. But Mr. Andrews, who looked on him as ſent to Stepney to revive the cauſe of God in that place, poſitively refuſed, and acquainted him with the reaſons why he ought to keep at home, and attend to his own proper work. He took the hint, and was hardly ever abſent from his own pulpit, but on ſome very extraordinary occaſion; and both he and his people reaped the benefit of his inviolable conſtancy. Their mutual attachment was great, and their affection increaſed with his years. No one wiſhed to be abſent, becauſe all knew Mr. Brewer would be there to ſeek their good; and ſtrangers, who heard of his riſing abilities, and wiſhed to hear him preach, went to Stepney, and were not diſappointed. Like punctuality in payment, it ſoon begat confidence, till, in proceſs of time, multitudes gladly placed themſelves under his care, perſuaded that he would not deſert them, but faithfully watch over the intereſts of their ſouls.

The trifling accomplithments on which ſome pride themſelves, he nobly renounced. Ornaments of ſtile were, in his eſteem, light as air, and empty as thoſe who generally admire them moſt. He ſtudied his Bible; and, believing the truths it reveals, was indifferent to the applauſe or cenſure of fellow-worms, but careful to approve himſelf in the ſight of God, and to be free from the blood of all men. His general ſtrain of preaching was plain, experimental, and pathetic; and ſometimes it was enlivened with anecdote. His voice was ſtrong and harmonious; his ſpirits lively; his delivery animated; and his diſcourſes, which were remarkably ſerious, affectionate, and evangelical, were attended with a pleaſing degree of energy and ſweetneſs. He always aimed at the heart, in every ſermon addreſſing himſelf both to ſaints and ſinners; and through his whole miniſtry the Lord favoured him with much acceptance and ſucceſs.

The riſing generation ſoon preſented to his obſerving eye an object of the firſt importance. Senſible of the benefits he derived from his father's care, he was firmly perſuaded that the young people of his flock, who were very numerous,

rous, exhibited a field too extenſive and promiſing to be neglected. He therefore introduced, what ought to be engraven on the memory of every creature, old or young, that bears the Chriſtian name, *the Aſſembly's Shorter Catechiſm*; and frequently examined the progreſs they made, putting queſtions to them, as their minds expanded, to ſee if they underſtood it. At theſe ſeaſons he talked with them in a manner ſo peculiarly pleaſing and affectionate, that many children eſteemed it preferable to a holiday to go and be catechized by Mr. Brewer: And ſucceſſive numbers of them, as they joined the church, aſcribed their firſt ſerious impreſſions to the bleſſing of God on theſe inſtructions.

His engaging and impreſſive method of addreſſing young perſons drew a vaſt aſſembly to hear his *May-day ſermons*; and ſo anxious were parents to bring their children from all parts of London to hear, that multitudes crowded the doors long before the ſervice commenced.

On theſe occaſions, he frequently ſaid ſomething uncommonly ſtriking: Of which the following anecdote may ſerve as a ſpecimen to thoſe who never had an opportunity of attending him. He related it about twenty years ago, as an introduction to his own ſermon.

"A godly faithful miniſter of the laſt century*, having finiſhed prayer, and looking round upon the congregation, obſerved a young gentleman juſt ſhut into one of the pews, who diſcovered much uneaſineſs in that ſituation, and ſeemed to wiſh to go out again. The miniſter, feeling a peculiar deſire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who ſat in the gallery, he aſked him this queſtion aloud, "Brother, do you repent of your coming to Chriſt?" "No, Sir," he replied, "I never was happy till then; I only repent that I did not come to him ſooner." The miniſter then turned towards the oppoſite gallery, and addreſſed himſelf to an aged member in the ſame manner, "Brother, do you repent that you came to Chriſt?" "No, Sir," ſaid he, "I have known the Lord from my youth up."

He then looked down upon the young man, whoſe attention was fully engaged, and, fixing his eyes upon him, ſaid, "Young man, are *you* willing to come to Chriſt?" This unexpected addreſs from the pulpit, exciting the obſervation of all the people, ſo affected him, that he ſat down and hid his face. The perſon who ſat next him encouraged him to riſe,

* We think he ſaid, it was Mr. Doolittle.

and

and anſwer the queſtion. The miniſter repeated it, "Young man, are *you* willing to come to Chriſt?" With a tremulous voice, he replied, "*Yes, Sir.*" "But WHEN, Sir?" added the miniſter, in a ſolemn and loud tone. He mildly anſwered, "*Now, Sir.*" "Then ſtay," ſaid he, "and hear the word of God, which you will find in 2 Cor. vi. 2." "Behold, *now* is the accepted time; behold, *now* is the day of ſalvation."

By this ſermon God touched his heart. He came into the veſtry, after ſervice, diſſolved in tears. That unwillingneſs to ſtay, which he had diſcovered, was occaſioned by the ſtrict injunction of his father, who threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and unable to conceal the feelings of his mind, he was afraid to meet his father. The miniſter ſat down, and wrote an affectionate letter to him, which had ſo good an effect, that both father and mother came to hear for themſelves. The Lord graciouſly met with them both; and father, mother, and ſon were together received with univerſal joy into that church."

Mr. Brewer then looking round, with peculiar affection, on his numerous auditory, ſaid, My dear young friends, are *you* willing to come to Chriſt? If you are, I will addreſs you in the ſame words, "*Behold, now is the accepted time; behold, now is the day of ſalvation.*"

Wherever he preached, he was ſure to attract a large audience; nor had he been long in the miniſtry before he was choſen one of the preachers of a Tueſday morning lecture, which ſome of our readers, perhaps, may remember to have been carried on at the late Dr. Earl's, Hanover-ſtreet, Long-acre. He was likewiſe one of the four Sabbath evening lecturers at the late Mr. Hitchin's meeting, firſt in Artillery-lane, and then in White-row, where he preached to a very crowded auditory till his health obliged him to reſign; and for upwards of the laſt thirty-five years of his life, he was one of the ſix preachers of the Merchants' Tueſday morning lecture, originally at Pinners'-hall, but of late removed to Broad-ſtreet. In all theſe places his labours were highly acceptable, and there is reaſon to hope they were equally uſeful.

But not only publicly, but even from houſe to houſe, he ceaſed not to teach and preach the Lord Jeſus. He lived like a father among his people, who, knowing his amiable temper, and his ſpiritual, engaging converſation, rejoiced to ſee him enter their doors. Even their children flocked around him, ſecure of his ſmiles, and liſtened with delight to the

gracious words that dropped from his lips. In all their ſickneſs and diſtreſs he was ſure to favour them with frequent viſits, adminiſtering, like a true Barnabas, the moſt ſalutary conſolation.

That ſuch a man ſhould be highly eſteemed for his work ſake, is by no means ſurpriſing; and it muſt be acknowledged, to the great honour of his congregation, that they were never backward in giving the moſt indubitable teſtimony of their ſincere love and attachment, both to his perſon and miniſtry.

Among other proofs of their affection, they amply ſupplied him with the means of doing good; that his viſits to the ſick and afflicted might be profitable to their bodies, as well as to their ſouls. One lady, in particular, enabled him to relieve whatever diſtreſſed objects he pleaſed, but eſpecially to communicate aſſiſtance to indigent miniſters: And ſo pleaſed was ſhe with his faithful and prudent application of her bounty, that in her laſt illneſs, which happened about 1760, ſhe intimated to him her deſign immediately to alter her will, and leave her fortune, amounting to fourteen thouſand pounds, at his diſpoſal, in preference to her relations. This he nobly refuſed; and urged ſo forcibly the impropriety of the meaſure, as reconciled her mind to the will as it ſtood, and procured him a preſent of £50 from the executor as an acknowledgment of the ſervice he had done to the family.

At his firſt ſettlement, the emolument he received did not exceed twelve pounds a quarter; and the meeting-houſe ſtanding in need of expenſive alterations and repairs, he generouſly ſubſcribed a hundred pounds himſelf, the congregation being then inadequate to the expenditure. But the growing kindneſs of his people was not leſs ſingular than this inſtance of his own liberality; for his ſalary gradually increaſed in proportion as his labours were bleſſed, till, for many years before his death, it amounted to ſeveral hundred pounds *per ann.* Conſiderable ſums were likewiſe raiſed by them for ſuch purpoſes as he recommended. They ſupported a few of their poor members in the decline of life, for whoſe better accommodation the old wooden houſe was taken down, and the preſent almshouſes erected; and about the year 1785, the adjoining charity-ſchool, for the cloathing and educating forty boys, was founded, and has ever ſince been ſupported by their voluntary ſubſcriptions.

Though he deſerved no enemies, yet he was not entirely without them, and ſome from a quarter where they might leaſt be expected. And whoever is deſirous of knowing the reaſon,

reaſon, may gratify his curioſity by conſulting St. James * But of what deſcription ſoever they were, he invariably availed himſelf of St. Paul's infallible method of conquering them all—*he overcame evil with good.*

An inſtance of this kind occurred, ſingular in its nature, remarkable in its conſequences, and which reflects the greateſt degree of credit on Mr. Brewer's kindneſs and prudence. A wretched miſerly man, of the name of Mapp, who lived in want, and died upon a ſack of ſtraw, had accumulated wealth, by vending quills, which he carried himſelf from ſhop to ſhop. This man, being appointed collector of the tax on windows, inſiſted on the tax being paid for Stepney meeting, not knowing that places of public worſhip, of every kind, are not liable to be aſſeſſed. Mr. Brewer, of courſe, reſiſting the demand, an altercation enſued, which ſo offended Mr. Mapp, that he afterwards ſhewed him marked averſion. Being providentially laid upon a bed of ſickneſs, and thinking his diſſolution *near*, he ſent for the miniſter of the pariſh to come immediately and pray with him; who, having a party on a viſit, refuſed. Upon this, he inſtantly ſent for Mr. Brewer, who readily went. After the moſt affectionate and faithful converſation, he earneſtly prayed for him. Riſing from his knees, one of Mr. Mapp's relations, who was preſent, with great ſimplicity, aſked him, "What there was to pay?" Mr. Brewer meekly replied, "he never received money for his prayers," at which the poor creature ſeemed ſurpriſed. Mr. Mapp, no doubt, was moved with the tender concern manifeſted towards him by a man whom he had formerly oppoſed: And as he, probably, attributed his ſubſequent recovery to his fervent prayers, he formed a reſolution of bequeathing his property to the meeting at Stepney. He took an opportunity, therefore, of making Mr. Brewer acquainted with his intention, but without hinting the amount of his property, which no one ſuſpected to have been by any means conſiderable. Mr. Brewer ſtrongly remonſtrated againſt the propriety of ſuch a determination, and adviſed him to leave what he poſſeſſed among his own poor relations; and never after would he ſee him, or converſe with him, but in the preſence of one or more of Mr. Mapp's family, in whoſe hearing he urged his former remonſtrance. The man, however, was reſolute, and, on his death, a will was found, bequeathing all his property, conſiſting of upwards of ſeven thouſand, five hundred pounds, in different

* Chap. iv. 5.

funds, to the miniſter and deacons of Stepney meeting, for the time being, for the purpoſes they ſhall think beſt adapted for the intereſt of the meeting, and houſes to the amount of about one hundred pounds a year, in truſt for his poor relations.

In domeſtic life, no man, perhaps, was ever more highly favoured. Previous to his call to Stepney, an attachment was formed between him and a daughter of the late Mr. Shirley Woolmer, a reſpectable tradeſman in Wapping. She was ſomewhat younger than himſelf, and attended with her father the miniſtry of Dr. Jennings. Their marriage took place in 1749, to the mutual ſatisfaction of their relations. They lived together to the end of his days in the greateſt love and harmony, and were bleſſed with nine children: Two of them departed in their infancy; a ſon of twenty-two, and a daughter of thirty, died triumphantly in the faith of Chriſt; both of whom, with his ſurviving ſon and four daughters, he had the inexpreſſible pleaſure of admitting into the communion of his church, every one of them being the fruit of his own miniſtry.

Through his whole life he was a man of peace, and would ſacrifice every thing, except truth and conſcience, to maintain and preſerve it. But by ſeeming to yield, he ultimately accompliſhed his deſigns; the bands of love imperceptibly drawing the obliged into his views, which the ſelf-willed and violent might attempt in vain. He diſcovered the greateſt degree of prudence and diſcretion in the whole of his conduct both towards the church of God and the world in general. He had adopted certain maxims, by the conſtant obſervance of which he maintained in all his civil, domeſtic, and ſacred connexions the utmoſt harmony, peace, and union; for he uſed to ſay, "He was deaf when he could hear; blind when he could ſee; dumb when he could ſpeak; that he extinguiſhed all the fires he could, and never kindled any."

The urbanity of his manners, and benevolence of his diſpoſition, endeared him to all who had the happineſs of his acquaintance. His candour and liberality procured him the eſteem and affection of ſerious Chriſtians of all denominations; and his congregation reflected the image of his mind, being compoſed of perſons converted to God under the preaching of Churchmen and Methodiſts, as well as Diſſenters. His paſſions were remarkably tender. Few men felt unkindneſſes more, or reſented them leſs. He knew well how to caſt a mantle of love over the imperfections of

of others. He likewiſe knew how to adminiſter a ſeaſonable reproof. This he exemplified in the reply he made to a young miniſter, who, in preaching for him, evidently laboured to ſet *himſelf* off to the beſt advantage. Being afterwards very ſolicitous to know of Mr. Brewer what the people ſaid of him, he received the following anſwer: "Why, Sir, the people ſaid, and I ſaid with them, that *you ſaid*, I am a very clever fellow."

His mode of living was temperate and regular. He conſtantly roſe at five o'clock, ſummer and winter, and retired early to reſt; by which means he preſerved a cheerful mind in a healthy body, till length of years gently admoniſhed him that what is human muſt decay. He then began to look out for a ſuitable aſſiſtant; and, after various inquiries, it pleaſed God to provide him one after his own heart, a man of popular talents, and, in many reſpects, of a ſimilar diſpoſition. This was a wiſe and prudent ſtep, ſanctioned by the moſt cordial approbation of his church, who have ſince unanimouſly ſettled him as their paſtor.

After he had preached his forty-ninth May-day ſermon, he ſeemed deſirous, if it were the will of the Lord, that he might live to complete the fiftieth; which requeſt was granted him. And he often wiſhed that, when his public work was done, he might be immediately diſmiſſed to his eternal reſt; and in this likewiſe he was gratified. For the ſabbath before he died, he preached to his people; and, what is remarkable, on a paſſage that came forward in his regular courſe of expoſition, "And devout men carried Stephen to his burial, and made great lamentation over him." On the Tueſday following, he delivered his lecture at Broad-ſtreet, with peculiar animation, from theſe words, "I know whom I have believed, and am perſuaded that he is able to keep that which I have committed to him againſt that day." There was ſomething in his look, his manner, and expreſſion, which ſtrongly impreſſed ſeveral who were preſent, that he was preaching his own funeral ſermon.

On the Wedneſday he felt himſelf ill. On the Friday he dined with his family; but late in the evening there were ſome appearances of his approaching diſſolution. On the Saturday (June 11th, 1796,) after expreſſing to Mr. Ford his firm confidence in God, and reſignation to his heavenly will, he ſtretched out his hand, and took a paternal leave, and then ſaid, "*Give my kind love to my dear people.*"

Some time after, he ſaid, "O what a world am I going to! here, all is ſin, and all is ſorrow, but there, everlaſting joy;"

joy;" immediately adding, "Jesus is standing to receive my spirit." After this, he exclaimed, "What a mercy to be cloathed in the robes of the Redeemer's righteousness!"

A few minutes before his departure, having taken something to drink, the *rattles* came in his throat, upon which, looking at one of his dear daughters, who was kneeling by his bed-side, he said, "Did you hear THAT?—That is a symptom of the breaking-up of nature!—I am now well!"

He then spoke with the kindest affection to his dear Mrs. Brewer and children, who were standing by, weeping at the thought that they should "see his face again no more." But *he*, lying quite composed, and all serene, with the utmost deliberation, repeated these precious truths—"Nevertheless, I am continually with thee: Thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee"—then closed with these expressive words, which were likewise the last Mr. Lawrence uttered—*My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever!*

THE PECULIAR ADVANTAGES OF BENGAL AS A FIELD FOR MISSIONS FROM GREAT BRITAIN.

THOSE, whom Prejudice does not blind, nor System lead astray, will congratulate the present age on the exertions it is beginning to make in order to diffuse the highest happiness over the face of the whole earth. Ambition may be gratified by conquest, and avarice by commerce; but certainly the religion of Jesus is the best gift which a Christian nation can bestow, and a Pagan nation can receive: And pious Benevolence will feel infinitely greater satisfaction in the communication of divine truth to blind, guilty, and miserable idolaters. In attempting to propagate Christianity, it is of great importance to select the most proper field. That persons engaged in the work may know where it is, two inquiries naturally present themselves: First, in what country will missionaries find the greatest number of precious souls to preach to? And, secondly, will the planting of the Gospel among them be likely, from their relative situation and connections, to have a powerful influence on other nations around them, so as most speedily and

and effectually to ſpread Chriſtianity over the world. While Piety ſends miſſions to tribes and regions detached from the reſt of mankind, and utterly unconnected with them by ſocial intercourſe, it is but juſtice to ſay, "Your deſign is laudable, and you may do much; one ſoul is of infinite value." But we aſſign the prize for the higheſt portion of wiſdom to them who ſelect a country which forms a noble and promiſing field of itſelf; and which, beſides, preſents the proſpect of diffuſing the Goſpel among populous, extenſive, and civilized nations which ſurround it. If, in addition to theſe, there be ſome connection by political bonds and commercial relations to mark out that place as the theatre of benevolent exertions, it poſſeſſes every quality that we can either expect or deſire. An union of all theſe, with reſpect to Great Britain, will be found in Bengal, and ſhould recommend it as a field for miſſions.

The *population* is immenſe. Bengal, and the provinces bordering on it, which are likewiſe under the Britiſh Government, contain more inhabitants than all our king's dominions in Europe. What an extenſive field! What an ample harveſt! Twelve or fifteen millions of precious ſouls ignorant of the Goſpel of Jeſus Chriſt, and periſhing under heathen idolatry!

The ſtate of ſociety is *highly civilized*; and preſents a fairer opportunity for preaching the Goſpel than can poſſibly be found where it is in a ruder form. And there are many large and populous cities, where miſſionaries may find thouſands to ſpeak to at once, and more frequently than can be obtained in ſequeſtered villages.

The *minds of very many of the people are conſiderably improved by the acquiſition of knowledge*; reading is almoſt as common among them as among us; and, by being accuſtomed to diſquiſitions on literature and ſcience, their capacities are enlarged, and they will be able more readily to underſtand the doctrines of the Goſpel. Almoſt all the nations to which the apoſtle Paul preached, eſpecially thoſe to which he ſent epiſtles, were in a ſimilar ſtate of ſociety; and we perceive the advantages of it. Some of his converts were qualified, in a ſhort ſpace of time, to be paſtors and biſhops of the churches which he had lately planted.

The Moravians, for the ſpace of more than thirty years after the commencement of their miſſion, did not think they could find one, from among all their rude converts in Greenland and America, who was fit to be entruſted with the paſtoral office.

There are *many common principles* received among the inhabitants of Bengal, which will enable Chriſtians to reaſon with them to greater advantage. Of theſe the Hindoos have not a few. Their ſacred books contain many excellent things concerning the perfections of the Deity: And they believe the exiſtence of moral evil; the neceſſity of the expiation of ſin; the obligations of virtue; and a ſtate of rewards and puniſhments. Amidſt a vaſt heap of idolatrous rubbiſh and impure ſuperſtition theſe principles are found; although they too are defiled with unhallowed mixtures, yet as they give a miſſionary an entrance into their heart and conſcience, and furniſh him with powerful arguments for confuting their errors, and eſtabliſhing the Chriſtian verity, their poſſeſſion of them is highly to be prized. A ſtill greater number of theſe common principles the Mahometans hold.

The attachment of both the Mahometans and Hindoos *to their ancient ſyſtems* is leſſening every day. We have this information from the late Sir William Jones, one of the Judges of that country, a name dear to literature, and a lover of the religion of Jeſus. The Muſſulmans, in Hindoſtan, are in general but little acquainted with their ſyſtem, and by no means ſo zealous for it as their brethren in the Turkiſh and Perſian empires. Beſides, they have not the ſtrong arm of civil authority to cruſh thoſe who would convert them. Mr. Carey's Letters ſeem to intimate the ſame relaxation among the Hindoos. This decay of prejudice and bigotry will, at leaſt, incline them to liſten with more patience and a milder temper to the doctrines and evidences of the Chriſtian religion. The degree of adheſion to their caſts, which ſtill remains, is certainly unfavourable, and muſt be conſidered as one of Satan's arts to render men unhappy; but it is not inſuperable. The Roman Catholics have gained myriads of converts among them. The Daniſh miſſionaries record their thouſands too: And one * of the moſt ſucceſsful miſſionaries, at preſent in the world, is labouring in the ſouthern part of Hindoſtan. Beſides a very conſiderable number who have thrown aſide their old ſuperſtition, and make a profeſſion of the Chriſtian religion. He computes, that in the courſe of his miniſtry he has been the inſtrument of ſavingly converting two thouſand perſons to the faith of Chriſt: Of theſe above five hundred are Mahometans; the reſt are from among the different caſts of

* Mr. Swartz,

the

the Hindoos. In addition to theſe inſtances, it is proper to notice the attention which the Hindoos are paying to the two Baptiſt miſſionaries, and which gives a favourable ſpecimen of their readineſs to liſten to the preaching of the Goſpel. If any ſtill ſay that the caſts preſent inſuperable obſtacles, and will not allow facts to bend their minds, and change their opinions, one thing more is recommended to their conſideration, namely, "that in a perſon placed in the moſt favourable ſituation that can poſſibly be conceived, and warmly attached to the Goſpel from education, ſentiments, habits, examples, and conſcience; before he can be a true convert, there is ſomething unſpeakably more difficult to be overcome than the ſtrongeſt adherence to caſt which was ever felt by the moſt bigotted Bramin."

The language of Bengal is ſpoken over a vaſt extent of country. The preacher on the coaſt of Africa, in America, in Greenland, who has learned the language of the heathen, finds himſelf confined to a few hundreds or thouſands of miſerable Pagans; and when he goes beyond the narrow limits of his tribe or horde, is a barbarian to the neighbouring nations: But the miſſionary, who has learned the language of Bengal, will have more millions to addreſs than the others can find hundreds or thouſands. Of what advantage this is need not be ſaid. Without any addition or trouble of learning tongues, to how wide an extent may he carry the glad tidings of ſalvation! And a tranſlation of the ſacred Scriptures into this tongue will give millions an opportunity of peruſing a book, which is able to make them wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

Although the apoſtles were not deterred by the proſpect of danger, or the fears of perſecution, from preaching the Goſpel, in any country to which they were ſent; yet it is certainly to be conſidered as an additional recommendation of Bengal, that miſſionaries have the *faireſt proſpect of ſafety and protection* from the civil government. A ſtrong prejudice has gone abroad againſt the dominion of the Engliſh in that part of the world. However well-founded this might formerly have been, it is but juſtice to ſay, that ſince the country was taken into the hands of our cabinet, the people have reaſon to rejoice at exchanging the tyranny of their old Mahometan maſters, and the oppreſſion of the native Rajahs, for the government of Great Britain, which is beyond compariſon the moſt equitable, the mildeſt, and the beſt in India. Mahometans and Hindoos live every-where in peace and quiet; and the miſſionaries would find them-

ſelves protected from danger. No exerciſe of civil authority do they need to give ſucceſs to their efforts, nor do they deſire it, nor would they have it. But to enjoy the countenance of the magiſtrate in the work, ſo far as to be preſerved from the effects of thoſe private enmities and public tumults, which the foes of the Goſpel would cheriſh in a country where they thought the rulers would either wink at, or encourage their oppoſition to the doctrine and preachers of the Goſpel, is certainly to be conſidered as an eminent bleſſing.

But Bengal has a further recommendation as a field of miſſions than its populouſneſs, its civilization, its attainments in ſcience, many common principles of religion, the decay of attachment to old ſyſtems, and the ſafety and quiet of the miſſionaries. If the Goſpel were once planted, and took deep root in that province, there will be a *pleaſing proſpect of its being propagated through every part of Hindoſtan.* That immenſe region, it has been computed, contains a hundred and twenty millions of inhabitants; and what diſciple of Jeſus does not feel his heart glow with all the ardour of holy zeal at the glorious proſpect, and anxiouſly deſire to ſee the door opened to every apartment of that vaſt habitation of ſouls, and to have every incloſure of that ample harveſt ſupplied with labourers? Should Bengal ever be converted to the faith of Chriſt, the way is plain and eaſy to every other province of the empire; and if European miſſionaries ſhould any-where find difficulty of acceſs, Mahometan and Hindoo converts will be able to carry the Goſpel into every part of it without any obſtacle, and with every proſpect of ſucceſs.

Benefits ſtill more extenſive may be expected from planting the Goſpel in Bengal. The *ſituation* of that province, in reſpect to *the moſt famous, civilized, and populous countries of the Eaſt*, merits particular attention. By caſting the eye of Chriſtian benevolence on the map of the world, with pleaſing ſurpriſe Bengal will be ſeen placed in the centre of the ſouthern part of Aſia, and preſenting on every ſide the nobleſt fields for miſſions which are to be found on the face of the earth. China, that world of ſouls in itſelf, is at no great diſtance to the eaſt; and an entrance into it may be more eaſily obtained by miſſionaries from that quarter, than by the uſual channels of commerce. Thibet and Tartary, on the north, contain their millions. Beyond the ocean, Perſia, to the weſt, calls for the conſolations of the Goſpel to cheer them amidſt the darkneſs of Mahometan deluſion; while

while the ſwarthy ſons of Pegu and Siam, inhabiting large and fertile countries on the ſouth, invite the meſſengers of peace to come and proclaim the glad tidings of life and immortality. A better centre of operations than Bengal it is impoſſible for the ſpiritual warrior to fix on for extending the kingdom of Jeſus Chriſt, and cruſhing the uſurpations of Satan and of ſin.

Reflect, O diſciple of Jeſus! on what has been preſented to thy view. The cauſe of Chriſt is thy own cauſe; without deep criminality thou canſt not be indifferent to its ſucceſs. Rejoice that ſo delightful a field of miſſions has been diſcovered and exhibited. Rouſe thyſelf from the ſlumbers of ſpiritual langour. Exert thyſelf to the utmoſt of thy power; and let conſcience be able to teſtify without a doubt, even at the tribunal of Jeſus Chriſt, "If miſſionaries be not ſpeedily ſent to preach the glorious Goſpel in Bengal, it ſhall not be owing to me."

CURIOUS TRADITION,

AMONG THE INHABITANTS OF OTAHEITE.

MR. EDITOR,

AMONG other ſingular inſtances of Divine Providence, leading to encourage us in the work we have been attempting of a miſſion to the South-Seas, I cannot but reckon ſome manuſcript communications, and particularly a vocabulary, in which, under the word *Deity* in the Otaheitan language, we have ſuch an account of the traditionary knowledge of the true God, preſerved among the South Sea Illanders, as is ſcarcely to be met with in any part of the heathen world beſide. The authenticity of the information is indubitable, and the more ſtriking, as the perſons from whom the knowledge is derived *, never had an idea of the uſe thus eventually drawn from it. As I have the fulleſt evidence myſelf that no impoſition was intended, and that the fact is exactly as repreſented, I ſhall tranſcribe the words relative to this ſubject from the vocabulary.

TAHEITAN NAMES.

Deity.—E. tōōă.

The names of the three ſuperior Deities of Taheite are,

1.

Tāānè te Mĕdōōă,

The Father.

* The mutineers of the Bounty. See our article of Intelligence laſt October.

2.

Ōrōmăttŏw.

Tōōă tĕ tē Mўdĕ.—*(Literally God in the Son.)*

3.

Tēēpāhōōă.

Măннŏo tè Hōa.—*(Literally the bird, the Friend.)*

Theſe three, call them either *perſons* or *Gods*, are the great Deities of the Taheitans, and in their idea *Supreme*, and entitled to the higheſt worſhip. Theſe they ſtile,

Eātōōă Fwhānōw Pō.

God born of night or darkneſs.

Beſides theſe, they have inferior Deities, a kind of houſehold gods, the *Dii penates*, and each man and woman is ſuppoſed to have ſuch a tutelary deity, as their guardian or good genius. He is one of their departed relatives, whoſe ſpirit hath received deification from the Eātōōă for their goodneſs and excellencies in this life. Theſe guardian divinities are regarded by them as endued with power to inflict ſickneſs, or remove it, and to counteract all the evils which a wicked ſpirit, whom they call Tēe, is endeavouring to bring upon them. To theſe, therefore, they addreſs their prayer, when afflicted with diſeaſe or diſtreſs of any kind, and never to the *Sacred Three*; for they eſteem them ſo tranſcendently great and glorious, as to be above being troubled with the trivial concerns of inferior perſons. It is only on occaſion of war, or national calamity, or the illneſs of the king or chiefs, or ſtorms, and the like, that the ſupreme Eātōōă are to be addreſſed.

Reſpecting the third perſon here mentioned, it is ſtill more ſingular, that though under the name deity he is called tē Hōă (the friend), yet in another place, under the word *inſpired*, he is called tè Hōōă (or *the Spirit.*)

Inſpired.—W'ōōrŏo.

EXAMPLE.

That man is inſpired with the Spirit of the Eātōōă.

W'ōōrŏ tē Hōōă ō t' Eātōōă tēē tĕnnă Tāătă.

Literally thus, "Is inſpired, the Spirit of the Eatooa into that man."

And other parts of the vocabulary give this ſenſe to the word. Thus under the word

Sneezing, always accompanied by a benediction, they ſay,

Yōurĕ tè Hōōă.—The Spirit bleſs you.

Or, Yōurĕ te Vārōoă.—The departed Spirit bleſs you.

Or, Yōurĕ T'Eātōōă.—The Deity bleſs you.

There is alſo another word that confirms my ideas of this being the ſenſe of the word, under

Ruptured.

Ruptured.—Hōōă nōōĕ (literally *great inflation.)*

Hōōă reſembles the Hebrew Ruah in ſignification, and is not very different from it in ſound.

There is ſomething in the whole of this very ſingular, and I hope our miſſionaries will, in time, give us fuller information on the ſubject.

I remain your's,

Spa Fields, Nov. 28, 1796. T. HAWEIS.

THE BELIEVER'S LIFE SECURE IN CHRIST.

HOW happy the man who is intereſted in Chriſt and his great ſalvation! Of ſuch the apoſtle ſays, Col. iii. 3. "Your life is hid with Chriſt in God." Union to Jeſus is at once the principle, ſupport, and perfection of his ſpiritual life. All the ſprings of his hope, comfort, ſupply, and ſupport, are in his divine head. He is ſo joined to the Lord as to be one ſpirit with him. In virtue of which ſpiritual union to him, who is the head of all ſaving influences, a conſtant (though often imperceptible) communication is kept up. By faith, he beholds this Saviour, as the only begotten of the Father, full of grace and truth;—in him all fulneſs dwells; and from that fulneſs he receives grace *for*, or grace *upon*, grace. With the apoſtle Paul, he can ſay, "I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life I live in the fleſh is by the faith of the Son of God, who loved me, and gave himſelf for me*." At the ſame time dead yet alive; dead with Chriſt, but alive in him. He lived *by* Chriſt, *in* Chriſt, and *on* Chriſt. So that all that grace, for which this apoſtle was ſo much renowned; that knowledge, in which he ſo greatly exceeded many; that fortitude, which bore him through ſuch complicated oppoſition; that profound experience, whereby he was enabled to inſtruct and comfort others; and that abundant ſucceſs, which ſo eminently crowned his labours, was all to be aſcribed to Chriſt living in him. The *principle* of the believer's life is ſpiritual and divine; its *ſupport*, whether mediately from the word and ordinances, or more immediately from the Spirit and power of Jehovah, ariſes either from the diſcovery of the glory of the Redeemer's perſon, his offices as Mediator, the ſufferings he endured, or that work which he either pronounced finiſhed upon the croſs, or is now carrying on in heaven;—and the *end* of

* Gal. ii. 20.

this

this life is God. On earth, they live to him, with the comfortable hope of ſoon living with him for ever.

It is an *hidden* life: Hid from the knowledge and the rage of this wicked world. The effects, indeed, of this life, may be, and muſt be, viſible to the men of the world; but of its origin and ſupport they have no idea. Hence believers are deſcribed as men wondered at, ſeeing both their ſpring of action and their ſource of ſupply are hid. Their life is hid in the purpoſe, promiſe, power, hand, and heart of God all-ſufficient. How unaccountable then muſt it appear to a natural man, who never received the things of the Spirit of God, but accounts them foolifhneſs, becauſe they are ſpiritually diſcerned, that the ſame Saviour, who to himſelf appears without form or comelineſs, to ſuch ſhould appear altogether lovely; that the Goſpel, which to him appears but as an idle tale, ſhould to them prove ſuch a joyful ſound; and things to him moſt inſipid, by them ſhould be eſteemed ſweeter than honey, more valuable than gold, and more intereſting than their daily food! Wonder not, then, that carnal men ſhould cenſure and condemn what they cannot underſtand.

But leaving the men of this world, how often may it be ſaid to be a hidden life in reference to the Chriſtian himſelf! He has this general conviction indeed, that it is ſupported by the grace and power of God: But how that grace is communicated, or how that power operates, he can no more deſcribe, than the tree can ſhew us how it is nouriſhed by the river that flows near its root; the babe, how it was formed in the womb; or the laborious huſbandman, how his food is digeſted, ſo as to impart freſh ſtrength to every member of his body. This the Chriſtian knows, that by the grace of God he is what he is; that by help obtained from above, he continues to hold on; and that he is kept by the power of God through faith unto ſalvation: But how that faith is nouriſhed, that hope kept alive, or that ſtrength imparted, he is unable to deſcribe. All that he can ſay upon theſe ſubjects is, my ſprings are in God, his grace has been ſufficient for me, and he that has been my help ſtands engaged ſtill to ſupply all my want, according to the riches of his glory. He is a wonder to himſelf while he reviews the paſt, nor doth it yet appear what he ſhall be; but when Chriſt, who is his life, ſhall appear, he ſhall be like him, for he ſhall ſee him as he is.

This life is hid *with Chriſt*. While upon earth, the glory of Chriſt was much hid under that tabernacle of fleſh, and that form of a ſervant which he aſſumed. But even then Jehovah

Jehovah declared that he was well pleaſed in him, and in all that he did and ſuffered. There was nothing in this world, nay, in the whole univerſe, that he could be ſaid to delight in, but his dear Son. If viewed out of Chriſt, even angels would have been chargeable with folly; and ſeparate from him, the ſpirits of juſt men in heaven would no longer have been conſidered as perfect. Yet this was the Saviour whom men deſpiſed, rejected, and crucified. But God ſent his miniſtering ſpirits to bear him to his own boſom; and now he is *hid*; for the heavens have received him till the time of the reſtitution of all things. He is ſeated on the right hand of the Majeſty on high, and all the members of his myſtical body are virtually received, approved, accepted, and *hid* with him: Hence they are ſaid to be riſen with Chriſt, and to be ſet down with him in the heavenly places. For ſecurity and certainty, all the ſprings of their life are now *in* and *with* Chriſt in heaven. Let not the believer in Jeſus then fear: All the grace he needs, the ſtrength he requires, the comfort he wants, the ſupply that may be called for, either in ſervice or ſuffering—his ſecurity—his all—is in Chriſt. All his help cometh from that Jeſus, whoſe preſence fills heaven with happineſs, and his glory all the ages of eternity.

But when it is ſaid, this life is *hid* with Chriſt, *in God*, ſatisfaction, ſecurity, and perpetuity are comprehended in the expreſſion.—What *ſatisfaction!* To have our life hid in that God who is *all-ſufficient!* In his light to ſee light. In his preſence to find pleaſure. In *Himſelf* to enjoy *all*. That God, who is the reſt of the weary, the portion of the wretched, the fulneſs of the creature's felicity, will open and unfold his own infinite excellencies for the ſolace and delight of his family.—*Hid*, in that abundance that can never be exhauſted, or cloy!

> *Himſelf*, Himſelf, we *in Himſelf* ſhall view,
> The ſame for ever, yet for ever new. TRAPP.

Hid in God! In his omnipotence! What *ſecurity!* Chriſt in God, and our life in him. "As ſoon," ſays the judicious Charnock, "might Satan pull God out of heaven, undermine the ſecurity of Chriſt, and tear him from the boſom of his Father, as deprive the believer of his ſpiritual life, or deſtroy that principle of grace which God has implanted in him." No; it is the teſtimony of Jeſus; "I give to them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand."—*Hid in God.* In that God who fills *eternity*. What *perpetuity! Hid*; not like *Hagar* in a wilderneſs of diſtreſs,

tinuance in well-doing. We muſt run with patience the race that is ſet before us. It is through faith and patience we muſt inherit the promiſes. The Pſalmiſt waited patiently for the Lord, and he inclined unto him, and heard his cry. The ſame Lord will hear, and ſave to the uttermoſt all thoſe who, in like manner, wait for him.

Patience is a moſt deſirable grace. It ſtands highly commended in the ſacred Scriptures. Solomon might well ſay, "The patient in ſpirit is better than the proud in ſpirit." Yes, unſpeakably better indeed! Patience is truly and highly acceptable to God, as the apoſtle Peter ſays, "If when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God." The patience of the churches in Epheſus, in Thyatira, and Philadelphia, is particularly noticed and commended; and Paul even gloried in the Theſſalonians for their patience and faith in all their perſecutions and tribulations. The exerciſe of this grace brings much glory to God: Like love, it thinketh no evil; but hopeth and endureth all things. It views the various ſorrows and afflictions, which render its exerciſe neceſſary, as the merciful appointment of infinite wiſdom to prepare the veſſels of mercy for the realms of endleſs glory. While it glorifies God, it comforts its poſſeſſor, and benefits the community. In patience, ſaid the bleſſed Jeſus, "*Poſſeſs ye your ſouls.*" Impatience will not ſuffer a man to enjoy any thing. Let him have who or what he may, while deſtitute of patience, he has no peace; but is conſtantly uneaſy and a burden to himſelf: But in the exerciſe of this grace of patience he has a peace, which the world cannot give, and which death itſelf cannot take away.

O then for this choice and precious grace! Where and how is it to be obtained? Do we not know that the God of heaven is the God of all grace? From him every good and perfect gift cometh. He is expreſsly called the God of patience; and all who would have it, muſt pray unto him for it. The increaſe and exerciſe of it may be promoted by the right uſe of the ſacred Scriptures, and a due regard to the diſpenſations of Divine Providence. The Scriptures, like godlineſs, are profitable unto all things, and particularly to perfect the man of God in the grace of patience. It is expreſsly ſaid, by the Apoſtle Paul, that "Whatſoever things were written aforetime, were written for our learning; that we, through *patience* and comfort of the Scriptures, might have hope." In them, not only the calls and exhortations to patience, but alſo the motives and arguments to promote the

the ſame, are many and weighty. Hear particularly the apoſtle James, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient." If we pay a due regard to the diſpenſations of God in his providence, the ſame will tend to promote our patience. We may daily obſerve his patience and long-ſuffering towards all men. He waits to be gracious, and have mercy, and ſurely then we may patiently wait for his mercy and grace. He bears with more provocations in us than we have to bear with in any of our fellow-creatures. His afflictive diſpenſations are nothing new, and the deſign of them is to work patience in our ſouls, ſo as to conform us to himſelf, and fit us for his heavenly kingdom; when everlaſting joy ſhall be upon our heads, and ſorrow and ſighing ſhall flee away.

S. B.

PROPERTIES OF A CHILD OF GRACE.

[*Extracted from a Letter written by a Miniſter, aged about Twenty-three, to his Young Friends.*]

IF you are born again, you ſee; for a *living child ſees.* What have you ſeen? Yourſelves ſinners, by nature and practice? In heart and life? Undone and miſerable in yourſelves? Your own inſufficiency to ſave yourſelves? Periſhing without an intereſt in Chriſt? That you cannot be ſaved by your own righteouſneſs of filthy rags? Your ſtrength to be weakneſs, and wiſdom folly, in ſalvation matters? Your light, in divine things, attended with darkneſs? The holineſs, purity, and perfection of God's law? Your contrariety to it in heart and life, and inability to do any duty in that perfect manner it requires? That if God had dealt with you according to it, in your own perſons you muſt have periſhed for ever? An all-ſufficiency in Chriſt? Suitableneſs to your caſe? A ſoul attracting, heart-raviſhing beauty in him and his ſalvation? That you muſt be ſaved by free diſtinguiſhing grace?

A living child hears. Have you heard the law condemn and curſe you? Chriſt invite you to come to him, as weary, for reſt; naked, for raiment; poor, for grace? Do you approve of Chriſt? Rev. iii. 20. Matt. xi. 28. Jer. iii. 22.

A living child cries. Have you, by theſe views, been made to confeſs ſin? Proſtrating yourſelves, as ſelf-condemned, to cry for pardoning mercy and ſanctifying grace? For ſtrength, under ſenſe of weakneſs? Draw me; turn me; help me; give me Chriſt, whatever I be denied of.

A living child has deſires. What do you deſire? Chriſt above all? Chriſt alone? Pſa. lxxiii. 25. His preſence as your chiefeſt comfort and greateſt joy? To have your natures ſanctified, as well as ſins pardoned? To be like Chriſt, as well as ſaved from wrath to come? To have your hearts filled with grace, as well as heads with knowledge? To make God's glory your end, and his word your rule?

A living child muſt have ſomething to live upon. What are your enjoyments? Upon what do you live? Is Chriſt ſweet to you? Do you live by the faith of the Son of God? *To whom do you live?* Rom. xiv. 7. 1 Cor. vi. 20. Col. iii. 17. Do you obey his commands with an eye to his glory? In imitation of his example? Depending on his arm for ſtrength? Truſting in his merits and mediation for acceptance?

A child has a likeneſs. To whom are you like? Are you breathing after holineſs; after conformity to Chriſt in your hearts? And are your lives conformable to the word of God, and example of Chriſt?

J. M.

A MEDITATION.

Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.

BE ſtill, my ſoul, and ſtand amazed at the abounding mercy of that God, who has called thee out of darkneſs into his marvellous light. By nature I was blind to all that is lovely, or of good report. I ſaw no beauty in the Saviour that I ſhould deſire him. My carnal mind was at enmity with the God of my life; I deſired not the knowledge of his ways. Sin had ſo darkened my underſtanding, that religion appeared a needleſs thing; yea, it ſeemed irkſome. But as the benighted traveller, who has journeyed long through the ſhades of night, with pleaſure beholds the returning day; ſo, in a far nobler ſenſe, was my ſoul enamoured and delighted, when the ſun of righteouſneſs ſhone on my once benighted

benighted mind, diſpelling the dark clouds of ſin and ignorance, and reſtoring me to the favour and friendſhip of God. Now religion is no longer a taſk, but a delightful privilege. Wiſdom's ways are pleaſant, and all her paths are peace. My Bible no longer lies covered with duſt, but I read it with ſweet delight, beholding Jeſus in every page. This is a light unto my feet, and a lamp unto my path. The Holy Spirit takes of the things of Chriſt, and reveals them to me; and I find them ſweet indeed, ſweeter than honey, or the honey-comb.

Reader, art thou a friend of God; or art thou ſtill going on in thy ſin and rebellion againſt the Author of all thy mercy? If ſo, living and dying without repentance, far better thou hadſt never been born; for if born but once, thou muſt die twice. Without a new birth thou canſt not enter the kingdom of heaven; for heaven is a prepared place for a prepared people. But if thou art renewed by divine grace, and art walking in the light of God's countenance, thy light is ſweet indeed. To thee it is pleaſant to behold that glorious natural luminary, becauſe, in the light thereof, thou ſeeſt the variegated beauties that ſurround thee, each proclaiming its almighty Former, and each affording matter for meditation and praiſe. But when the Sun of righteouſneſs ſhines into thy ſoul, it gives thee pleaſure beyond the conceptions of the men of the world. Then thou haſt joy and peace in believing. Jeſus is precious unto thee; his name is as ointment poured forth. He is thy choiceſt flower; the roſe of Sharon, the faireſt lily of the vale; the chief among ten thouſand, and altogether lovely.

Thy joy is to walk in the light of his face;
And ſtill thou art talking of Jesus's grace.

R. C.

MR. EDITOR,

HAVING met with the following beautiful little piece, in manuſcript, I have tranſmitted it for inſertion in the Magazine; as it may, probably, be acceptable to ſome of your readers, who may have been called to ſuſtain a ſimilar diſpenſation in providence.

ERASTUS.

ON THE DEATH OF AN INFANT.

OUR dear Francis was a lovely child; his little body beautifully ſhaped; and the openings of his infant mind were delightful to us, as the bloſſoms in ſpring. His ſmiles

ſmiles had often filled our parental hearts with joy; and eight months' acquaintance had united our affections cloſely to him. At this time a friend called at our houſe—a friend, whom we had long truſted, and always found moſt affectionate and faithful—his name is Jeſus—a name that muſt always be "as ointment poured out." He ſaw we were unable to provide for our infant charge; and ſo, without aſking our leave, he took it away with him, knowing that when we became acquainted with his reaſons and motives, we ſhould rather rejoice than repine. But, mark his tenderneſs!—At the ſame time that he took our ſweet darling to himſelf, he left behind him, for our peruſal and comfort, an account of what he had done, with his motives and reaſons, expreſſed in a manner calculated at once to calm, compoſe, and ſatisfy our minds. He therein aſſured us, that all he had done, he had done in love; that he would provide for our darling above all that we could aſk or think; that the babe ſhould lie in his boſom, and lack for nothing; that he ſhould not have a want unſupplied, or with ungratified; that he ſhould never be out of his ſight, or feel pain or ſorrow more. At the ſame time, he aſſured us of his *ability to perform all* he had promiſed; and added, that in a ſhort time he would come again, and take us too, that we and our ſweet babe might be happy together for ever and ever!—What can we ſay in anſwer, but "Be it unto us according to thy word?"

ANECDOTES.

MR. EDITOR,

YOU muſt know, I am one of thoſe who are of opinion, it is right to attempt an *early* impreſſion and ſenſe of devotion on the tender minds of infants; and, therefore, without waiting their being able to read, have taught my little girls to repeat the Lord's Prayer, and ſeveral of Dr. Watts's very ſuitable hymns, adapted for children.

So intent was *Elizabeth*, a few days back, on what ſhe had ſaid in the evening going to bed, that ſeveral hours after, in the night, ſhe actually articulated the whole of the Lord's Prayer in her ſleep, obſerving her periods, &c. as correctly as ſhe is obliged to do when awake.

I believe you know ſhe is but three years old, and can repeat ſeveral hymns at length.

F. I.

December 5, 1796.

THE late eminent Mr. Bradbury, when preaching one day in Salter's-hall, London, upon the divinity of Chriſt, was hiſſed at by ſeveral who were preſent. The good man's friends were much affected with ſuch daring inſolence, and afterwards expreſſed their ſorrow to Mr. Bradbury: To which he very ingeniouſly replied, "I have been bruiſing the head of the old ſerpent, and no wonder you heard the hiſſes of the generation of vipers."—It is well when wit can be employed in the ſervice of religion.

THE late Dr. Gifford, as he was one day ſhewing the Britiſh Muſeum to ſtrangers, was very much vexed by the profane converſation of a young gentleman who was preſent. The Doctor taking an ancient copy of the Septuagint, and ſhewing it to him—"O!" ſaid the gentleman, "I can read this,"—"Well," ſaid the Doctor, "read that paſſage," pointing to the third command. Here the gentleman was ſo ſtruck, that he immediately deſiſted from ſwearing.—"A word, fitly ſpoken, is like apples of gold in pictures of ſilver." Prov. xxv. 11. And, "A word ſpoken in due ſeaſon, how good is it!" Prov. xv. 23.

RELIGIOUS INTELLIGENCE.

THE Rev. J. Boden, of Hanley-Green, has taken upon himself the charge of the Independent Church, at Sheffield, late under the paſtoral care of the Rev. J. Brewer.

LONDON.

The Rev. W. Goode, rector of St. Ann's, Blackfriar's, is chosen lecturer of St. John's, Wapping.

The Rev. J. Pattrick, vicar of Averley, is appointed one of the joint-lecturers of St. Leonard, Shoreditch.

The Rev. J. Newton, of St. Mary Woolnoth, has engaged the Rev. W. A. Gunn, lecturer of St. Mary Somerset, to be his curate.

The Rev. Mr. Bury, of West-Bromwich, succeeds the Rev. Mr. Fell, in the capacity of classical tutor, at the Independent Academy, Homerton.

On December 11, at the meeting-house of the Rev. T. Beck, Bury-ſtreet, was opened a Sunday evening lecture, to the Jews. Dr. Haweis, the Rev. Mr. Greatheed, the Rev. J. Eyre, Dr. Hunter, the Rev. J. Love, and the Rev. Mr. Cooper, have engaged to deliver the ſix firſt diſcourſes, in the order in which they ſtand; and ſhould any of that long-neglected people attend, other miniſters will be requeſted to aſſiſt in a courſe of lectures upon ſubjects ſuited to their condition.

The Rev. Mr. Fell has engaged to deliver, on the third Sunday evening in every month, for one year, at Dr. Hunter's, a lecture on the evidences of Chriſtianity.

OBITUARY.

OBITUARY.

Peaceful Departure of Mr. Stafford Atkinson.

ON Saturday, Nov. 12, 1796, died, at Swanland, near Hull, Mr. Stafford Atkinson, aged 73. For several years past, he laboured under an asthmatic complaint, which in winter generally confined him to the house, and frequently to his chamber. He was an eminent Christian, clear in his views of divine truth, deep in experience, and lively in his affections. His daily walk was upright and exemplary. Truly it might be said of him, that he was an Israelite indeed, in whom there was no guile. His speech was seasoned with grace, ministering caution, instruction, or consolation to all around him. His conversation savoured of heaven and of heavenly things, with which he was much conversant. To young people in his addresses he was remarkably tender and affectionate, encouraging and exhorting them to attend to the things that made for their peace. The character given of Barnabas, Acts, xi. 24. was peculiarly applicable to him, for *he was a good man, and full of the Holy Ghost and of faith*; *and*, by his affectionate assiduity, *much people were added to the Lord.*— In prayer, he was full and fervent, like Jacob wrestling with God; and in all his addresses to the throne of grace you beheld the sinner cloathed with humility---a believer full of faith in audience with a Being, who would pardon sin, and exceed expectation. He had been a member of the church at Hull, under the pastoral care of Mr. Lambert, 27 years, and had filled the office of a Deacon in it about 16, in a manner which had purchased to himself a great degree of respect, both from the Minister and people, and much boldness in the faith. Whenever his health would permit him, he never was absent from the ordinances of God's house; and it was evident that he loved the courts where his honour dwelt. He had the greatest veneration for the Bible, and was often heard to say, "Precious book! I have the witness in myself that it is founded upon truth; none but God could give such a description of *what I am*, or a discovery of *what I want*. It reveals a precious Christ to a poor, guilty, and perishing sinner." At last, like a sheck of corn fully ripe, he was gathered into the heavenly garner; his end, like his course, being peace. When the great change was taking place, to a person who stood by, and asked how he found his mind? lifting up his hands and eyes, with great emphasis he said, "I have a friend in heaven." After this he said nothing, but gently breathed out his soul into the bosom of that Saviour whom he loved.

Tranquil Departure of Mrs. Wheeler.

ON Saturday, December 3, 1796, died, at Hull, Mrs. Sally Wheeler, aged 30, wife of Mr. John Wheeler. She was a woman of cheerful and eminent piety, and greatly esteemed by all who knew her. Her conversation was truly an ornament to her profession as a Christian. Born of godly parents, and trained up under the ministry of the Gospel, she early discovered a concern for the eternal interest of her precious and immortal soul. When about the age of 21, she made a solemn profession of her faith in Christ, and united the church-meeting, in Fish-street, Hull. Her dependence---her entire dependence was upon Christ, for all---for wisdom, righteousness, sanctification, and redemption: Nor was her hope deceived, nor her confidence shaken to the end. The disorder by which she was removed, was, in its effects, as afflictive, as in its nature it was unusual; but this, with the trial that preceded it, she bore with the patience and fortitude of a Christian*. An intimate friend, who

* A short time before she was brought to bed, her husband, going into Lincolnshire, through some alarm, jumping out of a single-horse chaise, broke his leg. It proved a complicated fracture; which being improperly managed, the bones never united, and he remains still confined in very unfavourable circumstances. A few days after she was delivered, an abscess was formed upon her body, which grew to such an enormous size, that, when first opened, it discharged five pints and a half of matter, and continued running till her death.

continued

continued with her the whole time of her confinement, remarked, that though she had been detained so long from public ordinances, it had been made a very profitable season to her own soul. At seasons, through the medicines necessarily administered, to abate the violence of the pain, her mind was kept in a degree of torpor; and though her soul was still preserved, confidently stayed upon her God, those elevated comforts, which perhaps her heavenly Father saw would be too powerful for her weak frame, were for a season withheld. But in her most languid situation she often repeated those words:

Jesus, lover of my soul,
Let me to thy bosom fly,
While the swelling waters roll,
While the tempest still is high.
Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!

At another time, addressing herself to an intimate friend, she repeated the following verse:

If Jesus is our's, we have a true friend,
Whose goodness endures the same to the end:
Our tempers may vary, our comforts decline,
We cannot miscarry, our aid is divine.

"Yes," said she, "If Jesus be our's, he is your God and my God, and will neither forsake you nor me. He is a friend that sticketh closer than all friends." At another season she exclaimed, "My greatest burden is that I cannot love and glorify Jesus more than I do." After which, looking earnestly to the person she addressed, with some degree of anxiety she said, "Do you really think that Jesus loves me?" The answer returned, was, "Look into yourself, and see whether you love Jesus." "Yes, O yes," said she, "I do love him dearly." "Then," replied her friend, "You know that he loved you, before you loved him." "True," said she, "and he will love me to the end. I dare not, I will not doubt his grace." Through the great oppression that one evening there was upon her lungs, the Minister that attended her, apprehending that she could not live till the morning, remarked to her, "That it was highly probable Jesus was then pleading for her in heaven, that she might be with him where he was to behold his glory." Her reply was, "May his will be done! That will satisfy, and nothing short of it. Often has my soul been greatly refreshed with those words, I shall behold thy face in righteousness, I shall be satisfied when I awake up in thy likeness. That will be a bright day, without any night to close it, and happiness without either mixture or end. O! if it were his will, that he would grant me an easy passage." A friend remarking that she evidently changed, and hoped that it would be from glory to glory; "Dear!" said she, "you have caught the very words that I was just going to mention: And when that shall be the case, we shall meet never more to part." The evening before she expired, she told several of her friends, that there would be a glorious company to meet her upon her passing through the valley of the shadow of death, and probably the dear babe, that had been taken from her long before, would be one of the first to welcome her to heaven. Towards the close she frequently repeated the syllable, Je — Je—. The nurse, inquiring if she was calling upon Jesus, her strength rekindled so far as to enable her to say, "Yes; and I will call upon him as long as I live." Shortly after this, the power of speech failed her, and she lay, panting for breath, till at length the spirit departed, leaving a smile upon the countenance of the deserted body. In her may we mark the perfect, and behold the upright; for the end of such is peace.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency; in a series of Letters, addressed to the Friends of Vital and Practical Religion. The Third Edition. By Andrew Fuller. 12*mo.* *Pages* 347. *Price* 3*s.* 6*d. boards.* Gardner, Button, Matthews.

WE are happy to begin the year with announcing the re-publication of a book, that may safely be pronounced one of the most sensible, judicious, and interesting, which the present century has produced. The rapidity with which it has passed into three editions, if not a presumptive evidence in favour of its contents, is certainly a proof to what extent it has already attracted public attention. It is a perfect model of controversial writing. It treats respectfully those whose tenets it opposes. It speaks the truth in love, and uses no weapons but such as are spiritual. If it has not convinced the contrary party, it has certainly lowered their tone. Socinian writers of the first abilities, famous for embracing every opportunity of entering the list with those who differ from them in religious sentiments, have hitherto declined the contest; and those gentlemen who have come forward, and written against it, that it might not be said to remain altogether unanswered, have strongly indicated their fears, by studiously evading Mr. Fuller's arguments; for, instead of fairly meeting the question by candidly comparing the *two* systems, their replies consist of an idle, unsupported, and fulsome panegyric upon their *own*.

Religion, a Monitor to the Middle-aged, and the Glory of Old Men: In several Discourses. To which is added, by particular Request, an Address, delivered before the Missionary Society at their Public Prayer-Meeting, July 4, 1796. *By the Rev.* George Jerment, *Minister of the Scot's Church, Bow-lane, Cheapside. Pages* 372. Gray, Matthews, Chapman, Trapp, Dilly.

THE discourses to the middle-aged, and the old, are part of a series of instruction delivered to the author's own congregation, immediately after those on Early Piety, noticed in our Review of Publications towards the close of our first volume.

Through the whole many useful hints are suggested, to which those to whom they were addressed, and whoever may be induced to peruse them in their present form, would do well to take heed. But our opinion is the same respecting this, as it was of the former volume, that had there been a new text to each of the sermons, they would have appeared to greater advantage.

With

With great propriety the middle-aged are warned against an improper attachment to the things of the world, and particularly the immoderate desire of riches, by a faithful application of the caution which our Lord once gave to some of his audience, Luke, xii. 15. *Take heed, and beware of covetousness.* This, Mr. J. introduces by remarks on the preceding verses of the chapter; then notices the *evil* Jesus warns them of, and the *manner* in which he does it. Afterwards, he proposes, as "the method of *handling* the subject," to explain the nature of covetousness; to illustrate and enforce the warning against it; to deduce a few inferences from the whole. Each of these divisions, copiously ramified in the discussion, is made the subject of a separate discourse.

The attention of old men is drawn to the wise and beautiful observation of Solomon, that *the hoary head is a crown of glory, if it be found in the way of righteousness.* This subject Mr. J. distributes into four parts, which, being subdivided into several particulars, furnish matter for as many discourses. In the first he considers, in general, what it is to be found in the way of righteousness. In the next, he points out some steps in the way of righteousness, peculiarly proper for the aged. In the third, he shews in what respects the hoary head is a crown of glory, if it be found in the way of righteousness. And, in the last, he deduces some inferences, and offers, particularly to the aged, "*a few advices.*"

His next discourses are on the concluding verse of the seventy-second Psalm, *The prayers of David, the son of Jesse, are ended.* The first is occupied with the following general observations on the text: That the genuine saint is a man of prayer; that the modest and humble account the Psalmist here gives of himself, as the son of Jesse, is remarkable and instructive; that prayer is an exercise peculiar to the saints on earth; that a life of prayer is naturally concluded with prayer; and that the prosperity of the kingdom of Christ on earth lay near the heart of the Psalmist, and was a principal subject of his supplication, even when death approached. In the three subsequent discourses, Mr. J. shews, that the noble and enlarged spirit, which the prayer of David breathes, respecting the prosperity of Messiah's kingdom on earth, "is not *a single solitary instance* to be wondered at, admired, and extolled," but is common to all his genuine subjects; assigns the reasons of this temper; mentions the qualities of such a prayer; and deduces several inferences.

We are informed in the preface, and reminded in a note, that these discourses were delivered in November, 1794, "soon after the first meeting of the few ministers who were honoured to lay the foundation of the Missionary Society;" and an apology is made for publishing them *after* the excellent discourses of Mr. Graham and Mr. Jay, on the same subject, have appeared. But we are persuaded no reader will think an apology necessary, or regret the delay of their publication, as they have probably received some enlargement and improvement since they were preached. This we

conclude from the mention of Otaheite and other places, not then in the contemplation of the persons endeavouring to found the Society, and from the adoption of Dr. Haweis's beautiful metaphor, in his sermon before the first general meeting, "the numerous clusters of islands, *which spot the bosom of the Pacific Ocean.*"

But the last, and, in many respects, the best of these discourses is the Address, said, though in our opinion, rather improperly, to be delivered before *the Missionary Society*; since a society, dispersed over the whole nation, and convened only at annual or other general meetings, could no more be said to be present at the Monthly Prayer-Meeting, at Walworth, than at their other numerous Prayer-Meetings, held at the same hour in various parts of the kingdom. Though we mention this circumstance, we are persuaded it is an over-sight; as none of the gentlemen, residing in London, would wish to assume the least importance above their brethren of the North or South, who are equally zealous in promoting the interests of the Institution.

The matter of the Address is excellent, and the manner of treating the subject easy and ingenious. It is founded on a passage in the ninth chapter of Zechariah, "*He shall speak peace to the heathen.*" Almost every word of this prophecy being emphatic, furnishes a leading idea for the discussion. The blessing predicted is *peace*. The author of which is the great God our Saviour; *He* shall speak peace to the heathen. The objects of this blessing are specified; *The heathen*. The manner in which it is conferred is pointed out; he shall *speak* peace to the heathen. The certainty of the event is declared; he *shall* speak peace to the heathen. These particulars Mr. J. judiciously considers, and urges upon his auditory as so many *motives* to render assistance to the Institution, and as so many *encouragements* to confirm their expectations of success.

We sincerely wish a blessing may accompany this, and every other well-meant performance. We have not perused it in vain; but have found in it many things we love and admire. At the same time we candidly confess, that had Mr. J. constantly preserved unity of design in all his discourses, as he has in his Address, and rather considered what *should*, than what *could* be said on a text, we might have been better pleased, and perhaps more profited; especially as much of the volume is didactic, and requires the utmost possible brevity, that the memory of the person, who is to practise the instructions, be not over-burdened.

Omne supervacuum pleno de pectore manat.

A Sermon, preached at Knaresborough, Oct. 23, 1796, on Occasion of a Form of Thanksgiving being read for the late abundant Harvest. By the Rev. Samuel Clapham, M. A. *4to. Price 1s.* Johnson, London; Binns, Leeds.

THE ministers of religion never employ their talents more laudably, or with greater probability of success, than when they endeavour

deavour to improve the particular occurrences of Providence, as incitements to humiliation or gratitude. The late alarms of scarcity being succeeded by an abundant harvest, a general form of thanksgiving, for a season so auspicious, was drawn up by authority, and appointed to be used in all our churches and chapels for four successive Sundays. (Page 4). On this occasion our author read to his congregation, as the foundation of a monument to the bounty of heaven, Deut. viii. 10, 11. "When thou hast eaten, and art full, then thou shalt bless the Lord, &c.;" and were this sermon as fully adapted to the text, as the text to the event, we must have been highly gratified in the perusal of it. But for us, who value such publications by the divinity of their contents, and the force of their application to the eternal interests of men, Mr. C. abounds too much in the declamation of intemperate political zeal.

After various observations on the wickedness of monopolizing the necessary articles of life; the humanity of those who have exerted themselves to counteract the effects of this evil, and the means of prevention for the future; with answers to objections; Mr. C. proceeds, in the *seventeenth* page of his sermon, to enforce the subject matter of his text: First, on "those who constitute the most numerous and useful part of society, who earn their bread by the sweat of their brow." (Page 17). Secondly, on them who stand in the middle rank of society; and who, "by laying up in a napkin the talent committed to them, will resemble an ungrateful soil and a sandy desert, where the sun loses his seasons, and where the showers produce only thistles and weeds." (Page 20). Thirdly, on the higher ranks of men, whom he addresses with much seeming diffidence of success. The subsequent paragraph will afford a good specimen of popular and useful style, which we are sorry should lose any of its effect by inordinate attachment to political speculation, or the acrimony of political prejudice.

"To you, who are possessed of "this world's goods," and who stand as a "beacon on a hill," directing the steps, and influencing the actions of beholders; permit me to suggest to you, that, according as you reverence the ordinances, and fulfil the precepts of the Gospel, the lower class, almost entirely, and the middle rank of men, in a great degree, will be decent or profligate, regular or moral. If you, considering yourselves as participating in the common blessings of Christianity, would demonstrate to the world, by your religious conduct, your sense of the loving-kindness of God, so peculiarly manifested towards you; soon, very soon, would religion become more engaging in its appearance, more extensive in its influence, and more powerful in its effects. However exemplary the demeanour, zealous the labours, and animated the exhortations of the clergy, yet so attractive is greatness, so dazzling is splendour, that our discourses are heard with indifference, whilst your deportment is copied with emulation." (Pages 21, 22.). The discourse concludes with a short prayer; and is accompanied from the press by

miscellaneous

miscellaneous notes, relating to the establishment of Volunteer Corps; the utility of the two bills against seditious meetings; and the danger of a parliamentary reform. (Pages 26, 27.).

The Beauties of Religion, intermingled with Moral Charms; in Prose and Verse. Principally selected from Hervey, Blair, Watts, Fordyce, Young, Blackmore, &c. With Notes and Illustrations. By G. Wright, *Esq. Author of Pleasing Melancholy, &c.* 12mo. *Pages* 240. *Price* 3s. Chapman.

AS this gentleman *lives*, so he writes, or rather picks up writings, for the *entertainment* of mankind. We have the misfortune, however, to differ widely in opinion from him, respecting the merits of this performance. What he denominates beauties, we call *scraps;* which indeed, should there be readers enow to relish them, might afford some little picking for himself and bookseller; but, alas! we fear this *olio* is prepared in vain, as few serious characters will desire to be fed with crumbs collected from authors of opposite sentiments, when they can have excess to so many well-spread tables, where every thing good may be enjoyed in the highest perfection.

Ministers of the Gospel Witnesses for Christ. A Sermon, preached before the Rev. John Carver, B. L. L. Archdeacon of Surry, at his Visitation, held in the Parish Church of St. Saviour, Southwark, Oct. 5, 1796. *By* W. Winkworth, *Chaplain of St. Saviour's, Southwark, and Lecturer of St. Paul's, Shadwell. Published at the Request of the Archdeacon, and others of the Clergy then present.* 8vo. *Pages* 31. *Price* 1s. Dilly, Muggeridge, Matthews.

THIS discourse is plain, faithful, and, in the fullest sense of the word, evangelical; and does equal credit to the integrity of the preacher, and the discernment of the reverend Archdeacon and Clergy, at whose request it is published. Its design is to illustrate the dignity, authority, and grace of Jesus Christ; and to represent in what respects the apostles, and all succeeding ministers of the Gospel, are his witnesses of these things to the people. We sincerely wish the same truths were preached in every pulpit; and that each individual, engaged in the important service of our blessed Lord, may exemplify, on all occasions, equal zeal and fidelity.

POETRY.

POETRY.

ON THE FIRST DAY OF THE YEAR 1797.

Written by a Youth *totally deaf and dumb.*

[While these lines, written by a youth who never heard a sound, and consequently could obtain through the ear no notion of metrical harmony, afford to the philosopher a curious subject of speculation; they cannot fail to yield sincere pleasure to those generous supporters of the Asylum, where these objects receive instruction, which improves their otherwise dormant powers, and opens to them sources of intellectual delight, sweeter than the enjoyments of sensuality, and dearer than the riches of the earth.]

SEVENTEEN hundred ninety-six
Is now for ever past,
Seventeen hundred ninety-seven
Will fly away as fast.

But whether life's uncertain scene
Shall hold an equal pace;
Or whether death shall come between,
And end my mortal race;

Or whether sickness, pain, or health,
My future lot shall be;
Or whether poverty or wealth,
Are all unknown to me.

One thing I know, that needful 'tis
To watch with careful eye,
Since ev'ry season spent amiss
Is register'd on high.

Too well I know what precious hours
My wayward passions waste;
And O! I feel my mortal pow'rs
To dust and darkness haste.

Earth rolls her rapid seasons round,
To meet her final fire;
But grace with glory shall be crown'd,
When suns and stars expire.

What awful thought! what truth sublime!
What useful lesson this!
O! let me well improve my time;
O! let me die in peace.

J. C. Junior.

THOUGHTS ON A NEW YEAR.

SWIFTLY on time's unwearied wings
Another year hath fled,
And o'er the universe of things
Unnumber'd changes spread.

The cheerful Spring, the Summer warm,
And Autumn's fruits are past;
Now Winter comes in wither'd form
And blows his chilling blast.

How many, thro' the period gone,
Have finish'd life's career?
And who can boast his strength is strong
To run the coming year.

Jehovah, on his stable throne,
Nor change nor weakness knows,
And those are safe, and those alone,
Who on his love repose.

Then let me on that love rely
While my few days remain,
Then happy in his image die,
And in his kingdom reign.

Shall mighty worlds, in order well,
Their Maker's will obey,
And shall obdurate man rebel,
And throw his life away?

And is there yet a longer space
For due repentance giv'n?
Then let me seize the profer'd grace,
And urge my way to heav'n.

No sin defiles that perfect state,
Nor change, nor death destroys:
But love and purity create
Eternity of joys.

ALIQUIS.

SERIOUS THOUGHTS AT THE BEGINNING OF A NEW YEAR.

By a Young Lady.

DAYS, months, and years impetuous fly apace;
They just appear, and then depart in haste.

Great

Great God! what mercy and what love unknown,
Thro' the whole course of life to me thou'st shewn!
Ah! can I ever so ungrateful prove,
To slight such mercy, and neglect such love.
Fain with the op'ning year would I begin
To banish far away each darling sin;
And each succeeding year would strive to shew
That more of heav'n, and more of God I know.
O ye celestial pow'rs! inspire my choice,
To listen to that suasive, small, still voice,
Which gently whispers, "Why this sad delay?
Haste, my young friend, arise, and come away."
'Tis thou, my God, who mak'st the seasons roll,
And bid'st the sun attend from pole to pole;
The sun obeys, and gladd'ning Spring comes forth,
Dispelling Boreas to the rigid North;
Summer comes next, and Autumn in the rear,
Brings Winter stern, thus to complete the year.
Seasons obey—then why, ah! why should I
So disobedient prove, and not comply?
Grant me instruction from thy word, and then
I'll shew thy praise in lip, and life, and pen.

CHRIST'S INCARNATION AND DEATH.

FATHER, behold I come,
The willing Saviour cries,
Our flesh and frailties he assumes,
Then bows his head, and dies.

His blood is healing balm,
His death our life procures,
It makes the troubl'd conscience calm,
And heavenly bliss insures.

Let earthly monarchs boast
The honours of a crown,
Tell of their wide-extended coasts,
And call their realms their own:

Jesus far greater things
Has purchas'd with his blood,
'Tis he that makes us priests and kings
Unto himself and God.

The Lamb that once was slain
Let ev'ry saint adore,
Sing of his love, and praise his name,
Till time shall be no more.

B. B.

AN HYMN.

JOB, x. 2.

WHY, gracious God, dost thou contend
With a poor feeble worm?
Why crush a moth? why break a leaf,
The sport of ev'ry storm?

O shew me, Lord! what sinful cause
Provokes thy dreadful ire; [frowns,
What cloathes thy brow with awful
And bids thee to retire.

Search me, and see what cursed thing
Lies folded in my heart;
And let the guilty Achan bleed
Beneath thy pointed dart.

Each vicious principle expel,
That lurks within my breast;
And be thine image on my soul
Indelibly impress'd.

O may thy word and spirit guide
My few remaining days!
And let my life to all around
Reflect my Saviour's praise.

HYDE.



W. Ridley, sculp.

REV. GEORGE LAMBERT.

Hull

Published by T. Chapman, 132 Fleet Street Feb 1, 1797

THE

Evangelical Magazine,

FOR FEBRUARY, 1797.

BIOGRAPHY.

MEMOIR OF THE LATE REV. WILLIAM GRIFFIN

[*Written by a Gentleman in the Country, who knew him and eſteemed him before he went into the Miniſtry.*]

THE ways of God are myſterious to man. The more public concerns of the world, and the private events which happen to individuals alike verify it. The Biography, with which our Magazine entertains its readers, exemplifies it, and an inſtance we have now before us.

The late Rev. William Griffin was born at Lem Hill, in the vicinity of Lechlade, Glouceſterſhire, the ſecond of twelve children, *October* 11, 1762. His father was a farmer, who, within a year and a half after his birth, removed to Avebury, near Marlborough, Wilts. Being reduced in circumſtances, his ſon William was obliged to commence labourer very young, and was altogether denied the advantages of ſchool.

Till the fourteenth year of his age, he was very moral, and, by his exact deportment and diligence, gained upon the affection of his parents; at the turn of that period he began to be very looſe. He aſſociated with an idle youth, whoſe example had great influence upon him, and drew him into many dangers. His parents, alarmed at his change of conduct, and apprehenſive of the conſequence, uſed every endeavour to reduce him to a better diſpoſition, but in vain. It pleaſed God, after ſeveral years had elapſed, to meet him with very ſtrong convictions, which firſt ſeized him as he was returning from a country fair, when he meditated a deſign to deſtroy himſelf, and was deterred merely by the thought, that there was an exiſtence after this life, and that, by depriving himſelf of life, he ſhould only accelerate his eternal ruin.

With ſome intervals of relief, theſe convictions prevailed for ſeveral years, and at laſt produced ſuch an effect upon his imagination, as to cauſe him to realize the moſt awful ſcenes. By this ſtate of mind he was prepared for the Goſpel, which was occaſionally preached in the village of Avebury, near to which he lived in the ſervice of a farmer; and having found relief from it, he took pains to attend it regularly at the Devizes and Marlborough, but was not known to the miniſters he heard for a conſiderable time after he gave his attendance. The relief he obtained, when it pleaſed God to chaſe away his fears, and give him ſatisfaction concerning ſalvation, had an effect as powerful as his conviction. "The Son of man is come to ſeek and to ſave that which is loſt," impreſſed him with more than favourable hopes in the middle of a night, in which his reſt was interrupted by his concern for his ſalvation. His joy was continued, with little abatement, for a conſiderable time.

He now began to endeavour to learn to read and write, and to attempt to gain a little knowledge of arithmetic, and devoted the evenings of every day to this purpoſe; and on the ſabbath he diligently read the ſacred Scriptures, together with ſeveral inſtructive books, written by pious authors. But though his progreſs was more than might be expected, it was ſo very inconſiderable as to require much pains to be taken with him, when he devoted himſelf to a ſtudent's life.

While threſhing in the barn, and indulging meditation, his mind received an impreſſion, which the event proved was not the reſult of deception, that he muſt preach the Goſpel. He communicated it to ſome of the poor people with whom he aſſociated, who were wonderfully ſtruck with his experience, which at that time he related ſo very crudely, and couched under ſuch extravagant repreſentations, that, though it was received as from an oracle by them, others treated it with diſdain, and conſidered it but as the raving of a mad man; but he always vouched the certainty of it, though he might alter the terms by which he repreſented it.

He met with no interruption, but rather was encouraged in the ſocial exercíſe of prayer, and countenanced in attempting to exhort the company, and was ſoon reported to be *deſperate fine*. At that time the country was under impoſition by one of the greateſt impoſtors, who had impoſed upon perſons of the firſt character and piety by the aſſumed title

title of Captain Ferguſon. William Griffin was introduced to him, and he inſtantly wanted to introduce him to Trevecca, but his mind ſeemed diſpoſed to receive ſome advantages from Marlborough, if he might be admitted into the little ſeminary which at that time was planted there. Ferguſon, alias Helmſley, for that was the real name of the impoſtor, gave ſuch a report of him to Mr. Winter, that, on his next viſit to Avebury, he deſired to converſe with him, and to hear him exerciſe in prayer. Mr. Winter did not receive all the ſatisfaction he wiſhed for, though he had no reaſon to doubt of the work of God upon his ſoul, and he exhorted him to wait for the opening of providence, and to obſerve its leadings.

William properly received the exhortation, and within twelve months after he reſigned the hand-ſtaff, the flail, and other implements of huſbandry, for the pen, the grammar, and other books: Now in the twenty-fifth year of his age, and for the firſt time in his life, he came to ſchool.

His change of life from the moſt laborious exertion to inaction, and change of living, for he had been uſed to live ſparingly, as well as to labour hard, had a ſerious effect upon his frame; and the difficulty of intenſely applying his mind to learning was ſuch as he leaſt expected. Though he felt his difficulty, he did not flinch from it, yet could hardly ſupport himſelf under it. His ſoul at this time underwent ſore conflicts, and all tended to bare upon his conſtitution: But it was evidently ſanctified to him. He devoted to prayer much of the time which is uſually given to ſleep; he was very ſerious in his deportment, and gained the eſteem of the family.

He had very much to unlearn, as well as to learn; and as to do that which was moſt eſſential was requiſite to lay the foundation of future improvement, care was taken to make him read correctly, write legibly, and orthographically to expreſs himſelf upon paper. To theſe points every ſuperior object gave place, and within a year and a half they anſwered the end. His extravagances and vulgariſms corrected, he diſcovered an originality in his talents. He adopted nobody's method, but kept to that which appeared to be purely natural. A peculiar energy accompanied his prayers; there was a rich ſignificance in his expreſſions; and his public addreſſes in the villages gained increaſing approbation, and were made uſeful to the awakening of ſinners. Mr. Winter being called in providence to leave Marlborough,

rough in Auguſt 1788, and his reſources for Mr. Griffin failing, proved a diſadvantage to him.

The poor people at Avebury being very ſtrongly attached to him, and many youths having been awakened under him, it was judged expedient that he ſhould return to them. He had learned to write a very fair hand, and had carried his ſtudy of figures beyond the common rules, and had ſome knowledge of Algebra, ſo that he abſolutely was qualified for a country ſchool-maſter. He raiſed a ſchool, and taught in the meeting-houſe; his miniſtry was regularly attended; the hearers increaſed; and before he left them, a regular church was organized by the late Rev. Mr. Phene, of Bradford, and he was ſolemnly ſet apart to the paſtoral office, Meſſrs. Winter, Jay, Sloper, &c. engaging in the ſervice, which was performed in a barn, a large congregation being preſent.

It has been doubted by ſome of his friends, whether by leaving the people at Avebury, he did not ſtep out of the path of Providence; but there are theſe apologies to be made for him: The people did not raiſe him above eight or nine pounds *per annum*; his ſchool hardly produced him four ſhillings per week; he could not have the domeſtic helps which were neceſſary; his time was ſo engroſſed between teaching ſchool, performing neceſſary offices for himſelf, and attention to the pulpit, that he could not advance, as he wiſhed, in ſtudies, for which he had a ſtrong inclination; and his cloſe confinement was ſo injurious to his health, that he ſeemed one time to be threatened with a conſumption. He often ſuſpected whether his ordination had not been too precipitate, and the ſuſpicion gave him pain.

At the inſtigation of Mr. Cadman, an aged miniſter, at Mitchael Dean, in Glouceſterſhire, he left Avebury to take his charge, at leaſt to be his aſſiſtant; and for near two years he was engaged in that ſervice with conſiderable ſucceſs; but the full trial convinced him it was not more conducive to his comfort than Avebury, and that which was a very material objection to it was, that the gratuities he received here for his labours were a reduction of Mr. Cadman's ſubſiſtence, which at beſt is very narrow. The people and Mr. Cadman parted with him very reluctantly; there were inſtances here, as in other places, of ſeveral perſons awakened under him, particularly at Rural Dean, between which and Mitchael Dean the labours of the ſabbath have for many years been divided by Mr. Cadman. Having left this ſituation, he itinerated over a large extent of country in the counties

counties of Glouceſterſhire and Wilts, walking with a bundle in his hand, and a book in his pocket, making manifeſt the ſavour of the name of Chriſt wherever he went. He conceived for the ſoul to be without knowledge is not good, and expreſſed an inclination for retirement, that he might indulge ſtudy, and add to his little acquirement. His mind and body appeared to be more than ever inured to fatigue. He ſuppoſed ſuch a ſituation as was ſuited to his genius, and which would afford him a neceſſary ſubſiſtence, might be obtained within the vicinity of London. He was ſtruck with an advertiſement on the cover of the Evangelical Magazine, and requeſted an introduction to Mr. Wilks, who ſays, "I deſired him to pray in my family when here, and was much pleaſed with his exerciſe, which induced me to recommend him to Mr. E. He liked him much; the people where he went were charmed with him on the ſabbath, and promiſed themſelves great bleſſings under his future miniſtrations."

A friend in London writes, "We have had Mr. Griffin; I think his preaching evangelical and experimental." An extract from Mr. E.'s letter of September the 17th, is of importance to the concluſion of this memoir. To Mr. Winter he writes thus:—

"I am ſorry circumſtances prevented an earlier anſwer to your kind letter reſpecting Mr. Griffin, whoſe unexpected death greatly depreſſed my ſpirits for a while, nor can I to this moment reflect on it without feeling a painful concern. Though my acquaintance with him was ſhort, my attachment was conſiderable. At the firſt interview my heart was united to him, and my affection increaſed in proportion as I diſcovered the depth of his experience and the ſweetneſs of his diſpoſition. I never heard him preach; but from your recommendation, and the little ſpecimen I had of his talents in converſation and prayer, I cordially received him as a fellow-labourer in the work *, in which I flattered myſelf he would be eminently uſeful. But God, in whoſe diſpoſal I deſire to acquieſce, ſoon aſſigned him another ſtation; for juſt as I was hoping to be favoured with an account of the firſt efforts of his miniſtry among the people to whom he went, I was informed of his removal to heaven.

"Leaving London on Saturday, the 13th of August, he proceeded to Midhurſt, in Suſſex, where he preached the next morning, and at Shot-over-Mill in the evening. The

* The Itinerancy mentioned in the Preface, page 2d of the last Number.

week he ſpent with ſeveral pious people, with a view to his arrangement for future operations. On the ſucceeding ſabbath, he preached again at Midhurſt in the morning, and in the evening at Redford, where he ſickened as ſoon as he came out of the pulpit.

"The ſmall pox, which were of the malignant kind, made their appearance the day following, and on that day ſe'nnight, the 24th of Auguſt, at ten in the morning, he died.

"He frequently uttered the moſt humiliating ſenſe of his ſhort comings, renounced all dependence on his own righteouſneſs, and expreſſed unſhaken confidence in the merits of his Saviour. When queſtioned about temporal concerns, he declined the converſation. His reaſon was to the laſt unimpaired by the diſeaſe; and, perceiving his end faſt approaching, he bleſſed God, and told a ſerious friend, who attended him in his illneſs, he deſired to depart, and to be with Jeſus: Soon after this, the Lord granted him the deſire of his heart."

Thus lived and died *a faithful* man, who knew not how to give flattering titles, or to ſuppreſs reproof where he ſaw it neceſſary. If he conceived perſons acting inconſiſtent with their profeſſion, he would not conceal his ſentiments concerning them. His great integrity would not admit of connivance. Perhaps this was one of his failings, that the detection of improprieties, in ſelect perſons, would diſpoſe him to deſert a whole congregation; and he hardly made the allowance that ſometimes is due. He really lived by faith, and would conclude that neceſſaries, the want of which at any time were pointed out to him, would come in the Lord's time and way. He never withheld the mite, at any time he thought himſelf called to give, becauſe he had hardly a ſecond, but was generous beyond his power. He taught many children *gratis*, while engaged at Avebury, whoſe affection to him made them lament on hearing of his death. So worthy of imitation was his example, that if it were followed by many who come forth in the irregular way to preach the Goſpel, the world would have no cauſe given to reproach religion. We ſuppreſs ſome intereſting anecdotes which might be added to what has been ſaid, and refer all to the great day of account, when, with all the faithful ſervants of God, we are perſuaded he will ſhine as the ſtars for ever and ever.

ON THE IMMACULATE LIFE OF OUR LORD JESUS CHRIST.

PART THE FIRST.

THE character and work of Chriſt form a very conſiderable part of the Goſpel embaſſy. The attention of Chriſtians in all ages has been deſervedly drawn towards this important ſubject. His Godhead, his manhood, his miraculous conception, his life, death, reſurrection, aſcenſion, and interceſſion at the right hand of God, are topics, each of them full of the richeſt conſolation to believers. There is nothing pertaining to Chriſt which is unintereſting. It has lately ſtruck my mind that the immaculate life of Chriſt is a ſubject that has not been inſiſted on in our ſermons and bodies of divinity in proportion to its importance in the evangelical ſcheme. The thoughts which I have to offer upon this ſubject will be contained in *two parts*. In the firſt I ſhall take a view of the evidences with which it is ſupported; and, in the ſecond, conſider its connection with the truth of Chriſtianity, and of ſome of its leading principles.

The *evidences* by which the immaculate life of our Lord Jeſus Chriſt is ſupported, are as follows: Firſt, *His friends, who knew the moſt of him, and who wrote his life, deſcribe him as without fault.* The characters of men are often beſt eſteemed by thoſe who know the leaſt of them. Like works of art, they will not bear a cloſe inſpection: But thoſe, who were moſt converſant with Jeſus, *beheld his glory*, and loved him beſt. Peter tells us, "He did no ſin, neither was guile found in his mouth*." He deſcribes him as "a lamb without a ſpot†." Paul ſpeaks of him as being "made ſin for us who knew no ſin‡." John teaches that "He was manifeſted to take away our ſins, and in him was no ſin‖." And the whole company of the diſciples, in their addreſs to God, ſpeak of him as "his holy child Jeſus." Acts, iv. 27. It is true, ſome of the Evangeliſts do not make expreſs mention of his perfect innocence; but they all write his life as faultleſs. There is not a ſhade of imperfection that attaches to his character from the beginning to the end of their accounts of him. This evidence derives peculiar weight from the evident impartiality of theſe writers in other caſes: They do not hide each other's faults, nor even their own. The

* 1 Pet. ii. 22. † 1 Pet. i. 19. ‡ 2 Cor. v. 21. ‖ 1 John, iii. 5.

imperfections of the apoſtles during Chriſt's life upon earth were numerous, and in ſome caſes affecting; yet they narrate them with the greateſt ſincerity. Even thoſe faults which are moſt degrading to dignity of character, and the moſt mortifying to reflect upon, they never affect to conceal. They tell of their little fooliſh conteſts for ſuperiority, of their carnality in deſiring an earthly kingdom, and of their cowardice in forſaking him in the hour of extremity; but never do they ſuggeſt any thing to the diſadvantage of their Lord and Maſter.

Secondly, *his worſt enemies have never been able to ſubſtantiate a ſingle charge againſt him.* Though our friends have the greateſt advantages of knowing us, yet, it may be alledged, they are partial; and that the ſcrutiny of an adverſary is moſt likely to diſcover our imperfections. Be it ſo: It is to the glory of Chriſt's character that it will bear the teſt of both. A public challenge was given to the Jews, his moſt inveterate enemies, to "accuſe him of ſin*," and not one of them dared to accept it. That which adds peculiar weight to this evidence is the circumſtance of Chriſt having juſt before inveighed againſt them with the keeneſt ſeverity. "Ye are of your father the devil," ſaid he, "and the luſts of your father ye will do. He was a liar from the beginning—and becauſe I tell you the truth, ye believe me not." v. 44, 45. Under ſuch charges from him, if there had been any ſhadow of a ground for accuſation, they would moſt certainly have ſeized it. The apoſtles gave nearly a ſimilar challenge on behalf of their Lord as he had given for himſelf: They taxed their countrymen with having "denied the Holy One and the Juſt, and preferred a murderer before him†." How are we to account for the ſilence of theſe adverſaries? It was not for want of will; it muſt therefore be for want of power.

But there were ſome who in the life-time of Jeſus did accuſe him: They ſaid, "he is a wine-bibber, a friend of publicans and ſinners:" They inſinuated that he was *ambitious.* Jeſus having declared, ſaying, "I am the light of the world;" they anſwered, "thou beareſt record of thyſelf, thy record is not true;" and the ſame objection is repeated by a modern Jewiſh writer‡. They alſo charged him with *blaſphemy, in that he, being a man, made himſelf God:* And for this ſuppoſed blaſphemy they put him to death. To the former part of theſe charges it may be anſwered, that they

* John, viii. 46. † Acts, iii. 14. ‡ Mr. Levi.

who

who preferred them, do not appear to have believed them: If they had, they would have made uſe of them, eſpecially when challenged to *accuſe* our Lord *of ſin*. As to the latter part of them, I acknowledge, were I to embrace any ſyſtem of Chriſtianity, which leaves out the proper Deity of Chriſt, I ſhould be unable to vindicate him. Either his words did mean what the Jews underſtood him to mean, or they did not. If they did, upon every hypotheſis which excludes his proper Deity, he was a blaſphemer; if they did not, he ought explicitly, and with abhorrence, to have rejected the idea of making himſelf God. But, if I admit that he really was God manifeſt in the fleſh, all theſe objections fall to the ground.

It is worthy of notice that modern unbelievers are not very eager to attack the moral character of Chriſt. Through all their writings, full of railing accuſations on every other ſubject, one cannot but remark a cautious reſerve upon this. *Mr. Paine*, who, in a talent of the higheſt importance to the cauſe of infidelity, I mean impudence, has had but few equals; even Mr. *Paine* declines this part of the buſineſs. Amidſt all his rancour againſt revelation, he ſeems diſpoſed to follow the advice of Pilate's wife, to *have nothing to do with that juſt man*. "Nothing," he obſerves in his *Age of Reaſon*, "which is here ſaid, can apply even with the moſt diſtant diſreſpect to the *real* character of Jeſus Chriſt. He was a virtuous and an amiable man. The morality that he preached and practiſed was of the moſt benevolent kind." Whether Mr. Paine can conſiſtently with theſe conceſſions reject the evangelical hiſtory, we ſhall by-and-by inquire; ſuffice it at preſent to obſerve, that though he diſowns Jeſus to be the Son of God, yet he ranks among the witneſſes in favour of his moral character. But can it be true, we may be tempted to aſk, that Mr. Paine, that determined adverſary to Chriſtianity, ſhould have made ſuch a conceſſion in favour of Chriſt? Is Saul alſo among the prophets? It is even ſo; nor let it appear a matter of ſurpriſe: The father of lies himſelf was conſtrained to unite in this truth: "I know thee who thou art—the Holy one of God*."

Thirdly, *Chriſt himſelf, who beſt knew his own heart, and who never was known to boaſt, bore witneſs of himſelf that he was free from ſin*. Not only did he challenge his moſt inveterate enemies, ſaying, *which of you accuſeth me of ſin?* but declared, what no other man did or could, that he "al-

* Luke, iv. 34.

ways

ways did thoſe things which pleaſed God† ;" that there was "no unrighteouſneſs in him‡ ;" that when the prince of this world ſhould come, he ſhould "find nothing in him‖ ;" and that he was *meek and lowly in heart*, a perfect model for his followers to imitate, and into whoſe *image* they were predeſtinated to be conformed¶." If it be objected in the words of the ancient Jews, *He beareth record of himſelf, his record is not true* ; it might be anſwered in the words of Jeſus, "Though he bore record of himſelf, yet his record is true ; for he knew whence and what he was* ;" and as he was never known to deal in empty boaſting, his teſtimony has great weight in it.

Fourthly, *The temptations that our Lord underwent, inſtead of drawing him aſide, diſplayed his character to greater advantage.* Seaſons of temptation in the lives of men, even of good men, are commonly dark ſeaſons, and leave behind them ſad evidences of their imperfection. It was not without reaſon that our Lord cautioned us to pray, ſaying, *lead us not into temptation.* There are but few, if any inſtances in which we enter the field of conteſt, and come off without a wound. But to our Redeemer temptation was the pathway to glory. There was nothing in him on which it could faſten : Its arrows, therefore, rebounded upon the head of the tempter.

In all points he was tempted, like as we are, "yet without ſin§." He underwent the trials of poverty and want. He was often hungry and thirſty, and had not where to lay his head ; yet he bore it without repining ; he wrought miracles to ſatisfy the wants, and alleviate the miſeries of others ; but for himſelf, ſtrictly ſpeaking, he wrought no miracles. It was upon this ground that Satan firſt accoſted him : "If thou be the ſon of God, command that theſe ſtones be made bread ;"—*q. d.* Would I, having all creation at command, know the want of a piece of bread? But this temptation was repelled in a manner that diſcovered his heart to be wholly devoted to the will of God. Our Lord had alſo temptations of another kind ; he had worldly honours offered him. Not only did Satan preſent to him *all the kingdoms of the world*, but the Jewiſh populace would have *made him a king*, even *by force*, if he had not withdrawn himſelf. If Jeſus had poſſeſſed the leaſt degree of worldly ambition, there were arguments enow to have induced him to comply

† John, viii. 29. ‡ John, vii. 18. ‖ John, xiv. 30. ¶ Matt. xi. 29. Rom. viii. 29. * John, viii. 13, 14. § Heb. iv. 15.

with

with the popular desire. They had no king but Cæsar, and he was a tyrannic invader; who had just as much right in Judea, as the Empress of Russia and the King of Prussia have in Poland. If the virtue of Jesus had resembled that of the great sages of Grecian and Roman antiquity, he would have embraced this opportunity, and his name might have been enrolled in the annals of fame. Their pride was to be patriots; but that which they called patriotism was abhorrent to the Spirit of Christ. He possessed too much philanthropy to enter into national prejudices and antipathies; and though the delivery of his country from the Roman yoke might have been doing a great piece of national justice, and, in this view, very lawful for some persons to have undertaken, yet he declined it; for it made no part of that all-important design for which he came into the world. He was *doing a great work, and therefore could not come down.*

As his last sufferings drew on, his devotedness to God, and his disinterested love to men, appeared more and more conspicuous. He incurred the displeasure of the Samaritans by *steadfastly setting his face to go up to Jerusalem*, even though he knew what would follow upon it*. Under the prospect of his sufferings, he prayed, saying, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name†!" Never surely was such a flood of tenderness poured forth as that which follows in his last discourse to his disciples, and in his concluding prayer for them‡. Follow him to the Jewish and Roman tribunals, and witness his meekness and patience. "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously‖. He was led as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he opened not his mouth¶." There are two kinds of characters which are common among men—oppressive tyrants, and cringing sycophants. The first are lords, the last are slaves. But the character given of Christ shews that he was neither the one nor the other. "He did no violence, neither was any deceit in his mouth." Though the Lord and Master of his disciples, he was amongst them as their servant; and when brought before Herod and Pilate, he betrayed no signs of

* Luke, ix. 53. † John, xii. 27, 28. ‡ John xiii. xiv. xv. xvi. xvii.
‖ 1 Pet. ii. 23. ¶ Is. liii. 7.

fear;

fear; but amidſt their bluſtering, imperious, and ſcornful treatment, maintained a dignified ſilence.

"Surely he hath borne our griefs, and carried our ſorrows!" Throughout his ſufferings he manifeſted the tendereſt concern for ſinners, and even for his murderers. *The ſame night in which he was betrayed*, he was employed in providing for us, by inſtituting the ſacred ſupper; and as he hung upon the croſs, and beheld his enemies, he prayed, "Father, forgive them; for they know not what they do!"

Let not faſtidious infidelity object his want of *fortitude* in the garden; or rather, let it object, and make the moſt it can of the objection. It is true *his ſoul was troubled*; it is true he prayed, ſaying, "Father, if it be poſſible, let this cup paſs from me!" That is, he diſcovered what amongſt men of the moſt refined ſenſe are always accounted, *the amiable weakneſſes of human nature*. Is it an honour under affliction to carry it off, or affect to carry it off with a high hand? Rather, is it not an honour to feel the hand of God in it, and to acknowledge that we feel it? And if, amidſt theſe feelings, we be *in ſubjection to the Father of Spirits*; if, while we mourn, we do not murmur, this is the higheſt degree of perfection of which human nature is capable. Such was the ſpirit of our Redeemer, and ſuch the concluſion of his prayer in the garden, "Not my will, but thine be done."

That our bleſſed Lord was not deficient in *real* fortitude, is manifeſt from his conduct during his trial and crucifixion. He feared God, and put up ſtrong cries, and was heard in that he feared; but he feared not men. There his ſpirit ſhrunk under the weight; but here he is firm as a rock. The principal engines with which he was attacked from men, were *pain* and *diſgrace*. By the firſt they deprived him of life, and by the laſt they hoped to wound his reputation, and cover his name with eternal infamy. But neither the one nor the other could divert him from his courſe: *He endured the croſs, deſpiſing the ſhame, and went and ſat down at the right hand of the throne of God!*

By the miſgivings of Chriſt's human nature in the garden, together with his firmneſs before men, we are furniſhed with very important inſtructions. From thence we learn, that the moſt dreadful part of his ſufferings were not thoſe which proceeded from men, but thoſe which came immediately from the hand of God. This agrees with what is implied in that pathetical exclamation, "My God, my God! why haſt thou forſaken me?" He could have borne

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the reſt, but this was worſe than death! How can this agree with any other idea of the death of Chriſt, than that of his being a *ſubſtitute* for ſinners? Upon no other principle can his agony in the garden, or his exclamation upon the croſs, be fairly accounted for.—From thence alſo we learn the abſolute *neceſſity* of Chriſt's death for our ſalvation. If it had been *poſſible* for the great deſigns of mercy to have been accompliſhed without his being made a propitiation for our ſins, there is every reaſon to ſuppoſe that his requeſt for an exemption would have been granted.

GAIUS.

MONITION TO PROFESSORS.

A RECENT FACT.

DR. Owen, in his uſual judicious manner, obſerves, that "the ſad and ſcandalous failings of the ſaints are recorded in Scripture to inſtruct us, that no perſons can promiſe themſelves ſecurity from the prevalency and overcoming power of ſin any other way than by keeping cloſe conſtantly to him who hath ſupplies to give out that are above its reach. Thoſe examples are ſet up as buoys to diſcover unto us the ſands, the ſhelves, the rocks whereupon they made their ſhipwreck; to their hazard, danger, loſs, yea, and would have done to their ruin, had not God been pleaſed, in his faithfulneſs, graciouſly to prevent it."

The following relation may be uſeful, as ſuch an example. If it ſhall contribute to ſtrengthen the faith of any, to excite a greater abhorrence of ſin and watchfulneſs againſt it, or to exemplify the all-powerful grace of God our Redeemer, its deſign will be anſwered.

E. was educated by his pious parents with all the care of an earneſt ſolicitude that Chriſt might be formed in him. He eminently enjoyed the advantages of a liberal education, as well as the ſuperior privileges of a powerful and ſerious miniſtry, and conſtant examples of the influence of the holy Goſpel. After a childhood ſpent in vanity and ſin, it pleaſed the Lord, as we hope, to call him by his grace in his early youth. This happy circumſtance, together with a natural vivacity of temper and his literary acquirements, rendered E. the delight of his godly parents, and the eſteem of a numerous circle of religious friends. In due time he was admitted into the communion of a Chriſtian church with ge-

neral ſatisfaction. In this important connection he was conſidered as a valuable and uſeful member.

But now we have a ſad reverſe to relate. This unhappy young man, after walking in the main conſiſtently for ſome years, moſt awfully fell by the hand of the enemy. He failed in the hour of temptation; and, by one ſad inſtance of departure from God, he deſtroyed his peace of mind, ſcandalized the ſacred name he bore, and pierced through his own ſoul with the feſtering arrow of keeneſt remorſe. By the great goodneſs of God, he was not permitted actually to accompliſh the crime to which he was tempted, but the dreadful conſequences were nearly the ſame. The following are his own words:

"Ah, my friend! little did I think, as we took ſweet counſel together about the things of God, on our walk to ———, that only four days were to elapſe till I ſhould act the part of a perjured traitor to my adorable Lord. O how deceitful is ſin! or rather, how deceitful and deſperately wicked the heart of a fallen ſinner! Should I attempt to trace the progreſs of the enemy, I would deſcribe it thus: Your expreſſions of warm affection—ſuffer me to ſay they were too flattering—became, through my corruption, an incitement to that fatal diſpoſition, ſpiritual pride. Through the blindneſs of ſelf-complacency, I became heedleſs and unwatchful over that beſetting ſin which I may properly call mine own iniquity. Thus I was an eaſy prey to the violence of a ſtrong aſſault. Inſtead of crying mightily to God for ſtrength and deliverance, I tampered with the propenſity, I fanned the flames, and, to finiſh the tragedy, I deſperately fell in with the temptation. Pity me, O my friend! for the hand of God hath touched me. I truſt he has pardoned mine iniquity through the blood of an almighty Saviour; but my bones are broken, and my wounds corrupt, becauſe of my fooliſhneſs. I muſt go mourning all my days in the bitterneſs of cutting anguiſh and remorſe."

We have reaſon to believe that the Shepherd of Iſrael did not ſuffer this wanderer to continue in the pit into which he had fallen; but that he was graciouſly recovered from his backſlidings by an immediate work of humiliation and repentance. Near a year has now elapſed ſince the deplorable fall; but the righteous God is ſtill viſiting the wretched E. with the rod of his chaſtiſing hand. His ſoul is bowed down to the duſt, and his wounds bleed afreſh. So evil and bitter is it to forſake the Lord, and turn aſide to lying vanities.

Chriſtian

Chriſtian reader! learn from this awful example to walk humbly, watchfully, and conſcientiouſly. *Thou* ſtandeſt by faith; be not high-minded, but fear. If thou wouldſt avoid ſuch a fate, if thou wouldſt enjoy peace of conſcience, if thou wouldſt walk in the light of God's favour, if thou wouldſt honour thy profeſſion, beware of ſelf-eſteem, ſelf-dependence, and ſelf-pleaſing. Live by faith on the fulneſs of Jeſus; and in him thou wilt have not only pardon and righteouſneſs, but holineſs and ſtrength.

FAMILY GOVERNMENT.

DEAR SIR,

IN the Supplement to the Evangelical Magazine for the year 1793, is a ſenſible and pious paper on the preſent neglect of Religious Education; and it muſt be admitted, that the complaints on this ſubject, and the evil conſequences reſulting from that neglect, are but too well founded. But there is another ſubject which muſt be conſidered as being of equal importance, and without which even religious inſtructions will, in general, have but little weight and influence towards forming the minds of children to habits of virtue and religion; and that is—*Family Government*. And I think that there is great reaſon to lament the want of this in profeſſing families. If, therefore, a few thoughts upon this ſubject may be thought to deſerve a place in your uſeful Miſcellany, they are at your ſervice.

It may be taken for granted, that every pious parent feels very ſtrongly for the future happineſs of his children, and that his own comfort and happineſs are intimately concerned in that of his family. Now this commendable paſſion, which is certainly improved by religion, will lead the parent to converſe frequently and familiarly with them, and to teach them betimes the diſtinction between good and evil, vice and virtue, and to expreſs his abhorrence of evil, and his approbation of virtuous actions.

It is a miſtake, which there is reaſon to believe many parents are chargeable with, to ſuppoſe that however perverſe children are when they are in their childhood, they will correct themſelves as they grow up. I allow that in ſome inſtances this may be the caſe: Childiſh things, which are but mere foibles, will be outgrown; but vicious diſpo-

ſitions, froward and undutiful tempers, if not corrected in time, will grow up with them, and the young maſterleſs cub will grow up to be a lawleſs, ungovernable, and miſchievous bear; grow up to be at once the diſgrace and plague of the parents, a peſt to ſociety, and, what is infinitely worſe, a hardened rebel againſt God, a deſpicable outcaſt from the ſociety of all wiſe and good men, and at laſt ſink into remedileſs ruin. On the other hand, where a wiſe and judicious diſcipline in the management of a family is exerciſed, it may, in general, be expected that the members of it, and eſpecially the children of it, who are more immediately the care of parents, will be dutiful, affectionate, obedient, and obliging in their tempers and manners; they will be conſcientious in their whole conduct—be preſerved from the vices and follies of youth—grow up in habits of modeſty and virtue, of induſtry and goodneſs—be held in eſteem by all who know how to value real worth, and will be kept under the means of grace, which, through the bleſſing of God, will make them wiſe, holy, and happy in time and to eternity. There is an important meaning in the words of the wiſe man, and it becomes the duty of every parent to learn the meaning of them—"Train up a child in the way he ſhould go, and when he is old, he will not depart from it;" and there is a wiſe meaning in that apoſtolic exhortation, Eph. vi. 4. "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

The firſt thing then that I would recommend to the attention of parents is, the beginning to exerciſe government at an early period. As ſoon as reaſon begins to dawn, let the child know that you will be pleaſed by being obeyed, or, in other words, by the child aiming to comply with your will, no matter in what, but in every little action of which it is capable, and that you will be offended by a refuſal.

Secondly, the conduct of a parent ſhould be exactly uniform, and all of a piece, firmly maintaining that authority which the law of God and of nature gives him; and at the ſame time, let that authority be exerciſed with that due mixture of mildneſs and affection, which is calculated to beget and inſpire reverence and love, and to convince his child or children of the reaſonableneſs and propriety of his conduct in all the reſtraints which he lays them under, and the duties he enjoins upon them; and that it is his love to them, and his deſire to promote their good, which dictate ſuch a conduct.

Thirdly,

Thirdly, another rule which a wiſe parent will lay down to himſelf, will be this—Never, in any inſtance, to ſuffer himſelf to be diſobeyed; but to inſiſt perſeveringly on it, that he will be obeyed, that he will have his directions and injunctions regarded. Now if this rule be ſtrictly adhered to, it will become a law to the family, and children will regard the parent's will as the rule of their conduct, and will not ordinarily depart or deviate from it; but will feel themſelves happy in having their parent's approbation, and proportionably feel themſelves unhappy, if, through indiſcretion, they have incurred the parent's diſpleaſure, and will not be reconciled to themſelves, till the parent is reconciled to them, and harmony is reſtored.

Fourthly, Parents ought, in order to the exerciſe of a proper goverment in their families, to exerciſe a due government over themſelves, I mean over their own tempers; ſo as never to be tranſported with an undue warmth, but let their reſentment be proportioned to the nature of the offence. It is the great fault of ſome parents to ſuffer their anger to riſe to a high degree againſt a child for ſome trifling accident, while they will let diſobedience, faucineſs, inſolence, lying, or taking the name of God in vain, which are crimes of great turpitude, and ſhould never eſcape puniſhment, paſs unnoticed and unregarded. Now ſuch injudicious conduct in parents has a direct tendency to ſpoil the tempers of children, and to weaken, if not deſtroy, the parent's authority, and conſequently to injure and ruin the morals of their children. If parents diſcover anger, it ſhould be at nothing but ſin; and that is to be angry, and not ſin.

Fifthly, Parents, who wiſh to maintain their authority in their families, muſt of all things be cautious in their promiſes and threatenings, and be punctual in both. One great object with a parent muſt be, to poſſeſs himſelf of the full confidence of his children by his fidelity and ſtrict adherence to truth; and therefore he muſt never deceive a child by promiſing it a favour which he does not mean to beſtow, or by threatening it with a puniſhment which, in caſe of diſobedience, he does not mean to inflict. I repeat it, that parents ought to be cautious never to promiſe any thing to their children, but as a reward of duty and obedience, and to promiſe nothing as a favour, but what they can and do mean to grant, if the condition of the promiſe on the child's part is complied with. And, on the other hand, a parent ought never (be the crime ever ſo great) to threaten to puniſh

punish a child by a mode which he may not inflict. To illustrate this matter, I beg the reader's patience while I relate a fact which fell under my own observation. My little boy, about five years of age, being at play with a neighbour's boy, about six years of age, this neighbour's child, having been guilty of some transgression, the mother threatened him in language to this effect: "Sirrah, I'll knock your brains out, that I will." Upon hearing this, my little boy came home exceedingly terrified, and with tears in his eyes addressed himself to his mamma, saying, "Ma, S. S. is to have his brains knocked out." To which it was replied, "Dear child, what do you talk about? I hope nothing so dreadful will happen to him;" to which he answered, "But Ma, his mother told him, that she would knock his brains out;" and this idea seemed to possess the child's mind so fully, that he could not be persuaded to think that his neighbour would falsify her word; for he had no conception of a person saying what was not meant to be done; for he had never noticed such conduct before, and therefore he firmly expected the sad catastrophe to follow. However, the next morning my little boy saw his play-fellow in the full possession of all his brains; at which sight he came home to express his surprise, saying, "Ma, S. S. has not got his brains knocked out!" To which it was replied, "No, no, child, his mother did not mean any such thing; that would have been a sad shocking thing indeed to knock her child's brains out!" To this he again replied, "But Ma, she said she would; I heard her say she would;" and added, "neighbour S. has told a sad story; has she not, Ma?" Well, this passed off, and in the space of two or three days, this neighbour S. came to my house, and at that instant my children were diverting themselves at play with each other, and making too much noise to suit me; upon which I ordered them to be silent, and take themselves to their seats, which was immediately done. At this my neighbour signified surprise to see my children so governable, and expressed a wish that her children were in such order: To which I answered, that, if she adopted my mode of management, she might obtain her wish; and added, that I have laid down one short rule, which I invariably abide by; it is this, *I will be obeyed*; and all my children understand that that is the law of my house, so that they are seldom disposed to dispute the point with me: But you will observe, that I never enforce this law by threatening them to

to *knock their brains out*, &c. The ſevereſt puniſhment which my children are ever threatened with is the rod, and that inſtrument is ſeldom uſed; becauſe, as before obſerved, my children know the law of my houſe, and therefore readily conform to it.

Another thing I beg leave to obſerve, and that is, that parents ſhould never diſcover a partial regard to one child more than another; becauſe there are ſeveral evils likely to ariſe out of this abſurd conduct in a parent, ſuch as the following. In the firſt place, it may be naturally expected that the favourite will become the object of envy and hatred to the other children; and it is ten to one but that the fondling will be indulged and humoured to a criminal degree—its miſcarriages and faults overlooked, or thought to be virtues; till at length it will, inſtead of being a comfort and a credit, become a croſs and a curſe to the family as it grows up, and be itſelf ruined; for it is grown up to a proverb, that fondlings are generally unfortunate.

Add to this, that this unreaſonable partiality will tend to diſcourage the other children, ſo that they will be indifferent whether they pleaſe or offend, and will not be emulous to excel, becauſe they will deſpair of obtaining the affections and confidence of their parents, if they endeavour ever ſo much after it; and thus inſtead of peace, order, and harmony ſubſiſting, which are the comfort and credit of ſociety, nothing but anarchy, mutual hatred, and confuſion can be expected to prevail in ſuch ill-fated and ill-governed families.

One thing more I beg leave to obſerve, and that is, that parents, who, by the law of God and nature, are conſtituted both preceptors and governors of their children, ought to teach by example as well as by precept. They ought to ſet the example, therefore, of denying ungodlineſs and worldly luſts, and of living ſoberly, righteouſly, and godly; for where this is not the caſe, the beſt inſtructions, and the beſt maxims and rules for the government of families will have no weight, but the end of all will ſurely be defeated. How juſtly might it be retorted on ſuch unqualified inſtructors and governors, when they are pretending to be reformers, Phyſician, heal thyſelf! only ſet us the example, and we will follow it!

And I intreat that it may be obſerved, that both parents, *i. e.* both father and mother, ſhould unite their exertions in the ſame good work of inſtruction and government, and never oppoſe each other therein. O parents! I beſeech you

you to conſider the importance of the truſt which is committed to you; conſider the importance of the work itſelf, and the good or ill effects which a wiſe or unwiſe conduct may have upon your children, and on your children's children, and on thoſe of future generations. Learn to deſpiſe and abhor thoſe opinions of weak or wicked men, which make light of family inſtruction, and family religion and government; conſider them as ſubverſive of all order and morality in ſociety, and let the awful example of the righteous diſpleaſure of God againſt Eli and his houſe ever be before your eyes: 1 Sam. iii. xiv. "I have told him, ſaith the Lord, that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not." And let the character which the Lord gave of Abraham animate you to your duty, and determine your conduct: Gen. xviii. 19. "I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord," &c.

Ampthill. W. C.

DIVINE PROVIDENCE IN THE GRANT OF TEMPORAL SUPPORT.

MAN, in his embodied ſtate, ſtands in need of that ſupply from the earth which is adapted to his preſent circumſtances In the heavenly world, the ſpirits of juſt men made perfect need no ſupport, nor will our bodies after they are raiſed from the dead: We ſhall then ſubſiſt, like the angels of God, without any corporal refreſhment whatever. But, while we are inhabitants of this lower world, we muſt have various and repeated application of ſuch good things as are neceſſary. Theſe are not at our own command. We are dependent on the goodneſs and bounty of God for the leaſt as well as for the greateſt bleſſings we enjoy.—"Theſe all look unto thee, and thou giveſt them their food in due ſeaſon." Let us then preſent our requeſts in the words of our Lord Jeſus, "Give us this day our daily bread."

Perhaps, in certain caſes, our fears of even neceſſary good things may run very high. In the late reports of the ſcarcity of grain, the nation was very much alarmed, leſt we ſhould eat our bread by meaſure, and ſuffer a real ſcarcity. Thanks be to God! our fears proved groundleſs, for we have hitherto had a ſufficiency. The price of proviſion ſtill continues

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to be very high; and there are not a few, even at preſent, who find it very difficult to obtain an honeſt ſubſiſtence. A change of circumſtances may have reduced ſome, who formerly lived in affluence, to a morſel of bread. Others are oppreſſed with large families, whoſe increaſing demands painfully affect the feeling parents, leſt their children ſhould aſk for bread when it could not be honeſtly obtained in that quantity which would be ſufficient. All theſe conſiderations, with many more which might be enumerated, are ſufficient to urge an inquiry whether God will provide? The mind needs encouragement in ſuch caſes, and ſurely the Bible will preſent all the aid to our ſpirits which we can deſire. It is generally ſaid, that Chriſtians are more ready to truſt God with their ſouls than their bodies; and whoever is in the habit of converſing freely with them, and of entering fully into their more private and particular concerns, will ſee much reaſon to conclude that this is true even in the moſt extenſive ſenſe. Now to obviate theſe fears, and to encourage the hopes of believers, of the lower claſs eſpecially, where indeed the great bulk of ſuch characters are to be found, let it be conſidered,

That God is all-ſufficient, and that his inclination to provide is adequate to his fulneſs. Among men there may be ability without inclination, or inclination without ability, which in either caſe is ineffectual; but with God they both happily concur. He commands the ſeas with all their tribes innumerable. The cattle upon a thouſand hills are his property. The productions of the earth, with all its teeming and ceaſeleſs bounties, are at his diſtribution. Does not the ſoil of the terreſtrial globe bring forth every year ſome thirty fold, ſome ſixty, and ſome an hundred? Now all this he has to communicate, and really does do ſo. The fulneſs of the ſeas or of the earth is not for themſelves, any more than light and heat are for the benefit of the ſun which is their ſource. Nor can any man, who conſiders the divine diſpoſition, at all doubt his readineſs and inclination to beſtow theſe bounties in the moſt liberal way. "The Lord is good to all, and his tender mercies are over all his works." The reaſon why men are ſo contracted in the grant of their favours is, becauſe what they poſſeſs is circumſcribed, and every little matter they beſtow is a diminution of their property. But God's fulneſs is boundleſs. His grants, though they are of the moſt liberal kind, are no more to his all-ſufficiency, than a drop is to the ocean, or a ſpire of graſs to the produce of the whole earth.

God will certainly ſupply our real wants; for he ſtands in ſuch near and engaging relations to his creatures, and eſpecially to his children, as encourage them fully to expect it. He is our ſhepherd, who will always provide paſturage for his flock. Nor can it be ſuppoſed that he will leave the weakeſt or the leaſt to ſtarve. Many duties enter into this office or relation; but that of ſupply is the foremoſt, as well as the moſt neceſſary. It is ſaid of Chriſt that he ſhall feed his flock like a ſhepherd. The miniſters of the Goſpel are, in a metaphorical view, ſo called; becauſe it is their duty, as true paſtors, to feed the church of God, which he has purchaſed with his own blood. God is the ſhepherd of Iſrael. David lays hold of this character, and hence concludes he ſhall not want. He ſpeaks feelingly and experimentally. He had been a ſhepherd himſelf, and followed the flocks big with young. He knew what he had felt: How ſolicitouſly he had been concerned to provide for his ſheep in the wilderneſs; and therefore might very fairly conclude that if God was his ſhepherd, he ſhould not want. The ſheep of the Lord all find paſture both for body and ſoul.

The Divine Being is as a houſeholder, who takes care of all his family. He brings out of his inexhauſtible treaſuries things both new and old; new before the old is done. The whole creation is his houſe. It has indeed upper and lower apartments; but ſuch is his great goodneſs, that he never neglects either. The ample ſtores of his munificence are dealt out with unſparing generoſity to every thing that has breath. God does not leave the ſupply of his children, or domeſtics, to any ſteward, like the nobles or great men of the earth: No; he ſees the ſeveral caſes of every individual with his own eyes, which run to and fro on the face of the whole earth; to ſhew himſelf ſtrong on behalf of them who fear him. No caſe, however obſcure, is ever overlooked. He condeſcends, ſuch is his amazing regard to men, to attend every cry. Iſhmael's voice is heard by him, yea even the cry of the ravens. And will he neglect the cries of his children? How tender is that expreſſion of Chriſt after his reſurrection, "Children, have you any bread?" He prevents their aſking him. The wants of his late family were near to his heart, and his bowels move to do them good. As he ſees their caſes, and hears their cries, ſo he ſupplies them with his own hands. The manner of beſtowing a favour is ſometimes as much as even the favour itſelf. When a ſuperior condeſcends to regard a perſon ſo much below his notice, the kindneſs is doubled by ſuch peculiar marks of eſteem.

View

View the hiſtory of the world at large, and of the church in particular, and let the divine kindneſs in every age and circumſtance encourage your faith. What part of the habitable globe has ever been left to periſh? The whole creation has been caſt on the Divine care for near ſix thouſand years, and it has been conſtantly and liberally ſupported. He opens his hands, and ſupplies every living thing. Sometimes indeed there has been a partial ſcarcity, to correct men for their ſin, and to ſhew them that their dependence is upon God; but even in theſe caſes one part of the earth has been ſupplied from another. One providence anſwers another. The ſeven years of plenty came before the ſeven years of famine, to keep men alive in the general ſcarcity. In the wilderneſs, where there was no opportunity of ſowing, or reaping, manna was ſent from above. Rather than the prophet ſhould want, a raven brought him bread and fleſh both morning and evening. When the four leprous men were neglected at the gates of Samaria during the ſiege, the Lord diſperſed the enemy, and amply ſupplied their needs. All this ſhews the care of God over the lives of the moſt abject and neceſſitous; and teaches us to caſt all our care upon him who cares for us.

God can open all the various ſources of ſupply in ſuch a manner as you cannot conceive. It is eaſy with him to change the gloomy ſcene, and reverſe your preſent circumſtances. Job is a merciful inſtance. A ſucceſſion of troubles reduced him to the moſt abject and complicated diſtreſs. Poverty, diſeaſe, and neglect from his former friends, came upon him like an armed man. But the blackeſt days ſometimes have the brighteſt evenings. The laſt ſtages of this good man's life were happier than the firſt. If your troubles ſhould continue, that God, who is ever kind, will lay your concerns on the hearts of your friends, and ſtir them up to relieve. At the time of the Bartholomew Act, when the faithful miniſters of Jeſus Chriſt were conſtrained, for a good conſcience, to relinquiſh all their ſubſiſtence; God eminently ſupplied them, by raiſing up friends from time to time, who cheerfully adminiſtered to their neceſſities. In the days of wicked Ahab, the perſecution fell chiefly on the Lord's prophets; but at that time there was a good Obadiah who fed them by fifties in a cave.

Let me further urge the divine promiſes which are ſo great and precious, and which have given, on various occaſions, ſo much relief: "Verily thou ſhalt be fed."—"The place of thy defence is the munition of rocks; thy bread ſhall be given thee, and thy waters ſhall be ſure."—"My God ſhall ſupply

all your wants, out of his riches in glory, by Chriſt Jeſus." Live in the conſtant belief of ſuch gracious declarations, and they will ſupport your ſpirits in every ſtrait. Theſe divine promiſes are adapted to every poſſible caſe of diſtreſs.—Large families, fatherleſs children, and widows, and the caſes of the aged and infirm, are particularly noticed. I am the God of all the families of Iſrael, yea even a God to them. Caſt thy fatherleſs children upon me, and I will ſuſtain them. I will not leave you orphans. Let your widows, deſolate and helpleſs as they are, put their truſt in me for all they want. I will carry thee to hoary hairs, and not forſake thee. The Lord never caſts off his old ſervants. When thy father and thy mother forſake thee, the Lord ſhall take thee up.

The Scriptures argue the continued grant of neceſſary ſupplies by ſuggeſting various conſiderations of both leſſer and greater importance. How beautiful and encouraging is that paragraph, Matt. vi. 25—34. "Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your bodies, what ye ſhall put on. Behold the fowls of the air! they neither ſow nor reap, yet your heavenly Father feedeth them. And are not ye much better than they? If God feeds the fowls, he will not ſurely ſtarve his own children. And why take ye thought for raiment? Conſider the lilies of the field; they neither toil nor ſpin, and yet Solomon in all his glory was not arrayed like one of them. The diſciples were going out by Chriſt's order to preach the Goſpel. Their ſituation would be ſuch, that they could not poſſibly ſupport themſelves in the common way. Their minds muſt in ſuch circumſtances naturally be perplexed; nothing could be better calculated to allay their fears than this kind of reaſoning uſed by Chriſt.

The Lord has done much more for his people than what belongs to mere ſupply, and therefore we may hope he will not neglect that. He has given them his grace to change their hearts; his Son to die for their ſins; and provided the glory of heaven, of which he has made them the heirs already. Now if the Lord will give grace and glory, he will withhold nothing that he ſees to be for our good. Having given his only begotten Son, how ſhall he not with him freely give us all things?

All needful grace will God beſtow,
And crown that grace with glory too;
He gives us all things, and withholds
No real good from upright ſouls.

EUMENES.

ON

ON THE RUMOURED INVASION.

WHETHER the current rumours of an invaſion ſhould prove eventually true or not, there ſurely can be no impropriety in taking occaſion from them, to ſecure that preparation for the worſt, which true religion affords.

Human policy, we find, conſiders the probability of ſuch an alarming event ſufficient to juſtify precautions againſt, and preparations for, vigorous efforts to repel the attempt, ſhould it be made. And ſhall the children of this world always be wiſer in their generation than the children of light? Shall groundleſs confidence be obſtinately maintained, till fatal experience prove its folly? Surely when we conſider the threatened vengeance of Almighty God againſt national crimes, ſo atrocious as ours; that national crimes *as ſuch* cannot be puniſhed but in this life; and reflect for a moment on the enterpriſing warlike genius of "a bitter and party nation" of foes combined againſt us; fears of conſequence ought not to be treated as chimerical.

Circumſtanced then as we are, let the children of the Moſt High obey their Father's gracious invitation, "Come, my people, enter thou into thy chambers, and ſhut thy doors about thee; hide thyſelf for a little moment, until the indignation be overpaſt." Iſa. xxii. 20.

But, 'tis natural to inquire, what chambers does religion preſent for the ſecurity of its ſubjects? Are there any impregnable bulwarks erected in order to ſeparate God's people from the common and poſſible calamities which may involve others? No ſuch thing: The protection which true religion affords, is that of the heart againſt prevailing fear, through conſcious intereſt in Chriſt, and firm affiance in promiſed divine protection.

"This man," ſays the exulting prophet, "ſhall be the peace when the Aſſyrian ſhall come into our land;" the ſovereign ſupport of our ſouls ſhall be the atonement and righteouſneſs of the God-man, Chriſt Jeſus, ſhould the enemy ever "tread in our palaces" (Micah. v. 5), and make us ſuffer "the grievouſneſs of war." Our Jeſus is a ſure "hiding place," a ſafe "covert from the tempeſt" (Iſa. xxxii. 2); a "ſtrong hold" (Zech. ix. 12); and a "tower of ſalvation" (2 Sam. xxii. 51). His precious blood, ſprinkled on the conſcience, is that ſcarlet line (Joſh. ii. 18, 19), that mark on the forehead of God's choſen (Ezek. ix. 4), which ſhall diſtinguiſh and ſecure them, ſhould war, as an over-

overflowing ſcourge, go through our land. The God whom we ſerve is able to deliver us, "in famine, from death; in war, from the power of the ſword." He who placed poſts of inviſible guards around Eliſha, in Dothen, and covered the head of David in the day of battle, that he "feared not ten thouſand of the people who ſet themſelves againſt him round about," is equally able to ſecure his people now. Or, if ever his ſervants ſhould be permitted to fall in the common calamity, their end ſhall be peace; their inheritance is inalienable; their eternal intereſts are ſecure; and joys, which never end, ſhall be their everlaſting portion.

INTERESTING CORRESPONDENCE.

LETTER III*.

To ———, *in the Priſon of* ———

DEAR SIR,

THE Society, from whom you received a former letter, deſire again to addreſs you, and to ſay that they feel themſelves more than ever intereſted in your welfare. Your anſwer hath awakened, if poſſible, a thouſand more endearing wiſhes that we may be as inſtruments in the hand of God, to miniſter to your everlaſting peace and happineſs. And the favourable reception which you have manifeſted to our firſt offers, your promptneſs in replying, and the kind terms you make uſe of in expreſſing your thankfulneſs for the attention ſhewn you; all theſe we cannot but conſider as ſo many pleaſing circumſtances to encourage the proſecution of our correſpondence, and to preſage ſome gracious and happy termination to it. May the Lord, in whoſe ſole diſpoſition the matter reſts, grant that we may not be diſappointed of our hope!

Indeed, indeed, we cannot relinquiſh the comfortable aſſurance, that the firſt impulſe of our writing to you originated in a divine direction. And why, dear youth, (if we may, without offence, aſſume that tender appellation), why ſhould it be thought incredible, that the Great Father of Spirits ſhould, at any time, influence and act upon the ſpirits which he hath made, ſo as to impart what counſel, and to direct what conduct, he ſees to be neceſſary to carry on

* See page 322, and 503, of Vol. IV.

his

his own moſt gracious and beneficent deſigns in the earth? Is it not in him we live, and move, and have our being? Is he not about our path, and about our bed, ſpying out all our ways? And if, as we are aſſured by the lip of truth, that not a ſparrow falls to the ground unnoticed by him, yea that the very hairs of the head are all numbered, can we ſuppoſe that to promote the ſalvation of an immortal ſoul, which the Son of God hath died to redeem, can be too inſignificant an object to attract his regard? May we not hope that the endeavour of one poor ſinner to aſſiſt another in this glorious cauſe may originate from him? Is any inſtrument too vile to be made uſe of, or any too feeble for God to work by, in the accompliſhment of ſo grand a purpoſe? O Sir! did you but ſee and know the unworthy hand which writes this; did you but hear the complaints and acknowledgments which every member of our praying ſociety groans over in ſecret of the in-dwelling corruptions of his heart; you would need no ſtronger conviction, that there muſt be ſome higher principle than the beſt of us poſſeſs in ourſelves, whenever we are prompted to the deſire of any good. Cheriſh then we pray you, dear Sir, the pleaſing idea in the preſent inſtance, and never loſe ſight of it in all our correſpondence with you, that we are but the feeble and unworthy inſtruments by whom God is pleaſed to work; that it is *he* which ſpeaks to *you* through us. By thus looking beyond ſecond causes, and tracing that gracious hand, who is the firſt and great prediſpoſing cauſe of all, you will open ſuch a door for the moſt pious contemplation, and ſuch refreſhing thoughts will pour in upon your ſoul, as we earneſtly truſt will at length enable you to apply to your own caſe what the Patriarch David found in his, "This is the Lord's doing," ſays he, "and it is marvellous in our eyes." Juſt let us add, while ſpeaking of this man's experience, may the Lord grant you to imitate his exemplary penitence, as you have been allied to him too cloſely in his tranſgreſſions! For no doubt his hiſtory, among others, was written for our learning, that we through patience, and comfort of the Scriptures, might have hope. See 2 Sam. chap. xi. and xii. Romans xv. 14.

To make a ſuitable reply to *every* part of your letter would not come within the limits of a ſingle ſheet, and, after all perhaps, might not terminate to the ſatisfaction of either of the parties. In general, we would obſerve, that we rejoice very much, and adore the bountiful Giver of all good in the appointment, from peruſing that part of it in which

you ſpeak of the religious education you have received from the care of an affectionate mother. (O may the Lord pour balm into her afflicted boſom!) We conſider this as affording a good foundation to go upon, inaſmuch as it convinces us that you poſſeſs a teachable mind, open to inſtruction and conviction. But we ſee very plainly, in the other parts of your letter, that much rubbiſh has been ſince thrown upon this foundation, which muſt be removed; and how ſhall we accompliſh this without diſtreſſing your feelings? We allude to thoſe expreſſions in your letter, in which you ſay, that "you hope your puniſhment will not extend beyond your preſent life; that you are prepared to meet death with fortitude; and that death, as a ſoldier, you have been long accuſtomed to look upon with contempt." Dear, dear Sir, pardon a freedom which an earneſt regard for your ſituation ſolely induces, and which an awful ſenſe of our duty compels us to aſſume, when we ſay, that ſuch ſentiments can only originate in the want of the knowledge both of God and yourſelf. It is the proſpect of a happy or miſerable eternity which alone gives conſequence to all the events of the preſent life: And death, which at once determines this happy period or miſery, is too awful a ſtake to be conſidered with levity. There is no fortitude, but that fortitude founded in the love and fear of God through a divine Redeemer, which can enable any man to face it. It may, indeed, according to the common vocabulary of the army, be conſidered bravery to look upon death with contempt; and, among men, this, for aught we know, may be deemed the height of courage: But ſuch things loſe their very name when conſidered in reference towards God. Here matters put on a more ſerious and a more awful form. It is no courage, but daring impiety and preſumption, to talk of ruſhing into the divine preſence unprepared and unqualified for ſuch a ſolemn interview; and could the wretched and unhappy characters who have gone out of life in this ſtate, but return, to tell their ſad tale to an unthinking world, their relation would damp the ardour of ſuch ill-aſſumed and ill-founded fortitude. We much fear, indeed we are convinced from your manner of writing, that the contempt of death which you ſpeak of, and with which you ſay you have many times voluntarily faced it in the ſervice of your country, was not the fortitude of the Chriſtian, but the ſoldier. And if ſo, you have one motive more, perhaps, than you have duly conſidered, to bow down with gratitude to that God of your life, who covered your head in the day of battle, that you

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are preſerved at this hour a living monument of his mercy and forbearance. For, however lightly you may have then, or ſince, conſidered death, we do not ſcruple to ſay, from the clear authority of Scripture, that every unprepared death, whether in the field of battle, or out of it, muſt be alike followed with an awful eternity of puniſhment. If God be true, theſe are the ſolemn declarations of his ſacred word, "The wicked ſhall be turned into hell, and all the people that forget God." Pſalm ix. 17. And, "There will be indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil." Rom. ii. 8, 9.

But let us drop the ſoldier, and ſimply conſider the man. Your ſituation now, dear Sir, is totally different from what it ever was before: And what might have ſuited by way of advice in your former condition, would but ill accord with the preſent. What the event of the impending trial may be, we know not; and in our correſpondence with you, we would wiſh to keep it out of view as much as poſſible. Our ſingle motive is to offer you our conſolation, our friendſhip, and advice, in reſpect to the things which make for your everlaſting peace. We deſire to pray for you, and to pray *with* you; humbly confiding in the good mercy of our God upon our endeavours, that the Lord may proſper the work we take in hand, and may grant to you the riches of his grace in the knowledge of his will, and ſtrengthen you with might by his Holy Spirit in the inner man, and open the eyes of your underſtanding, that you may be brought to the knowledge of God in the face of Jeſus Chriſt. This is our object, dear Sir, and earneſtly we beg of you to co-operate with us in our deſign.

To accompliſh this purpoſe, however, we perceive, that we ſhall have much to do in our labours, and infinitely more to depend upon God. Confiding in our ſincerity, and that we are actuated by no ſiniſter motives, we venture to hope that you will bear with us in all our endeavours to ſerve you from this conſideration. Like ſkilful ſurgeons, who probe before they attempt to heal, we muſt open to you your miſery by nature, before we can adminiſter the conſolation which is by grace. We know, by the paſt experience of our own hearts, how painful an operation this is to every patient; but we know alſo that it would be folly to attempt healing the wound, without ſearching it at the bottom, or forming a ſkin on the ſurface, while much corruption lies corroding within. Suffer us then, dear Sir, to lead you into the ſerious and cloſe examination of your heart. Try

it by the ſtandard of the divine laws; and we venture to prove to you, with the cleareſt and fulleſt evidence, that (independent of this fatal deed, which we all ſo ſolemnly regret) if you weigh your conduct in the balance of God's holy word, your beſt actions will be found wanting.

We would beg of you, firſt, to make it (as we ſhall alſo for you) the ſubject of devout prayer to Almighty God, that he would direct you aright in this cloſe inveſtigation of your character, as it muſt appear before him, who is the great ſearcher of hearts. And, when the ſoul is thus qualified to ſcrutinize the paſt actions with the niceſt impartiality, take the book of God, the Holy Bible, in your hand, and read it with an attention ſuited to its infinite importance and your preſent ſituation. And may the Spirit of truth guide you into all truth! May he direct to that part of Scripture moſt ſuitable to your own circumſtances; and while the *outward* miniſtry of the word informs the underſtanding, may his *inward* grace operate upon the heart!

We have ſent you, dear Sir, a little book, lately publiſhed by a clergyman of this place; which, we conceive, might be uſeful, as a preparatory work, to lead to the knowledge of the heart. And we very earneſtly deſire that you will communicate to us your progreſs as often as you are diſpoſed to write, or are deſirous to hear.

May the bleſſing of him, who came to preach deliverance to the captives, and to open the eyes of the blind, be with you. And may this feeble effort, and every other which the Lord ſhall ſend, miniſter to that glorious purpoſe of the ſalvation of your ſoul in the day of the Lord Jeſus!

AN INQUIRY

WHETHER THE PEOPLE OF GREAT BRITAIN HAVE NOT CONTRACTED MUCH GUILT IN NEGLECTING TO SEND THE GOSPEL TO BENGAL.

ONE great cauſe of men's continuing in the practice of iniquity, and eſpecially in the omiſſion of important duties, is want of conſideration. To obſerve how far not only wicked men, but even true Chriſtians, may be carried by its influence, is matter of juſt ſurpriſe. For a long courſe of years they may be repoſing in eaſy ſlumbers, while the voice of God calls them to active exertions; but

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in vain: At length, being roused from their security, and prevailed on to examine their conduct, they are astonished that they could possibly have acted in a manner so contrary to the injunctions, as well as to the spirit of the Gospel.

To no subject more properly than that which is now before us could this remark be ever applied. We were ready to think that we did not live in the habitual neglect of any duty; and we conceived that our knowledge embraced every branch of the divine commands. But here an accusation is brought, which charges us with guilt for past neglect, and denounces against us more aggravated criminality in future, if we defer the performance of a duty, which is said to be at once plain and important. Let Christian attention examine the subject with care; let Christian impartiality declare whether the charge be proved; and Christian benevolence sit as umpire in the court.

"What the state of the heathen world is, with respect to God, and religion, and future blessedness," is certainly one of the most interesting questions that can arrest and engage the mind of man. A question of mere curiosity it cannot be called; for it leads to duties, and duties of no mean degree. That we may not view the subject with the eye either of partiality or prejudice, our God shall be judge himself; and in humility and silence we will listen to his decision. He proclaims it by the voice of his Spirit in the sacred Scriptures.

The heathens, to whom the apostles preached and wrote (and those of every other country and age bear an exact resemblance to them), are thus described:—"Dead in trespasses and sins: Children of wrath even as others: Walking according to the course of this world; fulfilling the desires of the flesh and of the mind: Alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart---living without God and without hope in the world: Foolish, disobedient, deceived; serving divers lusts and pleasures; living in malice and envy; hateful, and hating one another: Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness," &c. &c. See Rom. i. 29, 30, 31, 32. Ephes. ii. 1, 2, 3. iii. 18. Titus, iii. 3. These may suffice as a few out of many passages to the same effect: All represent the state of the heathen world as miserable in the extreme. At the same time let it ever be remembered, that this is God's own description; and that it is a subject on which he

alone is qualified to judge. If their ſituation, according to the repreſentation of the righteous and faithful God himſelf, be ſo deplorable; ought it not to call forth the tendereſt pity of thoſe who are favoured with the Goſpel of Chriſt, and who are convinced of its neceſſity and infinite importance to their ſalvation?

As Bengal has been upwards of thirty years under the dominion of Britain, the miſerable condition of its inhabitants ought long ere now to have excited the compaſſion of Chriſtians in this land. But, alas! a whole generation, conſiſting of many millions of precious ſouls (a population ſuperior to that of England and Scotland), has been permitted to ſpend their days in Pagan idolatry, and to paſs into an awful eternity: And we know not that to the preſent hour a ſingle convert has been made to the faith of Chriſt.

Such conduct in a people profeſſing the benevolent ſyſtem of Chriſtianity, is it innocent or criminal? Have not the neglected Hindoos reaſon to accuſe us before God? And may not God himſelf, the holy and merciful God, juſtly charge us with the moſt criminal diſpoſitions, and place before our guilty eyes the following black liſt of our iniquities?

Want of concern for the glory of God. Have we not allowed the idols of India to rob the only living and true God of the homage due from many millions of his intelligent creatures, who were capable of the knowledge, love, and enjoyment of him?

Want of zeal for the Goſpel of Jeſus Chriſt. How many thouſands has the proſpect of worldly advantages carried to that diſtant land? And how many earneſt ſolicitations have been employed for leave to go? But has equal diligence been uſed, has equal activity been diſplayed, that the Goſpel might be conveyed to the inhabitants of Bengal; that Chriſt might ſee of the travail of his ſoul, and be ſatisfied; and that the heathens there might bow down before him, and do him homage?

Diſobedience to his commands. He enjoins us to love him with all our heart, and our neighbour as ourſelves. The influence of theſe precepts, if properly felt, would have produced the moſt vigorous efforts for the ſalvation of the heathen. Where none have been made, how can the charge of diſobedience be repelled?

Ingratitude. God has beſtowed on us his beſt, his unſpeakable gift. With it we have been enriched; by it we have

have been made happy. And does not gratitude demand, with imperious voice, that we ſhould make ſuitable returns to the compaſſionate donor? One thing which he requires is, to convey the knowledge of his ſalvation to thoſe who are ignorant of it, and miſerable without it. But has this been done? Let the millions of Bengal return the anſwer.

Want of equity in our treatment of them. The Hindoos are allied to us, not merely as men, but as fellow-ſubjects, living under the ſame government. The fruits of their labour, and the efforts of their ſkill, we have long received and enjoyed; and by their toils have we been enriched. How ſtrange it never occurred that we ought to ſend the Goſpel to them; and, by way of compenſation for their temporal benefits, make them partakers of our ſpiritual bleſſings!

Cruelty. The wretched Pagans were ſick nigh unto death: We knew a ſovereign remedy, which was freely given us for their relief as well as our own; yet our unfeeling hearts forbore to ſend it. They were periſhing in ignorance and iniquity: We were acquainted with a Saviour, who would have reſcued their ſouls from deſtruction; but we looked on without compaſſion, diſpatched no meſſengers of peace to them with the glad tidings of ſalvation, and left them to their fate. Is this cruelty, or is it not?

Inconſiſtency. Hypocriſy might be deemed by many too harſh a charge: A ſofter word therefore is choſen; but it merits conſideration, whether the crime be not of a deeper dye. For ages paſt the good people of England and Scotland have been praying for the converſion of the heathen. To try their ſincerity, Bengal was ſubjected to our dominion; and the faireſt opportunity that could poſſibly be deſired or given, was preſented, of carrying the Goſpel to the inhabitants of an extenſive country. But have they acted according to their prayers? What a diſcord between their profeſſion and their conduct! Since the natives of Bengal became our fellow-ſubjects, a whole generation of miniſters and profeſſors of Chriſtianity in Britain has paſſed away. All their days, till they went down to the grave, they were offering the moſt fervent ſupplications, that the Pagan nations might be brought to the knowledge of the Goſpel. But what active ſteps, to give conſiſtency to their prayers (and many it was in the power of their hands to take)

take), can either Hindoos in Bengal, or Chriſtians in Britain, bear witneſs that they took?

During the ſame ſpace of time, tens of thouſands of the children of this world ſighed for the treaſure of India; but they reſted not in wiſhes—they ſought the qualifications requiſite for lucrative offices; they croſſed the mighty ocean; they explored, with diligence, the ſources of wealth; and thouſands have returned home loaded with the riches of the eaſt. They acted conſiſtently; upon their principles they were wiſe: Nay, have they not, in this inſtance, as well as many others, ſhewn themſelves wiſer in their generation than the children of light? How juſtly may the determined conſiſtent conduct of worldly men put profeſſors of religion to the bluſh! But if it was merely inconſiſtency in our fathers, who in a great meaſure overlooked the ſubject, may there not be reaſon to fear that it will be hypocriſy in us if, after the loud calls we have had to duty, we act not according to our prayers?

In the fear of God, then, let all ſeriouſly examine who are chargeable with theſe iniquities, and whom the awful voice of Jehovah pronounces guilty.

On the nation at large the guilt certainly lies. But what is to be looked for from thoſe who know not God, or hold the truth in unrighteouſneſs? If men have no regard for their own ſouls, can it poſſibly be expected that they will feel any concern for the ſouls of others?

If there be ſuch guilt as has been deſcribed, *on Chriſtians it eſpecially lies*; and their iniquity is tenfold heavier than that of others. Reaſoning is not neceſſary here; a bare ſtatement of the caſe will ſuffice.

Ye know, Chriſtians, the value of immortal ſouls. God has opened your eyes to ſee the worth of your own; and you have learned thence to eſtimate the incomprehenſible excellence of the ſouls of others. The gain of the whole world has no profit when compared with the loſs of *one* ſoul.

You have experienced the power of the Goſpel for your own ſalvation. And ought you not to be concerned for thoſe who are ignorant of this remedy? You felt your miſery; and, in anguiſh of ſoul, you cried to Jeſus for relief. But is it not a high crime and miſdemeanour in the code of heaven, not to ſend the glad tidings of mercy to thoſe who are as miſerable as you were, though they feel it not?

You have obſerved with *attention, and beheld with delight, the zeal of the apoſtles and primitive believers* in travelling from country

country to country to propagate the Goſpel among the heathen: And ought not *you* to imitate their temper and ſpirit? Should not you be equally zealous for the converſion of thoſe nations which ſtill remain in a Pagan ſtate? Are you not bound to have as much love to God, and Chriſt, and ſouls as they had? And are you not verily guilty, if you do not exert yourſelves to the utmoſt in your ſeveral ſtations and relations, and in the uſe of the talents committed to your truſt, to ſend, by miſſionaries qualified for the arduous work, the glorious Goſpel to the nations which are ignorant of it, and more eſpecially to thoſe with which we are connected by the cloſeſt ſocial ties?

When God in his providence places a heathen nation in ſubjection to one profeſſing Chriſtianity, it is evidently deſigned for their higheſt good. What is the language of heaven to the diſciples of Jeſus there? Is it not "exert yourſelves to the utmoſt, that the Goſpel may be ſent to theſe blinded Pagans without delay; and let the word of the Lord immediately ſound out from you to them?" Thus has Jehovah been ſpeaking to you theſe thirty years, and ye have not liſtened to his voice. Can you ſay that a moſt important duty has not been overlooked and neglected?

Some Chriſtians may be ready to reply, "What can we do? It is not our fault. We would willingly ſend out miſſionaries if we could; but we have not the power. The matter reſts with thoſe perſons in whom is veſted the ſovereignty of Bengal."

But have you employed all the means in your power to prevail with them to grant you permiſſion to plant the Goſpel there? If not, is it certain that the blood of the ſouls of theſe millions God will not, in any meaſure, require at your hands?

"What means," it may probably be ſaid, "are in our power? What can we, who are unconnected individuals, do?"

Much is in your power. In this free country every member of the community has a right to apply to thoſe in authority for any thing to which he thinks he has a claim; and you, Chriſtians, poſſeſs it as fully as others. Where the right is poſſeſſed, it is a duty to exerciſe it on all proper occaſions.

The friends of humanity conceived they performed a duty when they exerciſed their right by petitioning for the abolition of the ſlave trade. On the preſent occaſion you are within the acknowledged limits of your own province; and you perform a high duty when you exerciſe

exercise the right of making a respectful application to the Rulers of India for leave to introduce the Gospel into Bengal. Civil governors are fully employed in attending to the affairs of the world, and are then in their proper sphere: It is from his own disciples that Christ looks for the advancement of his cause, and the prosperity of his kingdom. Is a field presented for the propagation of the Gospel? He expects that you should be continually awake to the honour of his name; and if persons in authority can render a service to religion by opening a door to the ministers among the heathen, that you should step forward with alacrity, and should conceive that you had not performed your duty till you had made the most earnest application in their behalf.

Had you applied to the Masters of India for leave to send the Gospel to Bengal, your application might have been crowned with success. If, from not examining the subject, prejudices have been entertained by them; and an aversion felt to the object of your wishes, a fair statement and a full representation of the matter would have most probably convinced them of the propriety and reasonableness of what you asked, and have produced a cordial compliance with your request.

At any rate, it is only after you have called in all the friends of religion to your aid; after you have applied to the Rulers of India with earnestness and perseverance, and have used every method required by the Gospel, and consistent with its spirit, in order to insure success, that you can, on the issue of a refusal, wash your hands in innocence, and say with integrity of truth, "I am free from the blood of these men." Till then you are not acquitted from a responsibility awful in proportion to the magnitude of the object.

But, above all others, on *ministers of every denomination*, if there be guilt, it lies with the heaviest weight.

You call yourselves the servants of Jesus Christ. While the employments of others attach them more closely to the world, your's fixes your minds and hearts on the kingdom of the Redeemer, and on the spiritual condition of the human race. While engaged in meditating on these divine subjects, this idea surely must have occurred, "The largest portion of the inhabitants of the earth is not yet brought into subjection to my Saviour and my Lord." And another will naturally have followed: "What can I do to extend the boundaries of his empire? for all that I can, I ought to do."

You profess that you *entered on the pastoral office with dispositions becoming the important charge.* If so, you are men of a public spirit, who feel for the miseries of mankind; and

as you know, both by teſtimony and experience, the glorious remedy provided for their ſalvation, do not you think that you are *then only* in your proper ſtation, and in the exerciſe of a proper temper, when you are exerciſing yourſelves to the utmoſt to ſpread the knowledge of the Redeemer through every part of the world.

The proper diſcharge of every part of your office; your ſtudies in private, as well as your diſcourſes in public, *all lead you to form great, and noble, and generous deſigns.* While you faithfully ſerve a particular congregation, the daily peruſal of the Scriptures, and the conſtant view of the ſublime predictions and glorious promiſes, which aſcertain the univerſal prevalence of Chriſtianity, ought certainly to extend your proſpects and your hopes to the remoteſt regions of the earth, and ſhould engage you to employ the moſt vigorous efforts for the advancement of religion abroad as well as at home. If, inſtead of this, all your concern be limited by the circle of your ſtated audience, can you think you perform all your duty to him, to whom the Father has given the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion?

The injunctions of him, who came to ſeek and to ſave that which was loſt, *whom you call your Maſter*, and the *example* of him whom you profeſs alſo to love and to imitate, *loudly call on you to labour in this cauſe* with the moſt ardent zeal, that you may bring into the fold thoſe other ſheep that Jeſus numbers, which are wandering among the lions' dens, and on the mountains of the leopards, in the howling wilderneſs of Pagan idolatry. If they be permitted, without any efforts of yours, ſtill to go aſtray, can you ſuppoſe you are obeying the commands, and following the example of Jeſus Chriſt?

To you it belongs to rouſe the Chriſtian people to a ſenſe of their duty, in propagating the glorious Goſpel of the bleſſed God, which is committed to your truſt. On you it is incumbent to lift up your voice like a trumpet, to ſhew unto the ſpiritual Iſrael their tranſgreſſions, in allowing ſo many millions of precious ſouls to periſh for lack of knowledge. If you have neglected to give them warning, can you wonder if infinite rectitude ſhould ſay, "I have ſomewhat againſt you?" Many evil conſequences to them alſo may reſult from your neglect. Whence ſprings that lukewarmneſs, that cold indifference to this glorious cauſe among many private Chriſtians? They obſerve you unconcerned and motionleſs; and they conceive if they follow your ſteps, they do well. Whether any of the guilt of their negligence lies at your door, it becomes

you at leaſt to conſider. Others of a more enlightened claſs, ſenſible of the importance of the work, are grieved at your conduct, and anxiouſly deſire to ſee you ſtand forward in your place: While not a few diſciples of Jeſus, too haſty in their judgment, aſtoniſhed at obſerving the ſhepherds of the flocks lay behind, are tempted to doubt whether you were ſincere in the profeſſion you made, when, on entering the miniſterial office, you virtually declared to Jeſus, "Lord, thou knoweſt that I love thee."

Nor will it be improper to remind you, that *infidels have their eyes upon you;* and they are quick-ſighted to perceive every fault. They are not ſtrangers to the efforts which ſome Chriſtians have begun to make for the converſion of the heathen; but if, while they read many a warm defence of Chriſtianity, and hear you profeſs a ſupreme regard for the Goſpel, and the moſt ardent affection for Jeſus your Maſter, they obſerve you do not exert yourſelves for the propagation of that religion which in words you call ſo dear; is there not reaſon to fear they will judge themſelves authorized to conclude (and what a pity is it they ſhould have the ſhadow of a pretext!) either that you do not believe the Goſpel yourſelves, or that you think it of ſo little importance, that it ought not to diſturb your ſlumbers and your repoſe?

If, from theſe conſiderations, you are ſenſible of your obligations to promote the ſalvation of the heathen in general, it muſt be the caſe in a higher degree with reſpect to thoſe who are members of the ſame body politic with yourſelves. With what bitter regret muſt your hearts be filled, when you reflect how long it was before you ſaw it your duty to ſend the Goſpel to the heathen, or how long you were ſlothful and paſſive after you did ſee it; how much might have been done, ere now, if you had begun the work at your entrance on the miniſtry; and that with many of you the day begins to decline, while as yet little or nothing has been even attempted to be done. Let theſe things be weighed with the attention and ſerioufneſs to which they have ſo good a claim, and you may feel yourſelves conſtrained to acknowledge that the prieſts, the miniſters of the Lord, have cauſe to weep between the porch and the altar, to tremble at the view of their guilt, and to cry out in anguiſh of ſoul, "Enter not into judgment with thy ſervant, O Lord! for in thy ſight I cannot be juſtified."

What remains then, ye who are put in truſt with the Goſpel, ye lovers of Jeſus and of ſouls, but that ye bring forth

forth fruit meet for repentance; and, accounting the time paſt more than ſufficient to have neglected the ſouls of the heathens, that you now exert yourſelves with tenfold ardour, and ſtrive, in the fervency of prayer, and the energy of active endeavours, to inſure ſucceſs. If you do not, will either heaven, earth, or hell pronounce you clear from their blood?

RELIGIOUS INTELLIGENCE.

ON Tuesday, January 3, a Meeting of the Trustees was held for the diſtribution of the profits arising from the ſale of this Magazine; when the following cases, being properly recommended, were attended to, and relieved:

Denominations.		*Presented by*	L.	s.
Established Church,	A. S.	Rev. Mr. Wilks,	5	0
Seceder,	A.	Mr. Waugh,	5	0
	E. D.	Ditto,	5	0
Presbyterian,	M. W.	Mr. Kingsbury,	5	0
	H. R.	Mr. Simpson,	3	3
Independent,	E. M.	Mr. Kingsbury,	5	0
	B.	Mr. Cockin,	5	0
	D.	Mr. Greatheed,	5	0
	L.	Mr. Bogue,	5	0
	P. C.	Mr. Lambert,	5	0
	E. V.	Mr. Mends,	5	0
	E. H.	Ditto,	3	3
	S.	Mr. Burder,	5	0
	A. T.	Mr. Parsons,	3	3
Methodist,	M. C.	Dr. Haweis,	5	0
	S.	Ditto,	5	0
	H. A.	Mr. Brewer,	5	0
	E. B.	Mr. Wilks,	5	0
	E. F.	Ditto,	2	2
Baptists,	S. H.	Dr. Ryland,	5	0
	P. M.	Ditto,	5	0
	E. W.	Ditto,	5	0
	L. C.	Ditto, and Mr. Fuller,	5	0
	J. B.	Dr. Ryland,	3	3
	A. G.	Mr. Townsend,	5	0
a	M. G.	Mr. Fuller,	5	0
	M. T.	Ditto,	5	0
	F. D.	Ditto,	5	0
	E. J.	Mr. Greatheed,	5	0
	E. M.	Ditto,	5	0
	J. H.	Ditto,	5	0
	M. K.	Mr. Steven,	5	0
	T.	Mr. Cockin,	5	0
	S. D.	Mr. Simpson,	5	0
		To the Missionary Society,	50	0

N. B. Some cases were *inadmissible*, the persons recommended not answering the description given in the printed rules, and some could not be attended to, as they were not properly recommended.

Missionary Intelligence.

CAPTAIN FISHER, of the ship Nymph, sailed in company with the Duff from Portsmouth, till off the rock of Lisbon; there they parted; and from thence he wrote to his wife, informing her how happy he had been in such company, and regretting exceedingly that his lot was not so cast that he might have gone with them to the country of their destination. It is pleasant to receive such unimpeachable testimony of the blessedness of the missionary band embarked in this precious vessel.

Several persons have offered for the African Mission; some have been already examined, and others have their papers before the Committee, and their examinations are proceeding as the solemnity, caution, and diligent inquiries made concerning the candidates will admit. We hope also the friends of the Society in the country are zealous in seeking proper persons for the mission.

We are exceedingly sorry and disappointed to hear, that the application to the East India Company, to permit a mission to Hindostan, has not met the approbation and countenance it deserves. The refusal, though couched in the politest manner, afflicts us; as every attempt to carry the Gospel to twelve millions, or more, of poor heathen, under the government of the Company, ought to be reverenced and encouraged by those who bear the Christian name. We flatter ourselves, on further consideration of the matter, there may be a revisal of this important subject, which has been so universally favoured throughout the kingdom.

However the efforts to penetrate into Africa will not be intermitted, and the present state of the Cape of Good Hope affords a very promising prospect, if God, in his providence, at a peace is pleased to preserve this country under the British dominion.

The Bishop of London has ordained and sent a very excellent young man to St. Kitt's, who gives the most promising expectation of being a zealous labourer among the poor negroes. It will be honourable for themselves, and cannot but greatly redound to the glory of our Lord, and the advancement of his kingdom among these, the most to be compassionated objects under the British dominion, if the Society for promoting the Gospel would endeavour to search out some willing to devote themselves to this service—men dead to this world, and alive to the great concerns of immortal souls. Such are to be found if sought; and the number of zealous and faithful clergymen, who could recommend proper subjects if applied to, would doubtless soon be able to furnish labourers for that harvest. Our remaining North American possessions also are fearfully neglected in this behalf, and crying mightily "Come, and help us." While we, as a Missionary Society, are doing a little, nothing would more rejoice us, and every real Christian in the kingdom, than to see those, who have funds so much more extensive, and influence so abundantly greater, exerting themselves in the promoting real Christianity in the life and power of it: Not sending out those who could not live at home, or were unqualified for so high a calling, but selecting men of a devoted spirit, who love our Lord Jesus Christ in sincerity, and are willing to spend and be spent on the service of men's souls.

When such violent efforts are made that the name of God our Saviour should be had no more in remembrance, it highly becomes every man who is a Christian, not in word and in tongue, but in deed and in truth, to exert his most vigorous efforts, and not suffer little differences in opinion, about modes or forms, to present an apple of discord. Let every man be active in his own way; and God speed the work!

The attempt to awaken the Jews to a consideration of their own Scriptures continues at Bury-street every Sunday evening; addresses to them have been published in order to engage their attention. The congregation has been well attended, and some of these children of Abraham, though in no great number, have heard the word of truth. The Gentlemen who manage the lecture have wished to assist the sick and afflicted sons of Israel; a little has been done in this way, though secretly, it having been threatened, that if any made application

cation to us, they should be for ever excluded from help from the synagogue. Some little opposition has been shewn to the distribution of the notices circulated of our designs; but we hope the candour of our proceedings, the purity of our object, and the importance of the subject itself, will engage a renewed and serious examination of the prophecies and their fulfilment, and whether Jesus of Nazareth be the *true Messiah*, and, in the emphatical sense, *the Son of God*.

OBITUARY.

DIED, the 27th ult., the Rev. Mr. Davis, many years pastor of a Baptist meeting at Reading.

On Wednesday, the 18th inst., at Reading, the Honourable and Reverend W. B. Cadogan, A. M. Rector of St. Luke, Chelsea, and St. Giles, Reading: He preached the Thursday evening preceding the Lecture at St. Giles's, from the 1st and 2d verses of the 67th Psalm, "God be merciful to us, and bless us, and cause his face to shine upon us, Selah. That thy way may be known on earth, thy saving health to all nations."

January 15th, at Hammersmith, the Rev. Morgan Jones, LL. D.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Glory of Religion, founded on the Doctrine of the ever blessed Trinity; or, Sabellianism Refuted. Addressed to the Church under the pastoral care of Mr. Mansell. To which is added a Refutation of his erroneous Work, entitled "An Appeal to the Christian Professing World. By George Fossat. *The second Edition, carefully corrected, 8vo. Pages* 98. *Price* 1*s.* 6*d.* Button, Matthews, Richardson, &c.

THE office of criticism is often invidious, and almost sure to provoke displeasure, where the honesty of truth forbids us to commend. Though strongly convinced of the doctrine of the triune God, here so violently pleaded for, and though avowed Athanasians, we are compelled to acknowledge, both of the author and editor, *non tali auxilio aut defensoribus istis opus eget*.

The defence of the deity of the Son is less exceptionable; that of the deity of the Holy Ghost is far from being unexceptionably expressed; and much better answers to Sabellianists have already appeared. But were the arguments adduced more substantial than they appear to us, the violence, harsh expressions, and unbecoming language, used by the editor and author, would certainly meet our censure. All controversial writers should observe the good advice given by a wise man, *suaviter in modo, fortiter in re*.

The Poetry will not bear mention: The less we say of it, the less we shall offend the author. The goodness of his design we cannot doubt; the efficacy of his refutation much. Happily a multitude of excellent treatises on the personal deity of the Son and Spirit are extant, that are suited fully to satisfy an awakened inquirer.

The

The Excellency of the Knowledge of Jesus Christ: A Sermon, preached before the Society in Scotland for Propagating Christian Knowledge, on Thursday, June 22d, 1796. By Thomas Davidson, D. D. *one of the Ministers of Edinburgh.* Ogle, Edinburgh.

THIS is a plain serious sermon on an important subject. Leave out the last page, and it will do for any Sunday in the year, as well as the occasion on which it was preached. The most remarkable thing in the discourse is its *omissions*. We should have thought that a benevolent mind would have hailed with joy the erection of other Societies of a similar nature, to promote the same glorious object in a more extensive degree. But not a syllable is to be found on the subject. It is passing strange! Is it possible that any of the Scotch Clergy have adopted the rules of the order of La Trappe, whose shaven inmates would not inquire nor know what was passing in the world around them? Or, can there be any thing of the jealousy which antient virgins sometimes feel, when they see their younger sisters rising up to maturity, and drawing away their admirers? But we will conjecture no more. We only add our fervent wishes, that God may diffuse on all our Northern, and Southern brethren too, the spirit of Moses, when he said, "Enviest those for my sake? Would God that all the Lord's people were prophets!"

Divine Agency necessary to the Propagation of Christianity. A Sermon preached at Glasgow, May 17, 1796, *before the Friends of the London Missionary Society. By the Rev.* Andrew Duncanson, *Minister at Airdrie. Pages* 50. *Price* 6*d.* Ogle, Edinburgh.

THE enlightened zeal of our Northern brethren merits our warmest commendation. Here is another good sermon that was preached before the friends of the London Missionary Society, at Glasgow. The subject, Isaiah, li. 9, is well chosen, and well treated. We hope that Directors, Missionaries, and all connected with the Societies, will ever bear in mind that by the powerful energy of the Holy Spirit alone, the heathen can be converted to God. May a deep sense of this lead all who are concerned in missions to fervent and unwearied prayer, and to a constant and humble dependence on his gracious aid!

POETRY,

POETRY.

THE VALUE OF THE SOUL.

MATT. XVI. 26.

BEGONE, thou tempting world, begone,
And leave my busy heart alone;
A better teacher's calls attend,
Jesus, my soul, thy judge and friend.

What were thy gain, couldst thou survey
The spacious land, and boundless sea,
And view a world at thy controul,
But lose thyself, th' immortal soul?

Search thro' all Nature's shining store,
And all her hidden mines explore;
Weigh them in Truth's impartial scale,
What will her gold and gems avail?

Blessings of mind, or better health,
Can well supply the loss of wealth:
A ruin'd soul what can restore?
That loss can be repair'd no more.

Where will the trembling sinner find
A ransom for the guilty mind?
What jewel of uncounted cost
Can purchase back *that jewel* lost?

What madness thus to throw away
A soul for trifles day by day!
For dear-bought joys yourself undo,
And barter bliss for certain woe!

For sin a world can ne'er atone;
Redemption's in my blood alone:
O! where will sinners lift their eyes,
If sin against them loudly cries?

Amazing folly! Lord, we own
Our guilt, with penitential moan:
While our vain hearts have been engrost
With meaner cares, our souls were lost.

Heal, precious Jesus, wise and kind,
This raging fever of the mind;
And may we reconciled be
To our own happiness and thee!

For what in nature's spacious range
Would happy saints their bliss exchange?
Or, what in time can sinners gain
To balance everlasting pain?

B. B.

THE PHARISEE'S PRAYER.

BEHOLD th' exulting pharisee
His fancied worth disclose;
"Thank God! my heart is good," he cries,
"No wickedness it knows.

My conduct fair, my body chaste
Proclaim my soul sincere;
My weekly fasts, and constant tythes
My hidden worth declare."

Thus he;—but, Lord, in humble guise,
Would I approach thy throne;
For all that's good indebted lie
To sov'reign grace alone.

Dependent still on favour free,
I'll run the appointed race;
My utmost wish when crown'd by thee,
A sinner sav'd by grace.

R.

THE THRONE OF GRACE AT ALL TIMES ACCEPTABLE.

Pray without ceasing. 1 Thes. v. 17.

ALTHOUGH a man cannot retire
So often as he may desire,
To worship God alone;
Yet if his heart be set aright,
His thoughts will often take a flight
Up to his gracious throne.

There he can find a refuge still,
From ev'ry thing in life that's ill,
And would his peace annoy;
This often gives my mind relief,
And quickly chasing all my grief,
It fills my heart with joy.

That whether in the house I sit,
Or walk along the busy street,
My God can hear me sigh;
And answer every inward groan,
While not a thought of mine is known
To him that passes by.

This privilege may I improve,
Nor suffer more my thoughts to rove,
And wander far away!
But rising up, and lying down,
At home, or traversing the town,
Lord, stir me up to pray.

J. S.

LONGING

LONGING FOR HEAVEN.

A HYMN.

TO yon dear world of light and bliss,
Above the starry skies,
Tir'd with the sins and griefs of this,
I lift my longing eyes.

Immortal crowns of purest gold
Do there for conqu'rors wait,
Honours immense, treasures untold,
And joys that ne'er abate.

There Jesus, that unsetting sun,
Darts forth his brightest rays,
And ev'ry heart, and ev'ry tongue
Unite to love and praise.

'Tis there the weary are at rest,
And all is peace within;
The mind with guilt no more opprest,
The conscience all serene.

Discord and strife those regions fly,
Distrust and slavish fear;
No longer heaves the pensive sigh,
Or drops the briny tear.

And can I longer wish to stay
So far from heav'n and God?
Come, angels, bear my soul away
To your divine abode.

B. B.

CONFIDENCE IN GOD.

A HYMN.

SHOULD earth and hell against me join,
I have an helper all divine;
To him my nimble feet shall fly,
On him my stedfast faith rely.

Laden with guilt, o'erwhelmed with grief,
From him I need and find relief,
My safety unto him I owe,
When storms arise, and tempests blow.

Amidst the dire effects of sin,
Fightings without, and fears within,
On him I can securely rest,
He is the refuge of th' opprest.

Courage, my soul! hope in the Lord,
Great is his grace, and firm his word;
He's ever good, and ever nigh,
When friends forsake, and creatures die.

When earthly comforts are withdrawn,
I am content with him alone;
No real loss can me befal
If *he* be mine, for HE IS ALL.

THE SKAITER.

Versified from the Appendix to JONES'S MEMOIRS of the late BISHOP HORNE.

AN Oxford Doctor once, 'tis said,
While skaiting, on his back was laid;
"How now, good Doctor," one exclaim'd,
"I thought in skaiting you were fam'd—
'Yes, Sir, I know the *theory* well,
For want of *practice* 'twas I fell.'

Kind reader, does the Doctor's case
Stir up the muscles of thy face?
The censure may belong to all,
For *life*, like skaiting, has its fall;
In *theory* we, like him, are wise,
But excellence in *practice* lies.

IOTA.

LINES,

ON BEING PRESENT AT THE HAPPY DEATH OF A FRIEND.

"TELL me, my soul, can this be death?"
I ask, when *thus* a saint can die;
Would I, like him, resign my breath?
Like him, to Jesus I would fly.

IOTA.



Ridley sculp.

REV. THOMAS BEST.

Cradley Worcestershire.

Published by T. Chapman, 131, Fleet Street, March 1, 1797.

THE

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FOR MARCH, 1797.

BIOGRAPHY.

SOME MEMOIRS OF THE LATE MRS. CHRISTIAN BERNARD, OF SOUTHAMPTON.

Written by her Paſtor, the Rev. Mr. Kingſbury.

TO canonize the dead, to deify *imaginary* virtue, to offer the incenſe of flattery to any ſuppoſed goodneſs in a child of Adam, as if it were inherent in fallen nature, and not the fruit of the Spirit, is not the propoſed deſign and end of the *Evangelical Magazine*; but if, by your biographical memoirs, you can repreſent the characters of a Chriſtian drawn in the Goſpel, as *realized* in the temper, conduct, and deceaſe of the ſubjects of DIVINE GRACE, if you can exhibit any new teſtimony to the power and truth of Chriſt, I am certain you will be pleaſed to open them to the view of your readers. I beg leave to hand you a picture taken from the life, after two and thirty years' acquaintance with, and obſervation of the original; deſiring, if you approve it, it may be added to your valuable collection, and put in the gallery of your worthies.

The aged and honoured matron, who lately left our world at the age of 85 years, was deſcended from families more honourable for religion than riches. Her father, Mr. Houghton, was eminent for holineſs and piety, and was conſidered, though in a private ſtation, by the circle of his religious friends as remarkable for his gift in prayer, and love to the houſe and worſhip of God. That venerable ſervant of God, *Mrs. Maidman* (grandmother to the late Mrs. Kingſbury), ſo well known among the laſt race of miniſters among the Proteſtant Diſſenters, and many others, and who

died in 1766, aged 80*, has often been heard to ſpeak of the pleaſure it gave her to recollect her ſtanding under his arm, in the days of her youth, when good Mr. Houghton was fervently pleading with God. He would often take his ſtaff, and walk from Romſey to the village of Broughton, the diſtance of eight or nine miles, or to Newbury, which was above thirty miles diſtant, to hear the Goſpel of the bleſſed God. But the word of the Lord was precious in thoſe days, when there was no open viſion. Mrs. B. has told her children how her father often took her aſide to pray with her and for her, to inſtruct her and adviſe her; his admonitions made deep and laſting impreſſions on her memory; his petitions were heard and anſwered; and the bleſſed Spirit ſet his ſeal on her heart ſo powerfully that the ſtamp never wore out. Let other parents take the hint, and follow the example.

Her mother was alſo a perſon of piety, but was removed by death when Mrs. B. was about eleven years of age. Her grandmother was alſo truly religious. She was the daughter of the Rev. Daniel Evance, chaplain to the Earl of Eſſex, General of the Parliament army. He died whilſt rector of Calbourne, in the Iſle of Wight, 1657, and lies buried in the chancel there. Her grandmother married Mr. Warren, who was brother to three eminent non-conformiſt miniſters, who quitted their livings in conſequence of the Act of Uniformity on Bartholomew Day, 1662. One was miniſter of Wimmering, near Portſdown; another was the celebrated Mr. Thomas Warren, of whom ſo large an account is given by Mr. Palmer ‡; he had been rector of Houghton, and afterwards a very uſeful miniſter of the Proteſtant Diſſenting congregation at Romſey; the third had been vicar of Romſey. May that piety, which has been ſo long in this ancient family, never be loſt out of it, or not be found in any one of the deſcendents from it!

Mrs. C. Bernard married in early life with Mr. Thomas Bernard, a very reſpectable, pious, and honourable member of the Independent church at Southampton. She was a wife above twenty years, during which ſhe became the mother of fifteen children, ten of which died before her. She was a widow forty-ſeven years; and, like another Anna, ſhe de-

* Mrs. Maidman was mother to the first Mrs. Andrews, wife of the late Rev Mordecai Andrews, an eminent minister in London above forty years ago, and who might be considered as the father of the church which has been successively under the pastoral care of the Rev. E. Hitchin, Trotman, and Goode.

‡ Non-conformist's Memorial, vol. ii. page 12.

parted

parted not from her conſtant attendance at the temple, but ſerved God in her prayers both night and day *. I have every reaſon to believe that a work of grace on her heart had been begun in the days of her youth. She became a member of the church in March, 1734 †, now ſixty-three years ago; all that time walking honourably, and has been for many years, for ſtanding experience and example, the mother of our church. How holily and unblameably ſhe lived many of us are witneſſes. How conſtant was ſhe to the laſt as long as ſhe was able; yea, I might ſay, ſhe exerted herſelf ſometimes *beyond her ſtrength* in her attendance on the means of grace! When ſhe was totally diſabled from *walking*, as ſhe was many years, when ſhe would not, on that account go to ſee her friends, ſhe would be *carried*, though with much pain and difficulty to herſelf, to the habitation of her Lord's houſe, which ſhe loved, and the place where his honour dwelleth. An example to all ſurvivors! a rouſing reproof to the ſlothful and the negligent, who often ſatisfy themſelves with much vain and ſlight excuſes for abſenting themſelves from public worſhip!

Of her domeſtic character as a *wife*, a *mother*, and a *miſtreſs*, during the ſcenes of active life, whilſt ſurrounded with a numerous family, much might be ſaid; let it ſuffice here to obſerve that, in every relation, ſhe ſhewed piety at home. All her houſehold knew her excellence. When ſhe became a widow, ſhe ruled her houſe with authority ſoftened by gentleneſs. Her children, now matured by years, reflexion, and experience, have riſen up; they bleſs her for her early inſtructions; they reap the anſwer of her prayers; they deplore, with the livelieſt anguiſh of ſorrow, the loſs of ſuch a parent, though ſhe has lived long enough to ſee them growing old.

When her children were young, ſhe took pains with them, and inſtructed them early. She has often been known to

* Luke, ii. 37.

† Then under the care of the Rev. Mr. Henry Francis, who had been fellow pupil with the late Dr. Secker, Archbiſhop of Canterbury, Dr. Butler late Biſhop of Durham, and other eminent men, who received their academical education under the Rev. Mr. Jones, of Tewkesbury. Perhaps the following fact reſpecting the church at Southampton may be remarkable, viz. that from the year 1662 to the preſent year 1797, it has only had five paſtors. The firſt of the five was the ejected rector of All Saints, who conſequently had been miniſter probably for ſome years before the ejectment, and the laſt of the five is now living, and likely to continue for ſome years. The fourth of the five was removed to a living in Scotland, after having been paſtor ten years; ſo the whole ſpace of 135 years, taking away ten for the fourth paſtor, divided into four parts, gives an average of thirty-one to each of the other miniſters.

take

take them with her to prayer in her chamber, altogether ſurrounding the bed. And O! as ſome of them well remember, with what fervent ſupplications did ſhe pour out her heart for herſelf and them, proceeded from, and ſupported by the Spirit of all grace!

One of her ſons well remembers, and wiſhes to have it recorded here, for the glory of God, and the encouragement of parents, that the beginnings of that conteſt, which he has hitherto been enabled to maintain againſt the powers of ſin, were, under the Spirit's grace, derived from her guardian care: A bond of obligation, he ſays, added to that of filial attachment, never to be broken, either on *this*, or the other ſide of the grave!

Of her conduct as a *miſtreſs* I cannot give a better proof than that thoſe ſervants who were worth keeping ſtaid with her till they were removed by death or marriage. One of her female ſervants lived with her, or waited round her perſon *forty* years; and the almoſt unparalleled inſtance which follows, perhaps reflects as much honour on the man-ſervant as it does on the miſtreſs or maſter, one of her ſons: It is briefly expreſſed in the inſcription over his grave, which is as follows:

In memory
of
Mr. RICHARD LAWRENCE,
who,
after living SIXTY years
in the family of the Bernards,
above Barr,
departed this life, Feb. 12, 1795,
aged 74 years.
His humble demeanour,
his affectionate faithfulneſs,
and
perſevering diligence
in his ſtation,
are beſt atteſted by the
fact related above.
His ſurviving maſter,
Mr. WILLIAM BERNARD,
raiſes this ſtone
as a memorial of ſo
uncommon an inſtance
of
PRIVATE EXCELLENCE.

Many

Many were the cares arising from a growing family and increasing business, with which she was surrounded, till such time as one of her sons was able to manage the trade. Her trials and bereavements were also many. The loss of an affectionate husband, and, at different times, of *ten children*, must often have filled her heart with sorrow; yet she never was permitted to murmur or repine. The Lord enabled her to see, and to say, that "all he did was well." But her never-ceasing piety was supplied from an *unseen source*—the fountain of life, by means of a *regular course of retirement at stated seasons*, kept up with exemplary punctuality.

The meekness and serenity of her spirit were not common. Hardly any thing moved her but sin; and when any, who made profession of religion, caused the name of Christ to be reproached by their means, her heart would be deeply wounded, and a laudable indignation would shew itself.

We now approach to the end of her life. One morning, about four years ago, when under acute pain, she cried out, "Pity, O pity me, my friends! for the hand of the Lord has chastened me sore;" and earnestly prayed "she might have patience to bear whatever it might please God to lay upon her." When those lines of Dr. Watts were read to her,

> "I sought the eternal God, and He
> Has not expos'd my soul to shame." PSALM XXXIV.

She said, "I hope I can truly say, I *have* sought him; some times I think I have derived much comfort from it (*i. e.* the consciousness that she had sought God); I hope I am not deceived." Soon afterwards she expressed herself in these words: "I desire to commit myself to God; I *have* done it from my early years; in this I have found the truest comfort." Frequently she spoke of the goodness of God with heart-felt gratitude, admiring that "she had so many mercies mixed with her afflictions." When speaking of death, which she *then* thought not far off, she said, "It is surprising the thought of it should make so little impression on our minds as it does: Our greatest concern should be to prepare for it; that there was something very awful in the separation of the soul from the body, distinct from the consequences of death."

In her last illness, she begged "that God would make her strength equal to her day; that she might be victorious over sin, Satan, and her own deceitful heart; that she might

be pardoned, and accepted unto eternal life through Jeſus Chriſt."

On Monday evening, January 9, when under extreme weakneſs, after uttering many petitionary ſentiments expreſſive of her ſtrong confidence in God, her deſire of his continued aſſiſtance and ſupport, ſhe told thoſe around her, "that the ways of religion were ways of pleaſantneſs, and all her paths were peace." She ſaid, "ſhe utterly renounced any righteouſneſs of her own; the ſole foundation of my hope is Jeſus Chriſt; I deſire to have the pardon of my ſin through his blood;" and prayed, "O that I might be found in Him, clothed with his all-perfect righteouſneſs, that the ſhame of my nakedneſs might not appear!" More than once, the converſation leading to it, ſhe ſaid church members ſhould be very cautious of their conduct, leſt they cauſe reflexions on religion.

On Tueſday, "O how gracious," ſaid ſhe, "is my God to me, and how good are my friends! How many mercies do I enjoy!" Other expreſſions of the ſame kind flowed from her lips. On its being ſaid, "Nor is the leaſt mercy *that* of a grateful heart;" but *that* likewiſe is the gift of God. O how great is his goodneſs which he has laid up for them that fear them!"

Wedneſday night ſhe paſſed with great reſtleſſneſs, and languor of body, but with a ſoul full of faith, hope, and prayer; ſhe repeated the 23d Pſalm with ſtrong expreſſion, and apparent appropriation of intereſt in its delightful contents. Addreſſing her God, as it is ſuppoſed in *relation to ſome ſpecial circumſtances which affected her and her connexions*, with hope that he would ſuitably diſpoſe all things, ſhe exclaimed, "He is wonderful in counſel, and excellent in workings!" The livelieſt effuſions of gratitude to God and her friends were repeated. Being aſked concerning her hope, ſhe declared, "She enjoyed it unabated."

Thurſday evening. At her removal to her bed-chamber for the laſt time, ſhe uttered many expreſſions of her confidence, hope, and deſire, ſimilar to thoſe before mentioned. She was full of prayer, in which ſhe continued ſo long that it was feared her ſtrength would be exhauſted; her children, friends, and ſervants ſtanding round her much affected by the ſcene. Mr. K. viſited her for the laſt time. He ſaw her while capable of regarding any thing outward. She ſpoke in a moſt cheering and delightful ſtrain, and *repeated, very clearly*, the words which ſome time before ſhe had deſired him to chuſe for her funeral text, Titus, chap. ii. verſe 11, 12,

12, 13. Afterwards ſhe expreſſed herſelf in theſe words, "There is no other name given among men whereby I can be ſaved, but the name of the Lord Jeſus Chriſt, who died that he might redeem unto himſelf a peculiar people, zealous of good works."

On Friday, ſhe ſaid, "Many petitions have I put up.—For whom? For my children.—For what bleſſings? For ſpiritual bleſſings.—What ſhould I aſk for? They are the beſt bleſſings, and ſhe did not doubt they would be anſwered ſooner or later." Reply was made by a perſon ſtanding by, that it gave great pleaſure to hear her confidence and hope; and that as her's was the prayer of faith, it was hoped it would be anſwered.

She ſaid ſeveral times, "O for a houſe not made with hands!" When reſtleſs from the oppreſſion ſhe felt ariſing from the conteſt between the powers of nature, and the approaches of diſſolution, ſhe would cry out, "O what ſhall I do! what ſhall I do!" But then ſhe would always ſubjoin, "But God is my ſupport; God is my help;" and expreſſions of a like nature.

On Friday evening ſhe became much worſe. The fever returned with weakneſs and oppreſſion of all the powers, ſo that ſhe was hardly capable of underſtanding any thing ſaid to her. She lay in a dying ſtate all that day, the ſymptoms of diſſolution every hour increaſing, till about half an hour before one on Lord's Day, January 15, 1797, her ſpirit took its flight, and commenced the eternal ſabbath ſhe had ſo often longed for, and where ſhe is now, and will be for ever enjoying the preſence of the God of her ſalvation. O! how far ſuperior to thoſe ſabbaths ſhe ſo much delighted in, and ſo much lamented to be deprived of here below!

Thus lived, and thus died the moſt aged member of this Chriſtian Church. Many who came into it long after her have been removed long before her to glory *. She had an internal witneſs to the truth of the Goſpel, infinitely beyond all exterior proofs, however ſtrong and valuable; and ſhe was a living proof to thoſe round about her of the power of that grace which bringeth ſalvation, and which effectually teacheth to deny all ungodlineſs and worldly luſt, even in this preſent world.

* She was one of the only two who were members of the church when their preſent paſtor was ordained thirty-one years ago. Bleſſed be God he has not left them without teſtimonies to the words of his grace, without many who have filled up the places of thoſe who have been taken to a better world!

O! how ſwiftly do the wheels of time move on with this vaſt machine, and all the actors on it! Happy thoſe who are by grace prepared to act a part in the glorious ſcenes above, to contemplate, admire, and bleſs the great Triune Jehovah for his works of creation, providence, and grace (the laſt and beſt) through the revolving ages of eternity!

JOSEPH A TYPE OF CHRIST.

THE hiſtory of Joſeph is extremely intereſting in itſelf; many parts of it are highly affecting, and the whole abounds with inſtruction.

Many Chriſtian divines have been of opinion, that the Holy Spirit immediately intended that ſuch circumſtances ſhould be recorded of this preſerver of his father's family, as ſhould render him an evident type of our bleſſed Lord. To ſay the leaſt, his hiſtory affords ſuch a parallel to the hiſtory of Jeſus, as muſt render it very pleaſing to a Chriſtian to trace the reſemblance. Let the following particulars ſerve as a ſpecimen.

Joſeph was hated of his brethren, 1. Becauſe he could not bear their evil conduct: 2. Becauſe he was loved of his father above all the reſt: 3. Becauſe he foretold his own future glory.—JESUS was hated and perſecuted by the Jews, his brethren after the fleſh, 1. Becauſe he reproved their unbelief, and their evil works, John, vii. 7.: 2. Becauſe he declared unto them, that he was the Son of God, the well-beloved of his Father: 3. Becauſe he openly teſtified, that hereafter they ſhould ſee him ſitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 64.

Joſeph was ſent by his father to his brethren, who had removed to a conſiderable diſtance from their father's houſe.—JESUS was ſent by God his Father to the loſt ſheep of the houſe of Iſrael, Matt. xv. 24.

Joſeph's brethren conſpired againſt him to ſlay him, in order to fruſtrate the accompliſhment of his inſpired dreams, which, in the end, tended to fulfil them.—JESUS. The Jews took counſel how to deſtroy him, in order thus to fruſtrate the prophecies concerning his kingdom and glory: But thus they ignorantly promoted that which they intended to prevent.

Joſeph was ſold by his brethren to the Iſhmaelites, who were deſcended of the family of Abraham, for twenty pieces of

of ſilver. JESUS was betrayed and ſold, by one of his friends, unto the Jews for thirty pieces of ſilver.

Joſeph was afterwards ſold by the Iſhmaelites, into Egypt, to Potipher, an heathen man.—JESUS was delivered by the Council of the Jews to the heathen Governor, Pontius Pilate.

Joſeph's coat of many colours, which his father had made him, was dipped in blood, and ſtained.—JESUS clothed himſelf with our humanity, and his body, which God had prepared him, was all over covered and ſtained with blood upon the Mount of Olives, and on Golgotha.

Joſeph was falſely accuſed, and caſt into priſon.—JESUS was falſely accuſed, and condemned to death.

Joſeph had two fellow-priſoners; to the one he foretold his reſtoration, to the other his death.—JESUS, being crucified between two malefactors, promiſed paradiſe to the one, the other died in his ſins.

Joſeph was delivered from priſon in the third year of his confinement.—JESUS was raiſed from the grave on the third day after his death.

Joſeph was raiſed to the higheſt glory, through humiliation and ſufferings.—JESUS, for the ſuffering of death, was crowned with glory and honour.

All the people were commanded to bow their knees before *Joſeph*.—At the name of JESUS, that name which is above every name, every knee ſhall bow, of things in heaven, and things on earth, and things under the earth, Phil. ii. 9, 10.

Joſeph, by his humiliation and ſubſequent exaltation, became the preſerver of the whole land, and eſpecially of the houſe of his father.—JESUS, by his humbling himſelf, and becoming obedient unto death, even the death of the croſs, and by his being, for this reaſon, highly exalted to the right hand of God, became the Preſerver and Saviour of all men, eſpecially of thoſe who believe, 1 Tim. iv. 10.

In thoſe parts only, where *Joſeph* was ruler, there was bread; in all other parts famine.—In the church of JESUS only, where HE is LORD, there is life, and that abundantly; when every where elſe in the world there is nothing but poverty, miſery, and diſtreſs.

To *Joſeph* every one was ſent who wanted food.—To JESUS all who hunger and thirſt after life and grace muſt come; for without him there is no ſalvation.

Without *Joſeph* no man durſt lift up his hand or foot in all the land of Egypt.—Unto JESUS all power is given in heaven and in earth.

Joſeph, in all his glory, was not aſhamed of his brethren, who were utterly deſpiſed and abhorred by the Egyptians. —JESUS, even upon the throne of his divinity and glory, is not aſhamed to call us poor, needy ſinners, his brethren; yea, to confeſs us before his heavenly Father, and his holy angels.

Joſeph provided for his family in the beſt manner.—JESUS nouriſheth and cheriſheth his church, they being members of his body, of his fleſh, and of his bones, Eph. v. 29, 30.

May we not add, that in the conduct of Joſeph to his brethren, which at firſt ſight appears auſtere and unaccountable, but was really well adapted to humble them, and try them, and bring them to repentance, and ſo to do them good at the latter end, we may trace a ſtriking reſemblance of our Lord's righteous diſpleaſure with the Jewiſh nation, his kinſmen after the fleſh; and alſo of the intended, and often predicted diſplay of mercy to that people at the time of their approaching converſion, before his laſt coming in glory, when they ſhall receive and worſhip him whom their forefathers crucified, with this joyful acclamation, "Bleſſed is he that cometh in the name of the Lord!" Matt. xxiii. 39.

Joſeph knew his brethren, but they knew not him.—JESUS, at his firſt coming unto his own, and even ſtanding among them, was neither known, nor received by them.

Joſeph ſpoke unto his brethren by an interpreter.—JESUS ſpoke unto the Jews in parables, on account of the ignorance and unbelief of their hearts; but the veil ſhall hereafter be taken away from their hearts.

Joſeph ſeemed to have forgotten his brethren for a time, and, even during the famine, to be unconcerned about them. —In like manner, the blind and ungrateful people of the Jews have been, for a long time, rejected, and, as it were, diſregarded by him, who yet is deſtined to raiſe up the preſerved of Iſrael, though they are ſtill ſuffered to languiſh under ſpiritual famine, Amos, viii. 11, 12.

After many painful, humiliating ſcenes, the ſons of Jacob at laſt were led to an acknowledgment and confeſſion of their crime committed againſt their brother.—Thus likewiſe the long chaſtiſement of the people of Iſrael, forſaken, as it were, of God, will turn out at laſt to their ſalutary humiliation, and be rendered conducive to their true converſion.

Joſeph, amidſt all the ſeverity with which he was obliged to treat his brethren, could not always conceal his tenderneſs towards them; his heart yearned upon them, inſomuch that he could not refrain from tears.—The compaſſionate JESUS wept

wept over Jeruſalem at the foreſight of the approaching ſufferings of its incredulous and impenitent inhabitants, and he will ſurely have mercy upon their poſterity; for his bowels are troubled for them, and the time of their reſtoration draws near, which ſhall be like life from the dead, Rom. xi. 12. 15.

While *Joſeph* was ſtill in his father's houſe among his brethren, they were offended at the ſuppoſition of their ever bowing to him; but afterwards they were obliged to come to ſeek and find him in Egypt, and even to bow down before him. —In like manner, as long as JESUS walked about among the Jews in the form of a ſervant, they were ſcandalized and offended in him, nor would they honour him as the promiſed Meſſiah; and for a long time after his exaltation, they have had no idea what is become of him, or to what dignity he is raiſed: But, in the latter days, they ſhall come and ſeek him in his church, when the fulneſs of the Gentiles alſo ſhall be brought-in, and ſhall adore him in fellowſhip with all believers.

GERMANUS.

ON THE IMMACULATE LIFE OF OUR LORD JESUS CHRIST.

PART II.

IN a former paper I conſidered the evidences of the fact; in this I ſhall inquire into its importance, as it ſtands connected with the truth of Chriſtianity itſelf, and of ſome of the moſt intereſting branches of it.

Firſt, If the life of our Lord Jeſus Chriſt was immaculate, it muſt go a great way towards proving the truth of the Goſpel which he taught, and of that religion which he inculcated. If Jeſus Chriſt was "a virtuous and an amiable man," as Mr. Paine himſelf acknowledges, he muſt have been what he profeſſed to be, the Son of God, and the Saviour of the world. To allege, as this writer does, that "Chriſt wrote no account of himſelf—that the hiſtory of him is altogether the work of other people," is mere trifling. If the hiſtory that is written of him be undeſerving of credit, how came Mr. Paine to know any thing about either the amiableneſs of his character, or the excellence of that morality which he preached and practiſed? He knows nothing of either the one or the other but through the medium of the evangelic hiſtory; and if he admit this hiſtory in one caſe, with what conſiſtency can he reject it in another?

Mr.

Mr. Paine affects to rank Chriſtianity with other religions —with heatheniſm and Mahomediſm, calling the New Teſtament writers "The Chriſtian mythologiſts:" But what founder or teacher of any religion will he reſort to, whoſe character will bear any compariſon with that of Chriſt? Amongſt the ſages of antiquity, or the teachers of what is called *the religion of nature*, there is not one to be found whoſe life will bear a thorough ſcrutiny. Natural religion itſelf muſt be aſhamed of its advocates; and as to Mahomet, there is ſcarcely any thing in his character but a combination of ambition, brutality, and luſt, at the ſight of which Nature itſelf revolts. "Go," ſays an eloquent writer, "to your natural religion: Lay before her Mahomet and his diſciples, arrayed in armour of blood, riding in triumph over the ſpoils of thouſands and ten thouſands, who fell by his victorious ſword. Shew her the cities which he ſet in flames, the countries which he ravaged and deſtroyed, and the miſerable diſtreſs of all the inhabitants of the earth. When ſhe has viewed him in this ſcene, carry her into his retirements. Shew her the prophet's chambers, his concubines, and his wives; let her ſee his adultery, and hear him allege revelation and his divine commiſſion to juſtify his luſt and his oppreſſion. When ſhe is tired of this proſpect, then ſhew her the bleſſed Jeſus, humble and meek, doing good to all the ſons of men, patiently inſtructing both the ignorant and the perverſe. Let her ſee him in his moſt retired privacies: Let her follow him to the mount, and hear his devotions and ſupplications to God. Carry her to his table to view his poor fare, and hear his heavenly diſcourſe. Let her ſee him injured, but not provoked. Let her attend him to the tribunal, and conſider the patience with which he endured the ſcoff and reproach of his enemies. Lead her to the croſs, and let her view him in the agonies of death, and hear his laſt prayer for his perſecutors, 'Father, forgive them, for they know not what they do!'

"When natural religion hath viewed both, aſk which is the prophet of God? But her anſwer we have already had when ſhe ſaw part of this ſcene through the eyes of the centurion who attended at the croſs; by him ſhe ſpake and ſaid, "Truly this man was the Son of God *."

To admit the amiableneſs of Chriſt's moral character, and yet reject the evangelical hiſtory of him, is chuſing a very untenable ground. The hiſtory which the evangeliſts have

* Biſhop Sherlock's Sermons, vol. i. page 270, 271.

given

given of Chriſt, evinces its own authenticity. A character ſo drawn is a proof of its having really exiſted, and of thoſe who drew it poſſeſſing a mind congenial with it. If Chriſt had not been that immaculate character which they repreſent, they could not have ſo deſcribed him. It is not in the power of man to invent any thing like it; the imagination of impoſtors, eſpecially, would have been utterly unequal to the taſk; ſuch a picture could not have been drawn without an original correſponding with it. Writers of fiction have often produced wonderful characters; they have emblazoned their heroes with extraordinary charms, but they are charms of a different kind from thoſe which Jeſus poſſeſſed: The beauties of holineſs are not to be collected in the manner in which the ſacred writers have collected them by the mere power of imagination; and as the exiſtence of the picture implies the reality of the original, ſo alſo it proves the *congeniality* of mind poſſeſſed by thoſe who drew it. Let the moral character of Chriſt have been ever ſo fair, a ſet of impoſtors could not poſſibly have drawn it in the manner in which it is drawn; for this it was neceſſary, not only that it ſhould be obſerved, but felt, and loved, and imitated. If Judas had written a hiſtory of Chriſt, it would have been a very different one from thoſe which are tranſmitted to us, even though it had been of a piece with his confeſſion, "I have betrayed innocent blood."

I am not inclined to call Mr. Paine, what he calls the ſacred writers, either *fool* or *liar*; but methinks it were no great labour to prove him to be both. It certainly was no mark of *wiſdom* in him to acknowledge Chriſt to be "an amiable character, and that he taught and practiſed morality of the moſt benevolent kind," in an attempt to overturn Chriſtianity; and the flagrant manner in which he has *belied* the ſacred writers muſt be manifeſt to every one that is in the leaſt acquainted with them, and will take the trouble to compare them with what he hath aſſerted concerning them.

Secondly, From the purity of Chriſt's character ariſes an important part of his fitneſs for his undertaking: Without this he could not have been a *prieſt*, a *ſacrifice*, or a *mediator*. It was neceſſary that the prieſts of Aaron's order ſhould be *without blemiſh*, and their ſacrifices *without ſpot**. This purity, it is true, was of a ceremonial kind, but it was typical of that which was moral; for in reference to this it is ſaid of Chriſt, that "ſuch an High Prieſt became us, who

* Lev. xxi. 21. Numb. xxvii. 3. 9. 11.

is holy, harmleſs, undefiled, and ſeparate from ſinners. We are redeemed, not with ſilver and gold, but with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot. He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him *." The prieſts under the law were but ceremonially clean; they needed "daily to offer up ſacrifices, firſt for their own ſins, and then for the people's; but Chriſt "offered himſelf once without ſpot to God," and thereby "perfected for ever them that are ſanctified †." A polluted being might endure the demerit of ſin, as the ungodly actually will; but he cannot make atonement for it, ſo as to *make an end* of it. The world might have borne its own iniquity; but it is the *Lamb of God* only that could *bear it away*. And as it was an important part of the prieſtly office to mediate, and make interceſſion for the people, ſo Chriſt is our mediator and interceſſor before the throne: "With his own blood he entered once into the holy place, having obtained eternal redemption for us." This mediation is founded upon his ſacrifice; and the acceptableneſs of the former depends upon his ſpotleſs purity equally with the latter. A mediator could in no caſe be admitted to plead in behalf of a criminal, unleſs he himſelf were innocent. Had Moſes been guilty of idolatry at Horeb, he could not have mediated on behalf of Iſrael. Our *advocate with the Father* is Jeſus Chriſt *the righteous*. Though he mingled with ſinners, yet he muſt be holy, harmleſs, undefiled, and ſeparate from them; and though he pleaded for ſinners, yet he muſt not extenuate their ſin, but condemn it without reſerve, and juſtify the righteous government of God, by which it was threatened with deſtruction. It was on this account that the mediation of Chriſt was ſo highly acceptable to God, and ſo glorioufly ſucceſsful, that he gave him the deſire of his heart. "Thou loveſt righteouſneſs, and hateſt wickedneſs: Therefore God, thy God, hath anointed thee with the oil of gladneſs, above thy fellows ‡."

Thirdly, From the ſpotleſs purity of Chriſt's character ariſes his fitneſs to be the great *exemplar*, after which we ſhould be formed, and which it ſhould be our daily practice to imitate. God hath "predeſtinated us to be conformed to the image of his Son." Jeſus ſaith to the weary and heavy-laden, "Learn of me, for I am meek and lowly of heart, and ye ſhall find reſt unto your ſouls." One great object of

* Heb. vii. 26. 2 Pet. i. 19. 2 Cor. v. 21. † Heb. vii. 27. ix. 14. x. 14.
‡ Heb. ix. 12. 1 John, ii. 1. Pſalm, xlv. 7.

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the Holy Spirit is to *glorify Chriſt*; and this he doth, not only by "receiving of the things of Chriſt, and ſhewing them unto us," but by working, as I may ſay, by his ſpotleſs life as a model, and forming our ſouls into a reſemblance of it. And as the Holy Spirit *glorifieth Chriſt* in his operations upon us, ſo alſo muſt we glorify him in voluntarily copying after his example.

The nature of man is ſuch that he requires an example before his eyes. We all feel a ſtrong propenſity to imitation: Hence the danger of evil, and the benefit of good company; and hence the ſuperior effect of example in miniſters and heads of families to mere precept. But where ſhall a ſuitable example be found? God is too much above us: Our weak ſouls cannot look ſtedfaſtly at his glory: With angels we have but little or no acquaintance: And men, even the beſt of them, are ſtained with imperfections, which it would be dangerous to imitate. If we had been predeſtinated to be conformed to the image of the beſt merely human character, we ſhould never *appear faultleſs before the preſence of the divine glory.* Whatever imperfections attend us in the preſent ſtate, we require a perfect model, otherwiſe we ſhould never attain perfection in any ſtate. The example of Chriſt is the only one that is adapted to our circumſtances. In his face the glory of God is ſeen without the eye of the mind being dazzled with its overwhelming luſtre. In his character there is every thing to love; and, in conforming to it, nothing to fear. Happy are the men who are found *followers of the Lamb whitherſoever he goeth!*

GAIUS.

A NEW TEST OF CHRISTIANITY;

BY WHICH WE MAY PROVE WHETHER WE ARE GOING TO HEAVEN, OR SHOULD LIKE IT IF WE WERE THERE.

A THOUGHT lately occurred in reflecting on the neceſſity of a change of heart, in order to a ſinner's enjoyment of the happineſs of heaven, which may ſerve to illuſtrate that truth, and bring it home to the conſcience more forcibly.

Surely we might judge whether we are preparing for the enjoyment of heaven, by inquiring ſeriouſly *how we ſhould enjoy the preſence of Chriſt upon earth.* We might judge how

we ſhould wiſh for him to entertain us in the world above, by examining how *we* ſhould be inclined to *entertain him*, if he would condeſcend to ſubmit to a ſecond reſidence below.

Chriſt has promiſed to thoſe, who open their hearts to receive him, that he will enter in, and *ſup with them*, and that *they* ſhall *ſup with* him; this implies, that the enjoyments of Chriſt and of his people will be of the *ſame kind*; like the enjoyments of friends, who ſup together on the ſame food, and feaſt out of the ſame diſh.

I would to God that all ſorts of nominal Chriſtians would try themſelves thoroughly by this teſt! Let them try to *realize* the SUPPOSITION, that Jeſus Chriſt was about to viſit Chriſtendom, and ſpend ſome time in viſiting all his profeſſed followers, and that it ſhould be univerſally admitted that it was himſelf, and no impoſtor, who made this appearance; and let it be ſuppoſed that he ſhould pleaſe to act with ſuch reſerve as not, by any freſh declaration of his will, to lay any claſs under a reſtraint from paying their reſpect to him in their *own* way: But let it be imagined that our Lord was inclined to make an actual experiment how thoſe, who call themſelves by his name, would ſhew their regard to their profeſſed Lord.

How would he be received at Rome by his profeſſed vicar? How by the inquiſitors of Spain and Portugal? Would they aſk him to take a view of their inſtruments of torture, that he might witneſs their zeal for pure and undefiled Chriſtianity? How would he be received at the different courts of Europe? And how by the commanders of armies and navies? Would any royal defender of the faith invite his Maſter to a review, and exclaim, "O Jeſus! is not this a heavenly ſight?" Could thoſe who are fighting for the ſupport of Chriſtianity againſt infidelity, preſume to invite the Founder of their religion to viſit a field of battle, and, with the eyes that wept over Jeruſalem, to glance at the multitude of mangled corpſes that ſtrew the bloody plains of Germany or Italy; and then requeſt him to take the command of the allied army? Would any of our great men invite him to witneſs the debates of the Britiſh ſenate? Or would any of his profeſſed followers propoſe to conduct the Saviour of ſinners to the theatre or the race-ground? Or would our Chriſtian nobles entertain him at their own houſes with a maſquerade, a ball, or a ſelect card-party? I dare not purſue the thought too far, becauſe it is ſcarcely poſſible,

poſſible, without ſome appearance of irreverence, to name the different ways in which nominal Chriſtians muſt attempt to ſhew their loyalty to the King of Saints, if they were to invite him to partake of thoſe enjoyments in which they now place their higheſt happineſs.

Yet if theſe purſuits are conſiſtent with Chriſtianity, not only would it be lawful to entertain Chriſt with them, were he again to viſit the earth, but theſe ſame good Chriſtians, who take it for granted that they ſhall ſhortly be invited to go to ſee Chriſt in heaven, might expect pleaſures of the ſame kind there. To make ſome of them happy, in their own way, it would be neceſſary there ſhould be again war in heaven, that they may enjoy the ſublime and exalted pleaſures of a ſiege, or a field of battle; and others muſt be ſurpriſingly altered if they could be happy there, without taverns, or theatres, or hoards of gold and ſilver.

But it is more probable that moſt of the unconverted, into whoſe hands your Magazine will fall, have received ſo much light by ſitting under the Goſpel, that their conſciences would teſtify that were Chriſt to reviſit the earth, they would be laid under a ſevere reſtraint by his preſence; they would be afraid to aſk him to partake of thoſe pleaſures which they now idolize. They would be obliged to affect a different aſpect from what they now actually wear. Let ſuch then infer that they are not fit for heaven: They cannot go thither unleſs they are born again. Were they permitted to enter that holy place, without being firſt made new creatures, they would be weary of it, they would be almoſt as miſerable as if they were in hell.

But many of your readers, I hope, may indulge a conſciouſneſs, that were Chriſt to return bodily to the earth, their chief deſires would be to be led more clearly into his truth, to be more perfectly acquainted with his will, to be more affected with his love, more conformed to his image, to have their faith, and love, and every grace abundantly increaſed; therefore would they follow him wherever he went, and liſten to the gracious words which ſhould proceed from his mouth. Let them reflect that though the heavens have received his humanity till the laſt great day, he is really at hand, near to every one of them; he knows their deſires, and their groans are not hid from him. And ſoon will he fulfil his promiſe, Where I am, there ſhall my ſervant be. Then ſhall we be like him, for we ſhall ſee him as he is.

S. C.

INTERESTING

INTERESTING CORRESPONDENCE.

LETTER IV.

From ———, *in the Priſon of* ———.

DEAR SIR,

I HAVE received your favour of the 5th inſtant, and have read it with the moſt ſerious attention; but to anſwer every part of it correctly would be too difficult a taſk for me to undertake, nor ſhall I attempt it. I cannot, however, help obſerving from ſome parts of your letter, that you judge rather hardly of my religious principles. That I have been guilty of many follies I will readily confeſs; but, after the moſt ſtrict ſcrutiny of my paſt life, I do not recollect that I have been guilty of any thing that might not be expected from youth, warm paſſions, and the temptations I have been expoſed to: But be aſſured I have always been convinced of the neceſſity of religion, nor have I forgot to ſolicit the Divine aſſiſtance in acquiring that purity of mind which is neceſſary to promote eternal happineſs. I have already ſaid I am conſcious of having done many things that I ought not to have done, and perhaps left undone many things that I ought to have done, of which I moſt ſincerely repent; and I have always been taught to believe that repentance and faith were the beſt foundation for hoping for forgiveneſs from a merciful God. Strongly impreſſed with theſe ideas, I cannot think I was guilty of preſumption in hoping my puniſhment would not extend beyond this world. Indeed, did I think that perfection was abſolutely neceſſary to the attainment of future happineſs, I am ſo well convinced of my own imperfection, that I ſhould in deſpair give up the vain purſuit. As, however, I may not have ſufficiently reflected on theſe matters, or may not perfectly underſtand them, I ſhall conſider a continuance of your correſpondence as a particular favour; and give me leave once more to aſſure you, that I feel the moſt grateful ſenſe of the obligations I owe you, and the Society to which you belong, for the warmth with which you have intereſted yourſelves in my happineſs.

I am much obliged to you for the book you were ſo good as to ſend me, which I have read with great attention.

I am, Sir,

Your much obliged Servant.

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THE REPENTANCE OF THE DYING MALEFACTOR.

THE Lord Jeſus came into the world to ſave ſinners, and in accompliſhing this great purpoſe of his love, he was ſo humbled as to be *numbered with them.* He was treated as the vileſt of all tranſgreſſors. The enmity of the Jews againſt him roſe to the higheſt pitch of rage. They called him an *impoſtor*, a *drunkard*, and a *friend of publicans and ſinners.* They ſaid, he *hath a devil, and is mad.* Barrabas, an infamous robber and murderer, was named in competition with him, and preferred before him; and *two thieves were crucified with him.*

But to exemplify the glory of his precepts, and to diſplay the omnipotence of his love, he brings *one* of theſe miſerable men, in the eleventh hour, to acknowledge the divinity of his miſſion, to anticipate the grandeur of his exaltation, to rely upon the perfection of his ſacrifice, and to aſſurances of eternal happineſs in paradiſe immediately on the diſſolution of nature. Was ever revelation of mercy more *ſeaſonable!* The man was *dying*—dying in *agony* and *ſhame*—dying under the terrors of wrath to come; he was almoſt wrecked and undone for ever, when the haven of ſalvation appeared in view.

From this event we may deduce the following important obſervations:

Firſt, That the grace of God effects a ſurpriſing change in the natural ſtate and moral circumſtances of men. In the volume of inſpiration this change is repreſented as an emancipation from ſlavery—the healing of deſperate maladies—a reſurrection from death—a new creation. It comprehends a genuine ſenſe of guilt—indignation againſt it—zeal for the prevention of its progreſs—humble confeſſion—and importunate prayer. Such was the change wrought in the ſoul of the dying chief; a change which muſt have excited the greateſt aſtoniſhment in the ſubject and witneſſes of it, and which, as the firſt fruit of the Saviour's travail, would, in a peculiar ſenſe, inſpire the joy of angels. Every ſinner, converted from the error of his ways, is another jewel added to the mediatorial crown of the Lord Jeſus, another conqueſt to the final triumph of grace.

Secondly, The purpoſes of grace are often accompliſhed by *trivial* or *extraordinary* means. Matthew, and Zaccheus, and Saul were *created anew* by *a word*—Peter was reclaimed from

from his apoſtacy by a *look*—Juſtin Martyr was deeply affected with the divinity of the Goſpel by the patience and courage of the ſaints under perſecution—Auguſtin was converted by the relation of an anecdote—Luther by the death of a friend—Lord Rocheſter by ſickneſs—The *little ſtone*, cut out of the mountain without hands, fills the world with glory—Fiſhermen and tent-makers are choſen for the firſt promulgation of the Goſpel—Sinners are ſaved by the *foolifhneſs of preaching*—The forgetfulneſs and miſtakes, the ignorance and obſtinacy, the follies and crimes, the afflictions and diſgrace of men, have, in various inſtances, proved ſubſervient to their ſalvation. The ſubject of the hiſtory before us was, by the ſhame and agony of the croſs, raiſed to the throne of God.

Thirdly, Thoſe who are called with an holy calling, and who ſhall be ſaved with an eternal ſalvation, are, in general, moſt unlikely to obtain ſuch bleſſedneſs. The glories of redeeming love are hidden from the wiſe and prudent, and revealed unto *babes*.—In the path of life the wayfaring men, though *fools*, ſhall not err.—God hath choſen the *poor* in this world rich in faith, and heirs of the kingdom which he hath promiſed to them that love him.—Outcaſts and peſts of the world, publicans, and harlots, and thieves, the guilty and wretched of every deſcription, receive the Lord Jeſus, while men, who are their reverſe in rank, in mental powers, and moral rectitude, are, on account of their enmity againſt him, caſt into outer darkneſs. At the ſame time that he is reviled by the chief prieſts and ſcribes, a poor wretch, whoſe crimes had rendered his life a curſe to ſociety, implores his mercy, and is tranſlated into the regions of eternal life.

Fourthly, This event diſplays the ability and willingneſs of Jeſus to ſave under circumſtances the moſt hopeleſs and deſperate. When firſt nailed to the croſs, this criminal was not more penitent than his companion. He continued in a ſtate of rebellion till nature was almoſt exhauſted. A few moments will involve him in all the horrors of the vengeance he has defied. But how ſuddenly the deathly paleneſs of his countenance is ſucceeded by the crimſon bluſh of evangelical ſhame! What an anxious look he caſts upon him whom, till now, he had derided and blaſphemed! But the agitation of his ſoul overcomes the power of utterance. At laſt, from the abundance of a broken heart, he prayed to Jeſus in this brief, ſimple, energetic language, "Lord, remember me when thou comeſt into thy kingdom!" when, *without upbraiding*, *without delay*, he obtains the promiſe of full redemption, and,

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like a bird escaped from a long confinement, and broken away from every snare, he soars on high, inhales the pure air of paradise, and sings, with kindred society, in ten thousand sweet melodious strains, the praises of his wonderful deliverance.

Fifthly, All who receive Jesus Christ as a Saviour, will acknowledge and obey him as their *Sovereign*. Behold a *rebel* prostrate at his feet! The rebel prostrate before his throne becomes a *subject* devoted to his glory. The subject devoted to his praise, is now a *son* adopted into his family, and constituted an heir of all things. From hence we see, that his salvation, so full of encouragement to the penitent, can administer no real satisfaction to the *presumptuous*. I have been told, says a popular writer, that it is in the power of chemistry to extract a spirit from the common loaf of bread so acid that coral, and even gems may be dissolved in it. The application of this circumstance to the dispensations of divine love is too obvious to require enlargement. But let it be considered, that this is the *only* instance of such a late repentance recorded in the divine writings; and that it was attended with clear evidence of *holy* attachment to the *King of Saints*. Grace makes a difference that must be *felt*, and that will be *seen*.

Finally, This display of invincible grace is calculated, above all others with which we are acquainted, to endear the merits of Jesus, and to perpetuate the remembrance of his precious name. The happiness of eternity was accomplished in a moment. He was saved while his companion was left to perish. The Sun of righteousness did not rise till the shadows of eternal night were gathering around him. And we should remember, that when the Lord of glory had compassion on him, he himself was suffering to the uttermost from the pains of Calvary, and from the wrath of heaven. Sir Joshua Reynolds, in his last address as President of the Royal Academy, praises, in very extravagant terms, the great powers of Michael Angelo, a celebrated painter; he says, "I reflect, not without vanity, that these discourses bear testimony of my admiration of that truly divine man; and I should desire that my last words, which I should pronounce in this place, might be the name of Michael Angelo! Michael Angelo!" We call this extravagant praise; but the whole compass of language can afford no terms adequate to the just praises of Immanuel. The review of what he did for this dying thief, of what he hath done for millions since, of what he is engaged to do for all the nations of the earth,

and a ſenſe of what he hath done for us, will animate us with the ambition of bearing teſtimony of our adoration of him in *every* ſermon, of pronouncing bleſſings on his name in our laſt moments, and of uniting with all the redeemed in the perfect and uninterrupted joy of his immediate preſence.

P.

EXTRACT OF A LETTER

FROM THE LATE

CELEBRATED DR. SAMUEL JOHNSON.

Written to a Gentleman of Edinburgh, occaſioned by his having been informed that ſome Members of the Society in Scotland for propagating Chriſtian Knowledge had oppoſed the Scheme of tranſlating the Scriptures into the Gallic Language, from Political Conſiderations *.

"I DID not expect to hear that it could be, in an aſſembly convened for the propagation of Chriſtian knowledge, a queſtion, whether any nation uninſtructed in religion ſhould receive inſtruction. 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 delays it, can be ſaid to love his neighbour as himſelf. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces, as to him, that ſhould extinguiſh the tapers of a light-houſe, might juſtly be imputed the calamities of ſhipwreck. Chriſtianity is the higheſt perfection of humanity; and as no man is good, but as he wiſhes the good of others, no man can be good in the higheſt degree, who wiſhes not to others the largeſt meaſures of the greateſt good. To omit for a year, or for a day, the moſt efficacious method of advancing Chriſtianity, in compliance with any purpoſes that terminate on this ſide of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America, a race of mortals whom, I ſuppoſe, no other man wiſhes to reſemble."

* See Boſwell's Life of Dr. Johnſon, vol. i. p. 386.

ANECDOTES.

SIR,

THE following account was extracted from a German Magazine, in which it had been inſerted by a Gentleman, whoſe brother, a worthy Miniſter of Chriſt, gave it to me, tranſlated by himſelf. My friend alſo atteſted that he knew Mr. Bakker perſonally, and had heard the ſame ſtory from his own mouth.

Briſtol. J. R.

DEAR FRIEND,

YOU, no doubt, recollect our laſt agreeable converſation with our friend B. concerning the ſpecial providence of God over individuals, and more particularly over his children. The wiſh our friend then expreſſed, that a collection might be made of the moſt remarkable inſtances of God's paternal care of, and attention to, thoſe who are his own, ſupported by hiſtoric proofs on which we might depend, belongs by no means to the number of vain and idle wiſhes, but is well worthy of being carried into effect.

In the mean time I will relate a particular inſtance of the evident interpoſition of Divine Providence, which may ſerve as a very proper ſpecimen of ſuch a collection. I can warrant the truth of the fact, and am perſonally acquainted with the man it chiefly concerns, from whoſe own mouth I received the relation; and whom I know to be an upright perſon, and I am perſuaded a genuine Chriſtian.

John Bakker, the ſubject of this narrative, travelled in the year 1762 (the very firſt time in his life that he had taken a long journey), quite alone, from Zeyſt, near Utrecht, to New Wied upon the Rhine, and was now upon his way from Cleves to Cologne. He had with him (beſides many letters) a conſiderable ſum of money in gold, and ſome watches and jewels. His road led him through a wood, about four Engliſh miles in length, which at that time was infeſted by French marauders, who, the very day before, had murdered a travelling taylor, of which, however, he had not heard any thing. Having proceeded in this wood for about half an hour, in unuſual anxiety, of which he at laſt had rid himſelf, by engaging his mind in meditation on a text of holy writ, he perceived a man behind him, who aſked him, What o'clock it was? While he gave him for anſwer, that it was near eleven (in the forenoon), there

ſtepped forth, from a thicket on one ſide of the road, three other men, who immediately demanded his money. He declared to them, that though he wanted it for his journey, yet he was ready to deliver it up to them. He actually produced his purſe, which contained about four rix-dollars (worth about thirteen ſhillings), and ſurrendered it into their hands. But now the villains, laying hold on him, tore his coat and waiſtcoat with violence from his body, and ſeized upon his ſmall-clothes, in which he had his gold concealed, abuſing him withal in a moſt cruel manner. He inſtantly intreated them to ſpare his life, or, at leaſt, to allow him a few minutes to commit his ſoul into the hands of God. But the robbers, who, amidſt dreadful imprecations and barbarous treatment, were tearing off his ſmall-clothes, at laſt agreed with each other to drag him from the road into the thick wood.

You may eaſily conceive the deadly anguiſh he endured while in their mercileſs hands. But while the robbers, regardleſs of his groans and intreaties, were engaged in dragging him away, there came two men on horſeback full gallop behind him along the road, whom he could not ſee, but at the appearance of whom the robbers immediately threw away his clothes, and eſcaped with his purſe only, into the wood. The horſemen approaching, found him almoſt fainting, and taking his clothes to them on their horſes, encouraged him to run, as faſt as he was able, along with them, in order to bring again into circulation his blood, congealed and ſtagnated through the anguiſh of death. He did it as well as he could, laying hold of the tail of one of the horſes, and was conducted by his deliverers into the next village adjoining the wood, where they took him to the bailiff of that diſtrict. This gentleman, immediately on ſeeing him, and having received from the men a brief information of what had happened to him, cried out, with great emotion of mind, "My friend! you muſt needs be a Chriſtian indeed, and God muſt have a ſpecial regard for you." He then related to him how he, going that morning into his garden to weed, on a ſudden felt an impulſe to diſpatch his men into the wood, in order to try whether any trace of the robbers, who had murdered the taylor the day before, could be diſcovered; and that thinking it might as well be put off for the afternoon, he had ſuffered ſuch anxiety and perturbation of his mind, as rendered his eyes ſo dim that he could not ſee a ſingle plant in his garden. On which account he, ſtraight returning into his houſe, in all haſte diſpatched the two men on horſeback into the

the wood; and thereupon immediately recovered his peace of mind.

You may, my dear friend, eaſily conceive the ſenſations of the heart of our traveller, who had been ſo mercifully delivered, at this relation of the bailiff; who, in addition to his having proved the means of ſaving his life, took the moſt kind and liberal care of him, and lodged him that day and the enſuing night at his own houſe. Directly after this, meaſures were taken to ſearch after the robbers; and divine juſtice cauſed them to be diſcovered and apprehended, when they received their deſerved reward.

Methinks this event is a moſt affecting inſtance of the Lord's looking down upon his own in mercy and favour, and of his knowing how to deliver and preſerve them in a moſt wonderful manner. O! that we might ever truſt in him, reſigning ourſelves, and all our concerns, with filial confidence and faith, unto his holy will and providential care!

I am, &c.

MINISTERIAL ACCOUNTS AT THE GREAT DAY.

[AN EXTRACT.]

A DIVINE, in the former part of the laſt age, was preaching before an aſſociation of Miniſters, and in order to quicken their regard to the principle, end, and motive from which they acted, pointed to them the laſt and awful day of judgment; and having brought in Chriſt the Judge, as taking his place on the throne, he then, by an elegant *proſopopœia*, repreſented him as calling his *Miniſters* to an account, examining how they had preached, and with what views they had undertaken and diſcharged the work of the miniſtry.—"*What did you preach for?*"—"I preached, Lord, that I might keep a good living that was left me by my father of 150 or 200 pounds *per ann.*; which, if I had not entered into orders, had been wholly loſt as to me and my numerous family." Chriſt ſays to him, "*Stand by, thou haſt had thy reward.*"—The queſtion is put to another, "*And what did you preach for?*" He anſwered, "Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." Chriſt's anſwer to him likewiſe was, "*Stand thou by, thou alſo haſt had thy reward.*"—The judge puts the queſtion to a third, "*And what did you preach for?*" "Lord," ſays he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life, which thou gaveſt me; nor did I preach that I might

gain

gain the character of a wit, or of a man of parts, or of a fine ſcholar; but I preached in compaſſion to ſouls, and to pleaſe and honour thee; my deſign in preaching was, Lord, that I might win ſouls to thy bleſſed Majeſty." Upon this the Judge called out, "ROOM, men, ROOM, angels! let this man come and ſit with me on my throne, as I am ſet down with my Father on his throne; he has owned and honoured me on earth, and I will own and honour him through all the ages of eternity."

The reſult of all then was, that the miniſters went home much affected, reſolving that, through the help of God, they would mind the work of the miniſtry more, and look better to their aims and ends than ever.

THE TENDENCY OF FREE-THINKING.

Mr. EDITOR,

SHOULD you think the following anecdote of Mallet, taken from Davies's Life of Garrick, worth inſerting in your valuable Magazine, as contradictory to the frequent aſſertion of Deiſts, that mankind would be as moral without what is called revealed religion, as with it, you would oblige a conſtant reader.

W. H.

"THERE was a ſtriking peculiarity in Mr. Mallet's conduct that ought not to be omitted, as it may probably convey ſome uſeful advice to others. He was a great free-thinker, and a very free ſpeaker of his free thoughts; he made no ſcruple to diſſeminate his ſceptical opinions wherever he could, with any propriety, introduce them. At his own table, indeed, the lady of the houſe (who was a ſtaunch advocate for her huſband's opinion) would often, in the warmth of argument, ſay, "Sir, we Deiſts." The lecture upon the *non credenda* of the free-thinkers was repeated ſo often, and urged with ſo much earneſtneſs, that the inferior domeſtics became ſoon as able diſputants as the heads of the family. The fellow, who waited at table, being thoroughly convinced that for any of his miſdeeds he ſhould have no after-account to make, was reſolved to profit by the doctrine, and made off with many things of value, particularly the plate. Luckily he was ſo cloſely purſued, that he was brought back with his prey to his maſter's houſe, who examined him before ſome ſelect friends. At firſt the man

man was ſullen, and would anſwer no queſtions put to him; but being urged to give a reaſon for his infamous behaviour, he reſolutely ſaid, "Sir, I have heard you ſo often talk of the impoſſibility of a future ſtate, and that after death there was no reward for virtue, nor puniſhment for vice, that I was tempted to commit the robbery." "Well, but you raſcal (replied Mallet), had you no fear of the gallows?" "Sir, (ſaid the fellow, looking ſternly at his maſter), what is that to you, if I had a mind to venture that? You had removed my greateſt terror, why ſhould I fear the leſſer?"

A TESTIMONY TO THE HOLY BIBLE,

BY THE LATE SIR WILLIAM JONES, ONE OF THE JUDGES IN THE SUPREME COURT OF BENGAL.

SIR William died about two years ago. His laſt act was an act of homage to the Redeemer; he died in his cloſet, with his hands claſped together, and *his eyes turned upward* towards heaven. "I have regularly and attentively read theſe holy Scriptures, and am of opinion that this volume, independent of its divine origin, contains more ſublimity and beauty, more pure morality, more important hiſtory, and finer ſtrains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been compoſed."

SELECT SENTENCES.

GRACE not only makes a man, more a man; but it makes him more than a man.

SECKER.

Cicero complains of Homer, that "he taught the Gods to live like men," but grace teaches men to live like Gods.

IDEM.

Love in the creature is like fire on the hearth, now blazing, anon blinking, and going out; but in God, like fire in the element, that never fails.

GURNALL.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SEVERAL persons have offered themselves for the intended mission to Africa, two of whom are accepted by the Directors; and we trust that our friends will not cease to pray that the Lord of the harvest will thrust out many more labourers.

Two young men, educated for the ministry, are about to be sent by the Associate Synod in Scotland to preach the Gospel in Nova-Scotia.

A mission from Scotland to the Foulah country, in Africa, is also in contemplation.

The ANNUAL MEETING of the Missionary Society will be held in London, on Wednesday and Thursday, the 10th and 11th of May. The places and times of the public services on that occasion, together with the names of the Preachers, we hope to announce in our next.

We are authorised by the Directors to state, that the congregations in the metropolis, who encourage the noble designs of the Missionary Society, purpose to pay their respective subscriptions or collections to the Treasurer previous to the Annual Meeting: And the Directors earnestly hope, that the friends of this Institution, in the country, will endeavour to transmit their contributions also by, or before, that period.

The following liberal donations from Scotland (in addition to those mentioned in Vol. IV. of this Magazine, page 474), have been received:

	L.	*s.*	*d.*
The Established Church of Scotland, in Stirling	23	16	0
..... Kippen	10	10	0
..... St. Ninians	47	9	6
..... Chapel of Ease, in Ardach	13	0	0
Associate Congregation, in Stirling	80	1	9
..... Falkirk	35	15	0
..... Dunblane	15	16	0
..... Bridge of Teath	14	14	2½
..... Siddisdale	12	0	0
..... Kinross	20	0	0
Friends in Dunse	100	0	0
..... Stirling	30	0	0
A Friend, D. D. in Glasgow	50	0	0

AMERICA.

DR. EDWARDS, son of the celebrated President of New Jersey College, who removed some time ago from New-Haven, has accepted a call to Colebrook, an inland town on the North-western part of Connecticut. He informs a correspondent, that he is much more happy in this retired situation than in his former residence; having more leisure for study, and retaining a taste for rural life, in consequence of his early youth being spent at Stockbridge.

That the genuine spirit of Christian philanthropy pervades the American as well as the British churches, will appear from the following very interesting article of intelligence:

NEW YORK.

A number of Ministers and private Christians, from the city of New York and its vicinity, of different denominations, but of one sentiment in the doctrines

trines of the Gospel, have consulted together, with much seriousness and deliberation, on the propriety of joining in the same great design with their brethren in Great Britain; and having unanimously resolved that they esteem themselves called in Providence to use measures for erecting a Missionary Society, for propagating the Gospel of our Lord Jesus Christ in places which are destitute of it, and of the means of obtaining it, did, on the 21st of Sept. 1796, agree to a plan of association, and an address to their fellow Christians. The complete organization of this Society was to take place on the first of November, when a very numerous meeting of both clergy and laity was expected.

ORDINATION.

ON Wednesday, Oct. 12, the Rev. Mr. Severn was ordained Pastor over the Church of Christ at Horlon, Essex. The Rev. Mr. Churchill, of Ongar, began the service with reading and prayer. The usual questions were proposed by the Rev. Mr. Upton, of London. The charge by the Rev. Mr. Lore, of London. Sermon to the people by Mr. Walker, of Saffron-Walden. Concluding prayer by Mr. Gaffee, of Hatfield-heath. Hymns by the Rev. Mr. Brown, of Harlow.

SOMERSETSHIRE ASSOCIATION.

AT a meeting of Ministers, held at Wells, Sept. 29, 1796, it was unanimously determined to meet at South-Petherton, on the 16th of November, for the purpose of forming the servants of Jesus Christ of the Independent denomination, in the county of Somerset, into a body. We are indebted to the Spirit of God, stirring up to the missionary design, for this concern among us. When the Lord pours his Spirit on the principal persons in his service, those who are in their tents partake of it. In the morning, Mr. Crook and Mr. Saltren, of Bridport, prayed; Mr. Tozer preached a most lively affectionate sermon from Isai. ii. 2, 3; Mr. Pittard concluded. In the evening, Mr. Sloper and Mr. Cracknell, of Wareham, prayed; Mr. Rogers, of Beaminster, preached from Heb. vi. 9. *Things that accompany salvation*—His discourse was judicious, searching, and experimental; Mr. Harvey, of Sherborne, concluded. The day was quickening and profitable to the people.

November 16, 1796.

At a meeting of Protestant Dissenting Ministers, of the Independent denomination, holden, this day, at South-Petherton, in the county of Somerset, the following Resolutions were unanimously agreed to:

I. That we, whose names are underwritten, think it eligible to form ourselves into a County Association:

JOHN CROOK, Broadway;
W. HARRINGTON, Winsham;
RICHARD HERDSMAN, South-Petherton;
J. W. MORIN, Yeovil;
S. R. PITTARD, Martock;
THOMAS PARISH, Wellington;
WILLIAM SLOPER, Wells;
ISAAC TOZER, Taunton.

II. That whoever is in future admitted into this Association, it shall be by the will of the majority.

III. That we have an annual meeting; and that the Ministers preach in the morning by rotation, beginning with the most aged; that the evening preacher be nominated by the Minister at whose place the meeting is held. That our next meeting be held at Taunton, the second Wednesday in June, 1797. That

the Rev. Mr. Pittard preach in the morning, and the Rev. Mr. Sloper in the evening: In case of failure, the Rev. Mr. Parish and the Rev. Mr. Morin.

IV. That a circular letter be addressed to our respective churches and congregations annually; and that Mr. Herdsman be desired to prepare the Address for our next meeting.

V. That as much of the interval of worship as possible be filled up in conversation on the important design of our work, as servants of Jesus Christ; or in the discussion of useful subjects.

VI. That the Ministers give some account, either verbal or written, of the state of religion in their respective churches and congregations.

VII. That it be expedient for the different congregations to make an annual collection, to form a fund for defraying the expence of village-preaching; or supporting one who shall preach the Gospel where the people are destitute of the word of life.

VIII. That the management of the fund shall be under the direction of a Committee of seven persons, one of whom shall be the Treasurer, who shall be chosen annually, whereof not more than four persons shall be Ministers. That the Treasurer keep a regular account of monies received and expended on the account of the association.

IX. That the Treasurer and Committee be chosen at our next meeting at Taunton.

Signed on the Behalf of the Associated Brethen,
RICHARD HERDSMAN, Secretary.

YORK.

ON December 28, 1796, was opened, in the city of York, a small neat chapel. The Rev. Edward Parsons, of Leeds, preached in the morning from Rom. xvi. 24. "The peace of our Lord Jesus Christ be with you all. Amen." The Rev. Henry Howell, of Knaresborough, in the evening, addressed the people from Psalm cxxxii. 15. "I will satisfy her poor with bread."

This ancient city contains twenty-four churches, and several other places of worship, but not any of the Independent persuasion. About two years ago, the Rev. Mr. Wydown, who had laboured in the late Countess of Huntingdon's connection, received an invitation from several serious people to preach to them the word of life; which having accepted, they worshipped for some time in a large upper room. The congregation having increased, they have built the place alluded to above, and, as we understand, have formed themselves into an Independent Church. May the prayer and promise of the texts be fulfilled in them!

SOCIETAS EVANGELICA,

INSTITUTED IN THE YEAR 1776, FOR THE PURPOSE OF ENABLING MINISTERS OF THE GOSPEL TO EXTEND THEIR USEFULNESS BY ITINERANT PREACHING.

Report of the Committee.

AT the commencement of a new year, it is presumed, that the subscribers to Societas Evangelica will be gratified by the following REPORT of their Committee, presenting an account of their operations during the year 1796.

At the last annual meeting, some emendations and additions were made to the rules of this Society, by which ministers in the country have been excited to extend and to increase their labours; and the correspondence of the Society, in the last year, furnishes an account of an unusual number of villages, to the amount of 116, being visited with the glad tidings of the Gospel, by Ministers who have preached under the patronage of the Society, and records many instances in which the word preached has been attended with the mighty power and the effectual blessing of God.

But the resolution to engage and to employ two itinerant preachers wholly in the service of the Society, is the most important addition that was made at the before-

before-mentioned meeting. The Committee have to regret that this resolution has not yet been carried into full effect, though great exertions have been made for this purpose. By correspondence with Ministers in the country, and by advertisements in the Evangelical Magazine, they have excited several persons to offer themselves for the important work; but only one of them has yet been accepted. The Committee have endeavoured to act with caution and with judgment in this important business; and they trust, that a little delay will neither disappoint the Society, nor be of disadvantage to its desired object.

The person whom the Committee have engaged to preach the Gospel as an itinerant, is Mr. William Norris. He has occasionally preached in this city, and its vicinity, for some time past: The most explicit and satisfactory testimony has been given to his Christian character; and it is hoped, that his abilities will not be found unworthy of the patronage, or unequal to the services of this Society. To make trial of his talents as an itinerant, before he was fully engaged, Mr. Norris was sent to that part of the kingdom in which it was intended to employ him:—From the 15th of October to the 22d of November, he preached almost every day, at market-towns, and in various villages in the North Riding of Yorkshire; and a report has been received, that his ministry was very well attended, the people entertained him with great cordiality, and a general and ardent desire has been expressed that his labours may be continued among them.

Under these encouraging circumstances, Mr. Norris has been engaged to labour under the patronage of this Society; and on the 3d of January he left town to enter on that course of service, which, it is hoped, will be succeeded with the Divine blessing. It is presumed, that exertions will be made to engage another person to itinerate with Mr. Norris.

Many Ministers, during the last year, have been stirred up to imitate the zealous example of their brethren, by associating for the purpose of spreading the Gospel both by their personal ministrations, and by the labours of itinerant preachers in their own counties. The Committee has encouraged them to apply to the Society for assistance, if requisite, in the infancy of their associations; and when it is considered that the expenditure of the past year exceeded the income, and that extraordinary aid will be necessary the present year to enable the Committee to make good their engagements, it is most earnestly hoped of every subscriber, that he will not only continue his own patronage to an Institution, which has produced so much good, and which promises still more abundantly; but that he will use his influence among his friends, to increase the support, and to extend the usefulness of *Societas Evangelica*.

Any person inclined to make a bequest to this Society, is desired to do it in the following form:

"*Item*, I give and bequeath unto *A. B.* the sum of upon trust, to the intent that they, or one of them, do pay the same to the Treasurer (for the time being) of a Society, who now call themselves 'Societas Evangelica, instituted for extending the Gospel in Great Britain by Itinerant Preaching,' which does, or lately did meet at the Castle and Falcon, Aldersgate-street; which said sum I desire may be applied towards carrying on the charitable designs of the said Society."

COMMITTEE FOR THE YEAR 1797.

Bilger, Mr. Matthias	Moore, Mr. William
Binks, Mr. Christopher	Parker, David, Esq.
Chambers, Mr. Jarvis	Perry, Mr. William
Durant, Rev. George	Platt, Rev. W. F.
Dyer, Mr. John	Platt, Thomas, Esq.
Foyster, Samuel, Esq.	Shrubsole, Mr. William
Gardner, Mr. Robert	Wilks, Rev. Matthew
Hill, Rev. Rowland	Wilson, Mr. Thomas
Hodgkinson, Enock, Esq.	Wilson, Mr. Joseph
Illingworth, Mr. Thomas	Wright, George, Esq.
Mills, Samuel, Esq.	

TREASURER—Mr. Thomas Wilson, Wood-street, Cheapside.
SECRETARY—Mr. Thomas Illingworth, No. 58, Frith-street, Soho.
COLLECTOR—Mr. William Buckland, No. 436, Strand.

Subscriptions will be thankfully received by any Member of the Committee, by the Treasurer, Secretary, or Collector.

THE Rev. Mr. Maurice has removed from Bolton, in Lancashire, to the congregation in Fetter-lane, London, late under the pastoral care of the Rev. Dr. Davies, whose resignation was occasioned by a long and painful indisposition.

OBITUARY.

MR. THOMAS ALLDER.

ON Tuesday, the 4th of October, died at Basingstoke, Hants, in the 68th year of his age, Mr. Thomas Allder, maltster, but lately retired from business.—It is a tribute of respect justly due to his memory, to say, that by his death society has lost an useful member; the poor a compassionate benefactor; and religion a valuable friend.

As a man of business, he had learned to guide his affairs with discretion. "Temptations in the way of trade," which have overcome many others, could not overpower the integrity and uprightness of his mind. While he was "diligent in business," he recollected that success depended upon the blessing of the Lord; and therefore he was "fervent in spirit," in seeking the blessing of heaven upon his employment, and he was not disappointed. His conduct in the affairs of this world is one proof, among others, that in the event nothing is lost by a conscientious profession of religion. He has often thankfully acknowledged the peculiar goodness of God towards him, in preserving him remarkably from losses, and giving him more than a competency. As a husband, he had been tender and affectionate to the partner of his life, who was called out of this world many years before himself. Having no children, he had an opportunity of being like a father to several fatherless children of his wife's friends, and of exercising various and frequent acts of kindness towards some of his own relations. Like a wise man, he enjoyed the pleasure of doing good while he lived; for he disapproved of hoarding all up to bequeath to others, when death should make his worldly substance no longer his own.

As a religious character, he was an example worthy of imitation. In the earlier part of life he had been led to see the importance of eternal things, and, upon a full conviction of the worth of his soul, and the necessity of salvation by Jesus Christ, he commenced a Christian. Though his life and conduct were remarkably moral and exact, yet he depended not on his own imperfect righteousness for acceptance with God: The Spirit and word of God had taught him another lesson; and he looked to the all-perfect righteousness and atonement of Christ, as God-man, as the only ground of his hope; it was the look of a genuine faith, and his faith was productive of good works. When will self-righteous sinners begin to believe, that the doctrines of grace, when cordially received, do *not* lead to licentiousness of conduct?

In his own house there was an altar erected for the morning and evening sacrifice of prayer and praise, accompanied with reading the Scriptures, constant and regular as the return of day; while the weekly sabbath was kept holy, as a day

a day of sacred rest, and appropriated to the solemn and profitable employments of public and domestic worship. If Mr. Allder was not in his place in the house of God on all occasions, it was a proof that he was confined by affliction, which, through the goodness of God, was very seldom the case; and he was early in his attendance.

As a Deacon of a Society of Protestant Dissenters, with whom he worshipped, he discharged the important office in a serious and useful manner, and his death is felt as a peculiar loss; for he was much interested in the purity of Gospel-order, and the advancement of the cause of Christ.

Mr. Allder of late years had been subject to a dangerous affliction in the winter; from which, by the blessing of God on medical assistance, he recovered in the spring. The last winter, however, left him considerably weaker in body; but he was gradually growing stronger in faith, and ripening for a better world. His last illness was only a fortnight, during which period he was affected with frequent drowsiness. At times, however, he was relieved from it, and frequently expressed his faith in Christ, and his submission to the will of God. The love of Christ in dying for sinners was what he admired, and it almost overwhelmed his soul with joy. It was a sadly-pleasing language to hear this declining pilgrim, when he became unable, through weakness, to engage any more in family prayer, expressing his uneasiness with tears that he was now to omit his beloved employment. (What a reproof does this convey to those, who, in time of health, neglect prayer in their families!) But he was submissive to the will of his God, who was now about to translate him to the perfect worship and family of heaven, where weakness and tears are known no more.

If we follow our afflicted friend to his chamber, and draw the curtain of his dying bed, there we hear a departing saint, like a patriarch of old, giving his farewel and solemn instructions to his weeping relatives collected round him.—There we hear him, with feeble voice, but with strong faith, expressing his hope and patience in language like this—"Dear Jesus"—"Haste, my beloved, come away"—"Thy rod and thy staff, they comfort me." And when his minister had encouraged him still to "fear no evil, when walking through the valley of the shadow of death," since he hoped that the Shepherd would be with him; and when grief just permitted him to thank his dying friend for all his kindness towards him, he returned his thanks also for the benefit he had received by his preaching; adding,

"O glorious hour! O blest abode!—
I shall be near, and like my God."

These were some of the last words which he could utter, the latter line being scarcely distinct; though he lived, gradually weakening without apparent pain, till the night of the next day, when, with the most perfect composure and ease, the writer of this paper, having committed him to God in prayer, saw him breathe his soul into the hands of his Redeemer!

Thus we see how a Christian can die! Who can be present at such a scene as this, and not be almost ready to say with another Thomas, "Let us also go, that we may die with him!" Here we perceive the *reality* of poetic description,

"The chamber, where the good man meets his fate,
Is privileg'd beyond the common walk
Of *virtuous* life—quite in the verge of heaven." DR. YOUNG.

Here too we may see what are the doctrines that can support the mind in affliction, and enable us to triumph in the views of death. Not Socinianism, nor mere morality, but the doctrines of salvation by free grace, the Saviour of men is their God!

It is no matter, though we may be ridiculed by such as falsely call themselves *rationalists*, for preaching the doctrines of Christ crucified, if we have the testimony and thanks of such a dying man as this—while God shall have all the glory.

On

On the sabbath evening following, a funeral discourse was preached on the occasion, from Isa. lvii. 1, 2, by the Rev. Mr. Jefferson, to a numerous auditory, as many of the inhabitants of the town honoured the memory of the deceased by their respectful attendance.

MRS. HANNAH COGGING.

ON November 6th died Mrs. Hannah Cogging, aged 96. This venerable saint had been a member of the church, now under the pastoral care of Dr. Stafford, fifty-nine years. She was a woman of exemplary piety, and remarkable for a constant attendance at the house of God, even to the end of her days. On Friday morning, the 4th of November, she was going as usual from her habitation, an alms-house in Hoxton, to the lecture in Camomile-street. On her way thither an over-drove bullock suddenly darted upon her, and, being from extreme age unable to escape, she received a wound, of which she died the sabbath following. After this catastrophe happened, she was taken to the London Hospital, where she was visited by several respectable persons. One of them, a lady who was a particular friend to her, rather reflected upon her for going out so far by herself. She replied, "Why do you reflect upon me? you know, as I cannot see to read, I must hear the word of God: And the very same accident might have happened in crossing the street by my own door. My heavenly Father knew where I was going, and he permitted the beast to come against me. He sent it as the messenger of death, to take me to himself, with whom I have long desired to be. Blessed be God! I am going home to my heavenly Father." To another, who was speaking to her on the pain she felt, she replied, "The pain which I feel is infinitely less than I deserve; I submit to it as the way which my God has seen fit to take me out of this world to himself. It is all well, it is all well!"

MR. CHARLES WILSON.

ON Tuesday, November 29, died, at New-Malton, in Yorkshire, in the 36th year of his age, Mr. Charles Wilson, glazier. He was one who had served God from early youth. Many years he had been a diligent attendant upon the public preaching of the Gospel, both at the Wesleian and the Dissenting chapels in that town; and he was not only a hearer, but a doer of the word.

To his infirm and aged parents he was a very dutiful son, in every respect endeavouring to strengthen their hands, and rejoice their hearts. As a Christian, he was remarkably lively and cheerful. By means of his zealous conduct he drew several young persons to a liking of religion. On Wednesday evening, the 23d of November, he attended, with several of his companions, the weekly lecture at the Dissenting chapel, and after service called on the Minister, the Rev. Mr. Bartlett, with whom he conversed in a very pleasant manner, and discovered a strong desire to see the cause of Christ flourish in the ungodly place of his residence; and, to encourage the Minister, he not only verbally expressed his desire that the interest might there be carried on, but entered his name as a subscriber to the pecuniary support of the Gospel in that place of worship. The day following he became rather unwell; and his disorder becoming gradually more violent, on the Monday he began to be apprehensive that his sickness was unto death. Previous to this he expressed himself to his friends who were about him, that if it should please God to restore him, he would devote himself more fully and unreservedly to his service and glory. Though much affected with a sense of his own unworthiness, he thanked God that he found Christ to be a satisfying portion. As to himself he did not doubt but

but sudden death would be sudden glory. His parents, sisters, and other relations, he severally addressed in the most lively, pathetic, and impressive manner, as one who was deeply impressed with the vast importance of eternal things. Those whom he thought ignorant and careless, he endeavoured to awaken; those he thought to be better informed, and yet supine, he exhorted to seek to possess the power of religion. He assured them that there was a reality in inward religion; that he then happily felt it, and was sure it was not a cunningly-devised fable.

On the morning of the day in which he died, he dressed himself, came down stairs, and said he could not lie in his bed, as his will was not signed; and further added, "This day I shall die." After some time, hearing his friends express a wish to have him removed to his chamber, he rose up from his chair with much agility; attempting to ascend the stairs, but failing in the attempt, he was carried by them, and placed in a chair, where in a few minutes he sweetly breathed his last.

Suitable discourses were preached on the occasion of his death, both at the Wesleian and the Dissenting Chapels, to very attentive and crowded congregations.

MRS. SIZER.

ON Wednesday, February 1, died, at Woodbridge, in the 27th year of her age, Mrs. Sizer, wife of Mr. William Sizer, linen-draper. The peaceful departure of this amiable woman afforded a happy comment upon the important truths of Christianity. The propriety and circumspection of her conduct through life would have given her a stronger claim to a distinguished place amongst the moral and the virtuous than can be assumed by most. Of these excellencies every one seemed sensible except herself. Her mind being effectually humbled by divine grace, a deep consciousness of sin was productive of every self-abasing expression. Her penitent language did not proceed from *habit*, but was uttered with that tender emotion which evidently declared it—the *genuine* effusion of a contrite spirit. Her views of the Gospel yielded a source of consolation, which proved an effectual reply to all that fear could suggest. The very name of the Saviour filled her with joy and gladness. She had many of those tender ties which twine about the human heart; and, if life had been spared, had a fair prospect of worldly felicity. After enumerating present enjoyments, and adding thereto the high probability of future temporal happiness, she came to this deliberate conclusion: "I can now resign them *all* for the superior love I bear to my dear *Saviour*." Though her affliction was long and painful, she was a stranger to the language of impatience; and there is great reason for believing that, from first to last, her lips never uttered a sentence of complaint. The burden of her theme was, "I will sing of the mercies of the *Lord* for ever." She, however, experienced intervals of gloom and comparative darkness; but the bright beams of the Sun of Righteousness again penetrated and dispelled the clouds, and she rejoiced in the light of the countenance of the Lord. As she approached the last scene, her fears declined, and every spring of hope was sweetly invigorated.

It would occupy a considerable space to record even a small proportion of what she uttered, as expressive of the glorious prospect by which her mind was animated. Amongst many, the following things were pronounced in a manner which will not soon be forgotten: "I have a desire to depart, and to be with Christ, which is far better." Upon hearing several carriages pass in their way to the assembly, she said, "How much happier am I upon this bed of affliction, than they can possibly be in the pursuit of vanity!" Two or three days before her departure, upon her sisters entering the room, perceiving the tenderness of their affection, she said, "Why do you come to me with weeping eyes? I am sure you ought to come with joyful countenances and gladness of heart." With Mr. Sizer she expostulated, saying, "Why all this gloom, when

when my heavenly Father is welcoming me to my everlasting rest?" She possessed great sensibility of mind and delicacy of affection; but before she expired she calmly declared, "If I could obtain all the pleasures of this world, and secure a continuance of life with my dear relatives, I would not forego the prospect which now presents itself, for them all!" When unable any longer to converse, her broken sentences, and the weak, expiring efforts of departing nature bespoke the tranquillity and holy triumph of her mind. At length the final moment arrived—she quietly slept—and entered into the joy of her Lord.

The writer of this article made her repeated visits during her affliction, and her conversation was always productive of these lively impressions upon his mind which form so important a part of serious devotion. He sincerely sympathizes with her surviving relatives, and earnestly prays, that their latter end may be like hers.

On the Lord's day after her interment, a funeral sermon was delivered by the Rev. Mr. Lowell before a numerous auditory, with every mark of seriousness and sympathetic affection. The subject was the *Nature and Importance of Resignation*, from those memorable words of *Jesus Christ*, "Not my will, but thine be done."

LATELY died the Rev. Mr. Carver, Minister of an Independent congregation at Wellingborough, Northamptonshire.

February 7th died, after a few hours illness, the Rev. William Shrubsole, of Sheerness, author of Christian Memoirs, &c. He had preached on the Lord's day, the 5th.

On the 11th died, after a lingering illness, Mrs. Thomas, wife of the Rev. Timothy Thomas, of Devonshire-square, and sister of the late Rev. Dr. Evans, of Bristol.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Compendious Dictionary of the Holy Bible: Containing a Biographical History of the Persons; a Geographico-Historical Account of the Places: a literal, critical, and systematical Description of other objects, whether natural, artificial, civil, religious, or military; and an Explanation of the appellative Terms mentioned in the Writings of the Old and New Testaments and the Apocrypha; including the Significations of the Hebrew and other Words occurring therein. Likewise a brief View of the Figures and Metaphors of Holy Writ. 12mo. *Price* 6s, *boards.* Button.

SUCH a work as this might be rendered of great use to common readers, who certainly need much assistance, in order to form proper notions of the customs, manners, ceremonies, laws, civil institutions, and various other things, mentioned in the Holy Scriptures, together with the names of places, persons, offices, and brief, but just representations of remarkable events, as also geographical descriptions. This writer merits the thanks of the public for the present effort, which, though defective, may yet be made more extensively

tensively useful to that part of the community, whose instruction has been too much neglected. But great care as well as skill are requisite in giving short explanations for the benefit of the unlearned, lest unfounded opinions should be countenanced, and vulgar ideas strengthened. On this view, we think the following instances somewhat censurable: Under the word *Jewel*, he says, "A fair woman is compared to a jewel of gold in a swine's snout." By no means—A fair woman, *without discretion*, is indeed so compared. This perhaps was the result of negligence—not so the following: Under the word *Flood*, he says, "The water employed for this purpose Moses derives from two sources, namely, the fountains of the great deep broken up, and the windows of heaven opened." This writer should have diligently inquired, what Moses meant by the windows of heaven, or whether indeed Moses ever made use of such a phrase, as *the windows of heaven*. He brings in this as an objection of others, against the universality of the deluge: "The world was then but new, and the people not very many, the Holy Scriptures making only eight generations from Adam to Noah." This objection he never attempts to answer, but rests the universality of the Flood on the express testimony of Moses: Herein he was right; but he should not have mentioned objections, which he knew not how to answer, nor have left the unlearned without information. Besides, we are not to count the probable numbers of inhabitants, at that time on the globe, from the number of lives between Adam and Noah, but from the number of years between the creation and the deluge, which was 1656. Now the *fewer* successive lives found in that space of time, the greater would the number of inhabitants be at the Flood. Instead of eight, let us suppose sixteen successive lives between the Creation and the Flood, then the number of inhabitants would be one half less; because there could not be above one half of the number of persons, at one time, on the earth, since the lives of all must be shortened one half, in order to make sixteen successive lives equal to no more of time than eight successive lives. Or, let us suppose, that there were only four successive lives between the Creation and the Flood, then the number of persons would be double to the first statement of eight successive lives. Now then let us state it still nearer to the truth: Methuselah lived along with Adam 243 years; and yet Methuselah died not before the year of the Flood, so that we have 243 years to spare out of two successive lives between the Creation and the Flood. What then must the number of inhabitants have been on the globe at the time of the Flood?

Under the word *Grove*, our author, in explaining the term, says, "The Israelites worshipped their idols in groves; and in all those passages where this word is connected with idolatrous worship, he considers it as denoting a grove of trees, and gives this for an example, "They forgat the Lord their God, and served Baalim and the groves." If we suppose them, on any occasion, to have worshipped in groves, yet it by no means follows that they *served* the

groves, or *worshipped the trees*. The passage says they served Baalim, *the gods* and the *goddesses*, not groves of trees: So also "Josiah brought out the *grove* from the house of the Lord, without Jerusalem, that is, the image of the *goddess*, the supposed giver of prosperity. Again, he cut down the groves, *the gods*, their fancied givers of good things. They did not plant groves in the temple; and when he brake down the houses, where the women wove hangings for the grove, we must understand curtains for the *obscene goddess*, whose worship they cultivated, and not for a whole grove of trees: Here our author might have explained to his readers the horrid nature of that idolatrous worship.

This writer ought not to have introduced for explanation such a number of words as he has done, no where to be found in the Scriptures; such as *fortitude*, *asylum*, *gymnasium*, and *griffin*, a fictitious bird, with many other terms, which things are more likely to contribute to erroneous ideas, than to useful instruction. The passages to which he refers the word *Griffin*, are very properly translated; the sacred penmen no where countenance the fabulous tales of antiquity. We should not have paid so much attention to these instances, which may surely be considered as improprieties, did we not really wish success to an undertaking of this kind; and the work before us, in some future edition, if the author pleases, may be rendered a valuable acquisition to unlearned Christians: And we think he would do well, if he should shorten the accounts given under the words *God* and *Jesus*; because information, equally sufficient and safe, is conveyed to common readers in the Scriptures themselves. He may, perhaps, hereafter find reason to favour his readers with a clearer description than he has done, under the word *Providence*. We doubt, at least, the propriety of introducing controversial *phrases* into a work of this kind for explanation, such as *free-will*; but we trust the writer will condescend to review his own work again, and render it still more worthy of that blessing, which we wish to attend every effort for the instruction of unlearned Christians.

The Evil of Bigotry Exposed, and the Nature of Christian Zeal Illustrated. A Sermon, preached in the Parish Church in Leeds, on Saturday, November 5, 1796. *By the Rev.* Edward Griffin, A. B. *Minister of St. James, in Leeds. Pages* 26, 8*vo*. *Price* 6*d*. Chapman, London; and Binns, Leeds.

THIS sermon is founded on the memorable words of our Lord in Luke, ix. 55, 56. "But he turned, and rebuked them, and said, ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Having pointed out the propriety with which the established church has selected this portion of Scripture for the Gospel of the day, the 5th of November, the author proceeds to observe, first, That zeal for God

God is a *commendable* and *necessary* part of the Christian character; that true evangelical zeal is inseparable from genuine religion; that the exercise of this virtue, in a way acceptable to God, depends on the prior renewal of the heart; that, as the peculiar and appropriate doctrines of the cross are the foundation of our hopes, the source of our comfort, and the support of our devotion, we shall feel the importance and necessity of firmly and earnestly contending for them, as the faith once delivered to the saints; and, finally, that zeal, founded in knowledge, and governed by humility, will secure to the subjects of it substantial happiness on earth, with an *abundant* entrance into glory. In the second part of his discourse Mr. G. very properly considers, "When our zeal is of the right kind?" It is so when the objects of it are *good*, *important*, and *useful*, or are the *truths*, *duties*, and *worship* of the Gospel. It is honourable to the church, and pleasing to God, when the motive and animating principle of it is love to Christ, and when the means, which are employed to accomplish our end, are agreeable to the will of God, and the benign temper of the Gospel.

These observations are illustrated and enforced by the example of Jesus, and a particular application is made of the subject to the horrid Popish plot laid for the destruction of the religion and government of our country.

Our author, who fully believes the articles to which he has subscribed, considers faith in the vicarious obedience and death of Christ, and sanctification by the efficacious grace of the Holy Spirit, as essential to the existence of the Christian character; and, in the words of Martin Luther, exhibits "the doctrine of justification before God, by faith alone in the righteousness of our Redeemer, without human merits, as the article of a standing or of a falling church." Although warmly attached to the establishment, he does not affect to treat those who differ from him, in *circumstantials*, as enemies, or as people whose delusions require the exercise of compassion, but as brethren highly to be esteemed in him who came not to destroy, but to save.

If this discourse be not distinguished by novelty of thought, ingenuity of arrangement, or elegance of style, it possesses qualifications of a far superior kind—a spirit of primitive simplicity, and breathes an ardent desire to glorify the Saviour of the world, in bringing sinful men to rely on his merits, and to resemble the temper he displayed in the days of his humiliation.

Prospects of Providence respecting the Conversion of the World to Christ. A Sermon, preached before the Paisley London Missionary Society, 10th of June, 1796. *By* John Snodgrass, D. D. *one of the Ministers of Paisley. Pages* 52. *Price* 6*d.* Nelson, Paisley, 1796.

THE founders of the Missionary Society have no small reason for the exercise of grateful reflection, and the indulgence of heart-felt

pleasure. Many happy consequences have already resulted from the institution, and many more are likely to follow. To see ministers and private Christians of different denominations, writing with cordial affection to promote the common cause of genuine Christianity, in its pure evangelical principles, must give delight to every pious and benevolent mind. Nor is it to be considered as a trifling advantage, that preachers in different parts of the country are publishing useful discourses on the propagation of the Gospel. One of our brethren in the North has here favoured us with a judicious sermon on Isaiah, lxvi. 18, 19, 20, in which he opens the future prospects of Providence respecting the glorious work of the conversion of the heathen to Christ; the means by which it shall be accomplished; the extent to which it shall reach; and the holy and blessed effects which shall be produced by it. In the exposition of the text, the reader, who loves missions, will meet with some very ingenious and encouraging hints. From the specimens we have had of discourses preached before the different Missionary Societies, we venture to predict that in a few years much light will be thrown on the prophecies relating to the advancement of the kingdom of Christ; and the doctrine of Scripture on the subject will be better understood than it has ever yet been. A very valuable Appendix is annexed, giving a brief, but exact and comprehensive, account of Missions. The following paragraph we cannot help transcribing:

"To these general outlines of the Missionary progress, let me add an observation or two upon the character and spirit by which the scheme is at present distinguished. It is altogether unconnected with the policy of this world. It stands upon the vantage ground of evangelical grace and truth, and looks for success and efficacy from these alone. It is going to a much greater extent than in former periods. It has engaged and united the friends of Jesus of almost every class, and in all the various conditions of life, in its most important interests; and the ardour of devotion which is excited on its behalf is extraordinary and singular, and, most of all, remarkable at such a time as this.—Christians in every corner of the land meeting together in a regular manner, and pouring out before the Lord their fervent and united supplications for the accomplishment of all that he hath spoken, of the extent and glory of the Redeemer's kingdom upon the earth, and for his blessing on the means which he has suggested, and which he will employ to bring the nations to the knowledge of him: This I consider as the most hopeful and animating circumstance that attends it. No new discovery surely has been made either of the importance of the conversion of the world, or of that extraordinary grace which is necessary to it, or of the manner in which it is to be brought down from above: All these things Christians knew formerly as well as at present. *What reason then can be assigned why such a spirit was not poured out till now, if it be not that the time of God's working is drawing nigh?*"

The

The Gospel Ministry, when improved, the greatest Blessing; when resisted and abused, the greatest Curse. A Sermon, preached at the Ordination of the Rev. William Nicol to the Co-pastoral care of the Scot's Church, in Swallow-street, Nov. 23, 1796. *By the Rev.* James Steven. *To which is added the Charge, by* Henry Hunter, D. D. *Pages* 70. *Price* 1*s.* 6*d.* Dilly, 1796.

A WORD spoken in season how good is it! The more important the season, the more striking the word is. No season in life can be conceived more awful and important to a minister, than the day of his ordination; and few are of more consequence to a church and congregation. The obligations on both sides are of the most solemn kind, and involve a multitude of arduous and sacred duties. On fidelity to the vows of that day depends the conversion of many sinners, and the edification of many saints; the instruction of the young, and the consolation of the aged. The other ministers, and the members of other churches who are then present, have their own vows and obligations in a lively manner recalled to mind; and they feel the most awful solemnity of frame.

It is of much consequence that at such a time the different parts of the service should present to the hands and hearts of all, those great and glorious truths which the word of God furnishes in so great abundance; and that the ministers engaged should, like wise and faithful stewards of the mysteries of God, adapt their parts to the occasion, and speak home to the circumstances of all concerned.

With pleasure we observe it was so at the ordination of Mr. Nicol. The subject of Mr. Steven's sermon to the congregation, 2Cor. ii. 15, 16, is very happily chosen; and it is treated with great ability. Every reader will join with every hearer in saying, that it is judicious, animated, awakening, and calculated to rouse both preachers and hearers. Dr. Hunter's charge to Mr. Nicol, from Acts, xx. 26—28, is in his best manner; it is exceedingly serious and impressive; and contains many beauties both of thought and language. By way of making some return for the pleasure we have received from the perusal of these discourses, we wish the good man may feel in the highest degree the sentiments they so well express; that Mr. Steven may be like his own sermon, and Dr. Hunter like his own charge.

Poems. Inscribed to the Missionary Society by their Friend. Pages 56. *Price* 1*s.* 6*d.* Chapman, London; and Baker, Southampton.

THESE Poems bespeak a mind fraught with the genius of Helicon, and better, glowing with the fire kindled from the altar. The author or authoress displays a lively sense of the great truths which form the basis of the Missionary Society—salvation, and honour

nour, and glory, and blessing to him that sitteth upon the throne, and to the Lamb for ever and ever.

The versification is smooth and flowing; and if in imagery it rises not to the higher regions of sublimity and pathos, in simplicity and native energy of Gospel truth it will make glad the city of our God.

They open with a Poem on the Fast in 1794, breathing that true philanthropy which is the genuine characteristic of Christ's kingdom.

The next is an imitation of the xlvith Psalm, after the manner of Dr. Watts, and in his evangelical strain.

The third, designed for the social worship of a faithful few, breathes their fervent desires for the extension of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost.

The next pronounces a benediction on the heads of those devoted servants of our Lord, who, not counting their lives dear unto themselves, have embarked to convey the glad tidings of salvation to the ends of the earth.

It is followed by suggesting the grounds of encouragement for this work, and the invaluable blessings communicated through a preached Gospel.

The prospect of success is the subject of the next, when the poetess hopes to see

> The barren wilderness assume
> The beauteous tints of Eden's bloom,

and all nations in Christ blessed.

Then will the gates of the church be more extensively opened (page 23), and all the redeemed of every clime and name become one fold under one shepherd.

Page 28 reproves the great neglect of Christians in spreading the Gospel. Page 30 breathes a fervent prayer for divine assistance.

The prophecy of Isaiah, xi. 9, affords a subject for faith.

Objections of unbelief answered, page 35. Page 38 contains a triumph on the auspicious commencement of the Society, which

> Bade Penticost almost return,
> And frozen hearts with rapture burn.

Rev. xiv. 6—8 is the subject of the next hymn; and the blowing of the Great Trumpet the following.

The backward and negligent are summoned to awake, and arise to the work of God, page 47; and the lxxiid Psalm affords a display of the blessings of Messiah's reign.

The Glorious Temple, which shall yet be erected to the Redeemer's honour, closes the poems.

POETRY.

To the MEMORY of Mrs. S. F.

WHO FELL ASLEEP IN JESUS, MAR. 2, 1796, AGED 33.

THE dear immortal's took her flight
From shades of sin, to realms of light,
No more to mourn an absent God,
No more to dread Affliction's rod.

She now has pass'd the vale of tears,
And bid adieu to all her fears;
Outrid the storms of earth and hell,
Arriv'd in heaven with Christ to dwell.

No more in Meshech she abides,
Nor dwells near Jordan's swelling tides,
No more she feels the war within,
No more laments the power of sin.

Wrapt in the vision of her God,
With ecstacy she shouts abroad
The victories of Immanuel's grace
Display'd to Adam's guilty race.

And while she triumphs in the thought,
That millions are to glory brought,
This is the wonder of the whole,
That Jesus has redeem'd her soul.

This is the summit of her bliss,
To find herself where Jesus is,
For ever to behold his face,
Encircled in his arms of grace.

Now her enlarged mind surveys
A Providence in all his ways,
And traces every step she took,
While here, by that unerring book.

And, O! what raptures fill her soul,
While reading the mysterious roll;
No mortal tongue can e'er express,
Nor heart conceive, nor angel guess.

That which on earth did oft appear
A source of soul-tormenting fear,
Is now made known with its design,
And well bespeaks the work divine.

Not one affliction that was sent,
But had its weight and measurement,
First taken in the courts above,
Replete with wisdom and with love.

The darkness and the conflicts sore,
Which she endur'd, and patient bore,
Were all design'd to pave a way
For Grace to shine in bright array.

Thus, thro' the desert and the deep,
The tender shepherd of his sheep
Watch'd o'er the object of his choice,
And made her in his name rejoice.

Ah! could this pen describe the whole
Of that great work, which in her soul
Emmanuel wrought, sure each would own
That light is for the righteous sown.

When sickness had reduc'd her frame,
And her last parting moments came,
She welcom'd death with cheerful heart,
And even longed to depart.

Just as the last important stroke,
Which every tie of nature broke,
By Death's unerring hand was given,
To me she said, just ent'ring heaven:

"My refuge is the eternal Lord,
Who now has verify'd his word,
And for my soul's support hath said,
That underneath his arms are laid;
This witness for my Lord I bear,
Adieu! and in my comforts share."

S. F.

SIR,

THE following Lines were composed and sung at the close of a Sermon, preached, on behalf of the Missionaries, by the Rev. E. Ashburner, from Psalm, cxiii. 9, Jan. 22, 1797.

GREAT God, let thy all glorious name
In heathen nations be ador'd;
May they before thee bow the knee
As their great sov'reign and their Lord!

Thousands of precious souls we view,
In heavy chains of darkness bound;
There let thy Gospel's trump be heard,
And myriads bless thee for the sound.

Christians, with hands and heart, unite
To spread the great Redeemer's fame;
Pity the Pagan world around,
That never heard the Saviour's name.

May

May thousands there arise, and sing
A precious Saviour's dying love,
And, through the riches of his grace,
Be brought to join the church above!

There ransom'd Britons then will join,
With Afric's saved sons, to raise
Their highest, sweetest, nob'lest notes
In everlasting songs of praise.

L. PHEPPARD.

AN ADDRESS TO A LIBERTINE,

WHO REJECTED THE BIBLE.

STOP thy career, and turn thy laughing eye, [joy,
Flush'd with conceit of riches, youth, and
To Death's sure, rapid, terrible approach.
Ah! what will it avail at close of life,
The empty boasting of thy vainful heart;
Just like a bubble blown up in the air,
And breaks whilst glistering with the Tyrian dies! [thy steps,
Cease from thy course! nor madly urge
Without one wary glance where Ruin lies
Ambush'd to strike thee with her barbed darts.

Pale Death stalks round thee, whose fulfilment soon [thee;
Arrests the rapid wheel of Time with
And soon revolving seasons cease to roll.
Hell gapes its pond'rous jaws—Heaven stands reveal'd; [on
Earth, with portentous struggles, urges
Thy rebel steps to seek a happier land.
The Gospel, mark'd divine, wide to thy view
In living characters bespeaks thine eye;
And far and wide, triumphant in its train,
It draws the prince, the peasant, and the slave; [the high,
Brings down the proud, conceited, and
And robs them of their honours in the dust;
Lifts up the lowly and the contrite heart,
Who sighs for Truth to guide his erring steps, [surround.
Free from the thousand whirlpools that
Immortal soul! Immanuel waits to save.
O! would thy stubborn enmity submit
To that blest page, which paints him to thy view! [here;
His birth, his life, our joy and comfort
His suff'rings, death, our hope for peace and heav'n,
Of everlasting bliss, unknown on earth,
Where vice and sorrow, with gigantic strides, [sway,
Stalk o'er the land, and hold a boundless
And stretch their baneful sceptre o'er the mind; [guilt,
The human mind beclouded with her
Where Conscience, with her scourge of tenfold ire, [joy;
Proclaims no peace, nor yields one solid
Joy to be found alone where heav'n reveal'd, [blood.
Gives us a welcome thro' Immanuel's

Should he in anger cut thy thread of life, [thoughts
And launch thee off!—Send forth thy
To dread Eternity's unbounded sea.
Then turn them to that Saviour's wondrous love, [heart
Which still invites thee to bestow thy
Where never-failing streams of pleasure flow. [the lay,
There mayest thou join in pouring forth
The lay melodious to that sov'reign thron'd, [found;
At whose meek cross, thy soul acceptance
Now landed safely where no sin invites,
And blissful millions, rebels like thyself,
Adore the grace, which snatch'd them from the flame.

SERENA.

ON MATTHEW, XIV. 24,

"For the wind was contrary."

AMBITIOUS mortals vainly rise
Higher in hope than solid joys;
All their rich crops of promis'd good
Are blasted in the opening bud.

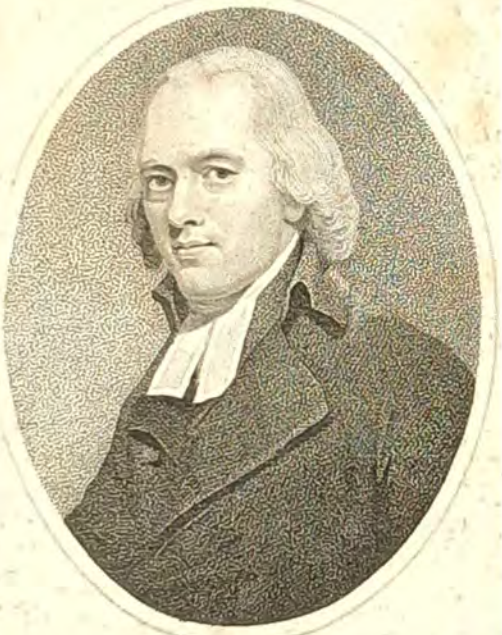
Their boasted pleasures, wealth and fame,
Exist, and but exist in name;
And Death—that inauspicious wind,
Leaves that an hapless wreck behind.

But the fair world to which I press
Has endless grandeurs—boundless grace,
Where pleasures, in a rich repast,
Shall to unnumber'd ages last.

Should angry fiends unite their force,
Determin'd to obstruct my course,
Jesus, my pilot and my love,
Shall all their threat'ning storms reprove.

In the fair haven of his breast
My vessel shall for ever rest,
And to the Ruler of the seas
Discharge her grand salutes of praise.

NEMO.



W. Ridley sculp.

REV. ALEXANDER WAUGH.

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BIOGRAPHY.

MEMOIRS OF THE LATE REVEREND JOHN CARVER.

THE Rev. John Carver was born A. D. 1733, at Southill, in Bedfordſhire, and was ſeveral years a member of the Independent church of that place, of which church his father was a deacon. That piety, and thoſe talents which ſhone, with increaſing luſtre, to the cloſe of his life, diſcovered themſelves at a very early period; but unaffected modeſty, and conſcientious motives, prevented his entering into the miniſtry till he had completed his thirtieth year. He began by privately exerciſing his gifts before the church, and afterwards eſtabliſhed an evening lecture among his poor neighbours, to whom he preached after the labours of the day were cloſed. He continued theſe exerciſes, and ſome occaſional ſervices, a conſiderable time before he relinquiſhed his ſecular employment, and devoted himſelf entirely to the ſervice of the church. At length, however, he accepted the unanimous and urgent invitation of a ſmall, but affectionate, congregation at Kirtling, near Newmarket, in Cambridgeſhire. With this people he remained till the year 1770, when he removed to Wellingborough, in Northamptonſhire, which ſituation he filled near twenty-ſeven years with great reſpectability and uſefulneſs, his life and labours ending on January 31, 1797.

Mr. Carver had not the advantage of an academical education; but his underſtanding, naturally vigorous, was cultivated by reading and reflection. In converſation he was habitually ſerious without gloom, and cheerful without levity. He poſſeſſed, to an uncommon degree, the happy talent of giving a devotional turn to almoſt every ſubject. Far from

members, or articulates its pleaſure at the mouth; in ſuch a view we might exclaim with the poet,

O what a miracle to man is man!

And how much depends upon the life and conduct of each individual? See this exemplified in the caſe of Joſeph, the ſon of Jacob. Born at a ſeaſon when his mother had given up every hope of embracing a ſon; while an infant, he is deprived, by death, of his mother—even this tends to excite greater partiality towards him in the affections of his father; he is hated of his brethren—ſold as a ſlave to the *Midianitiſh* merchants—by them transferred over to *Potiphar*; he is tempted to uncleanneſs, falſely accuſed, immured in priſon, where he remains long unknown, and unnoticed. During this ſeaſon, of what importance did the life of this child of ſorrow appear, except to his father and his God? At length the miſt is diſperſed; and we begin to learn the reaſon why he was ſeparated from his brethren, and led through this rough and crooked path. God had ſent him there to ſave *Egypt*, to bleſs *Iſrael*, and to bring glory to God. In the day of his manifeſtation he appeared as the life of the church, and the honoured inſtrument in diſplaying the glory of Jehovah's wiſdom, purpoſe, and grace. But the apoſtle *Paul* ſpeaks of a ſtill more glorious manifeſtation of the ſons of God, aſſuring us, that "when Chriſt, who is our life, ſhall appear, then ſhall we alſo appear with him in glory *."

What an idea! Even at *preſent* Chriſt is the *life* of the whole church. He procured it, poſſeſſes it, promiſes, imparts, and ſupports it; and, finally, will perfect this life of grace in a life of glory. Of this life Chriſt is both the author and end, the principle and perfection. The church, with all its various members, is that body, actuated by Chriſt as its life. To him, as Mediator, was it given, that he ſhould have life in himſelf, that he might give eternal life to as many as the Father had given to him. He came into this world, that he might teach, obey, ſuffer, and die; but the grand end of all was that we might live through him. So clearly is this truth ſet forth in the Scripture, and corroborated by the experience of all the faithful, that to enlarge upon it here would be ſuperfluous.

When the Apoſtle repreſents Chriſt as *our life*, he refers not ſo properly to the believer as an individual, as to the whole church. All that fulneſs of grace and glory that he

* Coloſſians, iii. 3.

has

has to impart to, or put upon, the whole body, is in him. In him there is every thing *suitable*—every thing *sufficient*—all that *ability*, and all that *perfection* which any, which all of them can need.

What a *suitable* fulneſs! Every thing adapted to the condition of creatures univerſally depraved and ſpiritually dead. Such, he not only quickens at firſt, but *lives in*, through the whole progreſs of ſanctification. Thouſands, perhaps millions, are actuated by him at the ſame inſtant. He lives in them all. *All-fulneſs* is at once his treaſure and our triumph; for *it hath pleaſed the Father that in him ſhould all-fulneſs dwell**. A fulneſs of *grace* to quicken, pardon, juſtify, ſupport, and ſanctify—of *peace*, to pacify the conſcience, and pervade the heart—of *power*, to ſubdue in the ſinner, and effect in the ſaint, all the good pleaſure of his will—of *truth*, to enlighten the mind, and ſanctify the heart—of *righteouſneſs*, to cover all their offences, and render them comely, through his comelineſs put upon them—and, a fulneſs of *glory*, to delight and ſatisfy them for eternal ages. Yes, the fulneſs, all the fulneſs of the church's ſalvation is in him. His is the fulneſs, not of a veſſel or of a ſpring, but of an ocean. Jeſus Chriſt is the ſoul of the whole Chriſtian ſyſtem. He communicates life to all thoſe who are in union with himſelf; and this circulation is kept up conſtantly, without any diminution in the ſource of their ſupply: So that it is not ſo properly they that live, but *he* that liveth in them †.

Nor is the fulneſs that we have in Chriſt leſs to be admired for its *ſufficiency* than ſuitableneſs. There is not only in him a ſufficiency of every thing needed, but for every one who finds his need of it. Chriſt's church is a body conſiſting of many members, which, though ſpiritually united to each other, are often widely ſeparated from one another. At preſent, Chriſt has a few members in *Greenland*, many in *Britain*, and ſtill more ſcattered through Europe, Aſia, Africa, and America; yet ſo effectually are the channels of communication kept open, that every one, in his ſeparate place, though in different languages, may unite in this one confeſſion, "Our ſufficiency is of God; and whatever we are enabled to do acceptably, is by Chriſt ſtrengthening us." Formerly *Abraham*, *David*, and *Paul* received large ſupplies from this treaſure of life; but have they either exhauſted or diminiſhed the ſtore? No; there are many ſtill, to witneſs that with him there is mercy and plenteous re-

* Col. i. 19. † Gal. ii. 20.

 demption;

demption; and not only that all-fulneſs, but that there is always a fulneſs in him.

But is Chriſt *our* life? what a fulneſs of *ability* muſt there be in him! The natural ſun, though ever ſhining to our view, is frequently ſo obſcured by fogs and clouds that we can neither behold its glory, or enjoy its beams: But nothing ſhall interrupt thoſe communications that Chriſt has to impart to his people. *Perceive* them, the believer may not; but ſtill he *poſſeſſes* them. And what exceeding greatneſs of power is neceſſary to produce faith in the heart at firſt, to ſupport it under all its weakneſſes, and to ſtrengthen it for the variety of ſervices to which it is called; but the weakeſt member finds ſufficiency, yea, all-ſufficiency for all things; ſeeing Chriſt's ſtrength is made perfect in his weakneſs; and his Spirit works in him both to will and to do all the good pleaſure of his will and the work of faith with power. In Chriſt there is a fulneſs of *meetneſs* for all wants; of *ſufficiency* for all ſeaſons; and of *ability* for all the ſaints.

In Chriſt *our* life there is alſo a fulneſs of *perfection*. The grand deſign is, in the fulneſs of time to gather all things into him as the head. He will perfect his deſign and work in them; cloathing them with his ſalvation, and preſenting them a glorious church, without ſpot or blemiſh, holy and without blame before him in love. Having laid the plan in his everlaſting purpoſe, the foundation in his death, and carried on the ſtructure of mercy through the operations of his truth and grace, at length, will he bring forth the top-ſtone with ſhouting, Grace, grace unto it!

Nor is Chriſt only the life of the church at preſent, but as ſuch he ſhall at length be *manifeſted*. Though we now ſee him not, yet faith fetches in all its ſupplies from him. This great myſtery ſhall finally be explained, and expoſed to the view of all, that Jeſus Chriſt *has been*, and *is*, the life of his church. It ſhall then appear to be ſo, both to themſelves and others.

To themſelves will it then appear, that Chriſt is their life. To each believer it ſhall then be evident how he has been *held up*, in this inſtance—*back*, in another—and *helped on*, under many diſcouragements. Every cloud will then be diſperſed, and every tear wiped away. The veils of ordinances ſhall be completely withdrawn, ſo that, beholding the King in his beauty, in his light they ſhall ſee light, and in his preſence find the fulneſs of their joy. Every bleſſing will then be traced up to its proper ſource, and every comfort to its great Author. It ſhall then appear how God has been

been conducting his work both in the church, and in the world; and how the humble believer, as a poor bruised reed, or as the ſmoking flax, has been kept, through faith, unto ſalvation. The whole church will then be preſent to behold that Saviour who loved them, bled for them, and interceded in their behalf above: And the general acclamation will be, "All our ſprings are in him. Lo! this is our God; we have waited for him, and he will ſave us! This is Jehovah, we will rejoice and be glad in him; for he is our life!"

Nor to themſelves only, but to *all*, ſhall it then be made clearly manifeſt *how*, and *by whom*, their life has been ſupported. At preſent, the men of this world wonder at their choice, their conduct, their converſation. They wonder what they can poſſibly find in religion thus to engage and entertain their minds. Then it will appear that they had other eyes to ſee with, other ſenſes to exerciſe, and other objects to attract them. The life of Chriſt ſhall then appear manifeſt in thoſe whom they once denounced mad, or eſteemed as fools. Arrayed in all the glory of his majeſty, Chriſt will appear to own them as his friends, and to receive them as his bride. It ſhall now be made manifeſt that it was his grace, ſtrength, Spirit, yea, that it was he himſelf that lived in his people. Every eye ſhall then behold him;—ſaints, as *their life*; and ſinners, to their ſhame and confuſion.

Yes; when he that is their life ſhall appear, *they ſhall appear with him in glory*. They ſhall appear as *evidences in ſupport of the efficacy of Chriſt's death*. It ſhall then be manifeſted, that all have been delivered from the pit of hell for whom he paid a ranſom. His death was not in vain; but by the one oblation of himſelf once offered, he for ever perfected all the ſanctified. All the ranſomed of his blood will then be preſent to unite in that anthem, "To him that loved us, and waſhed us from our ſins in his own blood—to him be glory!"—They ſhall alſo appear with him in glory, as the *trophies of Chriſt's victory*. Then, having vanquiſhed ſin, Satan, and the world *in* them, as well as *for* them, he will be glorified in his ſaints, and admired in all them that believe; while he proclaims them conquerors, and more than conquerors. Having completely ſpoiled principalities and powers, he will make an open ſhew of the trophies of his victory. With him they ſhall likewiſe appear in glory, as *ſubjects and partakers of his great ſalvation*. How great will be the honour, and how high the privilege to be ſaved in the Lord with an everlaſting ſalvation, ſo as never to be

aſhamed or confounded world without end! Then will that great prediction, which angels were commiſſioned to bear from heaven to our world, be fulfilled, "Jeſus hath ſaved his people from their ſins, and is the author of eternal ſalvation to all that obeyed him." And as his *reward*, *treaſure*, and *fulneſs*, ſhall they appear with him in glory. The full manifeſtation of Chriſt's glory may in ſome ſort be ſaid never to be complete till he has all his church around him. As he is their fulneſs, ſo, with reverence be it ſpoken, they are his. And as *Adam's* happineſs, though perfect in its parts, was not complete in its degree till *Eve* was introduced to him, ſo God hath put all things under the feet of Chriſt, and given him to be head over all things to his church, which is his body, the fulneſs of him who filleth all in all*. Finally, They ſhall then appear as *members everlaſtingly united to God's own Son, and glorified in, and with him.* "Beloved," ſaith the apoſtle, "now are we the ſons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is†." "From heaven we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able to ſubdue all things unto himſelf‡."

AGNUS.

ON THE IMPORTANCE OF THE DOCTRINES OF THE TRINITY AND THE ATONEMENT.

A Gentleman of eminent learning, but whoſe religious principles I cannot exactly aſcertain, obſerved ſome time ſince to another diſſenting miniſter, that "it was impoſſible to point out any good moral tendency of the doctrine of the Trinity, or the atonement of Chriſt:" He added a reſtriction on the latter ſubject, "as it was commonly ſtated." But not knowing wherein he would reprehend the common ſtatement, I can only offer my remarks on his aſſertion, agreeably to my own views of that doctrine, whether mine be the common method of ſtating it, or not.

As I believe theſe two doctrines to be the two principal articles of mere revelation, or the two moſt important truths,

* Eph. i. 22, 23. † 1 John, iii. 2. ‡ Philip, iii. 20, 21.

which

which would have been utterly concealed from the moſt unbiaſſed of created minds, had not God graciouſly diſcovered them in his word, I can by no means give into this gentleman's idea concerning their being deſtitute of a good moral tendency.

It appears evident to me alſo, that the principal end of the two poſitive inſtitutions of the New Teſtament, is to keep up the belief of theſe two doctrines in the church: That the ordinance of baptiſm, which I conſider as a ſolemn act of worſhip, is deſigned to uphold the belief of the Trinity, and the ordinance of the Lord's Supper to confirm our faith in the atonement. And I do not believe that either the violent abuſe of ſome of the enemies of theſe doctrines, or the inſidious artifices of others, will be able to deſtroy theſe articles of the Chriſtian faith, as long as thoſe ordinances continue to be obſerved, which I doubt not will be till the ſecond coming of our crucified and inſulted Lord.

When I conſider the innumerable wonders of creation, wherein I find the moſt confident philoſophers acknowledge themſelves puzzled with countleſs myſteries, it would ſeem ſtrange to me, if, in a revelation made by the Creator of himſelf, there ſhould be no remarkable peculiarity of his nature introduced; but that I, who am unable to comprehend the vegetation of a blade of graſs, or the voluntary motion of a worm, or a fly, ſhould be able to comprehend all that God can tell me about himſelf. I own, therefore, that if a revelation, claiming a divine origin, contained no myſteries, it would be to my mind a much ſtronger objection to its authenticity, than any myſtery commonly reputed to be contained in the Bible.

As to that peculiarity in the divine nature, by which the uncreated Being combines in himſelf the moſt perfect unity, and the moſt complete ſociety; ſo that in one ſenſe he is abſolutely one, and in another reſpect is really three; I do not imagine this could have been diſcovered by the moſt exalted of created beings without a revelation, and I gueſs that one deſign of the redemption of the church was to make it manifeſt; but now it is revealed, it appears to me very reaſonable and beautiful, and gives me, I think, the more exalted ideas of God.

But theſe two great doctrines of revelation appear of the greateſt importance when viewed in their connection with each other. The œconomy of ſalvation illuſtrates the Trinity, and the previous threefold diſtinction in the divine nature lays the foundation for the cleareſt manifeſtation of the divine

divine perfections in the ſalvation of the church. "We cannot underſtand the ſcheme of redemption unleſs we know who the Saviour is. Nor can we rationally, and with comfort and ſatisfaction, believe and truſt in him, unleſs we know his ſufficiency as a Saviour; his ſufficiency in *power* to ſubdue our iniquities, to ſanctify our ſouls, to conquer Satan and all our ſpiritual enemies, and to uphold us to the end; his ſufficiency in *wiſdom* to diſappoint the devices of our grand adverſary and all his agents, and to make us wiſe unto ſalvation; his ſufficiency in *goodneſs* and *grace* to forgive our ſins, to watch over us continually for our preſervation, to intercede for us with the Father, and to diſpenſe to us grace to help in time of need; and the ſufficiency of his *merit*, and the price of his redemption, or his propitiatory ſacrifice to atone for all our ſins, and to procure our acceptance with the Father. Now, if he be a divine perſon, his ſufficiency in theſe things, and all other reſpects, appears at once. But if he were not a divine perſon, might we not doubt, yea, poſitively deny, his ſufficiency? How ſhould a finite price redeem us from an endleſs or infinite puniſhment? How ſhould a finite atonement ſatisfy for crimes deſerving a puniſhment without end? If Chriſt were a mere creature, we might well diſbelieve either the Scripture doctrine of endleſs puniſhment, or the ſufficiency of the Redeemer. No wonder, therefore, that thoſe who diſbelieve the divinity of Chriſt, do generally, if not univerſally, diſbelieve the endleſs miſery of thoſe who die impenitent *."

What farther diſcoveries may be made to us hereafter of the intrinſic glory of Deity, as enhanced by this peculiar mode of ſubſiſtence, we cannot yet aſcertain; nor what advantages may hence reſult to the happy inhabitants of heaven. But as to us ſaved ſinners, it is certain that our obligations to gratitude, and devotedneſs to the Redeemer, and our motives to loathe, abhor, and mortify ſin, are increaſed to an unſpeakable degree, by conſidering the *dignity* of the Redeemer, and the *neceſſity* of the atonement, which no inferior perſon could have made.

What debtor will affirm that his obligations to a ſurety are equal, whether he paid for him an hundred pence, or ten thouſand talents? What Chriſtian will be ſo infatuated as to believe that if no greater a ſacrifice had been required than the blood of bulls, or goats, to expiate our guilt; and if he

* See a ſermon entitled, All Divine Truth profitable, by Dr. Jonathan Edwards, at the Ordination of the Rev. Dan. Bradley, of Hampden, 1792.

who

who ſaid of them, who deſerved to periſh, "Deliver them from going down to the pit, I have found a ranſom," had pointed us to a ram caught in the buſhes, as the only requiſite atonement; our reaſon to admire the love of God, and ſhudder at the evil of ſin, would have been as great, as it is on the ſuppoſition of the Lamb of God, being no other than his incarnate Son?

Sure I am that the writers of the New Teſtament lay the greateſt ſtreſs on God's giving *his* own *Son* to be incarnate, and to be ſacrificed for us; and my idea of the exalted import of that appellation abundantly enhances my ſenſe of the obligation to divine love. In like manner, my ſenſe of the abominable evil of ſin, my repentance for the paſt tranſgreſſions of which I am conſcious, my humiliation for the ſin that ſtill dwelleth within me, and my watchfulneſs againſt it in future, are all in proportion to my conviction, that it was requiſite the Father of mercies ſhould ſhew his abhorrence of iniquity in the very method of his granting forgiveneſs; and that nothing would have been a ſufficient ſalvo for his honour, or any adequate means of ſupporting the credit and authority of his law, but the vicarious ſufferings of one, who could ſuſtain the full curſe of the law, and yet emerge from thoſe dreadful ſufferings, which no inferior perſon could have ſuſtained without ſinking into perdition.

O! would to God that all the worſhippers of the ſlaughtered Lamb, without the ſhedding of whoſe precious blood it would have been impoſſible for one ſin in the world to have been expiated, may ſo walk as to confound the enemies of the Croſs! The love of Chriſt conſtraineth us; let us then depart from all iniquity. We have ſeen him that was pierced for our offences, and in his ſufferings have ſeen the extreme evil of ſin; yes, we have beheld his glory as the glory of the *only-begotten* of the Father, full of grace and truth; let us mourn, and be in bitterneſs, while we reflect what it was that rendered it neceſſary for him to be ſo wounded and bruiſed: Let our indignation be rouſed againſt ſin; let us purſue it unto death. Away with it! crucify it! crucify it! It is not fit that that regicide ſhould live which murdered the Prince of life.

Meanwhile it is a bleſſed ground of encouragement, that our *Sanctifier* is divine, as well as our *Saviour*. Let them, who know not the depths of Satan, but perhaps deride his exiſtence, and who know not the depravity of the heart, and the deceitfulneſs of ſin; let them, I ſay, doubt whether there be a Holy Spirit; let them treat him only as a figurative perſon, and his bleſſed influence

influence as a ridiculous fancy. Do you, beloved, take encouragement to work out your own ſalvation with fear and trembling, knowing that *he* is GOD, who worketh in you to will and do, according to his good pleaſure. Little do they realize the *unnatural* diſorder which ſin has introduced into the moral world, who object to any immediate interpoſition of God for the converſion and ſanctification of a ſinner, and refuſe to admit of any ſuperior agency in the production of holineſs, to that of a general law of nature. Surely this effect would be as vainly expected from the mere courſe of nature, as the laſt reſurrection; and Paul intimates no leſs in the language he addreſſed to the converts at Epheſus. Eph. i. 19, 20. ii. 1—5. While, therefore, you ever acknowledge the *ſinfulneſs* of *deadneſs* towards God, whether partial, or total, be you ever ready to confeſs that the Spirit who quickened you, is God who raiſeth the dead; and implore an increaſe of his quickening influence, that you may, through him, mortify the deeds of the body, and live more abundantly, not to yourſelves, but to him who died, and roſe again.

S. C.

LETTERS ON GOSPEL PREACHING, AND THE EXEMPLARY BEHAVIOUR OF MINISTERS.

BY THE LATE REV. JOHN BROWN, OF HADDINGTON.

[ORIGINALLY COMPOSED FOR THE USE OF HIS STUDENTS IN DIVINITY, AND NEVER BEFORE PUBLISHED.]

LETTER I.

On preaching the Goſpel.

DEAR SIR,

THE Chriſtian religion, to preach which the providence of God, I truſt, is bringing you forward, is the religion of *ſinful* men. If a preacher's diſcourſe, therefore, be not adapted to render ſinful men truly religious, what purpoſe doth it ſerve, but to miſlead and impoſe on the hearers? I could mention many ſermons which might have been uſeful, had they been addreſſed to men who were not polluted and guilty before God; men who had no evil heart of unbelief, no hard and ſtony heart, deceitful above all things, and deſperately wicked; men who were not, nor had been, under

under the law which is the ſtrength of ſin; men who had little or no need of Chriſt as a juſtifying and quickening head, or of his ſpirit of grace, ſupplication, and comfort. But, alas! to us ſinful men, thoſe ſermons are forgers of lies, and phyſicians of no value. They repreſent our caſe falſely, and preſcribe remedies which are altogether improper.

The Son of God, who knows human nature infinitely better than any modern preacher can pretend, commanded his apoſtles to preach the *Goſpel*, as glad tidings to every creature, to every ſinful man. In this manner an angel preached that to ſinful men was born a *Saviour*, Chriſt the Lord. The apoſtle of the Gentiles determined neither to know, nor to make known any thing, among his hearers, ſave Jeſus Chriſt and him crucified. He declares the faithful ſaying, worthy of all acceptation, to be, that Chriſt Jeſus came unto the world to ſave ſinners, even the chief. He repeatedly ſays of the man who ſhall dare to preach another Goſpel than that which he had preached, "let him be accurſed."

The other inſpired apoſtles, filled with the Holy Ghoſt, preached it on this wiſe, that God having raiſed up his Son Jeſus Chriſt, ſent him to bleſs them who had murdered him, in turning them from their iniquities, giving them repentance and forgiveneſs of ſin. Not only an apoſtle, but the ſixfold witneſs of heaven and earth (1 John, v. 7. 8.) aſſures us, that this is the record, that God hath given to us ſinful men eternal life, and this life is in his Son; and that he who believeth not this record, hath made God a liar.

Theſe, and many ſuch things, in the oracles of God, plainly ſhew, that if divine truths be not exhibited in their true connection with Jehovah's free, ſovereign, redeeming grace, and with the perſon and righteouſneſs of Chriſt, as their grand centre, the ſermon is but an ignorant or wicked attempt to pervert the Goſpel of Chriſt.

Nothing is more common, eaſy, or agreeable to corrupt nature, than to preach a multitude of the precious truths of Chriſt in a broken and disjointed manner, without ever preaching the Goſpel of Chriſt. If a preacher deſcant on the perfections of God, but do not repreſent him as in Chriſt, well-pleaſed for his righteouſneſs ſake; as reconciling the world to himſelf, in giving to men his Son as their all-ſufficient Saviour, and himſelf in him as their God; merciful and gracious, abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin;

there is no Goſpel, no glad tidings to a guilty ſinner. As a guilty man, I can only conſider his ſplendid harangue on uncreated and unbounded excellencies, as a tormenting celebration of what I cannot enjoy, nay, as a celebration of the power and peerleſs majeſty of him who is angry with me every day; and ſo it cannot fail to work enmity againſt him in my carnal heart. How cruel in a preacher to attempt to entertain me, a poor guilty ſinner, with a repreſentation of the glories of heaven, if it be not held forth as the better country, to which Jeſus, the Saviour from ſin, is the ſole, the new, the living, the open way; as a poſſeſſion purchaſed by his blood, and given in his gracious promiſe to ſinful men; and as happineſs which conſiſteth in the everlaſting beholding of his glory, and the enjoyment of God in him as my all in all. To diſcourſe to me, who richly deſerve the wrath of God, and, as a ſinner, am already under his curſe, of the tremendous nature, the juſtice, and the perpetual duration of hell fire, without reminding me how Jeſus Chriſt, God in my nature, as the Redeemer of ſinful men, was made ſin, made a curſe for us, bore our griefs, and carried our ſorrows, that he might redeem us from the curſe of the law, ſave us from the wrath to come, and obtain eternal redemption for us,—is but to torment me before the time.

That preacher acts only the part of an heathen moraliſt, who acquaints me with the multitude, the pollution, the abſurdity of my vices and indwelling luſts; or with the charms, the profits, the pleaſures, the honours, the duty of virtue, or my obligation to it, and who calls me off from the one to the other; without ſetting before me Jeſus Chriſt, as ſent by God to ſave men from ſin, and to ſanctify them with his own blood—Jeſus Chriſt, as having finiſhed tranſgreſſion, made an end of ſin, and brought in everlaſting righteouſneſs, through which, imputed to us, we become dead to, and delivered from, the broken covenant of works, which is the ſtrength of ſin, and have our inward enmity againſt God ſlain by his bleeding love and almighty Spirit; that, being married to Chriſt, and created anew in him, and having him dwelling in our hearts by faith, we in his ſtrength may bring forth fruit unto God, and walk in newneſs of life; and, that having the promiſes, ſecuring our everlaſting relation to, and enjoyment of God, we may cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

That

That preacher acts but the part of a blaſpheming Quaker, who harangues concerning the new birth, in its nature, neceſſity, and excellence; or concerning the indwelling of the Holy Ghoſt in men's hearts; or concerning the mortification of ſin, repentance towards God, or fellowſhip with him; without repreſenting them as purchaſed by the ſurety-righteouſneſs of Chriſt, as the abſolutely free and promiſed gift of God to us, and as the neceſſary fruits of our union to Jeſus Chriſt, the Lord our righteouſneſs and ſtrength. Without this quickening prophecy over the graves, how can my dead bones live? Without this hearing of faith, how can I receive the Spirit of God? Without an application of God's redeeming love, how can I, who am by nature enmity againſt him, forſake, or crucify my luſts, or turn to him as my maſter and joy? How can I walk with him, unleſs we be agreed through the blood of his Son, and have him for my way?

The man preaches but like a Jeſuit, who addreſſes me on the ſufferings and merits of Jeſus Chriſt, and on my duty to believe in him, without inſtructing me how this Jeſus, God in my nature, was divinely made under the law, made ſin for us, had our ſins charged and puniſhed on him, died for the ungodly, ſuffered the juſt for the unjuſt, that he might bring us ſinners unto God, and make us the righteouſneſs of God in him; or without exhibiting the record of God, that, in his crucified and now exalted Son, there is eternal life for the very chief of ſinners among men; and that as my all-ſufficient and my only Saviour, my gracious huſband, my everlaſting righteouſneſs, unfailing ſtrength, and ſatisfying portion, he is in the Goſpel, promiſe, and oath of God given to me as a *ſinner*, ſtout-hearted, and far from righteouſneſs. Such a preacher only tells me that Chriſt merited life for me, if I, who cannot ceaſe from ſin, do, by my own ſincere intentions or good works, recommend myſelf to his favour; or that Chriſt merited, that I might merit for myſelf. The faith which he inculcates is but an airy fancy, having no foundation; a wandering into the wilderneſs, in which there is no way: Nay, it is a preſumptuous robbing of God, in attempting to take poſſeſſion of the bleſſings of his covenant, without regarding his *giving promiſe* and *offer* as my warrant.

I am affectionately your's.

THE FEARFUL AND DOUBTING SAINT

DISTINGUISHED FROM

THE FEARFUL AND UNBELIEVING SINNER.

SOME THOUGHTS ON REV. XXI. 8.

In a Letter from ——— to ———.

MY DEAR ———,

I RECEIVED your letter, and have to thank you for your kind attention. I am a poor, weak, disjointed mortal, ſometimes up and ſometimes down, but devoutly grateful that I am what I am; able, upon the whole, to keep my head above water, and to unfold the unſearchable riches of Chriſt to my people, which is my daily ſtudy and higheſt pleaſure; but lamenting, as I ſhall to my grave, that the beſt of my ſtrength and the vigour of my faculties were not more directed to that glorious object, and myſelf more active and uſeful in the world.

And now, having ſpoken ſo freely of myſelf, let me alſo ſpeak freely of you, and tell you, that you indulge yourſelf too much in dwelling on the dark ſide of things. This is owing, I know, partly to your natural conſtitution and the weakneſs of your bodily frame, and partly to your jealous and ſcrupulous ideas of a ſtate of grace; ſo that the cauſe is pardonable, but then its effect is not convenient; for it makes you take to yourſelf, with too much force, every thing that ſeems againſt you, while it makes you backward to explain, as a matter of comfort, what really makes for you. The text you mention is a clear proof of this. I am poſitive you have no concern with it in the way you mean—"But the fearful and unbelieving, &c." Rev. xxi. 8. All the characters in that liſt, obſerve, come to one and the ſame end, and we are therefore to conclude that they are, in ſome ſenſe, all of one kind. The *fearful* and the *unbelieving* then (thoſe characters which you would apply to yourſelf) muſt mean perſons in whom the worſt ſort of fear, and the worſt ſort of unbelief are to be found.—*The fearful*, ſuch as dare not own Chriſt, or, for fear of ſuffering on his account, have diſowned him, and apoſtatized from him. And can you apply this to yourſelf? No; the thought is ſhocking to you. Well,—"but you are afraid that in the view of difficulties," &c.; and ſo you ought. A holy diffidence and jealouſy well become ſuch creatures as we are, and is our beſt ſecurity. But while you know what is your

preſent

preſent purpoſe, and what would be your heart's deſire, you may warrantably hope that he, who would call you to the hour of trial, would alſo make his grace ſufficient for you, and make "the Spirit of God and of glory reſt upon you." Thouſands, I doubt not, have ſuffered in his cauſe, who, amidſt doubts and miſgivings, have had only their preſent inward purpoſes, through grace, to ſupport them, even till the moment of need came; but who had it then given them to "glory in tribulation," and to be "more than conquerors through him that loved them." Truſt, therefore, to him who hath ſaid, "I will never leave thee, nor forſake thee; when thou paſſeſt through the waters," &c. Iſa. xliii. 2. While you hold faſt your profeſſion, and know your *heart-object*, amidſt all weakneſs you have everlaſting ſtrength engaged on your ſide. This, I hope, is ſufficient as to the firſt character, *the fearful.*

As to the other, *unbelievers*—ſuch as have ſat under the Goſpel, but have rejected the Lord Jeſus, and "*will not* come to him that they might have life"—Dare you be ſo injurious to yourſelf, or ſo ungrateful to the grace that hath evidently diſtinguiſhed you from many others, as once to name yourſelf among this claſs? No, no; far be it from you. Neither unbelievers nor hypocrites are acquainted with ſuch heart-felt exerciſes as ariſe from a holy fear and a ſcrupulous jealouſy over one's ſelf: They ſit not poring over their hearts, and catching at every ground of complaint and ſelf-accuſation.—But you would be, and diſtreſs yourſelf becauſe you are not, what, you muſt give me leave to ſay, you never will be, unleſs your Lord hath ſome more trying work for you, than I can think of, that will call forth all your metal, and raiſe you above your conſtitutional weakneſs. In that event, indeed, you would be made to know your hidden funds (if I may ſo call them) of faith and ſtrength; "out of weakneſs you would be made ſtrong;" you would "wax valiant in fight, and turn to flight the army of the aliens." But as it is, you muſt be content, and well you may, to move on, though ſeemingly ſlowly and heavily, towards Zion; to move on with your *face thitherward*, though you ſhould go weeping. I expect no other way of going myſelf. Let me but have the ſpirit of grace and ſupplication to look upon him whom I have pierced, and mourn in ſecret, and I will rejoice before the world, and return again to my tears with joy.

You ſee, by the freedom of my anſwers, that you need be under no reſtraint. You have acceſs to my poor thoughts at all times; and am, &c.

REFLEC-

REFLECTIONS ON A DEPARTURE FROM GOD.

IT is desirable, not only for the establishment of a Christian's peace, that he should be found in the exercise of his holy calling; but it is desirable, also, that he should live and walk continually under the light of God's countenance, that he may rejoice even in tribulation, and glorify his heavenly Father.

Sometimes even days and weeks, nay whole months are spent without the least ray of comfort, or a sweet return of enlivening hope acting upon the soul. But these gloomy scenes of spiritual adversity, which are not unfrequently accompanied with bodily affliction, often originate in a deviation from that path of rectitude prescribed in the word of God. The mountain of holiness, though surrounded with the tempestuous storms of life, is marked with a road of sweet serenity, pleasant to the pilgrim's eye!

> But view the trav'ller wearied on his way—
> Losing the footsteps of his wonted path,
> He sinks beneath the load.—The scenes of life,
> In variegated hue, withdraw the mind,
> And clouds obscure his parting rays of hope!

When little time has been spent in reading the word, in prayer, or in the more public means of grace, the Lord is oftentimes pleased to send some painful visitation of his providence on those who are the peculiar objects of his care, to bring them to a sense of *themselves*. But these gloomy dispensations, though painful for the present, are always productive of ultimate good to the souls of the afflicted; being designed by their heavenly Father to make them partakers of his holiness, that they may be meet to be received into mansions of everlasting rest.

Amidst all the momentary trouble of believers, labouring under the pressure of spiritual or temporal afflictions, they are too apt to forget the good things that God hath done for them in seasons past. But remember, O Christian! that the Lord has dealt bountifully with thee; and let the consideration of it tend to invigorate thy mind, and rouse thee to prayer, thankfulness, and praise! Salvation is still of the Lord, and those who trust in HIM shall not be ashamed. 'Tis HE, and he alone, who can give the witness of the Spirit of all truth, that we may be enabled to speak by experience of the hope that is within us. Reflect, therefore, upon the difficulties thou hast already been enabled to surmount,

mount, and be diligently found in the means of grace. Look no more to frames and feelings, nor temporal calamities; but remember that the merciful attribute of *a God in Chriſt Jeſus* is what faith fixes its hope upon; for he who cometh unto God by prayer, muſt firſt believe that he is ſuch a being as his word repreſents him to be—*merciful and gracious.*—Retire then, O child of ſorrow! into the cloſet of thine heart, and "EXAMINE THYSELF!"—*Is there not a cauſe?*—Look ſimply towards God in his word, and he will give thee an heart to underſtand, and a propenſity again to holy things. Strive, in the ſtrength that is given thee, to preſs forward in the holy exerciſe of a living faith; impreſſed with an humble aſſurance of what the Lord has already done for thy ſoul in ſeaſons paſt; for he has dealt bountifully with thee; and it is thy duty to rejoice even in tribulation, and glorify the God of thy mercies.

Tiſbury. U.

AN ADDRESS

TO THE

MINISTERS OF CHRIST IN GREAT BRITAIN, ESPECIALLY TO THE FAITHFUL BRETHREN IN THE ESTABLISHED CHURCHES OF ENGLAND AND SCOTLAND.

BRETHREN,

THE conſciouſneſs that to us there is but one Lord—one faith—and that you, as well as ourſelves, are zealouſly employed in making him known, and all the bleſſings of his great redemption; this emboldens my application to you, reſpecting the objects which continue to engage the Miſſionary Society. We long to cultivate a ſacred union with all the holy brethren throughout the world, and to compriſe in our body every miniſter who loves our Lord Jeſus Chriſt in ſincerity. And we cannot but hope, that the names of thoſe, who are regiſtered in our Society, will afford an additional argument to engage your countenance and ſubſcription in a ſervice, which you muſt have equally at heart.

We wiſh to remove every idea, which may have been unkindly ſuggeſted, that we have objects in view different from thoſe we profeſs. Come then among us, brethren, and receive conviction.

N

No sect or party in religion enters into our view. All we desire is, that Christ crucified may be preached among the heathen, and every man left to pursue the mode or form of worship which he prefers in every congregation collected by his labours. As we wish to impose no yoke on the neck of the disciples, we have put the Bible into their hands, enjoining on our dear Missionaries love and the spirit of meekness; to bear and forbear with each other; and to reserve all their zeal, not for forms or matters of doubtful disputation, but for the first principles of the oracles of God, and the simplicity which is in Christ.

As far are we from meddling with any thing *political*.—We mean to have nothing to do with the Governments of the country where we may sojourn; but to seek the peace of the land, and to recommend ourselves to the protection of the rulers thereof. We solemnly charge our missionary brethren to engage in no parties, nor seek aught beyond the necessary provision their own labour can procure: Desirous to promote universal peace and happiness, to heal all breaches, and avoid all quarrels.

Nothing *commercial* enters into our views. Whatever intercourse in future may arise from the labours of our Missionaries with the land of their nativity, *they* will never, we trust, be employed but in pursuit of the great object of our views—the salvation of men's souls. To this, and this alone, we wish their whole attention should be directed.

After so clear and explicit a view of our designs, no prejudices will, we hope, any longer separate you from an union with your brethren. *Vis unita fortior*, is a general maxim: In the present instance its force must be peculiarly evident. How much hath the spread of the glorious Gospel been retarded by our miserable divisions? What hath put such obstacles in the way of truth, as the intolerance, bigotry, prejudices, and spirit of repulsion, which hath kept those asunder who should be of one heart and of one mind? We trust the days of greater ingenuousness and candour are arrived, when no man will any longer ask his brother, to which of the churches of Christ he belongs; but every member of every church of Christ unite in consolidating their most vigorous efforts to promote the glory of God, and the salvation of the redeemed, throughout every tribe, and nation, and tongue, and people of the habitable globe.

Up then, brethren, and be doing. Life is too short to admit delay. If ever the King's business required haste, this is the moment. Let something be attempted, at least. Let

us no longer be deaf to the cry of millions, "Come and help us." Away with every mean excuſe, and illiberal diſtinction. Let no unhallowed, educational prejudices for our own peculiar mode of worſhip excluſively prevent our union for preaching and teaching Jeſus Chriſt, and endeavouring to make known his precious and adorable name to the various inhabitants of this miſerably benighted world. Of what trivial import to them are our petty diviſions and diputes? But of how great importance is it, that the Goſpel ſhould be preached among all nations, and that they ſhould hear of *Him* whom God hath appointed for ſalvation unto the ends of the earth; for there is ſalvation in no other, nor is there any name but his given under heaven among men, whereby they can be ſaved. Acts, iv. 12.

Brethren, if you love him, and approve of the plan we have adopted, join us. Or if you think more effectual ſteps can be taken, unite vigorouſly among yourſelves to promote the ſame great object, and then we ſhall equally rejoice. But if you do neither, how will you excuſe yourſelves before the great Shepherd and Biſhop of Souls, at the day of his appearance and glory?

A cordial Friend,
And Member of the Miſſionary Society,
CHRISTOPHILUS.

THE EQUITY OF DIVINE PROVIDENCE.

WELL might the elegant and judicious Cowper ſay,

> My ear is pain'd,
> My ſoul is ſick with every day's report
> Of wrong and outrage with which earth is fill'd:

For our world is the ſcene of univerſal oppreſſion and injuſtice. Let not the atheiſt or infidel triumph on this account, as if there was either no ſuperintending Providence, or as if that Providence muſt be deficient in equity. Neither let the good man be diſcouraged or ſtaggered by the wrongs which he is neceſſitated to endure. Rather let him encourage the pleaſing thought, that God will finally appear for his defence and deliverance, according to that prediction of the ſacred volume: "For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord: I will ſet him in ſafety from him that puffeth at him." Pſa. xii. 5. The equity of Divine Providence

is a doctrine taught through the whole Scriptures; but to prove the point, it is enough to say, that it constituted one branch of our Lord's sermon on the mount, an authority the most respectable and decisive, to which every good man must implicitly bow: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye meet, it shall be measured to you again." Matt. vii. 1, 2. The full and complete display of this truth will be in the last great day, when he, who knows the secrets of all hearts, will, with strict impartiality, render to every man according to his works. In looking to that day, the injured and persecuted have frequently found support and comfort: and to that day they have with confidence appealed from the defamations and the decisions of wicked men. But God does not always delay the execution of his justice to that period. He has in some cases made the day of retribution immediately succeed the day of injustice and oppression; and the equity of Divine Providence has therein appeared conspicuous. We might illustrate and confirm this remark from the page of profane history, and also from occurrences which daily come under our own observation, in relation to nations, churches, families, and individuals; but the preference shall be given to two or three instances recorded in the word of God.

The first remarkable instance of the equity of Divine Providence which we shall mention, is that of Adoni-bezek, one of the kings of the Canaanites, who, under the specious title of a conqueror, committed unnumbered depredations upon society. Having made seventy kings prisoners, he was not content with merely exulting over their misfortunes—he added thereto meanness and cruelty, by placing them in the most degrading situation, and cutting off their thumbs and great toes. Base wretch! as thou hast done to others, so shall it be done to thee, and thine own mouth shall condemn thy want of humanity and justice. "And Adoni-bezek said, threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table; as I have done, so hath God requited me." Judges, i. 7.

Another instance of the equity of Divine Providence is given in the awful requital of the blood of Naboth upon the house of Ahab. The blood of this honest Israelite (who fell a sacrifice to the most barefaced perjury and injustice) is scarcely chilled, and Ahab has but just taken possession of this illgotten inheritance, when a message comes, by the means of Elijah, from the Judge of the whole earth:

earth: "Thus, ſaith the Lord, haſt thou killed, and alſo taken poſſeſſion; in the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood. And of Jezebel alſo ſpake the Lord, ſaying, the dogs ſhall eat Jezebel by the wall of Jezreel." 1 Kings, xxi. 19. 23. How faithfully, how exactly theſe predictions were fulfilled, may be ſeen by the following expreſſions: "And the dogs licked up his blood, and they waſhed his armour, according to the word of the Lord." 1 Kings, xxii. 38. "And he ſaid, this is the word of the Lord, which he ſpake by Elijah the Tiſhbite, ſaying, in the portion of Jezreel ſhall dogs eat the fleſh of Jezebel." 2 Kings, ix. 36.

The only remaining inſtance of the equity of Divine Providence which will be now mentioned, is a very ſtriking one indeed, becauſe it took place in the experience of the man after God's own heart. Yes, the truth of this doctrine is exemplified in the hiſtory of good men; for God will not paſs by ſin unnoticed, even in them. David ſinned in a moſt heinous manner in the matter of Uriah and Bathſheba; nor does the Scripture either conceal or palliate any part of the guilt. The Lord is not content with expoſing and ſeverely reproving his ſin, but alſo puniſhes him for it, and that puniſhment is proportioned to the nature and extent of his offence. This is the judgment which God pronounced upon him: "Now, therefore, the ſword ſhall never depart from thine houſe, becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife. Thus ſaith the Lord, behold I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he ſhall lie with thy wives in the ſight of the ſun." 2 Sam. xii. 10, 11.

In this ſhort, haſty ſketch of the equity of Divine Providence, it is made evident, that "the Lord God of recompences ſhall ſurely requite." Jer. li. 56. Let therefore all profeſſors of religion remember and aſſure themſelves, that if they blaſt the reputation or fair fame of their neighbour, that God will permit the breath of ſlander to defame their own; and that if they ſow the ſeeds of diviſion in other families or churches, God will requite them, by ſuffering the torch of diſcord to be lighted up in their's, and thus ſhall be fulfilled that declaration of Scripture, "His miſchief ſhall return upon his own head." Pſa. vii. 16.

J. T. B.

MISTAKES IN RELIGION DETECTED.

WE form very improper notions of a religious life, if we ſuppoſe it is a life of quietneſs and peace. Man is no ſooner changed from darkneſs to light, and from the power of Satan unto God, than he becomes acquainted with troubles, of which he had formerly no conception. He has to "wreſtle with principalities and powers, with the rulers of the darkneſs of this world, and with ſpiritual wickedneſs in high places." He commences a warfare with all the enemies of God, from which he is not allowed a moment's releaſe, till death call him from the field. He enjoys, and can promiſe himſelf no peace, till he go where the wicked ceaſe from troubling, and the weary are at reſt. But many of his troubles and cares are of his own creating. Little experienced in religion, he ſets out in the expectation of the ſame compoſure, and confidence of heart, that he enjoyed in the days of his firſt love, when the candle of the Lord ſhone bright upon his tabernacle. After a little more experience, he is convinced, that he had taken by far too limited a view of practical religion. He walks in darkneſs, and has no light. Thus bewildered, he frequently concludes, that the pleaſures, which he formerly enjoyed in religion, were only the fruits of a diſtempered imagination; or if there was any reality in his religion, he cannot diſcover the cauſe, why God withholds from him thoſe pleaſing communications of his love, to which he was accuſtomed in the early part of his Chriſtian life. This is the caſe with many of the people of God. They doubt of the genuineneſs of their former experiences, and of the love of God to them, becauſe they have not the ſame joys and pleaſures in religion which they formerly enjoyed. To ſuch perſons I beg leave to ſuggeſt a few conſiderations, which, I truſt, will not be unprofitable.

When you were firſt brought to the knowledge of God, much enlargement of ſoul, and pleaſure in religion, were neceſſary to attach your hearts to God, to engage you in his ſervice, and to perſuade you, that you were the objects of his love. When you are come to ſome age and experience in religion, you are not to expect the tokens of the divine love in the ſame number and in the ſame meaſure that you enjoyed in your early days, or for ſome time after you became ſavingly acquainted with him. This may be illuſtrated by a plain ſimilitude. A father takes pleaſure in performing

forming offices of kindneſs to all his family; but eſpecially takes pleaſure in careſſing the younger children. Thoſe in the family arrived to years, are not treated in the ſame manner; nay, they do not expect it; but though they are not dandled and carreſſed as little children, they have no reaſon to doubt of their parent's love; the time was when they, in the ſame ſtate, enjoyed the ſame kindneſs. Thus the child is early attached to his parent, and convinced, by ſuch offices of kindneſs, that he is the object of his father's love. As he grows up, though the parent does not expreſs his affection in the ſame manner, the child has no reaſon to doubt of the reality of his love. In like manner may the Chriſtian judge of the gracious deſigns of God. Though he does not now enjoy ſo many pleaſing teſtimonies of divine love in the ſame engaging manner as he did at firſt, he is not to conclude that his former experiences were not genuine, or that God does not love him. He is not now, and he muſt not expect to be treated as a babe. Formerly much enlargement of ſoul in divine exerciſes, with other diſcoveries of divine love, were neceſſary to beget and ſtrengthen in him that filial affection and obedience, which he owes to his Saviour; and as he makes progreſs in religion, while he waits on God for grace to help him in the time of need, he muſt exerciſe and exert the grace he already enjoys.

Senſible manifeſtations of the divine favour, I grant, are very deſirable: They ſtrengthen and confirm the grace of faith; they carry away the heart in the moſt pleaſing contemplations on the excellencies of God, and the exhauſtleſs riches of redeeming love; they ſavour of heaven, and fill the ſoul with a rich anticipation of its joys. But the Chriſtian muſt live by faith, and be directed by the word on which faith reſts, rather than by ſenſible experiences. Such precious enjoyments are not long continued; they are only tranſient gleams of light, darting acroſs the Chriſtian's path, ſufficient to ſhew him that he is upon the road, and to encourage him to hold on his way. By faith in the word, the promiſe, the oath, and the faithfulneſs of God, the ſoul may preſerve confidence and hope, though darkneſs, thick darkneſs be round about*. On theſe, Chriſtians, as on a ſure foundation of hope,

* "What, Thomas, can't you truſt ſo much
To me, as to your ſight and touch?
Won't you believe till ſenſe be guide,
And thruſt its hand into my ſide?

Where

hope, you ought to truſt; hoping, at the ſame time, that God will, in his own gracious manner, bleſs you with ſome ſenſible diſcoveries of his love, to enliven your faith, and quicken your deſires for the enjoyments of the heavenly ſtate.

There may be a danger, perhaps, of your placing too much dependence on ſenſible manifeſtations; and therefore God wiſely withholds them. You are not proper judges of what is uſeful and ſuitable for you in this imperfect ſtate. Even the beſt enjoyments you are apt to abuſe; and theſe ſenſible manifeſtations of divine love, which you ſo much deſire, you are in danger of perverting to a wrong uſe; you may truſt in them, and forget that your only ſupport and ſtrength is the rock of ages himſelf; you may boaſt of ſuch attainments, and overlook the grace from which they proceed. No man was leſs in danger of this than the apoſtle Paul, a man who had acquired a more extenſive knowledge of God, and of himſelf, than any of his cotemporaries; yet, leſt he ſhould be too much exalted by theſe manifeſtations of the divine favour, he was viſited with a trying diſpenſation, of which he gives us the following account: "Leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan, to buffet me, leſt I ſhould be exalted above meaſure." 2 Cor. xii. 7.

Beſides, you ought to conſider, that it is not by ſenſible enjoyments, but by their effects, that you are to judge of your religion. There is no queſtion of the reality of ſenſible communion with God; yet with reſpect to this, it is probable ſome weak minds are ſometimes miſtaken. It is well known that the human heart is eaſily affected by what accords with its natural feelings, and the ſublimity of an expreſſion may fill the mind with awe, when the heart does not properly apprehend the important truth it contains. An affecting recital of the ſufferings of Chriſt may awaken the heart to ſympathy, and produce in ſome a flood of tears; while the mind does not ſpiritually contemplate the infinite love that moved him to die, nor that depth of miſery, from which he came to redeem us. In many caſes, ſome may miſtake the exerciſe of mere natural affection for the fruits of the divine Spirit. Though, then, you are

"Where is thy faith, if it depends
On nothing but thy fingers ends?
But bleſt are they, who truth do ſeal,
By faith, yet neither ſee nor feel."

anxious

anxious to enjoy ſome ſenſible diſcoveries of divine love; not to enjoy them at the time, nor in the manner you wiſh, is no reaſon for you to conclude, either that your former experiences have not been genuine, or that God does not love you; for theſe enjoyments do not form a ſafe ſtandard by which you are to judge of your religion: It is by their effects, or the fruits they produce, that you will come to a more ſatisfying view of your own ſtate, and a knowledge of your growth in grace.

To aſſiſt you in this important matter, let me inquire, what are the fruits which your former comfortable attainments have produced? Have your hearts been more enlarged in a holy contemplation of the divine excellencies? Have you admired the glory of them, as diſplayed in the whole ſcheme of redemption? Have you been filled with wonder and admiration, in conſidering the riches of divine grace and redeeming love? Have you acquired more humbling diſcoveries of yourſelves? Have you bluſhed, and been aſhamed to lift up your heads, when you conſidered the depth of divine condeſcenſion? Is your love to Jeſus, and is your hatred of ſin daily increaſing? Is obedience to Chriſt's authority a pleaſure and a joy? Are the diſpoſitions of your hearts becoming more conformed to the image of God? Are love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, becoming more perfect? Theſe are inquiries you may eaſily anſwer; and theſe you will anſwer in the affirmative, if your former attainments in religion have been the fruits of the Spirit. By thus ſearching for the fruits of your former experiences, you will acquire a more ſafe ſolution to the doubts you entertain of your religion, than by calling to your remembrance the enjoyments themſelves, or by having them repeated.

It is likewiſe neceſſary for you to conſider, that God, by withholding ſenſible manifeſtations of his love, proves your graces, and brings them to perfection. Many changes in your ſpiritual life are neceſſary to give you the opportunity of exerciſing your humility, your patience, your faith, and hope. You never can experience your hearts in the exerciſe of any of theſe graces, till you are brought into ſuch circumſtances as require you to exerciſe them. In enjoying ſenſible manifeſtations, you are neither exerciſing patience, faith, nor hope, properly ſpeaking; "for what a man ſees, why doth he yet hope for;" but when theſe enjoyments are withdrawn, you are to "poſſeſs your ſouls in patience," to exerciſe faith and hope, till faith vaniſh into viſion, and hope in-

into enjoyment. " He that walketh in darkneſs, and hath no light, let him truſt in the name of the Lord, and ſtay himſelf upon his God."

Finally, let me remark, that thoſe enjoyments you ſo much deſire, are chiefly reſerved for the happineſs of the heavenly ſtate. There your faith will vaniſh into viſion, your hope into enjoyment, without a ſingle cloud to darken your proſpect, or a ſingle ſtorm to ſhake your confidence and joy. Then you ſhall " with open face behold the glory of the Lord, and be changed into the ſame image from glory to glory, as by the Spirit of the Lord. Eye hath not ſeen, neither hath ear heard what God hath prepared for them that love him;" ſo inconceivably glorious, and unſpeakably great, will be your happineſs in the boſom of God. Be not impatient then under a few changes in this vale of tears. The borders of Emmanuel's land will ſoon open to your view. The ſhades of night will ſoon be diſperſed. The light of eternal day will ſoon break in upon your ſouls. Be patient till the time arrive, when God will ſet you free from this mortal ſtate, and all the ills which attend it; then the perfect enjoyment of God will more than compenſate for all the unwelcome changes you experienced below: You ſhall ſit down with Abraham, with Iſaac, and with Jacob, and with the moſt illuſtrious characters that ever lived; there you ſhall be eternally happy; for " ſorrow and ſighing ſhall flee away, and God ſhall wipe away all tears from your eyes."

ADJUTOR.

ANECDOTES.

DR. YOUNG.

MR. EDITOR,

THE character of Dr. Young, as a Chriſtian, has ſuffered much from his being the writer of a play: A wiſh to remove a little of the odium his memory lies under on that account, induces me to beg a ſmall ſpace in your valuable Magazine for the following quotation from Davies's Life of Garrick; a work written at the deſire of Dr. Johnſon, who contributed many anecdotes recorded in it, if not the following.

W. H.

" THE

"THE Brothers, a Tragedy, by Dr. Young, was written about the year 1726, and rehearſed at Drury-lane ſoon after; but the author going into holy orders, it occaſioned the ſudden withdrawing of his Tragedy: Great expectations had been formed of it, and it was with ſome reluctance the managers gave it up. Near thirty years after Dr. Young conſented to have the Brothers acted at the ſame theatre. He had formed a deſign of giving a thouſand pounds to the Society for the Propagation of the Goſpel; and hoped that the profits ariſing from the acting of the play would enable him to proſecute his ſcheme. Whatever ſucceſs the play met with in the acting, the money raiſed by it was not adequate to the ſum which was intended to be given away; nevertheleſs the author made up the deficiency, and accompliſhed his pious intention."

RELIGIOUS INTELLIGENCE.

MISSIONARY INTELLIGENCE.

WE formerly ſtated, that a late application to the Directors of the East India Company, to obtain permiſſion for Miſſionaries to go to Bengal, to preach the Goſpel to their ſubjects, was, in the firſt inſtance, unſucceſsful; however, the religious part of the community will be happy to learn, that thoſe who deſire to devote themſelves to this work are determined to perſevere; while ſincere Chriſtians, of every denomination, cannot but admire their zeal, we hope they will not fail to make earneſt ſupplication at a throne of grace that their laudable endeavours may be crowned with ſucceſs.

WE are authoriſed to ſay, that the Rev. Melvil Horne, of Olney, author of the celebrated Letters on Miſſions; the Rev. William Moorhouſe, of Huddersfield; the Rev. Iſaac Nicholſon, Tutor at the late Countess of Huntingdon's College, at Cheſhunt; and the Rev. Alexander Waugh, of London, have engaged to preach at the next Annual Meeting. The places of meeting for divine worſhip, with other particulars, will be mentioned in our next Number.

SHIP DUFF.

WE are perſuaded the contents of the following letter, from a mariner on board the ſhip Duff, will afford unfeigned pleaſure to many thouſands of our correſpondents.

TO MR. JOHN ALLDEY, CARLISLE-STREET, SOHO.

Rio-Janeiro, Friday Evening, the 18th of November, 1796.

DEAR SIR,

HAVING juſt arrived from my firſt cruize on ſhore, ſince I embarked with you at Execution-Dock, I now take the liberty of confirming my letters of the 14th inſt. to my worthy Paſtor, my friend Mr. B., and my invaluable wife, and acquainting you with an outline of my viſit on ſhore.

My companions were the Third Mate, Mr. Wilson's nephew, and one of my messmates. We were guarded, the whole of the day, by a military Ensign; and though we were his temporary wards, he was truly our servant; for wheresoever we were inclined to go, there he was obliged to attend. He was particularly obliging and singularly studious, from his own observations, to convince those we had any dealings with that we were Christians; and, it being Friday, we, at dinner, consequently had nothing presented to us besides fish, differently dressed, served with boiled French-beans and lattice-sallad.

Amongst other places, we visited several of the churches, monasteries, and nunneries; and, at one of the latter, we had a half-hour's polite and serious conversation with one of the solitary inhabitants, whom we could distinctly hear without the possibility of seeing each other. She, in the first place, paid several very high encomiums on our city and nation, expressing some grateful sensations respecting the good understanding that subsisted in general betwixt the kingdoms of Britain and Portugal. She then, with particular warmth, recommended the Saviour to us, under the expressive Scriptural titles by which he hath been pleased to reveal himself, such as *Father, Brother, Shepherd, Friend, &c.* withal giving an outline of the nature of her religious Order, and the high expectations she had, from her way of life, of an eternal reward. I heard this singular speaker with much sympathy; sadly regretting my inability of replying to her well-meant ministrations. O! that it would please God to have compassion speedily on all mankind, and dispel the mists of ignorance and error that yet exist in the Northern and Southern hemispheres!

This is a most excellent and capacious harbour; and the city adjoining is both rich and populous. Its exports, I believe, are sugar, rum, tobacco, cotton, fine wood, &c. besides gold and precious stones, dug from the bowels of the earth, about eight leagues from this city. This is entirely effected by the labour of African slaves, who must live and die within certain prescribed limits around the mines. One singularity of this place I cannot help noticing, that no white woman, of any description, is to be seen out of doors throughout the day.

We expect to drop out of the harbour to-morrow morning into the fair-way, there to wait the first fair wind to carry us to sea; and, I suppose, it will entirely depend on circumstances, whether we call at any other port previous to our reaching Otaheite.

As I expect you will see all my above-mentioned letters, provided they come safe to hand, I will not trouble you with a recital of their contents. In general I only mention that our passage here was quick and favourable, seven weeks from St. Helen's to this place; being indulged thus far with moderate weather and favourable winds. Though we cannot reasonably expect a continuance of such friendly weather from hence to the South-Seas, yet I hope it will be such as will constrain us devoutly to acknowledge the loving-kindness and manifold mercies of the Lord, in carrying us safely from land to land, and from people to people, until brought to the particular place he may have purposed by this mission to establish the kingdom of his dear Son.

My dear Sir, I am obliged to close this letter very abruptly; for the pilot is now (Sabbath morning, five A. M.) come on board to put us to sea; therefore I just beg leave to request you will mention me kindly to Mrs. Allday, and every other inquirer; and be pleased to accept of my sincere acknowledgments of gratitude for all your kindnesses, and rest assured that I will not fail writing by ships, should opportunity offer, how all is with us on board the Duff.

The Missionaries are all well. Mr. Buchanan and Mr. Main request, that in all mine to you I will not fail to offer their best respects.

I am, Dear Sir, with much sincerity,
Your humble servant and well-wisher,
THOMAS ROBSON.

P. S. I had, at our parting from the convoy, a long letter for you ready to put on board some of the ships; but, as it then blew a little fresh, and a considerable sea running, there was not an opportunity. And in general we justly are shy of coming near any strange sail.

Rio

Rio Janeiro is a province of Brazil in South America. The capitol, from whence the letter is dated, is situate in about 23 degrees south latitude, making from St. Helen's, near Spithead, 5000 miles latitude, and nearly 43 degrees, or about 3000 miles west longitude.

Mr. Robson, the author of the above letter, is a member of Mr. Waugh's church, was formerly occupied in the great waters, and had gone out in the character of first mate, and sometimes supercargo, but had, like Captain Wilson, many years left the sea, and would never have returned to it again, had he not been moved by that missionary ardour which has inspired the breasts of many thousands. After being acquainted with the designs of the Society, his mind could find no rest till he had offered his services to help to navigate the ship. He is certainly an acquisition to the crew for ability, solidity, and piety; and as a proof of his disinterestedness in this great work, he did not refuse to tender himself as a common sailor, though qualified to command the ship.

Thus far our anxieties for the safety of the vessel are relieved, and the Society has encouragement to continue instant in prayer, and unfeigned in thanksgivings, for the speedy and pleasant passage of the ship to Rio-Janeiro, and for the health of the missionaries.

It appears that Mr. Robson had wrote several letters, dated Nov. 14, 1796. We are sorry to say that this is the only one yet come to hand. Our conjecture is, that intelligence from the Captain, the missionaries, and crew, must have been forwarded by the regular packet to Lisbon, which, we suppose, has been retarded by contrary winds, or captured on her passage.

Should the other letters from Rio-Janeiro arrive in England from the Ship Duff, the friends who receive them are requested to forward copies, or extracts, of them to Mr. Chapman, No. 151, Fleet-street, for the Directors of the Missionary Society.

THE public prints have asserted, that a very considerable Prince, of the name of WAHABEE, in Persia, has taken large strides to overthrow the Mahomedan religion; he professes the worship of one God, and he has already drawn several of the neighbouring Princes over to his tenets, and is daily increasing his adherents. WAHABEE forbids all force, and wishes for proselytes only on the conviction of reason, and calls his "*The Religion of Peace.*"

ON Wednesday, the 22d inst., the Rev. Wm. Maurice was set apart to the pastoral office over the church of Christ assembling in Fetter-lane. The Rev Mr. Brooksbank prayed, and read a judicious selection of Scriptures; the Rev. Mr. Clayton gave a very pleasing account of the constitution and rights of the Gospel church, and read also the account drawn up by the church of the steps taken by them since the resignation of their late worthy pastor, Dr. Davies, and particularly with respect to their invitation and settling of Mr. Maurice. We were very much struck with the love manifested by the church to their late pastor, and we sincerely wish and hope the present may equally deserve, and possess an abundant share in their affection. The Rev. Mr. Barber preached from Rom. xv. 29, and was particularly animated upon the occasion; and the Rev. Mr. Goode concluded with prayer. The Psalms and Hymns were read by the Rev. Mr. Hamilton.

The service of the day was conducted with a pleasing ev and solemnity, so that many had reason to say, It is good for us to be here. The sweet harmony and unity of spirit, manifested by the Ministers through the day will long be remembered with pleasure.

OBITUARY.

MRS. ANN PARKER, OF ST. JOHN'S, NEWFOUNDLAND,

[Extracted from a Letter to a Gentleman in England, who has been a particular Friend to the Ministers and serious People in that Place.]

Rev. Sir,

THE subject of the following lines is Ann Parker, late wife of Nathan Parker, first deacon of this church, and who has been to me a faithful and judicious friend, and fellow-sufferer in all my reproaches for Christ, from the commencement of my public warfare to the present day.

Mrs. Parker was a native of this place. Her mother came from Scotland, where she had been piously educated; and though she lived many years in this country, she did not altogether lose her early impressions. She died when her daughter was about six years of age, having sowed in her mind that seed, which God graciously designed should afterward spring up, and bear fruit to eternal life; for no sooner were the glad tidings of the Gospel sounded in her ears, than her heart was opened to receive Christ, and welcome his first approach. Some other natives of the country I likewise found, in whose hearts God had secretly wrought the same favourable disposition, which led me to conclude he has his hidden ones, even in places the most unlikely.

In the year 1777 she gave herself up to the Lord, no doubt in a perpetual covenant. Being fixed on the rock of ages, she stood firmly against all opposition from her father, who, through grace, is now become a friend, and from her young companions, who bitterly derided her; our Society, at that time, being held in the greatest contempt, and subject to much persecution.

On the 18th of January last, she was seized with a nervous fever. During her illness I constantly visited her, and was always well paid for my attendance. Her tender expressions of regard to me, her deep humility, her unshaken confidence, and her ardent desire to be absent from the body, and present with the Lord, were as so many lively coals from off the altar to inflame my soul with love and zeal.

From the first of her sickness she seemed to be persuaded it would terminate in her dissolution; nor did she like any intimation to the contrary. One day I was conversing with her on the free grace and unc angeable love of God; "O yes, yes," says she, "it is all free and everlasting! I see it so now more than ever; if it had not been so, I should not be what I am." She then exclaimed, "O the pleasing disappointment! Ever since I gave myself to the Lord, I strove to keep my heart sincere before him, but always thought it was not as it ought to be; I rather feared the Lord would expose my deceit, and that when death came, fearfulness and trembling would lay hold on me. Now death is come; but lo! he is a welcome messenger! The Lord smiles and shines upon my soul; he assures me that I am his, and that I shall be with him soon. O! to grace how great a debtor!"

About the middle of her sickness, flattering symptoms made us hope the Lord would be gracious to us by restoring her; and we prayed for her recovery. She strongly opposed the idea for some time; at length she said, "Well, it may be so. The Lord can do with me what he pleases. I am in his hands. I wish his will to be my will." The fever soon returned. "Ah!" said she, "you have led me astray. My affections have taken the advantage. They are gone further from Christ, and more after you than they ought. Now let me alone; I will return to my God."

"Jesu, lover of my soul," was her favourite theme. This hymn she frequently sung, till her husband, fearing that such exertion might be hurtful to her body, wished her to forbear. She complied with his request, saying, "Well, I shall soon sing of the love of Christ without hurt or interruption."

About three days before her departure her mind was deranged, during which she frequently sung her favourite hymn; and, amidst her greatest wanderings,

no

not a sinful expression dropped from her lips. But she had many lucid intervals and then her language was both refreshing and instructive. At one of these seasons her husband and I were sitting at the bed-side; she was then in a comfortable frame of mind: "My dear," said she, addressing herself to him, "I can freely resign you and the children to the Lord. You have been a good husband to me, and a tender father to them. Now I am going to Christ, I am not afraid to trust them with you. If you marry again, I am persuaded the Lord will direct you to a proper companion. If I am permitted, I will come, and look, and smile upon you, and say, "God bless you!"

Before she expired, while she was perfectly sound in her mind, she called her three eldest children to the bed-side, and, in the most solemn manner, charged them to live and walk in the fear of God, describing to them the happy effects of a life of godliness, and the awful consequence of not meeting her and their father at the right hand of Christ, especially as his instruction had been so good, and his example so proper.

Early in the morning of the 25th of March, I was called up to go and see her once more before she died. When I arrived she was speechless, but sensible, as her conduct indicated while I was at prayer. Very soon after we arose from our knees, she gently drew her last breath; ending, with holy triumph and joy, a life, as far as mortal eye could penetrate, of the greatest circumspection and humility; leaving behind her a loving husband and seven fine children, whose loss is greater than I can describe.

When the coffin was about to be closed, the scene was truly affecting. Brother Parker, surrounded by his children, said to them, "Come, my children, and let us take the last farewel of your dear mother." Before she was carried out to the place of interment we sung, "Jesu, lover of my soul." The Lord was with us during the singing, exhortation, and prayer; I felt much of his presence and power myself, and so did many others who were assembled on the solemn occasion.

A CHILD ABOUT ELEVEN YEARS OF AGE.

Rev. Sir,

I MAKE no apology for transmitting to you the following memoirs of the death of a darling child, who died, at Plymouth, January 30, 1797, that it may have a place in the Obituary of the Evangelical Magazine, conceiving as I do, that the relation of so illustrious an instance of the triumphs of grace hath an intimate correspondence with the chief object of that work, and is eminently calculated to promote the glory of God. Indeed, whether from a personal knowledge of the event, the impression it hath made upon my mind is in stronger characters than otherwise it might have operated, I know not; but according to my present apprehension, I venture to believe, that a more striking proof of the gracious dealings of God with his people hath not occurred in those latter ages, "upon whom the ends of the world are come." To diffuse the knowledge of it, therefore, as extensively as possible, is both a duty and a delight: and it is with this view, I confess, that I have wished to make your Magazine the medium of conveyance for spreading it through the religious world. I am very confident, the prayers of all the faithful, as far as the information of it shall reach, will be lifted up, that the divine grace may accompany wheresoever the divine providence shall cause it to come; that in every perusal, it may awaken the tribute of praise to the great Author of such distinguished mercy, and *from the uttermost part of the earth may be heard songs* upon this occasion, *even glory to the righteous.*

This sweet child (who is the subject of my letter) had only attained to her *eleventh* year, when she was summoned away. And her departure from this lower world was so sudden, and unexpected, that, like a bird of passage, she had but just time to plume herself, and lift the wing, before she took her flight into the regions of eternity. I have not been able to discover, whether any earlier manifestations of the life of grace in the soul had appeared in her conversation

tion prior to her last illness. From other circumstances, I rather think not. But during this short period, *the day-dawn and the day-star*, which arose in her heart, burst forth into such brilliancy of lustre, and blazed with a light so powerful, as to astonish every beholder. Nothing can afford a more decisive evidence than her history, that every thing of seriousness in her was intuitive as to human instruction, and wholly of divine teaching: "This also cometh forth from the Lord, who is wonderful in counsel, and excellent in working." The evening preceding her seizure by the disorder which proved fatal, it was remarked how exceedingly she dwelt upon a verse of some poetry she had learned at school. I mention this circumstance the rather as a proof that a mind, under the gracious teaching of the Holy Spirit, is sometimes enabled to extract good out of evil. The words of the song I know not; but what engaged her attention, and employed her thoughts, was the finishing verse of it:

"..... Dear maid adieu,
My sorrows soon shall cease;
For heav'n will take a mind so true
To everlasting peace."

She sung this stanza so frequent, to an air so plaintive, and with such melody of expression, that her mother who had heard her, though at that time unconscious of the event about to follow, intreated her to drop a subject so melancholy, for she could not bear it. During the paroxisms of her disorder, she gave vent to the feelings of her mind, by singing; though the burden of what she sung could not be understood. Once particularly, at a midnight hour, she did it with an effect perfectly undescribable. Her voice, which was naturally sweet and melodious, seemed to have acquired, from her situation, a certain pathos most peculiarly tender and affecting; which, that the whole energy might, as it were, be felt, her melody closed in a groan of the deepest and most piercing nature.

But what I am chiefly interested to describe, is the manifestation of the divine grace, which appeared in her whole deportment. It was abundantly evident, from every circumstance, that her mind laboured under some very strong impressions of distress. In the early stage of her disease, she was constantly speaking of the *horrors* which she felt: But from a reluctance to increase her misery, all questions leading to an inquiry into the cause were at that time cautiously avoided. At this season information was first brought me of this child's illness, accompanied with an account, that she had expressed an earnest wish to be remembered in my prayers. I thought a request of such a nature, coming from one so young, seemed to imply the assurance that it must have originated in an higher appointment, and as such, afford a promising presage that it would come up with a prevailing efficacy, through the great Redeemer's intercession, before the throne of grace. Conceiving that I ought not to confine so interesting a subject to my own prayers alone, but engage the supplications of the congregation to which I belong on her behalf, I availed myself of the occasion; and on the following Lord's day, at my evening lecture, requested, "That the prayers of God's people might be offered up for a sick child, on whom there seemed to appear strong marks of grace." This circumstance being communicated to the child the following morning, the joy she expressed upon the occasion was extraordinary. It dwelt upon her mind continually, and she mentioned it to several of her friends which came to see her in terms of great pleasure. To her mother, particularly, she expressed herself in these words: "I have been prayed for in the church, and I am told that there were five or six hundred persons present; and if but five of them were real Christians before God, you know their prayers must be heard. Now I shall be relieved from the horrors." Finding her spirits so cheerful, her mother now ventured to ask her what those horrors were which she had so often complained of. To which she immediately replied, "The fear of God, and the future judgment, and not the fear of death."

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Her consciousness of human transgressions before God was exceedingly remarkable in one so young. Indeed, she had so frequently lamented her sins, and what she had done to offend God, that her mother imagined, there must have been some more than ordinary offence which she had committed, which preyed upon her mind. Hoping that the communication of it might relieve her, she took occasion one day, as she sat by her bedside, to press her to unbosom herself upon the subject. "My dear," said her mother, "if there be any thing that you have done which burthens your mind, pray inform me of it, now there is no one present but ourselves." Her answer was, "I know of nothing in particular, my dear mother, by which I have offended God; but I am sure I have greatly sinned against him, or he would never have afflicted a poor child as I am afflicted." And that the sense and weight of sin lay heavy upon her mind is strikingly evident, from a question which one day, in the most unexpected manner, she put to the medical gentleman that attended her, when nothing in the conversation had the least reference to the subject. "Do you know, Sir," says she, "that I have a soul to be saved?" And she said this with such an earnestness of expression, as struck every one around her with astonishment. I have no doubt in my own mind, but that it was from very strong prepossessions of this nature, that she so frequently made it a matter of request to her friends to pray for her. Her expressions on this occasion were exceedingly remarkable. "Pray for me," says she, "to my Saviour, that he may intercede for me with the Father. O! that I had but three minutes' ease to pray myself; if but three minutes," says she, repeating the words, "that I might pray properly." The reader will do well to remark the most extraordinary instance of this child's apprehension of the intercessorship of Christ. From whence, or by what means, she had acquired this knowledge, I have no conception; but the exercise of such a principle of grace in a season so interesting and critical, and by such a child, is an object peculiarly meriting the regard, and fit to call up the adoration of God in the breast of all the faithful.

The rapid advance of her disorder, and the hasty steps which the messenger of death made towards her, from the first moment of her seizure, to the final convulsions of nature, when she fell to rise no more, were such as to afford but little opportunity for making observations on the progress of grace in the heart, which a case less oppressed with disease, in an instance like her's, would otherwise have furnished. The pleasing presage of her departure to an happy eternity is more to be gathered from the detached views of her conduct in her illness, than from any regular tracings of the operations of Divine love in her heart. That she felt and confessed the burden of sin; that she had lively views of mercy through the righteousness of a Saviour; that she wished to seek this mercy by prayer through Christ; and desired to interest every one to pray for her; all these circumstances are abundantly evident from what hath been related. And it should be added, that her mind had acquired a certain confidence and hope in the Divine mercy, is a reasonable conclusion from several expressions which dropped from her occasionally, and particularly towards the close of life. She comforted her mother in the prospect of her departure with the consolation, that by death she should escape a thousand evils; and once, in a very expressive manner, said, "I long to see God's face;" so that, upon the whole, I venture to abide, by my original idea, that a more striking proof of the gracious dealings of God with his people, and particularly in so youthful an instance, hath not occurred in these later ages of his church. It may not perhaps carry equal conviction to every mind; but great regard should be had to the disadvantages of situation under which it was found, as well as to the want of the means of grace in the time prior to her illness. For my own part, I hesitate not to believe, that what the prophet says of the church in Gospel days, at the first dawn of the morning, may, by a parity of reasoning, with equal truth be said of the experience of the believer in a similar situation: "In that day the light shall not be clear nor dark, but it shall be one day, which shall be known to the Lord; not day nor night, but it shall come to pass that at evening time it shall be light." Zech. xiv. 6, 7.

Omicron.

I must not trespass further. Instructive and highly interesting as the subject is for raising reflections of the most pious nature, I rather retreat in silence, to leave every reader to the comments of his own heart upon the occasion under divine awakenings, than add a single observation of my own. I hope in God, indeed, that the perusal, through his grace resting upon it, who alone can commission it to improvement, will in no instance prove barren or unfruitful. The affectionate parent, in particular, will find a volume of the most persuasive arguments, in the short page of this child's history, to awaken attention to the everlasting concerns of her household. There is nothing, I am most awfully convinced, can reconcile the breaches made in our families by death, but the pleasing hope that our departed children, or friends, are asleep in Christ. When God is pleased to make such an incursion in our houses, and death enters in at the window, the mind is consoled in viewing the vacant place, and the unfilled seat at the table, if Faith affords a well-grounded assurance that the dear departed object, though "absent from the body, is present with the Lord and is sitting down with Abraham and Isaac and Jacob in the kingdom of heaven." But what an accumulation of woe must every instance of a contrary effect induce in a tender breast, concerning the everlasting fate of our children, where the strongest probabilities exist that the departure is in an unprepared state, unawakened by grace, unwashed in the blood of Jesus, unregenerated by the Holy Ghost! The bitter exclamations of Job on his birth, awful and expressive as they are, are not half enough expressive of the real state of such a case. The portrait, though highly coloured, is paleness indeed to the original (see Job, iii.). Happy that parent, who, on committing the ashes of a beloved child to the humiliation of the grave, can answer the anxious question of the soul's eternal welfare in the language of the Shunamite, "Is it well with the child?" And she said, "It is well."

I am, Rev. Sir, your's, &c.

MR. JOSIAH PRATT.

MARCH 5, at Birmingham, in his 64 year, Mr. Josiah Pratt. He died, as he lived, an eminent example of the power of genuine Christianity, and a witness of the truth of that "faith which is the substance of things hoped for, and the evidence of things not seen." This faith enabled him, through a long life of great bodily weakness, during which he laboured under frequent attacks of severe and sharp affliction, to maintain the regular discharge of every public and private duty becoming a Christian with an uniformity and consistency of conduct which will never be forgotten by those who were favoured with his friendship.

REV. MR. MERCHANT.

ON Wednesday, the 8th of March, 1797, died, at Shaftsbury, Dorsetshire, the Rev. Mr. Merchant, Independent Minister of that place. He was a learned and pious man, and of a catholic benevolent spirit. We have requested a friend to collect some memoirs of him, and doubt not but they will be both pleasing and instructive.

On Thursday, the 1st of March, died, the Rev. Mr. Aldridge, minister of Jewry-street chapel.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Claude's Essay on the Composition of a Sermon. Formerly translated from the French by the Rev. Robert Robinson. *With an Appendix, containing One Hundred Skeletons of Sermons; several being the Substance of Sermons preached before the University. By the Rev.* Charles Simeon, M. A. *Fellow of King's College, Cambridge. Very large Octavo. Pages* 390. *Price* 10*s.* 6*d.* J. Deighton, and W. H. Lum, Cambridge; Matthews, Dilly, London; Prince, Oxford.

MOST of our clerical readers are well acquainted with Mr. Robinson's translation of Claude's Essay. It is, in many points of view, a work of considerable merit, and has probably contributed much towards the improvement of our pulpit discourses. At the same time we are constrained to acknowledge, that it might have been productive of more good, had not the translator introduced it to the public under the pressure of an enormous mass of notes, the greater part of which are unillustrative of the subjects treated on by the author, having little or no connexion with them. Though they abound in striking quotations, collected with labour and care, yet they sometimes divert the attention of the reader, without instructing him, and excite his laughter where seriousness would be more becoming. Nor are these the only objections to which they are liable; for, as they were avowedly compiled for Dissenting Ministers, and abound in acrimonious reflections on the Established Church, they have a tendency to strengthen the educational prejudices too evidently entertained, even by some of God's faithful servants of different communities, against each other; but which good men should endeavour, by all the means in their power, to weaken, and, if possible, remove.

Mr. Simeon, who is a clergyman of the Established Church, and, from his residence at the University, particularly interested in the education of young men preparing for the ministry, being sensible of the great utility of the Essay, and persuaded that the *notes* have prevented many from perusing it, who might otherwise have been profited by its contents, sends it forth almost divested of them, hoping that, as it may now be read without exciting either bigotry or disgust, it will become an object of more general attention.

For the benefit of the *younger clergy* he has annexed to the Essay a hundred schemes or skeletons of sermons, each containing all the component parts of a discourse—exordium, division, discussion, and application—with all the ideas necessary for the illustration of them. These, he tells us, were not intended particularly to exemplify Mr. Claude's rules; the examples adduced by Mr. Claude himself being sufficient for that purpose: But that they are *all* intended to

shew how texts may be discussed in a *natural* manner; *unity* in the design, *perspicuity* in the arrangement, and *simplicity* in the diction, having been invariably observed in every discourse. The manner in which they are composed he judiciously explains, and shews how they may be used in the form of essays, unfettered with divisions. But this mode he does not recommend, being convinced that the mention of an easy and natural division is attended with many advantages to the hearers.

These skeletons, he intimates, are to be followed, if his life be spared, with several hundred more on the principal subjects in theology, forming a comprehensive system of doctrinal, practical, and experimental divinity; that those who cannot get access to voluminous commentaries, may have, in a small compass, a view of every subject, and almost of every text they would wish to treat.

Whether such a work will be beneficial or not, experience alone can determine; a tolerable conjecture, however, may be formed, when the effect of the present selection has been discovered. Mr. Simeon, himself, seems confident, that, instead of encouraging idleness in any of his younger brethren, they will have a contrary effect; and we sincerely hope his sanguine expectations will not be disappointed.

But while we express our approbation of the volume before us, we wish it had been so printed that the Essay and Skeletons might be purchased separately. Some, probably, desirous to know to whom they are indebted for any advantage they may derive from the perusal, will regret that Mr. Simeon has not distinguished between his own notes and those of Mr. Robinson. Those, who compare the present edition with the former, will perceive that a few short passages are omitted, and one of considerable length, which, we think with the editor, was irrelevant and superfluous.

Cheap Repository. Two Volumes of Tracts. Vol. I. for 1795. *Pages* 696. 12*mo. with a List of Subscribers. Price* 3*s.* 6*d. half-bound. Vol. II. for* 1796. *Pages* 488. 8*vo. Price* 4*s. half-bound.*

SOME account of the benevolent and wise Institution, which gave rise to these publications, may be found in our Review for September, 1795, when the earliest of the tracts on religious subjects were recommended to our readers. A similar article was reviewed in the succeeding November. We have thought it unnecessary to notice the successive tracts as they appeared, according to the design then announced, every month. It is with pleasure that we renew our attention to them, upon finding those which were published in the course of the last two years, collected into a more durable form.

Of three small monthly pamphlets one has been peculiarly adapted for perusal on the Lord's day, another has consisted of an instructive story, and a third of some useful subject versified. Hitherto

therto we have only noticed pieces of the first description, and to these our principal attention must now be directed. The tracts of this class, contained in the volumes before us, which have appeared since our former accounts, have the following titles: Noah's Flood; Parable of Labourers in the Vineyard; Troubles of Life; New Thoughts for the New Year; The Touchstone, or Way to know a true Christian; Onesimus; Conversion of St. Paul; General Resurrection; On carrying Religion into the common Business of Life; Look at Home, or the Accusers accused; Grand Assizes; Nature of Baptism; Prayers for Persons and Families; and, Bear ye one another's Burthens, or the Valley of Tears.

All these pieces are highly profitable, and most of them generally interesting; although not so peculiarly suited to the lower ranks of readers as the tracts of the other two classes usually are. We prefer those which adhere most closely to Scriptural subjects, and the two allegories of the Grand Assizes, and Vision of the Valley of Tears. They are in general evangelical, and searching. The first tract on our list improves the awful subject of the deluge very suitably, to enforce the judgments of God upon sinners; and the second strongly impresses the desirableness of entering early into the service of Christ. Where many beauties must pass unnoticed, it would be invidious to dwell upon casual defects; but our regard for the future credit of the work obliges us to suggest to the pious author the impropriety of one expression in a paragraph of the tract last mentioned: "Here is a person, the whole term of whose earthly existence (one poor uncertain hour excepted) has been spent in a sinful course. Where are then the merits which he will have to plead before God? Where are his works of faith, his acts of worship, his labours of love?" Labourers in Vineyard, p. 16. Our readers will probably conclude, from this paragraph, that the writer considers a life of religion as meritorious before God; but we can assure them that such a sentiment is not only contrary to the general tenour of these tracts, but is flatly and repeatedly contradicted in the very piece from whence this paragraph is quoted. We cannot account for the apparent inconsistency; but we hope that, when this tract is reprinted, it will be corrected.

The narrative pieces are well calculated to excite the attention of children and uneducated persons to useful instruction. We would recommend, as much as possible, the adoption of real facts as the ground of these little histories; as we think that danger of some kind usually lurks beneath the flowers of fiction. The relations here given are usually such as may be true, yet a slight departure from probability is sufficient to strike the mind of persons, more versed in the situations described than the writer can have been, and to take off from the designed effect of the narrative. We confess that we have been afraid of putting into the hand of a post-chaise driver the history of Tom White, who is described as spurring his horses when returning with an empty chaise; because we never

knew a postillion that preferred riding on horseback when he could loll in the carriage, or even rest against the front rail.

The pieces in verse have various merits, although we think them usually inferior to the rest. Our readers will naturally except Dr. Watts's divine songs from the latter remark, a very cheap copy of them being inserted among these tracts. The ballads should be printed on narrow strips, if intended to be pasted on the scanty walls of cottages; but we apprehend the pamphlet form, even in these, will be most acceptable.

We rejoice in the very extensive sale of these well-meant and well-executed performances: And we cordially recommend the volumes to parents of children and masters of families in general.

The Nature of the Gospel delineated, and its universal Spread founded upon the Declaration of Jesus Christ: A Sermon, preached in the Parish Church of Kilmarnock, on Thursday, Aug. 18, 1796. *By* John Russel, A. M. *one of the Ministers of Kilmarnock. Published for the Benefit of the Missionary Society there. Price* 1s. Chapman, London.

FROM these words, "And he said unto them, Go ye into all the world, and preach the Gospel to every creature," Mark, xvi. 15, Mr. Russel proposes to consider the commission which the Lord Christ gives to his servants in the holy ministry, "Go ye, preach the Gospel;" and then to view the extent of this commission, "Preach the Gospel in all the world, and to every creature." Having stated the primitive apostacy as the occasion of the Gospel, the author, led by the light of revelation, traces it up to its heavenly origin in the council of divine mercy and wisdom; carries the reader to the Garden of Eden, where it burst forth in the refreshing promise of "the seed of the woman;" and follows the stream down, till, by the personal preaching of the Son of God, anointed with the Holy Ghost, the earth was visited, watered, and greatly enriched with this river of God, which is full of water. Jesus Christ, in the glory of his person, and in the exercise of his offices, he justly represents as the grand subject of the Gospel, and theme of the preacher whom the King of Zion sends to the heathen. This Gospel the Scriptures uniformly represent as a scheme of *pure grace;* and the grace of the covenant Mr. Russel is at pains to illustrate in God's electing love of his people; in the justification of the ungodly through faith in Christ; in the adoption of believers into his family; in the progressive sanctification of their nature; and in the enjoyment of life eternal. The advancement of personal holiness is a constituent part of this plan of recovery. On this part of the subject, our author argues from the design of God, in the Gospel, to promote holiness in his people; from the influence of faith on the mind, as it leads to the contemplation of the uncreated glories of the Son of God; as, by it, believers are united to Christ, and become

come partakers of his Spirit; and as it worketh by love, which is the fulfilling of the law. In regard to the use and importance of the law, in this divine plan of relief, the writer shews how it is useful to the unregenerated in convincing them of sin, of their need of a Saviour, and those blessings which the Gospel brings and presents as the gift of God to the convinced soul.

Before he leaves this part of the subject, he institutes an inquiry into the character of the persons whom the Son of God commissions to preach the Gospel. Among the prominent features of their qualifications, he specifies true and saving knowledge of the Saviour; a prevailing disposition to dedicate themselves to God, in the work of the Gospel, during the whole period of their lives; a competent portion of gifts; in ordinary cases, the call of the church; burning zeal for the advancement of the glory of Christ, accompanied with holy ambition to gain over sinners to him, by the purity of their lives, as well as soundness of their doctrines.

Under the second head, he considers the extent of the commission. The command, "Go, preach the Gospel to every creature," includes a commission to publish it to all nations; to all the different classes of men in those nations; and to sinners of all sorts, the greatest not excepted. This last thought he illustrates in the conversion of Manasseh, and of Saul of Tarsus.

The doctrinal part of the sermon is followed by a very serious and practical application, in which the preacher pleads with his brethren to take heed to themselves and to their doctrines, to preach the *primitive* Gospel of Christ, and to illustrate its sanctifying power in their own lives. Then follows an address to the people, to receive this pure Gospel in the love of it, that they may be saved. From his subject, he next infers and describes the boundless efficacy of the sacrifice of Christ, and the infinite freeness of divine grace, as reigning through his righteousness unto eternal life. The deplorable state of those who are destitute of this Gospel, leads him to urge the importance of *union* of efforts among the friends of the Gospel, in disseminating the knowledge of it; not only as such union is necessary to carry any great plan into effect, but also as such concurring concern will afford solid evidence to the person's own mind, that he himself hath believed to the saving of the soul.

When he describes the state of the heathen, as sitting in darkness, in the region and shadow of death, and particularly mentions the practice of offering up human sacrifices as prevailing in some of the South Sea Islands, he observes, that this abominable species of worship was carried to great extent in the ancient world, and even among the most refined and enlightened people, the Greeks and Romans. "Both at Lacedæmon and Athens," says he, "human sacrifices were annually offered up to Diana. It is a certain and well authenticated fact, that the Romans, in their *sanguinary games*, endeavoured to make atonement to the gods by shedding the blood of those whom they had taken in war. See Dr. Owen's Dissertation on Divine Justice; read also Eusebius Pamphilus, who proves,

proves, from Porphery Pilo, Clemens, Dionys. Halicarn. and Diod. Sic. that the practice of *offering up human sacrifices prevailed all over the world.* The authors of the Universal History inform us, from Plutarch, that in the reign of Trajan, who succeeded to the imperial throne in the year of Christ 98, two men and two women, natives of Greece and Gaul, were, by the advice of the Sybils, *buried alive* in the *Forum boarium*, or Ox-market, for the expiation of a certain crime. Univ. Hist. vol. xv. And the same learned gentlemen inform us, from Porphery, upon the authority of Pallas, that the Emperor Adrian, whose accession to the throne took place about the year of our Lord 117, published an edict prohibiting all *human sacrifices*, which were still offered in *several* provinces of the empire. However, this execrable custom was afterwards revived, and obtained in Africa, where children continued to be immolated to Saturn, till the time of the Proconsul Tiberius, who caused the inhuman priests of that deity to be crucified on the trees which formed the grove round his temple. Those who executed the sentence of the Proconsul were still living in the beginning of the third century, as appears from Tertullian. And they add, it is evident from the ancient writers, that human sacrifices were, notwithstanding Adrian's prohibition, immolated to Diana in the neighbourhood of *Rome*, and even *in Rome*, during the solemn mysteries, till the time of Constantine, or rather of Gratian, who utterly abolished that execrable practice. Univ. Hist. vol. xv. What a striking commentary is this barbarous and inhuman conduct of the Romans upon that expression which the inspired writer applies to them, when he represents them as *without natural affection.* Rom. i. 31."

On the whole, this discourse, which is beautifully printed, containing seventy-six pages, and sold at one shilling, comprehends much theological sentiment perspicuously communicated; and is calculated, in a very happy manner, to advance the pious end for which it was preached, and is now published.

A Saint in Deed; or, the Great Work of a Christian opened and pressed, from Prov. iv. 23. *By* John Flavel, *Minister of the Gospel.* 12*mo.* *Pages* 158. *Price* 8*d.* J. Matthews, and C. Dilly, London.

THIS is a very cheap, and a very seasonable publication. While it searches the heart, and removes from the hypocrite the refuge of lies, it administers to the sincere Christian the best of advice and the truest consolation. But we need not speak in praise of Mr. Flavel's works; every production of his pen has been blessed of God to the souls of thousands. The editor of this little tract has, for the sake of brevity and perspicuity, omitted some passages, and made alterations in the arrangement. We hope his laudable design in re-publishing it will be answered, and that many may reap the advantage intended by the eminent and pious author.

POETRY.

POETRY.

A

TRIBUTE OF FRIENDSHIP:

AFFECTIONATELY ADDRESSED TO THE BRETHREN WHO HAVE WILLINGLY OFFERED THEMSELVES TO THE WORK OF THE LORD, IN THE CONVERSION OF THE HEATHEN.

WHENE'ER from faithful friends we're call'd to part,
And bid a long, perhaps a last, adieu,
Keen is the pang that rends th' afflicted heart,
A pang like that which now we feel for you.
Oft did our souls with mutual joy repair
To mark the traces of Immanuel's feet;
As, on the balmy wings of faith and pray'r,
We mounted upward to his mercy-seat.
We took sweet counsel, and, delighted, trod
The sacred courts where Jesus meets his saints;
Blest with the visits of our gracious God,
Whose smile dispell'd our sorrows and complaints.

Now at his call, whose voice all must obey,
Whose righteous counsels shall for ever stand;
Led by the Lord, you tread the thorny way,
And follow Abraham's friend at his command.
Strong in his strength, go forth, and nobly brave
The rage and rigour of the restless main;
Your Jesus lives—omnipotent to save,
And hush the tempest to a calm again.
"Fear not," he saith, "your God is with you still,
"Nor shall you sink beneath the briny flood;
"The winds and waves obey my sov'reign will,
"And all conspire to bless and do you good.
"Mountains and hills shall break before my voice,
"And living waters at my call shall come;
"The dreary wastes shall blossom and rejoice,
"And rival Lebanon and Sharon's bloom.
"Bending, the suppliant tribes will hail the day,
"And gladly yield their willing hearts to me;
"Blest with my righteous sceptre's gentle sway,
"The long-benighted nations shall be free.

"Go—

" Go—wave the peaceful olive o'er the land,
" Invite the sons of misery to rest;
" And num'rous converts, conquer'd by my hand,
" Shall come—imploring mercy—and be blest."
The Lord, our Shepherd, ne'er forsakes his sheep,
Alike in darkest as in brightest days;
His friendly crook shall still their footsteps keep,
And guide them in the paths of truth and grace.
When call'd to tread the trackless desert o'er,
With burning heat and parching thirst oppress'd,
Their souls, defended by almighty pow'r,
Shall find a safe retreat, a blissful rest.
Beneath the shadow of that living rock,
Which follow'd Israel's tribes their journey through;
Whence cooling rivers flow'd to cheer his flock,
Still shall they sing of mercies ever new.

Should ye (for duty's path admits its tears,
And tribulation is our lot below),
Feel your pain'd hearts assail'd by rising fears,
Still to the shelt'ring breast of Jesus go.
Think on the glorious cloud around the throne,
Who went without the camp, and bare the cross,
To make the savour of the Gospel known,
Esteeming all beside but dung and dross.
They got the vict'ry through the Saviour's love!
How bright their crowns! How pure their robes appear!
Exalted to partake the joys above——
Ceaseless they sing his worthy praises there.

Almighty Grace! thy servants' hearts inspire;
Let each his Master's sacred presence prove;
Baptiz'd with holy unction and with fire,
Bid them go forth, and loud proclaim his love.
Arm'd in the glorious panoply of Heav'n,
Dauntless from conqu'ring and to conquer go,
And, through the joyful sound of sins forgiv'n,
May thousands at the Saviour's footstool bow!
While in the narrow way they journey home,
O! may a growing zeal possess each breast,
Till the last welcome messenger shall come
And call their souls " from blessing, to be blest."

J. A. K.



Ridley sculp.

REV. JOHN MEAD RAY.

Sudbury.

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THE

Evangelical Magazine,

FOR MAY, 1797.

ADDRESSED TO THE MISSIONARY SOCIETY.

[As the Annual Meeting of the Missionary Society commences on the *tenth* of this month, we need not make any apology for giving the following judicious important Paper the most conspicuous place in our Magazine.]

THOUGHTS ON OBTAINING MISSIONARIES.

WHEN means are procured to ſend the Goſpel to the heathen, and the invitation given, to men of piety and ability, to carry the meſſage of peace to diſtant climes, one would naturally conclude that, at leaſt, many able miniſters of the New Teſtament, as well as private characters, would make a *voluntary* ſacrifice of themſelves to be the inſtruments of eſtabliſhing Chriſt's kingdom in heathen lands. Upon a curſory view of the ſubject, this is no more than what might be expected from thoſe, whoſe ardent prayer is that the heathen may be given to Jeſus for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; and not only ſo, but who are ſtraining every nerve by aſſociations, contributions, writings, ſermons, and influence in their own land, to pave the way of the Lord to heathen nations. Are we to call this an hypocritical farce, or ſomething worſe, as the enemies of this cauſe often do? or, are we to conclude that there are almoſt none who have either piety, ability, or courage to undertake ſo glorious an enterpriſe? It would be doing great injuſtice to the abettors of this cauſe to draw either of theſe concluſions. The propriety of the plan of the Miſſionary Societies, and the prudent zeal with which their ſchemes have hitherto been conducted, will not admit the former; nor will the religious and able characters, who ſupport theſe aſſociations, ſuffer us to entertain the latter. We are convinced, from the very nature of theſe inſtitutions,

the great object they have in view, and from the laudable conduct of their members, that there are many who are both *able* and *willing* to take the Gospel to distant nations. But how, is it asked, are these men to undertake this noble enterprise? The answer, we suppose, that will be given is, "Certainly it must be only by their *voluntary* deed." It is true, the love of Christ; the wretched state of the heathen; the obligations we are under to put them in possession of the Gospel; and the precious promises of the glory of the latter day, must inspire every lover of truth ardently to wish that he had ability and opportunity to carry the glad tidings of salvation to the remotest part of the earth. This wish is in the power, and will be the sentiment, of every Christian. But, perhaps, this desire, in its more ardent breathings, is more peculiarly felt by the ambassadors of Christ, and by others who have ability to preach the Gospel at home, and surely may be considered as fit to diffuse its divine influence abroad. Why the answer naturally recurs, "Let them step forward, and, by an exemplary courage, *freely* offer themselves as a *willing sacrifice* for the salvation of the heathen." Of the courage and Christian magnanimity of these servants of God we cannot, in charity, have *any* doubt. But is it necessary to observe that the character of our nation, especially when any great enterprise is brought into view, is reserve, diffidence, and caution, perhaps carried to an extreme? This national distinction is common both to the good and bad; and, it may be, is one of those peculiarities upon which the grace of God, in the heart of the Christian, makes but slight innovations. But to do justice to us, even as men, it is but proper to observe that there are, perhaps, no people in the world who carry on a hazardous undertaking with more courage, zeal, and fortitude when once it is entered upon. However our coolness, self-diffidence, and often ill-timed cautions must first be overcome. Must we apply these principles in the present case? Undoubtedly we must, or else attribute our conduct to something worse.

Every one, who thinks seriously and with attention upon a mission to the heathen, must perceive, at once, the greatness of the enterprise, as well as the necessity of a peculiarity of talents to fit him for so great a work. He does not imbibe that absurd notion, that men who have but one talent, and little or nothing to sacrifice, are the only proper persons for carrying the light of divine truth to their heathen brethren; but while he contemplates with pleasure, he also beholds, with solemn awe, the august work of a *Mission to the Heathen*;

Heathen; and, like Moſes, diffidently concludes that he is unable to plant the church of God in a wilderneſs. Is it any wonder, then, that he exclaims, with the ſame venerable leader of Iſrael, "O my Lord! ſend, I pray thee, by the hand of him whom thou wilt ſend."

We do not now enter upon the argument, whether ſuch ſentiments be a beauty or a blemiſh in a character; but, we apprehend, it will generally be found that *ſuch* as entertain theſe ſentiments, are at leaſt nothing behind *thoſe* who are the moſt forward to offer themſelves as fit perſons. There may, indeed, be ſome ſuch generous ſouls as our more noble brethren who have embarked for the Southern Iſles, and others that are now extending the boundaries of our Redeemer's kingdom in diſtant climes, whoſe animated zeal has outrun their diffidence and every paltry conſideration, and induced them, of their *own accord*, to make a ſurrender of all that is now dear to them in their own land for the ſalvation of the heathen. However, it is but in rare caſes where ſuch a zeal, accompanied with piety, abilities, gifts, experience, and humility, meet in one perſon. For the moſt part, God *thruſts* * out labourers into his harveſt; not, indeed againſt the ruling affections of their ſoul, but often by a train of ſuch wonderful events, that neither blunt the finer feelings of humility, nor excite the odious actings of ſelf-confidence. *To offer one's ſelf* as a miſſionary, neceſſarily includes that the perſon himſelf, at leaſt, has formed ſome preconceived notion that he may be qualified for ſuch an honourable office. Thoſe alone, who have already rejected ſome that have had ſuch notions, are beſt able to tell us what were their feelings in performing ſo painful a part of duty.

The above thoughts turned our attention more particularly to that which now, in the flouriſhing ſtate of the Societies, appears to be by far the moſt important conſideration, namely, the obtaining of *godly* and *able* men for the great work of ſpreading the Goſpel among the heathen. Brethren, it is not all the wealth in the nation, though it were collected together into your funds; nor all the great names in it, though they were to ſwell the rolls of your members; nor even all your prayers at a throne of grace, that will convert one poor ſavage, except the Goſpel ſound in his guilty ears. We know, indeed, that all your labours in this glorious cauſe tend to this important end, not only to make one heathen hear the glad tidings of ſalvation, but to extend its influ-

* Mat. ix. 38.—ἐκβάλῃ.

ence

ence as far, and as extenſively, as your means and influence can reach. May He, who is head over *all* things, for his body's ſake, the church, ſuffer not your zeal and labours to be abated, till the earth be full of the knowledge of the Lord as the waters cover the channel of the deep! It muſt be granted, however, that much of your ſucceſs depends on thoſe that ſhall be honoured to carry the embaſſy of peace to diſtant tribes. We humbly conceive, from the above, and ſimilar reaſons that might be mentioned, that the moſt proper perſons will not be procured by the mode that is now adopted. We truſt, therefore, it will not be accounted preſumption if we lay before you what, upon due conſideration, appears to be a melioration of this mode.

We are happy to find that your Societies increaſe daily with clergy and laity. All your members evince, at leaſt, a good will towards the heathen; and, we preſume, that many of them indulge this good will to ſuch a degree that they would not only ſacrifice their fortunes, but alſo their lives, for their ſalvation. Your aſſociations, as is the caſe with almoſt all bodies of men, are compoſed of various characters. Some there are, no doubt, among you, who, though they have abilities, and would ardently wiſh to embark in ſo great an undertaking, yet, from their ſituation in providence, muſt content themſelves with doing all the good in their power within the boundaries of their own land. Others, again, carry about with them a ſickly and infirm tabernacle, that could not bear even the fatigues of a ſea voyage, far leſs contain the ardour of their laborious ſouls in a foreign land. And we rejoice to ſee not a few aged ſervants of the Moſt High, whoſe venerable names adorn your Societies, who would for *no* other *conſideration* exchange grey hairs for the vigour of youth, except for the glorious purpoſe of planting the church of God in heathen lands. Theſe muſt, however, after they have finiſhed their courſe here with joy, leave their bones, like Joſeph, in the land where they have ſpent their ſtrength; dying in the faith that the Lord, in due time, will deliver the heathen from their bondage. But think you that theſe enlightened and holy men are idle ſpectators of the conduct of a claſs of men among you, who have godlineſs, gifts, talents, vigour, and every thing, in a word, that might render them fit for this honourable employment, if they had confidence to offer themſelves, or would make a few little ſacrifices? Now as theſe reverend fathers not only command reſpect, but alſo muſt have a conſiderable knowledge of their younger

younger brethren, we would adviſe that they point out thoſe of them whom they judge moſt fit for this noble work. And let this be done, not only in a private but in a public manner. When, brethren, ye are met in your ſeveral Societies, the forwardneſs of your plans exceeding all expectations, Jeſus ſmiling on you with his bleſſed preſence, and cheriſhing in you love, zeal, unanimity, and every grace, and when a miſſion is ſo far completed as to need nothing but able ambaſſadors to carry it into execution—then let a committee of the moſt aged and experienced among you be choſen to nominate, with prudence and firmneſs, as many of their younger brethren as may be neceſſary to effect the generous purpoſe. Let this nomination be announced in proper ſeaſon to the whole Society, who muſt, of neceſſity, judge by ballot of the propriety or impropriety of the ſeveral names contained in it.

We would not, however, circumſcribe this power altogether to the aged. The feelings of humanity would next lead us to veſt it for a little in the hands of thoſe included in the nomination. We all know the pleaſures and the ſtrict ties of intimate friendſhip, eſpecially between thoſe whoſe ſouls have grown up together, by a ſimilarity of ſentiments, habits, and purſuits. When ſuch a friendſhip is ſtill drawn into cloſer bounds by the ſtrong ties of Chriſtian love, we cannot aſcertain of what value it may be, in many unknown emergencies, in one ſingle miſſion. The voice of prudence then, as well as humanity, calls aloud that thoſe who are nominated have alſo a power to name any particular brother, as well qualified and as hearty in the work as themſelves, to accompany them in their labours. This ſecond nomination may find out a third, a fourth, &c. until the number of thoſe that ſhall preach the Goſpel to the heathen be greatly multiplied.

However, we ſee no reaſon why this power of nomination ſhould not be lodged in any of your members; but if this ſeem improper, let each member have, at leaſt, the freedom of communicating his thoughts to the committee.

We would alſo be far from reſtricting your choice to thoſe who are already preachers of the Goſpel. It is perhaps well known to you all, that there are many of the laity among you, who might prove as able miſſionaries, if their abilities were called forth to action, as any of the clergy. Let theſe hidden jewels be found out, ordained, and ſent forth to labour in God's harveſt, that they at laſt may ſhine

as the ſun for ever in the kingdom of their Father, after having turned many of the heathen unto righteouſneſs.

We are likewiſe as far from confining your nomination within the limits of your own Societies. We are convinced that many, from unavoidable cauſes, have not the pleaſure, nor the honour, of being connected with you as members of your ſeveral aſſociations, who nevertheleſs are as hearty in the cauſe of the heathen as their more highly-favoured brethren: And ſhall we add, ſome of them, perhaps, are by no means void of miſſionary talents? Theſe, we are perſuaded, would be as forward to accept of an invitation to labour among the heathen, as their prayers are now fervent for their ſalvation. Let this invitation be perſonally given, and we have no doubt of its powerful effects.

We have ſaid nothing about arguments to ſtir up thoſe that are nominated, to a cordial acceptance of ſo great a charge. Nor do we think it neceſſary; for thoſe arguments muſt be in the breaſt of every faithful ſervant of Jeſus Chriſt; and if they have not their proper influence, it ſhews that the ſtrength of that faith and love which they ſo zealouſly profeſs, is but ſmall. But we do not think uncharitably of our brethren; on the contrary, we firmly believe that they want nothing but a perſonal, public, and hearty invitation to render them able miſſionaries to the heathen. It may indeed occur, that ſome of thoſe who ſhall receive ſuch an invitation, will prudently decline it; not from cowardice, lukewarmneſs, or a want of love and zeal; but for reaſons which will receive the divine approbation at the great day. A man ought not to engage in this arduous work by *conſtraint*, but *willingly*, and of a ready mind. In this ſenſe we agree that one ought to become a miſſionary by his own *voluntary* deed.

Shall we permit ourſelves for a moment to ſuppoſe that ſome, from the baſe principles of carnal eaſe, ſloth, the *childiſh* love of a native country, or a too great attachment to a preſent ſcene of proſperity, would give a negative to the heavenly call? Is this your love to your kind Maſter? Can you ſay to Him who ſearches your heart, that you have left *all*, and followed him? Think how ſoon, like Jonah, you may be *driven* to your duty, when all your gourds, in which you now place too much happineſs, may be burnt up. Will you forego the pleaſure of dying in peace, for a few days of carnal eaſe? What a bitter reflection will it be on a death-bed, "I might have been the means of ſpreading the knowledge of the name of my dear Redeemer abroad among

among the heathen, and saving many of them from eternal perdition—but I *would* not!" Brethren, we will not argue with you, but refer you to the bar of your great Master. If the *love* of *Christ* does not *constrain* you, what will? We leave the disagreeable task of pleading with you, to lay before your more noble brethren a few of the advantages that will result from a personal and public nomination of missionaries.

In the first place we remark, that it will determine the wavering mind of many, who either groan under their supposed unfitness for this work, or hesitate with respect to their duty. When they obtain the sentiments and suffrage of their brethren in both these cases, they will be humbly confident in the one, and quieted as to the other.

Besides, a personal and public nomination will have great weight with the friends and relations of the persons who are nominated. It is perhaps too well known, that, while these are great blessings in the way to our Father's house, they also often become, through a too great attachment, mighty bars in the way of duty. Few parents, or others, will utter that grand saying of a venerable saint still alive, when his son went to a distant part to preach the Gospel: "If I had as many sons as I have grey hairs on my head, they should all go and be missionaries." On the contrary, when one proposes to go abroad, they hang on him with intreaties, fond attachment, and tears, to desist; and if he has not the fortitude of Paul, in a similar case, the charm will have the effect. We all know the power of reciprocal affection in such instances; the generous purpose is perhaps broken, or at least greatly weakened. Now, has not the feeling man much need of something to bear up his perishing resolution? Let your choice of him step in to grant him friendly aid; whereby he may be enabled to answer his dejected friends in some such language as this: "What mean you to weep, and *break* my heart? It is not only *my purpose* to serve God, in the Gospel of his Son, in a heathen land; but it seems also to be the *determinate purpose* of *Heaven*, by the unanimous suffrage of my intelligent brethren." If this has not the effect of producing in them at least a tacit acquiescence, we know nothing else that will do it, except the more generous principle of *supreme love to God*.

Again: No small advantage would accrue, from a particular nomination, both to missionaries themselves, and to the several countries to which they are sent. If a man's

own opinion of his miſſionary talents is not to be truſted, ſo neither do we ſuppoſe that he is a competent judge what diſtant climate will be leaſt detrimental to his conſtitution. He does well to ſubmit this, as well as his abilities for ſuch a work, to thoſe whoſe judgment will be of more real uſe to him than his own fond deſire for a particular country. He may be keen to go to that very clime which every body knows, but himſelf, would ſoon haſten his diſſolution. The opinion of his brethren, according to our plan, would here be a ſalutary check upon him. They will, if they act prudently, appoint him to that particular country, where, to human appearance, his life will be longeſt preſerved as a prolonged bleſſing to the heathen. It is lamentable to obſerve that many, almoſt as ſoon as they land at the deſtined haven, have their far-extended objects of uſefulneſs for ever veiled from their eyes by the ſudden hand of death. We do not attribute this *entirely* to imprudence; but ſurely the ſtricteſt regard ought to be paid to the agreement between the climate and the conſtitution that is carried to it. That complexion and temperature of body, which would be quite at eaſe on the more cool parts of the coaſt of Africa, could never ſupport the burning heats of the interior of that continent. Others, again, might almoſt with equal ſafety dwell even under the torrid zone, though not perhaps with ſo much pleaſure as they do in their own variable climate. It is true, God can preſerve his people in any place; but are we now to look for miracles?

Beſides, a wiſe diſpoſition, not only of conſtitutions to climes, but alſo of minds to the peculiar turn of the people who are the object of miſſions, would be of great advantage. It is well known that ſome tribes are of a volatile and quick habit of mind; on the contrary, ſedateneſs, bordering upon melancholy, is the characteriſtic of others. Now, are not we able, by a ſtrict attention to the rules of prudence, to furniſh them with miſſionaries in ſome ſenſe according to their own mind? Perhaps no nation upon earth can produce a greater variety of diſpoſitions of mind than we can do. Let us avail ourſelves of this advantage on the ſubject of miſſions. Would not a volatile people, humanly ſpeaking, hear with much more attention the inſtructions of a man of a vivid imagination and quick parts, than of one that is more adapted to impart the knowledge of ſalvation to the more ſedate and phlegmatic tribes?

Brethren, we have now laid before you what we at leaſt think to be the beſt plan for obtaining miſſionaries. Whether

ther it meet with your approbation or not, we dare not presume to determine. We truſt *Heaven* will direct you in all your deliberations, and at laſt crown all your labours with abundant ſucceſs.

PHILADELPHOS.

ECCLESIASTICAL HISTORY.

THE FIFTH CENTURY.

THE fifth century has been eminently diſtinguiſhed by the famous Pelagian controverſy, which occupied the attention of the whole religious world. The projectors of this ſyſtem were, PELAGIUS, a monk, and native of Britain *, and CÆLESTIUS, moſt probably a native of Ireland. The deciſive articles of their creed appear as derogatory from the glory of God, as they are gratifying to the pride of corrupt human nature. They aſſerted, "that man comes into the world as immaculate as Adam came from the hands of his Maker; and that it is in the power of every man to repent, turn to God, and believe in Chriſt, without the ſuccours of the Holy Spirit:" To theſe they added "the doctrine of ſinleſs perfection; or, that man may attain to ſuch a degree of holineſs in this life, as to live entirely without ſin:" Opinions abundantly prevalent in all ages, and which even have found ſupport from the unſanctified ſons of men, whether they aſſume the names of Chriſtians or Heathens. Although the deſtruction of Pelagianiſm, in the very infancy of its exiſtence, had been confidently aſſerted, indubitable memorials clearly evince that it has ſurvived the united oppoſition of Africans, of Gauls, and Britons, the edicts and penal laws of emperors, and the thunders of councils.

The celebrity of its invention is improperly attributed to PELAGIUS: Little doubt can be admitted, but the ſtamina of this noxious plant are innate in the heart of man; and the experience of all ages proves how favourable the pride of fallen humanity is to its luxuriant growth. An heathen, above four hundred years before, had explicitly laid down the ſame principles as were now adopted by a profeſſed fol-

* His original name was *Morgan*, which ſignifies the ſame in the Welch that Pelagius does in the Greek—*one belonging to the ſea*—as probably the place of his birth was on the ſea coaſt.

lower

lower of Jeſus Chriſt; *Sunt enim ingeniis noſtris ſemina innatæ virtutum, quæ ſi adoleſcere liceret, ipſa nos ad beatam vitam natura perduceret*—"We poſſeſs by nature thoſe principles of virtue, which, by a proper improvement, are ſufficient for the purpoſes of a bleſſed life." It may be worth a ſerious inquiry, whether or not this doctrine of Cicero be not chargeable, as a conſequence at leaſt, upon every ſyſtem but one. Can Socinianiſm, can Arianiſm, can Pelagianiſm, Arminianiſm, plead an exemption? Does it not belong to Calviniſm alone to exclude boaſting?

In conſequence of the opinions of PELAGIUS, the ſpirit of AUGUSTIN, the biſhop of Hippo in Africa, was roused: With peculiar energy he ſtood forth as the opponent of the Pelagian hereſiarch, and the warm abettor of the doctrines of the true grace of God. It now became neceſſary, in the courſe of the controverſy, to define the divine decrees, and the nature of ſpecial grace. Hitherto theſe truths had not, in any conſiderable meaſure, been formally diſputed; and hence the reaſon of the incautious manner in which ſeveral writers of the preceding ages had expreſſed themſelves upon thoſe ſubjects: And this incaution has afforded occaſion for the advocates of the very different ſyſtems of particular, and univerſal redemption, to boaſt of the antiquity of their reſpective ſyſtems.

A modification of the doctrine of AUGUSTIN and that of PELAGIUS was invented by CASSIAN, a prieſt of Marſeilles, and which obtained the name of Semi-pelagianiſm. He endeavoured to fix upon a certain temperature between the extremes of both; the leading principles of which were, "that inward, or ſpecial grace is not neceſſary to form the beginnings of religion in the ſoul, but that man is capable, by his own power, of faith and holineſs; nevertheleſs, that none can perſevere in religion without the perpetual ſupport of divine grace." This doctrine received a very conſiderable acceſſion of advocates to its ſupport, and ſpread far and wide. It is the ſame to which the Greek church ſtrenuouſly adheres in the preſent day.

The Arians, who had been ſeverely oppreſſed and perſecuted by the rigour of the imperial edicts, found, among thoſe nations who were gradually overturning the weſtern empire, a peaceful retreat. A recollection of the injuries they had ſuſtained from the Catholics animated them with a ſpirit of revenge, which manifeſted itſelf in perpetations of the greateſt cruelty. The Vandals in Africa, under GENSERIC, and HUNERIC his ſon, demoliſhed their churches,

churches, and barbarouſly tormented thoſe who were inflexible in their avowal of the cauſe of truth. At this time a circumſtance occurred, which has been dignified with the title of a ſtupendous miracle. HUNERIC, among other acts of barbarity, ordered the tongues of a number of thoſe pious men, who adhered to the doctrine of the true divinity of our Lord and Saviour, to be cut out. After the execution of this bloody ſentence, the miſerable ſufferers were enabled to proclaim diſtinctly the divine honours of Jeſus Chriſt. This remarkable event has been ſo reſpectably authenticated, that we can ſcarcely doubt of its exiſtence; but whether it may be aſcribed to natural cauſes, or was the effect of miraculous interpoſition, muſt be left to the deciſion of a future day.

Frequently, and violently, in this century, was the important debate of Chriſt's divinity agitated—a controverſy prolific of deplorable conſequences. The APOLLINARIANS maintained, "that the man Chriſt was not endowed with a human ſoul; but that the divine nature was its ſubſtitute, and performed its functions." The NESTORIANS aſſerted, "that in the Saviour of mankind there were two perſons, of which one was divine, and the other human." EUTICHUS, to avoid theſe extremes, invented another mode of explication, "and denied the exiſtence of the human nature of Chriſt; and taught, that in him there was but one nature, which he termed the incarnate word, and thereby abrogated the whole human nature of Chriſt entirely."

At the fourth general council, held at *Chalcedon*, it was agreed upon, "that in Chriſt two diſtinct natures were united in one perſon, and that without any change, or mixture, or confuſion."

Neither of theſe definitions was generally ſatisfactory; the tumult of opinion, inſtead of being allayed, was conſiderably increaſed by attempts at explaining what has remained inexplicable to the preſent day.

Happy for the ſerious, humble follower of the bleſſed Jeſus, that the word of life, the Scripture of truth, has been preſerved by an invincible Providence for his peruſal. This he will find to be a light to his feet, and a lamp to his path; and fully adequate to all the purpoſes of divine information, on every article eſſential to his preſent and future felicity. There he beholds one, whom the Scriptures ſtyle the MIGHTY GOD, engaged in the great work of human redemption; hears him with his dying breath declaring the accompliſhment of his glorious deſign; and whilſt he credits

dits the divine teſtimony of his perſon and work, he is preſerved from wandering in the endleſs labyrinth of vain philoſophy. Ever tenacious of the divine warrant of his faith, he conſiders it as his higheſt wiſdom, and finds it the only certain mode of ſecuring the peace of his own mind, to embrace the ſimple record which God has given of his Son. Thus he finds his mind unſhaken amidſt the wars of controverſy; and, holding the myſtery of the faith in a pure conſcience, he lives, looking for that bleſſed hope, and the glorious appearing of the great God, even his Saviour Jeſus Chriſt. Z.

OBSERVATIONS ON THE DYING WORDS OF CHRIST.

Then ſaid Jeſus, Father, forgive them; for they know not what they do. Luke, xxiii. 34.

MOST people have a curioſity to know ſomething of the life and private character of thoſe perſons who have been eminent in the world; and religious people are often deſirous of knowing in what manner they behaved in the cloſing ſcene of death, and what they *ſaid* in their dying moments. Hence it is that ſacred biography is ſo intereſting. It were much to be wiſhed that this curioſity extended itſelf to the hiſtory of the life and death of Jeſus Chriſt; for he was ſurely the moſt eminent and remarkable perſon that ever lived on earth; his death was the moſt wonderful, the moſt inſtructive, and the moſt beneficial to mankind, that ever was. The Evangeliſts have given his hiſtory in the Goſpels; and this chapter preſents us with the ſolemn ſcene of his death, and his dying words. Chriſtians profeſs to own Chriſt as their beſt friend; how important therefore, and how neceſſary is it, that they ſhould frequently contemplate this affecting event!

Every *word* of this text is emphatical:—"Then ſaid Jeſus, Father, forgive them; for they know not what they do."

The firſt word may lead our thoughts to the time, and the preſent *ſituation* of Chriſt, when he uttered this addreſs to his Father; and, O! what a time it was! and what a ſituation! He was now extended on the ignominious croſs—without the city of Jeruſalem, as an outcaſt—upon mount Calvary,

Calvary, "the place of ſkulls:" It was a Roman puniſhment for the baſeſt ſlaves, and the moſt atrocious crimes. He was unjuſtly accuſed, and condemned, by treacherous Jews and perfidious Romans;—ſuſpended between two thieves, as if he had been the chiefeſt of criminals; the death he was ſuffering was of the moſt lingering and torturous kind; forſaken by his profeſſed friends, and mocked by his inſulting and barbarous enemies. While we remember "the wormwood and the gall" of theſe painful and ignominious ſufferings, inflicted upon the moſt perfect innocence, we may execrate the perfidy, the wickedneſs, and the cruelty of Jews and Romans; but we ſhould never forget the cauſe of ſuch an unparalleled event. While he was "taken, and by wicked hands was crucified and ſlain," yet at the ſame time was he "delivered by the determinate counſel and foreknowledge of God;" it was to fulfil the prophecies concerning him, as "ſtricken, ſmitten of God, and afflicted;" it was to "bear our griefs, and to carry our ſorrows," by atoning for the ſins of men; to procure life and pardon, by ſatisfying the offended juſtice of God.

Then ſaid Jeſus:—As it was a lingering death, he was not at once deprived of the power of ſpeech. The two malefactors were alſo able to ſpeak while they hung upon the croſs: One of them ſpent his laſt breath in railing on the Saviour; the other, with penitence and a better ſpirit, employs his departing moments in prayer to his ſuffering Lord, and chides his unhappy fellow-criminal. What an awful, affecting ſcene! when Chriſt and two malefactors, ſtretched on the croſs, and racked with pain, were overheard in converſe: And what a contraſt in what they ſay! One rails, and another pleads for mercy; while Chriſt intercedes for his enemies and murderers.

Many "gracious words" had fallen from the lips of Jeſus in his miniſtry and life. How ſhould we liſten to his dying language! What will this ſufferer ſay? It is an addreſs to his heavenly Father; and can he *now* plead the ſacred relation, while he is ſuch a *ſuffering* Son? God hides his face —and is he ſtill his God and Father? O, what a leſſon is here exhibited for the inſtruction of the ſuffering children of God in all their trials! God may hide his face, and ſeem to forſake them; but he is ſtill their God and Father: He will not diſown the relation, and they may addreſs him as their Father. The diſtinction of Father and Son, in the divine Perſons, refers to the mediatorial economy of mercy, wherein, as the Father's ſervant, Chriſt ſuſtains the relative

inferiority of a Son. All men are the children of God, as creatures; ſaints are his children in a peculiar manner, by faith in Chriſt, and by the new birth of the Spirit; but Chriſt is the only-begotten Son of God, in the moſt diſtinguiſhed reſpect, as the angel ſaid to his Virgin-mother, "The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called, The Son of God." Notwithſtanding, we firmly believe that he is truly and properly God, and, as a divine perſon, equal with the Father and the Holy Ghoſt; and thus alone can his own different expreſſions be harmoniouſly conſiſtent: "My Father is greater than I;" and, "I and my Father are one."

As man, capable of ſuffering, and now really in diſtreſs, he looks to his heavenly Father—and what is his requeſt? what manner of prayer will he utter? It is not a prayer for himſelf; he now forgets his own ſufferings, to plead for others. And who are they, on whom his thoughts are employed? Are they the angels that fell, who needed mercy? He ſuffers in human fleſh; for he took not on himſelf the nature of angels. His prayer is not for apoſtate angels, but for men. Are they then his friends, whom he remembers in his dying moments? Alas! where are his friends? It is his enemies, his murderers, he mentions. Can it be any thing but a requeſt for their deſtruction? Can any language, but the threatenings of vengeance, fall from the lips of the crucified Son of God? O, the wonders of divine compaſſion! Truly his ways are not as our ways, nor his thoughts as our thoughts. It is a prayer that they might—not be deſtroyed, but—*forgiven*: "*Father, forgive them!*" He does not revile his enemies; he does not rebuke the railing thief; he requeſts his Father to extend pardon to the worſt of his foes. O! that we were more aſhamed of our unbelief! How can the returning penitent doubt of being forgiven, when the life, and even the death, of Jeſus breathe ſuch tender mercy towards the vileſt of the vile? Surely we ſee that all manner of ſin may be forgiven, when theſe wretches of ſuch tremendous guilt are the objects of the dying prayer of Chriſt. "He was oppreſſed, and he was afflicted; yet he opened not his mouth" to revile or to complain. "He was numbered with tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors."

"*Father, forgive them; for they know not what they do.*" They were ignorant; and yet, it ſeems, they needed forgiveneſs.

giveneſs. Ignorance, therefore, does not conſtitute men innocent. They thought they were doing God ſervice by putting Chriſt to death, and were, no doubt, ſincere in their attachment to their own interpretation of the Scriptures: But ſincerity in error cannot, ſurely, atone for the wickedneſs of practice. Becauſe Paul was *ſincere* in thinking that he *ought* to do many things contrary to the name of Jeſus; becauſe he was *ſincere* in perſecuting unto death the diſciples of Jeſus; therefore he afterwards deſcribes himſelf, on theſe accounts, "the chief of ſinners." Men may "periſh for lack of knowledge," if they are not intereſted in divine forgiveneſs. Theſe ſinners, however, were capable of being forgiven; otherwiſe Chriſt would not have prayed for them: They were unbelievers; and what Paul ſays of himſelf may be applied to them—"I obtained mercy; for I did it ignorantly, in unbelief." Not as if ignorance and unbelief were the procuring cauſe; but they did not render them incapable of obtaining forgiveneſs, when they were afterwards taught to believe. They were not guilty of "the unpardonable ſin."

"*Father, forgive them.*" This was the dying requeſt of Jeſus; and ſurely it was not uttered in vain. Are *men* careful to perform the laſt requeſt of a departed friend? and will not God hear the prayer of his own Son, and the friend of ſinners? Chriſt had acknowledged before, "I know that thou heareſt me always;" and therefore we may think that *this* was a prevailing prayer. When we recollect what Chriſt ſaid to his Father in the 17th of John, "I pray not for the world, but for them which thou haſt given me:" If he intercedes for his enemies, it was for thoſe of them whom the Father gave him, and for whom he was now dying, to atone for their guilt. We have the anſwer to this prayer in the 2d and 3d chapters of the Acts, where Peter, preaching to the Jews, tells them plainly, that "by wicked hands they had crucified and ſlain" the Meſſiah; that they had "denied the holy and the juſt One, and killed the Prince of life;" and farther ſaid, "I know that through ignorance ye did it, as did alſo your rulers." Nevertheleſs, they are invited to "repent and be converted, that their ſins may be blotted out." They were pierced in their hearts by the conviction of their guilt; they looked on Him by faith, whom they had pierced with the ſpear, upon the croſs; they gladly received the word; they believed, and were ſaved. The prayer of Chriſt was effectually heard.

Nor ſhould we forget that his buſineſs in heaven is ſtill to intercede with his Father in the behalf of ſinners, that they may be forgiven. He is a Prince and a Saviour, exalted to give repentance for the remiſſion of ſins. He pleads the efficacy of his ſufferings and death. Having, therefore, ſuch an High Prieſt, who ever lives in heaven, to intercede for us, ſaying, "Father, forgive them; for they know not what they do;" let us come boldly to the throne of Grace, "that we may obtain mercy, and find grace to help in time of need."

What an example does this prayer of Chriſt exhibit of a forgiving ſpirit! Let us often think of this dying requeſt of the Saviour, and be aſhamed of "rendering railing for railing." Let every revengeful unrelenting temper ſubſide and die at the foot of the croſs, while we contemplate Jeſus thus forgiving his murderers. The firſt martyr, Stephen, in his dying moments, gave a ſpecimen of what the grace of the Goſpel may produce, when "he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge." It was the Spirit of his Lord. May we ſtudy the tender ſcene, and then "go and do likewiſe!" Be ye therefore followers of God, as dear children, by forgiving one another, even as God for Chriſt's ſake hath forgiven you."

IOTA.

INTERESTING CORRESPONDENCE.

LETTER V.

To ———, in the Priſon of ———.

MY VERY DEAR SIR,

I HAVE received your's of the 9th inſtant; which, though it conveys pain in ſome parts, affords high conſolation in ſome others. You ſet out, my dear Sir, with obſerving, that it is your opinion we judge hard of your religious principles; and that you cannot charge yourſelf with more crimes than, from conſideration of youth, might be reaſonably expected. Now here, Sir, you ſtumble at the threſhold of the door; and on this awful ſtone ſtumble all the unconvinced ſons of Adam. We all of us poſſeſs the ſame ideas, and all are alike naturally blind to the way of God's ſalvation.

Inſtead,

Inſtead, my very dear young man, of making thoſe allowances for our imperfections, our follies, and our ſins, which we all ſo fondly covet in our own way; God hath abſolutely declared that he is of purer eyes than to behold iniquity, that without holineſs no man ſhall ſee the Lord, that the very heavens are not clean in his ſight, and he chargeth his angels with folly! Unacquainted with the ſpirituality of God's law, the ſinner fondly perſuades himſelf it will admit of little repeals, according to his neceſſity; but, on the contrary, we are moſt awfully aſſured, that the heaven and earth ſhall paſs away, and the mountains be removed out of their place; but not one jot, or one tittle, of the law ſhall fail of its demand. Agreeable to this is that declaration of St. Paul, Galatians, iii. 10. "Curſed is every one who continueth not in *all* things written in the law, to do them." The law of God knows no mercy, it taketh the debtor by the throat, and challengeth the payment of what he oweth; and inaſmuch as in *himſelf* the ſinner hath nothing to pay, it purſueth him to all eternity, with unrelenting, unabated, and unſatisfied juſtice.

Now, my dear Sir, in this ſituation naturally ſtands your ſoul and mine: Born in ſin, the children of wrath, and juſtly expoſed, by actual tranſgreſſions, to God's eternal baniſhment and curſe; as clearly judged by the law of God as ever we can be in the laſt day.

Thus I have faintly endeavoured to convince you that there is no hiding-place, no ſhelter for the ſoul of man, in any work, in any way, in any device that he fondly would imagine, from a broken law of God; and may his Holy Spirit help you to fall in with that only way, which his grace and mercy have provided!—I ſaid, that, though ſome parts of your letter conveyed pain, there were others, which afforded conſolation: As ſuch I conceive that, where you ſpeak of your own imperfection occaſioning deſpair, if *perfection* in this life were neceſſary to attaining the life hereafter. May God of his mercy ſhew you more of this, and enable you to attend to the glorious plan of ſalvation, which came by Jeſus Chriſt!

Now then, my very dear Sir, cometh the topic to ſpeak upon—the blood and righteouſneſs, the precious blood and righteouſneſs, of God the Son, the repairer of the breach, the reſtorer of paths to dwell in. I have already ſhewn you, very plainly, that all men are alike obnoxious to God's eternal wrath; and it can only be in this new and living way that God *can* be juſt, and yet the juſtifier of the ungodly.

When

When the pitying eye of God beheld poor ruined, wretched man, weltering in his blood, expoſed to his juſtice; the world which he had formed, tottering into ruins, by the ſinfulneſs of his apoſtate creatures; it is ſaid in Ezekiel, chap. xvi. 6. that he ſaid unto him, Live; when no eye pitied us, when we were in our blood, he ſaid unto us, Live! And when his ever-bleſſed Son came into the world, he ſaith of himſelf, "Sacrifice and offering for ſin thou wouldeſt not, but a body haſt thou prepared me; then ſaid I, Lo! I come; in the volume of thy book it is written of me, to do thy will, O God!" And, eternal praiſes to his bleſſed name! he did the will of God; magnified his holy law, and made it honourable; brought in everlaſting righteouſneſs; and, by his precious blood and ſacrifice, hath opened a new and living way, whereby ſinners may approach the footſtool of divine grace, and live. He is the way, the truth, and the life; and there is no other way, no other truth, and no other life. Every ſinner unſprinkled, unredeemed, unwaſhed by the precious atoning blood of Chriſt, muſt fall into the hands of the law, before ſpoken of, which knows no repentance.

Now, Sir, let a man be once brought to a cordial belief of this method of life, a reliance on this bleſſed Saviour, and unfeigned ſorrow for the ſins which were the occaſion of killing the Lord of life and glory; and his ſalvation ſtandeth ſure, there is much hope of his end. All things are poſſible to him that believeth; and the Holy Spirit, who can alone teach him the deep things of God, will put this cry in his heart—Lord, I believe; help thou mine unbelief! I am not a friend to long letters; but this ſubject is ſo reviving, ſo cheriſhing, ſo perfectly endleſs, that I know not how to leave off. You will obſerve, I have led you to the fountain of living waters, the fountain which ſtands open for ſin and all uncleanneſs: This is the end of what I can do; there is nothing left for me, or you, but this blood and righteouſneſs; the blood to atone, and the righteouſneſs to adorn our ſinful ſouls withal: And may God enable us to believe it!—I ſhall, with the bleſſing of God, now write often; but the ſubject cannot vary; it muſt be the freeneſs of the blood of this precious Man, the Lord our Saviour and God. God, of his infinite mercy, reveal its efficacy in your ſoul—Amen, and amen!

Your truly concerned

HATRED OF SIN, A CERTAIN PROOF OF SAVING GRACE.

A MEDITATION,

Written by the Author of "SONGS IN THE NIGHT."

HOW many are my fears! but whence do they ariſe? Do I ſuſpect the care and faithfulneſs of God; or the power and love of Jeſus; his ability and willingneſs to ſave thoſe who ſincerely confide in him? No; I believe that heaven is as ſure to ſuch, as if I now ſaw them caſting their crowns at the Redeemer's feet: But ſuch is the awful depravity of my nature, and the deceitfulneſs of my heart, that I am uncertain whether *I* am of that happy number. When I read that they who are Chriſt's have crucified the fleſh, with its luſts and affections; and ſurvey my unmortified corruptions, the vanity of my mind, the earthlineſs of my affections, and the ſtubbornneſs of my will; I am ready to conclude that I am yet in the gall of bitterneſs, and in the bonds of iniquity. How uncomfortable and diſtreſſing is ſuch a caſe! To be uncertain of the favour of God, uncertain of my chief and only happineſs; uncertain of another hour in this life, and yet uncertain of my right to eternal happineſs! I charge thee, O my ſoul, by all that is ſacred, that thou doſt not reſt here; nay, I proteſt in the preſence of God, that thou ſhalt not reſt here. As ſin is the cauſe of thy fears, I will bring thee to the teſt, and inquire how far thou art influenced by it. Perhaps thy fears may be groundleſs; but I am not to be ſatisfied with a may be: This is a concern of the utmoſt importance; and a miſtake here would prove awfully fatal. Let me ſeriouſly aſk thee, O my ſoul, doſt thou take pleaſure in ſin? canſt thou indulge this accurſed evil? art thou a willing ſlave to Satan and thine own carnal appetites? Or, is the yoke of ſin grievous and burdenſome to thee? and doſt thou groan to be delivered from its cruel bondage? Methinks theſe queſtions afford me ſome ſatisfaction. Stand aſide, ye gloomy thoughts, ye unbelieving fears; and let me appeal to God in this matter. Perfection is not to be found here; but may I not, by ſtrict examination, gain ſome ſolid ground of hope?—With the profoundeſt reverence I appeal to thee, O thou Searcher of hearts; if I am thine, if I ſhare in the bleſſings of thy covenant, why ſhould I not take the comfort of it, and give thee the glory? Why ſhould I go mourning all my days,

days, to the diſhonour of thy grace; and through ignorance give credit to the ſuggeſtions of the father of lies? I intreat thee, O God, to aſſiſt my inquiry; help me to be faithful to my own ſoul; forbid that I ſhould make this ſolemn appeal with a lie in my right hand! Forgive this abrupt addreſs, and permit me to proceed. If ſin is not the object of my hatred, why all this uneaſineſs on the account of it? The things which I love I purſue with pleaſure, and find ſatisfaction in the enjoyment of them: But not ſo is it here; when I find my heart diſpoſed to wander from thee, and to take up with forbidden evils, diſcontent immediately takes place, my ſoul is out of its element; ſenſible of my own weakneſs, I call in the aſſiſtance of thy Spirit, and endeavour, in the ſtrength of Jeſus, to ſuppreſs its wild deſires; and if, through grace, I gain the conqueſt, how does my ſoul rejoice! what pleaſure and ſatisfaction does it afford me! Can this be reconciled with the love of ſin? If I love it, why do I grieve when it is preſent, and rejoice over its abſence? Lord, thou art witneſs to the truth of this; for thou art better acquainted with my heart than I am myſelf; nor do I repeat any thing with a view to inform thee of it, but that I myſelf may be informed, and taught to know and underſtand the true ſtate of my ſoul.

Let me aſk again; If ſin is not the object of my hatred, why do I confeſs and lament it before thee? why do I make it a part of my daily work to pray againſt it? why all theſe earneſt deſires to be preſerved from it? why do I count its weight more grievous than the heavieſt affliction? why does my diſpleaſure ariſe at the appearance of it in others? why does it wound my heart to hear thy name profaned, O God? If ſin is not the object of my hatred, why is my ſorrow ſo often excited by it? why do I loath myſelf on account of it? why do I long for an everlaſting ſeparation from it? why theſe repeated cries for ſanctification?

Lord, what have I moſt complained of before thee? I confeſs I have frequently complained of pain and ſickneſs, of poverty, of inward and outward diſtreſſes; but can I not call thee to witneſs that ſin has borne the largeſt weight of my complaints? nay, may I not ſay, that this is the ſum of all my complaints? Here every ſigh begins and ends; 'tis this that renders life uncomfortable, and death deſirable. And what ſhall I ſay more? May I not view theſe as ſure grounds of a real hatred to ſin? Lord, thou knoweſt all things, and thou knoweſt that ſin is the object of my utter deteſtation. Do not I deſire to be made holy, becauſe thou

thou art holy? do I not hate ſin, becauſe thou hateſt it? is it any thing ſhort of thy diſpleaſure that renders it diſagreeable to me?

Let me ſtill urge the inquiry: Do I not hate it as the accurſed thing, for which Jeſus ſhed his precious blood? 'Twas ſin that brought him from heaven to earth, that turned the Lord of glory into the form of a ſervant; 'twas ſin that expoſed him to hunger and thirſt, to cold and wearineſs; 'twas ſin that cauſed the Maker and Owner of all things to complain, "the foxes have holes, and the birds of the air have neſts, but the Son of Man hath not where to lay his head;" 'twas ſin that treated him with ſcorn and contempt; 'twas ſin that agonized him in the garden of Gethſemane. How keen muſt be his ſorrows, when "his ſweat was as it were great drops of blood falling to the ground!" 'Twas ſin that perſecuted him, that betrayed him, that arraigned him at Pilate's bar; 'twas ſin that accuſed and condemned him; 'twas ſin that ſmote him, that ſpit in his face, and that ſcourged him; 'twas ſin that crowned him with thorns, that led him away to be crucified, that nailed him to the accurſed tree, that pierced his ſacred ſide, and that made him cry out, "My God, my God, why haſt thou forſaken me?"—O ſin, what haſt thou done! Can I meditate on theſe things, without bearing my teſtimony againſt thee? How much revenge and holy indignation do I owe thee! In the preſence of God I once more proclaim everlaſting war with, and hatred to thee. Here ſin appears ſin indeed; never do I ſee ſo much of its deformity as when I view it in the glaſs of the Redeemer's ſufferings. May I not again appeal to thee, O thou heart-ſearching God! and ſay, in the ſincerity of my ſoul, Thou knoweſt that I hate it?

Bleſſed Jeſus! didſt thou undergo all this for ſinners, and didſt thou, in the midſt of thy ſufferings, caſt an eye of pity upon me the chief of ſinners, one of the unworthieſt of thy creatures? Let me pauſe awhile—here I am loſt in admiration:—Why me, Lord, why me? Who and what am I, that thou ſhouldſt be mindful of me; that thou ſhouldſt viſit me with the leaſt token of thy favour; that thou ſhouldſt be content to bear the load of my guilt, and make peace for me by the blood of thy croſs! How much love and gratitude do I owe thee! O help me to praiſe thee; touch my heart with a live coal from thine altar; let this love influence and guide all my thoughts, words,

and actions; and let my whole life be one continual ſcene of praiſe and thankſgiving!

Now I ſearch in vain for my fears; I have left them at the foot of the croſs; they are drowned in the ſea of unbounded love and grace. Why may I not join the ſong of angels, in aſcribing ſalvation to Him that ſitteth upon the throne, and to the Lamb, for ever and ever?

INFORMATION REQUESTED ON THE MEANS OF DOING GOOD.

OUR readers will recollect, that in the preface to the preſent volume we threw out ſome hints on the various means of becoming uſeful to the ſouls and bodies of our fellow-men, and invited our correſpondents to favour us with ſuch ideas as may be ſuggeſted by their own practice or wiſhes. In conſequence of which, we have received ſeveral papers, propoſing the eſtabliſhment of meetings for prayer, ſocieties for ſpreading the Goſpel in particular counties, propoſals for extending the benefits of Sunday ſchools, &c. Theſe would already have appeared in our Magazine, had we not wiſhed to avail ourſelves of ſtill greater information: In order to which, we beg leave, for the preſent, to propoſe the following determinate objects of public utility, on which we ſolicit the friendly communications of our readers, miniſters and others, whoſe hearts the Lord has opened, and diſpoſed to ſerve their generation according to his will.

I. SUNDAY SCHOOLS.

We wiſh to collect the various ways in which theſe are managed in Chriſtian congregations—What objects are admitted—how choſen—how many in a ſchool—what hours they attend—what ſalary given to maſters and miſtreſſes, or whether taught gratis by voluntary teachers—how the hours of attendance are employed—how the important buſineſs of viſiters is managed—what catechiſing and other means of inſtruction are afforded—what rewards and puniſhments are adopted—how long the children continue at the ſchools—what is done at their diſmiſſal—what good effects have been obſerved—their converſion to God—and any other particulars reſpecting the management and utility of theſe charities.

How

How the ſchools are ſupported, whether by ſubſcription or collections.

II. SELECT EVANGELICAL SOCIETIES, *in congregations and counties, for the purpoſe of extending the knowledge of Chriſt, and preaching the Goſpel, in unenlightened towns and villages.*

We ſhall be happy to be favoured with the rules of county and other aſſociations; and the times of meeting; of which, if ſtated, we ſhould gladly publiſh an annual ſcheme, which might preſent, in a page or two, all the meetings of miniſters throughout the kingdom, and become a mean of communicating religious intelligence in the moſt ready and pleaſing manner.

When we have collected theſe, we ſhall gladly publiſh the various methods that the friends of the Lord Jeſus take to diffuſe his ſaving knowledge among their neighbours, which may ſerve to kindle a ſimilar flame of zeal in others, and to gladden the hearts of the people of God.

III. SOCIETIES FOR THE RELIEF AND INSTRUCTION OF THE SICK.

Much good has been done by ſocieties in London, called The Sick Man's Friend; and ſimilar plans, we believe, are adopted in the country. Theſe, if more generally known, would probably become more numerous; and a compendium of the rules of ſuch aſſociations may contribute abundantly to promote the cauſe of Chriſtian philanthropy.

IV. DISTRIBUTION OF RELIGIOUS TRACTS.

It is well known how extenſively this was practiſed by the late Mr. Weſley, and the preachers in his connexion. Individuals among us have alſo done what they could: But there ſeems to be a want of ſome general REPOSITORY in the metropolis, where tracts, ſanctioned by reſpectable and well-known names, may be had at a cheap rate, and eaſily procured in all parts of England by the uſual channels. Such a plan has long been talked of, and greatly deſired by charitable perſons, who would gladly diſpenſe ſuch publications if they could obtain them. We will thank our correſpondents for hints upon this ſubject, or accounts of methods which they already practiſe—and a liſt of pamphlets the moſt proper for the purpoſe.

Theſe four ſubjects are perhaps ſufficient for the preſent. We invite the obſervations of our friends upon them, during the following month, or ſix weeks at moſt; when we will form from them, on each head, ſuch a plan, as may contribute, under the help of God the Spirit, to further the

great cauſe of our bleſſed Lord and Maſter; and enable us, in humbler imitation of his example, to go about, doing good.

P. S. Our readers need not be told that theſe communications ſhould be made to the Editor, without expence to a work, the profits of which are devoted to charitable objects.

ON PREACHING THE GOSPEL.

LETTER II.

DEAR SIR,

AS the manner of preaching, deſcribed in my former letter, is totally empty of the Goſpel, or glad tidings of ſalvation, ſo the preacher but perverts and blaſphemes the Goſpel, that doctrine according to godlineſs, who warmly deſcants on the imputed righteouſneſs of Chriſt, and his Father's free gift of him for men as their ſurety and ranſom, and to them as their huſband and portion, but who neglects to exhibit him as a Saviour from the power and pollution of ſin, manifeſted to deſtroy the works of the devil in my heart and life, and to fill their place with implanted habits and exerciſes of holineſs; as the Redeemer from all iniquity, who comes to turn away ungodlineſs from Jacob, and who hath purchaſed for himſelf a peculiar people, zealous of good works: Or who conceals from me, how his redeeming love conſtrains to hate every falſe way; how his juſtifying ſentence makes ſure, and promotes, my ſpiritual life of conformity to God; how his dwelling in my heart by faith infallibly determines to, and powerfully produces, holineſs in all manner of converſation.

It is not the Goſpel of Chriſt, or glad tidings of ſalvation to ſinful men, as ſuch, though the preacher ſhould all his life diſcourſe of the perſon, natures, and offices of Chriſt; or of his birth, life, obedience, ſuffering, death, reſurrection, aſcenſion, ſitting at God's right hand, interceſſion, and coming to judgment; or of his merits and purchaſe—unleſs that the preacher truly ſtate the nature of his ſurety undertaking for us, the ſubſtitution of himſelf in our room and ſtead, as the ſecond Adam; unleſs he truly ſtate his relation to the new covenant of grace, as Mediator, Surety, and Adminiſtrator of it; and his relation to ſinful men

men as their appointed Saviour, offered and given to them in the gracious declarations, promiſes, and invitations of God; his relation to his people as their ſpiritual head and huſband, as their only righteouſneſs before God their Judge; as the ſource of their ſanctification, by his blood ſprinkled on their conſcience, to free them from the law, or broken covenant of works, as the ſtrength of ſin, and purge their conſcience from dead works, to ſerve the living God; and by himſelf and his Spirit dwelling in them, as a vital principle of holineſs, enabling them to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world—unleſs he truly repreſent the perfect freedom of God's ſovereign grace in the offers of the Goſpel, and ſhew that therein Chriſt as a Saviour, Huſband, and portion, and eternal life of holineſs and happineſs, as completely purchaſed by and lodged in him, are freely, without any regard to their good reſolutions, ſincerity, repentance, or good works, as the cauſe, preſented, offered, and urged on men as *ſinners*, even the chief—unleſs he truly repreſent the ſtate of ſinners' juſtification before God only through the imputed righteouſneſs of Chriſt offered in the Goſpel, and received by faith, uniting their perſons to him as their Surety and Huſband, who hath completely paid their debt to the law, as a broken covenant of works: and ſhew that no works of theirs, no not thoſe which ſome call evangelical, have any influence, as any part or ingredient of the condition and ground of it—or if he do not repreſent faith in its true nature, as a perſuaſion of the infallible truth of God's record, that there is eternal life in his Son for us loſt ſinners; as a receiving and reſting upon Chriſt alone for ſalvation, as he is freely offered to us in the Goſpel—if he do not urge our receiving of Chriſt as the mean of renewing our heart; and our living on him by the daily exerciſe of faith, according to our new covenant ſtate, as the mean of producing good works, and ſerving God in holineſs and righteouſneſs before him all the days of our life—if he ſtate not union and communion with Chriſt, and gracious communications from his fulneſs, as the foundation of all our holy obedience; and inculcate holineſs in heart and practice as a privilege as well as a duty; and as a duty only to be performed by our living on Chriſt as the Lord our righteouſneſs, our quickening head and vital principle dwelling in our heart by faith. In fine, the leaſt neglect to hold forth Chriſt as God's free gift, and our all in all, in any privilege or duty; or the leaſt recommendation of ſincerity,

cerity, repentance, good purpoſes or works, as the ground of our warrant and welcome to receive Jeſus Chriſt as a Saviour; or as a cauſe or condition of our title to ſalvation, or a ground of our full poſſeſſion of it; tends to pervert the glorious Goſpel.

I am your's affectionately.

OUTCRY AGAINST PRIESTCRAFT.

SIR,

IN this age of infidelity a great outcry is made againſt *prieſtcraft*. I am very willing that every thing which merits that opprobrious name may be treated with due ſeverity; but I cannot conſent that the efforts of Chriſtian miniſters in defence of the religion of their Maſter, ſhould be diſcredited and ſuſpected on account of their office; nor that the whole buſineſs of ſupporting Chriſtianity ſhould be left in the hands of laymen. Having lately met with a ſmart paſſage on this head in Biſhop Stillingfleet's dedication of his Sermons, I have tranſcribed it, and beg the favour of you to inſert it.

"Is it any diſparagement to a prince to have ſubjects obliged to defend his honour, and ſervants to attend his perſon; and muſt not what they ſay and do be at all minded, becauſe their own intereſt is joined with his? Why then ſhould Religion ſuffer in the eſteem of any, becauſe ſhe hath ſervants of her own to defend her cauſe? As if it had always been a received principle with mankind, that *no man is to be truſted in his own profeſſion*. According to this, the lawyers ought to preach, and the divines plead cauſes; becauſe the one gets nothing by divinity, nor the other by law: The merchant ſhould viſit patients, and the phyſicians attend the committees of trade; becauſe it is dangerous truſting men in what they are moſt concerned to underſtand. When once I ſee theſe perſons forbear to conſult lawyers about ſettling their eſtates, and phyſicians for their health, merely becauſe they *get* by their profeſſions, I ſhall then think it ſomething elſe beſides a pique at religion, which makes them ſo ready to contemn whatever is ſaid by us in behalf of it, becauſe, forſooth, it is our trade to defend it."

CLERICUS.

SIGNS OF A LIVING OR GROWING CHRISTIAN.

[Extracted from a valuable author of the last century.]

The righteous ſhall flouriſh like a palm-tree; he ſhall grow like a cedar in Lebanon. Pſalm xcii. 12.

SIGN 1. When your chief delight is with the ſaints, eſpecially them that excel in virtue. Pſalm xvi. 3.

2. When the ſmitings of the righteous are not a burden to you, and you can hear of your faults with affectionate attention. Pſalm cxli. 5.

3. When Jeſus Chriſt, in the midſt of temptation, is more to you than all the world. Phil. iii. 8.

4. When reproach for Chriſt makes you not aſhamed of Chriſt. Mark, viii. 38. Heb. xi. 26.

5. When wandering thoughts in time of duty find leſs entertainment than formerly. Pſalm cxxxix. 23. 1 Cor. xiii. 11.

6. When length of ſtanding in the profeſſion of Chriſtianity works increaſe of hatred to all ſin. Pſalm cxix. 104—113.

7. When you carry about with you a conſtant jealouſy over your own heart, that it turn not aſide from God and goodneſs, Prov. xxviii. 14.

8. When every known new mercy begets new thankfulneſs, and that with delight. Pſalm cxlv. 2.

9. When known calamity in God's houſe begets deep ſorrow in your heart. Neh. i. 4.

10. When God's afflicting you for your ſins makes you love God the better. Pſalm cxix. 75.

11. When the ſame care and travail you at firſt laboured in to get Chriſt, is as much, if not more, laboured in to keep Chriſt. Heb. vi. 11, 12.

12. When a feeling ſenſe of the peace and edification of the church of God lies ſo near your heart, that you can prefer it above your chief concerns. Pſalm cxxxvii. 6. Rom. xiv. 19. 2 Cor. xi. 9.

13. When, under deep diſtreſs or languiſhing, the word of God is precious to you. Pſalm cxix. 92.

14. When any condition, though in itſelf mean, as it comes from God, is moſt welcome. Job, i. 21. Hab. iii. 17, 18.

15. When the peace of Chriſt's houſe begets chief joy in your heart. Pſalm cxxii. 7, 8, 9.

16. When

16. When chief care to avoid all ſin is as truly occaſioned through fear of diſhonouring God, and incurring his preſent diſpleaſure, as *wrath to come*. Neh. v. 15. Gen. xxxix. 9.

17. When the leaſt apprehenſion of God's withdrawing makes you ſeek him more earneſtly in ſuch ways wherein he will be found. Pſalm lxiii. 1.

18. When every company is burdenſome to you, that is not deſigning your Father's glory, but derogating therefrom. Pſalm cxx. 5. 2 Pet. ii. 7, 8.

19. When the ſins of others come ſo near your heart, that you walk ſadly to ſee ſuch perſons tranſgreſs God's commandments. Pſalm cxix. 136.

20. When the light of your underſtanding grows more ſtrong to your making judgment of ſpiritual things according to God's word. Eph. i. 18.

21. When bitter things become ſweet to you, as they are ſquared by, and founded on, the will of God. Matt. xxvi. 38, 39. Acts, xxi. 14.

22. When the path of the humble is ſo delightful, that you'd rather be with them, than in the tents of the ungodly. Acts, xx. 19. Pſalm lxxxiv. 10.

23. When your pity is ſuch to periſhing people, that you cannot but weep at the thoughts of their ruin. Luke, xix. 41. Jer. ix. 1. Phil. iii. 18, 19.

24. When the yoke of ſelf-denial, as impoſed by Chriſt Jeſus, is not grievous, but pleaſant to you. Matt. xi. 29, 30. Mark, x. 28.

25. When the force of the reſurrection and judgment to come, lies ſo cloſe at your heart, that it makes you anſwer every call of Chriſt to do or ſuffer cheerfully. 2 Cor. v. 9, 10. Acts, xxiv. 15, 16.

26. When *increaſe* of time in Chriſt's acquaintance works *increaſe* of delight in communion with Chriſt. Pſa. xcii. 12, 13, 14.

27. When in the walk of faith you are more frequent, and leſs depend upon walking by ſenſe. 2 Cor. v. 7. Gal. ii. 20.

28. When the majeſty of the great God, conſidering how viſible you are in his ſight, hath an awful prevalence upon your heart. Job, xxxi. 4.

29. When you are at open war and conſtant hoſtility with *boſom ſin*, as diſpleaſing to God, and forbidden by his Law. Pſalm xviii. 23.

30. When

30. When you have a thirſting care to get the power of godlineſs in your heart, rather than the form of godlineſs in the head, or outward profeſſion. 2 Cor. i. 12.

31. When the worſhip of God, agreeable to his word, is highly prized, and faithfully practiſed, in the worſt of times. Mal. iii. 14, 15, 16.

32. When the ſoul is more hungry for the word of God, than the body is for temporal food. Job, xxiii. 12. Pſalm cxix. 72. 162.

N. B. *In our next we ſhall inſert the Signs of a dying or decaying Chriſtian.*

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

ANNUAL MEETING.

THE following is the order in which the religious services and business of the Missionary Society are to be conducted at the Annual Meeting:

On Tuesday, the 9th inſtant, there will be a ſpecial meeting of the Directors, at the Scots'-Hall, in Crane-court, Fleet-ſtreet.

On Wednesday, the 10th, a ſermon will be preached before the Society, at Surry Chapel, by the Rev. W. Moorhouse; the ſervice to commence at half paſt ten. A meeting of the Subſcribers will be held in the afternoon, at the Caſtle and Falcon, Aldersgate-ſtreet; and in the evening, at ſix o'clock, the Society will aſſemble for divine worſhip at the Tabernacle, when the Rev. Alexander Waugh will preach on the occaſion.

On Thurſday morning, at ten o'clock, the Society will meet at the Caſtle and Falcon; and, in the evening, the Rev. Iſaac Nicholſon will preach before them, at Tottenham Court Chapel.

On Friday morning, the Rev. Melvill Horne is to preach at St. Saviour's Church, Southwark: And, in the afternoon, the Society will meet again at the Caſtle and Falcon, and cloſe the buſineſs of the meeting.

THE diſpatches alluded to in Mr. Robſon's letter, which was published in the laſt Evangelical Magazine, having arrived, the Directors, thankful to God for his abundant mercy, take the earlieſt opportunity of making the friends of the Society partakers of their joy, by laying before them the following Letters and Extracts:

TO THE DIRECTORS OF THE MISSIONARY SOCIETY.

On board the Duff, in the Harbour of Rio de Janeiro, Coaſt of Brazil, South America, November 15, 1796.

DEAR AND HONOURED BRETHREN,

WE think it our duty to inform you, we arrived at this place on Saturday, 12th inſtant, after a paſſage of ſeven weeks and one day. We cannot ſufficiently acknowledge the great goodneſs of Almighty God, in the ſignal bleſſings we have been favoured with, ſince our departure from our country and

dear connexions therein. We have not experienced one day of real bad weather since launched upon the bosom of the extensive deep: Winds and waves, in the hands of our God, have been propitious. The fiery heat of the sun, in passing beneath its directest rays, hath been kindly checked by intervening clouds, or cooling gales; so that we have crossed thus far through the burning zone, without feeling those inconveniences that we were naturally led to expect. Our visitations of sickness have been partial and transient; few having been afflicted, and those, through divine goodness, speedily recovered: Mrs. Eyre excepted, who, through weakness and infirmity, incident on age, has enjoyed but little health since our departure from England; however, from the time of our arrival in this harbour, she appears greatly revived. The abundant supply of every necessary, furnished by our liberal friends, hath not suffered us to feel the smallest want. Our attention has been chiefly directed to the reading of the accounts of the islands of the South-Sea, and acquiring some knowledge of the Otaheitan language, from the providential means put into our hands; other studies of a scientific nature we have not been able to pay general application to. The worship of the Most High has been duly and constantly attended, without any omission, but when necessity or prudence made it warrantable. Whatever spiritual trials we individually have suffered, moments of refreshment from God and our Saviour, Jesus Christ, have more than compensated. Harmony and concord continue among us as a body engaged in one common cause. We look forward to what remains of our voyage and future operations with that concern our peculiar situation demands. Our insufficiency we feel, and where our strength lieth, we know. We humbly hope and trust that the hand of God will continue with us, by his Spirit to direct us, and by his power to guard us. We give ourselves up to God, through Jesus Christ our Lord, and desire to lie placid in his arms.

Dear Brethren, the whole Body of Missionaries, as the heart of one man, present their Christian love to the Body of Directors, the Society, and all true lovers of Christ and his Gospel. We pray the continuance of an interest in your fervent prayers for us, and for our undertaking; that we may acquit ourselves as men, faithful to the cause in which we are engaged, and be rendered mighty instruments in the hands of God for the conversion of the heathens of the South-Sea: So shall iniquity stop its mouth, the wise and prudent in their own eyes be ashamed, and the mighty power of God displayed in the eyes of the world, by his chusing the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty; the base things of the world, and things which are despised, and things which are not, to bring to nought things that are.——

We remain, Dear and Honoured Brethren,
Your Brethren in the Gospel of Jesus Christ,
THE WHOLE BODY OF MISSIONARIES.
JOHN JEFFERSON, Secretary.

P. S. The Brethren humbly request the Directors to make our present situation as public as possible, through the medium of the Evangelical Magazine, as many of them have declined writing home at this time.

TO THE REV. MATTHEW WILKS.

Duff, Harbour of Rio de Janeiro, Coast of Brazil, November 16, 1796.

REV. SIR,

AS a tribute of gratitude I beg your acceptance of a simple, yet faithful, narrative of our voyage to this place. Sept. 22, after taking leave of Dr. Haweis, we anchored near the shore for the night; and, before the sun rose, in the morning of the 23d, the Commodore fired a gun, and we all got under weigh, and sailed with a fleet of merchantmen, of about sixty sail, under convoy of the Adamant and Fly sloop—Chose a committee, and made some regulations respecting our studies, watching, &c.—saw Portland light at night. On the 24th, in the evening, lay too off Plymouth, and made a signal to the port—sailed again

—the

—the Fly made all sail from us—at twelve at night received a signal to lay too, and drifted down the Channel. Lord's-day, the 25th, most of us were very sick. Being detained off Falmouth, we put letters on shore. Exchanging the Fly sloop for a frigate, we sailed again, and soon lost sight of land. We continued very sick till the 28th, when we were enabled to resume our studies. We could not sail so fast as we could wish, having in the fleet some heavy sailers, so that we could only carry our top-sails. On the 30th, parting with our convoy in lat. 44. 51. after giving the usual signal, we hoisted all sail, and were soon out of sight of the fleet. A prayer-meeting was held on this occasion, and we more earnestly than ever gave ourselves up to the service and protection of God. On Lord's-day, Oct. 2d, the ordinance of the Lord's Supper was administered, and his word preached, which proved a sweet and precious cordial to us at this time, being situated on the mighty waters, and nothing to be seen but sea and sky. Oct. 6th, saw the Island of Madeira, the first land we had seen since we left England. The land is very high, and partly covered with clouds, and exhibits a beautiful prospect. On the 7th, we had heavy showers of rain, which confined us between decks. On the 8th, saw Palma, one of the Canaries, at a distance; and, on the 10th, crossed the tropic of Cancer. A strange sail now came in sight; but after she had manœuvred with us for some time, and perceived that we displayed no signs of fear, she hauled her wind, and ran away. On the 12th, observed a solemnity of fasting and prayer. The 13th, saw one of the Cape de Verd Islands, Sal or Salt Island, a very barren and uninhabited spot—could not observe a shrub on it. In the afternoon saw Bona Vista, and some ships in the harbour. The 14th, sailed under the east-side of Mayo, and perceived four vessels in the port; as soon as we lost sight of this island we saw St. Jago, and about two o'clock cast anchor in Port Praya Bay. An American vessel, which lay there, promised to convey letters; but, as we did not place much confidence in their promises, very few letters were sent: This island lays in 16 degrees north latitude, and is very hot. The 15th, went on shore—the surf on the beach was great; the water very bad. We obtained hogs and poultry, but they were remarkably poor; we likewise procured cocoa-nuts, bannanas, plantains, oranges, lemons, and dates, in exchange for old clothes. Dr. Gillham paid the Governor, who was ill, a visit, and was kindly entertained. Having completed our water, we sailed again the same day. The 18th, spoke the Jack, Park, of Liverpool, a guinea-man, bound to the coast of Africa, for slaves; the first ship we spoke at sea. The 19th, some water-spouts, at a distance, exhibited an awful and wonderful scene. The 20th, we experienced sudden squalls, accompanied with rain, but not very violent; and, on the 22d, there was a dead calm all day. Several sharks playing round the ship, I caught one, with a hook and line, about five feet long, and another was caught a little larger. The 29th we crossed the Equinoctial Line, in 30° west long. On the 31st, saw the Island of Ferdinand Noronka, on the coast of South America. It appeared like a church and steeple, at the distance of nine or ten leagues. Nov. 2d, we saw several Portuguese men of war, called so by seamen, round the ship, and caught some in a bucket; they are pretty pink-coloured bladders, in the shape of a very curious shell, and sail as a ship on the water. Nov. 6, the Sacrament of the Lord's Supper was administered, and we had great reason to bless our God for providing a spiritual table for us in this little ark. Nov. 7, we met together at four o'clock, corresponding with your time at half past six, to unite in prayer with our dear friends in England, it being the first Monday in the month. Nov. 10th, saw land from the top-mast-head; it was the coast of South-America. Sailed very swiftly, at the rate of eight or nine knots, and the ship had very little motion. The 11th, saw Cape Frio, and altered our course more to the westward; but as we could not reach Rio in time, we plyed off and on to spend the night. On the 12th, at day-break, stood in for the shore; spoke a boat, but none on board could talk English. The land we now saw formed a different prospect to any we had yet seen: The summits of the mountains were hid in the clouds, and the hills near the shore covered to the top with fruit-trees. We passed by several islands, which were neatly covered with verdure. The harbour of Rio de Janeiro, which we now saw, formed a most beautiful prospect. There were

several well-fortified islands in the midst, and on the main land we saw a beautiful aqueduct, containing, as we supposed, about fifty arches, extending across a valley between two mountains. Here we observed the marks of their superstition, the cross, erected on the top of the hills, and in the forts. The harbour-master came on board, and piloted us to the place where we were to anchor; where we were strictly watched and guarded by soldiers in a large boat night and day. Lord's-day, the 13th, we expected to be interrupted in our worship, but they behaved very quietly, and the 14th some gentlemen came on board, and examined the ship's log-book and other papers, sent the first and second mate on shore, and soon after the Captain, where they were strictly examined; we however obtained leave to go on shore, but not without a guard. We expect to leave this place on Saturday next.

And now I beg to remark how kind the providence of God has been to us: We have passed through the torrid zone, and have hardly known what the scorching rays of the sun are; we have sailed above five thousand miles, and have not known what bad weather or illness is in *any* degree, sea-sickness excepted; we have not known the want of any thing outwardly, and we have had the peace of God, I trust, reigning among us, &c. &c.

Brother Harris, whom I trust the Lord hath made of one heart and one mind with me, in a particular manner desires to be remembered to you, with Brothers Puckeys, and others; present our love and respects to your family, to Mr. and Mrs. Shrubsole, Mr. and Mrs. Leggett, and all our dear friends, with our sincere thanks for all past favours. Sir, you will greatly oblige me to send to my sister, and give my love to her and her family, and tell them I make mention of them daily in my prayers. I know not how to express my thankfulness to Mr. Godfrey for his particular kindness to me. But to conclude, I am astonished and struck with wonder when I look at times past and times present, to see how conspicuous has been the hand of God with me, and for me, the most ungrateful of all his creatures!

"O! if his worth the nations knew,
"Sure the whole earth would love him too!"

I am, Sir, your servant in the Gospel of Christ Jesus,
W. CROOK.

TO THE REV. MR. WILDBORE, FALMOUTH.

"REV. AND DEAR SIR, "*Rio de Janeiro, November* 16, 1796.

"WE arrived in this harbour after a passage of seven weeks and one day; a distance of near 5000 miles from England. Glory be to God that the winds and waves have been propitious, speedily wafting us towards our destined haven!

"We reached St. Jago the very day three weeks that we left Spithead. I went a shore, and wandered a little way into the country; being delighted and refreshed with pleasant prospects, and fragrant smelling flowers, which nature had scattered abroad in divers spots, like so many plantations. I wandered still a little farther, until I came to some fine trees, the fruit of which was like gold, the boughs were bending with the weight thereof, and it was sweet to my taste. However I observed several spots where the scorching rays of the sun had burned up every tender blade of grass, so that they looked like a black barren heath. Now I could not help sighing at the thought of my native island; that island so highly favoured of the most high God, where the pleasant spices of the church of Christ do flourish, and which were more pleasant to me than all the fine hills and vales of Jago.

"In my way I met a poor aged woman, bearing a pitcher of water on her head—she seemed surprised at seeing me, and I was equally surprised at seeing her, but nothing passed between us; a little further on I found three lads, quite naked, at a well drawing water, accompanied by a poor old man, who accosted me in broken English, desiring an old garment for his son who was destitute of clothing. I gave him a pair of drawers, and he then desired me to follow him; at length we arrived at his little hut, where I found an aged wife and five children:

dren: Every thing was very clean around, and they gave me some rum and water by way of refreshment; I gave them a knife, a scissars, and some buttons, with which they were highly pleased, and expressed great thankfulness. I asked the old man whether he knew any thing of Christ? he looked serious, and putting his hands before his eyes shewed me in what manner he worshipped Christ, as taught by the Romish Priest.—O my God! when shall the veil be taken from their eyes, and those blind leaders of the blind be enlightened in the knowledge of the truth as it is in Jesus?

"I could not tarry longer with this poor family, on account of my orders to be on board; and therefore wished them well, and departed.

"The next day we sailed, and reached Rio in four weeks. We had one passenger to this place, an officer of the army; he always joined us in the worship of God, and was much pleased to hear of Jesus Christ.—Soon after we had cast anchor, five of the brethren and myself went on shore. The town is large and pleasant; it contains several churches, crosses, and convents; the inhabitants were very civil, though they are very superstitious. We saw a company of slaves going to the market, and the poor creatures appeared cheerful; however I could not forbear to cast an eye of pity on them, and lift up my poor soul to God on their behalf. After taking some refreshment we returned to the ship," &c. &c.——

"We expect to sail in a few days; and, if the wind proves favourable, we hope to reach the destined Isles in about eight or ten weeks. May the Lord grant us a prosperous voyage!" &c. &c.——

"From, Dear Sir, your's in the Lord,

"JOHN COCK."

It appears that Mrs. Eyre has been the greatest sufferer by sea-sickness; having experienced it most of the voyage. But the pleasantness of their passage and the blessing of health have been remarkably enjoyed, and gratefully acknowledged, by all. Mr. Robson, speaking on these subjects, in his letter to the Rev. Mr. Waugh, says, "only seven weeks, you will perceive, have elapsed, between our weighing from St. Helens and our anchoring in this place; a distance of five thousand miles, in the running of which we have experienced no trying gale, or scarcely an opposing breeze, insomuch that, throughout the whole passage, we have neither been obliged to stay or wear the Duff; and the sea hath not at any time been more agitated, than that I should have thought myself safe on it in the long-boat.

"Favourable weather, as well as friendly winds, hath, without all peradventure, contributed much to the preservation of health, in general, amongst us; for though we have sailed over 74 degrees difference of latitude, and have now brought the sun to the northward of us, in his meridian altitude, such hath been the surprising temperature of the air, from showers and other natural causes, that as yet we have not been more incommoded with heat than what is frequently felt in London and its environs in the summer months."

The hottest weather they experienced was while they were at St. Jago and the two following days, and then the Thermometer was only 77°, and on crossing the Equator it was only 75°. So wonderfully kind has our blessed Lord been to his dear servants.

Mr. Hassel writes to his friends at Coventry, "This day (Nov. 2) my son was put in breeches. You may be sure he is well, for he went up and down the ladder, from between decks, which is six or seven feet high, without help. *We dined with the Captain to-day, which we have all done ever since we have been on board.*

"I have been very sea-sick at times; of any other sickness I have had none. I may say the same of my wife, and my son *Thomas;* as for *Otto* [that is, his little infant], he has not had an hour's illness since we have been on board.—We have had such a voyage as was, perhaps, never known. One of our sailors, who has crossed the line *nine* times, says, he never knew the like before. So that, in answer to prayer, the winds and waves have been propitious to us."

Speaking

Speaking of the love and harmony which prevail, he says, "I have the pleasure to inform you, that as a body we live and walk in love and peace; all longing to spread abroad the Gospel of Christ. We are all well in body, and enjoy peace of mind."

Mr. Buchanan, in his letter to the Rev. Mr. Jerment, thus expresses himself, "We have now performed a voyage of five thousand miles without experiencing any of those hardships which have befallen others, and which I really expected. Though we have passed through the hottest part of the globe, the extremity of heat has been so mitigated, by cooling breezes and rains, that I have often felt it warmer in London; which has conduced much to the preservation of our health. And though my sea-sickness has rendered my voyage very uncomfortable at times, yet I trust I may say, upon good grounds, *it is good for me to be here.* I by no means wish to change my situation for any other in the world, but am willing to spend, and be spent, in the service in which I am engaged."

Mr. Gillham, the Surgeon, writing to his much-beloved Pastor, and spiritual Father, the Rev. Rowland Hill, says, "The Mighty God has wafted us more than five thousand miles, with brisk and pleasant gales, in seven weeks and one day, accompanied with every temporal and spiritual blessing, exceeding the most sanguine expectations. *The Captain, whose conduct to usward proves that the image of his Master is imprinted on his heart, fitting him for his vocation,* joins with us in soliciting an interest in, and continuance of your prayers."

These pleasing and interesting particulars are confirmed by the concurrent testimony of all the letters received, and particularly by that of Captain Wilson to the Directors, which details all the important circumstances of the voyage, but is too long to be here inserted. We shall therefore conclude with an extract from a letter of Mr. Nobbs to Mr. Benjamin Callen, which, we trust, will afford the friends of the Institution much satisfaction: "Our devotional exercises are, family prayer in the morning, between decks, at half past six; public prayer, on deck, at half past seven; public prayer in the evening at half past five; and family prayer at half past seven. We have preaching twice on Sabbath days, and a conference in the afternoon, when each brother delivers his sentiments on some text of Scripture; beginning and ending with prayer and praise. We have also preaching on Wednesdays and Fridays. We have a prayer-meeting on the first Monday of every month, and take care to proportionate our time to that of London.

"I beg leave to transmit to you the following hymn, which we often sing:

I.

Indulgent God, once more we meet,
And bow as suppliants at thy feet;
Thy special presence now impart,
And enter every waiting heart.

II.

Thou know'st our errand at thy throne,
We plead to have thy Gospel known;
That Jesu's kingdom may extend
Unto the earth's remotest end.

III.

Into thy care, thou heavenly Friend,
Ourselves, our all, we now commend;
We're launching forth, in thy great name,
Thy matchless glories to proclaim.

IV.

Go with us o'er the boist'rous deep,
And bid the rising billows sleep;
Protect us safe, send heav'nly gales
To speed the ship, to fill the sails.

V.

Our Captain bless, and all on board,
With thy best blessing, dearest Lord;
Daily communion may we find
With thee, a gracious God, and kind.

VI.

May friendship, sacred peace, and love,
To us abound from Thee above!
O let no bitter fruit be found
Our souls to grieve, thy cause to wound!

VII.

Give us a proof, O Dove divine!
The cause, and all on board, is thine;
And may we trace the pathless flood
In sweet reliance on our God!

VIII.

And when the distant shores we reach,
May power attend the word we preach,
In Southern Islands churches raise
To shout our dear Immanuel's praise!
"My soul says, Amen."

Those

Those persons who are desirous to send letters to Captain Wilson, or any of the Officers or sailors on board the Duff, to meet them at China, are requested to forward them to Joseph Hardcastle, Esq. Duck's-foot-lane, as early as possible.

By Order of the Directors,

April 19, 1797. W. SHRUBSOLE, Sec.

AMERICA.

THOSE readers who recollect the different accounts, in Vol. I. and II. of this Magazine, concerning a great revival of the power and practice of religion in the town of Plymouth, in America, under the instrumentality of the Rev. Dr. Robbins, will no doubt be pleased to learn something of the state of the work of God among them at this time. The following short extract from a letter, written by that gentleman to a correspondent in England, will satisfy them in this particular:

North America, Plymouth, October 7, 1796.

"The state of religion in this place, I am sorry to say, is very different from what it was two or three years ago. You have read, that after Abraham had been favoured with a season of most delightful communion with his God, it is added, 'And God went up from Abraham!' So it will be till the saints get to heaven. Then there will be no withdrawment: No interruption for ever! Happy effects however remain. Christians love, and speak often one to another: And I doubt not the Lord hears them. They are favoured with a spirit of prayer. I lately had an account from a brother in a distant part of this State, that God is visiting several towns in that quarter, with the influences of his Holy Spirit. It is a matter of thankfulness, that the Lord is in one place and another, gathering in the outcasts of Israel. He will accomplish all his promises in due time. I read in public, at our *Quarterly Concert* this week, an extract of your last letter, respecting the Missionary Society, the meeting in London, &c.; it gladdened the hearts of many, and added fervour to their prayers.

"Your's, &c.

"CHANDLER ROBBINS."

ORDINATION.

APRIL 4. The Rev. Jonathan Evans, at Foleshill, near Coventry.—Mr. Hewit, of Bedworth, prayed, and read a suitable portion of Scripture; Mr. Brewer, of Birmingham, gave an account of the nature of a Christian church; Mr. Moody, of Warwick, prayed the ordination prayer; Mr. Burder, of Coventry, delivered the charge from 2 Cor. i. 12.; Mr. Little, of Birmingham, preached to the people from Rev. ii. 29.; and Mr. Saunders, of Coventry, concluded the whole by prayer. The service of the day, we are informed, is, by the earnest desire of the church, to be published.

OBITUARY.

MARGARET GRÆME.

Mr. Editor, *Glasgow, March* 10, 1797.

ONE of your young readers, Margaret Græme, died at Glasgow, on the 2d of Jan. 1797, aged thirteen years and two months; a girl of the most amiable manners and kind dispositions that could occupy or fill the human breast.

breast. As she was delicate in her constitution, she had early acquired studious habits; her affections were little attached to earthly things. She had been a constant reader of the Evangelical Magazine since its commencement. It is amazing, now when it recurs to our mind, with what eagerness and fixed attention she read the Obituaries; and with what innocence and unaffected gravity she would wish her experience and last end might be like many of those to which we could refer. She had a tenacity of memory seldom met with in children of her age; and, it may be affirmed, that her Christian knowledge would have put multitudes much older to the blush. When she had been reading the Scriptures, which she in general did methodically, she could repeat with a pleasing facility what she had been reading. It was never a trouble to her, when health would permit, to commit to her memory any number of Psalms, Hymns, chapters, or questions, with which her young mind was richly stored; and that treasure of Christian knowledge, the Shorter Catechism, she could repeat without a blunder, and her pertinent remarks upon many of the questions gave much pleasure to her surviving parents. They take a retrospect of the great pleasure her society has afforded them, amidst many family afflictions, she being the seventh child carried to the grave in the course of twelve years. The beautiful Scripture paraphrases which are sung in many of the churches of Scotland, she took much pleasure in, and could repeat to the fifty-first; and I think the familiar knowledge she had of the Catechism and the Scripture paraphrases gave her mind that impressive recollection and perspicuity in repeating what she had been reading. I cannot omit here inserting, at full length, the thirty-fourth paraphrase, which she used to recite with much devotional pleasure and seriousness:

MATT. XI. 25. TO THE END.

THUS spoke the Saviour of the world,
And rais'd his eyes to heaven:
" To thee, O Father! Lord of all,
" Eternal praise be given.

" Thou, to the pure and lowly heart,
" Hast heavenly truth reveal'd;
" Which, from the self-conceited mind,
" Thy wisdom hath conceal'd.

" E'en so thou, Father, hast ordain'd
" Thy high decree to stand;
" Nor men nor angels may presume
" The reason to demand.

" Thou only know'st the Son; from thee
" My kingdom I receive;
" And none the Father know but they
" Who in the Son believe.

" Come then to me, all ye who groan,
" With guilt and fears oppress'd;
" Resign to me the willing heart,
" And I will give you rest.

" Take up my yoke, and learn of me
" The meek and lowly mind;
" And thus your weary troubled souls
" Repose and peace shall find.

" For light and gentle is my yoke;
" The burden I impose
" Shall ease the heart that groan'd before
" Beneath a load of woes."

The

The cause of her death, which was unexpected, was occasioned by a violent cold she caught in the month of December, during the storm and showers: No alarming symptoms appeared till about four days before her death. As her parents had no expectation of her dissolution being so near at hand, they avoided talking about it. The day she died her father helped her out of bed, and said he was very sorry to see her so distressed (she having a violent cough, and great difficulty of breathing); she replied, she was not suffering near so much as Christ had suffered, in his agony, for lost sinners. He replied, he hoped she was fully convinced of this; for he suffered the wrath of God, the wrath and malice of men and devils, to accomplish our redemption. With the most composed resignation she said, "The Lord's will be done with me." He again said, he hoped she remembered some of her hymns and questions, which said so much of the love, willingness, and power of the Lord Jesus Christ to save to the very uttermost? She said she did; but was not able to repeat them for the cough. "I hope you receive the Lord Jesus for your All, for your Prophet, for your Priest, and for your King; for your Prophet, to teach and cure your ignorance:" "Yes," she said, "and for my Priest, to atone for my guilt, and intercede with God for me; and for my King, to reign over me, and subdue and conquer all his and my enemies."

Her pains increased; but still she was resigned. Often, when asked how she was, she said she was better; but adding, "the Lord's will be done with me." At half past ten she departed, we trust, to the immediate fruition of that Redeemer, whose invitation she often remembered to the weary and heavy laden, and who has a rest prepared for the children and for the people of God.

Your's, &c.

J. G.

MASTER LAKE.

Mr. Editor,

ON the 13th of February died, at Kensington, Richard Lake, aged fifteen years, son of the Rev. Dr. Lake. His mind appears to have been early impressed with a sense of divine things, of the dreadful nature of sin, of his own character as a sinner, of the danger to which he was exposed while in that state, of the way of salvation by Jesus Christ, and of God's love manifested in sending his Son to be the Saviour of the world. He seems to have had a very extensive acquaintance with the Scriptures, considering his tender age; and his profiting appears from some writings of his which have been found since his death, and which may, at a future time, be transmitted to you, if you think them worthy of a place in your valuable repository.

His illness was but of a short continuance, and at first no danger was apprehended; but two days before his death his disorder took an unfavourable turn; he was seized with violent spasms, and the pain he suffered was very great. The violence of his distress, doubtless, prevented him from saying many things; but upon his mother's asking him, Whether he rather wished to live or die? he answered, "On my own account I wish to die, but for my father's and mother's sake I could wish to live, and to serve God:" An answer so sensible and affecting, that it moved them much. His father added, Why do you wish to die? he answered, "I wish to die that I may go to heaven." Perceiving his mother standing at the bed-side crying, he said, "Mother, do not cry—time will wear it off." Repeatedly, when in great pain, he called out to his father, "Let me see you, let me see you." His father drawing close to him, he looked at him with great earnestness and affection, as if he had more to say would his violent pain and agitation have suffered him to utter it. Afterwards he called out, "Pray for me, pray for me." His father answered him that he did pray for him; and that he might know it, he then offered up a few broken petitions, that the Father of mercies would support and be favourable to this dear afflicted child, in mercy interpose, and either mitigate his pains, and spare his life, or

give him an easy passage and a triumphant entry into the kingdom of glory.—His convulsive struggles prevented him from saying more that could be distinctly understood, till within twenty minutes of his death, when he roused up, and with apparent inward delight exclaimed, "I am happy, I am happy, I am happy now." Nature being at last exhausted, he slumbered, and, without a groan, gently fell asleep in Jesus; and, I doubt not, was received into the arms of infinite mercy, and into the heavenly kingdom of our Lord and Saviour Jesus Christ; while his father was enabled to say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

I am, &c. &c.

J. S.

MR. MERRIDEW, SEN.

DIED suddenly, March 2, in his 70th year, Mr. Merridew, sen. of Foleshill, near Coventry; he had been much indisposed for some time, but thought himself considerably better, and went out into his garden to dig; but soon after fell down, and expired immediately.

MR. WILLIAM COCHRAN.

MARCH 8, 1797, died, in the 33d year of his age, of a consumption, at his dwelling-house, in Broad-street, Soho, Mr. William Cochran, a respectable apothecary. Mr. C. was a native of Clydesdale in Scotland, and educated at the Universities of Glasgow and Edinburgh. During his residence at these seminaries of literature, he was, by the influence of divine grace, preserved from those gaieties and follies to which a confluence of youth, of various fortunes and appetites, might unhappily have exposed him. He appears to have been of that highly-honoured few, who are sanctified to God from infant life. The house of God, and the Gospel of his grace, were his delight; and he always embraced every opportunity of attending on divine worship.

About ten years ago he removed to London, where he has maintained the same uniform piety, and has laid out himself for spiritual improvement. Since his residence in the metropolis he has written many volumes, chiefly filled with parts of the discourses which particularly impressed his mind.

Mr. C. was a person of property and benevolence. He never waited, but sought for opportunities of doing good. On his leaving his father's estate, on which he for some time resided, previous to his coming to London, there was scarcely a dry eye among the neighbouring poor, who had sustained a heavy loss by the removal of their benefactor. By his last will he has left several legacies to charitable institutions; among which are the Hoxton Academy, Missionary Society, the Sick Man's Friend, and the Charity School at Tottenham Court Chapel, at which place he commonly worshipped.

When seized with the lingering complaint which terminated his life, he was ever-heard to say, in prayer, by a pious servant, "O Lord! I thank thee for thine unbounded goodness to a poor worm, in calling his attention to read thy word in time of health, and for enabling him to commit to memory many sweet portions of it, which, through grace, he now feeds upon in this season of weakness. Blessed be thy name for enabling him to claim, as his own, the greatest of all characters, which is, "*A sinner saved by grace.*" He was much resigned to the will of God; and was rather desirous to depart and be with Christ, than to continue in these tents of Kedar; and during an illness of seven months he never expressed a wish to tarry below, except when he was told that a brother, dearly united to him in the ties of nature and grace, was coming from Scotland to see him, when he said, "Then I must wish to live two days to see my dear brother. I bless God, every day that I live, that I have brothers who, to all appearance, are partakers of grace. Though the ties of nature are strong, those

those of Christian fellowship are much stronger." To his brother, who expressed some hopes of his recovery, he said, "would you like to be called back when near the end of a long journey?"

One day, not long before his death, when asking for some water, a friend said, "you will soon drink of the water of life;" to which he replied, "I do drink it already." At another time, when a friend was offering an ejaculatory prayer for him, and begging that the Lord would have compassion on him, he answered with great earnestness, when he was thought to be unable to speak, "he has compassion on me, and *great* compassion; I am already happy, having the presence of God, and of Jesus Christ, with me."

About an hour previous to his dissolution, and scarcely able to articulate, he appeared to be in an ecstasy in prayer. His attendants could hear no more than the word AMEN; but there was a pleasing smile on his countenance, which continued till his happy spirit quitted the earthly tabernacle, and entered the house, not made with hands, eternal in the heavens.

Out of a family of eight children, which his father had, he has left only two brothers behind. May these small remains be a remnant for God, fill their stations in life with equal respectability to that of their departed brother, and may their "latter end be like his!"

REV. TORIAL JOSS.

ON April 17, 1797, died of a fever, after a few days' illness, the Rev. Torial Joss, between thirty and forty years a Minister at the Tabernacle and Tottenham Court Chapel, London.

*** We are procuring Memoirs of the Life of Mr. Joss, and of those many other valuable servants of Christ, lately deceased, which we shall take the earliest opportunity of laying before our readers.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Sermon addressed to Young People, preached for New Year's Day, 1797. *By* Melvill Horne, *Vicar of Olney*. 12*mo*. 33 *Pages*. Button.

MR. HORNE, whose excellent Letters on Missions have contributed so importantly to the establishment of the Missionary Society *, informs us, by an advertisement, that the publication of this sermon originated in a wish to form a little fund, by the application of which he might engage the attention and regard of the poor children in his parish. The mode, by which he hoped to accomplish this object, was to put the sermon into the hands of a few benevolent friends. We understand, however, that provision has since been made for a more extensive circulation of it; and we gladly recommend it to our readers, especially to them whose parents are still living to reap advantage from the effects which Mr. H.'s affecting exhortations to filial piety are well adapted to produce. Parents may also derive benefit from repeated addresses to themselves on the subject of their conduct towards their offspring.

* See our Review for November 1794, page 478.

From some parts of this discourse it appears, that the present state of religion at Olney is not such as might be expected from the privileges this parish is known to have enjoyed. It has been distinguished from most places in England, by a long succession of faithful and zealous Ministers in the Established Church, under the patronage of Lord Dartmouth. Two places of dissenting worship in the town have, likewise, been many years superintended by pious and respectable Ministers; between whom and the parochial Clergyman there appears to have prevailed a harmony that is now too rarely to be found. One proof, that it yet exists at Olney, is intimately connected with the sermon before us; and seems necessary to be mentioned, in order to explain the largeness of the congregation to which it was preached, in comparison with the number of stated attendants upon Mr. H.'s ministry, as represented by him in page 30. At the commencement of every year, a sermon is usually addressed to young people, on three successive evenings; and, on each of these occasions, it is customary for all the congregations, with their Ministers, to attend together, at the several places of divine worship.

The same fertility of imagination, and energy of language, which characterize Mr. H.'s Letters, are discernible, though in miniature, through this discourse. We see nothing in it objectionable, except the florid diction of the introductory part, which is unsuitable to the *beginning* of any discourse, but peculiarly so to one designed for the comprehension of children: In a periphrasis, which, it may be necessary to observe, means the rising of the sun, that luminary is also inadvertently called a planet; but we can assure our readers that the obscurity of the exordium soon clears up, and that they will find no deficiency of light, any more than of warmth, as they advance in the perusal.

Britannus and Africus; or, An Attempt to instruct the Untutored Mind in the Principles of Christianity: In a Course of Conversations, supposed to take place between the Companion of a Missionary and a Native of Africa. By the Author of Sacred History in Familiar Dialogues, &c. 12*mo.* 82 *Pages. Price* 1*s. or* 10*s.* 6*d. per dozen.* Gardiner, Chapman, Mathews, Button, Martin, Knott.

AT a time when much attention is excited by a design of communicating the Gospel to the injured natives of Africa, it affords us peculiar pleasure to introduce to our readers a work, equally suited to inform, to entertain, and to affect their minds, on so interesting a subject. Miss H. Neale, whose former compositions we have had repeated occasions of recommending, has exceeded, in this performance, the expectations we had formed from them; and we imagine that her profiting will be manifest to all who have likewise attended her progress.

The

The scene of these dialogues is laid at Sierra Leone; where, we hope, the purport of them will, ere long, be realized, notwithstanding the failure of some past attempts, which ought strongly to excite the circumspection of missionaries; but should not, in any respect lead to despondency. By the "Companion of a Missionary," the author means a Mechanic Missionary, who is supposed to have accompanied a preacher from Britain.

To detail the substance of these conversations, would anticipate, and probably diminish, the pleasure which, we hope, a great number of our readers will have in perusing them: But as the author has entered into several particulars of the Scripture narrative, from the creation to the commencement of written revelation, it may be of use to observe, that a comparison of this work with her former publication on Sacred History, will discover a striking variety, instead of the sameness which might be apprehended. If these dialogues should be used by a missionary in such circumstances, for his own assistance in conversing with natives, or should be put into the hands of such as have been taught to read, the method that has been followed, will be more likely to excite their attention to what is related, and their curiosity about the rest of the Bible, than if an account of the whole had been given in a superficial manner. The author has evidently availed herself of the best information respecting the manners and sentiments of the Africans; and has added to the genuine simplicity and vivacity, which distinguish her former works, a superior degree of pathos and correctness.

We understand that Miss N. devotes her time chiefly to the instruction of a select juvenile party. A line of Virgil will express our opinion respecting the individuals of which it is formed, without hurting the delicacy of those who have kindly undertaken their tuition,

"O, fortunatas nimium, sua si bona norint!"

But we have no doubt that the pamphlet before us will increase the desire which pious parents have expressed for the continuance of Miss N.'s publications. A wide field presents itself exactly suited to her talents and disposition, and as yet too little cultivated. Religious books, on principles truly evangelical, in a form and style calculated for the entertainment and improvement of the rising generation, are still very rare; although moral books of a similar kind abound. Private education, in order to approach perfection, requires the labours of a tutor to be limited to a few; whilst useful and needful publications on the subject may benefit thousands.

A Companion to the Sacred History; containing Select Hymns on the Historical Parts of Scripture. 12mo. 48 *Pages. Price* 6*d.* Gardiner, Chapman, &c.

THIS small, but judicious, selection was made at the request of the Author of Dialogues on Sacred History, for the use of a Sun-

day

day School under her inspection and patronage. The number, and the subjects of the poems, are adapted to those of her dialogues; events of the Old Testament occupying forty hymns, and those of the New Testament twenty-five. Of the former, nearly one half is original; although the author has very properly availed himself of the compositions of Dr. Watts, Mr. Newton, Dr. Doddridge, and some others, where they suited the subjects of the several dialogues. All of them are accommodated to the use of young persons; conciseness, perspicuity, and practical instruction, having been aimed at, both in the selection and composition. In these essential points we think the latter equals the productions of the well-known writers whose works have been used; and, if it sometimes comes short of them in poetical elegance and correctness, it is seldom deficient of natural ease in the language, and never of proper and useful sentiment. We perfectly agree with the author, in thinking his work well suited for the use of schools and families, where the Bible is read in course; and we give it, therefore, a cordial and general recommendation.

The Path to Happiness, explored and illustrated. By M*** *****. *Second Edition. Price* 1*s*. *Pages* 103. Egerton, Woodhouſe, &c.

THIS little piece consists of Essays on the following subjects: The Vanity of Human Pursuits; The Importance of Revelation; Remarks on the Doctrines of Revelation; The Juvenile Tendency of Christian Principles; and, A happy Family; with a serious Conclusion, intended to enforce the whole.

Though we cannot deem this a *great*, we may venture to call it a *uſeful*, publication; and we hope it will be serviceable to the cause of true and vital religion, which it seems to be the design of the writer to recommend, in a way somewhat novel and pleasing.

Songs in the Night. By Susanna Harrison. *Fifth Edition.* 12*mo*. *Pages* 202. *Price* 2*s*. 6*d*. *bound and lettered.* S. and T. Conder, Vallance, Parsons, Chapman.

THIS volume is too well known to need our recommendation; and the present edition differs from that of 1788 in nothing but some improvements in its appearance. We are, however, glad to inform our readers, who wish to furnish themselves with these genuine effuſions of untaught genius and fervent piety, that they may now reap the advantage of another edition. They who have not read these poems may form some judgment of the spirit in which they were written, by a prose meditation, inserted in our Magazine for this month, which has been copied from a manuscript of the deceased author.

POETRY.

POETRY.

MONODY BY A SON,

ON COMING FROM PUBLIC WORSHIP, AND NOT SEEING HIS MOTHER* AS USUAL.—SOME TRAITS OF HER RELIGIOUS TEMPER, AND A VIEW OF HER DYING MOMENTS.

RETURNING from the house of God
As us'd, I enter my abode;
My spirits sink, I mourn, I sigh,
No more to view my parent nigh;
I look around, I miss her still,
Langour and gloom the apartments fill;
No more her voice is heard; her breath
Is silenc'd by the hand of death.
No more she fills her usual chair,
Alas! methinks she *should* be there.——
Be calm, my soul, the God of love
Has chang'd it for a seat above.
Ah! she would say, while here below,
" What blessings to my God I owe!
" To his blest temple oft I've gone,
" And sat beneath his gracious throne;
" There have I felt a joy divine,
" There have I seen his glories shine,
" When I beheld his lovely face,
" And trac'd the wonders of his grace:
" Tho' length of years and sad complaints
" Prevent my joining with his saints,
" Yet Zion's God, who dwells on high,
" Brings his all-cheering presence nigh;
" Calls his sweet promises to mind,
" And fills my soul with joys refin'd."——
In the soft, calm, retired hour,
When Silence watch'd and kept the door,
On wings of prayer her spirit flew
To God, her refuge, whom she knew—
Her friend, who heard and answer'd prayer,
And with Him left her ev'ry care.
Sweet resignation calm'd her soul;
How placid did each minute roll!
" Affliction pains me, low I bend,
" Tho' He chastise, He is my friend.
" What means each stroke, each chast'ning rod?
" 'Tis but to draw me near to God;
" 'Tis meant my faith and hope to try,
" And fix my better thoughts on high."
When prostrate at Jehovah's throne
Disclaiming merit of her own,
With contrite heart she sought his face
And humbly su'd for pard'ning grace.

* The late Mrs. C. Barnard: See the Memoir in our Magazine for March.

Who can her gratitude declare,
For the kind aid, the tender care
Of friends, of servants to relieve,
And gain from death a wish'd reprieve?
Ye gentlest souls, O say, how kind!
When on the bed of pain reclin'd,
With what solicitude they vie
To give to life some new supply,
To shed around some cheerful rays,
And soften her declining days.
Now drawing near the final hour,
How did the warm petitions pour,
In strains like these: "Help me, O God!
"To love thee more, to keep the road
"That leads to glory; O inflame
"My heart to spread thy glorious name!
"To thee I would devote my days,
"Thy goodness claims my warmest praise.
"While life remains, with greater zeal
"I would perform thy holy will,
"And, when my pilgrimage is o'er,
"For ever thy rich grace adore."
By serious meditation led,
I view my parent's dying-bed;
No earthly cares must intervene,
T' obscure the awful solemn scene
The listless hand, the sinking eye,
Enfeebled, wan, now useless lie;
The closed ear, the silent tongue,
That heard the word, and joyful sung;
The feeble pulse, the panting breath,
Bespeak the near approach of death;
Exhausted Nature now gives way,
In ruin falls the tottering clay;
The moment's come, she sinks, she dies,
Breathless and cold, alas! she lies!
My soul, this cheering thought pursue,
From death to glory raise thy view:
The willing spirit leaves its load,
Stretches its wings, and flies to God.—
See waiting angels bear it on,
In haste, to the eternal throne;
Strike their bright harps with joyful sound,
Harmonious notes spread soft around
Sweet melody to Jesus' praise,
For a rich trophy of his grace;
A soul renew'd by power divine,
In which celestial graces shine;
An aged saint for glory meet,
In bliss and righteousness complete;
There, in pure triumphs of the soul,
To live where endless pleasures roll.



Mrs BLANCHE JEFFERIES.

Aged about 117.

Published by T. Chapman 132 Fleet Street June 1.1797.

THE

Evangelical Magazine,

FOR JUNE 1797.

BIOGRAPHY.

MEMOIR OF THE LIFE OF MRS. BLANCHE JEFFERIES.

BORN IN THE LAST CENTURY, WHO DIED IN NEW PYE-STREET, IN THE PARISH OF ST. JOHN, WESTMINSTER, MARCH 7, 1797.

THE public have favourably received accounts of the power of religion on the young and tender mind; and parents have thereby been encouraged to ſow, at an early period, the incorruptible ſeed of the word in the hearts of their children. We now introduce to the eſteem and veneration of them who fear God, an aged diſciple, a plant of righteouſneſs which flouriſhed long in the courts of our God, and which in old age ſtill brought forth fruit, patience, reſignation, and the hope of glory. It is ſaid of John, the great Duke of Marlborough, that, in his dotage, his friends were in the practice of reading to him, for his amuſement, the hiſtory of his own wars: When every other principle of his great mind had loſt its commanding energy, the love of military glory ſtill remained in full tone; he would eagerly liſten to the account given by the hiſtorian of the preparation for the battle, the various manœuvres and pieces of generalſhip diſplayed, and their ſucceſs; and with much agitation exclaim, "O! Glorious! who then commanded?" In the inſtance of the power of true piety before us, brought, indeed, not from courts or from camps, but from the humbleſt vale of life, we perceive, in like manner, the ruling paſſion ſurviving the vigour of the other faculties, and ſtrong in death. While the underſtanding continued to emit but a few ſcattered and

feeble rays, and the powers of recollection had almoſt gone out on their ſocket, the principles of faith in God's promiſe, and of the hope of future bleſſedneſs, illumined the ſerene and lengthened evening of her life.

The particulars ſpecified in the following outline, have been gathered either from her own mouth by the writer, in the courſe of ſeveral years religious intimacy with her, or from the information of a reſpectable family, who have known, and in part ſupported, her for nearly the ſpace of half a century.

Conſiderable pains have been taken preciſely to aſcertain her age, but without effect. The evidence, ſuch as it is, we ſhall fairly preſent to the reader, and leave him to form his own concluſion.

The account which, for the ſpace of forty years, ſhe uniformly gave of her age was, that in her opinion ſhe was about eight years old when King William landed; that, on her mother's death, when ſhe was ten or twelve years of age, ſhe left her native place in Cornwall, and, with an elder ſiſter, came to London; that after living ſome years with her, ſhe went to place in Deptford, as a ſervant; that while there ſhe diſtinctly remembered to have heard, at church one Sunday, Queen Ann prayed for in the morning, as a-dying, and King George prayed for in the afternoon; that from Deptford ſhe went to Mrs. Atkinſon's boarding ſchool, in Kenſington, where ſhe lived nineteen years; and that from this houſe ſhe was married, as appears from the certificate of her marriage, in February 1737, when ſhe was an old woman, to Brian Jefferies, a ſhip-carpenter, who in 1761 periſhed by accident in the river. On the death of her huſband ſhe ſeems to have removed from Deptford to London. Since that period, to the day of her death, ſhe hath been creditably ſupported, and that ſupport hath come from various ſources. An honourable dowager lady, whoſe liberality ſheds greater luſtre on her character than her title did on her birth, and who had known her at Mrs. Atkinſon's boarding-ſchool, has for more than thirty years allowed her ſix or eight guineas annually, together with a dreſs; from the Royal Exchange ſhe has had, alſo annually, two pounds; and two pounds eight ſhillings from the Trinity Houſe. The reſt hath been ſupplied to her by the worthy family formerly alluded to, and by whom ſhe has been uniformly treated with filial affection.

As Mrs. Jefferies, whoſe maiden-name was Trevillian, had conſtantly ſaid, that ſhe was born in the pariſh of Gwinear, near Marazion in Cornwall, a correſpondence was opened, about the beginning of laſt year, by the writer of this paper, with the Rev. Malachy Hitchins, Miniſter of that pariſh, with a view, if poſſible, of aſcertaining exactly her age, by making a ſearch in the baptiſmal Regiſter. In a letter, dated St. Hilary, 6th Feb. 1796, Mr. Hitchins writes thus, "No Trevillian appears on the regiſter of baptiſms or burials before the year 1685, nor after the year 1707; by which we may fairly infer, that a family of that name came and reſided there only during that interval nearly; and as there is no baptiſm or burial of a Trevillian between the years 1691 and 1704, it is not improbable that this family removed out of Gwinear, or had their children baptized elſewhere, during this laſt period. It perhaps may conduce to a diſcovery of the truth, if you will be ſo good as aſk the old lady ſome queſtions concerning the perſons whoſe names are ſubjoined. If they are of her family, and ſhe is older than Thomas, ſhe muſt have been born before her family came to Gwinear, and conſequently is nearly the age ſhe has aſſerted; but if ſhe is younger than Joſeph, and was born after her father left that pariſh, ſhe has no pretenſion to extraordinary longevity. It is unfortunate that in old regiſters the mother's name, which would be a ſtrong evidence of the identity of children, is generally omitted, as in the preſent caſe. All the births of Trevillians I can find on the Regiſters, at Gwinear, are theſe:

ANNO.	BAPTISMS.
1685	Thomas, the ſon of Thomas Trevillian, 9 June.
1687	Jane, the daughter of Thomas Trevillian, 9 May.
1691	George, the ſon of Thomas Trevillian, 16 Nov.
1704	Jane, the daughter of Thomas Trevillian, 12 Aug.
1705	Jo, the ſon of Thomas Trevillian, 1 December.
1707	Joſeph, the ſon of Thomas Trevillian, 15 Feb."

On reading this extract to her ſhe ſaid, that it contained, ſhe believed, the names of her eldeſt brother Thomas's children, and that of theſe children ſhe particularly recollected Thomas and Jane.

On laying this evidence together, it will appear to the reader, perhaps, highly probable that at the time of her death ſhe was between 100 and 110 years old. The family which hath ſo long known her, and which had conſtantly heard

heard her affirm her belief (when too her faculties were unimpaired) that ſhe was about eight years old when King William landed, are, however, of opinion, that ſhe was at her death in her 117th year. They are the more inclined to this opinion, becauſe ſhe never ſeemed to value herſelf on her age, nor to be deſirous that people ſhould think her ſo old.

While ſhe reſided in the boarding-ſchool at Kenſington, and attended on the miniſtry of the Rev. Mr. Miller, the Paſtor of an Independent Church in Hammerſmith, it pleaſed God to tranſlate her mind from darkneſs to light, and from the power of Satan unto the fellowſhip of his Son Jeſus Chriſt. The ſeed of evangelical truth had been ſown at an early period in her heart, and by the almighty bleſſing of God on the inſtituted means of converſion, it at length put forth the blade, the ſtalk, the ear, and the full corn in the ear. When ſhe removed, on her marriage, from Kenſington to Deptford, ſhe was admitted a member of the Independent Church there, under the paſtoral care of a Miniſter, whoſe name ſhe could not recollect, but who was ſucceeded by the Rev. Jenkin Lewis.

The writer of this ſhort ſketch was in the practice of frequently viſiting her, during the laſt two or three years of her life. He read to her the book of God; converſed with her about the Saviour of men; and offered up prayers with her to the throne of grace. Her aged appearance, the ſimplicity of her manner, her piety and contentment of ſoul, all united to fix his attention and to fill his mind with the moſt affectionate veneration of her worth. On this account he was led to put down, with a pencil, ſome of her ſayings and anſwers, which, on looking over them now, appear to him to develope and mark her character with more certainty than a laboured and methodical deſcription. "My only hope," ſaid ſhe, one afternoon, "is in Chriſt. I want nothing elſe but to be in glory with him; and, were it his will, to-day before to-morrow.—Though I never could attain to full aſſurance of my ſtate, yet, I bleſs God, I have a good hope through grace.—The Lord has been wonderfully good to me; but, alas! I have done little for him during my long long life." On enquiring if ſhe had read much, and what books ſhe had read? ſhe anſwered, "I have never read very much, except in the Bible; and though every thing there be good, I always loved beſt to read in the Pſalms of David, and in the life of Chriſt. As to the other religious books, which I ſometimes read, I found

I found that all the good things that were in them had been taken out of the Bible." At another time, when ſpeaking of the trials of life, and of the ſufferings ſhe had endured in her married ſtate, ſhe ſaid, "I have been more than once tempted of the Devil, to take away my own life, but God was faithful, and did not ſuffer me to be tempted above what I was able to bear, but made a way for me to eſcape." It was aſked her, by one of the Miniſters who went to ſee her, laſt April, "How ſhe felt in her mind in regard to death?" "My mind," ſhe replied, "is more after the Lord than I can expreſs. I cannot have the Lord in my mind ſo much as I would." "But do you feel no ſlaviſh fear of death?" "No, I do not feel any great ſlavery. My hope is in the Lord, to ſave me." "But does that hope keep up your heart?" "Yes, that hope keeps up my heart, and nothing elſe." "You have heard of Chriſtians enjoying, what is called, the full aſſurance of faith; and perhaps have talked with ſome who have had it?" "Yes, I have heard of many who have had the full aſſurance of faith, but I cannot ſay that I myſelf have." "But why have you doubts in your mind?" "I cannot ſay that I doubt God's promiſes, and my hopes overcome my fears." One of the Miniſters read ſome paſſages of the Scripture to her, "Let not your heart be troubled, &c.; we know that if this earthly houſe of our tabernacle be diſſolved, &c.; I have fought the good fight, I have finiſhed my courſe——." "Would to God," ſaid ſhe, with eagerneſs, "that I had finiſhed *my* courſe." "Have you ever enjoyed any ſweet ſeaſons in prayer, meditation, or hearing the word of God?" "I think I have. I bleſs the Lord for the mercy I have received from him. It is the grace of God which hath made the difference between me and others. I am ſenſible it is, and nothing elſe." A ſhort while before her death, a religious gentlewoman, who had been ſeeing her, wrote to me the next morning in theſe words: "I went to ſee Mrs. Jefferies, who ſtill continues bad, and is unable to ſpeak. She deſired me, by ſigns to read to her. I read the firſt chapter of St. John, and ſeveral verſes of other chapters, which I knew ſhe had formerly much reliſhed. As ſoon as I had finiſhed reading, ſhe got up from the bed-ſide, and attempted to kneel down and pray. Finding herſelf unable to do either, ſhe was much agitated at her own weakneſs. I took her by the hand and put her down again; and then ſpoke to her of Jeſus as our advocate before the throne—of the efficacy of his interceſſion—and of his compaſſion for his feeble diſciples on earth.

This compoſed her mind a little. She appeared very deſirous to ſpeak, and to have much to ſay to me; but, after various attempts, I could only make ſenſe of this, "That her time was very near, and ſhe was thankful to God for it." In another note, ſome days after, from the ſame perſon, ſhe ſays, "Mrs. Jefferies ſtill continues alive. She ſeems to be very near to her home. Little bodily pain. Much of her time is ſpent in ejaculations to God. She ſays, "ſhe wiſhes much to ſpeak out the praiſes of her God and Saviour, for that the loving kindneſs of the Lord hath been great to her."

So truly concerned was this venerable ſaint, to declare the wondrous works of that God who had taught her, from her youth, and who, when ſhe became old and grey-headed, and her feet ſtumbled on the dark mountains, forſook her not. On the evening of Tueſday, the 7th inſt. without a ſingle ſtruggle, ſhe fell aſleep, we truſt, in Jeſus, and entered into the joy of her Lord.

London, March 27, 1797.

ANSWER TO A SERIOUS QUESTION.

A Letter from ——— *to* ———.

YOU aſk, my dear ———, "How may one know when theſe ineſtimable bleſſings (a ſaving intereſt in Chriſt, and the great ſalvation by him; being brought into a ſtate of favour and friendſhip with God, ſo as to enjoy habitual intercourſe and fellowſhip with him, and be made conformable to his image)—How may one know when theſe bleſſings are deſired merely from a principle of ſelf-love, becauſe it is impoſſible to be happy without them; or from love to God, and a ſingle eye to his glory?"

This queſtion, about a century ago, was much agitated, and underwent ſo many diſtinctions and refinements as to render it perfectly unintelligible to thoſe who chuſe to affix clear ideas to words: But to ſeparate between the love of God, and ſelf, in this matter, is, I humbly think, improper; becauſe it would be an attempt to ſeparate between the idea of the ſupreme happineſs of our rational immortal natures, and the idea of ſelf, which would be abſurd. For whatever appears to be the happineſs of any creature, muſt be deſired by it, from the very conſtitution of its nature; and whatever is deſired as our happineſs, and without which

we

we cannot be happy, muſt ariſe from a principle of ſelf. In ſhort, throw ſelf, in every view, out of the queſtion, and no man knows what he talks or writes about. I ſhould ſay, while he is talking or writing he is confuting himſelf. The deepeſt and darkeſt myſtic that is, while expreſſing himſelf with the moſt rapturous refinement on the pure unmixed love of God, is gratifying himſelf; and, under the notion of a more elevated devotion, drawing the greateſt enjoyment from that quarter. To come nearer your point, the carnal man follows his carnal ſelf—the world, and the things of the world—the luſt of the eye, the luſt of the fleſh, and the pride of life;—the ſpiritual man, his renewed ſelf, which, after God, is created in righteouſneſs and true holineſs. So that if a ſoul *truly feels* that it cannot be happy without theſe bleſſings, it muſt delight in them; and a comfortable ſenſe of reconciliation with God, and of fellowſhip with the Father and the Son, muſt be its ſupreme deſire, its all in all. A bleſſed principle of ſelf this!—Thus let me love myſelf more and more, and let all dear to me love themſelves more and more. Let me but feel in good earneſt that it is impoſſible for me to be happy without Chriſt—Chriſt for my Saviour, Chriſt for my Lord, Chriſt for my teacher, Chriſt for my leader, Chriſt as the hope of glory *in me*, and I ſhall bow down with humble gratitude; I ſhall be ſatisfied, although I ſhould never be able to ſay, "I have loſt every view of myſelf, and am wholly abſorbed in divine love." The time when this will be the caſe, the happy time beyond conception, I wiſhfully, through grace, look for; but it cannot be till that which is perfect is come, and that which is imperfect is done away. I will venture to affirm, that the more we ſee our all at ſtake, and the cloſer the hope of the recompenſe of reward ſticks to our hearts, the more vigorous and uniform will our labour of love be. Nor is there any thing mercenary in this, if you do not call it mercenary for an immortal ſoul, renewed by grace, to follow the dictates of its ſanctified rational nature.—"He that cometh unto God muſt believe that He is, and that He is the *rewarder* of them that diligently ſeek him." Here the reaſon of the human mind, and Revelation, join iſſue.

You entertain a humble hope mixed with trembling, my dear ———; you languiſh for more confirmed tokens of the love of God to your ſoul; and ardently deſire the final enjoyment of him in heaven; and you, at the ſame time, rely entirely on the meritorious obedience and ſuffer-

ings of Emmanuel, for acceptance in his ſight. Don't you? Fear not then, "a ſelfiſhneſs at the bottom will not ſpoil all." For happy, without all peradventure happy, the ſoul in which ſuch affections habitually prevail. They are the beginnings of heaven, and will certainly be accompliſhed in glory. They conſtitute a ſignal part of that meetneſs for the inheritance of the ſaints in light, which is one of the ſureſt evidences of one's deſignation to that purchaſed poſſeſſion. And Chriſt will in no wiſe, on no conſideration of paſt provocation, or preſent corruption, neither for want of confidence, nor for weakneſs of faith, caſt out any one in whom they are found.

I am, my dear ———,
Your's &c. &c.

SIGNS OF A DYING, OR DECAYING CHRISTIAN.

1. WHEN you are ſo indifferent to aſſemble, or frequent the church of God, that you can come, or you cannot come, at your own pleaſure.

2. When, in your ſolemneſt worſhip, you are quickly weary without warrantable cauſe.

3. When few ſermons will pleaſe you; either you like not *matter*, or *manner*, or *man*, or *place*.

4. When you think you know enough.

5. When a ſmall occaſion will keep you from Chriſt's table, or communion with the church of God.

6. When you have uſually no great mind to prayer.

7. When reading the Holy Scriptures is more burthenſome than delightful.

8. When you are mighty inquiſitive after novelties or new things, rather than wholeſome doctrine.

9. When you are ſo little prepared for the ſolemn aſſemblies, that they come before you think of them, or long for them.

10. When you come to the aſſembly more for fear of the brethren's eye, than Chriſt's omniſcient and all-piercing eye.

11. When you will rather betray the name of Chriſt Jeſus, and the credit of his Goſpel, by your ſilence; than appear for it to your own ſuffering and diſparagement.

12. When, at a ſmall offence, you are uſually ſo impatient, that you commit great ſin.

13. When

13. When you are more careful to get the words of Chriſt's people, than the ſpirit of Chriſt's people;—the *form* than the *power*.

14. When you are not much troubled at your own miſcarriages, while they are kept from *public view*.

15. When you love *leaſt* thoſe Chriſtians that deal moſt faithfully with you, in the opening your ſores, and tendering you remedies.

16. When you pray more for afflictions being removed than ſanctified.

17. When under God's calamity, you can neither find neceſſity, nor excellency, to humble yourſelves by faſting and prayer.

18. When the thought of your boſom-luſt, or any other ſin, is more prevalent with you, than pleaſing God.

19. When you are mighty curious about the leſſer matters of God's law, and mighty careleſs about the weightier.

20. When the Holy Spirit's help to the great work of mortification, ſeems not of abſolute neceſſity to you.

21. When you are ſo ignorant of your ſpiritual ſtanding, that you know not whether you grow or decay.

22. When increaſe of time in Chriſt's acquaintance, worketh decreaſe of affection to Chriſt's company.

23. When great ſins ſeem ſmaller, and ſmall ſins ſeem none at all.

24. When your tongue is frequent in complaining of leſſer miſeries, and ſilent in praiſing for greater mercies.

25. When your ſenſe of the great worth of time is ſo ſmall, that you are turned prodigal.

26. When a watchful care of a godly life, and Chriſtian converſation, is more accidental than habitual.

27. When care for your body is uſually moſt pleaſant, and care for your ſoul uſually moſt irkſome.

28. When you are much a ſtranger to the practical part of meditation on the word and works of God.

29. When the thoughts of a dying Jeſus, for your ſins, doth little diſſuade you from an unchriſtian converſation.

30. When you can remember paſt ſins committed, rather with liking than lothing.

31. When you can ſee ſpectacles of mortality carrying to their long home, and be as practically unconcerned, as though yourſelves were exempted from the like ſtate of mortality.

32. When you find greater ſatisfaction in the company of the world, than with the people of God.

INTERESTING

INTERESTING CORRESPONDENCE.

LETTER VI.

To ——— in the Priſon of ———.

DEAR SIR,

I SHOULD, before this time, have acknowledged the receipt of your laſt letter, but the preparations for the enſuing trial have ſo occupied my time as to put it out of my power to write before; yet not ſo much ſo, as to prevent me from paying every attention in my power to thoſe ſubjects you ſo ſtrongly recommend, and which I am convinced are ſo eſſential. Let the reſult of this unfortunate affair be what it may, allow me to aſſure you, that my gratitude for your kind attention to my happineſs will only ceaſe with my life.—I hope the ſhortneſs of this letter will not prevent me the pleaſure of a long anſwer, for really the depreſſion of my ſpirits is ſuch, that I can ſay no more, at preſent, but that

I am your much obliged ſervant.

DESCRIPTION OF THE MONUMENT ERECTED TO THE MEMORY OF THE LATE REV. WILLIAM ROMAINE, A. M.

IN THE CHURCH OF THE UNITED PARISHES OF ST. ANDREW WARDROBE, AND ST. ANN, BLACKFRIARS; WHICH IS PLACED IN THE ANGLE NEAR THE COMMUNION-TABLE, ON THE NORTH SIDE.

IT principally conſiſts of a bas-relief in ſtatuary marble, of a blunted pyramidical form, which contains the figure of Faith pointing to the Saviour in his ſtate of exaltation, and ſitting on a rainbow; on one ſide of the figure of Faith is an altar, with a ſlain lamb on it; and on the other, the Sacramental ſigns; behind which is a fountain iſſuing from a rock. Underneath this bas-relief is the inſcription table; and above it, is placed the buſt of the ſubject of the monument. The whole of this is elevated to about the height of the pews by a pedeſtal of black and yellow marble, reſting on a plinth of dove marble, and

this

this raiſed on a Portland ſtep, in which the iron-railing is fixed.

The top of the buſt, which is the extreme height of the monument, is fifteen feet ſix inches from the ground. The greateſt width is at the noſe of the cornice below the inſcription-table, and is four feet four inches. The iron-railing extends about two feet from the face of the monument, and reaches from the wainſcot to the pew.

INSCRIPTION.

In a vault beneath lies the mortal part
Of the Rev. WILLIAM ROMAINE, A. M.
Thirty Years Rector of theſe united Pariſhes, and Forty-ſix Years Lecturer of St. Dunſtan in the Weſt.
Raiſed up of GOD
For an important Work in his Church;
A Scholar of eminent Learning; a Chriſtian of eminent Piety;
A Preacher of peculiar Gifts and Animation;
Conſecrating all his Talents to the Inveſtigation of Sacred Truth,
During a Miniſtry of more than half a Century,
He lived, converſed, and wrote, only to exalt the Saviour.
Mighty in the Scriptures,
He ably defended with Eloquence and Zeal,
The equal perfections of the TRI-UNE JEHOVAH exhibited in Man's Redemption;
THE FATHER'S EVERLASTING LOVE;
The Atonement, Righteouſneſs, and complete Salvation of the SON.
The regenerating Influence of the ETERNAL SPIRIT
With the Operations and Enjoyments of a purifying Faith.
When diſplaying theſe eſſential Doctrines of the Goſpel,
With a Simplicity and Fervour rarely united,
His enlivened Countenance expreſſed the Joy of his Soul;
GOD owned the TRUTH,
And Multitudes, raiſed from Guilt and Ruin to the Hope of endleſs Felicity,
Became Seals to his Miniſtry, the Bleſſings and the Ornaments of Society.
Having manifeſted the Purity of his Principles in his Life, to the Age of 81;
July 26, 1795, he departed in the Triumph of Faith,
And entered into GLORY.
Many Witneſſes of theſe Facts, uniting with the grateful Inhabitants of theſe Pariſhes, erect this Monument.

ANECDOTES.

ANECDOTES.

ANECDOTE OF A JEW.

A FRIEND of mine travelling, ſome time ago, in a ſtage-coach, with a Jew, who appeared more intelligent and communicative than moſt he had ever met with before, converſed with him very freely about the opinions of the modern Jews. Among other things he aſked him, In what light he viewed his expected Meſſiah? To which the Jew replied, with great ſerioufneſs, "I think ſo highly of him that I commit my eternal all into his hands, and depend upon him for everlaſting life." Here is one proof that the Jews have a more exalted opinion of the Meſſiah promiſed to their fathers, than ſome modern writers are willing to allow.

SILVANUS.

A WARNING TO DEISTS.

THE late Lord P———, after he turned Deiſt, took every opportunity to ſhew his contempt of religion. The clergyman and pariſhioners of the place, where his Lordſhip's ſeat in Northamptonſhire ſtood, uſually paſſed in ſight of the houſe, in their way to church. At the time of going and returning he generally ordered his children and ſervants into the hall, for the vile purpoſe of laughing at and ridiculing them. He purſued this courſe for ſome time, but at length drew near the cloſe of life. Upon his dying pillow his views were altered. He found, that however his former ſentiments might ſuit him in health, they could not ſupport him in the hour of diſſolution. When in the cold arms of death, the terrors of the Almighty were heavy upon him. Painful remembrance brought to view ten thouſand inſults offered to that God, at whoſe bar he was ſhortly to ſtand; and conſcience ſtrongly impreſſed with the ſolemnity of that day, he but too juſtly feared the God he had inſulted would then ſpurn him to hell. With his mind thus agitated he called to a perſon in the room, and deſired him "to go into the library and fetch the curſed book," meaning that which had made him a Deiſt." He went; but returned, ſaying, "he could not find it." The nobleman then cried with vehemence, "that he muſt go again, and look till he found it, for he could not die till it was deſtroyed. The perſon having at laſt found it, gave it into his hands. It was

was no ſooner committed to him than he tore it to pieces, with mingled horror and revenge, and committed it to the flames. Having thus taken vengeance on the inſtrument of his own ruin, he ſoon breathed his laſt. "Man giveth up the ghoſt, and where is he?"

The truth of this anecdote may be depended upon; it came from the lips of one preſent at the ſcene.

W. M.

ANECDOTE WORTHY OF EVERY MINISTER'S NOTICE.

THE Rev. Mr. Douglas, one of the Miniſters of Edinbugh, during the reign of Charles the Second, was one of thoſe pious and faithful men whoſe labours were bleſſed, and with whom was the ſecret of the Lord; ſo near did he live unto God, and ſo much was his mind impreſſed with the importance of his work, that he ſeldom or never was troubled in chuſing a ſubject of diſcourſe. His gracious and kind Lord always prevented that anxiety of mind with which few are unacquainted, by forcibly impreſſing on his heart the texts of Scripture from which he was to preach. Thus he was never in any uneaſineſs for a ſubject of diſcourſe; for He whom he ſerved, laid furniture and ſupply to his hand, when the ſeaſon of duty required. One remarkable inſtance of this, and a proof that the ſecret of the Lord is with them that fear him, happened in the end of 1650 and the beginning of 1651, being appointed to preach at Scoon, in Scotland, at the coronation of Charles the Second there, and when he ſwore the covenants engroſſed in the Standard Books of the Church of Scotland, which was on Jan. 1, 1651; he, as uſual, had his mind deeply impreſſed with a text of Scripture, as the ſubject of the ſermon he was to preach, which, from the Lord, was one of the plaineſt and moſt applicable predictions of the perſon to be crowned that could have been found in the Scriptures: The text was as follows, Jeremiah, xxii. 30. "Thus ſaith the Lord, Write ye this man childleſs, a man that ſhall not proſper in his days; for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah." On receiving this text in his uſual way, as from the Lord, the good man was much troubled what to do; to preach from it would certainly bring down the vengeance of the Court; to reject it, would, perhaps, expoſe him to Divine chaſtiſements; after much anxious and painful deliberation, with the above text rolling in

his heart, and almoſt ringing in his ears, he reſolves to pitch on another, as much ſuited to the occaſion as poſſible; the one he made choice of, and preached from, was 2 Kings, xi. 12. 17. "And he brought forth the King's ſon, and put the crown upon him, and gave him the teſtimony, and they made him King, and anointed him, and they clapt their hands and ſaid, God ſave the King. And Jehoiada made a covenant between the Lord and the King and the people, that they ſhould be the Lord's people; between the King alſo and the people." No paſſage could be more applicable to the exerciſe of the day, and the ſelection of it ſhews, that that good man was well acquainted with the Scriptures and knew how to uſe them; but, alas! he found he was following his own inclination, and not the mind of God. For after this circumſtance, in that he had rejected the counſel of God, and followed his own devices, the Lord in that particular thing left him during the remainder of his life, and he was often in great trouble of mind for a ſubject to preach on—was left ever after to chuſe and ſearch for himſelf, when formerly the Lord, whom he ſerved, laid plentifully to his hand at every ſeaſon. There he had been found to ſtrive againſt God, and ſtudied to pleaſe man. A uſeful leſſon to all the miniſtering ſervants of Chriſt, to preach and declare the whole counſel of God, and to wait on him that he may direct their ſteps, leſt haply in following their own devices they may be found to ſtrive againſt God.

TO THE EDITORS,

GENTLEMEN,

ON a late journey from Scotland to town, I ſpent a Sabbath in Lancaſter, was much edified by the miniſtry of the Rev. Mr. C——. His introduction to his ſermon, in the evening, was ſo peculiarly ſtriking, that I wrote it down as ſoon as I returned to my inn, with an intention to ſend it to your valuable Magazine. I believe I give it you nearly in the ſame words in which I had the pleaſure to hear it, and humbly hope you will think it worth inſertion.

I am, Gentlemen, your's reſpectfully,

London, April 1797. A CONSTANT READER.

ISAIAH, LIII. 3. "HE IS DESPISED AND REJECTED OF MEN."

ALLOW me to ſuppoſe I am addreſſing myſelf to an aſſembly of intelligent men, well acquainted with all hiſtory

hiſtory but that which runs through the inſpired pages. Suppoſe I were to open a book, and ſelect for ſuch an auditory the paſſage I this moment read to you. One would ſay, "Perhaps he means Alexander the Great, that royal butcher of the human race." Another would ſay, "Probably it is Julius Cæſar, that infamous murderer of men, and raviſher of women." A third would ſay, "May be ſome bloody Pope is intended." A fourth might conjecture it to refer to Henry VIII. of England, or Louis XIV. of France, or to that Spaniſh King, of execrable memory, during whoſe infamous reign the unoffending Indians in South America were hunted to death by dogs. How aſtoniſhed would they be if I could convince them the character here ſpoken of, was oppoſite to thoſe which have been mentioned as light to darkneſs, or heaven to hell, &c. &c.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THIRD General Meeting of the Miſſionary Society, held in London, on Wedneſday, May 10, and the following days.

To record the diſcontents, the hoſtile ravages and revolutions of Europe, is the painful taſk of the modern hiſtorian; but we adore the gracious head of the Church, that a more pleaſing buſineſs occupies our attention. We have the honour of conveying to the expecting public, the annual progreſs of a Society, formed for the ſame benevolent purpoſes that brought down the Son of God from Heaven, and induced his firſt Miniſters to go forth with their lives in their hands, to proclaim his great Salvation.

Being the happy witneſſes of the proceedings of ſeveral ſucceſſive days, both in the public devotions of immenſe congregations, and in the various Meetings of the Society for the diſpatch of buſineſs, we preſent to our readers the following full and minute account of the whole.

SURRY CHAPEL.

Wedneſday morning, half paſt 10.

The firſt public Service was held at this place. The Rev. Rowland Hill read prayers, adapting the pſalms and leſſons to the occaſion.—The Rev. G. Burder gave out the 15th Hymn of the Miſſionary collection.—The Rev. Wm. Roby, of Manchester, prayed.—Sir Egerton Leigh, read the 12th Hymn, and the Rev. William Moorhouſe, of Huddersfield, preached. His text was taken from Mark xiv. 6. "And Jeſus ſaid, let her alone, why trouble ye her? She hath wrought a good work on me." The preacher took occaſion from this paſſage to recommend MARY'S MEMORIAL as an encouragement to the Miſſionary inſtitution. He firſt enquired into the probable motives of her conduct—conſidered the various circumſtances attending it—pointed out the glorious object on whom her cele-

brated action terminated; and finally, the teſtimony of an infallible and impartial judge in her favour. After ſermon, the Rev. John Winter, of Newbury, gave out a Hymn lately compoſed by the Rev. R. Hill, and which we have inſerted the firſt in the preſent Magazine. The Reverend Richard Alliot, of Nottingham, cloſed the ſolemn ſervice with prayer.

MEETING OF THE SOCIETY.

At three o'clock in the afternoon, the annual meeting of the Society was held at the Caſtle and Falcon, in Alderſgate-ſtreet, Robert Cowie, Eſq. in the chair. The buſineſs was preceded by prayer. The minutes of the laſt annual meeting were read. The principal object that engaged the attention of the Society this afternoon was, the choice of a new Direction. It had been reſolved in May 1796, at the General Meeting, that *one fourth* of the body of Directors ſhould annually retire; but *the mode* in which it was to be effected, was left to the determination of the preſent meeting. This matter, attended with ſome difficulty, in whatever aſpect it could be placed, had occupied the ſerious conſideration of the Directors, at ſeveral of their monthly meetings; but, upon the moſt diligent inveſtigation of the ſubject, they had agreed to recommend to the Society at large, that in order to prevent the poſſibility of reflection on the character or diligence of any gentlemen who ceaſed to be Directors, reference ſhould be had to a lot. A friendly diſcuſſion of conſiderable extent took place; and, that nothing might be done raſhly, the final determination of the Society upon it was adjourned to the following day.

TABERNACLE.

In the evening at ſix o'clock, a vaſt congregation was aſſembled at the Tabernacle; which capacious place was inſufficient to contain the multitude who eagerly ſought admittance. The Rev. Mr. Steil, of Wincheſter, gave out the 7th Hymn. The Rev. John Cooke, of Maidenhead, earneſtly implored the Divine Bleſſing on the inſtitution. The Rev. David Bogue, read the 8th Hymn. The Rev. Alexander Waugh, of London, preached on Phil. ii. 14. 15. 16. "Do all things without murmurings and diſputings: that ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world; holding forth the word of life."

His ſubject was divided into two general heads, under the firſt he conſidered the *office* or *ſtation* in which Chriſtians are placed. They are "lights in the world, in the midſt of a crooked and perverſe generation;" under the ſecond, the *manner* in which they ſhould fulfil the *duties* of this ſtation, they are required "to ſhine, by holding forth the word of life, and by doing all things without murmurings and diſputings."

The Rev. Matthew Wilks gave out the ſecond Hymn, in this number of the Magazine, and the Rev. Mr. Jackſon, of Warminſter, concluded the ſervices of the day with prayer.

On Thurſday morning, at ten o'clock, the Society aſſembled again in the large room at the Caſtle and Falcon, Sir Egerton Leigh, Bt. in the chair, when the buſineſs was reſumed, and after various reaſonings on the ſubject,

ſubject, it was determined that the ineligibility of a fourth part of the Directors to ſerve for the enſuing year, ſhould be decided by lot.

The names of all the Directors reſiding in London were firſt ſelected; when the Rev. George Jerment, Meſſrs. John Alday, Robert Campbell, Joſeph Hardcaſtle, James Neale, and Samuel Parker, being the fourth part of their number, were drawn. The ſame method was then taken with the names of thoſe Directors who live in the different counties of England, when the lot fell upon the Rev. John Barrett, Kidderminſter; Rev. Mr. Bicknell, Welford; Rev. James Boden, Sheffield; Rev. John Cooke, Maidenhead: Rev. Herbert Mends, Plymouth; Rev. John Mead Ray, Sudbury; and finally the ſame mode as to the Directors who reſide in Scotland, when the names drawn out were the Rev. Robert Hall, Kelſo; Rev. Dr. John Snodgraſs, Paiſley.

The Society felt regret at the loſs of theſe valuable and active friends, but it afforded them ſincere conſolation to reflect, that they are ineligible only for the following year, and that they may hereafter again avail themſelves of their able ſervices.

After the amicable concluſion of this important buſineſs, a Committee, conſiſting of all the Directors and ten members of the Society, was appointed to nominate Directors for the enſuing year.

The report of the late Directors was next read, and appeared to afford univerſal ſatisfaction.

Thanks were then unanimouſly voted to the late Directors for their faithful and upright management of the buſineſs of the Society—to Joſeph Hardcaſtle, Eſq. for his very upright and generous ſervices, and he was requeſted to continue in the office of Treaſurer. The Secretaries alſo received the thanks of the meeting for their faithful attention to the duties of their ſtations, and were re-choſen.

Thanks were next voted to thoſe gentlemen who liberally enſured 3000l. on the ſhip Duff at one penny per cent; and to thoſe generous bodies and individuals who preſented various valuable articles towards the equipment and accommodation of the Miſſionaries on board: and finally, to a worthy merchant who had offered to convoy Miſſionaries to the Cape of Good Hope, if any ſhould be ſent thither. The Society alſo expreſſed their great ſatisfaction at the information communicated to them in the report, that two of the Directors had propoſed to embark themſelves in a future miſſion to the heathen.

TOTTENHAM-COURT CHAPEL.

An immenſe congregation crowded this large place before ſix o'clock in the evening. Prayers were read by the Rev. Mr. Edwards, the curate of the Chapel.—The Rev. John Saltren, of Bridport, gave out the 14th Hymn.—The Rev. Wm. Dunn, of Bradford, Wilts, prayed.—The Rev. Iſaac Nicholſon, tutor of the late Lady Huntingdon's College, at Cheſhunt, in Hertfordſhire, preached on Rev. 14. 6. "And I ſaw another angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."

In this diſcourſe were conſidered the object of John's viſion, a flying angel; which he viewed as deſcriptive of the collected body of Goſpel miniſters, eſpecially thoſe who ſhall be employed in the commencement of the millenium.—The furniture of the angel was conſidered; the everlaſting Goſpel.—The end for which it was entruſted to him, namely, that he might

might preach it; and,—To whom he was to preach it, even to all nations. After the ſermon, the ſecond Hymn was given out by the Rev. Joſeph Surman, of Cheſham; and the ſervice cloſed with a ſolemn addreſs to God by the Rev. Joſeph Jefferſon, of Baſingſtoke.

ST. SAVIOUR'S CHURCH, SOUTHWARK.

The uſe of this ancient and capacious edifice, where the excellent Mr. Jones, once preached the Goſpel of Jeſus Chriſt with ſo much ſweetneſs and ſucceſs, was very kindly and politely granted to the Society by the Rev. Mr. Gilſon.

Here alſo a very large and reſpectable audience attended; and it was as pleaſing, as it was ſingular, to behold in a pariſh church, the front ſeats of all the galleries filled with Evangelical miniſters; *Epiſcopalians*, *Methodiſts*, and *Diſſenters* of various denominations ſat together, uniting in the ſame worſhip, and countenancing the ſame benevolent cauſe.

Prayers were read by the Rev. William Winkworth, one of the chaplains. The pſalms ſung on the occaſion, were ſelected and printed for the accommodation of the congregation, by order of the miniſters and churchwardens. Before the firſt leſſon the 100th pſalm, old verſion. Before ſermon, part of the 145th pſalm, new verſion; and after ſermon, the 117th pſalm, Dr. Watts's verſion.

The Rev. Melvill Horne was the preacher. This gentleman was once curate of Madely, in Shropſhire, having ſucceeded the Rev. Mr. Fletcher, till he was called to become a Miſſionary; and went to Sierra Leona, in Africa, chaplain to that ſettlement. To this gentleman we owe a very ſpirited performance, entitled, Letters on Miſſions, a production which contributed conſiderably to excite that Miſſionary flame, which now warms the boſoms of ſo many thouſands in the Chriſtian world.

Mr. Horne's text was taken from Eph. iii. 8. "Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt."

In pleading the cauſe of miſſions, he thought he could not do better than call the attention of his auditory to the animated words of the text; as containing, 1ſt, The grand ſubject of the apoſtolic miſſion—"The unſearchable riches of Chriſt." 2nd, He conſidered among whom theſe riches were preached—"Among the Gentiles." 3d, The dignified idea St. Paul entertained of this miſſion—"Unto me is this grace given." 4th, The text preſented a forcible admonition to Miniſters and Miſſionaries to think humbly and ſoberly of themſelves as they ought to think—"Me, who am leſs than the leaſt of all Saints."

After ſermon the Rev. Mr. Winkworth read, from the deſk, a conciſe account of the riſe and progreſs of the Miſſionary Society, with a proſpectus of their intended operations in future.

Friday Afternoon.

The Society met at four o'clock at the Caſtle and Falcon, Rev. Doctor Hawies in the chair; when thanks were voted to the Miniſters for their ſermons preached on this octaſion, and they were deſired to permit them to be printed, together with the report of the Directors, for the benefit of the Society. The Committee of nomination, then preſented a liſt of perſons to occupy the places of thoſe who had been excluded by lot, together with the names of other Miniſters and laymen, in town and country, who, it

was

was thought desirable to add to the list of Directors, to assist in the further management of the affairs of the Society.

The following gentlemen were admitted by the body at large with perfect unanimity.

Allioft, Rev. Nottingham
Atkinſon, Rev. Ipſwich
Audley, Rev. Impington
Bailey, Rev. Clavering
Bayne, Rev. Greenock
Bell, Rev. Wooller
Blackhall, Rev. Berwick
Bogue, Rev. Goſport
Bottomley, Rev. Scarborough
Brewer, Rev. Birmingham
Brookſbank, Rev. London
Burder, Rev. Coventry
Campbel, Rev. Stirling
Campbell, Rev. Newcaſtle
Charles, Rev. Bala
Charrier, Rev. Lancaſter
Cowie, Mr. London
Cox, Mr. London
Davidſon, Rev. Kipping
Douglas, Rev. Reading
Duncanſon, Rev. Audry
Durant, Mr. London
Dyer, Mr. Ditto
Eaſton, Rev. London
Emerſon, Mr. Ditto
Eyre, Rev. Hackney
Fenn, Mr London
Fleming, Rev. Kirkaldie
Foyſter, Mr. London
Gill, Rev. Harborough
Gillies, Rev. Paiſley
Gouger, Mr. London
Greatheed, Rev. Newport Pagnel
Haldane, Mr. Airthrey
Hamilton, Rev. London
Hardcaſtle, Mr. Ditto
Haweis, Dr. Ditto
Hawks, Mr. Ditto
Henderſon, Rev. Hawick
Hey, Rev. Briſtol
Hill, Rev. London
Hodgſon, Mr. Ditto
Horne, Rev. Olney
Humphreys, Rev. London
Jackſon, Rev. Warminſter
Jefferſon, Rev. Baſingſtoke
Jones, Rev. Llangan
Kingſbury, Rev. Southampton
Knight, Rev. James, London
Knight, Rev. Joel Abrah. Ditto
Lambert, Rev. Hull
Leigh, Sir Egerton, Harbro'
Macdowell, Rev. Dr. Dublin
Mackenzie, James, Glaſgow
Mackintoſh, Rev. Tain
Maurice, Rev. London
Medley, Mr. Ditto
Mends, Rev. S. Plymouth
Mill, Rev. Shetland
Miller, Mr. London
Minchin, Mr. Goſport
Moorhouſe, Rev. Huddersfield
Nelſon, Mr. London
Nicol, Rev. Ditto
Parſons, Rev. Leeds
Phillips, Rev. Norwich
Pinder, Mr. London
Pitcairn, Rev. Kelſo
Platt, Rev. London
Reyner, Mr. London
Reynolds, Rev. Ditto
Roby, Rev. Mancheſter
Roſs, Rev. Aberdeen
Ruſſell, Rev. Kilmarnock
Saltren, Rev. Bridport
Scott, Rev. Matlock
Sims, Mr. London
Skinner, Mr. Briſtol
Slatterie, Rev. Chatham
Sloper, Rev. Devizes
Somerville, Rev. Stirling
Spear, Mr. Mancheſter
Steven, Rev. London
Stephenſon, Mr. Ditto
Stevenſon, Rev. Caſtle Hedingham
Sundies, Mr. London
Tait, Rev. Lundie
Tayler, Mr. Southampton
Townſend, Rev. Ramſgate
Townſend, Rev. London
Walker, Rev. Dublin
Waugh, Rev. London
Whitaker, Mr. Ditto
Whitridge, Rev. Oſweſtry
Wilks, Rev. London
Williams, Dr. Rotheram
Williams, Rev. G. London
Wilſon, Capt. South Seas
Wilſon, Thomas, London
Wilſon, Joſeph, Ditto
Wood, Rev. Rowell
Yockney, Mr. London

A plan

A plan was, this afternoon, preſented, propoſing the erection of ſeveral ſmall ſeminaries, in different parts of the kingdom, where young men, who appeared to poſſeſs Miſſionary talents, may receive in the courſe of a year or two, ſome valuable inſtructions to qualify them the better for evangelizing the heathen. This plan was referred to the ſerious conſideration of the Directors.

Memoirs were read reſpecting miſſions to *Canada*, and to *Hindoſtan*, which were alſo referred to the Directors.

A paper, which appeared in our laſt Number, reſpecting the beſt method of obtaining Miſſionaries, being read by deſire of one of the Directors, a diſcuſſion took place, which continued ſeveral hours. It is impoſſible for us to detail the particulars of this moſt intereſting and ſolemn debate. The main object to which ſeveral of the brethren, both miniſters and laity, directed their attention was, whether it be not the duty of miniſters of ſome ſtanding and reputation in the church, and particularly of theſe who had been active in the formation of this inſtitution, to be ready if required by the body of Directors, to bear the name of Jeſus to the heathen. Some of our dear and much eſteemed brethren nobly declared their readineſs to give themſelves up to the work, if the Society ſhould conſider it to be their duty, and ſhould call them to it.

We wiſh we could convey to our readers, who were not preſent, ſome idea of the peculiar ſolemnity which attended this diſcuſſion. Nothing, however, was poſitively determined upon; but it was judged prudent to adjourn the meeting to the following Monday; that in the interval the members of the Society might be able to give the ſubject a more ſerious and deliberate conſideration, before any deciſive reſolution was paſſed.

On Monday afternoon, the Society met at the hall, belonging to the Scots Corporation, in Crane-court, Fleet-ſtreet, a retired and commodious place, which had been kindly offered for that purpoſe. Samuel Foyſter, Eſq. in the chair. The meeting, which was very numerous, was opened with prayer by Dr. Hawies.

The ſubject being reſumed, the deciſions of the company were greatly facilitated by the production of an admirable paper, drawn up by one of the Directors, and accompanied with ſeveral reſolutions, which, after deliberate inveſtigation, were unanimouſly adopted. This paper will convey ſo clear an idea of the ſubject, that we give it our readers at large.

" SIR,

" THE uncommon ſolemnity which attended the laſt meeting of the Society, and which was peculiarly felt during the conſideration of the queſtion concerning the means of providing Miſſionaries, will, I am perſuaded, long dwell in the recollection of thoſe who were preſent, and occaſion the frequent revival of thoſe ſacred impreſſions which were then univerſally experienced. The awful ſenſation produced by the conviction that God was in the midſt of us diſpenſing his ſacred influences, and exciting his ſervants to the moſt explicit conſecration of themſelves, to promote the glory of his Name in the converſion of the Heathen, has, perhaps, ſeldom been exceeded ſince the firſt diſciples aſſembled on a ſimilar occaſion, after the aſcenſion of their victorious Redeemer, and conſulted together on thoſe ſubjects which relate to the enlargement of his ſpiritual dominion over the Gentile world.

" It will doubtleſs be the prayer of every Chriſtian, that this ſacred flame kindled in Heaven ſhould never be extinguiſhed, but cheriſhed with the zeal of conſtant devotion; and regulated by that divine Wiſdom which

which may perpetuate and increaſe its ardour, and ſpread its influence to the moſt diſtant climates and the remoteſt periods. The re-conſideration of this ſubject appointed to take place this evening, impreſſed my mind with the conviction, that it became the duty of every individual preſent to employ as much of the interval as he could command from other duties, to revolve it in his moſt retired and ſerious thoughts, in the hope that a wiſe and diſcreet concluſion might reſult from ſo general an attention to the ſame queſtion;—it is this conviction that has impelled me to throw my inſignificant mite into your Treaſury, and to accompany it with my feeble but fervent prayer, that the influence of this evening's deliberation may furniſh matter for gratitude and praiſe, not only to ourſelves, but to thoſe who are now ſeated among the ſhades of death; not only to this generation, but to thoſe which ſhall ariſe in ſucceſſive ages till the end cometh, when the Mediatorial diſpenſation ſhall terminate, and God be all in all.

"The prominent idea of the laſt evening's diſcuſſion ſeemed to be this ---that the Miniſters of the Goſpel in general, and among the reſt thoſe connected with this inſtitution, had not yet diſcovered that degree of zeal with reſpect to the converſion of the Heathen, which their ſituation in the church of Chriſt, and the ſtate of the Heathen world, ſeemed to demand from them; and that it is now incumbent on them not to be ſatisfied with calling forth the zeal of others, and eſpecially of the laity to this important ſervice, but to manifeſt a readineſs themſelves to make every perſonal ſacrifice, and conſecrate their lives to the honour of their Saviour in preaching his Goſpel in heathen countries; this impreſſion appeared to be enforced with ſolemn weight on the mind of every Miniſter preſent, and to excite among them a ſerious enquiry reſpecting their individual duty. It is hoped, that the queſtion will be frequently renewed, extenſively circulated, and ſeriouſly diſcuſſed, and that many will follow the conviction, that it is their duty---their honour, and their privilege to become Apoſtles to the Gentiles, and to take the wings of the Goſpel and fly to the ends of the Earth, proclaiming the Salvation of God.

"The point of importance is, to aſcertain to whom this honourable ſervice belongs, and the beſt means of exciting their attention to it. Two or three ideas were ſuggeſted at our laſt meeting, which deſerve conſideration. One of our Fathers in Chriſt feeling the love and the zeal which advancing years cannot quench, conceived that it might be ſuitable that thoſe Miniſters who are in the direction, ſhould diſcover a readineſs to undertake the labours of a Miſſionary, and that a portion of them ſhould be ſeparated for this ſervice by ſupplicating the interpoſition of the Head of the Church in the ſolemn application of the lot. It may not be inexpedient to conſider, whether this propoſition may not be liable to important objections; it is not neceſſary here to aſcertain, whether the uſe of the lot is a legitimate mode of deciſion in any caſe in which the exerciſe of the underſtanding, aided by prayer to God, is competent to determine; nor is it neceſſary to enquire whether the Miniſters, among the Directors, poſſeſs thoſe Miſſionary qualifications which might render them uſeful---nor whether their own inclination diſpoſe them to the ſervice; there is, probably, a coincidence of all theſe advantageous circumſtances meeting in ſeveral of our Fathers and Brethren in the Miniſtry, and yet it may not be the duty of any one of them to engage therein. The will of God concerning us, is the only and univerſal law which enforces and limits our duty, and the application of this law is diverſified according to the various circumſtances in which each individual is placed, and of which, generally ſpeaking, he is the beſt judge. It is indeed *probable*, that it

may be the duty of ſome of the Miniſters to become Miſſionaries--but the propoſition referred to aſſumes it as a *certainty*, that a fixed proportion ſhould be conſecrated to this ſervice, as well as that the lot will determine the individuals; on this ground, it appears to be an unſuitable principle to reſort to on this occaſion.

"Another of our friends intimated, that the nomination of any individual to the ſervices of a Miſſionary by thoſe Miniſters who are in the direction, might be conſidered as an intimation of the will of God, with which in his own particular caſe he ſhould feel it to be his duty to comply; but it is expedient to reflect, whether this is not an inſufficient and unſafe criterion by which this point is to be decided. It is very probable their determinations will generally be the dictates of ſound wiſdom; but it is alſo certain, they will be liable to thoſe occaſional miſtakes and errors in judgment, from which humanity is never entirely exempt, and therefore their nomination ought not to be conſidered as binding on the conſcience of others. Suppoſe it was to happen that the zeal, the devotedneſs of heart, the active perſeverance, the courage and firmneſs of this individual, had induced them to fix upon him, or any other with the like endowments, and in ſimilar circumſtances, not only uſeful in the church, but having alſo the ſuperintendance of a numerous family; and admit moreover, that the nomination coincided with his own inclinations, and gratified his ardent zeal for the honour of his Saviour and the Salvation of the heathen, yet I preſume his appointment would neither be conſiſtent with diſcretion on the part of the Directors or himſelf.

"I believe it will ſeldom occur, that it is the duty of thoſe who have the charge of numerous families, to engage perſonally as Miſſionaries to the heathen. The caſe of our valuable brother, who has conſecrated his diſtinguiſhed powers to this important cauſe, is exempt from the general objections, and is ſanctioned not only by every principle of love to Chriſt and zeal for his cauſe, but as it relates to his family, is conſiſtent with the ſentiments of conjugal and parental duty; in general caſes if a Miniſter was accompanied by his family, it would abridge his uſefulneſs and limit the ſphere of his activity, and would on no account be adviſeable, except his labours were among civilized heathens, or that he ſucceeded to a Miſſion previouſly eſtabliſhed; or that the Miſſion itſelf conſiſted of a conſiderable number of individuals; if he was to leave his family behind him, he would abandon the important duty of providing for their happineſs and adminiſtering to their ſupport; he would neglect the formation of the morals of his own children, for which nature and Providence has made him almoſt the guarantee; and although God is a great ſovereign, and has a right to command the ſervices of all his creatures in any way which conſiſts with his Supreme will, yet in reaſoning from analogy, and conſidering the uſual procedures of the divine Wiſdom in the government of the world and the church, we are juſtified in the adoption of this general concluſion, that he has not placed one eſſential duty in a ſtate of variance with another; and that therefore it is not probable, that thoſe individuals will be called to labour as Miſſionaries among the heathen, who in order to it muſt abandon thoſe duties which are binding upon them by the cleareſt and the ſtrongeſt ties both of reaſon and religion. Much more might be offered on this part of the ſubject, but I ſhall only further ſuggeſt, that was the Society on ſlight grounds to depart from theſe cuſtomary maxims, it might inflict a wound on its reputation, expoſe it to reproach, and furniſh us with painful occaſions of contrition before our God.

"I am

"I am of opinion moreover that it will not be expedient in the Directors to fix upon those who are very young, and have not yet made any proof of their Ministry; this remark is not of universal application, and cases will probably arise, in which it may be departed from with safety; as a general rule, I believe however it will be found, that those are likely to prove most useful among the heathen, who by their previous usefulness in the church here, have obtained a Divine sanction, and warrant to their ministry; it is therefore among those who are neither very young, nor much advanced in age, that it would probably be expedient to direct the exhortation to examine themselves with all possible care and solemnity, as to their duty in relation to the instruction of the heathen—and the deliberate and solemn opinion of the Ministers in the direction, addressed to such individuals, cannot fail to fix more strongly on their minds the serious examination before recommended, and induce them to come to such a conclusion as they can reflect upon hereafter with satisfaction, and submit to His inspection who knows the thoughts a far off."

"If any sentence has been written, which has a tendency to damp the missionary ardour where it ought to be excited, I hope such sentence will be obliterated from every recollection; it is the predominant desire of my heart, that this sacred zeal may every day receive new vigour, that it may be consecrated by wisdom and prudence—that it may spread throughout the Christian world, and extend its triumphs to every region where Satan's seat is. Besides the general arguments in its favour arising from the infinite duration and worth of the soul; the efficacy of our Saviour's death and intercession, and the explicit promises and predictions of God in relation to this subject—the actual state of the heathen world invites the efforts of Christians to attempt the introduction of the light of the Gospel. The more we examine this subject, the more the conviction impresses itself upon us, that it appears in a state of preparation and readiness for the admission of the religion of Christ. In Asia and in Africa they yield a patient and inquisitive attention to the message of the Missionaries—they are not encompassed with inaccessible prejudices, nor shielded by impenetrable ignorance; they invite instruction, and in the latter continent especially, the triumphs of the Cross have within a short period been considerable. In the western coast also thereof this blessed Cross is about to be lifted up as an ensign upon the hills, to which we trust the nations will flow. The Mahometans who are remote from the centre of their imposture, hold their errors with a loose and indifferent hand; and at this moment even the throne of the false prophet seems to feel the approach of its inevitable destiny, and trembles under the presages of dissolution; the distress and perplexity of nations is a signal for Christians to arouse themselves; the fields appear white for harvest, and our prayers should be without ceasing that an abundance of labourers may be speedily thrust forth. That our most discreet and zealous exertions may, as they always ought, accompany our supplications, it is probable the Society will come to a series of resolutions which appear to them best adapted to promote this great and important end. The following have arisen in my mind as suitable to occupy the consideration of the Society—others of more importance will I hope be suggested and adopted.

1st. "That the Society being aware of the great importance of the question respecting the best means of procuring Missionaries, invite and request the opinion of the friends of the institution thereon, to be transmitted to their Secretary.

2d. "That from a survey of the state of the heathen world, they are of opinion that it is encouraging for missionary exertions; and that it is peculiarly the duty of Ministers of the Gospel to devote themselves to the promotion of the kingdom of Christ in whatever part of the world their services may tend to accomplish this great object.

3d. "That the Ministers in the direction, and those present in the Society consider it to be their duty to enter upon a solemn examination of themselves as in the immediate and awful presence of God; whether it appears to be his sacred will concerning them, that they should personally bear his name among the heathen; that they will accompany this examination with prayer for his direction and influence, that they may be enabled faithfully to follow the deliberate conviction of their hearts.

4th. "That is recommended to every Minister connected with this institution, who is zealous for the honour of Christ, and in whose situation no insurmountable objection to missionary labour exists; to promote the same solemn process within his own breast.

5th. "That the Directors be desired to revolve in their most serious thoughts the situation, the gifts and the spirit of those Ministers who are within the circle of their acquaintance, and where any appears to them, considering all circumstances, qualified and suited for the service of Christ among the Heathen, suggest the same to him, and earnestly recommend the subject to his serious and deliberate consideration.

6th. "That it be recommended to all associated bodies of Evangelical Ministers to take the state of the Heathen world into serious discussion in all their meetings, and particularly to consider of those individually among them who appear adapted to this important work."

After the above resolutions were passed, the Rev. Dr. Hunter, in a short and suitable address, congratulated the meeting on the harmonious, happy, promising close of the business, and concluded with prayer.

Thus have we detailed the proceedings of the third general meeting, and we indulge a hope that this year will, if the Lord vouchsafe to smile upon them, prove the most eminently productive of essential benefit to the Missionary cause, of all that have hitherto taken place in the Society.

We reflect on this anniversary with a high degree of pleasure and gratitude. The Ministers from the country were as numerous, and the devotional services were attended with as much fervency as ever. Accessions are continually making to the Society, even among those who were not at first friendly to its views. The prejudices of many worthy men have subsided. Even where differences of opinion were manifested, good temper and brotherly love prevailed in the debates; and those who miscarried in the views of arrangement which they had formed, submitted with Christian moderation to the sentiments of the majority. The direction now enlarged to the number of an hundred, is, we trust, composed of men who will be active in their respective spheres, and whose united efforts will produce increasing advantages to the cause of Christ.

We must not omit to observe, that, by letters received from foreign countries, we already perceive that the beneficial effects of the formation of the Missionary Society in London, are diffusing themselves in the most extensive degree; and by correspondencies proposed to be maintained with similar institutions abroad, a union and co-operation, hitherto unknown in the Christian world, is likely to be established—an event long wished for, and which promises to produce "a general movement of the church upon earth." We conclude, by intreating every serious Minister and Christian, into whose hands this paper may fall, to implore the continued blessing of God

God upon the Society; and, to ceaſe not, day nor night, to give him no reſt, till he make Jeruſalem a praiſe in all the earth.

Within theſe few days have been received,

From the aſſociate Congregation in Berwick on Tweed -	£. 30
From another diſſenting Congregation there, and the Congregation at Lawick - - - - - - - - - - - - -	49
From a Society of Friends in Dalkeith - - - - - - - -	25
From the aſſociate Congregation in Alnwick - - - - - -	17
From a diſſenting Congregation in Waaler - - - - - - -	16

The Directors of the Miſſionary Society deſire us to requeſt the friends of that inſtitution, reſiding in the country, who purpoſe to ſubſcribe towards its ſupport this year, to forward their ſubſcription to JOSEPH HARDCASTLE, Eſq. the Treaſurer, before the 20th of *June*, that they may be included in the annual account of the Proceedings and Finances of the Society, intended to be annexed to the Sermons, lately preached at their anniverſary meeting in London, and which will be publiſhed on the 1ſt of *July*.

EXTRACT OF A LETTER FROM GLASGOW, dated April 5, 1797.

"On Monday 27th March, the Glaſgow Miſſionary Society ſent off two Miſſionaries, Meſſrs. Brown and Henderſon, to Sierra Leone. Mr. Rankin preached from Math. xxviii, 19. Mr. Balfour delivered the Addreſs to the Miſſionaries. Bibles were given to them after the manner of the Society in London. Immediately after, Mr. Rankin ſet off with them to Liverpool. They go out only in the character of catechiſts."

AMERICA.

IN our Magazine for March laſt we ſtated that a Miſſionary Society was about to be formed in America. We are happy to be able to aſſure our readers, that it is now actually formed, and the annexed paper is the Addreſs which they have ſent out to invite the different bodies of Chriſtians in that immenſe Continent, to unite with them in the deſign.

THE ADDRESS AND CONSTITUTION OF THE NEW-YORK MISSIONARY SOCIETY.

The New-York Miſſionary Society.—To all them that love our Lord Jeſus Chriſt in ſincerity.

VERY DEAR BRETHREN,

Events have recently occured which deeply intereſt every genuine Chriſtian. We learn, from ſources the moſt direct and authentic, that exertions of uncommon vigour are now making beyond the Atlantic, for extending the kingdom of our Lord Jeſus Chriſt. A ſpirit of jealouſy for his name, not leſs deciſive than univerſal, actuates our brethren in Britain. Its influence was firſt felt by the faithful around the metropolis; and the impulſe hath vibrated

vibrated to the extremes of the isle; while their nation is involved in the destructive war which convulses Europe; they are devoted to the advancement of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost. Large societies, founded on evangelical principles, and embracing various denominations, have already been formed, and are rapidly forming, for the purpose of propagating the Gospel among the unhappy Heathen. With the magnanimity worthy of Christians they have sacrificed the bigotries of party on the altar of apostolic zeal. To the East to the South, to the West their ardent eye directs its attention; unwilling to restrict their efforts to their own immediate connections, it is their noble design to produce, if possible, "a general movement of the church upon earth."

It was their generous piety which gave rise to the New-York Missionary Society. It is to solicit your co-operation in the same glorious work, that the Society now addresses you, and surely brethren there are considerations which should prompt us to follow without delay their great example. That in Messiah "all the families of the earth shall be blessed," is yet the subject of promise. True it is, that the effects which resulted from his "appearing to put away sin by the sacrifice of himself," were a pledge of its final and illustrious accomplishment. Then he ascended up on high, the wall of partition between the Gentile and the Jew, was broken down: the river of life poured its streams among the nations; they watered the lot of our Pagan progenitors; they have descended upon us their children, and we, at this hour verify the gracious prediction, "It "shall come to pass that in the place where it was said unto them, *ye are "not my people*, there it shall be said unto them, *ye are the sons of the living God.*"

But although splendid accessions have been made to the church of Christ, there is room for accessions yet more splendid; though *we* enjoy the clearest light of his Gospel, there are millions of our race on whom it never shone. There are hundreds of millions who never tasted his salvation, nor heard of his name; of these vast numbers are in our own land. They are without God, and without hope; destitute of the means of grace, and even insensible to their misery. Age after age hath elapsed, and they still sit in the region and shadow of death. Besides these, there are on our frontiers multitudes whose situation, notwithstanding occasional aid, intitles them to our deepest commiseration—without the stated preaching of the word; without the ordinances of the Gospel; without sanctified sabbaths, or regular religious instructions; many of them, though called Christians, are Heathens in reality.

If their hapless state should excite our sympathy, the duty of attempting their relief is too plain to be evaded, and is recommended by motives the most tender and forcible. The souls of these poor Pagans, and of others in circumstances not less afflicting, are as valuable as our own: they are as capable as ourselves of glorifying God, and of being glorified with him. They will be as bright ornaments if saved, in the crown of Jesus; and if lost, as certain heirs of the wrath to come.

In their forlorn condition we see an affecting picture of what *ourselves* once were. *We*, too, have sprung from an infidel stock. *We*, too, were "aliens from the commonwealth of Israel, and strangers from the cove-"nant of promise:" and such should we have been at this day, had not some disciples to whom we are everlasting debtors—men "full of faith and "of the Holy Ghost," put their lives in their hands, and preached to our fathers the Gospel of salvation. They felt the authority of the command which enjoins the Church to evangelize all nations; and that command

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in all its ſolemnity is binding upon us. Freely we have received—freely we muſt give. The leaſt acknowledgement which the loving kindneſs of God our ſaviour can require at our hands, is to "take the cup of ſalva-"tion," to drink deeply for ourſelves, and communicate it to others; and yet what have we done towards reſcuing the heathen from their ignorance, and from their deluſions? We have *prayed* indeed; we are in the *habit* of praying that the kingdom of our Lord Jeſus may come. But what *means* have we uſed for attaining the bleſſing? Where are the monuments of our zeal, of our boldneſs of our fortitude, of our patience. The zeal of others who have preceded us, is a ſtriking reproof to our lukewarmneſs. The labours of the Mayhews, in the Eaſtern ſtates in the laſt century—of the apoſtolic Elliot—of the indefatigable Brainerd—and the exertions of the Moravian Chriſtians, and the ſucceſs which they have obtained, at once ſpeak ſhame to our apathy, and encouragement to our emulation. Verily we are guilty in this reſpect. We have not *realized* the deplorable ſtate of millions of our ſpecies. We have been contented with wiſhes, when we were called to action. We have folded our arms in ſloth, or have waſted ourſelves in conteſts of inferior moment, when we ſhould have conſolidated our ſtrength in the cauſe of the common ſalvation. Surely our friend, our brother who delivered us from going down to the pit, "who, his own ſelf bore our "ſins in his own body on the tree," merited a more grateful recompence. May not our backwardneſs in publiſhing abroad his praiſes, be a cauſe of his controverſy with us? May it not be at leaſt in part to correct this iniquity, that vital godlineſs decays among ourſelves, and the influences of his good ſpirit are withheld from our devotional aſſemblies? Ah! the neceſſities of the Heathen have long implored our aid, but implored in vain; and if they be ſtill diſregarded, the cry of their blood, ſucceeding to the cry of their wretchedneſs, may bring upon us a calamity which ſhall make the ears of every one that heareth it to tingle. Who knoweth but the Lord, to puniſh our inſenſibility, may, by a ſpecial providence, transfer our privileges to the inhabitant of the foreſt; may write upon our temple-doors, The Glory is departed! and while he cauſes "the deſert to re-"joice and bloſſom as the roſe;" may abandon us to the deſolating flood, and convert our goodly heritage into a barren waſte.

Beſides thoſe conſiderations which addreſs our ſenſe of gratitude and of intereſt, there is another no leſs powerful, which ariſes from the peculiar circumſtances of the times. Infidelity abounds: It hath aſſumed an imperious air, and glories in the expectation of a ſpeedy extermination of the religion of Jeſus. To confound its vain hopes, we are called upon to ſhew by our activity in the cauſe of truth, that the ſpirit of Chriſt continues to animate his body; that there is ſtill life and energy in his church, and that the proſpect is as diſtant as ever, of "the gates of Hell prevailing againſt her."

If then, dear brethren, the ſouls of men are precious in our eyes—if the honour of our Lord Jeſus is an object of our deſire, or his commandment of our reverence; if gratitude for his wondrous love hath not fled from our hearts; if the conſciouſneſs of former neglect excites one emotion of ſhame, let us rouſe from our lethargy; let us ſtrive to redeem, by future diligence, our loſt opportunities; while other parts of the church are earneſt and active; let us not be like a palſied limb in a living body. In order to ſecond the efforts abroad, by ſtrenuous efforts at home, let us with cordial affection and mutual confidence, unite our ſupplications, our counſels, our reſources: ſhould we even fail in our immediate expectations, we may aid thoſe who ſhall have better ſucceſs; and if ſinners be brought to the Saviour, our object is gained. In the temple above it will make

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no difference whether they were gathered from the banks of the Miſſiſippi the Gambia, or the Ganges.

But to effect any part of ſo vaſt a deſign, good wiſhes are not ſufficient. The wiſeſt and moſt beneficent plan muſt be defeated without encouragement of a different kind; we aſk therefore, Brethren, a portion of your *worldly ſubſtance*; we aſk in the name of him whoſe you are, and whom you ſerve. "Ye know the grace of our Lord Jeſus Chriſt, that though he was rich, "yet for your ſakes he became poor, that ye through his poverty might "be rich." You have nothing but what you receive from his bounty. He poured out his ſoul for you, and is it a great matter, if with a pittance of your carnal things, you miniſter to the intereſts of his kingdom? Let wealthy Chriſtians remember, that "the liberal deviſeth liberal things, "and by liberal things ſhall he ſtand." Let the widow throw in her mite, be it ever ſo ſmall. Her offering of love will neither be rejected of God, nor uſeleſs to man, as drops from heaven create the mighty torrent, ſo the feebleſt powers, in combination, produce an aſtoniſhing reſult; and accompliſh with eaſe, what theory would have pronounced incredible, if not impoſſible.

Such, brethren, are our intentions, and ſuch our requeſts; ſhall we in propoſing them, incur the danger of repulſe? Muſt we be diſheartened by reluctance or mortified by objection? Will any one ſlight our undertaking as romantic and chimerical? Will he paint to us the perils of the wilderneſs—the ſavageneſs of the Heathen—their roving diſpoſition—their diverſified ſpeech; their cuſtoms in every thing abhorrent from civilized life? Will he dwell on the improbability of obtaining ſuitable Miſſionaries? On the diſproportion of our means to the end we have in view? Will he recall the ſucceſsleſs iſſue of ſome former attempts, and thence predict the diſappointment of our hopes?

To all ſuch objections we reply; "In the name of our God we lift up "our banners"---we know that the ſervice is difficult; we have not amuſed ourſelves with the dream of progreſs without obſtacle, and victory without reſiſtance. But we know alſo, that in difficult ſervices the grace of Jeſus, and the power of faith, are moſt conſpicuous. When the honours of the croſs and the eternal welfare of men are at ſtake, we muſt not "confer with "fleſh and blood." It is criminal timidity which whiſpers, "there is a "lion in the way; I ſhall be ſlain in the ſtreets." *We* cannot enounter more heart-breaking oppoſition than was encountered, in a ſimilar enterpriſe by the Apoſtles of the Lamb, and by the bleſſed Reformers. Thoſe Apoſtles and Reformers who always triumphed in Chriſt—triumphed when perſecution waved over their heads her ſcourge of blood, and kindled around them the fires of martyrdom. With leſs to diſmay, we have as much to encourage. If in the might of Him who hath "all power in Heaven and "in Earth, *they* were more than conquerours;" in His might *we* can conquer too; nay, there is nothing more formidable in the experiment which we contemplate, than in believers' daily warfare "with principali-"ties and powers, and ſpiritual wickedneſſes;" "God reigneth over the Heathen: God is king of all the earth." The ſilver is *his*; the gold is *his*. The diſpoſitions of men are under *his* controul: his grace can fix the wandering, and humanize the cruel; can quicken the ſluggiſh, render the ſordid generous, and embolden the fearful, can become an Apoſtolic ſpirit for Apoſtolic work; can make "the worm Jacob threſh the mountains." Let our hearts then ſwell with reſolution, and beat with hope. "Glorious things "are ſpoken of the city of God. For thus ſaith the Lord, I will extend "peace to her like a river, and the glory of the Gentiles like a flowing "ſtream. I will lift up mine hand to the Gentiles, and ſet my ſtandard

"to

" to the people; and they ſhall bring thy ſons on their arms, and thy " daughters ſhall be carried on their ſhoulders. Faithful is he who hath " promiſed, who alſo will do it." And diſtinguiſhed will be our honour, brethren, if he vouchſafe to employ us as inſtruments in the fulfilment of his word. Should he even in his ſearchleſs wiſdom, not permit our attempt to have the deſired effect, the attempt itſelf ſhall turn to us for a teſtimony, and ſhall come up, in memorial, before his throne; when the pageantries of the world paſs into oblivion.

Finally, brethren, we intreat that our inſtitution may not be miſunderſtood. Let not ſuſpicion view it as a political combination. The kingdom of Chriſt, that kingdom which we have united to promote, is not of this world. We moſt ſolemnly diſclaim all intention of aſſociating for any political or party purpoſes whatever. Neither let it be interpreted as a conſpiracy againſt the outward diſtinctions that prevail among us. With equal ſolemnity we diſclaim all intention of interfering, directly or indirectly, with the internal arrangements, or other peculiarities of any Chriſtian denomination. The only end of our aſſociation is, that which in ſingleneſs of heart, we have publicly avowed, the promulgation of the Goſpel of our Lord Jeſus Chriſt. To this, all who love him, will ſay, notwithſtanding their ſmaller differences, God ſpeed! Under ſo pleaſing an impreſſion, brethren, we commit ourſelves and our undertaking to God and to you. Without the arrogance of dictating, we beg leave to recommend the immediate formation of ſimilar ſocieties throughout the continent. Your own acquaintance with your local ſituation, qualifies you to judge how large a diſtrict each ought to include. Let agreement in the great doctrines of grace be the baſis of aſſociation. While this will be a principle of energy in each ſociety, it will be a ſtrong tie of connection to the whole; and will enable them to concert and to conduct a plan of harmonious and efficient co-operation. The hearty concurrence of Chriſtians of different denominations in a ſcheme ſo intereſting to them all, will be a token for good, that the Lord is about to build up Zion, and to appear in his glory. Amen. Even ſo: come Lord Jeſus.

CONSTITUTION.

I. GENERAL DESIGN.

1. This Society ſhall be called, The New York Miſſionary Society.

2. The efforts of the Society ſhall be excluſively directed to the propagation of the glorious Goſpel of Chriſt, in places which are deſtitute of it, and of the means of obtaining it; nor ſhall any buſineſs, not immediately relative to this object, be diſcuſſed at any of their meetings.

3. That the world may be ſatisfied as to the religious principles which they embrace for themſelves, and reſolve to propagate among others, their view of the great outlines of the doctrine of Salvation is exhibited in the following propoſitions: That in Jehovah, the one only living and true God, there are three perſons equal in all divine perfections, the Father, the Son, and the Holy Ghoſt. That Jehovah, who created all things for his own glory, made our firſt parents upright, and entered into covenant with them for themſelves, and for their poſterity; that in their fall, all mankind fell; that they are, by nature, children of wrath; are totally depraved, being dead in treſpaſſes and ſins; and, with reſpect to any created power, are without help and without hope. That in virtue of a covenant eſtabliſhed, from everlaſting, with him as the federal head of the

election of grace, the Lord Jesus Christ, the eternal Son of the Father, was manifested in the flesh by assuming the human, into a personal union with his divine, nature: that being, in one person, very God and very man, he, as surety of his people, yielded perfect obedience to the precept of the divine law; and endured its penalty to the uttermost, in pouring out his soul unto death as a true and proper sacrifice, and atonement for their sins. That his righteousness, consisting of both his obedience and sufferings, freely imputed to them and received by faith, is the sole ground of their acceptance with God, and of their title to eternal life. That they are made alive unto God; are vitally united with the Lord Jesus; are sanctified and rendered meet for Heaven, by the efficacious and Almighty energy of the Holy Spirit. That the word and ordinances are the great means which he employs in the beginning, carrying on, and completing his work of grace in the heart; that there is an inseparable connection between free pardon and the practice of holiness; that all who are justified by the merit, and regenerated by the spirit of Christ, are kept by the power of God through faith unto salvation; and that there will be a general resurrection of the dead, both of the just and unjust; and a final retribution by Jesus Christ, who will adjudge the righteous to endless life, and the wicked to endless punishment.

4. The Society will cordially correspond and co-operate with other Societies, which now exist, or may hereafter exist, in any nation or part of the world; or with individuals, who, agreeing with them in these important truths, incline to aid the prosecution of their design.

II. OFFICERS AND DIRECTORS.

1. The officers of the Society to be chosen annually, by ballot, shall be,

A PRESIDENT to preserve regularity and decorum in the proceedings of the Society when met, and for that end to state questions; confine speakers to the subject under discussion; give the casting vote in all equal divisions; and generally, to enforce such rules, both of orders and business, as the Society may enact.

A VICE-PRESIDENT, who, in the absence of the President, shall take his place and perform his duties.

A TREASURER to receive the monies, make the disbursements, and keep the accounts of the Society; who shall give sufficient security to the Directors for the faithful discharge of his trust.

A SECRETARY to conduct their correspondence, under the superintendance of the Directors; and

A CLERK to record their proceedings.

2. There shall be chosen annually, by ballot, twelve persons, who, together with the officers, shall constitute a Board of Directors. Seven shall be a quorum.

3. It shall be the duty of the Directors to collect and prepare for the consideration of the Society, all such information as in their judgment shall be necessary for forming any general arrangements; to inquire after, approve, instruct, send out, and watch over Missionaries; to apply to the objects of the association, such of the regular income as shall not be reserved by the Society for their own special disposal; to lay before the Society, at every ordinary meeting, a concise summary of their proceedings: and the better to discharge the trust reposed in them, they shall be empowered either to act all together, or subdivide themselves into different committees, subject to the direction of the whole, as they shall find most convenient and advantageous.

4. The

4. The Directors shall meet statedly, at least once a quarter; and always shall meet on or before the Monday immediately preceding the general meeting of the Society. This meeting of the Directors may coincide with a quarterly meeting, if found convenient.

5. On the decease, or resignation of any of the officers, the Directors shall fill up the vacancy till the next meeting of the Society.

III. GENERAL MEETINGS.

1. The Society shall meet annually at the city of New York, on the first Tuesday in November, for the purpose of receiving the report of the Directors, examining the state of their finances, electing their officers, &c. and concerting measures for prosecuting, to effect, the great interests of the association. Twenty-one members shall be a quorum.

2. At every annual meeting one or more sermons shall be preached, by a minister or ministers of the association, appointed at the last annual meeting, and a collection made for the benefit of the Society. Should any thing, during the recess of the Society, frustrate their appointment, a new one shall be made by the Directors.

3. All publications, in the name of the Society, shall be resolved upon in a general meeting; shall be signed by their Secretary; committed to the Directors to be printed at the Society's expence, and disposed of on their account; and all monies arising from the sale thereof, shall be immediately paid into the Treasury.

4. Besides the ordinary meetings of the Society, the Directors, upon any urgent occasion, shall call a special meeting; of which the members shall be informed by a written intimation from the Secretary.

5. All meetings of the Society shall be opened and closed with prayer.

IV. ADMISSION OF MEMBERS.

1. Persons may be admitted from all religious denominations indiscriminately.

2. Every person proposed for admission must be recommended, in writing, at least by two of the members, as friendly to the object and principles of the Society, and as of Christian deportment.

3. The power of admitting members is lodged in the board of direction; but the votes of two-thirds of the Directors present, taken by ballot, shall be necessary to an election.

4. The Society reserves to itself the power of electing honorary members.

5. Every member (honorary ones excepted) shall subscribe the constitution of the Society, previously to his being admitted to a seat.

6. Every member (honorary ones excepted, with whom it shall be optional) shall pay into the Treasury on his election a sum not less than two dollars and a half, and a further yearly sum of not less than two dollars.

7. Every congregation or association, which favours the design of the Society, shall be entitled to send one delegate for every sum equal to that required from individual members; and every such delegate, on complying with the second and fifth regulations under this head, shall enjoy all the privileges of a member without a formal election.

8. Members who shall be found hostile to the religious principles of the Society, as set forth in this constitution, or immoral in their conduct, shall forfeit their membership.

V. MISSIONARIES AND OTHER TEACHERS.

1. Every Miſſionary, or other teacher, ſhall be appointed by the Directors.

2. The Directors are to uſe their utmoſt diligence in aſcertaining the orthodoxy, piety, talents, zeal and prudence of Miſſionaries; and on no account whatever to employ perſons of a dubious character.

3. In caſes where it is thought proper that a Miſſionary be ordained, he ſhall be remitted for ordination, to his particular religious connections; and at the ſame time ſhall be conſidered as ſent out by the Society at large, and ſhall equally enjoy their countenance and ſupport.

4. Beſides Miſſionaries, the Society will gladly, as their reſources ſhall permit, embrace opportunities of eſtabliſhing catechiſts, or other teachers of approved piety and ſoundneſs in the faith.

5. Miſſionaries, or other teachers, who ſhall prove diſorderly or unfaithful in the diſcharge of their duty, may be ſuſpended by the Directors from the ſervice of the Society, till their next general meeting.

6. All Miſſionaries and teachers ſhall receive ſuch ſalaries as the Directors ſhall appoint; but their appointments ſhall be ſubject to the reviſion of the Society.

VI. FUNDS.

1. The ſources from which the revenue of the Society is contemplated to ariſe, are the ſtated ſubſcription of members—public collections—the ſale of the Society's publications—and the liberal benefactions of ſocieties and benevolent individuals.

2. If there be in the Treaſury a conſiderable ſurpluſage unappropriated, and for which there is no proſpect of a ſpeedy appropriation, the Treaſurer, by the advice of the Directors, ſhall loan it in truſt, at lawful intereſt, on good ſecurity; or diſpoſe of it in ſome other manner equally ſafe and productive.

3. No monies ſhall be paid by the Treaſurer without an order from the Society, or from the Directors, to the amount to which they authoriſed to draw.

4. The Society will conſider themſelves at liberty to apply immediately to the purpoſes of their inſtitution, not only their ordinary funds, but all donations, for the diſpoſal of which the donors ſhall not otherwiſe direct.

VII. PROVISIONARY ARTICLES.

1. No alteration ſhall be made in this conſtitution, unleſs it be previouſly ſubmitted to the Board of Directors, and by them laid before the Society at their next ſtated meeting.

2. In thoſe caſes, however, in which a propoſal for alteration ſhall not be approved by the Directors, it may be brought by the propoſer immediately before the Society, but it ſhall lie over for conſideration till the next ordinary meeting.

By order of the Society,

New-York, Nov. 1ſt, 1796. JOHN M. MASON, *Secretary.*

Officers and other Directors for the enſuing Year.

OFFICERS.

REV. JOHN RODGERS, D. D. PRESIDENT.
REV. JOHN LIVINGSTON, D. D. VICE-PRESIDENT.
ALEXANDER ROBERTSON, ESQ. TREASURER.
REV. JOHN M. MASON, SECRETARY.
REV. JOHN A. ABEEL, CLERK.

OTHER

OTHER DIRECTORS.

Rev. William Linn, D.D.	John Broome, Esq.
Rev. John M'Knight, D.D.	Thomas Mackaness, Esq.
Rev. Benjamin Foster, D.D.	Mr. Thomas Storm,
Rev. Geradus A. Kuypers,	Mr Ezekiel Robins,
Rev. Samuel Miller,	Mr. George Lindsay,
Leonard Bleecker, Esq.	Mr. John Murray.

*** *Donations to the Society will be thankfully received by their Treasurer*, ALEXANDER ROBERTSON, Esq. No. 191, Pearl Street; or by any other of the Directors.

Communications relative to the objects of the Society, are to be addressed to the Secretary.

NEW YORK.

The Baptist New-York Association last year contributed liberally for the support of a brother in the Ministry, while he travelled and laboured among the poor Indians in the North-west parts of that state. He has since returned, and given a pleasing account of his reception among them. Dr. Foster, pastor of the first Baptist church in New-York, informs a correspondent in England, that two different societies of Indians have begun a correspondence by addressing the Association, in two sensible and agreeable letters, and expresses his hope that the opportunity will be improved in a manner productive of much good.

A PLAN FOR PROMOTING THE KNOWLEDGE OF THE GOSPEL IN HAMPSHIRE.

At the ordination of the Rev. James Bennett, of Romsey, on the 5th of April, the Rev. David Bogue called a meeting, in the interval of public worship, of the ministers and brethren of the different churches then assembled, to take into consideration a plan for spreading the Gospel through every part of *Hampshire*. At this meeting Joseph Lawrence Durvall, Esq. of Southampton, was called to the chair; and the business was begun by Mr. Bogue's representing the importance of such a design, the duty of the churches to engage in it, the wide field for exertions which the county every where presented, and the blessed effects likely to be produced.

It was then unanimously resolved by the meeting, that they would form themselves into a society for the above purpose; and upon Mr. Bogue's reading his plan, which is here subjoined: "It was unanimously resolved, that the same be printed and distributed amongst the churches for their consideration, previous to the next meeting of ministers, intended to be held on the 7th of June at Whitchurch, where brethren from each church were requested to attend, in order to propose any alterations or modifications, and to confer on the final adoption of what might appear to be most conducive to the end proposed.*

It was also unanimously resolved that T. A. Minchin, Esq. of Gosport, should be appointed Secretary and Treasurer to the Society.

* If the brethren of any one church cannot attend, they are requested to forward their sentiments, in writing to the Secretary, before the time of meeting.

1. The

I.

1 The deſign is to make the Goſpel known in thoſe towns and villages which are at preſent deſtitute of it, by opening places for worſhip, and introducing the preaching of the word.

2 All the different congregations which are aſſociated, ſhall unite for this purpoſe.

3 It ſhall be ſupported by annual ſubſcriptions or collections among the friends of every denomination.

4 Every ſubſcriber ſhall be a member of this Society.

II.

1 Three perſons or more, and the Miniſter, ſhall be choſen out of each congregation to manage the buſineſs of the Inſtitution.

2 They ſhall have their general County Meetings at the time of the Aſſociation of the Miniſters.

3 They ſhall chuſe annually a Treaſurer to act as Secretary to the Society.

4 The buſineſs of the general Meeting ſhall be,

(1) To deliberate on general plans of Service.
(2) To fix on places to be opened,
(3) To conſider of general modes of Supply.
(4) To take cognizance of the proceedings of the Committees of the diſtricts and congregations.
(5) To audit Accounts.

III.

1 The County ſhall be divided into four diſtricts, viz.

(1) EASTERN—comprehending Havant, Portſea, Goſport, Fareham, and Petersfield.
(2) NORTHERN—Alton, Odium, Whitchurch, Baſingſtoke, Andover and Tadley.
(3) WESTERN—Wincheſter, Southampton, Romſey and Saliſbury.*
(4) SOUTHERN—Fortingbridge, Ringwood, Chriſtchurch, Lymington, and Newport.

2 The Members of the different Committees within a diſtrict ſhall manage the affairs of the diſtrict.

(1) They ſhall procure and licence places of worſhip.
(2) They ſhall provide the ſupplies.
(3) They ſhall diſburſe all neceſſary expences.

3 When matters are to be tranſacted which do not require the attendance of all the members of the Committees, each Committee ſhall chuſe one of their number to meet and manage the buſineſs.

4 Each diſtrict ſhall annually chuſe a Treaſurer, who ſhall act as Secretary in correſponding with the treaſurer of the Society.

IV.

1 The Committee of each congregation ſhall have the places opened near it, committed to its care.

2 The Members of the Committee ſhall aid and countenance by their preſence the meetings for the worſhip of God, &c.

3 They ſhall ſee that ſupplies be provided.

* The miniſter of Saliſbury who has been a member of the Hampſhire Aſſociation of Miniſters from its commencement near twenty years ago, expreſſes a deſire to be a member of the Society.

4. That

4 They shall give all necessary help in worship.

5 They shall set up prayer-meetings, and conferences, and establish Societies among the people.

6 They shall circulate good books among them as extensively as possible; and it is recommended to each church to have a library for this purpose.

7 They shall endeavour to procure what assistance they can, from the people who attend the place that is opened.

8 They shall appoint one of their number to collect the subscriptions of the congregation, and account for it to the treasurer of the district.

9 The members of the Committee shall be chosen by the members of the Society in the congregation, and shall continue in office for a year.

V.

The following modes of supply are recommended, and may be hoped for, to carry the plan into execution.

1 The labours of neighbouring ministers.

2 Missionary labours of ministers through the county. It is recommended to every minister to make a missionary tour in the course of the year.

3 Itinerant preachers if they can be obtained.

4 Gifted brethren in the different churches, to pray, read the Scriptures and give a word of exhortation.

5 Prayer meetings and conferences, in which the people will be assisted by the neighbouring churches.

An account of the proceedings of the Society to be published every year.

DORSETSHIRE ASSOCIATION.

Assembled April 19th at Weymouth.

MR. TAPPEREL of Southmolton began with prayer and reading; Mr. Cracknell, of Wareham, offered up the short prayer; Mr. Duncan of Winbourn, the intercessory prayer; Mr. Field, of Blandford, delivered a Sermon on the atonement of Christ, from Heb. ix. 28.; and Mr. Hopkins, of Christchurch, concluded with prayer; Mr. Lamb, assistant to Mr. Field, gave out the hymns.

In the evening, Mr. Chaplin of Totness began with prayer. Mr. Sidecole, of Swanage, preached from that awful query. "What is a man profited, if he should gain the whole world, and lose his own soul?" Mr. Rogers, of Beaminster, concluded in prayer; Mr. Cracknell gave out the hymns.

The principal business of the Ministers after service, was, to consider what means seemed best calculated to spread the Gospel through the dark corners of their county? When it was agreed upon, to have an Itinerant preacher. Information may be sent to any of the members of the Association. Since the last meeting, the Rev. James Merchant, of Shaftsbury, a member of the Association, has been called from a militant to a triumphant life.

The Association letter, upon a proper attendance at public worship, drawn up by Mr. Wilkins, was read, and ordered to be printed.

The subject of the next letter, is on Family Worship. Mr. Duncan was appointed to draw it up.

ORDINATIONS.

ORDINATIONS.

APRIL 7. Rev. John Savage, at Farnham, Surry. Mr. Taylor, of Godalmin, read and prayed. Mr. Jefferſon, of Baſingſtoke, delivered the introductory diſcourſe and aſked the queſtions. Mr. Duglas, of Reading, offered up the ordination prayer. Mr. Bull, of Newport Pagnell, delivered the charge from 2 Tim. iv. 5. Mr. Wilks, of London, preached to the people, from Deut. i. 38. Mr. Yockney, of Staines, concluded in prayer. Mr. Bull, Jun. all the hymns. Mr. Duglas, preached in the evening, from Acts xxvi. 18.

APRIL 12. Rev. James Higgs, at Banbury, Oxfordſhire. Reading and prayer, Mr. Threſher, of Abingdon. Diſcourſe and queſtions, Mr. Wilks, of London. Ordination prayer, Mr. Burder, of Coventry. Charge from Mat. x. 16. "Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves," Mr. Bull, Newport Pagnell. General Prayer, Mr. Hinton, of Oxford. Sermon, from Phil. ii. 16. "Holding forth the Word of Life," Mr. Moody, of Warwick. Mr. Bull, Jun. read the hymns. Concluſion, Mr. Green, of Middleton-Cheney. Mr. Wilks preached in the evening.

APRIL 18. Rev. Thomas Mark, at Weathersfield, Eſſex. Reading and prayer, Mr. Baſs, of Halſtead. Introductory diſcourſe and queſtions, Mr. Wilks, of London. Ordination prayer, Mr. Ray, of Sudbury. Charge, Mr. Simpſon, of London, no text. General prayer, Mr. Larwill, of Ridgewall. Sermon, Mr. Stevanſon, of Caſtle-Heddingham, from 2 Cor. vi. 16. "For ye are the Temple, &c." Concluſion, Mr. Slatterie, of Chatham. Mr. Bowers, of Haverhill, all the hymns.

ON Tueſday, the 18th of April, the Rev. Mr. Wydown, was ordained paſtor over a ſmall Independent Church, in the city of York. The Rev. Mr. Parſons, of Leeds, began the ſervice with prayer and reading ſelect portions of the ſacred ſcriptures. The Rev. Mr. Cockin, of Halifax, delivered an introduction ſuited to the occaſion, and propoſed the uſual queſtions, and requeſted Mr. Wydown, to make a confeſſion of his faith, which he did accordingly; after which, Mr. Parſons prayed over him, but omitted the ceremony of laying on of hands, and then delivered to him a ſolemn charge. Rev. Mr. Bottomley, of Scarborough, preached to the people, and concluded the ſervice. The hymns and pſalms ſung on the occaſion, were given out by the Rev. Mr. Hawkins. An account of the opening of Mr. Wydown's Meeting-houſe, and ſome circumſtances reſpecting the ſame, were inſerted in our Magazine for March laſt. It is hoped the friends of Jeſus will encourage this ſmall but riſing intereſt, by their prayers, and whatever elſe may be in their power to do on its behalf.

N. B. We underſtand the whole is to be publiſhed ſhortly.

APRIL 20. Rev. William Hockly, at Newport, Eſſex. Reading and prayer, Mr. Dobſon, of Chisſhill. Introduction and queſtions, Mr. Bailey, of Clavering. Ordination prayer, Mr. Simpſon. Charge, Mr. Wilks, of London, from Titus ii. 15. laſt clauſe. General prayer, Mr. Pyne, of Durford. Sermon, Mr. Gaffy, of Hatfield, Broad-Oak, from

from 1 Pet. i. 22. "See that ye love one another with a pure heart fervently." Concluſion, Mr. Bowers, of Haverhill. Hymns, Mr. Cavalier, of Slanſtead. Mr. Slatterie, of Chatham, preached in the evening, from 2 Cor. xxiii. 14.

ON Thurſday, April 27, the Rev. Joſeph Gronow, was ordained paſtor over the Independent Congregation at Weedon, Northamptonſhire. The Rev. Meſſrs. Chipperfield, Wood, Whitehead, Horley, Bicknell, Toller and Denny, engaged in the ſeveral parts of the ſervice.

MAY 9. At Holywell Mount Chapel, London, Sir Egerton Leigh, of Little Harborough, Warwickſhire, to an itinerant Miniſtry. The Rev. J. A. Knight, read and prayed. The introductory diſcourſe and queſtions by the Rev. W. F. Platt. Ordination prayer by Rev. M. Wilks. The charge by Rev. Rowland Hill. Concluding prayer by Rev. J. Eyre. Hymns by Rev. Samuel Greatheed, Rev. G. Burder, and Rev. J. Scott. When the Honourable Baronet, among other queſtions, was aſked, why he choſe ordination in that way, in preference to a particular charge, he anſwered, "That as God has called me to itinerant labours, I think this kind of deſignation more congenial to the nature of my work than the other."

THE Rev. Joſeph Lamb, to the joint paſtoral office with the Rev. Joſeph Wilkins, forty years paſtor over the Independent Church of Weymouth. The Rev. Mr. Underwood, of Dorcheſter, began with prayer and reading. The Rev. George Harvey, of Sherbourne, delivered the introductory diſcourſe. The Rev. Mr. Gray, of Stalbridge, propoſed the queſtions, and received the confeſſion of faith. Rev. J. Duncan, of Winbourne, engaged in the ordination prayer. The Rev. Mr. Small, of Axminſter, delivered the charge. The Rev. William Harvey, of Cern, took the interceſſory prayer. The Rev. J. Saltern, of Bridport, delivered the addreſs to the church and congregation. The venerable Father, the Rev. J. Wilkins, cloſed the work of the day. The Rev. Mr. Chaplin, of Totneſs, gave out the hymns. The Rev. Mr. Rogers, preached in the evening, from Phil. iv. 3.

Our correſpondent informs us, that the devotions and pleaſures of the ſervices of both days were ſuch thoſe preſent never recollect to have experienced; and we find the particulars of the ordination are to be ſhortly publiſhed.

It muſt afford real ſatisfaction to the lovers of the Goſpel to read of ſo many Ordinations, and eſpecially when they learn, that more than half of them are over newly formed churches. Jeſus, thy kingdom come.

OBITUARY.

JEMIMA AND HANNAH SYER.

ON Sunday, Jan. 1, died, aged 15, and the next morning died aged 19, Jemima and Hannah Syer, daughters of Mrs. Syer, a very reſpectable farmer, of Brettenham, in the County of Suffolk. A putrid fever terminated their mortal exiſtence, the violence of which was ſuch, that they were

both deprived of the uſe of ſpeech the greateſt part of their ſhort illneſs. The younger ſurvived but little more than twenty-four hours after the firſt attack. The other was ſeized a few hours before her ſiſter, and ſurvived a few hours after. Reſpecting the ſtate of mind of the firſt, the writer of this not having been acquainted with her, can ſay nothing. The other he has ground to hope, prior to her departure, was enabled ſeriouſly to think on a future ſtate, to ſee the evil nature of ſin, and the need of a better righteouſneſs than her own, wherein ſhe could ſtand with acceptance, before that God whoſe eyes are as flaming fire! To a dear friend, who called to ſee her ſoon after ſhe was taken ill, ſhe expreſſed reſignation to her affliction, ſaying, "That God, who has laid this upon me, can as eaſily take it off again." On the Sabbath morning, ſhe loſt the uſe of her ſenſes, and ſo continued till within two or three hours of her death, when her reaſon returned, but not her ſpeech, only in a very ſmall meaſure; all ſhe was able to ſay, was, (a perſon obſerving ſhe was ſenſeleſs) "I have my ſenſes;" but by her looks, ſhe expreſſed the greateſt compoſure of mind, 'till ſhe exchanged worlds, which was about four o'clock on the Monday morning. "Be ye alſo ready, for in ſuch an hour as ye think not, the Son of Man cometh!"

Thus were two loving ſiſters, ſuddenly torn from the embraces of an indulgent mother, from the company and converſation of many friends; and one of them from the anticipated hopes of a loving connection: all of whom, with ſubmiſſion to the will of Him who is Judge of all the Earth, and therefore muſt do right, may in the language of poetic eloquence, ſay,

"How vain are all things here below!
"How falſe and yet how fair!
"Each pleaſure has its poiſon too,
"And ev'ry ſweet a ſnare!
"The brighteſt things below the ſky,
"Give but a flatt'ring light!
"We ſhould ſuſpect ſome danger nigh,
"Where we poſſeſs delight!" WATTS.

MARY ALLEN, OF ABINGDON, BERKS,

WAS from her earlieſt years remarkable for her humility, meekneſs, and patience. She was early impreſſed with a deſire to know the Lord; but it was not till about the year 1789, when the Lord was pleaſed to exerciſe her with a very ſevere fit of illneſs, that ſhe was enabled to ſee the neceſſity and bleſſing of a Redeemer. Jeſus became very precious to her ſoul. At this time ſhe found great comfort and encouragement from many paſſages of ſcripture. The promiſes were ſweet to her—ſhe delighted in attending the ordinances and reading the word of God. She had a great ſenſe of her unworthineſs, and the ſinfulneſs and deceitfulneſs of her heart, and earneſtly panted for deliverance. Thoſe words (of our bleſſed Saviour's) "Come unto me all ye that travel and are heavy laden, and I will give you reſt," afforded her great comfort; ſhe ſaw the emptineſs and inſufficiency of all earthly enjoyments—and was earneſtly deſirous of "Seeking a better inheritance." She was enabled to ſay with David, "Whom is there in heaven but thee, and there is none on earth I deſire in compariſon of thee." She found great comfort and encouragement from Iſa. i. 18. and various other texts of the ſame book. She had no

reliſh

reliſh for the periſhing trifles of this life—and earneſtly deſired "to be diſſolved and be with Chriſt." She ſcarcely knew the enjoyment of a day's health—but was, through mercy, enabled to bear her afflictions with great patience and reſignation, and often expreſſed her thankfulneſs for them, and ſaid, "how profitable they had been to her ſoul. It was a ſtrong conſolation to her to know, that the people of God muſt, "through much tribulation enter the kingdom of heaven." She was deſirous of embracing every opportunity of public worſhip; and when confined by illneſs, has had delightful viſitations from the Lord. Her bible was her delight, nor did ſhe often read any other book. For the courſe of a month (previous to her laſt illneſs) ſhe enjoyed much of the preſence of the Lord, to the great refreſhment of her ſoul. When ſhe was taken, ſhe was ſtrongly impreſſed it would be for her end; ſhe looked forward to death with the greateſt compoſure. Her deſires were great to go hence—nor was ſhe once heard to expreſs a deſire to live; ſhe was ſenſible her "afflictions were working out for her a far more exceeding and eternal weight of glory." Her converſation was heavenly. "Do not weep for me (were her words) I am going home; I would not exchange for all this earth can afford." Being aſked, (a few days before her departure) "How ſhe was?" "Better and better" ſhe replied, "I feel I am going faſt to a better country." Feeling her great weakneſs of body, ſhe would ſay with confidence and joy, "I am weak but the Lord is ſtrong." At times ſhe was much harraſſed by the enemy, and could not find the promiſes ſo ſweet, nor pray, as formerly, which was a great grief to her ſoul: But as her latter end drew near, the Lord (of his infinite goodneſs) was pleaſed to diſperſe thoſe clouds, and abundantly refreſh her ſoul with his preſence. In the agonies of death ſhe was wonderfully ſupported, and (with her hands and eyes lifted up to heaven) prayed fervently for herſelf, and every ſect and denomination of people, 'till ſhe was quite exhauſted; and when ſhe could no longer ſpeak out, ſhe repeated ſeveral times to herſelf, "Merciful High Prieſt receive my ſoul." For an hour and half before her departure, her agonies were inconceivably great, but, (bleſſed be the Lord for his wonderful goodneſs towards her) as her agonies increaſed, her ſtrength in Him increaſed alſo. She continued the whole time, and breathed out her laſt breath in prayer. She (in her laſt moments) repeated with much confidence, "For thou haſt ſaid, I will never leave nor forſake thee, nor lay more upon me than thou wilt enable me to bear." She had read to her the 12th chap. to the Heb. from which ſhe received much comfort; ſhe alſo repeated the 91ſt Pſalm, and many other ſweet paſſages of ſcripture. She urged (to her friends) with great earneſtneſs, the neceſſity of preparing for their own removal, by telling them, "Time was haſtening on, and that health was the ſeaſon to ſerve the Lord." She repeated to them theſe words, "Seek ye the Lord while he may be found, call upon him while he is near." She departed this life the 5th of April, 1797, aged 28 years.

LATELY died, at Stowmarket, Suffolk, the Rev. William Ruſt, Baptiſt Miniſter.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Practical Efficacy of the Unitarian Doctrine considered: in a Series of Letters to the Rev. Andrew Fuller: Occasioned by his Publication, entitled, "The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency." To which is added, the Second Edition of an Essay on the Grounds of Love to Christ. By Joshua Toulmin, D. D. 12*mo.* *Pages* 74. Johnson.

MR. FULLER's "celebrated piece" certainly deserves the attentive perusal of those whose principles it combats; and had some of the eminent writers, more immediately alluded to in that work, come forward with their own remarks, they might, probably, have raised their reputation for candour, without any disparagement to their acknowledged abilities.

That their silence is not occasioned by any mean opinion of Mr. Fuller's performance, may safely be inferred from the concessions made by some of the most sagacious of their party; that it cannot be attributed to their dislike to controversy is evident, since that has been hitherto as dear to them as their necessary food; that it cannot be owing to their want of ability, we learn from Dr. Toulmin, who assures us they "are every way equal to the contest, if they saw fit to enter the lists." The most candid construction, therefore, that can be put on this unusual reserve is, to ascribe it to an excess of modesty.

Some, indeed, have been so uncharitable as to impute it to their fear. A popular clergyman, who resides at Taunton, seems to exult at the idea, and provokingly insinuates, that "their religion has received a wound, from which it will not easily recover *."—Others, seeing so many young Ministers, once the rising hopes of the party, renouncing their clerical order, and preferring the consistency of infidelity, to the absurdity of their Socinian creed, have embraced the same opinion. But whatever motive influenced these doughty champions, who had long defied the armies of the orthodox, to hide their heads at the approach of Mr. Fuller, the expiring cause they have treacherously forsaken, experiences a momentary revival, while the wise and amiable Dr. Toulmin, roused, perhaps, to martial ardour by their dereliction, girds on his armour for the battle.

Our attention being strongly excited, we determined to sit down and watch the progress and issue of this important combat. The Doctor, in the first two pages, makes a decent apology for presenting himself to the encounter. In the third, he respectfully accosts his opponent, and, to prevent mistakes, informs him, "that a minute reply to his arguments is not intended;" that he "shall

* Dr. Toulmin, Note p. 2.

confine

confine himself to *one point*, but that a point which he thinks of the most essential moment, and *decisive*." We now expected nothing less than an immediate thrust at the vitals of The Systems compared; but, to our unspeakable astonishment, we soon perceived that the one decisive point the Doctor intended, was to turn his back upon his enemy, and quit, with the utmost expedition, the very good ground of the controversy.

Every individual, we believe, who peruses this treatise as an answer to Mr. Fuller, will feel the same surprise and disappointment, if he adverts for a moment to the matter in dispute, and the method of reasoning proposed and pursued for bringing it to a decision.

No two systems can be more directly opposite, than the Calvinistic and Socinian; yet each party maintains that his system is the true one, being exclusively countenanced by the Scriptures. How shall this point be determined? When the prophet Elijah asserted that the Lord was God, the prophets of Baal denied it, and claimed this honour for the object of their worship. Invoke then your Deity, and I will call upon the name of the Lord, replied the venerable man, and let him that answereth by fire be God. The proposal was accepted, and the controversy soon decided. We cannot have recourse, says Mr. Fuller, to this expedient, but I will propose a criterion no less sure and efficacious. We each allow that the doctrines propagated by Christ, and his Apostles, converted profligates, convinced unbelievers, promoted morality and piety in general, produced love to God, candour and benevolence to men, humility, charity, love to Christ, veneration for the Scriptures, happiness, chearfulness, gratitude, obedience, and heavenly-mindedness. Now let our systems be fairly stated, and brought to the test of these Scriptural effects. Let us examine which has the greatest tendency to produce the same; let us refer to plain acknowledged *facts*, and see which does actually produce them, and let that be esteemed the true Scriptural system.

No proposal could be more fair, manly, or explicit; and it is generally believed, no argumentation could be conducted with greater candour or force. It was, therefore, incumbent on Dr. Toulmin, appearing in quality of a respondent, to prove, or, at least, attempt to prove, that this statement of the systems was unfair; that his reasoning on their tendency was inconclusive; or that the facts adduced by him were untrue. Instead of which, he does neither; but contents himself with asserting, that the Apostles were Socinians, because they taught (what every Calvinist zealously maintains) that there is but one God, and one mediator between God and man, the man Christ Jesus, who taught the doctrine of a future life; that their system was productive of good effects; and, therefore, that the Socinian system must be a good one. This is the substance of his pamphlet; and this, without touching one argument, or even attempting it, *he* deems a sufficient reply to Mr. Fuller!!!

A Letter

A Letter on the Doctrine of the Trinity; addressed to the Baptist Society at Guilsborough, Northamptonshire.

Art. II. A Second Letter on the Doctrine of the Trinity; addressed to the Baptist Society at Guilsborough. By E. Sharman. Johnson.

THE writer of the above articles, we learn, was a member of the Baptist Church at Guilsborough, under the pastoral care of Mr. John Edmonds; and preached to a congregation at Moulton, near Northampton. Having renounced those important principles which he had professed and preached for several years past, the congregation at Moulton thought proper to dispense with his ministerial services; and the church at Guilsborough, after repeated admonitions, excluded him from their society.

The object of these Letters is to state the objections which Mr. S. entertains against the doctrine of the Trinity, the deity of Christ, &c. and to fix a charge on the Society at Guilsborough of having violated the right of private judgment. On the doctrinal part of the subject, the reader will find little more than stale common-place objections against the leading articles of the Christian faith, dressed up in vulgar language, and supported by bold assertions, unaccompanied with evidence. There is nothing but what has been advanced to far greater advantage by former writers, and refuted by those on the other side.

If there be any thing worthy of notice, it is that which relates to *the right of private judgment;* and here we find much more of declamation than of argument. Mr. S.'s notions on this subject, if realized, would introduce a practice as contrary to Scripture, as it is to common sense. If he be right, Paul must have been wrong in wishing that those who *perverted the Gospel of Christ*, and thereby *troubled* the churches of Galatia, were *cut off*. That every man should be at liberty to form and avow his religious sentiments, without being exposed to civil penalties, is one thing; and that a Christian Society should be obliged to tolerate principles subversive of Christianity, is another. Every individual has a right to withdraw from a society, the leading principles of which he disapproves; and if, instead of declaiming against *infallibility*, *persecution*, and *bigotry*, Mr. S. had given one good reason why a society should not possess an equal right to withdraw from an individual under similar circumstances, his performance had been much more worthy of the reader's attention.

Mr. S. must have been extremely ignorant of the principles of Trinitarians, at the time he professed to embrace them; otherwise he could not have addressed his former connexions, as "declaring that three persons, *and the man Christ Jesus*, are the self-existent Jehovah." Let. i. p. 28. If such were his own declarations, when a professed Trinitarian, he could not indeed "know what he meant," nor, as we should think, "believe what he said."

Mr. S. has ranked himself amongst "the scribblers of the age;" (Let. i. p. 1.) and we must acknowledge that we cannot object to the propriety of this part of his performance.

POETRY.

THE KINGDOM OF IMMANUEL EXALTED.

WHEN Jesus first at heaven's command,
Descended from his azure throne;
Attending angels join'd his praise,
Who claim'd the kingdoms for his own.
Hail Immanuel! Immanuel we'll adore,
And sound his fame from shore to shore.

Girt with omnipotence and grace,
The powers of darkness trembling stood
To hear the dire decree, and feel
The vengeance of the mighty God.

Not with the sword that warriors wear,
But with a sceptre dipt in blood,
He bends the nations to obey,
And rules them by the love of God.

Ride on and prosper, King of kings,
Till all the powers of hell resign
Their dreadful trophies at thy feet,
And endless glory shall be thine.

Go with thy servants, gracious Lord,
And bid them tread the tempter down;
Be more than conqu'ror by thy word,
And wear the Universal Crown.

Soon shall the monster, Sin, submit
His hateful sceptre to thy call;
Death and death's author soon shall die,
And Jesus Christ be All in All.

R. HILL.

THE INFLUENCE OF THE SUN OF RIGHTEOUSNESS ON THE HEATHEN WORLD.

ARISE, great Sun of Righteousness,
And with thy light the nations bless;
Surround the globe with truth divine,
And let it with refulgence shine.

Thick clouds the heathen world surround,
With darkness awful and profound;
More cold and callous are their souls
Than icy mountains at the poles.

As rapid as the solar light,
May truth dispel the gloomy night;
And more extensive than the day,
Its mighty energy display!

The snow, dissolved by the sun,
Makes rivers with deep torrents run;
And when they're aided by such force,
Sweep all before them in their course:

Thus may thine influence from above
Dissolve the heathens' hearts by love;
Make rivers of repentance flow.
And drown their idols as they go!

Oh! may this sun its glories shed,
And round the world its influence spread!
That millions may its light adore,
And see it rise to set no more.

FOR AN ANNUAL COLLECTION FOR THE *MISSIONARY SOCIETY.*

THE gold and silver are the Lord's,
And every blessing earth affords;
All come from his propitious hand,
And must return at his command.

The blessings which I now enjoy,
I must for Christ and souls employ;
For if I use them as my own,
My Lord will soon call in his loan.

When I to him in want apply,
He never does my suit deny;
And shall I then refuse to give,
Since I so much from him receive?

Shall Jesus leave the realms of bliss,
And Ministers their native place,
And spend their time, their strength, their blood,
To bring the heathen world to God?

And shall I wickedly withhold
To give my silver or my gold;
To aid a cause my soul approves,
And save the sinners Jesus loves?

Expand

Expand my heart, incline me, Lord,
To give the whole I can afford;
That what thy bounty render'd mine,
I may with cheerful hands resign.

THE TRIUMPH OF LOVE.

YOUNG Stubborn, with a graceless mind,
Defy'd the laws of God and man;
And meaning happiness to find,
To truth and duty deaf and blind,
The steep descent of ruin ran.

He swore he would be bold and free,
Nor any appetite restrain,
But sport and dance with merry glee,
And eat and drink, and hear and see,
And let the parsons preach in vain.

Prudence the giddy youth addrest,
And lectur'd him in solemn mood;
Taught how to be supremely blest,
Of pleasure, wealth, and fame possest,
By only being wise and good.

He, laughing, cry'd, "I'll be no slave,"
And tript along the widest way:
"Let moralists of virtue rave,
"And dull philosophers be grave,
"I will be sportive, blithe, and gay."

Then sage Morality began,
And many musty volumes read
On Seneca's and Plato's plan,
And the whole duty gave of man,
That straight and sure to glory led.

All this he said is vastly fine,
And shou'd the dwindled days employ
Of such as are in life's decline,
Or who in grief and sickness pine,
And can no more the world enjoy.

Authority then undertook
His vile misdeeds to chasten sore;
But much he murmur'd at each stroke,
And tho' his heart was almost broke,
He hated, and rebell'd the more.

Then Love approach'd with smiling face,
And bid the inward tempest cease;
"Come, share," he said, "almighty grace,
"That heals and saves a wretched race,
"And fills the soul with hope and peace."

He look'd, and saw love's open side
Compassion's tenderest stream impart;
"Ah me! what wounds are there," he cry'd,
"For you I bore them," Love reply'd,
"To heal the anguish of your heart."
As yields the wax before the flame,
And copies the impressive seal,
So Love his hardness overcame,
And melted to repentant shame,
And taught him gratitude to feel.

No longer now a rebel wild,
But drawn by Love's almighty chains,
He shuns the path by sin defil'd,
And following like a lowly child,
In spirit pure, in manners mild,
He proves how sweetly love constrains.

ALIQUIS.

LINES

Inserted in Mrs. Rowe's Devout Exercises of the Heart, and presented to a young Lady.

FAIR maiden, read these pages thro'
And see what sov'reign grace can do;
Read till you catch the holy fire,
And feel your soul to God aspire,
With burning zeal and pure desire,
For blessings from above:
Were all the good on earth combin'd,
To please and satisfy the mind,
You never would such pleasure find
As from redeeming love.

This book displays a female's mind,
Exalted, pious, and refin'd,
For which no cause can be assign'd
But efficacious grace:
May you, by sweet experience, know
The sentiments of pious Rowe,
And to your young companions shew
The tenets you embrace!
May fair Religion win your heart,
By Jesu's sacred truth,
And heavenly light and joy impart
While in the bloom of youth!

What sacred pleasures are enjoy'd
While carnal subjects we avoid,
And every power is full employ'd
On God and things divine!
No earthly joy, nor mental bliss,
Can vie, or be compar'd with this;
For all the joys which worldlings know
From vain amusement's gaudy show,
Are at the best but mean and low;
But these are all sublime.

GAMMA.



Ridley sculp.

REV. JOHN LOVE, A.M.

London

Secretary to the Missionary Society.

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FOR JULY, 1797.

BIOGRAPHY.

LIFE OF THE REV. MR. FURLY,

RECTOR OF ROCHE, CORNWALL.

FEW things tend more to ſtrengthen and confirm the faith and patience of God's dear people than a relation of the experience and joyful death of his ſaints. It therefore ſeems the duty of every real Chriſtian to give an account of the Lord's goodneſs to individuals whenever occaſion and opportunity may offer.

An inſtance of great ſubmiſſion and patient endurance of much bodily pain was ſtrongly diſplayed in the ſufferings and death of the late Rev. Samuel Furly, Rector of Roche in Cornwall, who was for many years an uſeful Goſpel Miniſter at that place. He was born at Weſtham in Eſſex, October 17, 1732, and was placed early at a grammar ſchool in that county. After the death of his father, which happened when he was young, he was entered Fellow Commoner at Queen's College, Cambridge, as his love of learning and early piety made him wiſh to take holy orders; and his wiſhes were ſeconded by his worthy and pious mother. While he was at Cambridge, it pleaſed God to give him ſuch a meaſure of divine grace, that he ſtedfaſtly reſiſted thoſe temptations which are ſo pernicious to young men on their firſt advancing into life. He was often wont to expreſs the greateſt thankfulneſs to his God for enabling him in mercy to withſtand thoſe ſnares and temptations with which he was ſurrounded while there. After continuing at college the uſual time, he was ordained, and did duty a few months in London, where he married, and ſoon after re-

moved to Lakenheath in Suffolk; he continued there but a ſhort time, and from that place went into Yorkſhire, and reſided at Kippax in that county for twelve months, when he again removed to Slaythwait in the ſame county. There he remained five years, and preached to a large country congregation, where he was much bleſſed. In the year 1766, being in London, he was preſented to the living of Roche in Cornwall, by that bright ornament of the Chriſtian church, the late excellent Mr. Thornton, of Clapham. To that place he therefore removed for the laſt time with his wife and five children: a ſtranger in a remote county; but the ſupports of the God of Jacob were with him, and enabled him to preach his word with power. Upon his firſt coming he had to declare the Goſpel to a dark people; and it pleaſed the Lord to bleſs his labours. The dry bones began to ſtir. For a time he was much attended by numbers from neighbouring pariſhes. That, however, did not continue long; the novelty ſoon ceaſed, but his zealous labours went on, minding no diſcouragements. He conſtantly preached twice every Lord's day, and for near twenty years had a lecture every Wedneſday evening; but as the church was large, and very cold, he at laſt removed the lecture to his own houſe. He was a faithful and zealous preacher of the everlaſting Goſpel; more a ſon of thunder than conſolation, and his learning and abilities made him an excellent explainer of the holy Scriptures. In his family he was indefatigable, and he educated his three ſons himſelf. After they were grown up, and had left him, he took a certain number of young gentlemen to inſtruct; and his great aſſiduity and attention to them are well known in Cornwall. It pleaſed God to bleſs him with a remarkable ſhare of health and ſpirits for the greateſt part of his life; but about twelve years before his death he was attacked with a violent and uncommon pain in his face, which was at firſt ſuppoſed to be rheumatic, and as ſuch was treated. It has ſince been diſcovered that his caſe was miſtaken; and it was plainly perceived at laſt to have been the ſeeds of that fatal diſorder, a cancer, which removed him from this vale of tears. He had an interval of near five years from his firſt attack, in which time he ſuffered but little. In the ſpring of the year 1794 his diſorder took a different turn, though attended with but little pain; but in the autumn of that year the ſymptoms had ariſen to a very alarming height. From the firſt, when he heard the nature of his complaint, he well knew he ſhould have much

much to ſuffer; and the Lord gave him ſtrength for the day. His agonies were beyond deſcription great, and from Chriſtmas till his death, which was in Auguſt 1796, his nights were ſleepleſs, and ſpent in the bittereſt pain, and during all that time he could not reſt his wearied body, for he was totally unable to ſit down. In the midſt of this furnace of affliction, his reliance on his God was firm and unſhaken, and his patience and reſignation moſt exemplary. Not one complaining word ever eſcaped his lips; but he was continually repeating that ſweet paſſage of Scripture, "Whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth." "I know, (ſaid he) that my heavenly Father ſends me this affliction in much love, and ſhall I not patiently bear it? Is it not a proof that the Lord treats me like a dear child? and has he not kindly bid me not faint when I am rebuked of him? Oh that I may but glorify his bleſſed name in this ſore trial! My God ſees that I want the furnace! May I but come out like gold that has undergone the refiner's fire!"

Throughout the whole of his ſevere illneſs his cheerful reſignation to the divine will was wonderful to thoſe who were eye and ear witneſſes to the Chriſtian fortitude and patience with which he bore the moſt excruciating pain. Though his ſufferings were ſo great, yet did he ſtill continue his labours both in the church and family; and when any part of *that*, or his friends told him that they feared his exertions were beyond his ſtrength, his anſwer was always, "My God ſupports me, and ſhall I not glorify him while I have breath?" Shall I not declare the everlaſting Goſpel which he has appointed me to preach as long as I am able? Yes, through his divine aſſiſtance, I will ſhew forth his praiſe till I join the church triumphant above." He had always a great ſhare of animal ſpirits, and much ſtrength of mind; and, in the younger part of his life, he had to ſtruggle with a natural haſtineſs of diſpoſition. But how was he changed into the patient lamb before he quitted earth for heaven! His tenderneſs and affection to every part of his family was great indeed; and to a friend, who once came to ſee him, he bleſſed God for having given him children who were willing and able to afford him all the aſſiſtance in their power. He was ſtill able to walk by leaning on two perſons, and they were his conſtant ſupporters. Often did he lift up his heart in thankfulneſs to the Lord for this mercy; and he ſaid that his prayers were heard by his heavenly

heavenly Father, who, in much love, had not confined him to his bed, which he always dreaded.

About a fortnight before his death he was ſeized with a deadneſs in his right arm, and his legs were ſo much ſwollen, that it was with difficulty he could walk a few ſteps, Yet ſuch was his ardour in his great Maſter's cauſe, that he was ſupported to the houſe of God, and preached a ſweet ſermon on theſe words, "Grace, mercy, and peace, from God our Father, and the Lord Jeſus Chriſt." Numbers heard him, and many ſtrangers were there, who were much affected to ſee how God aſſiſted his dying ſervant to declare his precious word to the laſt. He afterwards adminiſtered the bleſſed ſacrament to many Chriſtians, who beheld him with aſtoniſhment, and ſtreaming eyes. It was with pleaſing and mournful wonder that they ſaw a dear Miniſter of the bleſſed Jeſus, almoſt on the verge of heaven, exerting himſelf to perform his Maſter's work; and though one hand was totally dead, yet with the other did he, with trembling ſteps, carry round the bread and wine to his dear flock for the laſt time. Throughout the week he ſeemed to grow weaker and weaker: But faith and patience ſtrengthened. On the Saturday following a ſymptom took place which betokened that his end was faſt approaching. One of his daughters firſt mentioned it to him with weeping eyes. For a few moments after he heard it, he continued in prayer with lifted eyes to heaven; after that he broke forth into an exclamation of praiſe, telling her ſhe had brought him joyful tidings; and he then added, "My prayer to my God has been heard, that he would enable me to bear with meek patience whatever he ſaw fit to lay upon me. I bleſs and adore his name for this affliction; he ſaw that it was neceſſary for me to wean me from earth. Well knowing that it was the hand of God, I have been contented to ſuffer as much and for as long a time as he pleaſed. I ſhall now ſoon be releaſed; and how ſhall I be thankful enough that he, in much love, is going to ſhorten my ſufferings?" Thus did this bleſſed man receive the intimation that death was near. In the evening of that day his ſon-in-law came to ſee him, who is a ſincere believer. The moment he approached him, he cried out, "My dear ſon, I have heard joyful news to-day: Your father will ſoon be in glory."

Though it may ſeem incredible to thoſe who read this account, yet did Mr. Furly go to his church the next day, and

and preached from theſe words in the Pſalms, "They that know thy name, will put their truſt in thee; for thou, Lord, haſt not forſaken them that ſeek thee." This was a bleſſed diſcourſe indeed! He ſpoke from real experience, that he had found the God he truſted a ſtrong hold, a covenant God, who never forſook thoſe who put their reliance on him: And how did he warn ſinners to repent, and turn from their evil ways, telling them that he had preached to them for near twenty-ſeven years from that pulpit, and had, during all that time, repeatedly warned them to flee from the wrath to come; that he now delivered his meſſage perhaps for the laſt time, therefore whether they would hear, or whether they would forbear, he had delivered his own ſoul; and their guilt would be upon their own heads." This was indeed the laſt time he ever preached that Goſpel in which his ſoul delighted. The next day, upon enquiring whether his congregation could hear him, and being told that his voice was very weak, he ſaid, "Then I am now uſeleſs; I have finiſhed my Maſter's work; I have done with all things here below." He alſo ſpoke with much delight of his approaching diſſolution. He was now in the laſt ſtage of weakneſs, but his faculties were ſtill unimpaired. On the Wedneſday following it was with much difficulty that he was held up by his family; for in bed he could not continue, and they were afraid that he would die in their arms. In the evening, however, with great difficulty he was put into bed, and for ſome hours after he ſeemed rather eaſier, though he could ſay but little. About three o'clock on Thurſday morning he was taken with the agonies of death. His wife and ſix of his children were around his bed; and it was evident that his ſenſes continued, and that in the midſt of pain his prayers were directed to his Saviour, who forſook him not in the ſhadow of death. A ſhort time before he breathed his laſt his wife took his hand, and ſaid, "My dear huſband, you are going to Jeſus." He underſtood her, and feebly replied, "I know it well." He then ſweetly fell aſleep in that Jeſus, to whoſe arms he was *indeed going*.

He died Auguſt 6, 1795, at about nine o'clock in the morning. He left behind him eight children, two ſons and ſix daughters, who were all grown up.

TO THE EDITOR.

MR. EDITOR,

IT is a ſingular fact, that, notwithſtanding the long and bitter diſputes carried on with ſo much learning and ſo little charity—notwithſtanding the diviſions and ſub-diviſions into which Chriſtendom has been ſplit, on account of church government, and each party acknowledging the deciſive authority of the Scripture; yet nothing can be more evident than that there is no one church upon earth exactly formed on the apoſtolic model, and in all points conformed to the primitive practice.

After the moſt attentive conſideration of the ſubject, and endeavour to diveſt my mind of educational prejudices, I venture to ſtate ſome particulars of the churches during the two firſt centuries, which ſeem to be ſupported by the univerſal ſuffrage of the Scriptures, and antiquity.

It deſerves eſpecial notice, that univerſally throughout the whole church, the offices of every kind were *elective*; and Biſhops, Prieſts, and Deacons the choice of the people. Nor can I find in a ſingle inſtance the appointment to theſe offices without the ſuffrage of the faithful. It was the moſt indiſputed axiom, that they who knew the value of their own ſouls, ſhould elect thoſe as their teachers, in whom they could repoſe the greateſt confidence.

How the faithful were collected is alſo evident. The Goſpel was univerſally the inſtrumental means. Itinerant Miniſters went out from Jeruſalem, preaching every where the kingdom of God, and his righteouſneſs. (And to itinerant preachers we owe the converſion of the nations to Chriſtianity.) Wherever, by their labours, a few were called to the knowledge of Chriſt's grace and faith in him, they united. The moſt zealous man, and moſt conveniently ſituated, opened his houſe for divine worſhip, and the church aſſembled in one of his rooms, probably the moſt retired, and fartheſt from obſervation. When the itinerant evangeliſt removed, or was expelled by perſecution: The maſter of the houſe, if he was qualified, or ſome other elderly perſon or preſbyter of beſt repute for grace and abilities, was placed as επισκοπος, or πρεσβυτερος over them, for at firſt theſe terms ſeem to have been applied to the ſame perſon, the one marking the office, the other the age of the perſon, Titus, i. 5. compare ver. 7. Acts, xx. 17. compare

ver.

ver. 28. Him, the itinerant preacher, by whoſe labour the congregation was raiſed, appointed according to the approbation and choice of the faithful, to ſerve, whilſt he as an evangeliſt proceeded in diffuſing the ſavour of truth to other places.

When the number of the converted increaſed beyond the convenience of aſſembling in one houſe, a ſecond congregation was formed, and another elderly perſon choſen, worſhipping in ſeparate places, but in union with each other, and as the number encreaſed the preſbyters encreaſed; probably under the ſuperintendence of the firſt preſbyter, as the general overſeer; that one ſuch perſon preſided in the aſſemblies, which treated of the matters concerning the church, under the name επισκοπος, is, I think, clear, and on his deceaſe or removal, the people and preſbyters appointed his ſucceſſor by ſuffrage, that town or diſtrict being conſidered as one body.

It was in theſe ſmall diſtinct churches, compoſed of houſholds and neighbours, that, during two hundred years or more, the general church was to be found. Thoſe in the vicinity united in all Chriſtian fellowſhip, and conſultation, and the deacons, who were merely eleemoſynary officers and choſen by the people, had the immediate care of the poor.

Thus we find in St. Paul's epiſtles, ch. i. ver. 2. That he directs his letter to the *Churches* of Galatia. In that province, from his labours and thoſe of others, a great collection of people having been formed into different congregations. And the ſame may be inferred from his Addreſs to the *Biſhops* and *Deacons* at Philippi. In that inconſiderable town, compared with many others, there were more Biſhops than one, and conſequently churches. As long as we have revelation we are on holy ground.

I ſuppoſe the perſons by whoſe labours the firſt churches were planted, had particular weight and influence with thoſe who looked up to them, as their fathers in Chriſt, and would in a particular manner be diſpoſed to conſult with them, and be ſwayed by them in matters of doubt or difficulty. And during the lives of the apoſtles, in diſputed caſes they would be conſulted. See Acts, xv.

When we leave the Scriptures, we come to fallible men: And as corruption began early to creep into the church, it becomes us to read with caution, and to keep ever the ſacred oracles in view,

Yet the Letters of Clemens and Ignatius ſhew that matters continued with little alteration in the ſecond century. How ſmall and confined the epiſcopal charge was, the following declarations of Ignatius demonſtrate: No baptiſm muſt be adminiſtered—no love feaſt or ἀγαπη kept—without the Biſhop. "No marriage" was to be contracted without his conſent—and he was required "to ſpeak ſeparately to every one of his flock about their ſouls." Theſe and other particulars annexed to the office of a Biſhop, beſides his conſtant miniſtrations in the congregation, inconteſtibly demonſtrate how ſmall the diſtrict or dioceſe was, at firſt, over which the primitive Biſhop preſided.

It ſeems then, that a primitive church was of very ſmall extent, no more than a room could receive, and that probably of a poor houſe too. Let no man ſmile or think it contemptible or degrading, but I ſee no more ſtriking image of a primitive church, than a little Methodiſt meeting in a mud floor room, in a little town or village; where a few perſons aſſembled to hear the word of God. And if by favour a ſchool-room could be procured for the purpoſe, Paul himſelf was not degraded by preaching in it. Where ſeveral ſuch were formed in the ſame neighbourhood, the ableſt and moſt eſteemed would naturally be choſen as the Biſhop, ſuperintendant, or preſident. The qualifications for Preſbyters and Biſhops were the ſame, ſee Titus, ch. i. ver. 5, 6, 7. When elders were to be ordained in every city they were to be men of blameleſs character, ver. 6. for ſays the Apoſtle, "A Biſhop muſt be blameleſs," &c. The ideas of epiſcopal dignity, and high rank, are as unſuitable to the ſpirit of the Chriſtian church, as their proud aſſumption of power is contradicted by all pure primitive antiquity. It is even by Cyprian, who began to riſe in epiſcopal ſtilts, marked as a matter highly cenſurable, that ſome acts of church diſcipline in his abſence had been performed without the conſent of the preſbyters, and the church of the faithful.

The Biſhop had no power, but miniſterial. The people choſe the preſbyters and deacons. The laying on of hands was not his office alone, but in conjunction with the preſbytery—no cenſure could be inflicted but by the ſuffrage of the church—the utmoſt amounted to excluſion, partial, or final, from the communion of the faithful. Pains and penalties, the monſters of all churches who have aſſumed anti-chriſtian power, whether Proteſtant or Papiſt, were unknown in the Scriptures, or in the practice of the primitive

mitive church. If God was pleaſed to execute any ſignal puniſhment, *in terrorem*, vengeance belongeth to him, and to him alone.

Mr. Milner's excellent Church Hiſtory, gives in general a very impartial ſtatement of the primitive church, though he ſometimes appears warped by educational prejudices, as we are all too apt to be, and I know no more difficult taſk, than to be able to diveſt ourſelves of them, and to examine hiſtory with abſolute impartiality. The very ſentence I am about to quote introduces a *ſalvo*, incompatible with his own avowed opinion, and the reſt of the paragraph.

"In vain will *almoſt any* modern church *whatever* ſet up *any* claim to *reſemblance* of the apoſtolic model." How *almoſt* could ever get into this ſentence it is impoſſible to gueſs, except as a *ſalvo*, for what he knew would offend alike every church, and eſpecially our own, which being national, is conſequently more proudly excluſive in her pretenſions. He ſuggeſts Leeds and Halifax, as affording in their Vicars and Curates, the neareſt reſemblance to a primitive dioceſe; in extent perhaps I may accord with him, but in other particulars the differences are radical. The Vicar preſents to perpetual cures; the people have no choice of their Curate—from the moment the Curates are licenſed, they are under no controul of Vicar or people, but I believe their tenure freehold, like his own. He has no more claim to aſſemble them as his preſbytery, to conſult on the general intereſts of the whole, than any other perſon. They have the original vice of patronage, and the people have no more to do in the appointment of either than of the Archbiſhop of York.

According to ſcriptural model, from all I can gather from Mr. Milner, Gibbon, Moſheim, &c. and thoſe they produce as evidence, a primitive church conſiſted

1. Of a *ſociety of faithful people*, called by the preaching of the Goſpel, to an heart-felt enjoyment of the bleſſings of divine grace by the power of the Holy Ghoſt, and really ſuch as the titles given them imply. The faithful in Chriſt Jeſus, called to be ſaints—elect and precious—the children of God without offence—holy and beloved—calling upon the Lord in every place—brethren of one family—and living members of that body of which Chriſt is the living head. The preſent herd of nominal Chriſtians, and churches are a ſtriking contraſt with theſe characteriſtical deſcriptions of a true churchman.

2. This

2. This ſociety aſſociates voluntarily for edification, and order, and elects its Biſhops, Preſbyters, and Deacons according to their exigences; conſenting to be governed according to the will of the great Head of the Church in his revealed word.

The preſent ſtate of Popiſh and Proteſtant diocceſan epiſcopacy, affords no one trait that I can diſcover in the Bible, of a divine original. And, though I am myſelf a confirmed epiſcopalian in ſentiment, the epiſcopacy of the Bible is of a very different nature from any known human eſtabliſhment.

Compare the men and manners with the Epiſtles to Timothy and Titus. From *this directory* no human authority can depart, without violating the firſt principles of revelation.

Inſtead of the choice of the people, we know their opinion is neither conſulted, nor their ſuffrage aſked. All is done by human eſtabliſhment. All the ſuperior officers of the church are nominated with us by the State Miniſter for the time being, good, bad, or indifferent enters not into the caſe. And the ſeveral churches all in patronage, with a very few exceptions.

To conſult with the body of the Preſbyters, or to ſuperintend the ſouls of individual believers, is not only impoſſible from the extent of modern dioceſes, but incompatible with the whole ſyſtem of aſſumed pomp and power annexed to modern ſees.

I admit Archbiſhop Uſher's plan of moderate epiſcopacy would, as Mr. Milner acknowledges, be a vaſt improvement, and amelioration. But all ideas of this kind, as the world called Chriſtian is circumſtanced, are perfectly utopian. A primitive church can be found under no modern eſtabliſhment that I am acquainted with; though it may ſubſiſt in, with, and under it, but it will be radically diſtinct and have a being peculiarly its own.

No ordination to an eccleſiaſtical office, whether Biſhop, or Preſbyter, is ſcriptural, that has not the precedent choice of the people. There is not in the primitive church a ſingle exception of impoſing a paſtor on a flock againſt the conſent of the faithful. All patronage is the creature, I had almoſt ſaid the monſter of modern invention, and a mere engine of this world, to ſerve the purpoſes of pride and covetouſneſs. And whatever ſtrange terror is deſired to be coupled with the name of *ſchiſm*, it is impoſſible it ſhould attach to any man, who ſeparates himſelf from a paſtor, who

who walketh diſorderly, and hath evidently taken the over-ſight of the flock, not with a willing mind to ſerve their eternal intereſts, but for filthy lucre's ſake. The ſpecious pleas and pretenſions of a corrupt prieſthood may ſatisfy their brethren, becauſe by this craft they have their gain; but a child of God muſt be governed by the word of God. "From ſuch withdraw thyſelf."

3. In the primitive church, I ſee no trace of preſcribed excluſive forms of prayer. No ſuch thing is mentioned or recommended in the Scripture. No ſuch appears in the firſt centuries, that I can diſcover. Praying in the Holy Ghoſt, under a ſpirit of prayer and ſupplication, according to the meaſure of the gift of God, was the mode of primitive worſhip. The ηγεμενος (preſident) led the devotions of the congregation, having been choſen from experience of his gifts, by general ſuffrage for this very purpoſe: A cordial amen, from the unlearned, teſtified their faith and hope.

No habits diſtinguiſhed the miniſters of the ſanctuary. No places of worſhip were conſecrated for that purpoſe. Where two or three met in Chriſt's name he promiſed to conſecrate the church, by himſelf appearing in the midſt of them. No burying-grounds had yet acquired peculiar ſanctity. Nor any outward pomp attended their devotions. They prayed with the ſpirit and with the underſtanding alſo, they ſung with the ſpirit and with the underſtanding alſo. The Apoſtle's doctrine was taught, and the ſacred writings read. A holy fellowſhip maintained—frequent communion. Sometimes every day the Lord's Supper was celebrated—with prayer and ſupplication, with thankſgiving; and all the worſhip enlivened with hymns to Chriſt, as their true God and Saviour. What a grandeur is there in the ſimplicity and fervour of true devotion, beyond all the magnificence of temples, or the gorgeous robes of pompous pageantry!

It is difficult now for us to diveſt ourſelves of the aſſociation of ideas, that connects a church with a vaſt pile of architecture, and all the forms, parade, and ceremonies with which Chriſtianity has been ſo over-loaded during many ages. In proportion as the power of godlineſs decays, the pomp, parade, and ceremonials multiply. But where are the men to be found, that are ready not only to be bound, but to die for the name of the Lord Jeſus? We have now the noble cathedral, and the elegant meeting-houſe, the profeſſion of Chriſtianity univerſal, and the

eaſy

eaſy name of Chriſtian, without dread and without danger; but the zeal of confeſſors, and the devotedneſs of martyrs, are reckoned among the extravagancies of religion. And of all characters the moſt dreaded is the enthuſiaſt.

4. During the firſt centuries no alliance ſubſiſted between church and ſtate, that unnatural bond of union deſigned to model the church according to the intereſts of human politics was utterly unknown. The effects which have followed from the day this was adopted, ſpeak for themſelves. There was a ſufficient portion of pride, love of pre-eminence, and money, which early crept in, even during the days of perſecution. But ever ſince the church hath become an engine of the State, things have gone abundantly from evil to worſe, and iniquity become eſtabliſhed by law, and ſanctified by cuſtom. Chriſt's kingdom is not of this world, far from courting, it dreads the unnatural alliance. A Chriſtian wants no honour or emoluments to bribe him to be a good ſubject, and obedient to the powers that are. Real vital Chriſtianity has ever been contaminated, whenever politics of any kind mingle with religion. Godlineſs is ſoon loſt when gain becomes an object. Men of all denominations need conſider this. All have been in their turn graſping at power and emoluments; and all been alike corrupted by them.

I pray God the true church may be equally preſerved in the flames of perſecution, and in the quietneſs and wondrous peace it now comparatively enjoys. Of the two, the laſt is moſt to be apprehended. "Thou haſt a name to live, and art dead," are awful words.

PHILOCHRISTUS.

Will Mr. Milner, or any other candid friend, correct the miſtakes I have fallen into? As truth alone is my purſuit, and the object of your publication.

TO THE EDITOR.

DEAR SIR, *Newport-Pagnel, June* 8, 1797.

AMONG the objections that have been made to the revival of attempts to ſpread the Goſpel among the Heathen, none, I believe, is more abſurd than that which has been founded upon the unenlightened ſtate of a great number

number of our own countrymen. It was ſurely reaſonable to expect that an increaſing concern for the extenſion of Chriſt's kingdom, and for the deliverance of ſouls periſhing for want of his knowledge, would, if cheriſhed and exerciſed, operate to the advantage of our nearer neighbours. I have never obſerved a Miniſter, who has ſtrongly intereſted himſelf in miſſionary objects, who has not diſcovered a proportionate ſenſibility toward the ſpiritual intereſts of thoſe around him. I have to lament that, through peculiar obſtacles, my own feelings of this kind have been leſs productive than thoſe of many others; but I am conſcious of incomparably greater concern on the account than I ever felt before the formation of the Miſſionary Society. Some of my neighbouring brethren have been far more ſucceſsful; and I have much wiſhed to be informed of the meaſures which the Lord has proſpered to ſo happy an effect. It appears to me proper to make generally known ſuch particulars as I have been favoured with by a worthy and uſeful Miniſter, the Rev. Thomas Hillyard, of the Independent congregation at Olney. I have had the pleaſure of being repeatedly invited by his people to make public collections among them for the Miſſionary Society. They have, in proportion to their circumſtances, which are low, very liberally exerted themſelves for its ſupport; and have manifeſted a warm and conſtant intereſt for its ſucceſs. The following extract, from a letter I have juſt received, ſhews that, at the ſame time, they have been peculiarly active and ſucceſsful in introducing the Goſpel to ſeveral neighbouring villages.

Mr. Hillyard obſerves to me that, ſince the great work of Miſſions to the Heathen has been ſet on foot, a very warm and active ſpirit has appeared in ſerious people of each denomination at Olney to ſpread the knowledge of Chriſt among thoſe who ſit in darkneſs and the ſhades of death at home. "In four villages," ſays he, "that lie around us, there was no place to receive thoſe who would have preached the word of life to them. About May laſt year I ventured to preach in the open ſtreet in one village, and was well attended, without much oppoſition. I afterward preached in another part of the ſame ſtreet, which enabled ſome, who could not come out, to hear in their own houſes. Many again attended in a ſerious and orderly manner. I believe the number of friends who accompanied me tended to keep the more unruly quiet. I entered another village, and preached in the open air to five or ſix

hundred people, who behaved well. I repeated the attempt with the ſame ſucceſs; and I hoped ſome houſe might be opened for a regular attendance; but none could be procured, although my endeavours were bleſſed with the effect of bringing ſeveral perſons to hear at Olney. I propoſed, therefore, God willing, to purſue the ſame method through the ſummer; and Mr. Sutcliffe (Miniſter of the Baptiſt congregation at Olney) agreed with me to go out, alternately, on the Sabbath evenings; but as I fell ſick at that period with the ſmall pox, our plan was diſconcerted, and I was not able to reſume it during the ſummer. Early this Spring we held a meeting to pray that God would open the hearts and the houſes of ſome people in the villages to have the Goſpel preached among them. We then made application in ſeveral places, but met with repulſes in each. However, not being weary in well-doing, we continued in prayer; and ſeveral of our young people, who had the object warmly at heart, ſet out one Sabbath evening to a friend's houſe in one of the villages to ſpend ſome time in ſinging, reading a portion of Scripture, prayer, and reading a ſermon. Several people attended, and wiſhed them to return. They did ſo; and the number of attendants increaſed ſo much, that, although the village is ſmall, nearly a hundred people were preſent, who diſcovered their approbation of theſe proceedings, and hoped our friends would continue to come. This excited oppoſition; and the clergyman of the pariſh threatened them for acting illegally; which, however, only ſtirred up a friend to get the houſe regiſtered for diſſenting worſhip, and to accommodate the attendants with forms. Hence our young men took courage to enter another village, where they found a perſon willing to open her houſe for the ſame ſort of religious exerciſes, although ſhe was afraid to attract public notice by admitting a preacher. They went, as before, till they were threatened if they ſhould perſiſt; but by that time their meaſures had produced ſuch effect, that, rather than they ſhould be driven out, the perſon agreed to have her houſe alſo regiſtered, and not only opened to them, but to Miniſters. This object being accompliſhed, they tried another village; and met with a hearty welcome from one who had not long before refuſed his houſe. In this manner three villages are ſupplied, every Sabbath evening, by three or more young men, who go from the ſeveral congregations at Olney to each of the places. Sometimes a Churchman, an Independent, and a Baptiſt join in the ſame viſit;

for

for it is our happineſs in this object, as in that of the Heathen Miſſions, to lay aſide party differences, and to unite in heart and practice for the ſake of doing eſſential good. They aim alſo at becoming all things to all men, that by any means they may ſave ſome; and therefore particularly pray for the King, for Magiſtrates, and the Miniſter of the pariſh; and uſually cloſe with the Lord's Prayer. Where they can have admittance, they viſit the ſick; from which they have found ſome benefit. Thoſe who go out, meet together for prayer, and fix what company ſhall attend each place, making ſome alteration in every viſit, in order to keep up attention by variety. Plain, practical, awakening ſermons, which hold out human depravity and miſery by the fall, and ſalvation by Chriſt, appear to be the moſt uſeful in reading. They find ſome difficulty to obtain a variety of ſuch diſcourſes, eſpecially ſhort enough for their uſe.

"We hope another dark village is about to be opened to ſome more of our young friends; and I count it a great mercy that God has raiſed up, within the laſt twelve months, a conſiderable number of perſons among my hearers who come forward in public prayer, and are capable of joining the village parties. I have preached at one of theſe places ſince the meetings were ſet up, and the croud that attended was ſo great, that, though the houſe is large, it could not contain more than a third part; and I preached in the open air on that account. I cannot but hope that God is doing ſome great work. Several come from the neighbourhood who never came before; many become more active and ſtedfaſt in their attendance; and a happy union is cemented between different denominations of Chriſtians."

Thus far Mr. Hillyard.—I ſhall only add, that I truſt his account will tend to excite a holy emulation among Miniſters and congregations in general, and to aſſiſt them in the adoption of the beſt means to promote the glory of Chriſt, and the good of ſouls. *Private Chriſtians*, it is hoped, will be awakened to conſider how much the ſpread of the Goſpel depends upon *their* zeal and activity, and how cloſely the proſperity of their own ſocieties is connected with their diligence in promoting the cauſe of Chriſt among others. Earneſtly praying that the ſame ſpirit of love, of power, and of a ſound mind may be abundantly and univerſally diffuſed, I remain, Dear Sir,

Your's, &c.

S. GREATHEED.

WONDERFUL PRESERVATION.

IN the church-yard at Keyſhoe, in Bedfordſhire, is the following inſcription, now almoſt obliterated. The event to which it relates, together with the circumſtances which are known to have been connected with it, appear too remarkable to be conſigned to oblivion. No alteration has been admitted in copying the inſcription from the ſtone but in the ſpelling and grammar.

" In memory of the mighty hand of the great God and our Saviour Jeſus Chriſt, who preſerved the life of William Dickins April 17, 1718, when he was pointing the ſteeple, and fell from the ridge of the middle window in the ſpire, over the ſouth-weſt pinnacle. He dropped upon the battlement, and there broke his leg and foot, and drove down two long coping ſtones, and ſo fell to the ground, with his neck upon one ſtandard of his chair when the other end took the ground."

After the repetition of ſome expreſſions he was heard by his brother to uſe, when near the ground, as, " Chriſt, have mercy upon me! Lord Jeſus Chriſt, help me!" It is added,

" Died November 29, 1759. Aged 73 years."

The height from whence this perſon fell was no leſs than 132 feet, and his leg and foot were exceedingly fractured by ſtriking againſt the battlement: But his damage in other reſpects was ſo trifling, that he not only lived more than forty years afterward, but within ſeven months from the time of his fall he was capable of aſcending the ſteeple a ſecond time, and he then finiſhed pointing the ſpire.

The chair, in which he ſat, was ſuſpended by a ſtrong rope, conſiſting of four ſtrands, or twiſted cords. Yet it parted evidently through the rocking of the ſpire, occaſioned by the ſtriking of the church clock at eight in the morning. Upon examining the rope, it appeared that three ſtrands of the rope, out of the four which compoſed it, had been previouſly cut through with a knife.

William Dickins had been in company, the evening before this event, with a perſon of the ſame buſineſs; and a ſtrong ſuſpicion was entertained that this man had cut the rope, in revenge for being diſappointed of the job. Whether this ſuſpicion was well or ill founded muſt be referred to

to the unerring Judge of the hearts and lives of all: but *one* fact is as certain, as it was awful. The ſame man, having ſhortly after finiſhed building a ſtack of chimnies, climbed to the top of them, to give a boaſting cheer to the perſons aſſembled there; when the work, not being dry, gave way, and falling with him, killed him on the ſpot.

The grandſon of the man who was ſo wonderfully preſerved, is at this time Miniſter of the Diſſenting congregation at Keyſhoe; and every particular of the account here given has been confirmed by the ſtrongeſt authority.

May it excite in us a lively ſenſe of continual dependence upon the Lord, for our preſervation, in all the hazards to which our lives are neceſſarily expoſed! Let us call to mind the various deliverances we have ſeverally experienced in imminent dangers; and, with grateful acknowledgments of paſt interpoſitions, caſt all our care on Him who careth for us; making it our grand concern to live not to ourſelves, but to the Lord Jeſus Chriſt, who alone preſerves us from falling into everlaſting perdition!

THE following account of the Converſion of a Miniſter, on the Continent, who reſides in the Electorate of Brandenburgh, is very intereſting and well authenticated, though I am not at liberty to ſpecify his name and the place of his abode; I have been favoured with an opportunity of copying it from his own words, in a letter to ſome Chriſtian friends.

R.

THE TRUE AND FAITHFUL CONFESSION OF A SINNER,

Saved by the blood and grace of Jeſus, and healed in body and ſoul, which he wiſhes to witneſs in the living Church of the Saviour, to the praiſe of his mercy and compaſſion.

I MAY juſtly begin my confeſſion, under a joyful ſenſe of divine grace, with the words of David, "Bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thy iniquities, who healeth all thy diſeaſes, who crowneth thee with loving-kindneſs and tender mercies; who ſatisfieth

ſatisfieth thy mouth with good things!" O for a thouſand tongues to praiſe my dear Redeemer's name!

O might each breath his praiſe repeat,
And ev'ry pulſe thankſgiving beat!

Long, very long have I lived in a carnal, unbroken ſpirit, and have much injured, as I now diſcover and acknowledge, my Lord, myſelf, and others. I vainly imagined myſelf wiſe, and that I was acquainted with thoſe doctrines which were diſtinguiſhed from old and vulgar errors. I had applied myſelf to the writings of Teller, Steinbart, and the notorious Bahrdt. From a partiality of vain diſputing, I conſtantly graſped after every thing which appeared novel, and rejected and oppoſed moſt of thoſe truths of the Bible, which are now exceedingly dear and precious to me; was lifted up on account of my great knowledge, and yet, as I now diſcover by the light of divine grace, I knew nothing at all of real divine religion. The words of Eccleſiaſticus might be applied to me, "He who hath no experience knoweth little, and he who is in error doeth much miſchief. When I was in error, I alſo knew many things, and I underſtood more than I can expreſs." Chap. xxxiv. 10, 11, 12. (according to Luther's tranſlation.) Convictions and warnings of conſcience were, however, not wanting, and when I ſometimes reflected, in a ſilent hour of the night, on my end, or the thought obtruded itſelf that I might ſuddenly die; I felt, notwithſtanding all my labour to eſtabliſh myſelf in my philoſophical ideas, great uneaſineſs, and a certain ſomething that I cannot deſcribe; which, however, when traced to its ſource, was in reality fear and dread, on account of the judgment awaiting me, though I preſumed not to admit the ſcriptural idea of it. But this attempt of the Spirit of God to knock at the door of my heart, which was intended to lead me to acknowledge my miſerable condition, was, at preſent, defeated by my oppoſition to the ſaving truths of the Goſpel, and many ſenſual gratifications: and thus I ſunk daily deeper into error, becauſe I would not receive Jeſus (whom I conſidered as a mere man, and called the Redeemer of Mankind merely on account of his doctrine) as my Saviour, Lord, and God! I was continually diſputing, and entering every where into controverſy, and was exceedingly gratified when I could obſcure the ſcriptural ſyſtem of divinity with my ſophiſtry, and could confound an orthodox profeſſor, who

who perhaps himself had only an historical, not an experimental, knowledge, and shew him, as I thought, the absurdity of his creed. Thus I was more and more entangled in my false philosophy, and was ultimately led to adopt the most abominable maxim, that there was, perhaps, no absolute difference between moral good and evil; and rested in the doctrine of philosophical necessity, as taught by Shulz, of Gierstorff, whom I highly applauded and extolled. I exploded the idea of damnation, and considered the lot of sinners as only a smaller degree of happiness; and fancied that the greatest, and most wicked criminal, so called, was only the lowest on the scale of virtue. The Bible was, to me, a mere tradition of men; but, alas! when should I cease if I should mention all I did not believe! I, however, did not broach these my private opinions in the pulpit, or aspire after the fame of being one of the new enlightened teachers; but was always a hypocrite in the holy place when I preached the most essential doctrines of the Gospel, especially the great doctrine of the atonement. Yet I must confess, that I often felt sensations at church, which, I think, proceeded from the operations of divine grace; but these I soon again trampled upon. The congregations to whom I preached, or rather, before whom I played the hypocrite, could not therefore complain of me to the Ecclesiastical Court; but I have often given great offence to my worthy patron and his consort, by introducing occasionally, in private, infidel objections against religion, to which, however, I deceitfully pretended not to consent myself. But all this my merciful Saviour, as well as they, have now pardoned and forgotten.

It happened on Dec. 4, 1780, on a journey, that I fell from my horse, and sprained my foot very badly; notwithstanding which I was obliged to crawl on my hands and feet, in the middle of the night, for two hours together, before a carriage met me. I should doubtless have lost my life, if God had not particularly ordered it so, that my friends had received information of me, and concluded that some misfortune had befallen me, which, for the first time, rendered me attentive to a particular divine Providence. In those hours of perplexity I prayed fervently, and made many promises to God, that I would reform my life if he would help me. After my recovery, however, which did not take place under twelve weeks, I soon returned to my old path.

May

May 14, 1790, I loſt almoſt all my property, all my books and manuſcripts, collected at the Univerſity, by a conflagration. I now again reſolved, as God had been in this diſtreſs unſpeakably merciful towards me and my family, to change my life; but, even at this time alſo, my good reſolutions were not put into execution. However, I ſtudied the Bible more, and without thoſe erroneous interpretations I formerly conſulted, as all my other books were deſtroyed. I had ſuffered much, beſides, in my body from ill health, which ſo oppreſſed my mind, that I conſidered all things in the moſt unfavourable light. I was aſhamed to ſee company, as I believed every one could read the miſery of my heart. I loſt my memory almoſt entirely, ſo that when I came from the pulpit I had quite forgotten the ſubject of my diſcourſe. I was adviſed to ſubmit to a courſe of medicine; but refuſed, from a perſuaſion that it could not afford me any relief. All I read in the Bible of the wicked, and of the puniſhments denounced againſt them, I applied to myſelf: on the contrary, I could not venture to appropriate any one of the gracious promiſes of the Goſpel to myſelf. And now, even diſmal thoughts of putting an end to my exiſtence, in order to get rid of this torment of ſoul, darted through my mind. But here (through eternity, I ſhall bleſs my infinitely merciful Saviour for it!)—Here his divine grace ſeized and ſnatched me from ruin, and hence I particularly date the work of God in me, a poor vile ſinner! I was enabled to pray with ſimplicity, and from the inward ſenſations of my heart, nnto him; and while I am writing this, tears of joy and contrition ſtream from my eyes, under a ſenſe of his grace and favour. I ſolemnly promiſe him, henceforth to cleave ſolely to him, and to make his word my directory, without diſguiſing it by the vain doctrines of man, eſpecially ſuch as I had hitherto adopted. I now began to gain ſome confidence towards him, as my Lord, God, and Redeemer, who had alſo ſatisfied his heavenly Father on behalf of me, a poor ſinner.

During a ſermon on Whitſunday, 1792, I had in the pulpit a gleam of hope, which I ſhall not forget. The diſcourſe ſucceeded alſo much better than for a long time before, which aſtoniſhed me. I could recollect myſelf better, look my hearers in the face without conſcious ſhame, and returned home much more chearful than uſual. I now ſearched the Scriptures more diligently, and they became daily more important and precious to me, and the Lord rendered

rendered the divine word a moſt ſalutary medicine to my ſoul, and even to my ſickly body, ſo that I could apply to myſelf, with the ſtricteſt propriety, grounded on abundant experience, that paſſage in the Book of Wiſdom, xvi. 12. "It was neither herb nor mortifying plaiſter which reſtored them to health, but thy word, O Lord, which healeth all things."

I now received one viſit of grace after another. I traced in my own heart what the Bible witneſſed of it; I was aſſured that my Lord and Saviour would not forſake me, and that he would accompliſh the good work that he had begun.

On the 24th and 25th of September, 1794, I was particularly concerned on account of my preſent ſituation. On the 27th, when I aroſe, I addreſſed our Saviour thus: "O Lord Jeſus, have mercy on me in my miſery. Thou knoweſt how I have in theſe laſt days moſt earneſtly implored thee to give me a full aſſurance of pardon and acceptance, and to pacify my fainting heart. I will be thine, and thine alone: Give me this day a word from thy mouth, whereby my heart may be eſpecially comforted, and by which I may be aſſured of the full pardon of all my ſins. I will receive it, as though thou ſtoodſt before me, and O that it might be the ſeal of my acceptance in thee, the beloved." I then took up the New Teſtament, and opened on that paſſage, Mark, viii. 2. "I have compaſſion on the multitude," &c. Oppoſite to which was verſe 23. "And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him, if he ſaw aught?" On reading theſe inſtances of our Lord's condeſcenſion and grace, my heart was quite broken, tears ſtreamed from my eyes; and now even while I am writing, nay as often as I think thereon, I am deeply affected. I took our Saviour at his word. "I have compaſſion." I felt freedom to apply it to myſelf, and was encouraged wholly to rely on him. I felt as though the good Shepherd ſtood himſelf before me, yea as though he turned in unto me, to take up his abode with me. Thus I obtained a full aſſurance in my heart of my redemption through his blood and death, which from that day forward, I never loſt. In ſhort, I became a happy child of God, and enjoyed inexpreſſible peace, contentment and joy in my heart, which increaſed daily.

While reading the Bible I was often filled with amazement to find its truths verified in me, and founded in reality.

Thus the words, Heb. iv. 12. "The word of God is quick and powerful, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart;" were moſt completely realized in my experience. Formerly it had been a ſealed book to me; but the Holy Spirit illuſtrated it more and more to me, and opened my underſtanding. I never before had read and diſcovered in it what I now found; and wiſhing to mark the moſt ſignificant paſſages, I underlined ſentence upon ſentence, and filled every page with N. B.'s, &c.

About this time, the very worthy lady of Colonel de Doebritz gave me the book, "*La ſaine Doctrine, &c.*" which afforded a moſt delicious and ſtrengthening nouriſhment to my ſoul. I found the whole of it *true*, having myſelf had experience of it, and having exploded my former philoſophical infidelity; and my heart burned within me, as often as I read it, in a manner I cannot deſcribe. After this I once happened to paſs through Templeburg. Here I felt an irreſiſtible impulſe to ſeek an acquaintance with dear brother *Runze*, whom I did not know at all. Immediately, during the firſt hour of our converſation, our hearts flowed together, and we formed, before our dear Lord, a perpetual covenant of friendſhip and love. I now gained daily a greater love for our Saviour; and his ſufferings and painful death on the croſs, in which alone I found peace, health, and reſt, were the ſweeteſt paſtures and nouriſhment for my ſoul. Even now I addreſs him with fervour of heart.

On thy dying look, dear Saviour,
I will fix my eyes for ever;
I am never tir'd to gaze
On thy lovely, bleeding face.

With regard to my congregation, many begin to remark that my ſermons become more evangelical, and ſavor of the love of Jeſus. Indeed I can ſeldom refrain from tears, when bearing teſtimony of his love to poor ſinners, of his atoning blood and death on the croſs. I deeply feel and deplore how little I have hitherto done in this reſpect. Since my new courſe of grace, I have endeavoured to pay more attention to the growing youth. Theſe I aſſemble every Lord's day in my houſe, and give them a word of exhortation. Eſpecially on Sacrament days the young people meet together in the afternoon, and our Saviour gives me

grace

grace to ſpeak to them in a feeling and parental manner. The fruit of this practice alſo begins to appear already, which excites both my gratitude to the Lord, and deep abaſement of heart; and, knowing my unworthineſs and utter inability, I aſcribe not the leaſt merit to myſelf, but all to his free grace, and take all out of his fulneſs.

Oh that my faithful Saviour may yet draw more ſouls to himſelf, and create in their hearts a deſire after ſalvation. Gladly will I ſpend myſelf in bearing his meſſage to mankind, and proclaim my own experience of the efficacy of his grace, inviting periſhing ſinners to become partakers of it. Alas, what a deplorable ſtate of bondage is it to preach from conſtraint, and merely for a livelihood, conſidering one's office as a burden, and rejoicing when the labour of the Lord's day is over, entirely indifferent whether the hearers are ſaved or not! But how is it poſſible to conduct this weighty concern with ſucceſs, if a man is ſtill blind himſelf, and in a ſtate of condemnation? How many ſad breaches are every where to be met with in the viſible church, which are in a meaſure to be aſcribed to the teachers themſelves, becauſe they are not converted, and have not received a principle of faithfulneſs in the Miniſtry! Surely the children of God have, therefore, the moſt cogent reaſons to pray the Lord continually to ſend faithful labourers into his harveſt, ſeeing the number appears almoſt to decreaſe in ſome parts, though the harveſt is great.

TO THE EDITOR.

HAVING read with much pleaſure the thoughts on obtaining Miſſionaries in your Magazine for this month, I have taken the liberty of offering to the friends of the Miſſionary Society a few remarks on them. I would not be thought to intend, either by argument or oppoſition to the writer of thoſe valuable hints, to make that object a matter of controverſy, which, I truſt, we both moſt ardently deſire to promote.

With a view only to promote it, would I venture to remark that the plan of *publicly nominating* perſons to the miſſionary work appears to me as liable to objections. I apprehend it may hurt the feelings of ſome ſerious and valuable perſons, who appear well qualified for the work to

all but their own humble minds. Although ſuch perſons might not immediately reſolve to engage in it, their refuſal might be viewed by ſome, whoſe eſteem they highly value, as an evidence of want of zeal in the cauſe of their divine Maſter: Or, what might to *them* be the ſame thing, *they* may apprehend ſuch a conſtruction may be put on their conduct. And were this mode of nomination adopted, I fear ſome perſons, whoſe minds are inclining to the undertaking, may, by deciding too haſtily, refuſe to engage in a work which, by a little prudent encouragement, they might have entered upon with increaſing ardour and affection. In ſhort, by ſuch a mode I fear you will not obtain the end aimed at, while the minds of ſome valuable and godly perſons may be wounded.

I am alſo of opinion that whatever argument or importunity may be uſed with a Chriſtian by his Brethren to induce him to engage in the miſſionary work, and however ſtrongly they believe him qualified, yet if he refuſes, it ought not to be the ſubject of animadverſion. It is a voluntary work; and if the heart be not engaged, it is not very likely that the miſſionary will be ſufficiently active to oppoſe the enemy in thoſe places where he has been undiſturbed in his dominion.

At the ſame time I am ſo fully convinced that many perſons, whoſe genuine piety and other abilities qualify them to ſerve the Miſſionary Society, only want ſome Chriſtian friend to urge the improvement of their talents, that I doubt not much good may be done in a way ſomewhat like the plan propoſed. Would not the ſame object be equally well accompliſhed by a Committee appointed by the Directors, to meet, at ſome fixed and known place, once a month, for the purpoſe of receiving and conſidering nomination? The Committee could proceed to requeſt a meeting with the perſons nominated, and in private conferences do much to remove ſuch objections as may appear inſufficient. And ſhould objections be made of any private nature, or ſufficient to ſatisfy the minds of the Committee, even the names of perſons, ſo nominated, need not be known.

The idea of receiving nominations from perſons already nominated, appears to me very deſirable; and could every miſſionary be accompanied by a friend to whom his early affections have been ſtrongly attached, how much may they aſſiſt each other? and how delightful will their ſenſation be while ſtrengthening each other's hands in the divine work?

As

As to a power of nomination in each individual member, I apprehend that they have already liberty to addreſs the Directors by letter, or even perſonally, on that or any other occaſion, when the general concerns of the Miſſionary Society can be promoted; and perhaps it might be more plainly underſtood were the Directors to invite the members ſo to do. But I greatly queſtion if public nominations by ſo great a number of individuals by any other mode, would not be more hurtful than beneficial.

The remarks on the effects of different climates on the conſtitution of the miſſionary, ſuggeſts to my mind that it is not improbable ſome may have been diſcouraged from offering themſelves in conſequence of the Society having ſingled out Africa as a place of miſſionary deſtination. I admit the objections to that part of the globe are unneceſſarily and greatly magnified, and that the *miſſionary* ſpirit, in its own nature, muſt be a *devoted* ſpirit; yet it muſt be alſo admitted, that ſecond cauſes will have very great effect even on the beſt of men. It is well known that the African climate has been fatal to many Europeans, and the prejudice againſt it, while it may be allowed greatly to exceed due bounds, is nevertheleſs very general. That prejudice may occaſion wavering and irreſolution, ſo as to be the means of inducing ſome to lay aſide the thoughts of engaging in miſſionary work.

I would not wiſh to diſcourage the African miſſion; on the contrary, the unhappy ſituation of its inhabitants calls aloud to us, who have ſo long been the cauſe of its miſery and oppreſſion, to make known to them the true liberty wherewith Chriſt makes his people free. At the ſame time, while I doubt not labourers will be found qualified for an African Miſſion, it appears to me extremely probable that were the Miſſionary Society to declare ſeveral plans in different parts of the world as the objects of a miſſionary undertaking, a greater number of qualified perſons would offer themſelves, eſpecially if a choice were given them. And I firmly believe that, on giving good reaſons to the Miſſionaries themſelves, they might be induced to change their choice, on a more prudent one being ſuggeſted, eſpecially if convinced that the call of Divine Providence accompanied the perſuaſion.

Should theſe hints be worthy of inſertion in your uſeful Magazine, and promote the great object of the Miſſionary Society, I ſhall be truly happy in contributing even a thought which can tend to that valuable purpoſe. And that

the

the bleſſing of God may be with the Directors; and grant them wiſdom to make choice at all times of ſuch meaſures as may be the means of ſpreading the knowledge of that name by which alone we can be ſaved, is the earneſt prayer of, Sir,

Your's moſt reſpectfully,

N.

May 8, 1797.

We are of the ſame opinion with the writer, that perſons might well ſignify a preference to employ their labours in one place rather than another. We apprehend the Society have no object but to ſeize the opportunity which ſeems moſt favourable. It is evident they deſign not Africa excluſively, as they have at preſent under conſideration an immediate attempt to ſend Miſſionaries to Canada, and to ſome parts of the Eaſt Indies, and to the Cape. Any perſon, therefore, qualified for, and diſpoſed to prefer either of theſe, it is preſumed would be heard with pleaſure; and might ſtate the reaſons of their choice.

TO THE EDITOR.

A TESTIMONY TO THE HOLY BIBLE.

THE teſtimony of the late Sir William Jones in your valuable Magazine gave, I doubt not, much pleaſure to all your ſerious readers; to thoſe of another deſcription, into whoſe hands your work frequently falls, the teſtimony of perſons whom none will charge with enthuſiaſm, may be productive of good. Should you think the following of the learned Mr. Bryant to have that tendency, you will oblige a conſtant reader by its inſertion.

A. B.

"THIS inveſtigation I more readily undertook (a work written to prove that Troy never exiſted), as it affords an excellent contraſt with the ſacred writings. The more we ſearch into the very ancient records of Rome or Greece, the greater darkneſs and uncertainty enſue. None of them can ſtand the teſt of cloſe examination. Upon a minute inſpection all becomes dark and doubtful, and often inconſiſtent;

ſiſtent; but when we encounter the ſacred volume, even in parts of far higher antiquity, the deeper we go, the greater treaſure we find. The various parts are ſo conſiſtent, that they afford mutual illuſtration; and the more earneſtly we look, the greater light accrues, and conſequently the greater ſatisfaction. So it has always appeared to me, who have looked diligently, and examined; and I truſt I have not been miſtaken."

INTERESTING CORRESPONDENCE.

LETTER VII.

To ——— *in the Priſon of* ———.

DEAR SIR,

IN proportion as the ſolemn moment draweth nearer on which the thread of your life is at preſent ſuſpended, every member of our humble and unnoticed Society feels an increaſing anxiety in your concerns; and I am deſired to aſſure you, dear Sir, that we are all moſt ſenſibly intereſted in the event of the enſuing trial.

In this interval we cannot refrain communicating with you in ſo critical a ſeaſon, and to pour into your breaſt what balm the humbleſt but moſt diſintereſted friendſhip hath to offer, in again aſſuring you that you are conſtantly in our remembrance, and that, in our earneſt deſires for your everlaſting welfare, we do not ceaſe to make mention of you daily in our prayers.

Oh Sir! it will be a matter of real joy to all our hearts, and tend, we truſt, to awaken in us a renewed motive of unbounded thankſgiving to our God, ſhould it pleaſe his infinite wiſdom that this deeply diſtreſſing and ever-to-be-deplored event may terminate happily in your acquittal. But ſhould the purpoſes of him, with whom are the iſſues of life and death, have determined otherwiſe, ſtill we truſt that even this, calamitous as it may ſeem, ſhall ultimately turn to your account, through his divine clemency who hath died to deliver ſinners both from the guilt and puniſhment juſtly due to tranſgreſſion.

Did we know the day appointed for your trial, that day ſhould be ſpent by us (as far as our ſeveral occupations would permit) in a more than ordinary application to the throne

throne of grace. But as our diſtance from you prevents this knowledge, let us, dear Sir, ſupply this deficiency by frequently in the mean time meeting each other there in ſolemn communion. The gracious Spirit of our God, who is equally preſent at all times, and in all places, to impart the ſpirit of prayer to them that ſeek it, and both to quicken and bleſs our devotion, may, and it is hoped will, pour out grace for interceſſion, and animate our prayers, while in one and the ſame moment *you* are begging for pardon, and *we* are aſſailing the gate of heaven, through the Redeemer's name and merits, by the ſame powerful and all-prevailing arguments both for you and for ourſelves. What may we not hope for, and expect to follow, from ſuch united ſupplication, when offered up in fervour and ſincerity? When, like Jacob, we wreſtle with God in prayer, and, like him, declare we will not let the Lord go until he bleſs us? Geneſis, xxxii. 26. Let the thought encourage you, dear Sir, in thoſe ſolemn ſeaſons (which we hope are now very very frequent in your confinement) when you draw nigh the Father of mercies, and the God of all comfort. Shall not the recollection then give life to your piety, that many are in the ſame moment at prayer for you? Will you not feel your ſoul quickened in the thought, that many knees are bent for you, many hearts poured forth, many tears dropping in tenderneſs, while their devotions are aſcending together with your's, in the great Redeemer's name and merits pleading for your ſalvation?

Wonder not, dear Sir, at our earneſtneſs upon this ſubject. Who but muſt be earneſt when an immortal ſoul is concerned? Who but would put forth an helping hand to lead that ſoul to glory which Chriſt hath died to redeem? It is true, you know us not by face or name: But by and by we ſhall ſee each other face to face, and *know even as we are known.* In the mean time reſt ſatisfied in this—that many are awakened to pray for you, and many moſt earneſtly deſire your everlaſting ſalvation. And we would affectionately charge you never to loſe ſight of what we particularly dwelt upon in our firſt letter, and with which ſentiment we would wiſh to conclude this, that you may be left to the full impreſſion of it upon your mind: *That the deſign of addreſſing you upon the ſubject which hath employed our thoughts and pen, never could have originated with us alone, or have ariſen from our ſelfiſh and corrupted hearts.* We are now more than ever confirmed in this opinion,

For

For ſo much anxiety as we have felt on *our* part upon the occaſion; and ſo much readineſs as you have ſhewn on *your's*, in receiving ſo kindly, and accepting ſo thankfully, our feeble endeavours to ſerve you; muſt have ſprung from an higher principle. And therefore we cannot but conclude that in God alone is the only adequate cauſe found. And what is the concluſion of ſo charming and conſolatory a reflection but this; that He *who hath begun this good work in you will complete it unto the day of Jeſus Chriſt?* Philippians, i. 6.

Pray drop us a line as ſoon as your ſpirits will permit you. May the Lord ſuſtain you in the day of trial! And may you receive the ſame comfortable meſſage (if it be conſiſtent with his bleſſed will) which the Prophet had in commiſſion to deliver to David upon a ſimilar occaſion, *The Lord hath put away thy ſin, thou ſhalt not die.* 2 Samuel, xii.

Your's, dear Sir,

———.

Erratum in our laſt, p. 230. l. 3. for *To* ——— read *From* ———.

THE UNKNOWN GOD

WONDERFULLY REVEALING HIMSELF TO A POOR PAGAN,

PAMMEHANUIT, an Indian of the firſt eminence in Martha's vineyard, and his wife, buried their firſt five children ſucceſſively, within ten days after the birth of each, notwithſtanding all the efforts of *Powaws* and the uſe of medicines for their preſervation. In the year 1638, which was before the Engliſh ſettled there, a ſixth child was born. The mother, agitated with fear leſt this child alſo ſhould die, and utterly deſpairing of help from the means ſhe had formerly tried, took the babe in her arms and walked out into the field, that there ſhe might freely vent her ſorrows and her tears. While ſhe was there, muſing on the inſufficiency of all human help, ſhe felt it powerfully ſuggeſted to her mind, that *there is one Almighty God who is to be prayed to*—that *this God hath created all the things that we ſee*—and, that *the God who had given being to herſelf, and all other people, and who had given this child to her, was eaſily able to continue his life.*

Upon this, the poor pagan reſolved that ſhe would cry to this God for that mercy, which ſhe accordingly did. The iſſue was that her child lived; and her faith (ſuch as it was) in Him, who thus anſwered her prayer, was wonderfully ſtrengthened: The conſideration of which cauſed her to dedicate this child to the ſervice of that God who had preſerved his life.

Soon after this the Engliſh came to ſettle in the iſland; and the Indians who had been preſent at ſome of their devotions reported, that the man who ſpoke among them frequently looked upwards The woman hearing this, concluded that their aſſemblies were for prayers, and that their prayers were to that very God whom ſhe had addreſſed for the life of her child. In this opinion ſhe was ſoon confirmed when *Mr. Mahew* preached the Goſpel there to the Indians; which Goſpel ſhe readily, chearfully, and cordially embraced. And in the confeſſion ſhe made at her admiſſion into the church, ſhe related that preparation for the knowledge of Chriſt, with which God had ſo wonder-favoured her. But that which enhances this wonderful mercy is, that this very child has proved an eminent preacher of Chriſt among the Indians. He is living at this time, ſays our author* (1696), a very religious Chriſtian, and a laborious Miniſter; he is paſtor of an Indian church, compoſed of ſome ſcores of regenerate ſouls, and has taken pains to extend the Goſpel to other Indians on the main land with great ſucceſs. His name is *Japhet*.

Who can tell how often the good Spirit may impreſs the mind of an Heathen? Who can tell how many *Otaheitans*, *Indians*, and *Africans* may now be under ſimilar impreſſions, "a people prepared for the Lord," to whom a Miſſionary may addreſs the words of St. Paul—"Whom, therefore, ye ignorantly worſhip, Him declare I unto you!"

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

LETTER FROM CAPTAIN WILSON TO THE REVEREND DR. HAWEIS.

MY DEAR REV. SIR, *Rio Janeiro, Nov.* 15, 1796.

YOUR kind attention to the Miſſionaries in general, and to me in particular, calls forth my warmeſt gratitude. My earneſt prayer to God is, that you may be ſpared till my return, and that you may live to hear

* Dr. Cotton Mather, in his Magnalia Chriſti Americana, Book vi. p. 63.

that

that your labours have not been in vain. You will see by my letter to the Directors, the state we are in at present, and how wonderfully kind the Lord hath been to us. Contrary to your expectations our stock throve exceedingly well, so that I was enabled to have five of the Missionaries to dine with me every day, except Sunday. We have had the divine service regularly, as you arranged it before you left us.

Mr. Jefferson has made particular advances in the Otaheitan language, which they all write and study diligently, from the Vocabulary you left us. They read Mr. Greatheed's account of the islands together, and thence arose the ideas I mentioned to the Directors in my letter. I believe some now wish to go to the Friendly Islands; and Mr. Harris, with two or three more, intend to go to the Marquesas. This, I think, will forward the views of the Society; and I shall also, by going there, save time. [N. B. It lies in the way to Canton, whither he is bound, or but little out of it.]

The young men are really pious characters, and think of nothing but the glorious work they are engaged in. They regard it as a miracle of mercy that they have been brought here so pleasantly, and faring so well.

The Doctor behaves in a wonderful manner: He is so kind and attentive to all. I think he will be a valuable instrument in the hand of the Most High, and be exceedingly useful among the poor Heathen. I am persuaded the Lord is with us. Though I have had much trouble and anxiety, and expect more, yet what is that to the importance of the work?

I take this opportunity of writing by a fleet just on the point of sailing. I shall leave this place, if possible, on Saturday; as I am determined, if the Lord spares my health, to lose no time.

I beg an interest in your prayers; and conclude with my most earnest ones to the Most High, that you and your family may be kept in peace and safety; and that you may live to hear wonderful good news from a far country.

Believe me your affectionate Friend,
T. WILSON.

The cow is still alive and well.

LETTER FROM MR. MICKLEWRIGHT TO HIS PARENTS.

MY BELOVED PARENTS, *Oct. 17, 1796, at Sea.*

THOUGH now at a great distance from you, yet I do not forget you, nor your kindness to me when I was with you, and hope I never shall. Indeed, when I consider your goodness to me, I am utterly at a loss to find any way to return it; but pray the Lord to repay it into your bosoms tenfold.

According to your desire, I closed a letter and sent it by an American brig that was lying at St. Jago, but whether you will ever receive it I cannot tell *. I think I concluded it with informing you that I had been on shore, to purchase live-stock and fruit, which in this place is in great abundance; but rather poor, though not dear.

Oct. 18. In the course of last night we had a good deal of lightning and some thunder, but, by the mercy of our God, we are still in safety. This day we have had rather a troublesome job of work: our Captain

* That letter was not received.

having had every thing out from between the decks that was removeable, in order to have the place cleaned and ſmoked (a very neceſſary thing in order to keep health on board, now we are getting into a hotter climate than our own). At noon we ſaw a ſtrange ſail, which was not a very pleaſing ſight to us, it being war time; although we know ourſelves to be in the hand of *Him* who can deliver from *every* enemy: At five P. M. ſhe fired a gun, in order to bring us too; we did the ſame, and bore down upon her; which, I make no doubt, made them put themſelves into a poſture of defence, ſeeing we were ſo bold; though, in reality, we did not like to have any thing to ſay to them, not knowing what they might be. A ſeven we came up with her, and hailed her, and was pleaſed to find her to be the Jack Park, of Liverpool, bound for Africa. After the general queſtion put and anſwered, we parted, wiſhing each other a good voyage. (I do not mean proſperity in this trade, but from the dangers of the ſeas.) Never before did two ſuch ſhips meet, that were ſo great a contraſt to each other as theſe two; the one going to proclaim liberty to thoſe who are bound in the chains of ſin and Satan, the other going to bring men into captivity to their fellow men.—20th, To-day, for the firſt time ſince we came out, we met with a ſquall of wind; which, at the firſt, put our women in a fright, but it was ſoon over. How good and gracious has the Lord been to us ever ſince we have been on the deep waters; for till now we have not had one gale of wind, but the ſea in a manner ſo ſmooth that it was like ſailing on a mill-pond.—22nd, This morning, about four o'clock, I awoke ſuddenly, with theſe words impreſſed on my mind, "The harveſt is paſſed, the ſummer is ended, and I am not ſaved." I ſeemed, at firſt, as though I was greatly terrified; but, glory be to God, I found acceſs to a throne of grace, and my mind was greatly relieved.—23d. This evening we have had an excellent ſermon, by Mr. J. Jefferſon, from St. Matthew, v. 33—38.; after he had gone through the four heads of his diſcourſe, and had very clearly proved that *whatever* word was made uſe of as an aſſertion to the truth of any thing that we ſay, was *abſolutely* ſwearing and breaking the command of God. In the application he ſaid, the reaſon of his chuſing that part of Scripture for the preſent meditation was, for a certain *word* made uſe of, both in common converſation as well as at other times, when they thought they were not credited, and which he had heard with grief and ſorrow made uſe of amongſt the ſhip's company, the word was, *Upon my Word*. As a Miniſter of God, he ſaid, he thought it was his duty to give them warning, by explaining the word of God to them; and hoped no one would take offence at him for being ſo plain with them.—29th, At noon, find ourſelves to be forty-four miles to the Southward of the Line, ſo that, through the mercy of God, we have made quick work of it, and have not had twelve hours foul wind ſince we have been out.

Nov. 7. You ſee I do not give a daily account of what happens, but only when any thing material ſtrikes my attention. This being the firſt Monday in the month, which is a day ſet apart by our friends in England for prayer and ſupplication in our behalf; *we* alſo do the ſame, in order to join *them* in ſpirit, and as we have a time-piece on board, we know the time of day in London. Seven o'clock is the appointed time *there*; we began at half paſt four P. M. there being two hours and a half difference between us and them. Indeed it *was a good time to us all*; and it being the time that I knew my *Madeley* friends were engaged in the worſhip of God, I thought you bore *me* on your *hearts*, and I found you all in a particular manner on *mine*.—9th. This afternoon Mr. Jefferſon gave us a ſweet lecture indeed; it made my heart rejoice and ſay Amen to all he ſaid; indeed

indeed I love him as a father.—12th. This laſt night we have been laying off and on the land; at this time we are running cloſe along ſhore, within a mile of it, ſo that we have a fine view of the land; but I do not think it ſo fine as the *Northern* parts of America for proſpect. We have now been out of England ſeven weeks, and never made one tack, which is a great thing indeed: but *thus has the Lord favoured us*, and thanks be to his holy name we are *all* in good health. We are now at the mouth of the harbour of Rio Janeiro, and, having but very little wind, we have an opportunity of viewing the country: It is a fine looking place, ſeemingly mountainous, but well covered with all kinds of trees. The Harbour-maſter is juſt come on board, and took charge of the ſhip as a pilot. It is an extenſive harbour, but might, I think, be made more commodious. —13th. I have not room in this, to inform you of what I know would be very entertaining to you; but I muſt poſtpone the pleaſing account till another opportunity, and be content with telling you again, that, through the bleſſing of God, *I* and *all* the reſt of us are in good health.

I beg you will preſent my beſt reſpects to Mrs. Fletcher, and to Miſs Sally, and to all my Madeley friends. I ſtand in need of all your prayers, though I am ſo many hundreds of miles diſtant from them, yet, I bleſs the Lord, I find them often on my mind.

I cannot now enter into any farther detail of our proceedings, but muſt leave all till it ſhall pleaſe God to bring us together again, which I hope and truſt will be the caſe, and which I beg may be, in the name of Jeſus.—I now muſt conclude with my duty to my father and yourſelf, love to my brothers, &c. &c. and remain

Your affectionate Son,
JOHN MICKLEWRIGHT.
Captain's Purſer.

LETTER OF MR. HARRIS TO MR. WALKER.

AFTER taking leave of Dr. Haweis, we anchored near the ſhore for the night, and before the ſun roſe in the morning the Commodore fired a gun, and we all got under weigh, and ſailed with the fleet, about ſixty ſail, with the Adamant and Fly ſloop of war. Saw Portland light on the 24th at night; lay too off Plymouth —25th. Moſt of the Miſſionaries ſick when we came off Falmouth, but it was not of long continuance. We could not make the ſpeed we wiſhed, on account of many of the fleet being very heavy ſailing veſſels, and our's of the beſt in the whole fleet.

Sept. 10th. Parted with the fleet, after giving the uſual ſignal; hoiſted all ſail and were ſoon out of ſight of them. I moved that a prayer meeting might be made, on our parting with our countrymen, it might be for ever. I firſt engaged, and was ſucceeded by three Brethren more; and a ſolemn thought impreſſed our minds, that we had no longer an arm of fleſh to truſt to; and we were led to put ourſelves under the protection of Him, who alone was able to ſupport under every trial. I began the worſhip by reading the 46th Pſalm.—Lord's day, Oct. 2, the ordinance of the Lord's Supper was adminiſtered. The ſimplicity of the manner, had you been there to have ſeen us, I think you would not have forgotten it while you lived.—6th. Saw Madeira Iſland, the firſt land ſince we left England; it was very high, partly covered with clouds.—7th. Heavy ſhowers.—10th. Croſſed the tropic of Cancer; ſaw a ſtrange ſail; after ſhe had manœuvred, and we diſcovered no ſigns of fear, ſhe hauled her wind and ran away.—14th, Saw the Iſland of Mayo, and ſhortly after made St. Jago, on the coaſt

coaſt of Africa. We went on ſhore there to purchaſe live-ſtock, the ſhip's ſteward for the ſhip, and myſelf as ſteward for the Miſſionaries, who had many things to diſpoſe of by way of barter for the fruits, and the product of their iſland. I believe you would have ſmiled had you ſeen me ſurrounded by fifty or ſixty blacks, with their plantains, bananas, oranges, lemons, &c. to have obſerved our mode of traffic and exchange, with ſcarce underſtanding one word we ſpoke. This iſland lays 14 degrees North latitude, and is very hot.—18th, Spoke a ſhip called the Jack Park, from Liverpool, bound to Guinea, for ſlaves. She was a letter of marque, gave chace to us, ſuſpecting we were French: we had many fears for ſome hours, till we lay to and ſpoke to her.—Nov. 7. Met together at four o'clock, correſponding with your time at half paſt ſix in England, the time of the Monthly Prayer Meeting for us, and our's for you.—10th, Saw land from the top-maſt-head, and it was the coaſt of South America; ſailed very ſwiftly, at the rate of nine miles an hour. The tops of the mountains were hid in the clouds, and the hills near the ſhore were covered to the top with fruit-trees.—12th, Spoke a boat of Rio; a pilot came on board, and we came to an anchor off Rio Janeiro, in South America. We had a boat of ſoldiers came off, and watched us night and day alongſide. A party of the firſt rank came off, examined the Log-book and Journal, ſent the Firſt and Second Mate on ſhore in a boat, and the Captain in company with them, and examined them ſeparately; we expected to have been interrupted in our worſhip, as the account we read of them from Captain Cook and others, deſcribed them as the moſt rigid and moſt dangerous to deal with; but I have been this day on ſhore, and to our aſtoniſhment found their treatment contrary to what we had heard; uncommon civility was ſhewn us. Mr. Cover, myſelf, with ſix or ſeven more were put in charge of an officer of rank, and ſhewn all over this great and populous town; and even introduced into the houſe of the Commandante, the perſon next the Vice Roy, where he, and his lady, ſhewed us in the moſt polite manner all they thought worthy our notice. While I am writing in the coffee-houſe, this moment paſſes by me a moſt affecting ſcene: many ſlaves, chained together, coming to the fountain for water, from which the town is ſupplied. I ſuppoſe they have committed ſome crime.—Neceſſity obliges me to leave off; and my dear friends I am ſure will pardon me, when I tell them I have deſiſted writing till now on account of the unfavourable account we read of this country: we were very doubtful whether every letter would not be opened, and may be not ſent, after they found out what was our intended expedition to the South-Seas. And now writing in haſte, have not time to copy it; I ſhall therefore make no farther apology, as I rank you among my deareſt friends. Pray give my love to Attwood, and Neddy, and all your little ones, and Mr. Lockwood.—God ſparing life and health you ſhall have every account when I arrive at the iſland, at the return of the ſhip.—I hope you are well. Be ſo kind as to remember me to all my friends that aſk after me—there are very many whom I love in the Lord, and are not forgotten by

Your affectionate Friend,

T. HARRIS.

AN ADDRESS

TO THE FRIENDS OF THE GOSPEL IN GENERAL, AND TO CONGREGATIONAL CHURCHES IN PARTICULAR.

WHEN we conſider how early the Goſpel was introduced into theſe kingdoms, and the wonderful appearances of Divine Providence to preſerve

ſerve it in its purity to our time, it is very painful to reflect on the deplorable ignorance, infidelity, atheiſm, impiety, and wickedneſs which ſtill prevail in many parts of our dear native country, and in moſt of its villages. Whoſe eyes muſt not weep? Whoſe heart does not bleed over the miſeries of our fellow immortals, whilſt we feel a moſt ardent deſire of reſcuing them from the error of their ways, and ſaving their ſouls from death?

The language of our ſupplications to Almighty God has long been, "Thy kingdom come;" and we ſtill wait on him for his direction and bleſſing upon the appointed means. Conſcious that we and our Chriſtian Brethren in general have been too remiſs in this important concern, we now wiſh to excite one another with diligence and zeal to promote the cauſe of our infinitely amiable and adorable Redeemer.

Many laudable attempts have been made for ſpreading the Goſpel, which have been attended with conſiderable ſucceſs. And we rejoice in the late generous and vigorous efforts to propagate it in heathen lands; yet we cannot but lament that no proviſion hath hitherto been made for its diffuſion in our own country, adequate to the wiſhes and expectations of men, whoſe hearts are warmly intereſted in ſo great a cauſe.

It is doubtleſs highly incumbent on all who love the Lord Jeſus Chriſt, to endeavour to promote his kingdom and intereſt among their fellow men. What! Has he revealed his love and glory in the Holy Scriptures? Has he viſited us with his ſalvation, and given us the hope of eternal life? Surely then our obligations to him are unſpeakably great, and we ought to exert ourſelves to ſpread the ſavour of his knowledge among our brethren of mankind, for the glory of his name, and the ſalvation of their ſouls.

By a ſerious review of the Divine prophecies and precious promiſes, we are encouraged to conclude, that the knowledge of the Lord ſhall cover the earth as the waters cover the ſea, and that the kingdoms of this world ſhall become the kingdoms of the Lord and his Chriſt, and he ſhall reign for ever and ever.

In this aſſurance, and in a chearful dependence on the Divine bleſſing, a SOCIETY has been formed, with a view to introduce the Goſpel into thoſe villages near London, and other parts of the kingdom, where it is feared the people are ſitting in the ſhadow of death.

But as it muſt be obvious, that to carry ſuch a very extenſive deſign into effect will be attended with conſiderable expence; this Society earneſtly ſolicits, not only the prayers, but alſo the pecuniary aid of all, who love our Lord Jeſus Chriſt in ſincerity.

The SOCIETY has agreed to the following Reſolutions:

I. That this Society be denominated, THE CONGREGATIONAL SOCIETY FOR SPREADING THE GOSPEL IN ENGLAND.

II. That the affairs of this Society be tranſacted by a Committee, which ſhall be choſen annually, and conſiſt of ſeven Miniſters, and ſeven other Gentlemen.

III. That the Rev. Daniel Fiſher, D. D. John Stafford, D. D. Joſeph Barber, John Clayton, John Humphrys, William Wall, and Joſeph Brookſbank, together with Meſſrs. Nathaniel Child, John Fenn, Thomas Reid, Joſeph Stonard, Thomas Stiff, Joſeph Wilſon, and Ebenezer Maitland, be the Committee for the preſent year.

IV. That a Treaſurer and Secretary be choſen annually, and that Ebenezer Maitland, Eſq. be Treaſurer, and the Rev. Joſeph Brookſbank Secretary, for the preſent year.

V. That

V. That the Committee ſhall meet Monthly, or oftener, if neceſſary, at the Rev. Dr. Stafford's Meeting Houſe, in New Broad-ſtreet; and that five Members ſhall be competent to tranſact buſineſs.

VI. That there ſhall be two General Meetings in the year.

VII. That the Committee do inform all the Congregational Miniſters in London, and its vicinity, of the inſtitution of this Society, and requeſt them and their Friends to unite in forwarding its views.

VIII. That the Committee correſpond with Miniſters in the country, with whoſe principles they are perfectly ſatisfied, and requeſt them to preach in adjacent villages, as they have opportunity.

IX. That the expences incurred by the occaſional labours of Miniſters in town and country, be defrayed by direction of the Committee.

X. That an annual ſubſcription of One Guinea, or more, ſhall conſtitute a perſon a Member of this Society, ſo long as ſuch annual ſubſcription is continued; and that a payment of Ten Guineas within twelve months ſhall conſtitute a Member for Life.

N. B. All contributions will be thankfully received, from thoſe who are not inclined to become ſtated Subſcribers.

SUBSCRIPTIONS FOR THE ENCOURAGEMENT OF THIS SOCIETY ARE RECEIVED BY

EBENEZER MAITLAND, Eſq. No. 13, King's Arms Yard, Coleman-ſtreet, Treaſurer.

The Rev. JOSEPH BROOKSBANK, Newington Green, Secretary.

And by the reſt of the Committee for the preſent Year, viz.

The Rev. Dr. FISHER, Hackney.
Dr. STAFFORD, Chiſwell-ſtreet.
JOSEPH BARBER, Artillery-court.
JOHN CLAYTON, Highbury-place, Iſlington.
JOHN HUMPHRYS, Canterbury-row, Newington Butts.
WILLIAM WALL, Hoxton-ſquare.
And Meſſ. NATHANIEL CHILD, Biſhopſgate.
JOHN FENN, Cornhill.
JOSEPH STONARD, Tower-hill.
THOMAS STIFF, New-ſtreet, Covent-Garden.
THOMAS REID, Minories.
JOSEPH WILSON, Milk-ſtreet.

FORM OF A TESTAMENTARY DONATION,

"I *A. B.* give and bequeath unto the Treaſurer, for the time being, of The Congregational Society in London, for ſpreading the Goſpel in England, eſtabliſhed in 1797, the ſum of
to be paid out of my perſonal eſtate, to be applied towards carrying on the good purpoſes of the ſaid Society."

ORDINATIONS.

ON Wedneſday, May 3, 1797, the Rev. Samuel Burder, to the paſtoral office of an Independant Church, in St. Alban's. The Rev. J. Goode, of London, opened the buſineſs with prayer and reading the ſcriptures. The Rev. J. Humphreys, of the Borough, delivered an introductory

troductory diſcourſe, and propoſed the uſual queſtions. The ordination prayer by the Rev. J. Reynolds, of London. The Rev. G. Burder, of Coventry, then delivered a charge from 2 Tim. ii. 4. "Thou therefore endure hardneſs as a good ſoldier of Jeſus Chriſt." The Sermon by the Rev. J. Clayton, of London, from 2 Peter iii. 17. "Ye therefore beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs." The Rev. J. Barber, of London, concluded the ſervice with prayer. The hymns were given out by the Rev. W. Wall, of London.

It may not be amiſs to hint, that this intereſt has very recently been eſtabliſhed. Mr. Burder is the firſt Miniſter ordained over the infant ſociety. May he live to nouriſh it in the word of life, and may the church increaſe with all the increaſes of God.

ON June 7, Mr. Joſeph Batley was ordained paſtor of the Independent Congregation at Marple Bridge in Derbyſhire. The ſervice was conducted in a manner very ſuitable to the ſolemn occaſion by the following Reverend Gentlemen: Mr. Hu!ſon, of Tintwiſtle, introduced the buſineſs in the uſual form with prayer and reading the ſuitable Scriptures; and after a diſcourſe on the nature of a Goſpel church, and her right to chuſe her own Miniſters, he addreſſed himſelf to the young Miniſter before him in a few pertinent interrogations, which were anſwered with equal propriety. We then heard the confeſſion, which, in the inſpired language of the Apoſtle, was a good one, and witneſſed before many witneſſes. The church recognized their call, which was anſwered in the affirmative. Mr. Sutcliffe, of Chapel-en-le-Frith, prayed over him with impoſition of hands. Mr. Parſons, of Leeds, delivered the charge from Mark, vi. 34. Mr. Whitehead, of Charleſworth, addreſſed the people from 1 Theſ. v. 12. Mr. Roby, of Mancheſter, concluded the work in a ſhort prayer.

A fine day, and a new ſcene in the country, drew together a large congregation, which manifeſted a very ready attention to the word; and we fervently hope the effect of the whole will be ſeen after many days.

TUESDAY, June 13. Five perſons were ordained at Zion Chapel, in the Counteſs of Huntingdon's Connection: Mr. Lewis, Mr. Wilkins, Mr. Mather, Mr. Horne (who had finiſhed his ſtudies at the College at Cheſhunt), and Mr. Cooper. Mr. Williams, of Stepney, opened the ſervice with prayer. Mr. Young, of Canterbury, addreſſed the congregation, and called on the Candidates for an account of their experience and call to the Miniſtry. Mr. Cooper read the articles of faith. The Rev. Mr. Nicholſon, Preſident of the College, prayed; and with the Rev. Mr. Young, Mr. Kirkman, Mr. , Mr. Rowland, ordained them by impoſition of hands. Mr. Nicholſon then gave the charge; and Mr. Rowland cloſed with prayer. The vaſt chapel was unable to contain the crowd, which filled it the moment the doors were open, and preſſed on each other. About ſeven thouſand were within, and hundreds forced to depart without being able to penetrate the door-way.

OBITUARY.

MRS. COOK.

ON the 25th of April, 1797, died Mrs. Cook, of Coventry, aged thirty.

Mrs. Cook's diſorders were aſthma and conſumption, which had for a conſiderable time preyed on her vitals, and warned her of approaching diſſolution; but ſhe knew, experimentally, the Goſpel of ſalvation, and found its rich conſolations when fleſh and heart began to fail. Indeed ſhe was peculiarly favoured during many of the laſt weeks of her life; and numbers of her religious friends reſorted to her apartment, to pray and praiſe with her, finding their hearts warmed by her animating exhortations.

On the day before her death ſhe was extremely weak, and laboured ſo hard for breath, that her voice could ſcarcely be heard at all; yet ſhe was often perceived to whiſper—"O that the Lord would be pleaſed to give me the ſealing teſtimony, and then take me to himſelf." "You have had it," ſaid a friend, "repeatedly." "I have," ſhe replied, "but *once more*, I pray for it *once more*." In the afternoon her weakneſs was ſtill more extreme, and it was expected that every moment would prove her laſt, and thus ſhe continued till after ſix o'clock; when, ſuddenly turning her head, ſhe exclaimed to her ſiſter, in a louder voice than had been heard from her for many days, "Chriſt is precious indeed! He is come, yes, he is come indeed! O what a gracious anſwer to prayer! This *once more* I have prayed for." A friend coming into the room, ſhe, in a tranſport of joy, took her hand, ſaying in a loud voice, "Chriſt is come; I ſhall ſoon be delivered from this body of ſin." Her friend obſerved, "That has been your prayer, more than that you may be delivered from ſuffering." She replied, "I truſt it has indeed. O, I ſhall ſoon be with him in glory." She then repeated theſe lines:

O, if my Lord would come and meet,
My ſoul would ſtretch her wings in haſte,
Fly fearleſs through Death's iron-gate,
Nor feel the terrors as ſhe paſſed.

Jeſus can make a dying-bed
Feel ſoft as downy pillows are,
While on his breaſt I lean my head,
And breathe my life out gently there.

"Farewell, my dear friend, farewell; we ſhall meet in glory, never more to part." The perſon added, "I hope ſo, yet I fear." She quickly replied, "Look to Jeſus, look to him *conſtantly*: He is all-ſufficient; remember what he has done for me, and take encouragement. May the Lord ſtrengthen, ſupport, and comfort you! May the bleſſed Jeſus be your's, and you have a true friend! I cannot wiſh you a better bleſſing; if I could I would. O how precious is Chriſt! The world is nothing to me now: Ten thouſand worlds could do me no good. And *my friends*, what are they to me now? 'Tis true, 'tis true, they are dearer to me than ever; but *they* can do nothing for me. None but Chriſt can do me any good; and he is here—

"O

" O could I tell to ſinners round
" What a dear Saviour I have found."

Which lines ſhe repeated, with peculiar energy, many times. " O that I could tell, O that I could tell to all the world, I would—but no words can expreſs the preciouſneſs of Chriſt."

When ſhe was entreated, by a friend, not to talk ſo much nor ſo loud, leſt it ſhould hurt her; ſhe replied, " I cannot help it, I ſay nothing in compariſon of what I feel. I am indeed a wonder to myſelf. I ſcarcely know that I have a body. I feel no pain now, becauſe Chriſt is ſo powerfully preſent. I have ſuch a view of glory, through Chriſt, that I feel nothing but joy and love."

Theſe delightful ſenſations, mockers and moraliſts may aſcribe to delirium; but the ſingular propriety with which ſhe adapted her exhortations to the perſonal circumſtances of ſeveral who then viſited her, proved the contrary. A perſon hearing her voice, as he was coming into the room, ſaid to another, " Is ſhe ſenſible?" To whom, before any one could anſwer, ſhe quickly replied, " Senſible, yes! And, like the Apoſtle Paul, I ſpeak the words of truth and ſoberneſs."

Her huſband entering the chamber, ſhe exclaimed, in a tranſport of joy, " I can leave thee now, my dear; I can leave thee to go to Chriſt; it will be but a little while, and we ſhall meet again to part no more. O remember what the Lord has done for me; a poor vile ſinner like me to be favoured thus! O praiſe him; praiſe him all of you; we can never praiſe him enough. Be ſure, my dear huſband, to inſtruct your children; and when they are grown up, tell them what the Lord has done for their mother."

Speaking of the love of Chriſt, and her views of glory, a friend ſaid, " You make us long to go with you. Your words do us good." To whom ſhe rejoined, " I do you good? Such a poor creature as I am? But Chriſt is precious to me: his love raviſhes my ſoul: I would not part with my hope in Chriſt for a thouſand worlds."

With her eyes looking upward, ſhe exclaimed, There are the martyrs, ſaints, and angels ſurrounding the throne; but, above, all there ſits my dear Saviour, and one ſmile from him will fill my ſoul with eternal joy.

I've found the pearl of greateſt price,
My heart doth ſing for joy;
And ſing I muſt; a Chriſt I have,
O what a Chriſt have I!

She addreſſed herſelf with ſingular propriety both to her relations and friends. The young ſhe cautioned againſt the allurements of the world; exhorted them to watch over their own hearts, never to neglect cloſet duties, and to be diligent in all the means of grace. Other exhortations ſhe adapted to the condition of thoſe who were more advanced in years, and in the divine life, deſiring them all to take encouragement from what God had done for her.

Obſerving ſome of her friends weeping, ſhe ſaid, " Why do you weep, my friends? *I* rejoice. You ſhould ſing his praiſe." At her requeſt they ſang that excellent hymn of Mr. Toplady—

A debtor to mercy alone;

and when they ſang thoſe lines—

More happy, but not more ſecure,
The glority'd ſpirits in heaven—

ſhe dwelt much upon them, and repeated, "glorify'd ſpirits, glorify'd ſpirits," rejoicing in the aſſured hope of ſoon mingling her praiſes with theirs above.

She continued thus for about two hours, during which, perhaps, thirty perſons, friends and neighbours, witneſſed the uncommon tranſports of a dying ſaint; but it is impoſſible to deſcribe the energy and heavenly eloquence with which her ſayings were expreſſed; and it is hoped they will leave a laſting impreſſion on all the ſpectators.

She continued more than twenty four hours after this ſuffering extreme pains of body at times; and would frequently ſay, "Dying is hard work; and if it is ſo to me, who am thus ſupported and comforted, what muſt it be to thoſe who know not the Lord: But Oh 'tis a heaven worth dying for, to ſee a ſmiling God!"

At length the Lord gave her a calm diſmiſſion from the body, and, we doubt not, a joyful admiſſion to his bleſſed preſence. Some of her laſt words were, "Come, Lord Jeſus, come quickly!"

REVIEW OF RELIGIOUS PUBLICATIONS.

The Life of the Rev. William Romaine, M. A., late Rector of St. Ann's, Blackfriars, and Lecturer of St. Dunstan's in the Weſt. By the Rev. Thomas Haweis, LL. B. & M. D., *Rector of All Saints, Aldwinckle, and Chaplain to the late Countess of Huntingdon. Price* 3s. Chapman.

NOTHING is more intereſting to the generality of readers than biography, eſpecially when the perſons themſelves have been eminent in their generation, and particularly if they have come within the circle of our own knowledge. In all theſe reſpects the author could not have choſen a ſubject more popular, or a man more worthy to be had in remembrance, than the Rector of Blackfriars. Too often, indeed, the partiality of friendſhip, or the ſpirit of party is to be ſuſpected where the excellencies of a man are all emblazoned, and his faults ſoftened down into ſhades ſcarce obſervable. The author of the preſent Life acquaints his readers in the Introduction with his ſentiments on the duty of a Biographer, which, whilſt it affords a ſpecimen of the ſtile, will be a rule to judge how far the author has conformed to his own preſcription.

INTRODUCTION.

INTRODUCTION.

" The memory of the just is blessed; and the memorials of them, which record their excellencies, have the happiest tendency to rouse the spirit of emulation, to imitate or surpass what is so praise-worthy, and of good report. But Biographers too commonly, instead of a faithful picture, turn panegyrists, and raise suspicions of the truth of their report by endeavouring to exalt men compassed with infirmities on such pedestals of perfection as dishearten rather than excite to imitation. In fact earth produces no such faultless monsters, and Christianity disclaims them. The Bible Biography is quite of a different kind. Men as they are, not as they ought to be, are there described in their true character: And the best of men, as but men at the best. Nor is this without singular use; for had we only seen their bright side, we should probably have despaired, amidst the glare of their excellencies, on finding how totally different the faithful tablet of conscience and memory held us up to ourselves. But when the shade of their faults, their follies, or their weaknesses softens down the features of Christian perfection into the true characteristic of man fallen, but renewed, their very failure suggests grounds against despair under our own temptations and falls, and rouses the heart to fresh activity from the conviction that great excellence is not compatible with many infirmities."

The Life is divided into ten periods, each of them increasingly interesting and closing with the last scene, which cannot but awaken the wish, " Let me die the death of the righteous, and let my latter end be like his."

The first period ends with Mr. Romaine's education and connections at Oxford. The second his providential removal to London from the country, where he first began his ministry. The next recounts his services, and dismissal from St. George's, Hanover Square. The fourth his great usefulness and the opposition he met with in the Lectureship of St. Dunstan's; and his dismissal from the pulpit of the University of Oxford. The following Periods to the seventh are occupied with an account of his labours for Lady Huntingdon, who had espoused his cause on his expulsion from St. George's. The seventh records the happy progress of his mind in candour and love towards his brethren of various denominations. The eighth contains an epitome of the matter and manner of his ministrations. The ninth records his election to the Rectory of St. Ann's, Blackfriars, the opposition he met, and the great success which there attended his ministrations, with a variety of anecdotes. The last contains the closing scene of this setting sun preparative to glory.

The subject naturally introduces us to the acquaintance of many of Mr. Romaine's cotemporaries, among whom Lady Huntingdon, Mr. Whitfield, Mr. Grimshaw, and Mr. Berridge, with many others, have a niche in the temple: And they are worthy. Nor has the author neglected to mention some anecdotes of his own

own life, as connected with the friend he describes. Indeed it is well known he has not been of the least who have dared to bear the reproach of Christ, and through a long life (which God preserve!) continues to bear a faithful testimony to the great Master and the common salvation.

It would serve no purpose to make partial extracts where the whole should be read in an unbroken series; but we may venture to say none who love the divine Master, and honour his faithful witnesses, but will be delighted with the work, and only wish that it were enlarged.

The stile, like the author's other works, is pure, and the diction manly. He appears to know no fear in speaking what he believes to be truth, and if what he says is evidently supported by facts, it highly becomes those whom it more immediately concerns, to lay them to heart. Mr. Romaine appears a true Churchman—we believe his Biographer is equally zealous for the Articles and Homilies; and for the Church of England, not perhaps such as it is now administered, but such as it ought to be. The spirit of bigotry will kick hard against the pricks; but the appeal is made to the public. The facts are before them; of their truth, and the inferences drawn from them, they must decide. Our verdict cannot but be "*Probatum est.*"

There is a short table of *errata*; but we have remarked an omission more material than any one taken notice of: Page 64, line 6, *not* is omitted before *visited*.

An Abridgment of Dr. Owen's Treatise on Justification by Faith. By the Rev. G. Burder, *of Coventry. Price* 2*s.* 6*d.* Chapman.

THE Works of the eminent Dr. Owen have of late been growing into such request, as to engage many of the Ministers of Christ to reduce them by abridgements into less compass, that they may be more extensively circulated.

The grand and important article of justification by faith will no where be found treated in a more masterly and scriptural manner than in the work before the public; and as the Abridgment is highly judicious, and every thing of most importance preserved and compressed into this small volume, we cannot but hope that this labour of love will be attended with happy effects, and conducive to confirm the faithful, and confound the adversaries of this first article of a believer's hope, and which Luther stiled, *articulus stantis aut cadentis ecclesiæ*, the article on which the church of Christ must stand or fall. Of this doctrine Mr. B. has long been a faithful and successful advocate; and we hope the labours of his pen will conduce to the same happy effect as his preaching.

POETRY.

POETRY.

FIRST EPISTLE OF PETER,

CHAP. I. VER. 8.

THOUGH not with mortal eyes we see
Our dear Emmanuel's face,
Yet we behold him on the tree,
By faith—and cry, lo this is he
Who suffer'd our disgrace.

Lo this is he, that spotless Lamb,
Our sacrifice for sin!
Believing hearts, with Love's pure flame,
On earth rejoice in Jesu's name,
And feel their heav'n begin.

His courts below they love to tread,
And long to meet him there;
To have their souls divinely fed
With rich supplies from Him, their head,
Drawn in by faith and pray'r.

Yet, Oh! how oft corruptions rise,
And fiery darts assail;
But those who are divinely wise
Will keep in view the heav'nly prize,
And Faith shall still prevail.

Kind Author of each bliss we prove;
Thy goodness we adore,
'Till, with thy ransom'd race above,
We see thy face and sing thy love,
And praise thee evermore.

ELIZA.

ISAIAH, L. 10.

Let him that walketh in darkness, and hath no light, trust in the name of the Lord, and stay upon his God.

AS the pilgrim, faint and weary,
Wrapt in darksome shades of night,
Fea'ful roams the desart dreary,
Panting for the morning light;
So the saint may doubtful stray,
Roving on a gloomy way.

Should some sudden friend appearing
Lead him with his faithful arm,
And his drooping spirits cheering
Banish every dread alarm;
Strength would nerve his limbs again,
And new hope his heart sustain.

Heav'nly trav'ller, who dost wander,
Knowing not the path to take,
On thy Saviour's promise ponder,
"I will never thee forsake.
"I will teach thy steps to go
"In a way thou dost not know."

Doth the darkness gather round thee,
And the shades of death appear;
Devious tracks and snares confound thee?
Still thy Friend forbids thy fear.
He will chase thy foes away,
And thy darkness turn to day.

Thro' the flames, or thro' the rivers,
Should thy wayward steps proceed,
Him nor floods nor furnace severs,
He is still thy help in need.
Tho' thy flesh and heart should fail,
Trust Him, and thou shalt prevail.

He thy Captain is, and Leader,
Shepherd, Counsellor, and Guide;
He, thy rearward and preceder,
Bids thee in his love confide.
Well the sacred names he bears,
Wisdom, Pow'r, and Love declares.

On his mighty arm depending,
Soon the desart shall be past,
And life's journey safely ending
Thou shalt reach thy home at last.
God will watch thy steps below,
And the prize above bestow.

ALIQUIS.

ON

ON PSALM CXLIV. 3.

LORD, what is Man? By *Nature* frail,
His body form'd of clay;
Which fierce diſeaſes oft aſſail,
And haſten its decay.

Lord, what is Man? By *Sin* defiled,
Corrupt in every part;
How dark his mind, perverſe his will,
And obdurate his heart!

Lord, what is Man? By *Grace* reſtored,
His mind and will renew'd;
Form'd in the image of his Lord,
With heav'nly gifts endued.

Lord, what is Man? To *Glory* brought,
Of endleſs bliſs the heir;
Whoſe joys exceed the pow'r of thought,
Or language, to declare!

O, bleſs the Lord, my ſoul, whoſe grace
Such wond'rous deeds performs;
And puts ſuch glorious comelineſs
On poor polluted worms!

NIL.

MATTHEW, XIV. 16.

They need not depart.

THESE dear words of Jeſus, "*They need*
"*not depart,*"
With joy I receive and lay up in my heart;
And ſince my dear Saviour aſſures me I
may,
With Him I am fully reſolved to ſtay.

He's all my ſalvation, and all my deſire,
To be with the *Saviour!*—'tis *all* I require.
In him I will glory, and nothing beſide,
And with the dear Saviour henceforth I'll
abide.

The guilty he'll pardon, the hungry will
feed,
The naked he'll clothe, and the blind he
will lead;
The captive he'll free, and the needy and
poor
He'll daily enrich from his bountiful ſtore.

There's nothing too hard for the Saviour
to do;
No good that's too great for his love to
beſtow;
His words are all faithful, his truth I be-
lieve,
And to this dear Saviour for ever I'll cleave

If Hell and Corruption cry, "*Send him*
"*away,*
"He's too vile and too worthleſs with Jeſus
"to ſtay;"
Each charge I muſt own to, yet ſtill I muſt
vow,
From Jeſus I cannot, I never will go.

But, ah! gracious Saviour, what—what
have I ſaid?
I cannot accompliſh the vows I have made.
O ſpeak by thy Spirit, and ſay to my heart,
"From me you ſhall never---no---*never*
"*depart.*"

Even ſo, O thou great and gracious Sa-
viour! whoſe glorious power alone can pre-
ſerve and keep me! Even ſo---Amen.

L. T.



Ridley sculp.

WILLIAM SHRUBSOLE.

Late Minister of the Gospel at Sheerness.

Published by T. Chapman, 151 Fleet Street May 1st 1797.

THE

Evangelical Magazine,

FOR AUGUST, 1797.

BIOGRAPHY.

TO THE EDITOR.

REV. SIR,

THE Biographical Repoſitory in the Evangelical Magazine preſents ſuch an excellent exhibition of Chriſtian character and conqueſt, as the Great Apoſtle of the Gentiles pointed at when he thus addreſſed the believing Hebrews, "Be ye followers of them who, through faith and patience, inherit the promiſes."

It is with a very mournful pleaſure that, agreeably to the requeſt of many friends, I am about to add to the liſt of venerable names which adorn your Miſcellany, and to the teſtimonies of eminent piety and uſefulneſs which delight your readers, the name, and a few memoirs, of the late Rev. William Shrubſole, of Sheerneſs. He once accounted it an honour to be enrolled among the Patrons of this Magazine, and with pleaſure aſſiſted to ſupport it: it is therefore but juſt, that the work, which has been often indebted to him for his benevolent exertions, ſhould now gratefully record the memorial of his piety and virtue.

MR. SHRUBSOLE was born at Sandwich, on the 7th of April, 1729. His parents were honeſt and induſtrious. When he was about eight years of age they placed him in the Town School, and, after a few years inſtruction, he was taken from thence to work at his father's buſineſs, making malt. In February, 1743, he was apprenticed to Mr. George Cook, a ſhipwright at Sheerneſs; and Divine Providence ſo directed that this important engagement was concluded without the uſual time of trial. Had it been otherwiſe, he has often remarked he ſhould certainly have

returned to his parents, as his grief at parting was exceſſive.

Mr. S. was early inclined to reading, eſpecially of voyages, travels, and romances: He was alſo much addicted to playing at cards, and other games of chance. Theſe diſpoſitions he brought with him to Sheerneſs; and, as the means of indulging them were greater than at Sandwich, they were ſought after with keener avidity, and enjoyed with increaſing delight.

His career in vice ſoon became very rapid and alarming; but it was attended with ſuch checks of conſcience, and ſuch reflections on eternity, as frequently made him tremble. When in bed this awful ſubject would ſtrongly impreſs his mind. At ſuch times he would ſay to himſelf, "What! never any more Sheerneſs!—No more ſhipping!—No more the pleaſures and occupations of life! What, never! never! never!" Thus he reflected, till his ſoul was filled with confuſion and terror; and he would then ſhrink down into his bed, ſeek for ſleep, and earneſtly wiſh for the morning, that he might renew his buſineſs and loſe his dreadful apprehenſions.

He had ſeveral narrow eſcapes from ſudden and violent death. Once he fell from the ſide of a ſhip then on the ſtocks, and was preſerved by a ſcaffold, at ſome diſtance from the ground. At another time, he fell headlong from the ſide of a wharf into a dock, among ſeveral boats and lighters: Had he ſtruck againſt any of them, he muſt have been inſtantly killed; but he fell between them into the water. Theſe, and ſeveral other deliverances of a ſimilar nature, he experienced; but the goodneſs of God made no impreſſion on his mind, nor did the uneaſineſs and terror he felt, when reflecting on eternity, produce any conviction of ſin.

Thus he continued, ſtained with many black ſpots of daring tranſgreſſion, till God, who preſerves before he calls, was pleaſed to ſhew him the vanity and uncertainty of worldly connections, by removing from Sheerneſs, in the ſummer of 1749, a young woman who was the idol of his affections.

About this time, on a holiday, he caſually took up a folio volume, written by Iſaac Ambroſe: He opened it and began to read that part of it, which treats of "*looking to Jeſus*," as carrying on the work of man's ſalvation in his death. He was much affected at the relation of the ſufferings of Chriſt, and ſenſibly intereſted at the enquiry which the

the author makes, Who were the perſons that brought the divine Sufferer into ſo much diſtreſs? "I was convinced," he ſaid, "that I was deeply concerned in that horrid tranſaction; and from this time I date, the Lord firſt penetrated my dark mind, with the dawn of heavenly light and ſalvation."

After this, he was frequently in tears, under a ſenſe of Jeſus's love, and began earneſtly to pray for the pardon of his ſins. The firſt text of Scripture that was impreſſed on his mind was, "For unto us a child is born," &c. Theſe words afforded him heavenly peace; his fears were all calmed, and his ſoul filled with animating hope. He immediately relinquiſhed his ſinful companions, and carnal pleaſures became inſipid. He now ſpent his time in reading, meditation, and prayer. So conſcientious was he in the latter exerciſe, that if he happened to ſleep too long in the morning, and was therefore obliged to go to the public office without performing his accuſtomed worſhip, he would afterwards either return to his chamber, or ſhut himſelf among ſhavings and chips, to bow his knee to God, and to beg his bleſſing for the day.

Though his affections were ſo tender, and his piety ſo warm, yet his judgment was very weak and erroneous concerning ſome of the doctrines of the Goſpel. In a diſpute which he held with one of his friends, he endeavoured to reconcile the ſeeming difference between St. Paul and St. James, by ſtrenuouſly aſſerting, "That we were juſtified by faith, and ſanctified by works:" But the reading of Luther on the Galatians deeply humbled him for his ignorance, and led him to pray earneſtly to God for *His* profitable teaching. He ſoon aſſociated with a few pious perſons, who uſed to meet on a Sunday afternoon to read and pray; and immediately began to taſte thoſe ſacred pleaſures which he afterwards more fully enjoyed in religious ſociety. Beſides this, a foundation was here laid for that eminent and extenſive uſefulneſs, which, in his miniſterial capacity, he afterwards ſo remarkably attained to.

In theſe days, the Scriptures were very precious to him. He viewed them as fields of delight, and valued them as mines of treaſure. His meditations were frequent and ſweet, and he began to write down his thoughts on different paſſages. In this practice he found great enlargement of heart, and warm affection to Chriſt and heavenly things. He alſo began to keep a diary, that he might particularly remark God's gracious dealings with him, which he continued

tinued from July 1750 to March 1752. From this journal it appears, that in his converſion the Lord was pleaſed to open his heart, as he did Lydia's, and firſt to bleſs him with many gracious manifeſtations of his love, before he ſhewed him the deſperate wickedneſs of his heart and the awful depravity of his nature. Theſe, however, were afterwards ſhewn him, in ſuch a convincing manner, that he almoſt fainted at the ſight and deſpaired of deliverance: Yet he was enabled to believe that God had certainly began a good work in him; and to conclude that he would carry it on and finiſh it, in his own time, and for his own glory.

In the year 1752, he was much importuned by the ſmall Society, before ſpoken of, to pray among them; and ſoon afterwards was appointed to read a ſermon, in public, on Sunday mornings and evenings, in a large room, which was appropriated to the worſhip of God. This, his humble entrance on public work, was attended with great inward conflict, ariſing principally from his natural timidity, which was ſo great, that he uſed to think he ſhould never ſo ſurmount it as to be able to perform any public exerciſe with freedom and propriety. Fearing that this weakneſs would greatly diſconcert him, if not quite prevent his proceeding, he determined to begin with a form of prayer; which he actually made and uſed, from the prayers of the Eſtabliſhed Church and other books of devotion. But, after ſome time, his trembling fits abating, he began to depend leſs on his forms; and at laſt quite threw them aſide.

The places in which divine worſhip had been carried on, having been found incommodious in their capacity, and precarious in their tenure, the Society determined to build a meeting; and in 1763 a houſe for God was erected and opened, which would conveniently hold three hundred perſons. In this place, when no ſupply of Miniſters could be obtained, Mr. S. continued to read and pray till 1766; and, though frequently importuned, it is probable he would not have proceeded any farther in the Miniſterial work, but for the preſumptuous and violent oppoſition which himſelf and the Society met with from a Preacher in Mr. Weſley's Connection; who, even from the pulpit, preferred charges againſt them, of a nature exceedingly injurious to their credit as men, and their characters as Chriſtians.

Mr. S. ſeems to have been rouſed by this treatment to aſſert the purity of his principles and the rectitude of his practice, in a more public and deciſive way than he had ever before done: Yet, he entered on his Miniſterial courſe with

with that modeſty and humility which diſtinguiſhed all his conduct. His firſt eſſay was to explain to the Society St. Paul's Epiſtle to the Galatians; and this exerciſe met with ſo much encouragement, that they were not contented to hear him in private, but earneſtly beſought him to expound publicly on Sunday mornings: This requeſt, however, greatly embarraſſed him, as he feared that the preſence of a large congregation would quite confound him; and that by ſo public a procedure he ſhould for ever forfeit the promotion which he expected in the dock-yard.

While theſe things agitated his mind, Providence was pleaſed to give him a ſpecimen of its regard for his temporal intereſt: He obtained the promotion which he ſought for, ſo that his fears of this nature were removed; but his timidity made him reſiſt the moſt importunate deſires of the Society for ſome time. At length he conſented to preach on the Lord's day mornings, but begged that he might read a ſermon in the evenings, as the congregation was by much the largeſt at thoſe ſeaſons. Thus diffidently and gradually he proceeded, till, being encouraged by increaſing approbation, and animated by evident ſucceſs, he ſpake both mornings and evenings, and read the ſermons of others no longer.

He proceeded in a public courſe of preaching the Goſpel with great freedom, and very ſoon received invitations to viſit Chatham, Graveſend, and other places in Kent. Thus his ſphere of action was greatly enlarged, and the Lord gave many teſtimonies that his endeavours to be uſeful in his cauſe were acceptable and ſucceſsful. Yet he was often diſheartened with apprehenſions that he was ſet too forward in the miniſterial office, and was not called of God to preach his Goſpel. Theſe reflections much oppreſſed his mind one Sabbath evening, after having preached at Graveſend, and as he was walking from thence to Chatham. While he was on the road, he was overtaken by a perſon, who accoſted him with much reſpect, and who ſeemed greatly pleaſed at having an opportunity of converſing with him. Mr. S. made a return of civility to the gentleman, adding that he did not know him. "But, Sir," ſaid the ſtranger, "I know you well. You were made the means, under God, of my ſoul's obtaining a great bleſſing when you laſt preached at Chatham." This declaration, coming ſo opportunely, was of great ſervice to ſilence his cavils, and make the remainder of his walk quite comfortable.

As his reading became more general, he was much infeſted with deiſtical thoughts; and though he had preached the word of God for ſome years, he was often terribly aſſaulted with doubts of the truth of the Chriſtian religion. This conflict occaſioned him to feel the keeneſt agonies of ſoul; and he has well deſcribed what he felt at theſe ſeaſons in his Chriſtian Memoirs, where Probus is confined in the Caſtle of Scepticiſm. To remedy this evil he had recourſe to the beſt authors, and well conſidered the arguments that were uſed on both ſides of the queſtion: This ſoon convinced his judgment of the weakneſs of the free-thinking cauſe, but his faith was not ſufficiently ſtrong to improve the conviction for the peace of his mind. Then, with many tears, he uſed to cry, "Lord, I believe; help thou my unbelief!" And it pleaſed God ſo to ſhine on his underſtanding, and to influence his ſoul, that his faith grew ſtrong and ſolid; and, except in the inſtance now about to be mentioned, theſe ſceptical notions gave him no more uneaſineſs.

In September 1769, Mr. S. was ſeized with a fever of the moſt ſevere and afflictive kind. In the early part of his illneſs his ſoul was overclouded with great darkneſs, and the fear of death brought him into grievous bondage. This ſtate was ſucceeded by a delirium of three days' continuance, in which his mind was alternately amuſed with the ſcenes of pleaſure, or convulſed with the agonies of deſpair. He ſeemed engaged in a ſeries of very remarkable events; and he related all that he experienced with wonderful connection, and with the moſt acute feeling. About noon, on the third day of his delirium, he lay in ſtrong convulſions; and was expected by the Phyſicians and his friends to be very near death. All about him were bathed in tears; and his own ſoul was enduring the moſt horrible conflicts with the powers of darkneſs. The univerſe ſeemed on the point of deſtruction, and all the ſouls in it appeared ſinking into the abhorred gulph of annihilation. God was repreſented to him as an arbitrary, inflexible Sovereign, who was determined to wipe all exiſtence quite away, and to reign alone, in eternal ſolitude, infinitely happy in his own perfections. Theſe, with many other ſcenes equally dreadful, he endured, till his ſoul ſeemed incapable of ſuffering any more; and then it pleaſed God to make known his power and grace, and to reſcue his diſtreſſed ſervant from the jaws of deſtruction. About four o'clock on the ſame afternoon, as his friends were ſurrounding his bed,

and

and expecting his immediate diſſolution, he came ſuddenly to his perfect ſenſes, ſeeming to awake out of an horrible dream. He looked anxiouſly on his family and friends; eagerly enquired if the place was not deſtroyed; and appeared quite amazed, though wonderfully rejoiced, to find that every thing remained in its uſual order. All preſent welcomed his return to reaſon and life with tears of joy: From that moment he began to recover, and was ſoon reſtored to his former health.

To relieve Mr. S. in the exerciſe of miniſterial duty, a perſon had for ſome time been appointed by the Society to preach occaſionally. This circumſtance, in the year 1772, was the means of creating a contention, which muſt diſturbed the peace of the Church, and nearly determined Mr. S. to withdraw himſelf from the work of the Miniſtry. While he was under much diſtreſs of mind on account of the conduct of his colleague and the Society, he was invited to ſup with a friend; who, on taking down a bowl, threw out of it a piece of paper, very dirty, and much ſtained with ſmoke, which had a little before been found blowing about the ſtreet, and the contents of which had not been obſerved. Mr. S. took it up; he began to read it, and was ſoon aſtoniſhed. It was as if an angel from heaven had brought him a meſſage from his divine Maſter to admoniſh him how to behave in the matter that troubled him. The writing was an extract from Thomas a Kempis's Imitation of Jeſus Chriſt, as follows: "That they who judge ſhall be judged. That they ſhall have judgment without mercy who ſhew no mercy; and the ſame meaſure they mete to others, he will meaſure to them again. Keep God always in thy mind, and let go quarrel and contention; nor embroil thyſelf in trouble and differences, by being over ſolicitous in thy own defence. If thou at preſent ſeem to be oppreſſed with diſgrace and ill reports, which thou haſt not deſerved, bear thy burden contentedly. Blemiſh not thy innocency by too deep reſentment, nor take off the brightneſs of thy crown by anger and impatience, and eagerneſs to right thyſelf. Reflect on ME, who once endured ſuch contradiction of obſtinate and implacable ſinners, and am now ſet down at the right hand of the throne of God. Look up to heaven, and remember there is one who can make thy innocence as clear as the light, and thy righteouſneſs ſhine as the noon day; one, who will conſider not only thy infamy and wrong, but thy man-

ner of bearing it; and the more meek, and more injured thou haſt been, the kinder and more bountiful rewarder thou ſhalt be ſure to find in me." Mr. S. was much affected with theſe ſentiments. He took the paper home, and determined to humble himſelf to the duſt, rather than witneſs the diviſion of the Society. He alſo made ſuch propoſals to them for an accommodation as were accepted; and they were again united in the bonds of unity and affection.

Soon after this Mr. S. was very earneſtly ſolicited by a dear and reverend friend to quit the dock-yard, and devote himſelf wholly to the miniſtry; and this ſolicitation was enforced by a promiſe from a Right Honourable perſonage that, on his conſent, ordination in the Eſtabliſhed Church ſhould be immediately procured him. After conſulting his friends, Mr. S. concluded to decline the offer; but this application was made very ſerviceable to him, as it obviated ſome of the doubts he had entertained concerning his call to the Miniſtry.

In March 1773, he was appointed Maſter Maſtmaker at Woolwich. This event, though favourable to his temporal intereſts, yet gave both himſelf and the Society much uneaſineſs; and their ſeparation occaſioned the moſt lively and affectionate ſorrow. Mr. S. was received by the religious people at Woolwich Chapel with great reſpect; and was invited by the Counteſs of Huntingdon to preach there, and to ſuperintend its ſpiritual concerns. Here he laboured with much acceptance and ſucceſs till October; when, after narrowly eſcaping being ſent by the Lords of the Admiralty to Portſmouth, he was remanded to Sheerneſs, placed in the particular office which had ever been the object of his wiſhes, and reſtored to the affection and the prayers of his loving and beloved Society and friends.

But this world is not the Chriſtian's reſt. Mr. S. was much impreſſed and affected with the mercies afforded him, and was not inſenſible to the Apoſtolic admonition, "Be not high-minded, but fear." In a letter written at this time to his moſt intimate friend, he thus expreſſes himſelf: "The providence which I at preſent rejoice in, is ſo ſingularly adapted to my wiſhes, that I am filled with aſtoniſhment, and cannot help exclaiming, What hath God wrought! But, reflecting on the general lot of God's people in this world, I am made to tremble with apprehenſions of having ſome ſevere trial to balance all this temporal

ral good. And indeed if ſomething of that ſort ſhould be laid on me, I have merited it, and may ſay with Job, That which I feared is fallen upon me."

It is worthy to be remarked that only two days after writing this letter he was bitten by a mad dog, which event plunged himſelf, his family, and his friends into the deepeſt diſtreſs. By the bleſſing of God on the means made uſe of to preſerve his life and health, the much-dreaded effect never followed: Yet a diſmal cloud was caſt over his bright proſpects, and the peace of his mind was very much diſturbed for ſeveral months. The thoughts of dying in ſo terrible a manner, as frequently happens in ſimilar circumſtances, and the diſtreſs which, in ſuch a caſe, would be brought upon his family, conſpired to render him at times very miſerable. But, while enduring this heavy affliction, he remarked that the Scriptures were peculiarly comfortable to him, that the precious promiſes contained in them were applied to his heart with a power which he never before felt, and that his old enemy, Infidelity, was not permitted at all to trouble him. The Lord knew that he ſuffered as much as he could well bear, and would not therefore permit any ſceptical notions to be injected into his mind to increaſe his affliction. This grievous viſitation hindered his preaching about five weeks: After that time he returned to his delightful work, and found it peculiarly profitable to himſelf and his people.

But what, under the divine bleſſing, moſt contributed to the eſtabliſhment of his peace, and the reviving his enjoyments, was his compoſing a new Pilgrim's Progreſs, in the manner of John Bunyan. He had thought of ſuch a work ſome years before this time; and now, hoping it would divert his mind from dwelling on the gloomy ideas which frequently diſtreſſed him, he began to put his deſign in execution; and in a few months had made a rough draft of his work on ſcraps of paper and the backs of letters. About a year afterwards he tranſcribed theſe detached papers, and lent his performance to ſeveral friends, who expreſſed a warm approbation of it, and earneſtly begged that it might be publiſhed. His worthy friend, the late Mr. Maſon, of Rotherhithe, was particularly urgent with him in this reſpect, and kindly propoſed ſome emendations and corrections, which Mr. S. as cordially received: And yielding, therefore, to ſuch general and friendly approbation and importunity, he publiſhed his work under the title

title of Chriſtian Memoirs, or a Review of the preſent State of Religion in England, &c.

This work, conſidering it as a review of the preſent ſtate of religion, and that ſuch a deſign naturally led the author to cenſure what he thought amiſs in many profeſſors, was, in general, well received: The edition was ſoon ſold off, and he was encouraged to publiſh a new, improved, and enlarged edition, by receiving many thanks from perſons of different denominations, and by hearing that his book had been the means of doing much good.

About the year 1783, ſome irregularities and differences broke out in the Society, which gave Mr. S. ſo much trouble and diſguſt, that he wrote to his friends to ſolicit the Admiralty to remove him from *Sheerneſs;* and going at that time to London, he ſeemed quite indifferent as to his ever returning to Sheerneſs again. His reflections on his feelings and conduct, on this occaſion, breathe ſuch a ſpirit of Chriſtian humility and genuine piety, that they merit inſertion:—"This behaviour (ſays he) was not paſſed over by my Heavenly Maſter; for ſoon after my return home I was confined to my chamber for a week, by a bilious colic, and was ſeverely rebuked for deſerting my ſtation, and doing God's work ſo negligently. Pſalm lxxviii. 8, 9, came with ſuch power upon me, that I was much diſtreſſed. I was made to know, that after God had furniſhed me with ability for his ſervice, I had baſely and ungratefully ſought to deſert the place in which he had fixed me. I was thoroughly aſhamed of my conduct; with many tears I begged God to forgive me, to employ me again, and to give me his bleſſing: And he graciouſly granted my requeſt."

It ſoon began to appear very evidently for what purpoſe the Lord had continued him at Sheerneſs; and this Scripture, which had often encouraged and ſupported him, began to be verified. "In the morning ſow thy ſeed, and in the evening withhold not thine hand; for thou knoweſt not which may proſper, this, or that, or whether they may not be both alike ſucceſsful". The Society, though ſmall, were united and happy; and the congregation ſo largely increaſed, that a ſtrong deſire was expreſſed for building a more convenient and capacious place of worſhip.

Mr. S. was at firſt backward in giving encouragement to ſuch a deſign; fearing that what their zeal might intend, their ability would not be ſufficient to execute: But, perceiving that the ſpirit of the people was not checked, but rather increaſed, he was induced to offer ſome propoſals to them,

them, for raiſing a ſum of money to undertake the work. Theſe were immediately acceded to; a ſubſcription was opened, which produced a much larger ſum than was expected; and the ſteward of the principal eſtate on the iſland, unexpectedly, and generouſly, offered Mr. S. the choice of any piece of ground that ſhould ſeem moſt eligible for his purpoſe. Being thus encouraged, the work was entered on, and a chapel, 46 feet by 36 feet 6 inches in the clear, was finiſhed and opened in October 1784.

The bleſſing of God remarkably ſucceeded this undertaking. The congregation was fully equal to the capacity of the chapel; the word of the Lord fell with a mighty power on the people; and the Society was greatly increaſed in number, and enriched with a ſpirit of active piety and warm affection. "This," ſaid the worthy ſubject of theſe memoirs, "ſeems to be the day of the Goſpel call to Sheerneſs! This is the time, to which God's dealings with me have been evidently pointed! I am laden with honours, bleſſed with great life and power in the pulpit, and am very happy in the people."

About this time, Mr. S. was honoured with the notice and friendſhip of the late worthy and excellent John Thornton, Eſq. of Clapham, who ſent books and money for diſtribution among the poor of the Society and congregation at Sheerneſs; and employed him in compoſing ſome ſhort lectures on the moſt remarkable and edifying ſubjects in Scripture hiſtory, for Mr. Thornton's benevolent diſpoſal. Mr. S. thought himſelf highly honoured in being made the channel of Mr. Thornton's beneficence to the poor, and in being employed for the inſtruction of the ignorant. The lectures, as they were finiſhed, were inſerted in the Theological Miſcellany; and a very edifying and affectionate correſpondence was continued between Mr. Thornton and Mr. Shrubſole, till the death of the former deprived the church and the world of a man, in whom were united the warmeſt piety and the moſt active benevolence.

In the year 1787, Mr. Shrubſole's congregation was ſo much encreaſed, that even the new chapel was rendered incommodious; and propoſitions were made by ſeveral reſpectable perſons for its enlargement. After deliberation and prayer Mr. S. conſented; and the chapel was ſo much lengthened as to make room for two hundred people more. All the additional ſeats were immediately taken, the enlarged place completely filled, and, by the liberality of the Society

ciety and congregation, and the exertions of Mr. S. among the friends of the Goſpel in London, the whole debt of £1200 was ſoon greatly reduced, and he had the pleaſure of living to ſee it wholly diſcharged.

From this time till the year 1793 the miniſtry of Mr. S. was much attended and greatly bleſſed; and the church under his care enjoyed remarkable proſperity. But his labours were not wholly confined to Sheerneſs: He went very frequently to preach at Minſter and Queenborough, two neighbouring places; and, at the latter place, was ſo ſucceſsful, that a little before his death he had the honour and pleaſure of opening a neat little chapel, which continues to be well filled with worſhippers. He uſed alſo, in the ſpring of every year, to viſit Faverſham, Milton, Lenham, Sutton, &c. and his preaching in theſe excurſions was made ſo very uſeful, that his remembrance, in all the above places, is cheriſhed with the higheſt reſpect and the warmeſt affection.

In February 1793, it pleaſed God to viſit him with a paralytic affection, which rendered him incapable of preaching for ſome months, and haſtened and encreaſed thoſe infirmities, which a life of ſixty-four years might be expected to bring upon him. He could no longer preach three times on the Lord's-day, as he had always uſed to do; an aſſiſtant was therefore neceſſary, and after ſeveral Miniſters had occaſionally laboured with him, the Rev. Mr. Buck was ordained, as Co-Paſtor, in the year 1795.

Mr. Shrubſole's friends began now to perceive with concern, that the ſtrength of his body and the power of his mind were gradually impairing. He only preached once on the Sabbath, except on very preſſing occaſions; and though his ſpiritual life and animation were continued to his laſt ſermon, yet his memory ſo failed him that he could not bring forth to the people thoſe rich ſtores of Goſpel proviſion, which reading and reflection, under the divine influence, provided him with; and which he uſed to ſet before them in a moſt remarkable variety and profuſion. But the more his outward man decayed, the more was his inward man renewed and invigorated. For ſeveral months before his death, his converſation and the frame of his ſoul were peculiarly ſpiritual and heavenly. The fear of death was quite taken away; his confidence in Chriſt was greatly ſtrengthened; and his deſire to depart and to be with his divine Maſter, was cordial, conſtant, and animating.

(To be concluded in the next Magazine.)

AN ADDRESS

FROM

THE MINISTERS OF CHRIST, IN THE DIRECTION OF THE MISSIONARY SOCIETY, TO THEIR BRETHREN IN THE GOSPEL MINISTRY.

THE ſolemn truſt veſted in us, emboldens us to addreſs you on a ſubject which affects the life of our hopes. We have ſeen, with concern, difficulties from a quarter where we leaſt expected them. We have ſeen them with the more concern, not only becauſe we were unable to overcome them, but as we felt the extreme delicacy of expreſſing our ſenſe of them. To Chriſt's Miniſters we owe all reſpect, and it grieves us to wound your feelings, by ſeeming to queſtion the zeal for the honour of our Maſter; but ſtrong neceſſity urges, and we ſubmit to your conſideration the following facts, on which we found this importunate addreſs.

From the early inſtitution of the Society, we have made it our aim to procure the moſt reſpectable Miſſionaries; ſuch as may, on trial, prove equal to their arduous engagement, and, in whoſe hands, the honour of Chriſt ſhould ſuffer leaſt from ill ſucceſs. For this purpoſe we have touched every topic of religion, and applied to every worthy principle of the human mind. To ſubſtantiate this aſſertion, we appeal to the ſermons which have been preached, and the addreſſes which have been publiſhed to the Miniſters and to the Churches. We might detail the ſteps taken by the Directors in private, both in their official and perſonal relations; but we ſpare you, we ſpare ourſelves this unpleaſant minuteneſs. Our labours have been too inefficient, and our hopes diſappointed. Judge of that diſappointment, when we remind you, that of twenty-nine Miſſionaries, embarked for the South Sea Iſlands, only four were, *ſtrictly ſpeaking*, Miniſters of the word; and with reſpect to the miſſions now in contemplation, we find among our candidates a ſtill greater diſproportion of Miniſters and laity. This backwardneſs, ſo general, ſo unlooked for, and ſo injurious to the characters of the Miniſters, who act with us, appeared to call for ſerious inquiry, and brotherly expoſtulation. The ſubject was therefore introduced, and largely diſcuſſed, at our laſt Annual Meeting. For an account of what then paſſed, we refer you to the

Evangelical Magazine for June; or to the Introduction to the Sermons delivered at that meeting; when, among other ſteps propoſed, it was determined to draw up and publiſh the Addreſs, which we now lay before you.

We will not notice the obligation binding on Miniſters to preach Chriſt to the heathens: It has been allowed by the Church Univerſal for eighteen centuries; and of late it has been recognized, in the moſt ſolemn manner, among ourſelves. A duty, always important and obligatory, becomes doubly ſo from the ſigns of the day. Navigation and commerce, under God, furniſh the means of ſending the Goſpel to every land, and ſtretch forth their arms to receive the Goſpel. This is not only an age of enterprize, in which it would be improper for Miniſters to indulge inglorious ſloth, while the world is in action on every ſide; but infidelity is making renewed attacks on the church, and calls upon our faith to ſtand forth in the defence and propagation of the religion of Jeſus. Ancient prophecies, combined with recent facts of the moſt extraordinary kind, encourage the hope that our Redeemer is about to array himſelf in glorious apparel, and to aſſert the univerſality of his empire. Europe is awfully ſhaken; and before long, it may be, the vibrations of that earthquake, by which we are convulſed, will be felt in the ends of the earth. Commotions ſo great and ſo extenſive, as they originate in moral cauſes, muſt produce kindred effects; and it becomes Miniſters, whoſe office is to point out to benighted men the Almighty arm operating throughout the world, to follow the footſteps of Providence, and to concur in giving effect to his holy deſigns. Great Britain, unqueſtionably the firſt of the nations for the enjoyment of Goſpel bleſſings, is under peculiar obligations to communicate the Goſpel to the heathen. Nor are the Churches diſobedient to the heavenly calling. A diſpoſition is prevalent, among all orders, to make themſelves uſeful in the work. All things are ready; and every aſpect of Providence, and every indication of the Spirit, unite to call Chriſt's Miniſters to their appropriate labours.

Leaving theſe general views of a call peculiarly providential, we would fix your attention on the exemplary conduct of our lay Miſſionaries. Obſcure men, boaſting no advantages of education; who never attained to the work of the Miniſtry; who cannot be ſuppoſed to have that knowledge of Scripture, or thoſe talents for communicating it, which you poſſeſs; on whom neither the church

nor

nor the world have the ſpecial claims they plead with you; and who might have declined this warfare without any imputation on their characters, have generouſly come forward as the *witneſſes* of Chriſt, and the *benefactors* of mankind. We ſubmit it to your conſideration, Brethren, Whether, if we continue to embark in our miſſion, ſo large a proportion of laymen, and ſo few Miniſters, we do not bring in queſtion the wiſdom of the Directors of this Society, and fix an indelible blot on the Miniſters who act with us? Do we not lay ourſelves open on every ſide? Will not our honour be trampled in the duſt?

What artillery have we not put into the hands of enemies to turn againſt us? What publications have gone forth, what ſermons have been preached, what ſolemn conventions of Miniſters held, what ſums collected, what a *variety* of ſteps taken, what public attention excited, what hopes indulged! And in what do theſe ſolemn preparations end? Laymen become Miſſionaries, and Miniſters ſtay at home!!!

What a part, and on what a theatre are we acting! Shall we not paſs for light men, noiſy declaimers, frothy orators? Mention is made of a miſſion, and we kindle into a flame. We aſcend the pulpit, toil the preſs, walk through the land, and fill the public ear with cries of duty and benevolence. Our auditories weep with pity, bluſh with ſhame, burn with zeal, and exult with joy. The rich laviſh their wealth, the mites of widows ſwell our treaſures, and when all the eyes of heaven, earth, and hell are fixed upon us, expecting that we ſhould act like apoſtles, we coolly remove ourſelves from the front of the battle, and expoſe laymen to a fire we dare not face.

To whom ſhould the friends of Chriſt look for this work, but to thoſe who, by a divine call, the appointment of the church, and their own ſolemn vows, are devoted to ſpend their lives in preaching Chriſt crucified? And will you aſk laymen to maintain a cauſe you deſert? Nay, when Miniſters ſhift off their proper work, does it not give the moſt unhappy omen to the ſucceſs of our undertaking? Does it not excite the apprehenſion, that the time for converting the heathen is not yet come? For will not Chriſt's Miniſters be made willing in the day of his power? But how different is it at this ſeaſon! Laymen ſhame us. Their very women, nay, their children circumnavigate the globe and confront every peril in the cauſe of Chriſt. *We* may diſſemble this diſgrace, but in happier times of the church, our poſterity

will bluſh for their fathers when they read of the contradictions woven into our miſſions.

If theſe excellent men, their wives and children ſhould pay with their lives the forfeit of their zeal, ſhall we be clear of their blood? Will they not have ſuffered a martyrdom which we ſhould have *enjoyed?* And would not this ſit heavy on our ſouls? Shall we ſay their zeal was ſpontaneous, and that they were told plainly of the dangers to which they were expoſing themſelves? So much the worſe. Perſons of ſuch a ſpirit claim all our tenderneſs and ſolicitude. If they are willing to expoſe themſelves, ſhould we allow it, unleſs we were willing to ſhare all fortunes with them? Can it be right for them to attempt, what it was wrong for us to engage in? But we contend that their zeal was not ſpontaneous, their offers were not unſolicited. Under God, *who* made them Chriſtians? Miniſters. Who gave them the principles on which they act, and the views which led to this engagement? Miniſters. Who preached the cruſade, and invited the laity to join in it? Miniſters. Shall we then be ſhamed by our own pupils? Or putting off the bowels of fathers in Chriſt, and reverſing the conduct of St. Paul, who rejoiced "to be offered," on the ſacrifice and ſervice of the faith of his beloved Philippians, ſhall we ſuffer theſe little ones, of whom we have travelled in birth, to be offered—ſhall we ſay on the ſervice of our faith? No—of our unbelief?

If God crown their labours with ſucceſs, if their eyes are bleſſed with the ſight of churches riſing around them, ſhall we then enter into their labours, and boaſt of things made ready to our hands? Or ſhall we ſend them powerful reinforcements of lay mechanics, with more women and children? Shall Miniſters thus metamorphoſe themſelves into timorous ſheep, while their converts face the wolf and protect the flock? If we repel the idea with indignation, if we will not permit the laity to reap theſe harveſts of praiſe, and to monopolize the apoſtleſhip of the Gentiles, Why ſuffer them to lead the way, and to ſtand the brunt of the war? Brethren, aſſert yourſelves, and claim the privileges of your office, to be the firſt to labour and ſuffer for Chriſt.

> Why, on theſe coaſts, are we with joy ſurvey'd,
> As Chriſtians lov'd, as Miniſters obey'd?
> Unleſs great acts ſuperior merit prove,
> And vindicate the gracious Power above.

'Tis

'Tis ours the dignity he gives to grace,
The firſt to ſuffer, as the firſt in place.
The life which other's pay, let us beſtow,
And give to grace, what we to juſtice owe.

Repreſent to yourſelves the bleſſed Jeſus deſcending to plead his own cauſe. No glories blaze around his head; his form is that of a ſervant; ſorrow clouds his face; and all his wounds bleed afreſh. Our Miſſionaries and Miniſters are convened to receive his commands. Upon the firſt he bends a mild and penetrating eye, and, while a beam of approving love illuminates his countenance, "Behold," ſaith he, "your King! Happy are ye who follow me in the regeneration. Happy are ye who bear my croſs, and are ſtrengthened to drink of my cup, and to ſhare my baptiſm of blood. Be of good cheer. I have overcome the world. Fear not. Go, preach my Goſpel. Lo! I am with you. Hold faſt what you have received, and let none take your crown." He next addreſſes his Miniſters, while a deeper ſorrow preſſes on his heart: "Did I delegate ſome angel to redeem you, to bear your ſin, and expire under your curſe and ſhame? From everlaſting have I loved you, and veiling my Godhead in this ſervile form, I declined no toil, no humiliation, no ſuffering to bring you to glory. I delivered you from the depths of perdition. I waſhed you in my blood. Accounting you *faithful*, I put you into the Miniſtry. I adorned you with gifts and graces for your work, and gave you honour among my people. And will you now forſake me, and flee? Will you diſhonour me in the eyes of all the world? In the days of my fleſh I healed ten lepers; and only one of them, a Samaritan, gave glory to God. And among you, my friends, are there ſo few who will embrace this miniſtry, while ſo many of my leſs diſtinguiſhed ſervants gladly ſuffer the loſs of all things for my ſake? Be zealous, and repent. Unleſs ye deny yourſelves, take up your croſs, and follow me, ye cannot be my diſciples."—He aſcends, and leaves the aſſembly ſpeechleſs, and bathed in tears; but ſoon one, and another, and another exclaims, "The love of Chriſt conſtraineth me. Country, parents, friends, life, the world, yea, all things are well loſt ſo I may gain Chriſt. I claim the fellowſhip of this Miniſtry, and through Chriſt, who ſtrengtheneth me, I will die in this warfare."

When

When Miniſters have weighed the matter thoroughly, they will, they muſt come forward. But ſhould they be aſſailable by no argument (an idea we cannot countenance), we muſt of neceſſity venture the cauſe of God in the hands of ſuch pious men as are willing to take it up. Great is their faith and love. The Lord of Hoſts is their Captain, and can teach them to do valiantly. Go then, ye faithful ſervants, and may the wiſdom and power of the Higheſt direct and ſupport your march! The prayers and bleſſings of the Lord's people reſt upon you. The Miniſters of Chriſt ſet at your feet, and from you they will learn to ſerve their Maſter. Stand but in that faith and love which prompted you to engage, and whether you live or die, whether you are crowned with victory or martyrdom, great ſhall be your reward in heaven, and your memories ſhall be bleſſed among men. Think not, if *you* are defeated, that the cauſe is loſt. *We* muſt and will ſupport it with our lives. We ſhall ſoon hear how it fares with you, and many who now bluſh in ſecret to yield to you the honour of the attack, will follow after to ſhare your victories, or to mingle their blood with your's, and to lie in the ſame honourable grave.

As we feel a preſſing demand for Miniſters, ſo we are ſenſible of the neceſſity of Miniſters of ability, experience, and character, being placed at the head of our Miſſions. Their example will give general reſpectability to the Society, influence young Miniſters to engage, and afford confidence and alacrity to the Directors and ſupporters of theſe Miſſions. For many centuries ſo great a call has not been made upon the Church. It demands our ableſt chieftains; and its difficulties, dangers, and hardſhips are ſufficient to call into action all their wiſdom, courage, and fortitude. In undertakings hazardous as they are great, we ſhould remember that much depends on the ſucceſs of the firſt attempts. Weighty is that reſponſibility which reſts on the Directors in the choice of Miſſionaries. Of this we are fully aware, and we would meet the reaſonable wiſhes of our friends, as well as prevent every injurious reproach, by doing all in our power to engage the moſt able and pious Miniſters. If in *ſuch* hands the undertaking ſhould fail, we have reaſon to hope it will reflect no diſgrace on the Miſſionaries and Directors of the Society; and when no diſgrace is incurred, no diſcouragement is to be feared. Inſtructed by experience, we may yet depend upon the friends

friends of religion to countenance efforts that may be more ſucceſsful. There is infinitely more danger in thinking too lightly than too highly of this work. The firſt has a tendency to provoke God, diſhonour Chriſt, grieve the Spirit, depreciate religion, vilify Miſſions, blaſt our own hopes, and diſcourage all future exertions. Careleſs obſervers, who haſtily advance to unfounded concluſions, (and ſuch are the greater part of mankind), will infer that where nothing is done, nothing can be done; and if once the tide of opinion ſets againſt us, we ſhall find it no eaſy matter to ſtem the torrent.

(To be continued in our next Number.)

THE DEADLY FRUIT OF INFIDELITY.

THE mutiny among the ſeamen having had alſo a partial operation in the ranks of the Marine Forces at Plymouth, hath induced an awful example of its ill effects in the puniſhment, by death, of three private Marines laſt week under the ſentence of a Court Martial. One of theſe unhappy and miſguided ſufferers was a Mr. Lee, of Dublin, a man of conſiderable natural and acquired talents, and who had reaſoned himſelf into a diſbelief of the principles of revealed religion from the writings of ſceptics, and particularly from the pamphlet entitled *The Age of Reaſon.* The fallacy of theſe principles, and their ſad conſequences, cannot better be deſcribed than in the following letter, with which we are favoured from one of our correſpondents, who was an eye-witneſs of their flimſineſs in this man's inſtance in the hour of death. We only detain our readers from the peruſal with juſt obſerving, that, from the circumſtances which attended the writer's behaviour in his laſt hours, there is great reaſon to hope that God's grace triumphed over infidelity in this inſtance, and ſaved him as a brand from the fire through the ſovereignty of his mercy.

From

From my Cell, Citadel Priſon, Plymouth, July 6, 1797.

MY DEAR BROTHER,

YOUR exertions to ſave my life cannot now avail. Yeſterday the order for my execution *this day* arrived. I have but a few ſhort moments to live, and I truſt that, therefore, what I wiſh to impart to you will be received by you with that ſerioufneſs with which it muſt come from the heart of a dying man.

Like you, I have been miſled by the *ſophiſtications* of thoſe who deny the *truths* of the Goſpel, and deride the *evidence of God's word*; like you, I gave them implicit confidence; but the awfulneſs of my preſent ſtate has induced a candid examination of them; and the arguments of the enemies of divine revelation appear now to me in the vileſt colours.

I have thought it neceſſary to ſeek the aid of a Miniſter of the Goſpel, who, I truſt, is a witneſs to my converſion, to my regeneration, and will teſtify it, as far as he can be ſuppoſed to place a confidence in the ſincerity of it. On this ſubject I have no time to add more, than to exhort you to avail yourſelf of the opportunity you have to renounce thoſe opinions, which were near proving fatal to my eternal happineſs hereafter, through the merits of his dear Son, Jeſus Chriſt, the Redeemer of mankind.

The gentleman who has been conſiderably inſtrumental in producing my converſion, will, I preſume, at my requeſt, take up the pen to offer you ſuch arguments as his ſuperior abilities and experience will dictate; and, I have no doubt, but if you inveſtigate the *truth* with a due impartiality, your mind will ſoon acknowledge that conviction I do, and *your ſoul will be filled with it.*

Whatever family claims I have, I transfer to my ſiſter Aldridge, and requeſt you will do all in your power to render the evening of her days as comfortable as poſſible.—For ever farewel, dear Brother, (here).—Remember my laſt dying advice, and conſult *your eternal welfare.*—Recommend my affection to my ſiſters and brothers, and all friends.

Your ſincere Brother,

ROBERT LEE.

OBJECTIONS TO BECOME MISSIONARIES OBVIATED.

To the Editor of the Evangelical Magazine.

SIR,

I PRESUME that ſuch hints, as tend to the advantage of the Miſſionary Society, will be acceptable in your publication.

It has frequently occurred to me, and I have heard it mentioned by others, that it ſeems generally taken for granted, that every perſon engaging as a Miſſionary, muſt take a *final leave* of his country and friends, without the proſpect of ſeeing them any more. This idea, however prevalent, appears to me *groundleſs* and *hurtful*.

Groundleſs—becauſe many Miſſionaries have actually returned to their original connexions, and cloſed their lives among their Chriſtian friends at home: And, if I am not miſinformed, this is uſual among the Moravian Brethren. Nor do I ſee any reaſon why it may not, in moſt caſes, be ſo among ourſelves. All, indeed, who engage in a work of this nature, ſhould be ſo devoted to God, as to be perfectly willing to die in the ſervice: And they who go to the moſt remote parts of the world (as for inſtance, to the Iſlands of the Pacific Ocean), cannot, perhaps, entertain very ſtrong expectations of returning, at a future period, to England; though it is by no means impoſſible that *they* ſhould do ſo. But they who go to Africa, to Canada, or to the Eaſt or Weſt Indies, may probably, after ſpending ſome years abroad, return home, improved in their knowledge of religion and the world; they may expect, after a faithful and diligent diſcharge of their miſſion, to be kindly welcomed by the church of God at large; and their labours of love for Chriſt, and ſouls abroad, will prove the higheſt recommendation to uſeful and honourable ſtations in his ſervice at home.

The idea of a ſeparation for life, has, I fear, alſo proved *hurtful* to the cauſe; and deterred ſome, who might be uſeful in the work, from offering themſelves to it. It ſeems like a perpetual baniſhment, and operates uncomfortably on the mind, in a caſe which needs every reaſonable ſupport and encouragement. As I do not recollect any paſſage in the Sermons, or other publications of the Miſſionary

Society, that counteracts the ſentiment I have pointed out, I am conſtrained to ſuggeſt theſe hints, from a conviction of the importance of the ſubject; and I ſhall be glad to ſee the apprehenſions, that have been entertained, effectually removed.

I have heard of another impediment to the work of miſſions, chiefly affecting Miniſters, who, although married, and having children, feel a diſpoſition to engage in the ſervice of Chriſt among the Heathen. I know that ſuch inſtances are not uncommon, notwithſtanding that few have offered themſelves to the Miſſionary Society. In ſeveral caſes they have profeſſed themſelves diſcouraged, ſolely by the difficulty of ſecuring ſupport to themſelves, and thoſe whom God has committed to their care, in a heathen country; where *they* could not, like their mechanical brethren, who have readily come forward, obtain proviſion by the labours of their hands. This objection appears ſo natural and reaſonable, that I doubt not, when made generally known, it will engage the attention of the Society. If through your Magazine, to which the public look for Miſſionary information, or by ſome other ſuitable channel, the minds of pious and devoted men are ſatisfied on theſe difficulties, I am perſuaded that beneficial effects will ſpeedily appear. Your early notice of theſe hints will oblige

Your conſtant Reader,

HUMANUS.

The Conductors of this Magazine, from their familiar acquaintance with the views of the Miſſionary Society, can reply with the fulleſt confidence to the hints of this conſiderate Correſpondent. The offers of Miſſionaries have never been underſtood by the Directors as engaging them in the work, neceſſarily, and at all events, *for life*; but only for ſuch a ſeaſon as the ſervice they undertake may require, and as the various circumſtances of uſefulneſs, climate, and health may admit. Attention is due to the comfort, as well as the uſefulneſs, of the dear ſervants of Chriſt who devote themſelves to his cauſe; and their feelings and inclinations are conſulted as far as poſſible by the Directors. Of this, the accounts already received from the Duff afford the ſtrongeſt proof; and if any of the Miſſionaries, on their arrival at the South Sea Iſlands, find occaſion to return with the ſhip, they have full liberty to avail themſelves

ſelves of the preſent, or any future opportunity, to do ſo. But we coincide in opinion with our Correſpondent, that a return, or exchange of ſituation, will be far more probable in the miſſions now under contemplation.

We honour the feelings and views of the Miniſters referred to; and we are perſuaded, that, if they ſee it their duty to offer themſelves to the work, the Society would think it *theirs*, to recommend to them only ſuch ſituations as admitted of the moſt certain protection and ſupport for thoſe who ſhould accompany them; as well as to ſupply every thing needful for their future comfort, as opportunity occurred. Miniſters, in ſuch circumſtances, whoſe talents and zeal rendered their ſervices among the heathen peculiarly deſirable, would alſo have an indiſputable claim to the care and tenderneſs of the Society, over any of their children whom they might prefer to leave in their native country.

CAUSES OF SPIRITUAL DARKNESS.

To the Editor of the Evangelical Magazine.

DEAR SIR,

AT a Miniſters' meeting held in the country, in the month of May, 1796, the ſubſtance of what follows was read in anſwer to a queſtion which had been propoſed for diſcuſſion, at a former half yearly meeting. If you think it deſerving of a place in your uſeful and entertaining publication, it is at your ſervice.

QUESTION.

"WHAT are the particular cauſes of that great ſpiritual darkneſs which ſome eminent Chriſtians labour under; and what are the ſpecial ends to be anſwered by it?"

The queſtion implies, that it is a fact that ſome eminent Chriſtians labour under great ſpiritual darkneſs; and if the fact be admitted, as I think it muſt, our preſent buſineſs is to enquire into the cauſes of it, and to ſhew what ſpecial ends are anſwered by it.

Reſpecting the firſt, we all acknowledge that God is a Sovereign in the diſpenſation of his favours; and that there

are many inſtances in which, though without doubt he has a reaſon for what he does, yet we cannot perceive it. There was much of this ſovereign wiſdom in his dealings with Job. Great and good men in all ages have experienced their ſeaſons of darkneſs, under which their only remedy has been to *wait upon the Lord, who had hid his face from them, and to look for him.* But though there are caſes in which we can only ſay, that it pleaſeth God, from reaſons unknown to us, to ſuſpend his favours, yet there are others in which the want of ſpiritual enjoyment may be accounted for.

I ſay nothing on the caſe of a perſon who ſhall indulge himſelf in any known ſin, or live in the neglect of any known duty, as the queſtion reſpects thoſe characters only who are conſidered as "eminent Chriſtians." Concerning theſe, the following particulars are ſubmitted to conſideration.

Firſt, Such darkneſs of mind may be owing to the want of clearer light into the glorious Goſpel of God our Saviour. The Goſpel is a ſcheme of ſovereign grace, intended to diſplay the glory of the divine character in the ſalvation of ſinners through Jeſus Chriſt. Now if a good man's views of the Goſpel be partial, or confuſed, or attended with obſcurity, his faith in its leading truths muſt be proportionally weak, and attended with many interruptions in its exerciſe. But if our faith in thoſe truths, which exhibit the great bleſſings of ſalvation, be weak and wavering, the evidences of an intereſt in them will be faint and low; and of courſe, if we be not loſt in inſenſibility, we ſhall experience much of a dark and diſcouraged ſtate of mind.

Secondly, Such a ſtate of mind may ariſe from miſtaken views of the Chriſtian character. If we attribute that to a Chriſtian, at all times, which is true of him only on certain occaſions, we ſhall paint him in a light in which truth will not bear us out. And if we proceed to judge of the reality of our religion not by the nature, but the degree of it; and conclude, that becauſe we do not, in the general courſe of our lives, poſſeſs that heavenly mindedneſs which has been poſſeſſed by other Chriſtians on ſpecial occaſions, therefore our religion is vain, we ſhall plunge ourſelves into the depths of deſpondency.

It is true, that in deſcribing that lovelineſs of character after which every Chriſtian muſt aſpire, we do not, and ought not, as Miniſters, to introduce any thing but pure Chriſtianity. It would be unbecoming in us to hold up the faults

faults and defects of good men as objects of imitation; yea, it would be disloyal to God, to employ ourselves in deciding upon the degrees of sinful imperfection, which might possibly accompany true religion. It would resemble the conduct of an unprincipled lawyer, who should be employed in teaching his countrymen how far they might proceed in evading the laws, without being exposed to punishment. But though the highest degrees of grace and heavenly mindedness must be the object of our pursuit, yet the attainment of those degrees is not a criterion of sincerity. The bruised reed was not broken, nor the smoaking flax quenched, by our compassionate Redeemer.

Thirdly, In some Christians, who are eminent for their humility, piety, and close walking with God in duty, this state of mind may be supposed to arise from a natural gloominess of temper and constitution. It is reasonable to suppose, that our natural temper will mix itself with our religious affections; and make a deep impression upon our spirit and general deportment, either in favour of cheerfulness or melancholy. A gloomy constitution will dispose us to be always viewing the dark side of the cloud, and therefore will generally be accompanied with doubts, fears, and darkness of mind. Such Christians, though they labour after the destruction of sin, yet they seem to think the joys and comforts of the Gospel a kind of forbidden fruit, or things which do not belong to them. Thus, like a distempered eye, they view every object as distorted, inverted, and discoloured.

Fourthly, Another cause of this state of mind may be, a dwelling too much in our thoughts upon ourselves, and looking too little to Christ, and the free promises of the Gospel.

It is true that sanctification is the evidence, and the only evidence, of an interest in Christ and eternal life; but it is not by continually poring over this evidence, that it will become bright and satisfactory. On the contrary, if, instead of drawing our principal enjoyments from what Christ is, we look for comfort from what we feel in our own minds; we shall not only be disappointed, but a kind of legal bias will be given to our spirit, which is certain to gender to bondage and darkness.

But whatever be the causes from whence such a state of mind may arise, there are wise *ends* to be answered, no doubt, in its being permitted. Some of these may be as follows:

First,

First, In ſome inſtances it may be deſigned to mortify pride. In many caſes it may be the means of curing, or preſerving us from vain confidence. There is that degree of corruption in the hearts of the beſt of men, that, were it not checked in its growth by ſome means, would, in various circumſtances, exalt them above meaſure. Many an excellent character, had he not been humbled by a degree of habitual dejection, might have fallen a prey to other kinds of temptation, and have marred for ever his credit, comfort, and uſefulneſs.

Secondly, In other caſes, particularly in thoſe of Miniſters, it may be deſigned to make them capable of the greater ſympathy and compaſſion towards weak believers; and to qualify them for ſpeaking a word in ſeaſon to thoſe who labour under ſpiritual darkneſs and diſcouragements. The Apoſtles were afflicted for the ſake of others, that they might be able to comfort them with the ſame comforts wherewith they themſelves were comforted of God.

Thirdly, It may be intended to wean them from the preſent world, and make them long after a ſtate of unmixed light and joy. It is very poſſible too, that the heavenly enjoyment may be abundantly heightened and ſweetened by its ſucceeding to a ſtate of darkneſs and dejection. It is not very difficult to conceive, that the amazing tranſition from darkneſs to light, and the joyful diſappointment of all their fears, ſhould furniſh a ſource of bliſs in the world to come, to which other Chriſtians may, perhaps, be comparatively ſtrangers.

Ampthill. W. C.

ANECDOTES.

DR. STORY, in Queen Mary's days, was one of thoſe "cruel mockers" of whom the Scripture ſpeaks; but a remarkable circumſtance reſpecting him, proves the truth of that text, Prov. iii. 34. "Surely the Lord ſcorneth the ſcorners."

When that excellent man, Mr. John Denley, was ſurrounded with the flames of martyrdom at Uxbridge, ſuch was the divine ſupport graciouſly vouchſafed him in that trying hour, that he began to ſing a Pſalm. Dr. Story, a bitter perſecutor, being preſent, ordered one of the executioners to throw a faggot at him; by which means he was

ſo

ſo hard that his face bled, and for a ſhort time, covering his face with his hands, he deſiſted from ſinging. Dr. Story enjoyed this, and facetiouſly ſaid to the man who threw the faggot, "Truly thou haſt ſpoiled a good old ſong." Soon after, however, the holy martyr ſpread forth his hands and reſumed the praiſes of God, till, at length, he reſigned his ſpirit to Chriſt.

But obſerve how God afterwards dealt with this ſcornful perſecutor! Being abroad, in Queen Elizabeth's time, he was authorized to go on board an Engliſh ſhip, which touched at the port where he then reſided, in order to ſearch for heretical books. This taſk he eagerly performed, and for that purpoſe went down into the hold of the veſſel. While there, the ſailors clapt down the hatches upon him, immediately hoiſted ſail, and ſpeedily brought him to England; where, being tried and convicted of treaſon, he was deſervedly executed at Tyburn.

WHEN that bleſſed martyr *Conſtantine*, was conveyed with other confeſſors to the place of execution, in a dung cart, he pleaſantly ſaid, "Well, we are yet a precious odour to God in Chriſt."

SELECT SENTENCES.

JOHN, x. 27. "My ſheep," there is election; "hear my voice," there is vocation; "and I know them," there is juſtification;" "and I give unto them eternal life," there is glorification. *Watſon.*

God's people gather grapes of thorns; from the thorn of ſin they gather the grape of humility. *Ibid.*

Bleſſings that are won with prayer, are won with thankfulneſs. *Dr. Goodwin.*

Prayer and praiſe, are like the double motion of the lungs; the air that is drawn in by prayer, is breathed forth in praiſe. *Ibid.*

I never knew an eminent ſaint, but he had either ſingular afflictions, or ſingular corruptions to wreſtle with. *Trail.*

Abba and *Amen* uttered in faith, are the might of prayer. *Ibid.*

Turn your care into prayer; ſo Hannah did, and her countenance was no more ſad. *Ibid.*

Let

Let the bitterneſs of ſin, make grace ſweet; and the ſweetneſs of grace, make ſin bitter. *Grew.*

It is eaſier to break a ſtone on a pillow than on the ground. Apprehenſion of mercy melts the heart. *Ibid.*

If I *win* Chriſt, I am rich towards God; if I am *found in* Chriſt, I am ſafe; if I *know* Chriſt, I am wiſe to ſalvation. *Trail.*

RELIGIOUS INTELLIGENCE.

ON Friday, July 14, a meeting of the Truſtees was held for the diſtribution of the profits ariſing from the ſale of this Magazine; when the following caſes, being properly recommended, were attended to and relieved:

Widows.	*Denominations.*	*Recommended by*	*L.*	*s.*
M. T. S.	Eſtabliſhed Church	Mr. Townſend	5	o
J. Y.	Preſbyterian	Mr. Waugh	5	o
G. S.	Ditto	Mr. Bryſon	5	o
M.	Ditto	Mr. Bogue	5	o
M. P.	Independent	Dr. Ryland	5	o
A. A.	Ditto	Mr. Beck	5	o
A. C.	Ditto	Mr. Townſend	5	o
E. T.	Ditto	Mr. Boden	5	o
R. S.	Ditto	Mr. Brewer	5	o
A. C.	Ditto	Mr. Greatheed	5	o
S.	Ditto	Mr. Cockin	5	o
W.	Ditto	Mr. Wilks	5	o
L. K.	Ditto	Mr. Shrubſole	5	o
D.	Baptiſt	Mr. Eyre	5	o
S. R.	Ditto	Mr. Fuller	5	o
A. K.	Ditto	Ditto	5	o
M. A.	Ditto	Mr. Eyre	5	o
A. H.	Ditto	Mr. Wilks	5	o
M. D.	Methodiſt	Meſſ. Pyne & Wilks	5	o
S.	Ditto	Mr. Eyre	5	o

Ten guineas were voted to two Scotch Miſſionaries from the Burgher Aſſociate Synod to Nova Scotia. And twenty pounds were voted to the aſſiſtance of Mr. George Brace for the purpoſe of preaching the Goſpel to the inhabitants of Newfoundland, and inſtructing their children.

Several caſes were rejected for want of being recommended according to the preſcribed form; a copy of which we ſubjoin, and hope our friends will attend to it in future.

"Every application for relief ſhall be preſented by a *Truſtee*, who is well-acquainted with the circumſtances of the party, or to whom the caſe has been recommended by a certificate ſigned by two perſons in whoſe teſtimony he can confide."

MISSIONARY

MISSIONARY SOCIETY.

THE Rev. Meſſrs. Pringle and Black, Miniſters of the Aſſociate Antiburgher) Congregation in Perth, Scotland, have ſent one hundred pounds, eleven ſhillings, collected among their people, for the uſe of the Miſſionary Society.

WELCH INDIANS.

OUR readers will recollect that, in the Supplement for 1796, ſome *enquiries concerning the Welch Indians* were inſerted; and that an account was given of a Mr. John Evans, who went from Philadelphia in May 1793 in queſt of them. Various reports have been circulated concerning him: Some perſons apprehended that he had periſhed in his hazardous exploit; by others it was affirmed that he had fully accompliſhed the object of his journey. But we are happy to be able to report the true ſtate of the caſe, as communicated from America by Mr. Morgan Rees to his friends in Wales, and lately publiſhed in the Appendix of a tract, entitled *The Welch Indians*, by the Rev. Mr. Burder:

"John Evans is at laſt gone up the river Miſſouri in queſt of the Welch Indians. He was taken by the Spaniards, and impriſoned at St. Louis, on the Miſſiſſipi. By the interceſſion of a Welchman living at that place, he was liberated. About that time Judge Turner came into the province of Cahokia and Kaſkaſkia, executing his office in the country N. W. of the Ohio. The Spaniſh Governor paid him a viſit, and in converſation mentioned a John Evans, who thought to go up the Miſſouri; but added, that he had detained him till he could get further account of him and his deſign. Judge Turner, it ſeems, had previouſly heard ſomething of John Evans, and requeſted the Governor to permit him to proceed on his journey; obſerving, that if he could not find out the people in view, yet his journey might prove a common benefit to the world. In conſequence of this requeſt, the Governor not only promiſed Mr. Evans permiſſion to proceed, but to give him a letter of recommendation, written in Spaniſh, French, and Engliſh, to be preſented as occaſion might require; together with ſome articles that would be acceptable to the Indians he might meet with on his way. Judge Turner was alſo ſo obliging as to give him every needful inſtruction how to conduct himſelf among the Indians, with directions to keep a journal, &c.: So that now he is more likely than ever to ſucceed. Before he returns, he is to follow the Miſſouri to the ſpring head; to viſit the volcano; and to bring proof, if he can, that he has touched upon the Pacific Ocean. He is then to receive two thouſand dollars of the Spaniſh Government.—Thus the Welchman, ſhould he live to return, whether he ſucceed or not in diſcovering the Welch Indians, will obtain a comfortable ſupport for his life, and his diary may probably be worth a conſiderable ſum."

Should any further information be received concerning Mr. Evans by any of his friends, they are reſpectfully deſired to communicate the ſame to the Editor of this Magazine, or to the Secretary of the Miſſionary Society.

EVANGELICAL ACADEMY, HOXTON.

THE Rev. George Colliſon, late ſtudent in the Evangelical Academy, is choſen, by the Society, Aſſiſtant Tutor to the Rev. Mr. Simpſon. We

 doubt

doubt not but his appointment to this office will be the means of increasing advantages to the students, and prosperity to the Institution.

ASSOCIATIONS.

TROWBRIDGE ANNIVERSARY.

ON Tuesday, April 18, 1797, the twenty-third anniversary (in commemoration of the opening of the Tabernacle) was observed at Trowbridge, Wilts. Mr. Bond, formerly in Mr. Wesley's connexion, preached from Heb. xii. 22, 23, 24, in the morning. Mr. Jones, of Uley in Gloucestershire, preached in the afternoon from 1 Cor. xvi. 23. "Quit you like men."—Mr. Ball, of Westbury, preached in the evening from Phil. iii. 3. "Rejoice in Christ Jesus."—Mr. Waise, formerly of Lady Huntingdon's connexion, the above mentioned Mr. Jones, Mr. Jay, of Bath, Mr. Warlow, of Wincaunton, Mr. Morlen, of Yeovil, and Mr. Dunn, of Bradford, prayed alternately.

Mr. Clark, the pastor of the Congregation, who has been prevented for some months past from the exercise of his ministry, could not be present, as usual, on the above occasion; which circumstance was much lamented.

As the Ministers which compose the Wiltshire Association were present, it was agreed that the next meeting should be at Westbury on the 5th day of July; that there should be a double lecture in the morning, and that Mr. Morley, of Tisbury, and Mr. Warlow of Wincaunton, should preach.

CAMBRIDGESHIRE ASSOCIATION.

ON Thursday, June 1, the Annual Cambridgeshire Association of Dissenters was very numerously and respectably attended at Cambridge, when two very interesting sermons were delivered; the former by Rev. Mr. Lowell, of Woodbridge in Suffolk, and the latter by Rev. Mr. Toller, of Kettering, in Northamptonshire. The object of Mr. L.'s discourse was to account for the Scripture-representation of national commotion being attendant upon the progress of Christianity, from Dan. ii. 45. Mr. T.'s subject was the felicity of heaven, from 1 Cor. ii. 9.

KENTISH ASSOCIATION.

ON June 14, the Kentish Association of Independent Ministers held their annual Meeting at Mr. Hopkins's meeting at Tunbridge. The Associated Ministers met at seven o'clock in the morning. After prayer, the circulatory letter, "What are the best means to be used to promote Christian usefulness?" was read, approved of, ordered to be printed, and dispersed among the churches in connection. At half past ten Mr. Gooding, of Lenham, prayed. Mr. Leggett, of Strood, preached on the subject of saving faith, from 1 Pet. ii. 6, and Mr Ralph, of Maidstone, concluded with prayer. At a quarter past six, Mr. Beaufoy, of Town Sutton, began with prayer. Mr. Buck, of Sheerness, preached on the subject of repentance from Acts, xi. 18. and Mr. Pilcher, of Hollingborne, concluded with prayer. Mr. James Parnell, of Canterbury, preached the evening before from 1 Sam. ii. 30. "For them that honour me, &c." After dinner

ver the queſtion, "What are the beſt means to promote the glory of God in the world?" was diſcuſſed, and agreed to be the propagation of the Goſpel in the reſpective ſituations of life. This queſtion and its ſolution gave riſe to profitable converſation, and to many pleaſing anecdotes relative to village preaching; and there appeared a pleaſing diſpoſition to comply with any practicable plan for the furtherance of this deſirable object. The day paſſed in love and affection among the Miniſters and people aſſembled. The word, we hope, was felt in its power, and the exerciſes of the day afforded additional motives to a ſteady perſeverance in theſe annual meetings.

N. B. The County Miniſters are deſired to notice, that the next meeting is agreed to be held in Canterbury *the Wedneſday after the firſt Sabbath in July*, 1798.

WESTERN ASSOCIATION.

ON June 20, the Calviniſtical Aſſociation of Diſſenting Miniſters for Devon and Cornwall met at Exeter. Having convened at the houſe of Mr. Joſeph Woolmer at ſeven o'clock in the evening, they proceeded to the new Chapel, lately erected on the ground on which ſtood the old county gaol. The Rev. John Crook, of Broadway, prayed.—Rev. Herbert Mends, of Plymouth, preached on Iſaiah, lxi. 1. "Proclaim liberty to the captives, and the opening the priſon to them that are bound;" and the Rev. James Hook cloſed the ſervice with prayer. After the public ſervice the order of the enſuing day was ſettled.

June 21.—At ſeven o'clock in the morning the Miniſters aſſembled in the veſtry of the Chapel, and opened the buſineſs with prayer, and choſe the Rev. John Crook Moderator for the enſuing year. The circular letter from the Miniſters to their reſpective churches and congregations, drawn up by the Rev. Herbert Mends, was read, approved, and ordered to be printed, and diſtributed among the churches in their connexion.

At half after ten o'clock the congregation aſſembled for public worſhip. Rev. Thomas Pyke, of Weytown, opened the ſolemnities of the day by prayer and reading the Scriptures. Rev William Rooker, of Taviſtock, prayed.—Rev. James Small, of Axminſter, preached from Zec. vi. 13. "And the counſel of peace ſhall be between them both." Rev. H. Mends read the Addreſs, and the Rev. James Stoat, of Aſhburton, concluded with prayer.

At four o'clock the Miniſters met to tranſact the private buſineſs of the Aſſociation in the veſtry. At 6 o'clock aſſembled again for public worſhip. Rev. William Evans, of Kingſbridge, prayed. Rev. John Saltren, of Bridport, preached from Eph. v. 8. "Walk as children of the light;" and the Rev. Robert Winton, of Exmouth, cloſed with prayer.

N. B. The next Aſſociation is to be held, God willing, at Bridport, on Wedneſday immediately preceding Midſummer Day, 1798.

Rev. James Hook was appointed to draw up the next Addreſs.

We are happy to announce the reſpectability of the Aſſociation, in the number of Miniſters, in that harmony and Chriſtian affection which prevailed, and eſpecially in thoſe tokens of the gracious preſence of God, which were ſo generally felt.

The Miniſters, and ſeveral brethren of different churches, dined at the Hotel. After dinner the Rev. J. Giles, of Exeter, was called to the chair, in conſequence of a motion made by the Rev. W. Chaplin, that ſome ſubject for *general* diſcuſſion might be adopted. Rev. H. Mends then obſerved that as the attention of the religious public had been awakened, and

unparalleled exertions made for the eſtabliſhment of the MISSIONARY SOCIETY, it became an object of no ſmall importance that we remember the ſtate of thoſe parts of the kingdom in which we reſide, which are wholly deſtitute of a preached Goſpel: And as Divine Providence had caſt our lot in the WESTERN part of this kingdom, he begged to ſubmit the following queſtion to the ſerious conſideration of the aſſociated Miniſters and Chriſtian brethren: *What means are beſt calculated to promote the knowledge of the Goſpel of Chriſt in Devon and Cornwall?* Here Mr. Mends read from the Evangelical Magazine the plan which Mr. Bogue, of Goſport, propoſed to be adopted by the Aſſociation of Miniſters in Hampſhire.

This ſubject met with univerſal approbation; and after ſeveral Miniſters and brethren had delivered their opinions, and offered many valuable and intereſting remarks, all appeared to be of one heart and one mind in promoting ſo benevolent a deſign: and a Committee of three, conſiſting of one Miniſter and two laymen, were immediately appointed to draw the outlines of a plan to carry into effect this deſirable object, and to preſent them at an adjourned meeting at 8 o'clock, in the new chapel.

At the time appointed, Mr. Mends read the following plan, which was adopted, viz.

Exeter, June 21, 1797.

At a Meeting of the Weſtern Calviniſtic Aſſociation, held this day

Reſolved, That a Society be formed for the purpoſe of promoting the knowledge of the Goſpel of Chriſt in the counties of Devon and Cornwall.

That a fund for the ſupport of this Inſtitution be raiſed by annual ſubſcriptions, and donations.

That a Committee, conſiſting of fifteen perſons, be immediately appointed for one year; *ſeven* of whom ſhall be Miniſters, and *eight* laymen.

That this Committee be enlarged at diſcretion.

That the Rev. James Stoat, of Aſhburton, be appointed Secretary, and Mr. William Fabyan, of Aſhburton, Treaſurer.

That the above Committee do meet half yearly: the firſt meeting to be held at Aſhburton on Wedneſday, the 19th of July next.

That the Committee be fully empowered to carry into effect this religious deſign.

That a circular letter, recommending the above Inſtitution, be drawn up by the Rev. Herbert Mends and the Rev. William Rooker, to be ſubmitted to the Committee at their firſt meeting on the 19th of the enſuing month.

We congratulate the friends of religion on the ſpread of that ſpirit of unanimity and zeal which ſo ſtrongly tends to promote the revival of vital godlineſs in individuals and in churches; and we humbly hope that it is one of the pleaſing harbingers of that glorious day of light, of liberty, and of purity, which the prophecies exhibit, and the promiſes encourage us to expect.

OPENING OF CHAPELS.

WESTBURY-LEIGH MEETING-HOUSE.

ON Wedneſday, April 19, 1797, was opened a new Baptiſt Meeting-houſe at Weſtbury-Leigh, Wilts. Mr. Jackſon, of Warminſter, prayed before the ſermon; and Mr. Stedman, of Broughton, preached from Pſalm

Pſalm cxviii. 25. "O Lord, I beſeech thee ſend now proſperity." Mr. Baine, of Downton, concluded the morning ſervice with prayer. Mr. Morlen, of Yeovil, prayed the long prayer in the afternoon; Dr. Ryland, of Briſtol, preached from Pſalm lxxxix. 15, 16, 17.; Mr. Benjamin Francis, of Horſeley, Glouceſterſhire, from Luke, x. 2.; Mr. Kingdom, of Frome, concluded the ſervices of the day.

The Meeting was very much crouded, and in general it is well attended. It holds near a thouſand people.

HONLEY MEETING.

ON Monday, the fifth of June, was opened, for the ſervice of God, a ſmall Independent Meeting at Honley, in the pariſh of Almondſbury, in the Weſt Riding of the County of York. The ſervices of the day were conducted by the Rev. Edward Parſons, and the Rev. Joſeph Cockin. The ſubject of the former was the gladneſs occaſioned by a ſight of the grace of God in any place; and the latter ſhewed the ineffectual attempt of the gates of Hell againſt the building of the Chriſtian Church. The place was very much crouded, and ſome could not get in at the doors.

This village has long ſat in darkneſs, and the region of the ſhadow of death. We ſincerely hope the light is now ſhining upon it. The country is populous, prejudice is conſiderably removed, and the people ſeem willing to attend. May the arrows of God be ſharp in the hearts of the King's enemies!

ORDINATIONS.

THE REV. THOMAS GARDNER.

ON Wedneſday, March 1, the Rev. Thomas Gardner was ordained at Stratford upon Avon, Warwickſhire. Mr. Iſaac Gardner, his brother, of Cambridge, prayed and read the Scriptures; Mr. Saunders, of Coventry, delivered the introductory diſcourſe, &c.; Mr. Burder, of Coventry, prayed; Mr. Brewer, of Birmingham, gave the charge; Mr. Moody, of Warwick, preached to the people; and Mr. Fleming, of Nuneaton, concluded with prayer. Mr. Knight, of Yelvertoft, read the hymns.

THE REV. ROBERT SWAN.

ON Wedneſday, the 5th of April, 1797, the Rev. Robert Swan was ſet apart to the paſtoral office over the congregation of Proteſtant Diſſenters at Cockermouth, in Cumberland, after a vacancy of three years.

The day before the ordination, ſome of the Miniſters had a private meeting, when (according to the Scotch mode) they called upon Mr. Swan to deliver a Latin Theſis on the queſtion, "An Spiritus Sanctus ſit verus Deus?"—and alſo a diſcourſe from Gal. vi. 7.; when Mr. Swan acquitted himſelf to the great ſatisfaction of his examiners.

On the next day, the ordination ſervice was introduced by the Rev. Mr. Rattray, of Blennerhaſſet, by prayer and reading a few ſelect paſſages of Scripture; after which the Rev. Mr. Dunn, of Maryport, delivered a diſcourſe from 2 Cor. v. 20.; the Rev. Mr. Kirkpatrick, of Whitehaven, then

then required of Mr. Swan a confeſſion of his faith, aſked the uſual queſtions, and engaged in the ordination prayer. The Rev. Mr. Selkirk, of Workington, delivered a charge of inſtruction both to the Paſtor and people.

May it appear henceforward, by many happy fruits, that God was, on this ſolemn occaſion, in the midſt of the aſſembly, with his preſence and bleſſing!

Mr. Swan is a Scotchman of Calviniſtic principles; the Miniſters who engaged in the ſervice are alſo Scotch brethren.—The congregation at Cockermouth is partly Independent, and partly Preſbyterian, in church government.

THE REV. MR. ELLIS.

JUNE 6, 1797, the Rev. Mr. Ellis was ordained Paſtor of the church and congregation at Barnſley, in Yorkſhire. The ſervice was opened with prayer and reading the Scriptures by the Rev. Mr. Tapp, of Cave; the Rev. Mr. Bruce, of Wakefield, delivered an introductory diſcourſe; the Rev. Mr. Ellis witneſſed a very neat and good confeſſion; the Rev. Mr. Parſons, of Leeds, gave the charge from Rev. ii. 10.; and the Rev. Mr. Moorhouſe, of Huddersfield, prayed the ordination prayer, and preached from Eph. iv. 1. A pleaſing ſolemnity reſted on the aſſembly, and we hope the connexion will prove a bleſſing.

THE REV. MR. BARFIELD.

SUCCESS attending the labours of good Mr. Berridge, in the neighbourhood of Aſhwell, Herts, a church has been regularly formed at that place; and, on Thurſday, June 8, the Rev. Mr. Barfield was ordained their Paſtor, without the impoſition of hands. The following Miniſters conducted the ſervice: The Rev. Mr. Churchill, Ongar, Eſſex, prayed and read the Scriptures; Mr. Hall of Cambridge, received Mr. Barfield's confeſſion of faith; the charge was given by Mr. Smith, of Foulmire; the ordination prayer was offered up by Mr. Bull, of Baſſingbourne; Mr. Carver, of Melburne, preached to the people; and Mr. Geard, of Hitchen, concluded with prayer. The hymns were given out by Mr. Pendered (late of Hull, now) of Royſton.

A ſermon was delivered in the evening by the Rev. Mr. Gambey, of Southill, Bedfordſhire.

THE REV. MR. GOODING.

ON the 16th of June, Mr. Gooding, of Lenham, in Kent, was ſet apart, by prayer and impoſition of hands, to the paſtoral care of the Independant Church of Chriſt in that town. Mr. James Parnell began with prayer; Mr. Adley, of Feverſham, read part of the 33d of Ezekiel, and 13th of Hebrews; Mr. Leggett introduced the ſervice, and aſked the queſtions; Mr. Ralph prayed the ordination prayer, and gave the charge from Luke, xii. 42, 43. Mr. Buck addreſſed the church from 1 Theſſ. v. 12, 13. And Mr. Beaufoy concluded with prayer. This intereſt is a pleaſing demonſtration of the utility of village preaching.

Their now ordained Paſtor, ſome years ſince, invited the late Mr. Alderidge to come and preach out of doors; he did from Prov. xxviii. 1. A diſpoſition

diſpoſition to hear appearing, Mr. Harriſon, of Chatham, viſited the town twice at this time, and preached in the Market place, and ſome were called by grace under theſe introductory means. A room was then hired, and the late Mr. Viney, of Harritſham, came and preached, and was much owned of God. In a little time, the room was too ſmall for the congregation. A friend lent them a barn; but being prevented meeting at certain times in it, firſt gave riſe to the idea of building a ſmall meeting. With great difficulty a piece of ground was procured, and by the munificence of religious perſons a meeting was erected. Here Mr. Viney preached with great ſucceſs, having been the inſtrument of calling near one hundred perſons to the knowledge of the truth; ſeveral of them have died very happy in the faith. During Mr. Viney's illneſs, the affectionate congregation was much dejected, leſt they ſhould loſe the means of grace. He comforted them, ſaying, "There is a *man among you*, whom the Lord will raiſe up to ſucceed me." When near his end, he kiſſed the Bible, bleſſed God for Jeſus Chriſt, and expired in the arms of his ſucceſſor. After his death, their preſent Paſtor began with reading and expounding the Scriptures; the church profiting by theſe means, invited him to preach to them, and after labouring among them nine years, with profit to their ſouls, and an increaſe of their number, have called him to the full exerciſe of the paſtoral office among them. After the ordination dinner, a large company being preſent, Mr. Atley recommended a plan, which, by the aid of a penny a week ſubſcription, among the Aſſociated Churches, might promote Itinerant Preaching in villages and ſmall country towns.—The Secretary was deſired to addreſs the Miniſters on the ſubject. The Miniſters preſent earneſtly recommended to ſerious perſons of both ſexes, particularly thoſe reſiding in villages, the reading of lively evangelical diſcourſes, ſtatedly and occaſionally, to as many of their neighbours as they could get together for this purpoſe. It was a time of refreſhing from the preſence of the Lord; and the day and occaſion, we preſume, will long be remembered with pleaſure.

THE REV. JOSEPH HUGHES.

ON Wedneſday, July 19, the Rev. Joſeph Hughes, A. M. was ordained over the Baptiſt Church recently formed at Batterſea.—The ſervice was carried on at the Preſbyterian Chapel, Clapham. Mr. Wake, of Leighton Buzzard, began with reading and prayer; Mr. Dore, of Maze Pond, introduced the ſervice, propoſed the queſtions, and received the confeſſion; Mr. Auſtin, of Fetter-lane, prayed the ordination prayer; Mr. Thompſon, of Clapham, gave the charge; Mr. Hinton, of Oxford, preached, 1 Corinth. xv. 58.; Mr. Liddon, of Hemel Hempſtead, gave out the hymns, concluded in prayer, and preached at Batterſea in the evening.

OBITUARY.

MRS. ALLEN.

ON Wedneſday, June 28, died, Mrs. Allen, of Birmingham, at a very advanced age. She was a Chriſtian indeed! Her religious profeſſion was marked with peculiar humility and quietneſs. There was no oſten-

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tatious parade of devotion or liberality in her deportment, which attracted attention. But there was, in her public conduct, an uninterrupted, ſerious, ſteady walk and converſation, ſuch as became the Goſpel of Chriſt. She was about forty years an honourable member of the Church of Chriſt in Carr's-lane, Birmingham. Her benevolence, both to the poor and to the cauſe of God, was great. Her heart was expanded with true charity; but ſhe ſedulouſly ſtrove to hide from the notice of men whatever ſhe did of this nature. Her faith in the Lord Jeſus was ſtedfaſt. She had, however, frequent fears; and eſpecially reſpecting the pains of death. But as ſhe approached the end of her race, her mind grew better reconciled to the article of dying; and, in the event, ſhe triumphed over it. Her hopes of glory were firm and bright, and Chriſt the ſource of unſpeakable conſolation to her ſoul. As a teſtimony, how much her heart was ſet on the Lord's work, ſhe has left in her laſt will the following legacies:—100l. towards the eſtabliſhment of a charity ſchool; 100l. to be divided between the two Independent Churches, of which the Rev. J. Brewer and the Rev. R. Little are Paſtors; 30l. to an Independent Church at Stourbridge; 50l. to the Miſſionary Society, to be paid in twelve months after her deceaſe. As well as all the reſidue of her eſtate, when her debts, legacies, &c. ſhall be diſcharged, to the ſame Society.

COMFORTABLE DEATH OF J. A.

THE lives of many Chriſtians, eſpecially thoſe who have been brought up in religious families, furniſh few incidents that are uncommonly intereſting. The converſion of a profligate, after he has run his round of vanity and vice, fills us with admiration of the ſovereign grace of God. We muſt alſo admire the ſame grace, in the converſion of thoſe who have been habituated to the profeſſion and practice of religion, but we are leſs ſtruck with the change. It is neither ſo fully known by the perſons themſelves, nor ſo apparent to others.

J. A. was brought up in a religious family; the piety of his parents he was often heard ſay, he ſhould never equal. The care they took of him was not loſt upon him. He was addicted to no vice, in any period of his life, but a punctual obſerver of every duty enjoined by his parents, and inculcated by the law of God. As he grew up, he proceeded in his religious profeſſion, under the ſuppoſition that he was a child of God, and in the faith of this, received the Sacrament of the Supper. How difficult for thoſe who are brought up in religious families, and accuſtomed to the exerciſe of religion, to decide whether they are born of God? When ſtill in the gall of bitterneſs and bond of iniquity, they frequently flatter themſelves that they are renewed in the ſpirit of their minds. In the life of J. A. we have a proof of this remark: It was not till ſome years after he had been admitted to the communion of the church, that he was brought to the ſaving knowledge of Chriſt. It was always his practice, even in his days of darkneſs, to be much engaged in prayer before he received the Sacrament of the Supper; ſuch is the effect of example and inſtruction, even where there is no grace in the heart. Employed in this exerciſe one evening, in the fields, before the celebration of the Lord's Supper, at Innerkeithing, when diſpenſed there for the firſt time by the Rev. E. Brown, preſent Miniſter; his heart, during prayer, was ſo filled with ſpiritual delight, and the cry of David, "Is this the manner of man, O Lord," ſo unexpectedly and powerfully brought home to his ſoul, that though he thought

thought himſelf religious before, yet he was ſenſible that from that time alone, he could date his regeneration. Removed, in the courſe of buſineſs, from that part of the country, he often earneſtly deſired to viſit the place where God met with him and bleſſed him.

He was but a few weeks under diſtreſs before he died; and for the moſt part of the time, had no thought that death would be the iſſue of his trouble. When told by a near friend, that ſome people thought he was dying, he could not be perſuaded that there were any ſymptoms of ſuch a change. When, however, the diſtreſs continued, and ſymptoms of death became evident to himſelf, his mind ſupported the thought with firmneſs and compoſure; he never diſcovered any fear or agitation of mind in the proſpect of death, but was a bright diſplay of the truth of that ſaying, "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee." Two days before he died, he was aſked, If he was uneaſy at the thought of leaving ſuch a large family behind him (a wife and nine children). No, no, ſays he, the leaving of them gives me no trouble, I have long ago ſettled that matter with my God; I leave them to his care. He has been a good God to me, and I hope in him that he will be the ſame to them. When his wife lamented what loſs ſhe would ſuſtain by his death, and how unable ſhe was to bear the diſpenſation; he ſaid, Never think of that; you will bear it with leſs difficulty than you now imagine. I leave you without any pain, my mind is perfectly at eaſe in parting with you; and I commit you into the hands of a kinder and a better huſband. When aſked, whether God had withheld from him the comforts of his word? No, ſaid he; but he has in the time of my diſtreſs, and in the proſpect of death, eſtabliſhed my heart only on one promiſe; but it affords me ſpecial conſolation; in it my ſoul rejoices, and on it I reſt my hope of a happy death, and a glorious eternity. Iſaiah, xli. 10. "Fear thou not, for I am with thee; be not diſmayed, for I am thy God; I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs." Leaning all his hope on theſe bleſſed words, and on him who thus ſpake and cannot lie, in the evening of Sabbath, the 26th of February, he fell aſleep. Bleſſed reſt; laſt and beſt Sabbath he ever ſaw. Neither great in the world nor oſtentatious in religion, his worth was only known to a few friends. Thoſe eſpecially who viſited him on his death bed, and knew him not before, will retain a pleaſing recollection of his happy death, as long as they live. "Let me die the death of the righteous, and let my laſt end be like his."

MRS. HESTER READER.

LATELY died, at Wareham, in Dorſetſhire, Mrs. Heſter Reader, aged 85; a perſon of eminent piety, and diſtinguiſhed benevolence. She was the relict of the Rev. Simon Reader, who was a valuable Diſſenting Miniſter in that place for fifty years.

THE REV. MR. DUNSCOMB.

AT Cheltenham, the Rev. Mr. Dunſcomb, Baptiſt Miniſter.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, preached in London, at the Third General Meeting of the Miſſionary Society, May 10, 11, 12, 1797, *to which are prefixed, the Proceedings of the Meeting, and the Report of the Directors.* 8*vo.* 162 *pages. Price* 2*s.* 6*d.* Chapman.

WE congratulate our readers on occaſion of another publication from the Miſſionary Society. We know nothing ſo likely to excite and maintain a due regard to the general cauſe of Chriſt, and to the moſt important intereſts of fellow mortals, as the peruſal of the Miſſionary Sermons, annually publiſhed; and of the Religious Intelligence, which we have the pleaſure, every month, to lay before them.

This publication is introduced by a brief account of the Meeting, at which the Sermons contained in it were preached. Of this, a more particular narrative was given, in our Magazine for June. The report, from the Directors to the Members of the Society, ſucceeds. It was received by them, as we were informed, with approbation; though it is highly probable, from the brief manner in which it is drawn up, that ſome important tranſactions are omitted. If our readers refer to ſome of the letters received from the Duff, they will find intimations that the Miſſionaries were furniſhed with extenſive compilations from all the printed South Sea voyages, and from all the manuſcript and verbal information that could be procured; as well as with the neceſſary charts, conſtructed for their uſe; one of which has juſt been publiſhed for the benefit of the Society. It is reaſonable, therefore, to conclude, that, in ſome reſpects, alſo, much more has been done by the Directors than meets the public eye in the Report.

Having thus briefly noticed the Introduction, it is with pleaſure we proceed to the Diſcourſes. The heads of them have already been given in our Intelligence. A general account, and a diſcrimination of their character, with a few extracts, will therefore be ſufficient. They afford ample proof of an aſſertion, made by the firſt of the preachers this year; that the Miſſionary ſubject is not exhauſted. The Sermons before us poſſeſs, at leaſt, equal originality, and variety, with any of the former.

Mr. Moorhouſe deduces his ſubject from Mark, xiv. 6. and entitles it Mary's Memorial. Both the ſexes have had the honour to ſhare in the revival of Miſſions to the Heathen, not merely by their ſubſcriptions, but even in the devotion of themſelves and their offſpring to the moſt arduous part of the ſervice. He, therefore, very ſuitably introduces a Scripture *Heroine* for our imitation; and ſhews her conduct to be capable of a beautiful and forcible application to the object of the Society. A ſhort ſpecimen of his manner muſt ſuffice. Having referred (on occaſion of the oppoſite views in which Mary's conduct towards Chriſt was, at the time, regarded) to ſeveral inſtances of oppoſition between the judgments of God and men, on human conduct (p. 51.), he proceeds, "After all theſe inſtances, and many more which might be named, wonder not if there be a variety of conjectures, and ſome, perhaps, not the moſt charitable, reſpecting your ſending Miſſionaries to the dark regions, where Jeſus Chriſt is unknown. Some may judge you ſincere, but pity your weakneſs; others may aſcribe it to your pride and vanity, declaring it all a whim—

enthuſiaſtic

enthuſiaſtic zeal—a work for which you have no divine authority, &c. Care not for any, or all of theſe reflections. Your Judge liveth; and, we truſt, as he is perfectly acquainted with your work, ſo he will, in due time, ſay of it, "Ye have wrought a good work for me." Shortly afterwards, addreſſing himſelf to the Directors of the Society, he ſays, "Suffer me, in the name of the Lord, to intreat all, look well to your motives; you ſee it is love to Chriſt, more than the ointment, which makes the work good and honourable. Dread ſelf-ſeeking, as a deadly enemy, which will taint and ſpoil the whole. Whilſt your motives are pure, in directing and ſuperintending a great and good work, you will enjoy conſcious peace in your own breaſts, although adverſaries may calumniate, and perhaps ſay, "Ah, theſe Directors have a very pretty poſt, it affords good eating and good drinking." I was glad to hear one of your number declare, but laſt night, in a public meeting, "That the Directors had never, to the preſent day, put the Society to a farthing's expence." We have quoted the latter paſſage, on account of its alluſion to a report, which we find has ſpread among ſerious, but narrow-minded people; and which we well know to be utterly groundleſs. So far from burdening the Society with perſonal charges, moſt of the Directors who could afford it, and even others differently circumſtanced, have incurred heavy expences in the diſcharge of their office; no part of which has been carried to the account of the Society. Mr. Moorhouſe's Sermon abounds with good ſenſe and ingenuity, expreſſed in a ſimple, familiar, and ſtriking manner; and it breathes throughout the moſt cordial zeal for the cauſe he pleads.

The ſecond Sermon, by Mr. Waugh, founded upon Philippians, ii. 14, 15, 16. and entitled, Peaceful Endeavours to Enlighten the World, diſcovers a rich fund of knowledge and ſentiment, ſanctified by a ſpirit of meekneſs and love, truly worthy of his ſubject. This reſpectable and amiable ſervant of Chriſt, having accepted a ſhare in the labours of conducting this Magazine, we are precluded from enlarging upon the merits of his Diſcourſe, as it appears in print; but we apprehend that an extract, affording a fair ſample of the whole, cannot be unacceptable to our readers. We quote it from p. 72, 73, of the work.

"Nor let us dare to entertain an idea ſo reproachful to the ſtate of religion in the Chriſtian church, as to ſuſpect that there will be wanting men enlightened, compaſſionate, and courageous, to hold forth, by their own perſonal miniſtrations, this word of life to the Heathen. Our cup of ſpiritual privileges and benefits runneth over; and ſhall not our thirſty African brother be permitted to drink with us? Doth not the condition of their ſouls caſt a wiſhful, earneſt look toward this illumined land, and in the look convey the pathetic deſire, "Oh, that one would give us to drink of that water of the well of Bethlehem?" And ſhall there be found, in all the garriſon of the circumciſed, no man of mighty mind, ſtrong in the Lord, to break through the hoſt of real or imaginary dangers, and carry the living waters to their parched lips? Have we ourſelves obtained peace through the blood of the croſs, and purity through the waſhing of regeneration, and can we ſee the anguiſh of their ſouls, and not haſten to them with relief? Shall myriads of theſe ſons of the ſtrangers periſh in their ſins, without one effort on our part to ſave them? Oh, for large meaſures of the ſpirit of the Apoſtle Paul! "The love of Chriſt," ſaid he, "conſtrains me"—it bears me away before it. The love of eaſe, and of honour from men, would have kept him at ignoble anchorage all his life in Jeruſalem; but at the call of his Saviour, were unfurled all the faculties of his great mind; and the love of his Redeemer, who bought him with his blood, filling thoſe faculties, bore him away far, far from home,

among the Gentiles, to encounter every ſtorm, richly laden with the bleſſings of the Goſpel of peace—bleſſings in value unſpeakably ſuperior to the gold of Ophir, the topaz of Ethiopia, the myrrh, the frankinceſe, and all the ſpices of the merchant. Was his conduct here to be aſcribed to the power of blind impulſe, or unaccountable impreſſions? Quite the reverſe. For, though his heart was warm and animated, every thing in his underſtanding was regular, rational, and ſerene. "We thus judge," ſaid he, "that if one died for all, then were all dead; and that he died for all, that they who live, ſhould not henceforward live to themſelves, but unto him who died for them, and roſe again." Unbelief and jealouſy of the Divine favour freeze the affections, and, like the Northern blaſt of approaching winter on the trees of the foreſt, deſtrude the heavenly juices of the ſoul; but the love of Chriſt, believed and felt, as the returning ſun of ſpring, calls up into action all the powers of the mind, ſets every benevolent principle afloat, brings forward this man's ſtrength of underſtanding, that man's zeal of heart, the wiſe counſels of one, the friendly cautions of another, the lively co-operating exertions of all; clothes, beautifies, and loads the church with the fruits of goodneſs."

(To be continued.)

Expoſition of Chriſtian Doctrine, as taught in the Proteſtant Church of the United Brethren. By Aug. Gottlieb Spangenberg. *With a Preface by* Benj. Latrobe. *Second Edition. 551 Pages. Price 7s. 6d. Boards. Sold at the ſeveral Chapels of the Brethren; and by* T. Chapman, Fleet Street.

THE growing ſpirit of liberality, among true Chriſtians of every denomination, is among the moſt hopeful features of the preſent day, that the Lord hath not forſaken his church and people. The miſrepreſentation and malignity of the Reimius's and the Lavingtons can no longer prejudice the candid againſt their brethren of the Moravian Society. They are now heard in their own defence, without the bias of party, and riſing to the honourable rank which their Chriſtian conduct univerſally claims in the truly religious world; and in which their zeal, for promoting the Goſpel among the Heathen, has juſtly placed them conſpicuous. They will have many, we hope, to diſpute with them, in love, the palm of zeal and ſucceſs in theſe efforts; but all muſt acknowledge them firſt in the noble career.

The candid preface of that worthy ſervant of our Saviour, Mr. Latrobe, diſplays a mind fraught with the ſpirit of ſimplicity and truth; acknowledging imperfections where they were found, and no ſooner found than amended; but manifeſting the ſoundneſs of the doctrine of the Brethren in all the great eſſentials of divine truth.

This compendium of Chriſtian doctrine will be found in conformity with the Augſburg Confeſſion of the German Reformers; and, in all eſſentials, correſponding with all the Proteſtant Reformed Churches, in the doctrines of the Trinity, the eſſential Deity of God the Son, and Spirit, the Divine atonement and righteouſneſs of God incarnate, and the efficacious influence of the Holy Ghoſt in regeneration and converſion, juſtification by faith alone, and righteouſneſs and true holineſs the gift of God's Spirit. In theſe we are firmly united, as all real Chriſtians are one in Chriſt Jeſus. If we differ in matters leſs eſſential, we are now reſolved theſe things ſhall no more keep us at a diſtance from each other, holding the head Chriſt, and loving one another out of a pure heart fervently.

In

In this view the compendium of Spangenberg will be read with edification by every body of true Christians throughout the world; and cannot fail to remove all prejudice against the Brethren respecting the great principles of the Christian faith, and the purity of their lives, in which all who best know them will testify they are so eminently exemplary.

The whole is a regular system of sound Theology; and if they seem defective in our view, who are Calvinists, in not entering into the doctrines of election and grace, which give a peculiar lustre to the reformed Churches, and those in our own land, as described in the Thirty-nine Articles and in the Assembly's Catechism, we owe them the same indulgence which we claim, of judging for ourselves, and suppose Lutheran and Calvinist may hold their several peculiarities of opinion without the least breach of unity of spirit, and the bonds of peace.

It is, we believe, our mutual joy to perceive that the barriers of bigotry and intolerance are daily breaking down between us, and that where we have confidence that any man loves our Lord Jesus Christ in sincerity, to him our right hand of fellowship shall be extended—the same is our brother, our sister, and mother.

The stile of this compendium is remarkably simple and perspicuous, and enlivened with application to the conscience, as well as arguments to the understanding. The proofs are brought from the appeal to the Scriptures, full and clear: These are admitted as the only decisive judges of divine truth, exclusive of all tradition or commandment of men.

In Church order they follow the episcopal; and their discipline, without courts ecclesiastical, inflicting pains and penalty, is maintained in great vigour by the simple operation of opinion. Herein they exhibit a noble evidence how little real Christianity needs, or can be advantaged by weapons that are carnal; and how much more injury than benefit is derived from the alliances of Church and State. But the aspect of the times seems to be hastening fast the dissolution of this pernicious alliance, and to dispose men to see a marked difference between the kingdom which is not of this world, and the debasing mixture of political and worldly Christianity.

We therefore cannot but recommend the attentive perusal of this compendium to Christians of every denomination.

Defence of Heathen Missions. A Sermon, preached before the Edinburgh Missionary Society. By Greville Ewing, *one of the Ministers of Lady Glenarchy's Chapel, Edinburgh.* 8*vo.* 103 *Pages. Price* 1*s.* Ogle, Edinburgh; Button, London.

THIS amiable and faithful servant of our Lord is well known, as one who desires to devote himself to the Indian Mission, with those worthy associates who have planned the noble object of carrying the Gospel to the poor Hindoos: And may the Lord abundantly succeed their generous designs!

The sermon is from Rom. x. 11. to the end. It opens with a view of the great Apostle of the Gentiles, and what reflections his conduct would naturally excite in the men of that generation: Evidently alluding to similar insinuations of the present day respecting those who tread in his steps, of carrying the Gospel to the Heathen, and leading to a noble vindication of him, and all those who follow him in this respect; illustrating and applying the words of his text in the following propositions:

First, That the Gospel reveals salvation to mankind without respect of national distinctions.

Secondly,

Secondly, That the benefits of the Gospel cannot be enjoyed according to the liberality of the dispensation under which it is proclaimed, unless Missionaries be sent into every part of the world.

Thirdly, That partial failures of success form no objection to Missionary undertakings.

Fourthly, That Missionaries shall certainly succeed so far as to penetrate in every country upon earth.

Fifthly, That Heathens shall hear, and believe, and be saved, while many of those who have long enjoyed the means of grace, are spoken to in vain.

All these particulars he enters into with great force of argument, beauty of diction, and that liberality, peculiarly characteristic in the present missionary efforts; raising the mind above our little local prejudices to fix our attention on the great object, Jesus Christ and his salvation.

A multitude of beautiful and striking passages present themselves in every page. We shall just quote a few: Page 24, speaking of the Missionaries and their labours, he adds, "Difficulties let them encounter with alacrity; dangers let them meet with fortitude; hardships let them bear with patience. Let them be ready, not to be bound only, but also to die for the name of the Lord Jesus. And when any of them shall have actually resisted unto blood, let his brethren, instead of being discouraged by his fate, rejoice in the grace by which he was supported: and while they follow his footsteps, let them cheerfully say, "He could not have died in a better cause."

Page 34.—"But to cure them of bigotry, and to produce humiliation, let every religious community observe, that the very existence of Societies for propagating the Gospel is an evidence of the deficiency of Constituted Churches. Had they not all been wanting in zeal or abilities, or both, such self created institutions would not have taken place. It is indeed very remarkable, that while all Churches have professed to imitate the primitive model, they have almost all agreed to neglect a very conspicuous part of it, the destination of a proportion of Ministers to the labours of itinerancy."

But it will rather weaken than strengthen the effect to produce particular quotations, where the whole must be read to feel the force of every part as connected with each other; all tending to confirm the great object in view—the necessity of immediate attention to the concerns of the poor benighted Heathen; the inexcusableness of delay, and futility of all the objections raised against so noble and humane a design.

Whoever reads will be amply repaid in the spirit that he will feel kindling in his bosom of genuine love to mankind, and divine charity yearning over the souls whom no man careth for. May many a like confessor arise, till great shall be the company of the Missionaries, and the sound go out into all nations, and the word unto the ends of the earth!

POETRY.

POETRY.

MR. EDITOR,

BY way of refcuing the name of a pious and ſtudious man from oblivion, I ſend you the following pieces of Poetry, written by Mr. John Lagniel, of Sandwich in Kent, who died in 1728. He left behind him a large quantity of poetical writings, none of which have ever yet appeared in print. Many of them (tranſcribed from the originals) were lately entruſted to my hands, from which I have ſelected ſeveral pretty pieces; and, by the conſent of the friend who favoured me with them, I deſign to tranſmit copies of them for the Evangelical Magazine. Take the following as a ſpecimen for the preſent, which I hope you will inſert, and you will oblige

Your's,

IOTA.

GOOD COUNSEL SLIGHTED.

WHEN Tyro his green years did ſpend
In mirth, exceſſes, games, and ſtrife;
Him Philo counſell'd as a friend,
To think of death, and mend his life.

But he reply'd, "'Tis yet too ſoon;
Youth calls for frolics, ſports, and wine;
My days have yet not reach'd their noon;
'Tis time for this when they decline."

To this ſaid Philo, 'Have you then
A leaſe of life, with years in ſtore?'
"As much," ſaid he, "as other men,
Who yet to ſeventy live, or more.

This ſaid, he ſmiled, and parted ſo;
But ah! in *two months* time he dy'd;
"And Oh! that I had hearken'd to
Good Philo's words!" he dying cry'd.

J. LAGNIEL.

INTERROGATIONS.

WHEN our life's a lighted taper,
Can we wonder it ſhould waſte?
When it is but like a vapour,
Can we fancy it ſhould laſt?

When diſtempers oft annoy it,
Can we hope for quiet here?
When grim Death will ſoon deſtroy it,
Can we think its end not near?

When new troubles daily vex us,
Can we hope for reſt on earth?
When our guilt does more perplex us,
Can we melt our hearts in mirth?

If we fancy'd Death ſtill by us,
Should not we for Death prepare?
If we ſtill thought troubles nigh us,
Should not we then better bear?

If the world we rightly prized,
Should not we its joys diſdain?
If we once the world deſpiſed,
Should we of its frowns complain?

If we then would live contented,
Should not we expect the worſt?
If we would not die tormented,
Should not death be minded firſt?

J. LAGNIEL.

THE HUMBLE SERVANT.

HIMSELF a thouſand times he has
My *humble ſervant* ſtyl'd;
But when of this I trial made,
His words my hopes beguil'd;
O give me then *one friend* I ſpake,
And *forty humble ſervants* take.

J. LAGNIEL.

SPRING.

REVIVING Spring once more appears
To chaſe the colds and damps away,
To dry up Nature's wintry tears,
And clothe the trees in bloſſoms gay:
The ſun each day his ſmile prolongs,
And every grove is fill'd with ſongs.

Now ſporting on the ſcented gale
The inſect tribes their chaſe purſue,

Or

Or creeping o'er the flow'ry dale,
Collect their sweets, and sip the dew.
And spangled bright, the finny broods
Repeople the transluscent floods.

Their vig'rous shoots the herbage raise,
And paint with flowers the sylvan scene,
While flocks and herds the pasture graze,
And feast upon the living green:
Each grain shoots through the moisten'd soil,
And hope repays the farmer's toil.

Now springing from their new-trimm'd beds,
And ting'd with nature's varied bloom,
The garden's beauties lift their heads,
And fill the zephyrs with perfume.
Now men and beasts with joy repair
From wintry holds to rural air.

O ye! whose lot is mean and low,
Whose state is winter all the year:
Who is it makes the grass to grow,
Or bids the lily's bloom appear?
Lift up to him the tearful eye,
He knows, and will your wants supply.

O ye! who doubt the sacred page
When faith expects a rising morn,
Who, proud of Reason's boasted age,
Reject the Christian's hope with scorn,
In nature, your own book, perceive
How God can make the dead to live.

O ye! whose weeping spirits mourn
Your absent sun, your wintry state,
Soon shall his cheering beams return,
And a new joyful spring create:
The precious seed bedew'd with tears,
At length abundant harvest bears.

ALIQUIS.

THE RICH WORLDLING.

LUKE, XII. 16—20.

THE bounteous hand of Heav'n bestow'd
A vast increase of earthly good
On a poor wretch, whose worldly heart
Nor felt nor eas'd the poor man's smart.

Nurs'd in the lap of worldly ease,
He slumber'd o'er his wasting days,
Nor thought of him, whose matchless care
With mercy crown'd each passing year.

Fool like, he cry'd, "Soul, take thine ease,
Indulge thy lusts, thy palate please."
Thought pleasure's course was just begun,
Nor dreamt how soon life's glass is run.

Child like, he's pleas'd with gilded toys,
Beast like, he lives on sensual joys;
Nor eye, nor heart to heav'n is bent,
Solely on earth and sin intent.

"Long shall I live," he vainly cries,
"T' enjoy my lust, and feast my eyes;
Of pleasure's bowl I'll drink my fill,
Nor dream of care, or worldly ill."

When lo! from heaven a voice proclaims,
"Thou fool, give o'er delusive dreams;
Thy day of grace is now expir'd,
This very night thy soul's requir'd."

This call admits of no delay;
'Tis vain to mourn, 'tis vain to pray;
So lives, so dies the graceless fool,
Who loves the world, and damns his soul.

J. T. B.

SUNG BY A BOY AT CANTERBURY.

"*God is not in all their thoughts.*"

ABOUT me oft I hear men sing
Some mighty hero's fame;
Or victory of some foreign King,
But never Jesu's name.

In every place and house they praise
The things they most admire;
Some female's beauty, dress, or ways
Sets all their souls on fire.

Another sings, how happy's he
O'er bowls of sparkling wine,
And join'd with merry company,
Who bless the fruitful vine.

But Christ, the most renown'd and good,
Is very rarely sung;
Men seldom make their Saviour's blood
The music of their tongue.

But did they know his worth like me,
Nought but his righteous praise
Would fill their lips; his praise would be
The theme of all their lays.

O mighty Hero! glorious King!
More than ten thousand fair!
Thy praise let me for ever sing
The while I tarry here.



W. Ridley sculp.

REV. GEORGE JERMENT.

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BIOGRAPHY.

MEMOIRS OF THE REV. MR. SHRUBSOLE.

[CONCLUDED.]

THE former part of the Memoir of Mr. Shrubſole, in the preceding Magazine, was concluded with a recital of the failure both of his bodily health and mental energy; but it was obſerved, that his inner-man was greatly renewed and invigorated, and that his deſire to depart and to be with his Divine Maſter, was cordial, conſtant, and animating. Theſe obſervations, it is preſumed, will be exemplified in the following extracts of letters, which are the laſt written memorials of his life, and which were addreſſed to his Son in London.

On the 28th of December, 1796, he thus wrote: "I find the negotiations for peace are quite ruptured: This gives me great concern, and looks very frowning on the nations. I know not how fatal the event may be, but I am happy to think that I ſhall not long abide in this Meſec, nor continue my habitation in theſe tents of Kedar. How deſirable is the Chriſtian's hope at ſuch a time as this! I often anticipate my future company and enjoyments, with unſpeakable delight. O may I much more anticipate and realize the great and glorious ſcenes before me! I know whom I have believed, and am diſpoſed to ſubmit to his will, whenever he ſhall command me hence. I have nothing to live for, but to ſee Chriſt's kingdom come with power, and that will be beſt ſeen from above."

During the month of January, 1797, his health fluctuated; but, upon the whole, he ſeemed better than he

had been for ſome time preceeding; and his ſon wrote him a preſſing invitation to come and reſide a little while in London. This, unexpectedly, was the laſt letter that he had the honour to addreſs to a beloved father—and the following anſwer to it, is the laſt memorial of parental piety and affection that he had the happineſs to receive:

31ſt Jan. 1797. "I cannot embrace your offer to ſojourn with you at this time of the year. When the Miſſionary Society meet again, if I live I ſhall ſee London. Then the country will be green and pleaſant and the journey will afford me ſome pleaſure. The deſcriptions of a future ſtate, which include any thing of ſuch ſcenes, are always agreeable to me, and that hymn of Dr. Watts' "There is a land of pure delight," &c. is peculiarly charming. I bleſs God, I am much better of late in my health, and my days paſs comfortably to myſelf, and, I truſt, profitably to my friends. I am not anxious about living, nor afraid of departing. I have animating views of a future ſtate: thither, the greateſt part of my Sheerneſs friends are removed, and are waiting my coming; ſo that, though I ſhall loſe my preſent Bethel Chapel friends, who are moſtly young and ſtrange to me, I ſhall meet my dear old friends with whom I raiſed the walls, and to whom I often miniſtered with a glowing heart and a happy ſoul. Yes, and I ſhall ſee Jeſus, and enjoy the bleſſed ſociety of Heaven; and then there will be no more coldneſs of affection, no more waxing and waning in our regards to each other: An everlaſting joy ſhall crown our heads and gladden our hearts, and ſorrow and ſighing ſhall for ever flee away! Pray, my dear ſon, that I may have an abundant entrance into this kingdom and glory.

"The great Father of all, who is the ſource of all our natural affection, muſt be particularly delighted at ſeeing thoſe wheels happily moving, which he hath formed and ſet to work. He will take pleaſure to hear the prayers of children for their parents; therefore I intreat you to remember me, and aſk for me the preſence and bleſſing of God, when "*I tread the verge of Jordan.*"

On Sunday, the 5th of February, Mr. S. preached in the afternoon from theſe words, "The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant." He appeared to be very lively and happy in his own ſoul, and he communicated much pleaſure to thoſe who heard him. It was not expected that this would be his laſt ſermon, yet, his friends could not help remarking the warmth of his feelings,

feelings, and the energy of his expreſſions.---In the courſe of the ſermon, he introduced the circumſtance of Jeſu's appearing to Mary, when ſhe was ſeeking him, after his reſurrection; and, when he deſcribed what ſhe experienced when ſhe ſaw and knew the Lord, his ſoul ſeemed quite enraptured. Many of the congregation will, perhaps, never forget the glow of ſacred pleaſure which lightened his countenance, and the expreſſive feeling of the love of Chriſt which animated his ſoul. Throughout the whole of the day, thoſe, who were near him in the chapel, were affected at the remarkable manner in which he performed the ſeveral parts of divine worſhip. He preached the great truths of the Goſpel with the ſweeteſt appropriation, and the moſt impreſſive energy: He prayed with unuſual fervor and with deep ſolemnity: He ſung with a ſtrength of voice and animation of ſpirit, that had not been witneſſed for a conſiderable time; and while Mr. Buck was preaching his attention was profound. But this was to be his laſt Sabbath on earth; and it ſeems to have been a powerful prelibation of thoſe ſublime and perfect enjoyments, which, on the next Sabbath, he ſurely partook of in the heavenly world.

On the next morning (Monday) he eat a very hearty breakfaſt, and went out to his office, and entered on the buſineſs of the week with as much health and ſpirits as he had been ſeen to enjoy for ſome time before. But, about eleven o'clock, he felt a ſhivering aguiſh fit, and ſoon after was ſeized with ſo violent a ſickneſs as obliged him to go to bed. Medical advice was immediately ſolicited: The Doctor came, and found him in a deep ſleep, which, it was hoped, would have been favourable to him; but he never awoke to exerciſe his ſenſes any more. In the early part of the evening he grew reſtleſs: Soon after, his whole frame was agitated with convulſions, and theſe ſo rapidly and violently encreaſed, that on Tueſday morning, about five o'clock, his ſpirit was releaſed from the burden of the fleſh, to reſt in everlaſting joy and felicity.

That his family were greatly affected with the loſs of ſuch a relative, and that his friends, in their meaſure, felt the ſad bereavement, are truths, which juſtice to the memory of the deceaſed, and to the feelings of the ſurvivors, demands to be mentioned. Theſe, however, are circumſtances of ſorrow, which follow on the loſs of every good man: But Mr. Shrubſole's death was lamented by a circle of connections, much wider than it is the common lot

of

of individuals to affect; and when he fell, every inhabitant of Sheerneſs ſeemed to feel the ſhock, and to deplore the loſs. There was a general, a mighty movement of ſorrow through the whole place, which ſtrongly teſtified how extenſively he had been uſeful, and how peculiarly he was beloved.

In the interval of his deceaſe and interment his houſe was every day crowded with perſons of all ages and circumſtances, who came, for the laſt time, to look on that countenance which always uſed to ſmile on them with complacency and benevolence, and which appeared pleaſant even in death. The day of his interment being fixed, the church and congregation at Bethel Chapel, thoſe at Mr. Weſley's Chapel, with the various branches of artificers in the dock-yard, all expreſſed a determination to attend the funeral; and on the Friday ſucceeding his death, his remains were carried to Minſter (about four miles from Sheerneſs), attended by the greateſt concourſe of people ever ſeen on ſuch an occaſion, and were depoſited in the earth amidſt the moſt profound ſilence of devotion, and the moſt cordial expreſſions of ſorrow.

The Church being deſirous that the Rev. Rowland Hill would improve the awful bereavement which they had experienced, that gentleman very kindly went to Sheerneſs, and on the enſuing Sabbath preached Mr. Shrubſole's funeral ſermon to a crowded and deeply-affected audience. Mr. Weſley's chapel was ſhut up on this occaſion, and both the Miniſter and the congregation attended at Bethel Chapel to pay their laſt token of veneration for the character of the deceaſed, who had been ſeparated from them not in affection, but in ſentiment, and whom they had always found ready to aſſiſt them in their difficulties, and to heal their diſſenſions.

Mr. Shrubſole's ſtature was rather above the middle ſize. He was inclined to be corpulent, but not to ſuch a degree as to impede activity, and his walking was remarkably firm and erect. His countenance was open and engaging: Good-nature was marked in every feature, and his eyes expreſſed much benevolence. Theſe favourable indications of mental qualities were realized in his natural diſpoſition; and his long continued intercourſe with Society, in its ſeveral relations, was a ſeries of unremitting exertion to promote the glory of God, and the happineſs of his fellow-creatures.

It pleaſed the Great Head of the Church and the Governor

vernor of the Univerſe to place him in a ſphere of conſiderable exertion, and to make him the inſtrument of great uſefulneſs. At the time of his coming to Sheerneſs there were but few perſons there who ſeemed to feel the power of religion; none among them were endowed with ſufficient abilities to conduct the public worſhip of God; and their worldly circumſtances would not admit of their ſupporting a Goſpel Miniſtry. It was neither to be foreſeen nor expected that the arrival and reſidence of a poor country boy would prove of any importance to encourage and aſſiſt theſe good people; and yet ſo profound are the counſels, and ſo gracious the interpoſitions of Providence, in a little time after his coming among them he was made to feel a veneration for their characters, and a love to the cauſe in which they were engaged; he was led to aſſociate with them; was perſuaded to aſſiſt them in their devotional exerciſes, and was affectionately compelled to preach to them the word of life. From this time the cauſe of religion gradually revived, the number of thoſe who feared the Lord progreſſively increaſed, and Mr. Shrubſole had the honour and happineſs of preaching to a large congregation, and of preſiding over a church of more than one hundred members, moſt of whom were the ſeals of his own miniſtry.

It will be readily allowed that in circumſtances of ſuch important conſideration, Mr. S. had quite enough to engage his mind, and to employ his time; and yet, beſides his miniſterial duty, he was Maſter Maſt-maker in the dock-yard—an office which required conſtant attention, and frequently great exertions. But by a wiſe and regular appropriation of the time that could be ſpared from his official concerns, he was enabled to make a tolerable proficiency in the Hebrew, Greek, and Latin languages; was well read in divinity and hiſtory; compoſed and publiſhed ſeveral tracts on various ſubjects, and furniſhed himſelf with matter which proved highly acceptable and uſeful in his public miniſtrations.

He was richly endowed with miniſterial gifts, and he exerciſed them with diligence and fidelity. His preaching was judicious and practical, and the applicatory improvements of his diſcourſes were delivered with ſuch peculiar energy and affection, as made them very impreſſive and uſeful. In doctrinal ſentiments he was a Calviniſt, but of the moderate rather than of the rigid claſs. His natural diſpoſition and his religious opinions were both favourable

to Catholicism and cordiality, and he lived on the moſt friendly terms with the members of the Eſtabliſhed Church and of Mr. Weſley's Society. How greatly he was reſpected by the latter will appear from this ſingular circumſtance: In a very ſerious diſſenſion that had ariſen among them, and between them and Mr. Weſley, Mr. S. was fixed on by each of the parties to be the arbitrator of their ſeveral claims; and it is remarkable that his deciſion met with the approbation, and procured him the thanks of all that were concerned in this unpleaſant buſineſs.

Mr. S. did not appear with leſs honour as an officer in the dock-yard than he did as a Miniſter of the Goſpel; and his uſefulneſs in both capacities was very extenſive. The knowledge which he had acquired, and the abilities which he poſſeſſed in the line of his profeſſion he ſucceſsfully employed to ſerve the artificers in the various dock-yards, and to benefit his country; and for theſe purpoſes he publiſhed a pamphlet entitled, "A Plea in Favour of the Shipwrights," &c., which made his name very popular, and acquired him the reſpect of his ſuperiors. But it was at Sheerneſs that his honourable activity, his benevolent exertions, and his exemplary piety were eminently witneſſed; and theſe procured him, what he juſtly merited, the veneration and love of all its inhabitants.

Having ſucceeded in attaining ſuch an office in the dock-yard as was quite agreeable to his mind, and the duties of which did not interfere with his religious employments, he determined never to ſeek after any other preferment; and when it was freely offered him by a diſtinguiſhed and excellent character, he very nobly declined both the honour and the advantages of a higher ſtation, leſt they ſhould by any means obſtruct or paraliſe his miniſterial uſefulneſs. He expreſſed the following ſentiments in a letter to a friend, when he was appointed Maſter Maſt-maker, and he remembered and acted on them as long as he lived. "I preach regularly twice a week. I ſuppoſe I am accounted a phœnomenon, there never having been, I believe, a preaching Maſter Maſt-maker before. However I know there has been a preaching carpenter of the moſt exalted rank, and this bleſſed perſon, by the grace of God, I am determined to imitate while I live, and not the vain practices of the world. May God rather bring me down to the grave than ſuffer me to ſwell beyond the dimenſions of a ſincere follower of him who humbled and emptied himſelf for my unworthy ſoul."

Mr.

Mr. Shrubſole's miniſterial ſervices were perfectly gratuitous. His ſalary as Maſter Maſt-maker being ſufficient for the maintenance of his family, he accounted it an honour to employ his abilities in the cauſe of God, and was happy that it was in his power to do this in a way that relieved his mind of much anxious dependence, and that provided for the eſtabliſhment of a Goſpel Miniſtry in future times. And having, by the divine bleſſing, ſucceeded in raiſing a large congregation, in building a capacious chapel, and in clearing it of every debt, he was filled with admiration and gratitude, and the language of his ſoul was, "What hath God wrought!"

I have thus given, Sir, a ſlight ſketch of the life, and the prominent features in the character of Mr. Shrubſole; and I truſt they will both pleaſe and edify the numerous readers of the Evangelical Magazine. May God raiſe up many ſuch men, and make them extenſively uſeful to his church and to the world. Amen.

Your's, &c.

W. S.

ECCLESIASTICAL HISTORY.

[*Particular circumſtances occaſioned an interruption of this ſubject; but, as they are not likely to recur, our Readers may expect greater punctuality in future.*]

STATE OF CHRISTIANITY IN THE SIXTH AND SEVENTH CENTURIES.

IN the ſixth century the ambition of the Roman Pontiff diſtinguiſhed itſelf in a violent ſtruggle for abſolute ſupremacy with JOHN, ſurnamed the *Faſter Biſhop of Conſtantinople*. Long had the man of ſin, in the perſons of the Biſhops of Rome, aimed at every poſſible degree of acceſſion to his impious domination. In the language of the Apoſtle, "thitherto there had been one who would let;" which was none other than the Roman civil power, exerciſed by the Emperors. When it was taken out of the way, which happened in the fifth century, by the fall of the Weſtern Empire, then an opportunity offered itſelf by which eccleſiaſtical tyranny made gigantic ſtrides towards a maturity of diabolical deſpotiſm over the lives and

conſciences of millions of the human race; a deſpotiſm which has been the diſgrace of human nature, the ſcourge of mankind, and the greateſt inſult that ever Chriſtianity ſuſtained. Good men, of every name, muſt rejoice that its deſtruction is laid in the purpoſe of the Moſt High. Babylon is to fall, never to riſe again. Its diſmemberment has already been beheld; and, doubtleſs, the hearts of the friends and ſubjects of the Lord Jeſus beat high with the anticipation of that important period, when its final and total overthrow ſhall be accompliſhed.

In the year 534 the Emperor JUSTINIAN gave ſupreme power to the beaſt, by declaring him, "*Head of all the churches. The judge of all others, himſelf to be judged by none.*" In the eaſt his pretenſions were diſregarded, and his authority rejected; but in the weſt his nefarious deſign too well ſucceeded. Wicked and ſervile prieſts, in the impiety of their hearts, were urged on to illuſtrate the prediction of the Apoſtle, 2 Theſſ. ii. 4. ENNODIUS, *Biſhop of Ticinum*, in a fulſome panegyric, aſſerted that the Biſhop of Rome was conſtituted *judge in the place of God.* Frequently this lordly ſupremacy was diſputed and reſiſted; and ſurrounding princes exerciſed their regal authority independent of the ghoſtly dominion of the Roman Pontiff: Yet the foundation of his antichriſtian greatneſs was now ſo effectually laid, that in future periods the aſtoniſhed world beheld princes, and kings, and emperors amenable to his tribunal, expreſſing the moſt ſervile ſubjection to his authority, and performing the moſt degrading acts of rigorous humiliation at his command.

The growth of ſuperſtition gave vigour to the corruptions of the clergy. A rapacious prieſthood availed itſelf of the ignorance of the people, and fattened upon the ſpoil. Luxury and its attendant vices diſtinguiſhed their characters, nor was even external decency maintained by thoſe, who, like the wife of Cæſar, ought not ſo much as to be ſuſpected. Imperial edicts and the decrees of councils were iſſued in vain; nothing could reſtrain the groſs immoralities of the miniſters of religion.

The fecundity of the Monkiſh ſyſtem abundantly evinced itſelf. Like frogs, or unclean reptiles, they were every where ſeen crawling over the face of the earth. The new order, eſtabliſhed by BENEDICT, *of Nurſia*, poured forth incalculable hordes. In the language of an eminent hiſtorian, "they multiplied ſo prodigiouſly in the eaſt, that whole armies might have been raiſed out of the monaſtic order

order without any ſenſible diminution of that enormous body." By the accumulation of immenſe wealth, wrung from the ſimplicity of the people, an unbounded indulgence in luxury and ſloth prevailed. By the influence of luxury and ſloth they were eaſily ſubjugated to corruptions of the moſt flagrant kind. Imperial edifices, as the places of their abode, every where reared their heads; and the moſt fertile parts of the country were always choſen as the ſituation of theſe nurſeries of unlimited profligacy.

With ſplendid and oſtentatious pageantry the mother of harlots amuſed her children, the more eaſily to ſeduce their minds from the truth, and to divert their attention from an inveſtigation of her high and arrogant claims. Gregory the Great exerted the influence of his authority, and the powers of his eloquence, in the ſubſtitution of a gaudy ſuperſtition for that wiſdom that cometh from above; by the glare of which the eyes of his infatuated vaſſals were dazzled, and the eſtabliſhment of his ſurreptitious dominion facilitated. Chriſtian feſtivals, inſtituted after the mode of Pagan feaſts, were ſanctioned by pontifical authority, and, with criminal avidity, adopted by the filly multitude. Every where the priſtine beauty of Chriſtianity was either totally defaced, or monſtrouſly deformed. Clouds of thick darkneſs overſpread the whole intellectual horizon. Thoſe monuments of ancient erudition, which had eſcaped the ruthleſs rage of barbarous invaders, were either deſtroyed by the pernicious zeal of ſuperſtition, or neglected by illiberal ignorance; ſo that from the beginning of the ſeventh to the eleventh century was a period eminently diſtinguiſhed by the term of *the dark ages*. Ignorance, ever friendly to the hoſtile purpoſes of deſigning men, prepared the mind for the reception of every doctrine however impious, and the countenance of every ceremony however puerile. The foundation of a loſt ſinner's hope was totally ſubverted; and the character of a good Chriſtian ſubſtantiated by the performance of numberleſs trifling ceremonies, and ſubmiſſion to the rapacious requiſitions of mercenary prieſts. In the language of a ſaint of theſe times, the mode of obtaining eternal redemption is thus exhibited: "Redeem your ſouls while the remedy is within your reach;" which remedy is thus ſpecified: "Bring your oblations and tythes to the church. Bring candles to illuminate the church. Humbly intreat the patronage of the ſaints; which things if ye do, ye may with boldneſs appear at the bar of God, and

and lay claim to your eternal ſalvation with this plea, Give, O Lord! unto us, becauſe we have given unto thee."

Various controverſies about vain words, on incomprehenſible articles, were frequently and violently agitated. Councils were formed, the rulers of the church convened, the jargon of debate ardently kept up. Plain things were forgotten in the hours of altercation; rancour foſtered in the human mind; the ſubject of diſpute was made darker by an attempt at elucidation; and the ſtrongeſt generally triumphed. As the balance of power preponderated, perſecution prevailed: Hence Arians became victims to the rage of Niceans, and Niceans alternately victims to the rage of Arians.

Thus pure and undefiled Chriſtianity, ſuch as that tranſmitted to the world by the mouth of Him who ſpoke as man never ſpake, which he ſealed with his blood, and confirmed by the teſtimony and death of Apoſtles, lay languiſhing upon the ground with ſymptoms of approaching diſſolution. This eventful period ſeemed like a ſolemn pauſe in the gracious purpoſe of the Almighty. It was as if he had forgotten to be gracious, or as if, upon account of the affronts caſt upon the dignity of his eternal majeſty, he would viſit the earth no more. The ſerious mind, that is capable of contemplating the nature of his deſigns through the medium of hiſtory, will find encouragement, in the darkeſt ſeaſon, yet to hope in his mercy. He will there ſee, that he who ruleth over men, in the proſecution of his all-wiſe deſigns, has at times covered himſelf with a cloud, from which he has again broke forth with all the effulgence of that God who, at ſundry times, and in divers manners, has proved himſelf mindful of his covenant. Let Iſrael therefore truſt in the Lord. Z.

AN ADDRESS

FROM

THE MINISTERS OF CHRIST, IN THE DIRECTION OF THE MISSIONARY SOCIETY, TO THEIR BRETHREN IN THE GOSPEL MINISTRY.

[CONCLUDED.]

LET us now caſt our eyes on the diſadvantages which may ariſe from embarking in miſſions ſome of our ableſt Miniſters. And firſt we obſerve, that as the number

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ſo engaged will be ſmall, the diſadvantages apprehended are not likely to be extenſively felt. Probably we ſhall find a want of their labours at home; but the efficacy of their labours will be more abundantly felt abroad; even as fruitful ſhowers are moſt welcome in thirſty lands, and genial ſuns in the polar region. If ſuperiority of talents, character, and labours gives them ſuch decided advantages in Britain, where we have many Miniſters of equal ability, and a ſtill larger number who are growing up to their full ſtature in Chriſt, may not far greater advantages be expected from it in a leſs cultivated country?

We are aware it is argued, that uncultivated men know not how to appreciate thoſe ſuperior talents which command eſteem among us; and that men, whoſe minds, manners, and information are more on a par with their own, are the fitteſt Miſſionaries for the heathens. It is high time that a principle ſo falſe, and which militates ſo ſtrongly againſt the ſucceſs of miſſions ſhould be diſcuſſed; and we truſt that what we have to advance on the ſubject will recommend itſelf to ſober reaſon. We are ſenſible that the ability which conſiſts in *ſpeculative* ſcience, or even in more practical arts, but which from the circumſtances of the country, can have no immediate application to the purpoſes of life, is not likely to fix attention or conciliate eſteem. But this has little reference to what conſtitutes ability in a Miſſionary of the Croſs; from which we exclude every thing which is not practical and of ſterling worth. Suppoſe ſuch a man landed among other Miſſionaries at Otaheite. Incapable of converſing with the natives, his ſuperior excellencies are obſcured by the humbler talents of his mechanic brethren; which have this advantage, that they are diſcernable by ſenſe, and ſerve the purpoſes of this life. But let time run on; let the language be acquired, and then let the man, mighty in the word and prayer, open his ſublime commiſſion, and diſplay the riches of Chriſt crucified—let ſacred truths be delivered with thoſe advantages which flow from a ſtrong, clear, and well cultivated mind, a thorough acquaintance with God's word and with human nature; an elocution eaſy, copious, and forcible; and a heart richly repleniſhed with the Spirit, and the untutored Otaheitean will ſoon diſtinguiſh between the mechanic and the Miniſter, and know how to value each of them. Superiority of mind, manners, and morals, of knowledge and eloquence, is felt among every people, and is moſt felt where that ſuperiority is moſt viſible. The effect is univerſal,

ſal, though it is only the cultivated mind which can philoſophize upon the cauſes which produce it. A Miniſter of uncommon piety, ability, and diligence, would produce greater effects, acquire more love and eſteem, and have a greater influence in promoting the happineſs of his fellow creatures in that country than in his own; with this difference only, that his unlettered flock, inſtead of laboured panegyric, can beſtow no other applauſe upon him than the native effuſions of the heart. The ſuppoſition, that men of inferior talents may be equally qualified to inſtruct the ignorant, ariſes from obſervation of the pride and impatience which too often accompany human ſcience; but it has no application to thoſe who have learned to *condeſcend* to men of low eſtate. Suppoſe but a proportionate ſuperiority of patience, gentleneſs, and diligence in the Miſſionary of talents, and *who* will queſtion that his ability is an immenſe weight in the ſcale of uſefulneſs? And it ſhould be obſerved, that in our idea of miniſterial abilities, the qualities of the heart, or the graces of the Spirit, are thoſe talents we eſteem of the firſt price. Theſe we hope to find in a greater degree among Miniſters than among private Chriſtians, and moſt eminently in thoſe who have been bleſſed with the largeſt ſhare of miniſterial ſucceſs. *Some* ſuch characters appear abſolutely neceſſary to a rapid and extenſive ſpread of the Goſpel, if not to the very exiſtence of miſſions; and it ſhould be conſidered, that as we have taken up the buſineſs on a larger ſcale, ſo we have formed more ſanguine hopes than have been indulged by our predeceſſors.

A deficiency of able Miniſters cannot be ſupplied in diſtant miſſions; whereas their continuance in England is of no ſuch neceſſity to the welfare of religion, nor even to the proſperity of their own flocks. Their places here may be ſupplied by Miniſters, who, in a little time, will be nearly, if not quite as acceptable as they have been. If their congregations have to complain that the word is not ſo impreſſively, and *judiciouſly* preached, nevertheleſs, they will ſtill enjoy a preached Goſpel, the written word, a variety of religious books, and the example and inſtruction of their fellow Chriſtians. Not one man of their people will periſh for *lack* of knowledge. If more Miniſters are required, our churches are not wanting in young men of promiſing hopes. We have time and means to give theſe jewels a proper poliſh. Should we even have been deceived in ſelecting them, and ſometimes have miſtaken a common ſtone for

for a diamond, we may afterwards lay them aſide without detriment to the church; but if we are driven to this claſs of men for our Miſſionaries, errors of judgment are not ſo eaſily corrected, and we can neither foreſee, nor prevent, the melancholy conſequences of ſuch miſtakes.

It is ſaid, that an unavoidable ſuſpenſion will be put to the labours of theſe good men, until they have acquired the language of the country they viſit; and, in ſome caſes, a final period put to their mortal work. To this we reply, that a ſuſpenſion, or a period, may indeed be put to their labours, but not to their *uſefulneſs*. The church has not been leſs ſerved by the deaths of her martyrs, than by the labours of her Miniſters. A Miſſionary is a martyr—the nobleſt of martyrs; for he courts that martyrdom which others have only ſuffered; and we doubt not that the moral effect of one ſuch example, both on the church and the world, will be greater than that of five hundred ſermons. Beſides the prayers of a righteous man avail much, and ſuch an engagement muſt operate to the advantage of his own ſoul, and produce fervent prayer for ſaints and ſinners. Should a *final* period be put to his labours, how could he glorify God more, than to die in an attempt to evangelize the heathen? Our term on earth is in the will of God; and in purſuing the great object of his praiſe, we muſt wholly reſign ourſelves to his pleaſure.

Many perſons, who would be peculiarly deſirable for this work, are married to partners altogether incapable of ſuch engagements; or are in ſituations of ſuch eminent importance in this country, that their removal cannot be juſtified. Theſe objections we leave to ſtand in full force; and if thoſe Miniſters, who have no ſuch invincible obſtacles in their way, were but affected by the ſubject as we wiſh them to be, we ſhould have no reaſon to lament the want of able champions. While we are bold to exhort Miniſters to their duty, we will not, by the grace of God, be wanting in our own. We will exert all our influence in public and private, individually, and as a collective body, to induce the Miniſters of Chriſt to lead our miſſions; and as it has been ſuggeſted, that ſome of the fitteſt inſtruments have been withheld from *offering* their ſervices, under the apprehenſion of their inſufficiency for the work, we have come to the reſolution of beſeeching ſuch perſons (wherever they are to be found) for *Chriſt's* ſake to come and help us. As we aſſume no authority to nominate to the work ſuch Miniſters as we judge fitteſt for it, we can adopt no ſtronger

meaſures than affectionately to intimate to them our ſentiments and wiſhes reſpecting their call to the work; candidly leaving with themſelves that indefeaſible right of private judgment, which belongs to every one who muſt give an account to God. In doing this, we truſt that we ſhall not exceed the apoſtolic admonition of "provoking one another to love and good works." We farther add, that ſuch an application from the Miſſionary Society cannot but be conſidered as an honourable atteſtation to character, as well as collateral evidence of a divine call, where no ſufficient objection can be urged againſt it.

The mode we propoſe to adopt is the following: We invite every Miniſter united with us in this good work, either perſonally or by letter, to recommend to the Directors any Brother whom he may judge qualified for a miſſion; furniſhing, at the ſame time, all poſſible information reſpecting him. This recommendation will immediately be conſidered, and after ſuch inquiries as the caſe demands, if the Brother ſo recommended be judged a deſirable acquiſition, and nothing appears to prohibit ſuch an engagement, the Directors will lay their ſentiments before him with all poſſible affection, reſpect, and candour. The only objections which have as yet been ſtated to this procedure are, that it is calculated to ſpread a general alarm among our congregations, from a fear of loſing their Paſtors, as well as to put a cenſure on thoſe Miniſters, who ſhall feel it their duty to decline the invitation of the Society. Such an alarm among our congregations we ſhould be ſorry to ſee, for we could regard it in no other light than as a ſtratagem of Satan to weaken our hands. It is folly to ſuppoſe we mean a general emigration of Miniſters, and ſtill leſs of thoſe moſt diſtinguiſhed in the church. It can fall on few congregations to be deprived of their beloved Paſtors, and with thoſe we ſhall tenderly ſympathize; but if private intereſts and private affections are all to be conſulted, there is an end of public good. None of our Miniſters preach or baptize in their own names, and our flocks are better taught than to ſuppoſe their ſalvation attached to men. We flatter ourſelves that the generous principles of the Goſpel will teach them to rejoice in this grand opening for converting poor heathens; thankfully to give up a Miniſter for the glory of their common Lord, and to think themſelves honoured by a call to make ſo great a ſacrifice to this glorious cauſe.

Nor

Nor do we conceive it can be matter of cenſure on thoſe Miniſters who decline our propoſals. We ſhall apply to none but men of unequivocal piety, and who will dare to impute *their* declining the call to a want of love to Chriſt, of which they are giving daily proof?

Far be it from us to paſs judgment on the ſecrets of the heart! No. We are perſuaded that in moſt caſes our Brethren will give reaſons for their conduct perfectly ſatisfactory; and if ſome caſes occur wherein the reaſons alledged appear to us inſufficient, we feel the impropriety of acting as judges, where we are concerned as parties. *We have no cenſures to paſs.* The whole matter is mere difference of opinion, and need produce no uneaſineſs. And we truſt none of our Brethren will indulge a jealous tenacity of perſonal reputation where our common concern is the honour of our Redeemer. All that is intended by our application is, to encourage the diffident, to ſupport the humble, and to inflame the fire of miſſionary zeal by caſting upon it the oil of brotherly kindneſs.

While we thus addreſs our Brethren in the Miniſtry, our thoughts are turned on the moſt effectual means of procuring fellow labourers for them in this vineyard. We recognize, with pleaſure, the zeal of the laity, nor would we have any thing we have ſaid conſtrued into contempt for their labours, nor as a diſcouragement of their voluntary ſervices. We are perſuaded there is a great and important part, though not the very firſt, for them to ſuſtain in this work; and we ſtill exhort them to ſtand forward in the cauſe of Chriſt; not doubting that He who gives them ſuch faith and love, as private Chriſtians, is able to add unto them ſuch miniſterial gifts and graces, as will make them workmen who need not be aſhamed.

From the academies for educating our youth for the miniſtry we look for large ſupplies of Miſſionaries. To ingenious young men, who have conceived the hope of one day preaching the Goſpel to the heathen, we would hint the propriety of carefully avoiding ſuch attachments as might divert them from this generous purſuit. Wives and children are tender names, and, in the general courſe of things, the pledges of public virtue, as well as the comforts of private life; but we perſuade ourſelves they will be often found the greateſt impediments to miſſionary engagements.

And now ye Men of God, ye that are the glory of the churches, and watchmen of ſouls, our eyes are fixed upon

you. The cauſe of Chriſt is committed to your hands; and we ſolemnly conjure you, by the coming of our Lord Jeſus Chriſt, to receive our exhortation in love, and greatly to maintain the rank to which the Lord hath called you. Be jealous for your Maſter's character and for your own. Do not ſink yourſelves in the eyes of the Lord's people, nor afford a triumph to the rooted prejudices of infidelity. God, and God alone is the judge of the piety and zeal of *individuals*: but were it poſſible, that Miniſters ſhould generally perſiſt in declining this warfare, everlaſting ſhame muſt reſt on the *collective body*. There is no alternative. We have already publiſhed to the world our decided belief, that we are bound to preach to the heathen; if, among the hundreds of Miniſters who have joined in this declaration, we cannot find a ſufficient number of Miſſionaries, we have ſolemnly ſigned, ſealed, and publiſhed, our own diſgrace. The grave will cenſure, the gay will laugh, and the humble children of God will weep over us. But it cannot be that you ſhould give room for this pungent ſorrow, or this inſolent triumph. Before ſuch a day of ſhame ſhall come upon our churches, greyheaded Apoſtles will riſe in the vigour of youth, and lead us in the good old way of the croſs. Our married men will devote their wives and children, and teach the ſingle how to endure hardſhip as good ſoldiers. Some among ourſelves, who have families and other important hindrances, have already manifeſted their readineſs to go forth as Miſſionaries, ſhould it be neceſſary, and ſhould they be called upon by the Society for that purpoſe. Others of our body have devoted themſelves and their families to the work, and are labouring to gain admiſſion where their talents may be employed to moſt advantage in their Lord's ſervice. Ariſe then, ye, who, with far leſs impediments, have hitherto ſuffered a hurtful diffidence to keep you back from ſcenes of glory which others long to ſee, but cannot. What aged ſervant of Chriſt among us, what huſband, what father, what perſon of conſtitutional infirmity or local importance, will not ruſh into the battle, (if you all tarry by the ſpoil), rather than ſee the favourite work of Jeſus and his Apoſtles deſerted by all, and the character of a Goſpel Miniſtry in this age blotted with general and indelible diſgrace. But we dare preſs the ſubject no farther, nor will we pain your feelings or our own by prognoſticating ſhame and reproach which never can exiſt. Grace, mercy, and heavenly benediction be with your ſpirits brethren.

TO

TO PHILOCHRISTUS.

DEAR SIR, *Auguſt* 16, 1797.

ALTHOUGH my knowledge of you is derived ſolely from the paper which appeared with your ſignature in the Evangelical Magazine for July, yet the ſpirit which you diſcover, in that ſerious and candid eſſay, demands my reſpect and affection. I expected that your friendly invitation would have induced ſome learned reader, who might differ from your judgment, to ſuggeſt the reaſons of his ſentiments where they did not correſpond with your own. As this ſeems not yet to have been done, I have determined to offer you my thoughts on ſome of the particulars noticed by you, reſpecting the contraſt between the primitive and the preſent circumſtances of the Church of Chriſt. My aim is not to enter into a controverſy, which (eſpecially on Church Government) would be inconſiſtent with the nature of the Magazine. I have the pleaſure to agree with you in general views; and, in the few inſtances that ſeem liable to objection, I purpoſe only to bring forward ſuch remarks as may tend to general edification.

You obſerve, dear Sir, I think with juſtice, that all the offices in the primitive church were elective. You afterwards diſtinguiſh who the electors were, by ſcriptural character. You add, "the preſent herd of nominal Chriſtians and Churches are a ſtriking contraſt with theſe characteriſtical deſcriptions of a true churchman." When Churches are ſpoken of, I am uncertain whether you mean national Churches, improperly ſo called; aſſociated bodies, like the Unitas Fratrum, the Scotch Seceders, and the late Mr. Weſley's, Mr. Whitefield's, and Lady Huntingdon's connections; or diſtinct congregations, which are independent of each other, and only ſubject (like the Engliſh Preſbyterians) to the direction of the Miniſter whom they chuſe; or, (like the Baptiſt and Pædo-Baptiſt independent ſocieties) to the deciſion of a majority of the communicants. It is obvious that as the terms of admiſſion to the communion of theſe religious bodies vary greatly, ſo the characters, of which they conſiſt, are likely to be very different. They cannot, therefore, *all* be juſtly expoſed to the ſame degree of cenſure: and it is not evident that *ſome* among them do not, in their internal government, approach very near to your idea of the primitive Church of Chriſt. The independent

independent congregations, laſt mentioned, ſtrictly anſwer to your marks of voluntary aſſociation, election of neceſſary officers, and government according to their apprehenſions of the revealed will of Chriſt. As to the perſons who compoſe their ſocieties, ſo far as I am acquainted with them, they are not admitted to fellowſhip in the ordinances of Chriſt, without ſuch evidence from their profeſſion and conduct, as affords ſatisfaction to their fellow members, of the ſincerity of their faith. Their characters are doubtleſs imperfect; and it is not poſſible always to guard againſt miſtakes of judgment: but this was likewiſe the caſe of the primitive church. Leſs attention is paid to the ſame object, in different degrees, I believe, by all the aſſociated bodies abovementioned; but I do not know that any of their Societies elect their own Miniſters. On the other hand, there are ſeparate congregations, now faſt increaſing, who elect their own Miniſters, but admit all characters indiſcriminately to their communion. The latter practice they have retained from the church of England, from which they have ſeceded merely for the purpoſe of chuſing their Miniſters.

The date of theſe congregations is too recent to afford ground for judging of the tendency of their conſtitution from *experience*: but we have ample matter for judgment upon that of national churches, which equally excludes the popular choice of Miniſters, and the diſcrimination of members, in religious Societies; and muſt therefore include a herd of nominal chriſtians, ſtrongly contraſted with the ſcriptural accounts of members of primitive Churches.

I have thought it my duty to point out ſome religious Societies, as exceptions from the general cenſure juſt repeated; but I do not undertake to prove that they, or any other, are exactly formed on the apoſtolical model. However near to this ſtandard their *internal* conſtitution may approach; the independent Churches are obviouſly deficient among themſelves, and with regard to other religious bodies, in that *unity* which the New Teſtament aſcribes to the Church of Chriſt; and which appears, from hiſtory, to have prevailed, for ſome ages, among the earlieſt Societies of Chriſtians. This union, diſtinct and oppoſite as it is to that by which any one party among Chriſtians is cemented, can only, now, at the beſt, be found occaſionally and partially, in the Church of Chriſt.

You mention, dear Sir, that you are a confirmed *Epiſcopalian* in ſentiment. Yet you obſerve that the terms Biſhop, and Preſbyter, appeared to be applied in Scripture to the

ſame

ſame perſon. You alſo refer to the Apoſtle Paul's addreſs to the *biſhops* at Philippi; from which you ſuppoſe that there were more churches than one in that comparatively inconſiderable town, implying your opinion that there could be only one biſhop in one Church. You apprehend, however, that as religious places of aſſembly multiplied in one town or diſtrict, one of the preſbyters (or biſhops) of the ſeveral congregations became a general *overſeer*, or biſhop, over the reſt. I do not queſtion the fact, or the propriety of ſuch a procedure; but the evidence of it ſeems to me to reſt not upon Scripture, but Eccleſiaſtical Hiſtory. All that you appear to maintain upon the holy ground of Revelation, is, that from the beginning there were officers in the Church of Chriſt, whom the Scriptures term επισκοποι, biſhops. In *that* ſenſe, I imagine that every perſon, who reads the Scriptures, muſt be equally an Epiſcopalian with yourſelf. Every one, who undertakes the charge of an independent church, conſiders himſelf as a *biſhop*, in the ſcriptural ſenſe of the term; although he is more uſually (perhaps leſs conſiſtently) diſtinguiſhed by the figurative title of *paſtor*. If you approve of the ſuperintendence of *one* biſhop, over the reſt in the ſame neighbourhood, which ſeems to be implied when you term yourſelf an Epiſcopalian, it muſt either be as a ſcriptural inſtitution, or as an expedient, adapted to the change which took place in the extent of the Church, ſubſequent to the times of the Apoſtles. You have not eſtabliſhed, nor aſſerted, the former poſition; and in order to maintain the latter, I think you muſt give up the *propriety*, as well as deny the exiſtence, of any Church "formed exactly upon the apoſtolic model, and in all points conformed to the primitive practice."

If theſe remarks ſhould either tend to inform you, Sir, or excite you to inform others more fully on the ſubjects of them, their deſign will, in one reſpect, be anſwered. But the principal uſes of detecting imperfections, or uncertainties, in the preſent ſtate of religious Societies, are, to moderate bigotry and party ſpirit in all, to promote mutual conciliation and affection, and to excite every denomination to ſupply its own peculiar deficiency. The grand diviſions of the Goſpel Miniſtry are, now, as at firſt, the *itinerant*, and the *ſtated*. Both are ſtill neceſſary; but they have, unhappily, oppoſed, and deſpiſed each other. That they

they may be reſtored to mutual eſteem, and reciproeal uſefulneſs, is the prayer of your cordial ſervant,

RABKASHEB.

THE IMPORTANCE OF TRUTH AND HOLINESS.

I HAVE often been grieved in time paſt, at the abſurd conduct of ſome profeſſors, who ſeem anxious to enquire how little holineſs a man may poſſeſs, and yet be a true Saint; or how much a child of God may reſemble a child of the Devil, and yet not have his portion in the infernal lake. It ſeems to me a more fooliſh enquiry, than it would be for a perſon to enquire how long a man may lie in a ſwoon, and not be actually dead; or how many wounds he may receive in the tendereſt and moſt vital parts and yet recover; or how many limbs and pieces of fleſh might be cut off from a living man without killing him. But I have lately been ſtruck with another phœnomenon, as a ſort of ſatanic ſorcery, whereby ſome other profeſſors have been bewitched. As the Devil has put ſome of the more ignorant ſort of Chriſtians, upon the fruitleſs and pernicious enquiry, how little *Holineſs* will ſuffice to prove them diſciples of the Redeemer, ſo he appears to purſue a ſimilar deſign of ſeducing ſome learned gentlemen, under the plea of eminent candor and liberality, to enquire how little *Faith* will do to conſtitute a Chriſtian? "We know not," ſay they, "how ſmall an acquaintance with the Truth may ſanctify a man." It is not for me, or any other mortal to draw the line, and ſay how many errors a man may entertain, and yet be ſaved at laſt, ſo as by fire, or like one ruſhing through a conflagration: nor can we ſay how many, and how great ſins a man may commit, after his converſion, and not be a caſt away. Nor have I any more inclination to try, than I ſhould have to run through the riſques, and experience the hair-breadth eſcapes of Muir, or Koſciuſko. It is certain that without Faith and Holineſs no man ſhall ſee the Lord, and the more we have of both the better. We ought, ſurely, to deſire as large a meaſure of Holineſs, and as extenſive an acquaintance with Truth, as poſſible. Follow hard after God. Preſs toward the mark. Buy the Truth and ſell it not. If ſome men have ſwallowed much poiſon, and yet ſurvived it, it is no reaſon why

why I ſhould ſwallow a mouthful. To enquire how little good a man may do, or how little truth a man may know, and yet be ſaved, is abſurd, and unworthy of a Chriſtian. If a man love Chriſt he will want to know more and more of him, and to ſerve him better and better. That the ſoul be without knowledge is not good. He who enquires how little truth a man may believe, and yet be a Chriſtian, buſies himſelf to as bad purpoſe, and worſe, than the man who ſhould enquire how little food a man may eat, and not be quite ſtarved to death. It is far worſe; for a moderate degree of food may conduce to health much more than a greater quantity; but a Chriſtian cannot have too much experimental ſpiritual acquaintance with the word of God. All divine truth is profitable, if it be received in the love of it. And if it ſhould be found at laſt, that ſome man was a godly man, who had very little knowledge indeed of revealed truth, we have no more room to envy him, than to envy a living ſkeleton, who ſhould ſubſiſt for many months on five beans a day.

S. C.

AN ADDRESS TO SLEEPERS IN THE HOUSE OF GOD.

CHILDREN of ſloth! Your crimes need not be proved—you are your own accuſers; and, as though you gloried in your ſhame, you are repeatedly expoſing yourſelves to freſh guilt and diſgrace before many witneſſes. Hardened in your ſin, neither the voice of the preacher, the ſubject of his miniſtry, the eyes of ſpectators, nor the preſence of the GREAT GOD himſelf have hitherto reſtrained you! Suffer one, among the many, whoſe grief and indignation your inexcuſeable indolence repeatedly provokes, and whoſe devotional pleaſures it interrupts, to addreſs you in the language of faithful remonſtrance.

What mean ye, O Sleepers! by chooſing the *day of God* above all others, for a day of ſlumber, and the *time of his worſhip* above all other, for ſlothful indulgence? Have ye not houſes and couches to ſleep in at home, that you muſt convert your pews into bed-chambers? Are there no ſeaſons of repoſe you can enjoy beſide, that you muſt chooſe thoſe which are conſecrated to God? O Sleepers! know, that every pillow in your habitations unites with every ſetting ſun, to leave your ſlumbers in the ſanctuary without excuſe.

Or will ye find that excuſe in the *nature of the ſervice?* Will you plead that the Goſpel of Chriſt is a thing ſo unintereſting, or devotional exerciſes ſo ſtupifying, that in vain you endeavour to preſerve your attention to them? Ah think, what a teſtimony ſuch a plea will bear to the extreme *hardneſs and carnality of your own hearts.* What *can* engage your attention, if a God incarnate, ſhedding his precious blood for guilty men, cannot? What ſubject ſo intereſting as this, or what more deſerving your regard!

When the Redeemer expired, the rocks trembled—the earth ſhook—the graves opened—the dead aroſe—the ſun hid his beams, and a Centurion exclaimed, "this is the ſon of God." But you—harder than the rock—more ſtupid than the earth—more unfeeling than the grave, or the dead carcaſes it contains, can preſent, to a diſguſted aſſembly, a yawning countenance at that very ſcene which made the lamp of Heaven aſhamed to appear before an admiring world, and tacitly declare, that an idolatrous Gentile ſoldier felt more like a Chriſtian than yourſelves.

But you profeſs to be *Chriſtians*, and would be offended with the man who ſhould call your piety in queſtion. Is this then the evidence you give of it, and are theſe the fruits by which we muſt judge of your religion? Enter the moſque of a Muſſelman—the pagod of an Indian, or the ſynagogue of a Jew, and, if you are ingenuous enough to draw a fair inference, confeſs, that if *attention* be the criterion, they are better worſhippers than you. Yes it is the infamy of *Chriſtian aſſemblies* above all other, to diſhonour their religion, belie their profeſſion, and inſult their God! And at your door, O Sleepers! that infamy lies.

Where is your reſpect for your Miniſter? For ſix days he labours, and on the ſeventh he brings into the pulpit what he has in ſecret prepared. Unhappy man! Thy hearers tell thee to thy face that thy labours for a week are not worthy their attention for an hour. O how often has it been, that when the faithful, zealous man of God has had his heart warmed with his ſubject, and has fondly thought each attendant's feelings were in uniſon with his own, that by your indecent yawning, your filthy ſnoring, or repeated nodding before his eyes, his pleaſure hath yielded to ſurprize—his ſurprize to grief, and his grief to diſcouragement, until he has ſcarcely poſſeſſed ſufficient fortitude to cloſe the ſentence he had begun, and a ſeaſon which promiſed univerſal delight, becomes, through your accurſed indolence, tormenting to the preacher, and unprofitable to attentive hearers.

What

What mean ye thus to ſleep and break our hearts! Have we not diſcouragements enough in the world, that you muſt bring yours into the ſanctuary! Shall we labour to exclude every thing from our recollection that would ſadden our ſpirits whilſt we are worſhipping in the beauty of Holineſs, and will you, to our faces, counteract your efforts; and inſtead of animating our devotion by our chearful attention, reſign yourſelves to the inſenſibility of logs, till you diffuſe ſtupidity or grief over all around?

Will you apologize by urging a drowſy habit of body which induces a natural lethargy? I aſk you, why are you not lethargic in your buſineſs? Which of your cuſtomers do you inſult as you do the congregation and the Miniſter with whom you profeſs to unite in divine worſhip? Who ſees you aſleep in your ſhops, or in the circle of your friends? When do you cloſe your eyes over a newſpaper? or your ears to a tale of ſcandal?—Abuſe your conſcience no longer. This is the fact—either you make the day of God a day of *intemperate indulgence*, and ſo criminally induce that drowſineſs which is your conſtant diſgrace, and renders you common nuiſances to every congregation that you viſit, or elſe your reverence for God and attachment to the Goſpel of Jeſus, is little more than mere profeſſion; for nothing can be more evident or eaſy to be underſtood than this, that if the concerns of the world will keep you awake at the ſame hours, and in the ſame circumſtances as thoſe in which you ſleep in the houſe of God, it muſt be becauſe you have not ſo much reliſh for, nor feel your heart ſo much intereſted in religion as about the world.—You may draw your own concluſion.

Be perſuaded to anſwer the following queſtions.—Do you believe that public worſhip is an ordinance of God? Do you believe that *Chriſt is always preſent* where two or three are met in his name? Do you believe there is a day of reckoning at hand, when he who inſpects his churches now, will call you to his bar? Will not all ſuch deſpiſers of Chriſt and his worſhip, as you are, be aſhamed before him at his coming?

Becauſe efforts from the pulpit have been unſucceſsful, this is made from the preſs. Should it fail of its deſign, you muſt ſleep on, till an inſulted God ſhall meet you in awful retribution. Of your guilt, your Miniſters waſh their hands, and appeal to Heaven and to you, that they are not partakers of your ſins.

EXTRACT FROM DR. DODDRIDGE.

REV. SIR,

THE late vigorous exertions, made by the friends of religion both in London and the country, for the ſpread of the Goſpel, afford me great ſatisfaction. I congratulate myſelf, and them, that our lot is caſt at ſo benevolent a ſeaſon; for, indeed, many prophets and righteous men, our predeceſſors in the Church, longed to ſee and hear what we do, in vain. I was led into this reflection by peruſing the life of that amiable and uſeful man of God—Dr. Doddridge. In the laſt chapter of that work, his biographer records one of his letters to a friend, written after the commencement of that illneſs which terminated in his death, from which the following is an extract:

"I am now intent upon having ſomething done among "the Diſſenters, in a more public manner, for *propagating* "*the Goſpel abroad*, which lies near my heart. I wiſh to live "to ſee this deſign brought into execution, at leaſt into "ſome forwardneſs; and then I ſhould die the more chear-"fully."

This great object he had kept in view for many years; for, in 1742, he publiſhed an admirable Sermon, entitled—"THE EVIL AND DANGER OF NEGLECTING THE SOULS OF MEN." (a Sermon which I ſhould be glad to ſee reprinted.) The text itſelf is very ſtriking!—*If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain; If thou ſayeſt*, "*Behold we know it not?*" *Doth not he that pondereth the heart conſider it? And he that keepeth thy ſoul, doth not he know it? And ſhall not he render to every man according to his work?* This Sermon was preached before a meeting of Miniſters at Kettering, and is dedicated to the Aſſociation of Miniſters in Norfolk and Suffolk, with whom the author had an interview at Denton, June 30, 1741, and before whom he laid a plan of great uſefulneſs, which I ſhould rejoice to ſee fully adopted. He propoſes to form, in every congregation, a Society of the moſt ſerious perſons, for the purpoſe of *propagating Chriſtianity abroad*, and ſpreading it in ſome of the darker parts of *our own land*. He recommends meetings, at leaſt quarterly—reviewing thoſe promiſes which relate to the kingdom of Chriſt; that faith may be ſupported and prayer quickened—that whatever information can be obtained concerning the progreſs

progreſs of the Goſpel, ſhall be then communicated—That a contribution be made at thoſe meetings for ſupporting Miſſionaries abroad, printing bibles, &c. in foreign languages, eſtabliſhing ſchools, &c.

I rejoice, Sir, that ſimilar plans are now formed, and in part executed; and I truſt that the example of Dr. Doddridge will excite other Miniſters and congregations to exert themſelves in the ſame way.

I am, Sir,
Your's &c
B. D.

A DREAM.

TO THE EDITOR.

SIR,

If the following account of a DREAM be worthy of your notice, pleaſe give it a place in your Magazine. I ſhall be highly gratified if any of your Correſpondents will attempt to account for the wonderful fact.

I am, SIR, your conſtant Reader,
CANDOUR.

ABOUT four miles diſtant from where I lived, a young man, the ſon of a widow, was ſeized with a conſumption, which at laſt carried him off. I had but little acquaintance of him; but I knew he was bleſſed with a religious education, and diſtinguiſhed for piety. He was a conſiderable time under his complaint, and ſo far from being thought dangerouſly ill by his relations, that he was frequently left alone, and he died without a friend to witneſs his departure.

That ſame night on which he died, I dreamed I ſaw him, and that I was appointed by Divine Providence to attend him through the Valley of the Shadow of Death! We ſet out together through a very dangerous lonely valley, of a moſſy appearance, with pits on every ſide of the road, which was covered with graſs. We went on with conſiderable ſpeed on this untrodden path, with a light very much reſembling a miſty day, for we could ſee but a ſmall diſtance before us. At length, after many turnings and windings, we came to our journey's end, and ſaw Heaven as repreſented in the Revelation, four ſquare, with ſeveral gates.

gates. When a good way off, we heard the ſongs of the redeemed, which made us quicken our pace. We approached one ſide of the New Jeruſalem, and aſcended ſome ſteps, but found no admittance; yet nothing diſcouraged, we proceeded to another ſide, where we found an open door, at which my companion entered, and I ſaw him no more. I was allowed only to glance my eye into the bleſſed abodes, where I ſaw a vaſt concourſe of people, on ſeats riſing in regular order above each other; the whole bleſſed company had their eyes fixed on ſome object in the midſt of the celeſtial Temple, but which I could not behold; and all were ſinging in rapturous ſtrains of joy, with a mixture of veneration and aſtoniſhment on their countenances. Having finiſhed this pleaſant taſk of accompanying one to the gates of Heaven, I returned alone by the way which I went, highly delighted with what I had ſeen and heard.

On awaking, I was not a little ſurprized at my dream, and early in the morning told a friend all the circumſtances; about two hours after, we were informed that the young man had died that night.—Though it is forty years ſince, yet every circumſtance is as freſh in my mind as that day after it happened.

Glaſgow, May 26, 1797.

ON THE TWENTY-THIRD PSALM.

THE words of David in the concluſion of the 23d Pſalm may, in their literal ſenſe, expreſs a hope of enjoying communion with God in his ordinances here on earth for a long time—for the words in the original are, "And I ſhall reſt in the houſe of the Lord *to the length of days*." And this was the holy Pſalmiſt's lot;—he reigned upwards of thirty years after this Pſalm was compoſed. But do they not principally refer to the happineſs of heaven, and the immediate viſion of Jehovah? I think they do, and I am the rather confirmed in this opinion, becauſe the word reſting or dwelling is by David elſewhere applied to the celeſtial reſt. Pſalm xcv. compared with Heb. iii. 7 to 4, 12. And becauſe the material Temple, or houſe of God, was not yet built, but the ark or ſymbol of the divine preſence dwelt in a tent or tabernacle in Mount Zion. The words then I ſay refer chiefly to the houſe not made with hands eternal in the heavens: and the Saints of old, it is there-

fore

fore clear, had, as well as Chriſtians, the promiſe and hope of eternal life, and could connect the diſpoſals of Providence with the glory that is to be revealed. Let Chriſtians then, who have life and immortality brought to a clearer light, go and do likewiſe.—Let them eye the power of God continually, as engaged to keep them through faith unto ſalvation.—Let them, in all their wants and weakneſſes, recogniſe their glorious Shepherd's care, and reſt aſſured "it will never ceaſe."—Let them look through the valley of the ſhadow of death into the land that flows with milk and honey.—Let them, every time a table is prepared for them, as well as every time their cup runneth over, anticipate the fulneſs of joy that is in God's immediate preſence, and the everlaſting pleaſure that is at his right hand.—Let them particularly remember that all the promiſes, and all their proſpects, are yea and amen IN CHRIST JESUS.—And let them ſedulouſly endeavour to be altogether what their proſpects and hopes require. For every one that hath this hope in him, purifieth himſelf as God is pure. B.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

THE Friends to Miſſionary exertions for the purpoſe of ſending the light and truth of the Goſpel into Heathen nations, will be happy to hear that the Miſſionary Society is providing intelligence, and preparing Miſſionaries, for executing its benevolent deſigns at Serampore, in the Eaſt-Indies, and at the Foulah Country in Africa. Two Reports on theſe Miſſions have been lately read to the Directors. And the number and quality of the perſons ſuitable for theſe ſervices, and the expence that will probably attend their outfit, voyage and reſidence, have been as nearly as poſſible aſcertained. The appropriate Committees are engaged in giving the Miſſionaries every neceſſary inſtruction in language and ſcience, and in preparing means for their conveyance to the places of deſtination. As the Miſſion to the Foulah Country will probably embark in a ſhort time, we hope, we ſhall ſoon be able to lay before our readers an authentic detail of all the intereſting particulars reſpecting it.

WE have likewiſe the pleaſure to ſay that on the 14th of June, was held at Kelſo, in the county of Roxburgh, the Annual Meeting of the Aſſociation, formed there, for giving aid to the Miſſionary Society. An excellent Sermon was preached to a numerous audience, by the Reverend Mr. Struthers, of Edinburgh, from Iſaiah xi. 9. "The earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea." The collection, and the annual ſubſcription amounted to 63l.

631 15s. Along with this liberal donation, the friends to the ſame good cauſe, in the neighbouring town of Jedburgh, have tranſmitted, to the Treaſurer, 43l. 5s.; ſince that the Dundee Miſſionary Society has remitted to the Treaſurer, the ſum of 100l.; and a few weeks ago, the Aſſociate Congregation of Kircaldie, in the county of Fife, teſtified their hearty good will alſo to the ſpreading of the glorious Goſpel among the Heathen, by a donation amounting to 42l. 12s. We ſincerely congratulate our beloved brethren, in the northern part of the vineyard, on the many ſubſtantial evidences, which they have given of their concern that "the ſons of the ſtrangers, who are far off, may be made nigh by the blood of Chriſt; and that through him we both may have acceſs by one ſpirit unto the Father." We truſt their zeal will provoke many, and enkindle, in all parts of theſe favoured iſlands, a fervour like unto their own.

THE BAPTIST MISSIONARY SOCIETY.

WE have the pleaſure to inform our readers, that our Baptiſt Brethren have, within a few weeks paſt, received accounts from their Miſſionaries in India, of ſo late a date as December, 1796. Their Miſſionaries, we underſtand, are in good health and ſpirits; and Mr. John Fountain, the young man whom they ſent out in the Spring of laſt year, is ſafely arrived, and engaged with Mr. Carey in learning the language. The perſevering labours of the Miſſionaries are ſuch as afford the greateſt reaſon, to hope, that, under the Divine Bleſſing, ſome ſolid good will follow. Mr. Carey has almoſt finiſhed his tranſlation of the Scriptures, and he and Mr. Thomas ſtatedly preach the Goſpel on the Lord's Day, and occaſionally on other days. Their preaching engages a conſiderable attention, eſpecially from the Mahometan inhabitants, ſeveral of whom have of late diſcovered ſo much ſerious concern for the ſalvation of their ſouls, that they cannot but entertain a hope of their being real Chriſtians.

Though, for ſome time paſt, the Miſſionaries have been able to maintain themſelves and their families by their own labours, yet, owing to unforeſeen events, they are now under the neceſſity of applying to the Society for renewed aſſiſtance. This, we doubt not, will be cheerfully granted; and we truſt the Society will experience ſuch liberality, from their brethren of all denominations, as will enable them not only to maintain their ground, and eſtabliſh the cauſe of Chriſt in India, but to extend the ſcale of their Miſſion, and to furniſh multitudes of the poor benighted inhabitants with the Scriptures in their own language.

AMERICA.

ON the 14th of February laſt, a great number of Clergy and Laity of all denominations, from the northern and weſtern parts of New-York, aſſembled at Albany, and formed themſelves into a Society, by the name of "*The Northern Miſſionary Society, of the State of New-York.*" Their object is to ſpread the knowledge of Chriſt in the frontier ſettlements, and among the Indian tribes of that and the neighbouring ſtates. Dr. Smith, Preſident of Union College, preached on the occaſion, from Matt. vi. 10. "Thy kingdom come." Every heart felt the importance of the ſubject, and a ſpirit of holy zeal eminently pervaded the whole aſſembly. The fire of brotherly love conſumed the hay and ſtubble of party diſtinctions, and with the moſt perfect unanimity, all coaleſced in the benevolent deſign.

THE

THE EDINBURGH MISSIONARY SOCIETY.

A Quarterly Meeting of this Society was held on Tuesday the 27th of June, when two Memorials were presented, one respecting the best means of obtaining Missionaries, and the other respecting the importance and expediency of a Mission to Jamaica, both of which are to be printed for the use of the members. Two Missionaries, under the direction of this Society, are, we understand, to unite with their London Brethren in the projected Mission to the Foulah Country. And the Society will soon be able to engage in other undertakings, either seperate or united, as their Funds continue to increase, and no less than six young men have lately offered themselves to the Directors, as candidates. In the mean while, considering the flourishing state of their own Funds, and the pecuniary difficulties under which the Missions of our Moravian Brethren at present labour, they voted another donation of 50l. towards their assistance: Another pleasing instance of that brotherly love which knows nothing among us but Jesus Christ and him crucified.

In addition to the proceedings of these Missionary Associations, we have the unspeakable satisfaction to announce the formation of several laudable institutions for evangelizing the dark villages in our own country. Some of these have commenced their operations, and perceive with pleasure the blessing of the Lord upon their endeavours.

"LONDON ITINERANT SOCIETY.

"TO THE FRIENDS OF EVANGELICAL RELIGION.

"NOTWITHSTANDING the great increase of gospel light in many parts of this kingdom, it is much to be lamented, that a multitude of villages continue almost in a state of Heathenism; nor is this the condition of those situated at a distance only, but also of a great number within a few miles from the metropolis.

If it be considered, that Ministers of the Gospel, regularly employed in their master's work, are so engaged on the Lord's Day, with their respective congregations, as to preclude a possibility of affording any effectual assistance, it is obvious, that if attempts be made to enlighten and convert the inhabitants of such villages, it must be by the aid of persons not fully employed in the ministry.

In most churches and congregations, there are individuals who possess gifts, which, if properly directed, might prove extensively useful. It is well known, that some of the most acceptable preachers, at this moment, in different parts of England, are persons once engaged in secular employments; but who, being stirred up by the spirit of God to commiserate the state of their perishing neighbours, ventured to speak, at first, in select companies, and, being approved, were encouraged to proceed: At length, improving by the faithful exercise of their gifts, they are become burning and shining lights in the church of God.

Impressed with these considerations, and encouraged by some well-known Ministers residing in London, several serious persons have associated with a view of doing all the good in their power to their fellow creatures, in the vicinity of London.

Their design is to employ themselves in forming Sunday Schools, where none are now established—in catechising children—in visiting and relieving the sick and afflicted—in distributing religious tracts—in conversing with individuals, or families, who may be willing to receive instruction—in

eſtabliſhing prayer meetings—in reading ſermons; and, where any of the members are found to poſſeſs gifts, approved by proper judges, in preaching the Goſpel of Jeſus Chriſt in a way adapted to the capacities of the poor and ignorant.

PLAN.

"I. This Society ſhall be called, The LONDON ITINERANT SOCIETY.

II. Its principal deſign is to ſpread the knowledge of Chriſt and his Salvation in the villages which are deſtitute of the Goſpel, within about ten miles of London, by opening Sunday Schools and Prayer Meetings—by catechiſing children—by viſiting and relieving the ſick and afflicted—by reading ſermons—by diſtributing religious tracts; and by preaching in, or out of doors, as occaſion may offer.

III. The Funds of the Society ſhall be ſupplied by monthly and annual ſubſcriptions—by donations and collections.

IV. Any perſon ſubſcribing ſixpence per month, and upwards, ſhall be conſidered a member, and every perſon preſenting to the Society a donation of ten guineas, or more, ſhall be conſtituted a member for life.

V. A Treaſurer, Secretary, and Committee ſhall be annually choſen.

VI. The whole direction of the operations of the Society ſhall be veſted in a Committee, conſiſting of thirty-one members, ſeven of whom ſhall be Miniſters.

VII. No perſon ſhall be accepted by the Committee to be employed in public exerciſes, who has not previouſly belonged to ſome Chriſtian Society for the ſpace of twelve months, and who cannot produce ſatisfactory teſtimony to his character.

VIII. Monthly Meetings of the Committee ſhall be held at the Caſtle and Falcon, Alderſgate-ſtreet, on the third Friday of every month, at ſix o'clock in the evening; and any number of the Committee preſent, at a quarter of an hour after the time appointed for meeting, may proceed to buſineſs.

IX. A general Meeting of the Society ſhall be held annually on the third Friday in January, at the above place, at five o'clock in the evening, and oftener if neceſſary.

X. That a Sermon be annually preached before the Society.

COMMITTEE.

James Neale, Eſq. of St. Paul's Church-Yard, Treaſurer.
The Rev. William Francis Platt, of Holywell Mount, Secretary.

Rev. —— Barker,
Mr. Henry Briggs,
Richard Brooks,
Rev. Tho. Bryſon,
Mr. Samuel Carter,
Wm. Clarke,
Samuel Cole,
Richard Denſham,
Rev. Geo. Durant,
Rev. John Eyre,
Mr. —— Flint,
Mr. John Hoppus,
Tho. Howard,
David Kincaid,
Mr. Tho. Lovell,
George Medley,
Thomas Newſom,
John Rainier, Eſq.
Joſeph Reyner, Eſq.
Mr. John Smith,
Wm. Smith,
Gregory Warner,
David Whitaker,
Rev. Matthew Wilks,
Rev. Thomas Williams,
Mr. Joſeph Yockney,
John Youl.

Subſcriptions will be thankfully received by the Treaſurer, Secretary, or any of the Committee. Such perſons as are willing to labour in this undertaking,

undertaking, either by teaching children or dispensing the word of life, are requested to wait upon the Secretary.

The following form is recommended to those ladies or gentlemen, who may be disposed to benefit this Society by legacy.

"I, A. B. do give and bequeath the sum of l. to the Treasurer, for the time being, of *the London Itinerant Society*, instituted in the year 1797, and then held at the Castle and Falcon, Aldersgate-street; the said sum to be paid within —— months after my decease, *out of my personal estate*, to be applied for the use and purposes of the said Society; and the receipt of the Treasurer, shall be a full and sufficient discharge for the same."

THE READING EVANGELICAL SOCIETY.

THE object of this institution is the encouragement of village preaching in the neighbourhood of Reading, by engaging the labours of Pastors, or settled Ministers, and Members of Churches, whose gifts and characters are approved by the Committee appointed to conduct its concerns.

The Committee consists of eleven Members, besides the Ministers of each associated congregation. They continue six months in office, and are chosen by ballot. Five are competent to transact business. They have a power to call an extraordinary general meeting, on emergencies, and to suspend any preacher, whose conduct they disapprove, but he is not to be dismissed, but by the majority of the members of the Society.

It is the province of the Committee to procure and license places; to furnish them with pulpits, forms, candles, &c.; to defray the expences of the preachers, incurred by the hire of horses, payment of tolls, &c. and to attend personally, when convenient.

The associated Ministers sign a written agreement to aid each other in promoting this work of the Lord under the direction of the Society; and declare their readiness to cultivate love among Christians of the different denominations to which they belong, never to countenance any comparisons tending to depreciate any Minister employed by the Society, nor to contend for the peculiarities of any party.

Four places are already opened, and well attended; more will be opened soon; and the prospects of usefulness are very promising.

SCOTLAND.

IN the same spirit, and with the same views, a journey has been undertaken, by some zealous followers of Christ, to the northern part of Scotland, to stir up their brethren to flee from the wrath to come, and not to rest in an empty profession of religion. Accordingly, they are now employed in preaching, distributing pamphlets, and exhorting others to use the talents committed to them; especially by erecting Schools for the instruction of youth. They renounce the idea of making people disaffected to their Ministers, the conversion of sinners to Christ, and not to a party, being their only object.

ASSOCIATIONS.

WESTERN ASSOCIATION.

The Committee appointed by this Association, as mentioned in our last Number, met at Ashburton, in Devonshire, on the 19th of July, accord-

ing to appointment, and preſented a plan for carrying the deſign of the body into execution. This they have publiſhed, with the names of the Committee, accompanied with a ſpirited addreſs to the Friends of Religion.

WESTMORELAND.

A ſucceſsful attempt has been made to ſpread the Goſpel in the neighbouring towns and villages of Ravenſtonedale. The Miniſters have preached at Kirbyſteven, Rookby, Caber, and Croſly; and ſo great is the number of hearers, that they have been obliged frequently to preach out of doors. The utmoſt attention is paid to the word, and many are enquiring the way to Zion with their face thitherward.

OPENING OF A CHAPEL.

ON Wedneſday, Auguſt 16, a place was opened for the worſhip of God, at Coldhorne, Wilts. Mr. Honeywell, of Melkſham, began the ſervice by prayer, and afterwards read the 132d pſalm; Mr. Jackſon, of Warminſter, prayed, and Mr. Mantell, of Weſtbury, preached from 1 Kings viii. 29; the morning ſervice was concluded by Mr. Ward, of Melkſham, and Mr. Bur, of Bath.

In the afternoon the Congregation being very large, it was judged expedient that the Meeting ſhould be held under a large tree, which ſtands in the center of the village. Mr. Weſton, of Corſham; Mr. Cottam, of the Hope Chapel, and Mr. Fowler, of Bath, engaged in the ſervice; and an animated diſcourſe was delivered by Mr. Carter, of Bath, from Iſaiah xi. 10; Mr. Bagnell, of Bath, and Mr. Ball, of Weſtbury, concluded this opportunity.

In the evening the Congregation again aſſembled under the tree, when Mr. Porter and Mr. Green, of Bath, ſeverally engaged; Mr. Hey, of Briſtol, delivered a ſhort but excellent diſcourſe from the latter clauſe of 2 Cor. vi. 2. "Behold now, &c." The ſervices of the day were concluded by Mr. Stevenſon, of Trowbridge.

The above village has for ſome time engaged the attention of a ſincere friend to the Goſpel of Jeſus, who beholding the inhabitants in a ſtate of darkneſs, and being deſirous to have the truth preached among them, he communicated his wiſhes to the Miniſters aſſembled at the laſt Anniverſary held at Trowbridge, when many preſent with great readineſs gave in their names to go alternately and preach under the tree. Mr. Jay, of Bath, firſt proclaimed Salvation under its ſpreading branches, and the ſame has been occupied by ſome Miniſter of the Goſpel every Sabbath, without interruption, either from the elements, or men, until the place was opened.

ORDINATIONS.

THE REV. W. MOORE.

ON June 14, 1797, the ſettlement of the Rev. W. Moore, late of Redcroſs-ſtreet, London, over the Congregations of Tiſbury and Birdbuſh, was publicly ſolemnized. Reading and prayer by Mr. Morley, of Tiſbury. Introduction, by Mr. Adams, of Sarum; Mr. Jackſon, of Warminſter

Warminſter, prayed; Mr. Jay, of Bath, preached from Matt. xxii. 39. "And the ſecond, &c." Mr. Loader, of Fording-bridge, concluded.—In the afternoon the ſervice was reſumed, when Mr. Hopkins, of Chriſt-Church, read and prayed; Mr. Hughs, of Nunny, gave a diſcription of a Goſpel Church, and required the recognition; Dr. Duncan, of Winbourn, prayed; Mr. Edwards, of Wilton, preached from 1 Peter ii. vi. "Chriſt a foundation," and Mr. Sibrec, of Frome, concluded. The whole ſervice was conducted with great ſolemnity.

THE REV. JOHN ROGERS.

WEDNESDAY, July 12th, the Rev. John Rogers was ordained Paſtor of the Church of Chriſt, at Beaminſter, Dorſet. The Rev. Mr. Underwood, of Dorcheſter, introduced the ſervice with a ſhort, expreſſive prayer, and read Ezek. xxxiii. 1—9. 1 Tim. 3. with great ſolemnity. Rev. Mr. Small, of Axminſter, delivered an excellent diſcourſe on the nature of Ordination, and of a Goſpel Church; and received the confeſſion of Faith. Rev. Mr. Harvey, of Cerne, engaged in the ordination prayer, with impoſition of hands. Rev. Mr. Herdſman, of South Petherton, delivered an affectionate charge, 2 Tim. ii. 7. "Conſider what I ſay, &c." Rev. Mr. Biſhop, of Axminſter, offered up the interceſſory prayer. Rev. Mr. Harvey, of Sherborne, preached a ſerious diſcourſe to the people, on the important duty of praying for Miniſters—1 Theſſ. v. 25. "Brethren, pray for us;" and the Rev. Mr. Wilkins, of Weymouth, cloſed the opportunity in prayer.

In the evening, the Rev. Meſſrs. Lambe, of Weymouth, and Morrin, of Yeovil, engaged in prayer; the Rev. Mr. Sedcole, of Swanage, preached an ingenious diſcourſe on the parable of *the Labourers of the Vineyard*. Matt. xx. which he conſidered, as intended to illuſtrate the hiſtory of chap. xix. 16. and following.

Miniſters and people departed from the ſolemnity, realizing, in a meaſure, the bleſſing of Naphthali, "ſatisfied with favour, and full with the bleſſing of the Lord." Deut. xxxiii. 23.

THE REV. GEORGE COOKE.

ON July 20th, the Rev. George Cooke was ordained Paſtor over the Independent Church in Reeth, Yorkſhire. The Rev. John Hill, of Ravenſtonedale, in Weſtmoreland, began the ſervice with prayer and reading; the Rev. George Willſon, Leeds, delivered the introductory diſcourſe, aſked the uſual queſtions, and requeſted Mr. Cooke to make confeſſion of his faith, which he accordingly did; the Rev. Edward Parſons, Leeds, prayed the ordination prayer, and gave the charge to Mr. Cooke, from 1 Tim. iv. 16; the Reverend Lewis Jones, Durham, preached to the people from Eph. v. 15; the Reverend Mr. Simpſon, Swaldale, concluded the ſervice with prayer; ſuitable pſalms and hymns were given out by the Rev. William Norris, Itinerant Preacher at Stokeſley, in Yorkſhire. Two Sermons were preached in the evening, by Mr. Norris and Mr. Hill.

THE REV. MR. SUCH.

THE little newly raiſed independent church at Ingateſtone, Eſſex, on Tueſday, July 25th, recognized their call of Mr. Such, of Brentwood,

to

to the paſtoral office among them. The ſervice was conducted by the following reverend gentlemen; prayer, and reading appoſite portions of ſcripture, by Mr. Churchill, Ongar. Introduction of the ſervice by Mr. Corbiſhley, Abbots-rooding. The churches call was ſignified by one of the members, and accepted by Mr. Such; ordination prayer by Mr. Strachen, Romford; charge by Mr. Towers, Barbican, London, 1 Tim. iv. 16. Sermon to the church by Mr. Cracherode, of Graveſend, Kent. "Encourage him."

The church, at Ingateſtone, with gratitude mentions her obligation to London friends, for enabling them to fit up a place for divine worſhip. May their little one become a thouſand!

THE REV. WM. HOPKINS.

ON Wedneſday the 2d of Auguſt, 1797, William Hopkins, late a ſtudent at the Evangelical Academy, at Hoxton, was (in the preſence of a large and attentive Congregation) ordained to the paſtoral office of an independent church at Chriſt Church, in Hampſhire. The Rev. Mr. Warlow, of Wincanton, began with prayer and reading ſuitable portions of Scripture; the Rev. J. Adams, of Saliſbury, delivered an introductory diſcourſe; the Rev. J Lewis, of Ringwood, aſked the queſtions and received Mr. Hopkins's confeſſion of faith; the Rev. Mr. Sloper, of Devizes, prayed the ordination prayer, "with the laying on of the hands of the Preſbytery." The Rev. E. Aſhburner, of Poole, gave a ſolemn charge from 2 Tim. iv. 5. "Do the work of an Evangeliſt." The Rev. E. D. Jackſon, of Warminſter, prayed the interceſſory prayer; the Rev. W. Kingſbury, of Southampton, preached to the people from the 1ſt Peter ch. v. and part of the 5th verſe. "Likewiſe ye younger ſubmit yourſelves unto the elder: yea, all of you be ſubject one to another." The Rev. B. Cracknell, of Wareham, concluded with prayer; the Rev. J. Bennett, of Romſey, gave out ſuitable hymns. Every part of the ſervice was conducted with great ſerioufneſs and ſolemnity, which created pleaſure, ſatisfaction and profit. So that, "it was good to be there." The Rev. J. Adams, preached a truly excellent ſermon in the evening from 6th Galatians 14; the Rev. W. Sedcole, of Swanage, and the Rev. J. Bennett, engaged in prayer. The preceding evening the Rev. E. D. Jackſon, preached a very ſerious and profitable diſcourſe from the 63d of Iſaiah, part of the 9th verſe. "In all their affliction he was afflicted, and the angel of his preſence ſaved them." The Rev. Dr. Duncan, of Wimbourne, and the Rev. Mr. M'Gibbon engaged in prayer.

OBITUARY.

ELIZABETH BOOTH.

THE peaceful departure of Elizabeth Booth, who died January 31, 1796, at Rocheſter, in the ſixteenth year of her age.—The mother of this young perſon met with a fright, which occaſioned her premature birth at ſeven months. At twenty months old, a ſervant *wickedly* * turned her up in a bed, where ſhe muſt have been ſmothered, had not Providence directed the miſtreſs of the houſe, to go into the room where ſhe found the child almoſt breathleſs, and ſhe laid five hours afterwards with little appearance of

* She had a ſtrong antipathy to the child.

with prayer for Christian friends. In the afternoon of this day, several friends came to see her, but she grew worse, and at times was delirious. Her mother observing her lips to move, asked her what she said, to whom she replied, I am not speaking to you but to my dear Lord. She said several excellent things after she was delirious. On Tuesday morning the 31st of January, her speech altered, and about nine she was unable to utter any thing. The last notice she took of any thing, was, her mother said, my dear, you will soon be in glory. She lifted her eyes up with a smile, and at nine in the afternoon fell asleep in Jesus. May the Lord enable all young persons who read this account, to consider that the same work which was wrought on the spirit of this young lady, and which enabled her to die comfortably, is equally necessary for them. And let us adore the sovereign goodness of God, who continues to afford striking examples of his grace in many young persons, some of whom are thus early taken to Heaven, others left to replenish the church on earth, and so bear the burden and heat of the day. May the Lord increase their number. Amen.

POOR WOMAN AT PLYMOUTH.

Some circumstances relating to the dying testimony of a poor unfortunate woman, who departed this life in the Work-House at Plymouth Dock, January 18, 1797.——[*Transmitted by the Rev. Dr. Hawker.*]

SHE was very ill when she came into the work-house, and expressed a desire that the Lord would pardon her, take her to himself, and not suffer her to go out into the world again; and wished to converse with a serious person who visited the work-house. He talked with her on the subject of salvation, and prayed with her. She seemed to be seriously impress with a sense of her manifold transgressions, and to have an encreasing desire after the knowledge of salvation. She observed to a pious woman, who was speaking to her of what Jesus Christ had done for poor sinners; that she had heard there was a Saviour, but never knew that he had died for sinners.

Being worse than usual, her nurse thinking her to be near her end, asked a pious neighbour to bring a book, and read to her; she did, and read Rassel's Confession of a Penitent, in which are these words, "the gate of mercy is not yet shut." She clasped her hands together and said, "then, I hope not shut against me, but I have been a very great sinner."

About a fortnight before she died, a person asked her the state of her soul; she said she had been crying to Jesus Christ for mercy in the night, and had felt the hardness depart from her heart, and felt a love towards him. About a week before she died, being asked if she had any hope, she said, "Yes." Is it upon a good foundation? the person said. "It is upon a good foundation." Being very weak she could scarcely speak more. On Sunday the 15th of January, it was whispered in her ear, hold fast the Lord Jesus Christ, He is God, able to save you, hold him fast, and you cannot sink. He will support you in the hour of death; his blood cleanseth from all sin. By her look she was too weak to make any reply, but seemed to express much satisfaction at hearing an hymn sung, which she had desired, the evening before it might be sung. Monday the 16th, being asked how she was, she replied, tho' scarce able to speak, "very comfortable!" Is Christ precious to you? "He is my Saviour, I have got him, I will hold him fast." Upon hearing one say the beds they lay on were coarse, she said, "any thing is good enough for me." She now desired somebody would pray with

with her, which was done: after exhorting her to look to the Lord Jesus, who alone could save her, she intimated she would; and we commended her soul into the hands of Jesus, praying that it might be washed in his blood and clothed in his righteousness, and that Christ would vouchsafe her his presence in the hour of death. She was perfectly resigned, and was continually in prayer; we heard her frequently mention the name of Jesus, but very softly, as we sat near her. On Tuesday, she was so weak as not to be able to speak, but seemed earnest in prayer. On Wednesday the 18th of January, she died, in the very moment while one was engaged in prayer with her, who heard her say, mercy, mercy, these were her last words. During the time of her being in the work-house, which was near three months, she was never known to murmur, but bore her afflictions with patience and resignation to the will of God, and never took any medicine without begging a blessing from the Lord. It was remarkable, her attention to eternal things could not be taken off by any objects around her; it is hardly necessary to add that she was one of those poor unfortunate creatures, whom the villainy of mankind triumphs over, in having been deceived by one who professed a great affection for her.

MR. COLRAIN.

ON Sunday, May 14, died, Mr. James Colrain, in the 82d year of his age. He was near fifty years a member of the Church of Christ at Stepney, and for more than forty years filled the office of Deacon, in the said church, with great fidelity and usefulness. He possessed great strength and fortitude of mind; had passed through a variety of trying scenes in Providence, and for many years had suffered much from the gout; in all which he was never heard to utter a murmuring or repining word. In June 1796, he had a very severe fit of the gout, from which none expected him to recover. A friend called upon him and expressed great sorrow at seeing him in such extremity of pain, his answer was, "Why should you be sorry at what God does? We do many things which we ought to be sorry for, but he does all things well." On Thursday, May 11, he went to the Monthly Meeting at Stepney, where he was taken ill, and with difficulty was conveyed home in a coach. In the evening he seemed much revived, undressed himself and went as usual to bed, from which he never rose, but on the morning above-mentioned entered into the joy of his Lord. "Precious in the sight of the Lord is the death of his saints, may we be followers of them who, through Faith and Patience, now inherit the promises!"

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Sermons, preached in London, at the Third General Meeting of the Missionary Society, &c. 8vo. 162 pages. Price 2s. 6d. Chapman. (Concluded).

THE third of these discourses, by the Rev. Isaac Nicholson, is founded on Revelation xiv. 6. It discovers critical knowledge, a boldness of thought, and a free (sometimes abated by a redundancy of) expression.

It contains much Evangelical doctrine, mingled with ingenious calculations and conjectures; some of which would not have been less acceptable, if they had been advanced with less confidence. The only part of the Sermon that treats of the immediate objects of the Missionary Society, is the concluding Address; which we should gladly quote, but for the severity which it retorts upon persons who have cast unwarrantable reflections upon the friends of missions. To "instruct with meekness them who oppose," is the most suitable and effectual way to promote the kingdom of Christ.

The present series closes with a discourse on Ephesians iii. 8, by the Rev. Melvill Horn, author of the well-known Letters on Missions. The general and strong approbation with which this Sermon was received when delivered, and the lively impression which it left upon the Society, render it unnecessary for us to say more, than that it has lost no part of its beauty or energy in passing through the press. It treats the particular topic of *Missions* in a pointed and comprehensive manner. We think it difficult, and needless, to separate any part of it from the rest, by way of extract; but we warmly recommend the whole to the attention of all who are capable of feeling for the cause of Christ at large, and for the wants of the heathen in particular.

It is evident that the selection of Missionary Preachers, for the present year, was made with a regard to the various denominations of which the Society is, liberally and harmoniously, composed. An Independent Minister, Members of the Secessions from the Churches of England and Scotland, and an English Parochial Clergyman, here unite in pleading for the same object; and it is one which certainly may be promoted, without any detriment to their various modes of internal government and discipline. It gives us pleasure to observe, that the union of pious people, for Missionary purposes, has also begun to prevail against another species of bigotry, beside that which lays an undue stress upon Ecclesiastical order.—We understand that the two preachers last noticed, profess to differ considerably in their *doctrinal* views: but the great extent and importance of the sentiments in which they *accord*, are evident from their discourses before us.

Beside the contents announced in the title-page, this pamphlet contains a satisfactory statement of the Societies' accompts for the last year. The disbursements, of which the particulars are here given, exceeded 11,900l. The receipts, at the close of this account, were little more than 6,400l.; but they appear, when added to the balance of the preceding year, to exceed the expenditure by at least 4,000l. The diligence and zeal which the Directors have discovered, leave no room for apprehension, that their exertions to carry the plans of the Society into effect will come short of the generosity of the Religious World, to whatever extent it may be exercised. The alphabetical account of contributors includes both congregations and individuals; and, by comparing it with the separate list of the former, it appears that the amount of the annual subscriptions from some of the congregations have been omitted, whilst those of others have been inserted. The only reason for pointing out this trifling oversight is, that it makes the *proportionate* exertions of congregations seem different from what they really were. In the *total* of the contributions there is no error, but that which arises from two sums of 9l. 4s. 6d. and 34l. 15s. 4d. having been twice paid to the Treasurer. The latter is, by mistake, said to be a collection at Newport Pagnel, where, we understand, none has been made since the former account. Except these corrections, which we have been authorized to make, the statement seems to be admirably exact, as well

well as clear and particular. We rejoice in the important assistance which the institution continues to receive from the munificence of our brethren in *North-Britain*, according to the Monthly reports in our Magazine; and we hope that the *South* will not keep back.

The Christian's Pocket Companion; or, a Help to Prayer, gathered wholly from the Scriptures, and forming an unexceptionable Guide for this Purpose to every serious Person, suited to the most general Occasions in Life. By Robert Hawker, D.D. 58 *pages.* Hayden, Plymouth; Chapman, London.

The Child's Catechism on Prayer: Extracted from the Reverend Dr. Hawker's *Christian's Pocket Companion, for the Use of Schools, and for the Instruction of Children in private Families,* 24 *Pages. Price 2d. or 12s. per Hundred.* Nettleton, Plymouth; Mathews, Chapman, London.

AN unusual interval, increased by the accidental delay of this article, has taken place since we had the pleasure of noticing a publication from the hand of Dr. H. and in these small tracts we find him still lending his valuable assistance to the devotions of the weak and poor of Christ's flock, in preference to the advancement of his literary reputation, already established by his Sermons on Christ and the Holy Spirit. This election may expose the pious author to some worldly censure; but such a line of conduct proves that his aim is wisely directed to the approbation of our great Master at the last solemn day.

Prayer is evidently no transitory subject of Dr. H.'s attention. In our reviews for May and December 1795, we had occasion to recommend his former tracts on domestic and private prayer. In these before us, he has collected and arranged a great variety of passages from the Scriptures, adapted, not merely to the different parts of prayer, but to various exercises of the Christian's mind; annexing to every section of petitions, suitable directions, encouragements and promises, from the word of God. "It has been my endeavour," says the author, "to incorporate, as much as possible, in the arrangement of this little book, (the Pocket Companion), to keep in one and the same view, God's precepts with his promises; that the proper Scriptural forms for prayer, and the Lord's answer thereto, might be connected together; well knowing, both from experience and observation, how infinitely important it is, to the humble soul, to be encouraged and refreshed by the one, while performing the other." Constantly preserving this method (which we highly approve), the writer furnishes instructive and animating Scriptures—to the soul under conviction of the duty of prayer,—desirous of performing it,—sensible of inability;—humbled before God's perfections,—under conscious sinfulness;—incapable of embracing the promises;—confessing and mourning on the account;—but pleading for the gifts of repentance and faith; and at length rejoicing in the experience of salvation. Subsequent trials are similarly treated; and occasional prayers for different seasons of the day or night, engagements in public worship, meals, social and private religious performances, wickedness, journeying, &c. &c. are assisted by suitable texts. Dr. H. observes, that he "sends abroad this little book with less diffidence than any former publication, from the consideration, that as it is the result of no merit, nor the product of much labour, neither the effect of great study or application,

but merely a compilation from Scripture; it cannot juſtly become the object of criticiſm, but is alike unexpoſed to cenſure, and unentitled to praiſe." This is not a ſolitary inſtance of the author's modeſty. We regard this tract as entitled to the praiſe of being the beſt aſſiſtant to real devotion, that we recollect to have ſeen, and the reſult of a truly ſpiritual mind, intent upon the glory of Chriſt, and the good of fellow creatures.

In the Catechiſm, the ſubſtance of a former pamphlet is digeſted into queſtions and anſwers, and divided into ſhort leſſons, for the purpoſe of inſtructing and impreſſing the minds of youth, reſpecting the important duty and privilege of prayer. We are glad to find that the uſefulneſs of this abridgement is already ſo generally felt, that ſix editions of it have been printed during a few months. We cordially recommend it to the uſe of teachers and heads of families; and we earneſtly hope that the author's benevolent and pious aims in theſe publications, may be very extenſively accompliſhed.

SERMONS.

The Nature and Importance of Reſignation, occaſioned by the Chriſtian Triumph diſplayed in the peaceful Departure of Mrs. Sizer. *By* S. Lowell. Knott, &c. 9d.

FOR the dying experience of Mrs. Sizer, we refer the readers to our Obituary for March, 1797. The preſent Diſcourſe is a judicious attempt to improve that event, from Luke xxii. 42. in which Mr. Lowell conſiders the duty of Reſignation as illuſtrated in the conduct of Jeſus Chriſt. 2. Shews that conduct to be a proper example for our imitation. And, 3. Gives a farther illuſtration of the ſame virtue in the behaviour of the deceaſed.

A Sermon occaſioned by the Death of Mr. Joſiah Pratt, Sen. *By* Edward Burn, A.M. Birmingham. For the Author.

THE author chiefly intends this diſcourſe as exhibiting another inſtance of the vital power of religion in the life and dying experience of the deceaſed. Mr. B. very happily improves a common text (Rev. xiv. 13.) by ſhewing, 1. What it is *Evangelically* to be *in the Lord*; and 2. That ſuch are *bleſſed in death*, which is to them as *reſt* to the labourer—*deliverance* to the captive—*victory* to the ſoldier—and *poſſeſſion of inheritance* to the heir. All which ideas are illuſtrated by the experience of Mr. Pratt.

An Introductory Diſcourſe, by Joſ. Cockin; *a Charge, by* Ed. Parſons; *and a Sermon, by* S. Bottomley; *with the Confeſſion of Faith at the Public Separation of* S. Wydown, York. Chapman. 1s.

THE particulars of this Ordination have been given by us in a former Number. Of the diſcourſes here printed, 1. Mr. Cockin's is an enquiry into the nature of a Goſpel Church; and after examining the different claims of the Epiſcopalian and Preſbyterian eſtabliſhments, he gives his decided preference to the principles of Independency in Church Government.---Mr. Wydown's Confeſſion is rational and Calviniſtic, without being too ſyſtematical.---The Charge (from 1 Cor. iv. 2.) urges, with much affection and propriety, the importance of fidelity in the Miniſterial office,

office, under the various characters which it comprehends; as those of an Ambassador, a Bishop, a Watchman, a Shepherd, a Builder, a Labourer, an Angel, and lastly, a *Steward*, which is that particularly mentioned in the text. The Sermon is a suitable 'word of exhortation' to the Church, from Heb. xiii. 21. on their duties to their pastor, to one another, and to men in general.

The Solemnity of the Day of Death, a Sermon, preached at Pontefract, on the Death of Mr. F. Hurst. *By* B. Boothroyd. Sheffield. Smith, &c.

SHORT, but much to the purpose. From Hos. ix. 5. Mr. Boothroyd shews, that the day of death is 'a *solemn day* of recollection, of foreboding, of final separation from the present world, and of decision in relation to that which is to come;' and concludes with a proper application to the different classes of his hearers.

Three Discourses at the Ordination of the Rev. J. Evans, *at Holesbill, near Coventry, by the Rev.* J. Brewer, G. Burder, *and* R. Little: *with Mr.* Evans's *Confession of Faith.*

THIS Ordination has already been mentioned in our Magazine for May, 1797.

The Preface to these discourses informs us, that in 1782, the populous parish of Foleshill (within two miles of Coventry) was totally destitute of the means of grace, when Mr. Evans went to preach sometimes in private, and sometimes in the open air, by which means, through the Divine blessing, the present congregation was collected, and a commodious chapel built. In 1796, a regular Christian Society was formed, and has been increasing to the present time.

In the Introductory Discourse, Mr. Brewer enquires into the nature of a Christian Church, and of its officers, which he restricts to two classes, Bishops and Deacons, and of the power inherent in each Society to chuse its own officers, and govern its own concerns, among which he includes that of the ordination of its Ministers. The present service Mr. B. represents only as a public recognition of the Church's previous act.

The Confession of Faith is regularly drawn up in fourteen articles, and includes all the important doctrines of Christianity. Mr. Burder's department was an exhortation to simplicity and godly sincerity, directed to the Ministers, and founded on 2 Cor. i. 12. By *simplicity* Mr. Burder intends 'purity of design, or singleness of heart in aim and intention;' and by *Godly sincerity*, 'uprightness in the execution of it;' and this he recommends in the heart, the closet, the study, the pulpit, the parlour, and 'the world.'

Mr. Little's Sermon to the people is founded on Rev. iii. 22. and recommends to them to *hear* and attend to 'what the Spirit saith to the 'Churches,' relative to 'the doctrines they profess, the discipline they 'maintain, and the practice to which they adhere.'

Whatever different ideas our readers may form on some particulars in these Ordination Discourses, they certainly merit the character of appropriate, judicious, and Evangelical.

The

The Conſtellation, a Selection of the fineſt Thoughts of ſome of our moſt eminent Divines. To which are added, a few Originals. Hinds, Parſons, &c. *No. I. to be completed in five Numbers, at 6d each.*

THE object of the Editor appears to be the eaſy circulation of fine thoughts, and evangelical ideas, among perſons of little opportunity for reading; and to many ſuch they will be highly acceptable.

Theſe thoughts are diſtinguiſhed into *pearls, precious ſtones and diamonds*, by which are intended, "rich truths, important truths, and ſuch as are highly conſolatary." But would it not have agreed better with the general title, "The Conſtellation," to have diſtinguiſhed them as ſtars of the 1ſt 2d and 3d magnitude? But we confeſs we do not ſee the utility, nor always the propriety of theſe diſtinctions; and we think it would have gratified many to have had the names of the reſpective writers affixed to the remarks; though it might have taken a little more room.

Three Sermons, addreſſed to the Old, Middle-aged, and Young People. By John Townſend. Matthews, &c. 1*s.* 6*d.*

THESE 'Plain Diſcourſes,' as the author modeſtly ſtyles them, contain, however, the plain truth, and deſerve the ſerious attention of thoſe claſſes of perſons to whom they are addreſſed. The texts are Luke ii. 29, 30. Mark iv. 19. 2 Chron. xxxiv. 3. Many, we truſt, who had not the pleaſure of hearing theſe Sermons delivered from the pulpit, will have reaſon to be thankful for the inſtruction they convey through the medium of the preſs.

An Eſſay on the Reſurrection of Chriſt: in which the Proofs of the Fact are adduced, its Importance explained, and its beneficial Influence illuſtrated. By J. Dove. Gurney *and* Button. 1*s.*

This Eſſay appears to be the ſubſtance of ſeveral diſcourſes delivered by the author from the pulpit, on Phil. iii. 10. *The Power of his Reſurrection.* The Eſſay, in its preſent form, conſiſts of three chapters, in which the author conſiders, 1. The evidence of the fact. 2. Its doctrinal import. And, 3. The importance of our belief in it. The author's ſtyle is neat and popular, his arguments are forcible, and the general tendency of the Eſſay practical and Evangelical.

Charnock on the Attributes, abridged. By G. Williams. 8*vo.* 6*s.* 6*d. Boards.*

THE excellent *Charnock* is ſuperior to all encomium; and the Chriſtian world is certainly indebted to Mr. G. Williams for this attempt to reduce the beſt of his works to a form more convenient, and better adapted for circulation.

*** *Monthly Catalogue of Religious Publications in our next.*

POETRY.

POETRY.

THE VILLAGE KNELL,

By the Rev. Dr. TURNER, A. M.

O rerum flebilis viciſſitudo!

JUST as the ſun his beams had loſt
Behind the weſtern ſea,
And light, ſtill lingering on the coaſt,
Upheld the falling day,

On the green margin of a brook,
That ran ſoft murmuring by,
Lonely, my penſive walk I took,
While all ſerene the ſky.

Silent, along the flowery dale,
The grey-clad evening ſtole;
Breath'd gently round the balmy gale,
Soft whiſpering to the ſoul.

There, croſs the plain, the weary hind
With lab'ring footſteps goes,
In hopes, in his low cot, to find
The ſweets of ſoft repoſe.

Theſe the kind ſhepherd's guardian eye
Beholds with calm delight,
His fleecy care ſecurely lie,
Nor dreads th'approach of night.

All nature ſmil'd—though grave, yet gay,
I felt her ſoothing power;
Caſt every painful care away,
And hail'd the bliſsful hour!

But while my ſoul, thus lull'd to reſt,
Drinks the ſweet pleaſure in;
Far other thoughts invade my breaſt,
And change the lovely ſcene.

The VILLAGE KNELL, with ſolemn toll,
(The voice of mortal woe)
Speaks the departure of a ſoul
From all its joys below.

The thoughts of death, and worlds unknown,
Now crowd upon my mind;
All Nature's beauties vaniſh ſoon,
Nor leave a trace behind.

There may ſome faithful youth now mourn
The virgin of his choice,
Juſt from his arms reluctant torn,
The ſight of nuptial joys.

Or there, perhaps, th'untimely dart
His pierc'd an only ſon,
And fill'd a tender mother's heart
With griefs before unknown.

Or ſome poor widow bathes, with tears,
Her ſole ſupporter, dead;
While ſhe, in bitter anguiſh, hears
Her children cry for bread.

Harder than ſtone that heart muſt be,
Or loſt in guilty eaſe,
That can, though but in fancy, ſee,
Unmov'd, ſuch ſcenes as theſe.

But where's the deathleſs ſpirit gone,
That juſt has left its clay?
Through what vaſt realms, to us unknown,
Now urged its trackleſs way?

If juſt and pure, while here below,
Waſh'd in the SAVIOUR'S blood;
It lives where endleſs pleaſures flow,
And ſees its father, GOD.

But if, impenitent in ſin,
It took its awful flight;
LORD! what a diſmal ſtate 'tis in,
Without one beam of light!

Think, then, my FLORIS, how *thy* ſoul
Hangs on a feeble thread;
And that, perhaps, to-morrow's toll
Proclaims thee, alſo, dead.

In bliſs or woe, no tongue can tell,
Muſt then be thy abode;
The ſerious thought now ponder well,
And fear, and love thy GOD.

DUTY UNPLEASANT.

'TIS not enough to ſerve the Lord,
But we muſt make the work our choice;
And counting it its own reward,
Delight therein, and much rejoice.

Stridus did to the Prieſt repair,
A caſe of conſcience to propoſe;
He ſaid, he *daily* did with pray'r
The morn begin, and ev'ning cloſe.

But

But ſince this work was dull, it made
Him glad when o'er, and therefore ſeek,
If *fourteen* pray'rs on *Sunday* ſaid,
Were not as well for all the week.

"Yes, ſure," ſaid the Divine, "for ſtill
"When men their pray'rs ſo irkſome call;
"'Tis equal, pray they how they will,
"Or if they never pray at all."

J. LAGNIEL.

THE ACTS OF FAITH.

TELL me not of Lynxe's eyes;
That's a lying Poet's tale;
But true Faith looks through the ſkies,
Sinai's cloud, and Moſes' veil.

Tell not me of Sampſon's ſtrength;
Faith is ſtronger far than he;
He ſubdued was at length,
Faith can never conquer'd be.

Heaps of Philiſtines he ſlew;
Crowds of ſins by Faith will fall;
It can ſoon thoſe ſins ſubdue,
Which did baſely him enthrall.

Tell me not of earthly Kings,
Swell'd with riches and renown;
Faith more wealth and honour brings,
It obtains a heavenly crown.

J. LAGNIEL.

WRITTEN DURING THE THUNDER STORM.

Job xl. 9.—Haſt thou an arm like God?—
Canſt thou thunder with a voice like him?

WHOSE voice can with the Lord's compare?
What arm his burning fluid ſtay?
While pealing thunders rend the air,
While vivid lightnings ceaſeleſs glare,
And kindle night to ſecond day.

His voice terrific, ſinners hear,
Who ſcorn'd the gentle calls of love,
And trembling on the bed of fear,
Suſpect the God of veng'ance near,
His being by his wrath to prove.

The careleſs ſoul, who oft hath ſeen
His goodneſs with a brute-like gaze,
Now ſeeks ſome interpoſing ſcreen
To hide him from the dreadful ſcene,
And ſave him from the piercing blaze.

Faint emblem this of that dread hour
When loud the midnight cry ſhall ſound,
"Behold the Judge in awful pow'r,"
While flames the heavens and earth devour,
And thunders ſhake the planets round.

Ye timid Saints who doubtful view
Theſe tokens of your Maker's might,
Cheer up, his open ſide doth ſhew
An hiding place ſecure for you
From blaſts by day, and ſtorms by night.

Juſt as the ſtorms for good combine,
And ſweep the air from vapours foul,
As drop the clouds in ſhow'rs benign,
And the ſun's rays do milder ſhine,
Afflictions thus improve the ſoul.

ALIQUIS.

LIBERTY.

IMPELL'D by curſed thirſt of gold,
See harden'd Britons plough the waves,
(Their conſciences to Mammon ſold),
To make their fellow-mortals *ſlaves!*
Their prey, with ſavage joy is bound;
Him they unmov'd, in anguiſh, ſee,
Rolling his eyes, all wild, around,
And groaning, "O ſweet *Liberty!*"

What horrors crowd into his mind!
What tortures feel his jetty limbs,
In cavern dark and low confin'd,
Or rather cruſh'd betwixt the beams!
Thence dragg'd th'oppreſſor's laſh to bear,
(His eyes from tears ſcarce ever free)
He cries, where none but God *will* hear,
"O dear, O precious *Liberty!*"

His time creeps on, his ſtrength decays,
His cruel Lord no pity ſhews;
In ſweat and blood are ſpent his days,
His nights in unavailing woes.
When Nature can no more endure,
He ſinks beneath his fav'rite tree;
From toil releas'd, of reſt ſecure,
And, dying, whiſpers "*Liberty.*"

O my Philander, doſt thou grieve
For the unhappy Negroe's fate?
'Tis right. But worſe, far worſe, believe
Our ſlavery in a ſinful ſtate:
Grace wak'd our ſouls to ſee our chains,
And gave us ſenſibility,
To feel ſuch ſorrow and ſuch pains,
And ſigh for nobler "*Liberty.*"

Yet we may grieve, while yet we find
Such ſtrong propenſity to ill;
Such cords our hearts on earth to bind,
Such ſtruggles, toils, and ſcourges ſtill;
But, O my friend, our ſands run faſt,
Death ſoon will ſet our ſpirits free;
Though not before, we ſhall at laſt
Find ſweet, tranſporting "*Liberty.*"

W. M.



REV.D EDWARD PARSONS.

Leeds.

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THE

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FOR OCTOBER, 1797.

BIOGRAPHY.

MEMOIRS OF THE LATE REV. TORIAL JOSS, OF LONDON.

THIS eminent ſervant of Jeſus Chriſt, was a native of Scotland; which country he left, at an early period of life. He was born September 29, 1731, at Auck-Medden, a ſmall village, on the ſea coaſt, about twenty miles north of Aberdeen. By the death of his father, when very young, he ſuſtained a conſiderable loſs: nor was this, in any meaſure, repaired by the ſecond marriage of his mother.

Whatever expectations he might have formed, from this new relationſhip, they were chiefly diſappointed; nor was he likely to improve in his morals, either from the force of example, or the advantages of religious inſtruction. He was ever of a mild diſpoſition, and rather inclined to ſerious ſubjects; but theſe being diſcouraged at home, he hid his bible out of the houſe; and embraced every opportunity of conſulting it, as the guide of his youth.

As the family increaſed, he became proportionably neglected; and, as ſoon as his age would admit, was placed out to a maritime employment. This was a habit of life, not very favourable to religious improvement; but that God who *ſitteth king upon the floods*, "can," as Mr. Whitefield ſaid of him and Capt. Scott, "bring a ſhark from the ocean, and a lion from the foreſt," and *form them for himſelf to ſhow forth his praiſe.*

The veſſel he was in, being taken by the enemy, he was carried to a foreign priſon where he ſuffered extremely. On his return, in the year 1746, a date rendered memor-

able in the Britiſh annals by the total ſuppreſſion of the Scotch rebellion, he was led by curioſity to view the royal and rebel armies. Here he was impreſſed, and ſent on board a king's ſhip, ſtationed on that coaſt, to co-operate with the land forces.

After ſome time he made his eſcape, and, travelling to Sunderland, bound himſelf in articles of apprenticeſhip to a captain of a coaſting veſſel, belonging to Robin Hood's-bay, near Whitby, in Yorkſhire. It does not appear that his morals were injured by the viciſſitudes he had already witneſſed; nor was it till after this period, that he gave evident ſigns of converſion to God. He was, however, eager to obtain uſeful learning; and during the Winter months, when the veſſels were laid up, he regularly attended at ſchool, to acquire a ſcientific knowledge of his profeſſion.

At ſchool, he contracted an intimacy with Maſter Moorſom, the brother of Mrs. Joſs. This circumſtance brought him to the houſe of his new acquaintance, where he met with maternal kindneſs, in the mother of his young companion. This woman was an eminent ſaint; and what is very uncommon, was brought to a knowledge of God, and all the doctrines called *Calviniſm*, without ever converſing with an individual Chriſtian, or hearing a ſermon, or reading any book but the bible. Evangelical preaching was unknown in that town and neighbourhood; and not a creature could ſhe find, with whom to communicate upon the dealings of God with her ſoul. At length, a poor woman who lived ſome miles diſtant, and who brought cakes to ſell, happened to drop a word concerning God. This led into a protracted diſcourſe; when to her unſpeakable pleaſure, ſhe found a great coincidence, both in their experience, and views of the ſcriptures. Their ſpirits became immediately united; and, as often as they met, their time was improved by religious converſation.

It was in one of theſe interviews, when the houſe was clear, except of Mr. Joſs, who affected to be aſleep, that they entered largely into the manner of their converſion—ſpoke freely of the ſingularity of their experience—and of the awful blindneſs of all around them. To his ears they brought ſtrange things—he liſtened with a rivetted attention—he felt; and as he felt, his nature was all rebellion againſt the truth—till that grace, which can ſubdue millions to its ſway, conſtrained him to yield. His ſubſequent converſation with Mrs. Moorſom, together with other enquiries

quiries, ſerved to deepen his convictions, and prepare him for a clearer diſplay of the gracious goſpel.

Soon after, the veſſel putting into Lynn, in Norfolk, he haſtened to a bookſeller, and enquired if he ever heard of any books, written upon experience. The Pilgrim's Progreſs—Come and Welcome to Jeſus Chriſt—Grace abounding to the Chief of Sinners—the Holy War, and the Believer's Golden Chain, were put in his hands; all of which, together with the Whole Duty of Man, he purchaſed. The former, not well underſtanding them, he preſented to his kind matron, which proved a refreſhing feaſt to her ſoul; and the latter he reſerved for himſelf—thinking, by a ſtrict adherence to its directions, to recommend himſelf to the favour of God. Alas! this was *beating againſt the air*. At length, finding he could make no head, and all hopes, that he ſhould be ſaved by his own works, now failing, he committed himſelf to the mercy and grace of Jeſus Chriſt, and was willing to be ſaved by his righteouſneſs.

By a concatination of ſingular Providences, the goſpel was brought to Robin Hood's-bay. Many people heard it with attention; and ſome believed to the ſaving of their ſouls. Mr. Weſley, on hearing of this circumſtance, went in perſon, and ſoon eſtabliſhed a Society in the town. Mr. Joſs had, previous to this, begun to pray and exhort; and was greatly encouraged by Mr. Weſley, to proceed. He now joined this newly formed ſociety, and, though not an Arminian in ſentiment, was ever after admitted to the pulpits belonging to that people.

He was now about eighteen years of age, and became exceedingly zealous. He carried the favour of his maſter's name on board; where ſome heard, and others mocked. Waxing ſtrong in the grace that is in Chriſt Jeſus, he ſought every occaſion to teach and preach in the ſeveral harbours where his veſſel lay. His firſt public ſermon was delivered at Boſton, in Lincolnſhire; where God was with him of a truth.

Though his captain did not favour his religious principles, yet he had acquired ſo good a knowledge of his profeſſion, and conducted himſelf with ſuch propriety, that on the day his articles of apprenticeſhip expired, he was appointed firſt mate of the ſhip.

Having formed a moſt tender regard for Miſs Moorſom, and having a flattering proſpect of ſucceeding in life, he was married to her on Chriſtmas Day 1755, after a mutual and intimate attachment of ten years. By Mrs. Joſs

he

he had eleven children, only two of whom, together with his mournful widow, ſurvive him.

By endeavouring to diſſeminate the knowledge of the precious goſpel, in the ports where his veſſel anchored, he ſubjected himſelf to conſiderable odium, and in ſome places he was cruelly perſecuted. At Shields, though *firſt-mate*, and reputed captain of the ſhip, a plan was formed to impreſs him, which ſcheme, the regulating officer executed, as ſoon as Mr. Joſs came to an anchor, under circumſtances of great barbarity. He was immediately brought through the town amidſt ſhoutings, and triumph, as if a ſignal victory had been obtained over ſome invading enemy.

His perſecutors having ſported with him for ſome time, as the Philiſtines with Samſon, he was ſent on board a tender, where he lay a cloſe priſoner ſeven weeks amidſt filth and horrid blaſphemies; and, having but twenty minutes in forty-eight hours on deck, he was nearly ſuffocated with heat. They even denied him the uſe of paper, or the viſits of his friends. Had he, like Paul and Silas, been indulged with the ſmiles of his maſter, in this dreary confinement, like them, he could have ſang praiſes at midnight; but theſe were awhile ſuſpended; and Satan, taking advantage of this circumſtance, poured in his temptations as a flood. The afflictions of his mind now became extreme, and he was tempted to throw away his bible—deny the Lord who bought him, and to ſpeak no more in his name. So Jeremiah was once tried; but that Lord who knoweth how to deliver the godly out of temptation, was not unmindful of his ſuffering ſervant, and at laſt appeared to his joy. In the extremity of his diſtreſs, the following ſcripture, exceedingly adapted to his condition, was applied with peculiar energy. Jeremiah xv. 19, 20, 21. "Therefore thus ſaith the Lord, if thou return, then will "I bring thee again, and thou ſhalt ſtand before me: and "if thou take forth the precious from vile, thou ſhalt be "as my mouth: let them return to thee; but return not "thou to them. And I will make thee unto this people a "fenced brazen wall: and they ſhall fight againſt thee, but "they ſhall not prevail againſt thee: for I am with thee to "ſave thee, and deliver thee, ſaith the Lord. And I will deliver "thee out of the hand of the wicked, and I will redeem "thee out of the hand of the terrible." This was as cold water to a thirſty ſoul. He began to ſing his ſongs of deliverance; and the Lord turned his captivity; for of near three hundred who were ſent to the *Nore*, to be diſtributed

in

in the ſhips of war, he was the only perſon whom they left behind, and him, they ſhortly after releaſed.

The priſon houſe, where we are confined for the cauſe of God, is not a bad ſchool for the miniſters of Chriſt. Many of Paul's epiſtles were dated there, and ſavour of priſon ſupports. Mr. Joſs, when releaſed, returned to his own company, and, relating what God had done for him, exhorted them to cleave to the Lord with purpoſe of heart.

Shortly after this event, he was appointed to the command of a ſhip, and immediately ſet up regular worſhip. As often as the weather would permit, he preached regularly to his crew; and before he left the ſeas, he had, out of eighteen men, five who could publicly pray and exhort.

In ſo novel a regulation on board of a ſhip, he required no ſmall degree of prudence and addreſs. He judged, if his deſigns were diſcloſed to the whole crew at once, he ſhould encreaſe his difficulties. He therefore reſolved to begin with the officers individually, and having been aſſured of their compliance, the ſubordinates were more eaſily gained. After ſome time, one of the ſailors acquainted him, that he muſt leave the ſhip, adding, "I ſhould be glad to ſerve you, but I cannot ſtay, for you will pray me to death." Some years after he was ſettled in the miniſtry, he was walking in the ſtreet of a port town, where he ſaw the ſame perſon entertaining a number of children with tricks. On eſpying Mr. Joſs, the poor fellow ran up to him, ſaying, "God bleſs you, ſir, you were the beſt maſter I ever had, and I could have ſailed with you round the world; but you prayed me to death." * With this addreſs he followed him through the ſtreet, which, collecting a crowd of people, put Mr. Joſs not a little to the bluſh.

But he was not always to be occupied in great waters. His maſter had deſigned him to fill a ſtation on the land, and took meaſures to prepare him for it, by providences not very agreeable to fleſh and blood.

He now became a joint proprietor of a ſhip, and looked forward to a period when he ſhould realize a genteel fortune for his growing family. But fortunes dependent upon the caprice of wind or weather, and eſpecially when they ſtand in the way of miniſterial duty, are a precarious tenure.

* We well recollect a gentlemen of our acquaintance informing us, that he had engaged a footman in his ſervice. On telling him, that morning and evening prayers were obſerved in the family, he hoped that would not be any objection to him; he replied, "No, ſir, but I hope you will conſider it in my wages."

While he commanded the ſhips of other proprietors, he never experienced the leaſt diſaſter; but when he became a joint owner, he witneſſed nothing elſe. In his fourth voyage to London, the veſſel was loſt at the Nore, and he and his crew were with difficulty ſaved. He then went down to Berwick, to ſuperintend the building of one conſiderably larger. During his reſidence at this port, he preached to crowds with great acceptance and ſucceſs. When the ſhip was finiſhed and laden, the poor people began to regret the proſpects of his departure. The wind was fair, and the next tide he intended to ſail. In their ſimplicity, they told him they would pray to God to change the wind. Whether this was the caſe, we cannot ſay; but the next morning it became foul, and, to their great pleaſure, detained him among them five weeks longer than he intended. After he had ſailed, a gentleman of Berwick, unknown to Mr. Joſs, wrote to an acquaintance of Mr. Whitfield in London, ſaying, what a wonderful preacher they had been favoured with for nine months. He mentioned when he ſuppoſed the veſſel would be in the River. Her name was the *Hartley Trader;* but the other coaſting crews, called her the *Pulpit.* Mr. Whitfield, who had ſeen the above letter, and had heard that the ſhip had come to her moorings, publiſhed, without the knowledge of Mr. Joſs, that a captain would preach on Saturday evening. Being found on board, he was apprized of the circumſtance, and refuſed to comply; but the meſſenger reſolved not to go on ſhore till he conſented. The ſervices of this, and the enſuing evening, were ſo gratifying to Mr. Whitfield, that he immediately requeſted him to leave the ſea, and labour in the Tabernacle connection. To theſe ſolicitations he turned a deaf ear; and nothing ſhort of a ſpeaking Providence would ever have prevailed.

This was his firſt voyage, and in it he loſt his main anchor. On his next return to town, he preached frequently at the Tabernacle, and was greatly attended. Mr. Whitfield renewed his application. He declined. In this voyage he loſt one of his crew, a promiſing youth, who was drowned.

On his third voyage to town, his congregations were prodigiouſly crowded; and Mr. Whitfield preſſed on him the duty of leaving a maritime employment, and being devoted wholly to the miniſtry. Mr. Joſs had on board a younger brother, by the ſame father, a pious man, who was very dear to him on many accounts, and thought, if ever he ſhould change his views, it would be a good ſituation for him.

him. He was ſo far prevailed upon, as to ſend his brother, who was then mate, this trip, while he ſupplied the Tabernacle; but, lo! in going down the River, he fell over the ſide of the ſhip, and was drowned. Mr. Whitfield then addreſſed him in a very ſolemn manner, ſaying, "Sir, all theſe diſaſters are the fruits of your diſobedience; and, let me tell you, if you refuſe to hearken to the call of God, both you and your ſhip will ſoon go to the bottom." Overcome by the voice of Providence, he yielded; and, on his fourth voyage, quitted the compaſs, the chart, and the ocean, for the ſervice of the ſanctuary. This was late in the year 1766. Immediately he entered into cloſe connection with Mr. Whitfield, who, to the day of his death, continued to him his affection, and intruſted him with his confidence.

In this change of ſituation, he could not have been actuated by motives of a pecuniary nature; for his proſpects in trade were by far more flattering than in the miniſtry. His ſermons, in the former years of his reſidence in town, were not only attended by large auditories, but with energy to the converſion of many ſouls; nor did God leave him without many witneſſes to the cloſe of his miniſterial labours. He generally ſpent four or five months in the year out of London, for the purpoſe of itinerating. In this period he regularly viſited South Wales, Glouceſterſhire, Briſtol Tabernacle, and occaſionally other parts of the kingdom. In Pembrokeſhire the Welſh followed him in multitudes; and, on the Lord's day, would travel from one to twenty miles round Haverfordweſt to hear him. To not a few of theſe he became a ſpiritual father; and, indeed, wherever he exerciſed his talents, though but a few weeks, he left ſome ſeals of his apoſtleſhip behind.

Mr. Joſs was always ſubject to an ulcerated ſore throat; and, for ſeveral winters paſt, had been much afflicted with an aſthma. Of the latter complaint, he had been confined a whole month, previous to his laſt illneſs. On the ſecond of April he was ſo far recovered as to aſſiſt at the adminiſtration of the Lord's ſupper. While at the table, many were witneſſes to the fervour with which he prayed to be at the marriage ſupper of the Lamb in Heaven. On Tueſday the eleventh, he met the ſociety at the Tabernacle, and after ſinging,

"Guide me, O thou great Jehovah!
Pilgrim through this barren land," &c.

He expatiated largely upon the laſt line in the hymn, "Songs of praiſes I will ever give to thee." He mentioned, that he knew the man who compoſed that hymn, and that he was lately gone to ſing ſongs of praiſes before the throne. He then referred to ſeveral other well-known characters, who were joining in the ſame bleſſed employment; and, after relating ſomewhat of his own experience, ſaid, he ſhould ſhortly unite his praiſes with thoſe happy company. He cloſed the ſervice of the evening with the following verſe,

"Muſing on my habitation,
Muſing on my heavenly home,
Fills my heart with holy longings,
Come, my Jeſus, quickly come:
Vanity is all I ſee,
Lord I long to be with thee."

The people, as well as himſelf, found it good to be there; but how would their pleaſures have been imbittered, had they thought this was the farewel addreſs of their aged miniſter!

On Wedneſday morning, at breakfaſt, he was uncommonly well and cheerful. This exciting the notice of Mrs. Joſs, ſhe ſaid, "My huſband, I think you are remarkably well to-day; and, as it is a fine morning, I would have you take a walk, and call on ſome of your friends." Not many minutes after, while ſhaving himſelf, he was ſuddenly ſeized with an unuſual ſhivering. This fit, after continuing about three hours, was ſucceeded by a violent fever, firſt of the inflammatory, and then of the putrid kind. On the firſt attack of the diſorder, an uncommon laſſitude and debility immediately enſued. So rapid was the progreſs of the diſeaſe, as to baffle all the attempts of his medical friends, and on Monday the ſeventeenth of April 1797, about noon, he exchanged worlds.

During his illneſs, he was ſometimes exceedingly comfortable; his confidence was never ſhaken; he enjoyed a ſolid peace; was remarkably reſigned and patient; had much of the ſpirit of prayer, and would often, with a patriarchal majeſty and devotion, bleſs the friends who waited on him. About an hour after his ſeizure, the Lord Jeſus indulged him with a peculiar manifeſtation of his gracious preſence; which bleſſing he enjoyed moſt of the day. In the evening, a friend, hearing of his indiſpoſition, called to ſee him, to whoſe enquiries he anſwered, "I am very ill; but

but my maſter has given me a ſweet ſmile, ſuch an one as I never recollect to have had before. I ſuppoſe I muſt go in the ſtrength of this forty days." Here he was agreeably miſtaken; for this was only a foretaſte of immediate bliſs, in the full viſion of his Redeemer's face in glory everlaſting. When he was carried to bed, he ſaid to a friend, "I did not expect my maſter would lay me by this Eaſter; but he will do all his pleaſure, and it is right he ſhould." During the whole night he was reſtleſs, and ſometimes wandering. In the morning he ſaid, "Mr. Newton is ſix years older than I am, and yet how ſtrong is he to labour! but I will not complain."

On one of his brother miniſters, who was returned from the country, calling to ſee him, he found him extremely ill and frequently convulſed, though not to ſuch a degree as to affect his ſenſes. On enquiring into the frame of his mind, he ſpoke with great ſavour and ſatisfaction, and referred to the extraordinary viſit his maſter had favoured him with on the preceding Wedneſday. On the miniſter's going to prayer, he ſeemed to unite with him in great fervour and pleaſure. This was on the Saturday evening; and on the Sunday morning he made particular enquiry concerning who preached, from what ſcripture, and what the diſcourſe.

On the former part of the Sunday night, he was very reſtleſs, and diſcovered ſymptoms of approaching diſſolution; but towards the morning he began to talk to ſome pious friends, who ſat up with him; and entering largely into the ſcheme of the Goſpel, referred to many paſſages of Scripture, which he generally followed with prayer. Then turning to them, ſaid, "May the Lord bleſs you, and write theſe truths on your hearts; may you examine yourſelves whether you are in the faith; and may you tell your huſbands theſe things." Once he exclaimed, "O, the kingdom of darkneſs! but the Son of God has the key.—O, my ſoul, truſt in him!"

After this, he gave himſelf up in the moſt ſolemn manner, and ſaid, "Into thy hands I commit my ſoul! O the preciouſneſs of faith!" He next deſcribed the Lord Jeſus, as mighty and willing to ſave; and added, "This, O my ſoul! is thy truſt." Soon after he broke out, and exclaimed, "I have finiſhed my courſe! My pilgrimage is at an end!—Lord, I am coming, I am coming! I have paſſed the outward door!—Lord Jeſus, let me into thy garden! I am ready! I am ready, Lord!—O, thou friend of ſinners, take thy

thy poor old friend home!—Lord Jeſus, thy banner over me is love!"

About an hour before he died, Mrs. Joſs ſaid, "You are going to Heaven, to leave me behind!—What ſhall I do?" "Do—! do—!" replied he, "you have nothing to do, but to be as paſſive clay in the hands of the potter." After he had committed her to God, he ſaid, "I can only give you a tranſient look, my pilgrimage is at an end." The laſt word he was heard to ſpeak was, "Arch-angels." In a few minutes after, he lifted up both his hands, and ſmiled, and died.

On the following Saturday his remains were carried to Tottenham Court chapel, followed by twelve mourning coaches, where they were interred. Meſſ. Draper, Durant, Eyre, Dr. Hamilton, Meſſ. Knight, and Wilks, bore the pall. Mr. Scott delivered the oration, Mr. Edwards read the leſſons, and Mr. Hill interred, and concluded with prayer. Mr. Knight preached the funeral ſermon on the next morning, at Tottenham Court chapel, from Acts xiii. 36. "For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers." In the evening, Mr. Wilks preached at the Tabernacle, from Acts xx. 24. "That I might finiſh my courſe with joy."

THE SAINT'S ENTRANCE INTO PEACE, a funeral ſermon, occaſioned by the death of the Rev. Thomas Adams, was the only piece he ever publiſhed.

Mr. Joſs was rather below the middle ſtature, his countenance was fair and manly, his buſhy and ſilver locks added grace and veneration to his appearance. Till the year 1761, he was remarkably ſlender and alert; but in a reſidence of twelve weeks at Liſbon, he acquired a conſiderable degree of corpulency, which he preſerved to his death. His voice was ſtrong and commanding, and his manners formed to conciliate friendſhip and confidence. But his moſt enviable ornaments were a maſculine underſtanding, a retentive memory, uniform morals, and peaceable diſpoſition. He was wary, but not reſerved; ſociable, but not intruſive; he both knew when to ſpeak, and when to forbear.

In the parlour, he diſplayed a more extenſive acquaintance with literature, and general information, than in the pulpit. He always entered the ſacred deſk with the moſt intereſting truths of the Goſpel; and though a decided Calviniſt, he never diſgraced his office, by abuſing thoſe Chriſtians

Chriſtians who could not ſubſcribe to every article of his belief. In the arrangement of his diſcourſes, the introductions were ſometimes extended, and the diviſions concealed; but his pertinent obſervations, his improved occurrences, his experimental and conſolatory remarks, his animated addreſs, and pointed applications, ever arreſted attention, and obtained acceſs to the heart.

He was certainly a perſon of diſtinguiſhed prudence, and could never be dragged into cabals. While others were agitated with diſcuſſion, he enjoyed an unruffled mind. This circumſtance rendered him a friend worthy to be conſulted, and his advice was ever ſuitable and temperate. In the church and the world he was ſeldom mentioned but with reſpect. In the ſphere of his own immediate connections, he was a ſpiritual father to many, an inſtructor to thouſands, and revered by all. At his death fell many a tear. May the congregations he has left, never be without, to ſtand before them, a man like Mr. Joſs.

THREE GREAT POINTS IN RELIGION.

The Three Great and Leading Points of the Goſpel explained to the humbleſt Capacity, by way of Dialogue, between a Miniſter and one of his Pariſhioners.

"The Wayfaring Men though Fools ſhall not err therein." Iſaiah xxxv. 8.

PARISHIONER.

IN conſequence of an obſervation which you lately made, in the courſe of your preaching, I have taken the freedom to call upon you with a requeſt, that you would further explain it. You ſaid (if I miſtake not) that the ſubſtance of the Goſpel, conſidered as to its ſaving influence on the ſoul, might be brought within the narrow compaſs of *three* particulars. *Firſt;* To know ourſelves in our loſt and ruined ſtate before God. *Secondly;* To know the Lord Jeſus Chriſt under all his divine offices, as the reſtorer of our fallen nature. And *Thirdly;* To know that we have a clear intereſt in Him: for under one or other of theſe great branches, the whole Goſpel is included. So that with reſpect to the *firſt;* if I have a real conviction, that I am a poor, helpleſs ſinner: and in reſpect to the *ſecond;* if I am convinced that Chriſt, is an all-ſufficient Saviour, for ſinners: and *thirdly*, if I am enabled through the ſame divine teachings, to bring home thoſe great truths to my heart,

heart, by a perſonal application, to my own caſe and circumſtances, and can truly ſay, that Chriſt is *my* Saviour: that then, I ſhould have learnt every thing eſſential, in the life of a chriſtian. Now, Sir, as my underſtanding is not very great, nor my memory retentive, it would be, I conceive, a mighty help to me, in a matter of ſuch infinite importance, if theſe great points were further explained, in being brought down to a level with my humbly capacity, and reduced at the ſame time, within ſuch a compaſs, as my little graſp of knowledge might take in, without injury. If therefore, you would kindly condeſcend to this charitable office, in ſetting up thoſe *three* great waymarks, in the chriſtian road, and write the direction poſts in ſuch plain characters, that "a wayfaring man, though a fool (as ſcripture ſays) might not err therein," Iſa. xxxv. 8; I perſuade myſelf, that under the light of heaven ſhining upon them, and divine grace guiding my feet in the way, your ſervices would prove inſtrumental to my purſuit, in the path which leadeth to everlaſting life. And I need not ſay, how much cauſe I ſhould have to thank you, but I venture to believe, I might add, your labor of love would be thankfully received, by every ſerious traveller in the road to Zion, who like myſelf, is "aſking the way thitherward to join himſelf to the Lord in a perpetual covenant." Jer. l. 5.

MINISTER. My chriſtian brother, you are perfectly right, in your recollection of what I ſaid, on thoſe great points, in the courſe of my preaching. And it gives me great pleaſure, that you have called upon me for a farther explanation. I ſhall moſt readily comply with your wiſhes, and have only to pray God, that while I endeavour to inform your underſtanding, by the outward miniſtry of the word, he may mercifully inſtruct your heart, by the inward illumination of his grace. But that no time be loſt in any unneceſſary introduction, let us at once enter upon the ſubject. Suffer me to begin it with queſtioning, what your preſent notions are, in reſpect to the *firſt* of theſe great waymarks, as you call them: I mean, what views have you of your being a ſinner before God?

PARISHIONER. That I am a ſinner before God, it is impoſſible for me to queſtion or deny; for both ſcripture and my own experience concur, to teſtify, that "in many things I have ſinned and come ſhort of the glory of God." Rom. iii. 23. And were I ſo blind to my own imperfections, as to ſay, that "I have no ſin, I ſhould but deceive myſelf, for the truth would not be in me." 1 John i. 8.

But

But yet I flatter myſelf that I am not ſuch a ſinner, but that I am an object worthy of the divine mercy.

MINISTER. I perceive at once by this anſwer, that notwithſtanding all that ſeeming candor of confeſſion, you are a ſtranger to your own heart, and have yet to learn what ſin is before God. The man that fancies himſelf an object *worthy* of divine mercy, it is plain neither knows God nor himſelf. Such looſe and unfelt confeſſions, as you expreſs, are very common in the world, in which the heart feels but little intereſted, and conſequently but as little apprehenſive *of the wrath to come.* Whereas the ſoul that is brought under the conviction of God's holy ſpirit, is led to ſee the righteouſneſs of that law which he hath broken, and the holineſs of that God, whom by ſin he hath offended; and under both, ſin then appears *exceeding ſinful.* Like one expoſed therefore to the juſt judgment of an offended God; hearing that awful voice for ever ſounding in his ears, which pronounces "a curſe upon every ſoul of man that doeth evil." Rom. ii. 9. Beholding the up-lifted arm ready every moment to fall upon him: thus driven out of all ſelf-confidence, and from every reſource of human aid; he cries out in the ſame, or ſimilar language, to that poor ſelf-condemned ſinner we read of in ſcripture, "What muſt I do to be ſaved?" Acts xvi. 30. Tell me my chriſtian brother, have *you* ever felt the burthen of ſin in this manner, ſo as to lift a voice of ſupplication, to be relieved from the condemnation of it?

PARISHIONER. I confeſs I have not. Indeed it hath never ſtruck me in this light: and I would perſuade myſelf, matters are not ſo bad as you repreſent. For though there can be no doubt, but that man is a guilty creature before God, yet God is very merciful; and we are aſſured that, "if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs?" 1 John i. 9.

MINISTER. True! God is very merciful, infinitely more ſo than our higheſt conceptions can frame. And in confirmation of it, and as the moſt conſummate proof, "he hath given his only begotten ſon, to the end that all who believe in him ſhould not periſh, but have everlaſting life." John iii. 16. And moſt certainly, all that do believe in him, will find his promiſes faithfully fulfilled to the ſalvation of their ſouls through Jeſus Chriſt. But obſerve, that this is in, and through Jeſus Chriſt, and him only. "God hath given to us (ſays an Apoſtle) eternal life; and this life is in his ſon. He that hath the Son hath life; and he that

hath not the Son of God hath not life." 1 John v. 11, 12. Mercy flows through no other channel. "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved." Acts iv. 12. "No man can come to the Father but by him." John vi. 44. And we are awfully assured that *God* (out of Christ) "is a consuming fire." Heb. xii. 29. And let me remind you moreover, of what you yourself observed from scripture, when you said, that *if we confess our sins, God is faithful and just to forgive us our sins:* you see the very passage you quoted, proves the truth of what I say; that there must be a *confession* of sins, before there can be a hope of *pardon* to them. But what confession can there be, without a perfect knowledge and conviction of them? You will not call that a confession, surely, which consists in a mere lip acknowledgement, in which the heart is neither concerned nor interested? Sin must be felt, and seriously felt too, or the soul will never desire a deliverance from it. So that to return to my first observation, until you know your misery, you will never know your want of salvation. Christ can never be precious to *your* soul, till you see that in yourself you have no hope. You will never know the want of a Saviour until the Lord hath led you to consider yourself as lost. Now as God hath awfully declared, "The soul that sinneth it shall die." Ezek. xviii. 20. It is evident that every soul that sinneth, is under the sentence of this condemnation. It will be in vain for you to plead that you have less sins than your neighbour. For the man of five offences, as well as five thousand, must both alike fall under this indiscriminating sentence, of God's broken law. If you say that this then must universally condemn all; you say just what scripture hath said before you: "All have sinned and come short of the glory of God." Rom. iii. 23. If you question, "Who then can be saved?" Matt. xiv. 26. The answer from the same unquestionable authority is direct: "By the deeds of the law no flesh can be justified in his sight." Rom. iii. 20. If you remain silent, as I pray God you may, under the conviction of these awful Scriptures, you then arrive at the same conclusion, the sacred word hath done before you; that "Every mouth may be stopped, and all the world become guilty before God." Rom. iii. 11.

PARISHIONER. I am astonished with the representation of things you make, and cannot but confess, that I never before considered sin in this solemn light, or apprehended

man

man to be the guilty creature, Scripture evidently makes it appear that he is.

MINISTER. I was convinced of this from your anſwer to my firſt queſtion. But I hope I need not remark to you, that truth is not the leſs truth for your miſconceptions of it. The ſtandard of deciſion is not by what we think, but by what is matter of fact. However light and unthinking minds may conſider human tranſgreſſion, it is certain is doth not appear ſo in the ſight of God. The Pſalmiſt ſays, "Thou haſt ſet our iniquities before thee and our ſecret ſins in the light of thy countenance." Pſalm xc. 8. Since the fall of Adam, our nature is not only corrupt and ſinful but expreſsly ſaid in Scripture, "To be dead in treſpaſſes and ſins." Epheſ. ii. 1; and as incompetent to any acts of ſpiritual life before the quickening grace of God hath paſſed upon it, as a dead body is to any animal function. We cannot think a good thought uninfluenced by this grace; for Scripture ſays, "We are not ſufficient of ourſelves, to think any thing as of ourſelves, but all our ſufficiency is of God." 2 Cor. iii. 5. We cannot *ſpeak* a good word; for the ſame authority as poſitively declares the impoſſibility of it: "How can ye, being evil, ſpeak good things; for out of the abundance of the heart the mouth ſpeaketh." Matt. xii. 34. We cannot *do* a good action void of divine aid: for Jeſus ſays, "Without me ye can do nothing." John xv. 5. So totally corrupt, ſinful, and depraved is man, in his higheſt attainments by nature, in the preſent fallen ſtate, that we are told "Every imagination of his heart is only evil continually." Gen. vi. 5.

PARISHIONER. If this be the caſe, how is it that the generality of the world are ſo careleſs and unconcerned, reſpecting theſe awful truths.

MINISTER. The circumſtances which I have mentioned, at the ſame time that they prove the fact, do as fully account for the cauſes of the world's indifference concerning it. Man by nature is blind and ignorant; a ſtranger to himſelf, and a ſtranger to his God. The world alſo engroſſes his thoughts and affections; and hence you will ſee the various orders of mankind, however differently engaged in the ſeveral objects of their purſuit, yet it is all with this one view: "to make proviſion for the fleſh, to fulfil the luſts thereof." Rom. xiii. 14. Hence they are at eaſe in Zion, becauſe they are unconſcious of danger. No ſerious enquiry drops from their lips, becauſe no ſerious concern is awakened in their hearts. And in the various providences by which the

Lord calls upon the unthinking world, if at any time through trouble, or affliction, the death of a friend or ſickneſs in themſelves; if either of theſe events ſhould induce an anxious concern (as perhaps ſometimes it is almoſt impoſſible to avoid), it is but the momentary impreſſion like traces on the water, effaced almoſt as ſoon as made; which the *form* void of the *power* of godlineſs, like the lullaby of children, eaſily ſatisfies, and they fall aſleep again very ſhortly after, as unconcerned as before. Hence you will find thouſands and tens of thouſands, every Lord's day, attend the ſervice of the church, and confeſs, as one of the prayers expreſſes it, "that they have erred and ſtrayed from God's ways like loſt ſheep; and are miſerable ſinners," and cry out frequently during the ſeaſon of public devotion for mercy and forgiveneſs; and then ariſe from their knees with as much complacency and ſatisfaction, as plainly manifeſts that they feel nothing of the miſery they expreſſed, and are not very highly concerned, for to obtain the pardon they implored. They ſpeak of ſin, therefore, and the miſery connected with it, as men in health do of ſickneſs; or as the man on ſhore does of a ſtorm or ſhipwreck, which he knows of, only by hiſtory. Let your own heart determine, whether ſuch notions can correſpond to the ſtate of thoſe who muſt feel the burthen of ſin, before they can know its evil, or heartily deſire a deliverance from it.

PARISHIONER. You alarm me with this repreſentation, ſo different from any thing I have ever experienced.

MINISTER. If I alarm you, it is but with a view to your future peace. As none but ſickly bodies deſire the phyſician's aid, ſo none but diſeaſed and loſt ſouls, can know the value of a Saviour. I have now explained to you in a brief manner, the *firſt* of the great and leading points of the goſpel. "Go home, my chriſtian friend, and ponder very ſeriouſly the truth I have now propoſed to you. And above all things make it the ſubject of earneſt prayer to God, that he may illumine your underſtanding, and convince your heart. And if theſe bleſſed effects follow which uniformly diſtinguiſh all awakened ſouls: if you are led to cry out under the burthen of ſin, as the poor man we read of at Phillippi: "What muſt I do to be ſaved?" Acts xvi. 30; or with the Jerulalem ſinners, who were pricked at the heart under the effect of Peter's ſermon, and the preaching of the reſt of the Apoſtles, ſo as to be alarmed as they were, queſtioning with great earneſtneſs, "Men and breren what ſhall we do?" Acts ii. 37; in this caſe I ſhall hope

hope to be favoured with another viſit: that having been inſtrumental to make you ſenſible of your danger, I may then be commiſſioned by the ſame gracious power to point to the means of ſafety: and having ſhewn you your loſt ſtate by reaſon of ſin, I may direct you to the way of ſalvation, in that "lamb of God which taketh away the ſin of the world." John i. 29. But if I hear from you no more on the ſubject, and your mind ſhall continne to the laſt unawakened to *the truth as it is in Jeſus*: I ſhall conclude, that that effect hath taken place in *you*, which is ſo awfully revealed in Scripture of blinded Iſrael: "Go to this people and ſay, hearing you ſhall hear, and ſhall not underſtand; and ſeeing you ſhall ſee, and ſhall not perceive." Iſaiah vi. 9. My prayers will follow you, that He who alone can open the *blind eye*, and unſtop the *deaf ear*, may work thoſe bleſſed effects on your mind, to give you the "light of the knowledge of the glory of God in the face of Jeſus Chriſt." 2 Cor. iv. 6.

LETTER OF A DYING SOLDIER.

A copy of a Letter from a Soldier in America, to his Wife in England; written a ſhort time after the battle of Bunker's Hill.

[This beautiful letter was printed a few years ago in a periodical publication, which we believe is in the hands but of very few of our readers.]

MY DEAREST LOVE,

BEFORE theſe lines reach you, grim death will have ſwept me off the ſtage of life, and filthy reptiles will be feeding on that form once ſo dear to thee. No more ſhalt thou repoſe in theſe arms; no more ſhall theſe eyes, now ſwimming in the ſhades of death, behold thy lovely perſon, or gaze with delight on thee or my dear infants. Yeſterday we had a bloody and obſtinate fight, in which we had great numbers killed and wounded. I received one ball in my groin, and another in my breaſt. I am now ſo weak with the loſs of blood, that I can hardly write theſe few lines, as the laſt tribute of my unchanging love to thee. The ſurgeons inform me that three hours will be the utmoſt I can ſurvive.—Alas! too true was the dire preſage which brooded in my mind, that we ſhould never meet again on this ſide eternity.

On

On our paſſage from England to America, I gave myſelf up to reading the bible, it being the only book I was poſſeſſed of. The Almighty parent of mankind, was pleaſed to draw my heart to him by the ſweet attractions of his grace, and at the ſame time to enlighten my mind. There is in the regiment a corporal who is a methodiſt. I had no knowledge of him, till one night when I had been earneſt in prayer to God, to guide me in the way of peace. During my ſleep, I dreamt of this ſame man, and was directed to him by name, which was Samuel Pierce. The dream made ſo ſtrong an impreſſion on my mind, that next morning, I enquired if there was ſuch a perſon in the regiment, and was greatly aſtoniſhed to find him. I told him my dream, with which he was much pleaſed. We ſoon contracted a ſtrong friendſhip, and he was pleaſed to explain to me the amazing love of God in giving his ſon Jeſus Chriſt to bleed and die for mankind; he unfolded to me the myſteries of ſalvation, the nature of the new birth, and the great neceſſity of holineſs of heart and life; in ſhort, he became my ſpiritual father, and to him, under God, I owe all the good I am acquainted with. My dear love I wiſh thee to become acquainted with this bleſſed way of life.

Soon after we landed, God was pleaſed to ſpeak peace to my ſoul. Oh! the bliſs, the unutterable joy that I then felt, through the blood of the Lamb! How I longed to tell the whole world what Jeſus had done for me! But how did I long, yea burn, to have thee, my dear love, to taſte and know the love of God in Chriſt Jeſus! I would have given the world to have been with thee, to have informed thee of the pearl of great price. My dear love, as we ſhall never meet more in this vale of tears, let me impoſe this laſt, this dying obligation upon thee; and, if I was ever dear to thee, let me intreat thee not to neglect the laſt advice of thy departing huſband; which is, that thou mayeſt give thyſelf up to God, read the bible and good books, and frequent the preaching of the people called methodiſts: and the Lord will guide thee in his way. And oh endeavour to bring up the dear little ones in the fear of God. Oh never fix thine heart upon the vain and unſubſtantial things of this world. Heaven and the love of God are the only things that demand our hearts, or are worthy of engroſſing them. Thou art yet young, nor can I wiſh thee not to enter again into the marriage ſtate when I am cold and in the duſt. But let me give thee ſome advice: marry with no one, however handſome or rich he may be, unleſs he

he fears and loves God. That is the only thing needful. During the four years we cohabited together, many things occurred which I forbear mentioning; but as I have obtained pardon of God, my awful judge, for all I have done, I moſt humbly beg of thee, that thou wilt pardon me wherein ſoever I have offended thee; and I moſt heartily acquit thee of any thing thou haſt done to diſoblige me. I have been a worthleſs huſband to thee, and an undutiful ſon to my parents, and a vile rebel againſt my God. O God, be merciful to me a ſinner! I die in peace with all the world. I die in a full aſſurance of eternal glory. A few moments, and my ſoul ſhall be ranged amongſt the diſembodied ſpirits, in the general aſſembly of the church of the firſt born, who are written in Heaven. Oh, my love! I beg of thee, I beſeech thee, I charge thee, to meet me in the realms of glory! Oh, fly to the arms of the once bleeding Jeſus! Oh, cry to him, day and night, and he will hear and bleſs thee!

And you, my dear infants, though you have not the perfect knowledge of your worthleſs father, I beg you to pray to meet me in the realms of bliſs. The God who bleſſed Jacob and Joſeph will bleſs you. Seek him, and he will be found of you; call upon him, and he will hear and bleſs you. What is the world but ſin and ſorrow. The rich are oppreſſed with their wealth; the poor are groaning for the want of that which the others are burdened with. The men of power are afflicted with holding the reins, and guiding the helm; the governed are oppreſſed with real or imaginary evils. The life of a ſoldier is blood and cruelty; that of a ſailor dangers and death. A city life is full of confuſion and ſtrife; a country life is loaded with toil and labour. But the greateſt of all evils flows from our own ſinful nature. Wherever we are, we may be happy; we carry the key of bliſs in our breaſt. The world itſelf never yet made any one happy. God alone is the bliſs of a reaſonable ſoul; and he is every where preſent, and we have every where free acceſs to him. Learn, then, my dear children, when you grow up, to ſeek for permanent happineſs in God, through a crucified Redeemer.

My dear love, ſhould the ſpirits of the departed have any knowledge of things here below, and at the ſame time any intercourſe with them (though unſeen) how ſhall I rejoice to be thy guardian angel, to attend thee, and ſmile to ſee thee combat ſin, conquer the world, and ſubdue the fleſh; but if not, how ſhall I ſmile to meet thee on the bright frontiers of Heaven.

Heaven. Theſe hands ſhall weave for thee, with joy, thy triumphant crown. I firſt will hail thee to thy native manſions. I firſt will guide thy conquering feet to the celeſtial city, and introduce thee to the jubilant throng who tread the ſtreets of the New Jeruſalem. I firſt will lead thee to the ſacred throne of our God, where we will together bow, tranſported, at the ſublime ſeat of the ever-adorable Jeſus. Then, then will we ſtrike our melodious harps of gold, in the moſt exalted ſtrains of harmony and love. Then ſhall our love be conſummated, refined, and eternalized.

The world recedes, it diſappears;
Heaven opens on my eyes; my ears,
With ſounds ſeraphic, ring:
Lend, lend your wings; I mount, I fly!
O grave, where is thy victory?
O death, where is thy ſting?

Dear love, more would I ſay, but life ebbs out apace. My ſenſes ceaſe to perform their office. Bright angels ſtand around the gory turf on which I lie, ready to eſcort me to the arms of my Jeſus. Bending ſaints reveal my ſhining crown, and beckon me away. Yea, methinks, my Jeſus bids me come. Adieu! Adieu! Adieu! dear love.

JOHN RANDON.

WIDOWS FUND.

Hints relating to the Eſtabliſhment of a Fund for the Support of Miniſters Widows.

REV. SIR,

THROUGH the medium of the Evangelical Magazine, allow me to communicate, for the conſideration of your numerous readers, and the friends of religion in general, a few thoughts on the neceſſity of a permanent and adequate proviſion for the widows of proteſtant miniſters; a ſubject which, if it engage attention, and exertions in proportion to its importance, will prove an additional honour to our native land, a bleſſing to hundreds of the Redeemer's faithful ſervants, and a ſource of pleaſure to every benevolent mind.

Since the commencement of your uſeful publication, frequent opportunities muſt have occurred of becoming acquainted

quainted with circumſtances, in the application of its profits, which, no doubt, have affected you, as a man of public ſpirit, with deep concern, that no plan has been concerted to produce general effect; and that, even now, while ſuch rapid advances are made in other laudable undertakings, this buſineſs has been too much overlooked.

Many of our miniſters are wholly dependent upon their ſalaries; and theſe, at a time when every article of life is raiſed to an extravagant price, are often barely ſufficient for the moſt homely ſupport of their families. How many, after miniſtering the bread of life to their flocks, have returned from the houſe of God to coarſe and ſcanty fare at home? Not a few, well known to me, particularly of weak conſtitutions, have been unable comfortably to diſcharge the obligations of their office, for want of a ſmall part of that nouriſhment enjoyed by many of their hearers, who owe their ſpiritual exiſtence to their inſtrumentality.

But their diſtreſs does not ariſe ſo much from their preſent contracted circumſtances, as from the conſideration that their wives, ſhould they ſurvive them, may be caſt upon the precarious charity of the very people who deal ſo ſparingly to them, under all the ties of a connection which will then be diſſolved. Were they not to be affected by ſuch a proſpect, they could not poſſeſs the ſenſibility common to connubial relationſhip. In ſome inſtances, I believe, this affection has quickened the progreſs of diſeaſe; and in many it has proved the only circumſtance of bitterneſs in a dying hour.

An amiable, virtuous woman, deprived of the protection, ſupport, and comfort, comprehended in the name of huſband, and caſt, as is often the caſe, with a numerous family of children on the mercy of the world, is worthy of all the compaſſion and relief that feeling can exert, or ability communicate.

To remedy, in ſome degree, this evil, I beg leave to ſubmit to public conſideration the reſult of my ſerious reflections upon the ſubject.

Suppoſe a thouſand miniſters in England, Scotland, and Ireland were formed into a ſociety, each paying into the hands of the truſtees one guinea as entrance money, and the ſame ſum annually in advance. Suppoſe, further, that among a thouſand congregations in the three kingdoms, the ſum of five pounds could be raiſed upon an average in each, as a donation to the ſociety in its commencement; add to this, the

ſuppoſition of five hundred annual lay ſubſcriptions. Let there be a lapſe of two years before any money ſhall be paid out of the funds. By theſe means the ſum of ten thouſand pounds and upwards would be a handſome ſtock to begin with. From this fund every miniſter's widow, poſſeſſing no independence, ſhould receive from thirty to fifty pounds a-year, in proportion to the number of her children. Should ſhe have no children, and ſome property, ſhe might receive ſuch an addition as would be equal to a reſpectable ſupport. But as nothing ſhould be left to the option of the truſtees, the particular yearly ſums ſhould be fixed by the laws of the ſociety. Should the fund increaſe beyond the demands of its objects, the overplus might be devoted to ſuperannuated miniſters and their orphans. Miſſionaries to any part of the world might be conſidered members.

It is hoped there is no reaſon to doubt the general concurrence of the church in this affair, were there nothing to encourage us but thoſe principles of natural affection and ſelf-intereſt, of which few are wholly diſpoſſeſſed. Young preachers who are unmarried, and who deſire to govern themſelves by the humility of the croſs, will live at a very eaſy expence, that they may lay up in ſtore, if not for themſelves, for their fathers and brethren. Thoſe who are advanced in life, and are under no conjugal or parental obligations, will embrace ſuch an eſtabliſhment as a tribute of gratitude to God, for all the bleſſings of their long pilgrimage, and as a teſtimony of affection for thoſe whom they may leave to ſtruggle with the difficulties of the world. The few *rich* miniſters among us, whoſe families are not likely to need pecuniary aſſiſtance after their deceaſe, will cheerfully ſubſcribe (for, can a preacher of generoſity be covetous?) to increaſe the fund for thoſe families, from which God hath with-held their abundance. Might not ſuch a ſociety rationally expect frequent legacies alſo from other quarters? How much better would property be applied in this way, than in the endowment of places of worſhip? An exerciſe of liberality, which, it is to be feared, hath produced a greater portion of evil than good in the church. A hope may be indulged, that from religious women of property, conſiderable aſſiſtance, in donations and legacies, would be obtained.

Let thoſe who are immediately concerned, form their plans and commence their operations, and I am confident, from the magnitude and importance of the object, and the ſpirit

ſpirit of the times, that as much as is neceſſary would flow in from various ſources.

From the inſtitution of ſuch a ſociety, many advantages of perſonal and relative importance would ariſe, ſome of which it may be proper to particularize.

Firſt. It would be a means of preventing young preachers from forming connections with an inordinate regard to property.

Secondly. It would encourage miniſters who have no independence to marry. Many, I know, have been with-held from this; not by the fear of being unable to ſupport a wife and family while they live, but from a fear that their families would become the prey of adverſity after their deceaſe. There is ſome generoſity in this principle; yet it is always dangerous, and in ſome inſtances it hath proved fatal to reputation and uſefulneſs.

Thirdly. Such an inſtitution would engage the attention and reconcile the minds of miniſters to poor congregations.

Fourthly. It would make them more cheerful and happy in their miniſterial labours, by delivering them from a burden under which an affectionate huſband muſt often feel himſelf oppreſſed; and would leave him more at liberty for mental improvement and ſucceſs.

Fifthly. It would afford a generous laity a fine opportunity of honouring the memories of the ſervants of Chriſt, and of perpetuating the remembrance of their paſt labours.

Sixthly. It would ſecure individual congregations from burdens, on the death of a miniſter, to which they are not adequate, and very probably, from ſome uneaſineſs, while he is living, injurious to his numerous and increaſing family.

Theſe, Sir, are ſome of the leading conſiderations by which I am induced to trouble you. In a work of this kind, the wiſdom of many ſhould be united, that the concurrence of all, if poſſible, may be engaged. If with me you think ſuch an inſtitution important, and the means of its accompliſhment probable, I wiſh, with a view to invite ſome previous diſcuſſion, you would give theſe hints a place in the magazine as early as convenient. BENEVOLUS.

*** According to the requeſt of our correſpondent, we inſert the above paper, and ſincerely wiſh the principle may meet with general approbation, and be acted upon. We conſider it in the light of an invitation to diſcuſſion, rather than

than a matured plan. We hope it will produce from ſome other of our correſpondents, a ſcheme approaching nearer to perfection; and if of a moderate length, we will endeavour to give it an early inſertion.

A SEASONABLE HINT.

WE ſhould be moderate in our judgments concerning the *application* of promiſes and predictions with regard to their *ſeaſons*. Many have contended about the time wherein ſome prophecies are to be fulfilled, which have long ſince received their principal accompliſhment. Unbelief hides the accompliment of promiſes from the eyes of men. So our Lord, ſpeaking of his coming to avenge his elect (referring particularly to the deſtruction of Jeruſalem), adds, "nevertheleſs, when the ſon of man cometh, ſhall he find faith on the earth," (Luke xviii. 8.) men will not underſtand his work through unbelief. That God is faithful in all his promiſes and predictions—that they ſhall all be accompliſhed in their proper ſeaſon—that they are all the fruits of his love and care towards his church—and that they all tend to the advancement of his glory—theſe are things that ought to be fixed with us; but beyond theſe limits we ought to be guarded by peculiar caution, the analogy of faith, modeſty, and patience;—*prophecies not being the rule of any actions.*

Dr. Owen, on Heb. iv. 6.

ANECDOTES.

THE HORRORS OF APOSTACY.

SIR,

THE tragical ſcenes which are preſented to the human eye, in the courſe of our paſſage through life, are ſome of them truly affecting to the mind. Among theſe, there are none which come with greater force than thoſe which relate to the ſouls of men, and which refer to the eternal world. Your very valuable magazine has given, from time to time, many remarkable inſtances of efficacious grace, and the great joys of ſalvation in a dying hour; and, by way of contraſt, perhaps the following melancholy account may have a tendency to move ſome with fear, leſt they ſhould leave

leave the world in the guilty horrors of a tormenting conſcience, and the awful forebodings of eternal deſpair.

Being on a viſit, in the exerciſe of my miniſtry, ſome years ago, at Lancaſter, I was ſent for to an inn to viſit a traveller, who was ſaid to be very ill. As religion at that time was a very unpopular thing in the town, I was a little ſurprized at the invitation; but, in compliance with the requeſt, I immediately went. I was no ſooner introduced into the room, than he faſtened his eyes upon me with the moſt expreſſive concern, and with all that wild and extravagant air which ariſes from the moſt tumultuous and diſordered paſſions of the mind. Before I could ſpeak to him, he ſaid, "I am a loſt ſoul; God has overtaken me in my ſin. I formerly profeſſed the true religion, and belonged to godly people; but I have fallen off from his ways, and become an apoſtate. I am loſt, I am loſt to all eternity!" This was attended with the moſt hideous ſhrieks, connected with various petitions, expreſſed with all the vociferation he could exert. After the ſhock of ſo unexpected an introduction was over, I endeavoured to relieve his mind by a relation of the death of Chriſt for the worſt of ſinners, and the readineſs of God to receive thoſe who come to him in any caſe whatever, with many other things which appeared to be adapted to his caſe; but nothing I could ſay, nor the prayer I put up, ſeemed to have any pleaſing effect on his mind. I left him in much the ſame ſtate in which I found him; and I was told he died in a few hours after, in all the horrors of deſpair.

It is an awful thing to depart from God, and to fall into his hands. They who are often reproved, and harden their hearts, ſhall die, and that without remedy. When he makes a man a terror to himſelf, and lets looſe upon him a ſenſe of his aggravated offences, and eſpecially after a profeſſion of religion, and nothing preſents itſelf to the mind but a fearful looking for of judgment, and the firey indignation of God; the ſtouteſt heart yields, guilt ruſhes into the mind, and the evening of his pleaſure is turned into pain. The face gathers paleneſs, the heart ſinks like lead, and the knees ſmite one againſt another. What heart can endure, and what hands can be ſtrong, in the day that the Lord ſhall deal with them? Profeſſor, beware of the progreſs of ſin. Luſt, when it is conceived, bringeth forth ſin; and ſin, when it is ended, bringeth forth death. "If the righteous man turn from his righteouſneſs, and commit iniquity, he ſhall ſurely die."

No

No death can be ſo dreadful as that of a fallen profeſſor. He is twice dead, and plucked up by the roots—a cloud without water, for whom is reſerved blackneſs and darkneſs for ever.

SUDDEN CONVERSION NOT ALWAYS SOUND.

A young woman who had profeſſed to be converted in a ſudden and violent manner, (ſeveral inſtances of which have recently occurred) aſſociated with religious people, till the return of the wakes in her neighbourhood. This being a ſeaſon of feſtivity, and of carnal amuſements which ſhe had been accuſtomed to reliſh, ſhe thus diſcloſed, to a female companion, the genuine feelings of her heart: "There is to be a dance at the wakes to-night. I can't ſtay away. I muſt go to it. *I wiſh I had not been converted till after the wakes.*"

The judicious reader will draw his own inferences from the fact.

DR. JOHNSON.

WHEN at Oxford, ſays the Doctor, I took up "Law's Serious Call to the Unconverted," expecting to find it a dull book, and perhaps to laugh at it. But I found Law quite an overmatch for me; and this was the firſt occaſion of my thinking in earneſt about religion, after I became capable of rational enquiry.

Boſwell's Life of Johnſon.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

SOME time in the preſent month, the projected Miſſion to the Foulah Country is expected to ſail, under convoy, from Falmouth: the particulars of which we hope to be able to furniſh in our next Number.

SIERRA LEONE.

Extract of a Letter from Sierra Leone, dated Thornton Hill, June 12, 1797, from the Rev. J. Clark to a Friend in London.

"OUR ſchools are ſtill doing well; the teachers are uncommonly diligent, and have the happineſs to ſee that their labours are not in vain, as many of thoſe under their charge, are making conſiderable progreſs in their education, as well as growing in the knowledge of divine things. Leſs alteration is obſervable in the old people, yet I think I may with ſafety ſay, that in general they are much better diſpoſed than they once were. There are numbers of them who come not to hear me upon the Lord's Day, as they have preaching in their own places of worſhip, but I have frequent opportunities through the week of going and preaching for them in their own Meetings. If I can in this way be uſeful to them,

them, it will cauſe me to rejoice. I have grounds to hope that of late the Lord hath been pleaſed to bleſs the preaching of his word to ſome amongſt us, if ſo, to his name be all the praiſe. In common we have the Lord's Supper diſpenſed among us on the firſt Sabbath of the month, the number of our communicants is by no means great, yet it is increaſing, and moſt of them are, I truſt, growing in grace and the knowledge of their God and Saviour: When well, I preach in common five or ſix times during the week, and have much cauſe to bleſs God for favouring me with ſuch frequent opportunities of preaching his Goſpel.—O that it may be accompanied with power to the Salvation of all who hear it!

"Two Miſſionaries from Glaſgow arrived here on the 29th of April laſt. They appear to be truly pious, and are very deſirous of being uſeful. At preſent they are learning the *Timmany* language, which is ſpoken by the natives on our ſide of the river, and as I am informed for an hundred miles up the country in a certain direction. They are making conſiderable progreſs, and I hope that by ſuch time as the rains are over, (which are already begun) they will be able to converſe freely with the natives.*

"On the 22d of May, I went to King Tom's town, which is ſituated at no great diſtance from Free Town, and endeavoured for the firſt time to addreſs the people *in their own language* about the great things of God: in general they were very attentive, and ſeveral appeared ſomewhat affected. To obſerve this afforded me much ſatisfaction, as the laſt time that I diſcourſed with them, *by means of one of themſelves as an interpreter*, they were rather careleſs, which grieved me much. I told them that I was writing a book for them in their own tongue, to tell them about God, and to teach them how to pray to him. At hearing this, they all appeared pleaſed, and one of them ſaid, "*we mighty glad to hear that.*" I informed them likewiſe that I intended to come every Monday, and talk to them about God, if they would hear me; they replied, "we all like to hear you *too much* (very much) all and every time, we mighty glad to hear you."

"I am perſuaded that if you had been preſent you would have been highly pleaſed, by their apparent devoutneſs: whilſt praying to God, they all ſtood up, and when they ſat down, gave the greateſt attention to all that was ſaid; and, what is very uncommon for a company of Pagans (for they profeſs no religion) they kept ſilence the whole of the time I was ſpeaking to them, except it was when they told me that they "*heard*," (underſtood) what I was ſaying, or at other times, that they did not *hear*," then I explained what I had been ſaying, and proceeded.

"When I parted with them, *Prince Tom* came after me, and ſaid, "Me mighty glad you write book to cauſe me *black man* know all ſame as *white man* about God, me like God too much, (very much) and pray to him all and every time, for God good too much, &c." This was a favourable opportunity, as there were a conſiderable number of the natives aſſembled; two Kings with their people, a Prince with his, the Queens, ſeveral of the head men of the neighbouring towns, with their people were preſent; they had all met to give the new King *ſervice*, on his entering into

* The facility with which theſe perſons ſeem to acquire the language of theſe African tribes, holds out a conſiderable encouragement to ſuch as have hitherto ſcarce been able to look that difficulty in the face. But who art thou, O great mountain!

into his new houſe or palace, (if it deſerves ſuch a name) which for ſome time paſt they have been building for him.

"I have been to the King's Town ſince, and muſt ſay, conſidering the many diſadvantages they labour under, matters are upon the whole, promiſing among them. The laſt time I was over, the King offered a free houſe to the Miſſionaries, if they would come and ſtay with him, and ſaid, "he would give them *too much* children to learn to read book, and that he himſelf would come every morning and evening to hear them pray to God Almighty."

"We have got a new church built, I preached in it for the firſt time on the 4th of June; the text all day, Pſalm lxviii. 31. "Ethiopia ſhall "ſoon ſtretch out her hands unto God." Our worthy governor, Zach. Macauley, Eſq. and moſt of the European gentlemen in the Colony are well.---Mr. David George and his family are well, I preach in common for him on the Wedneſday evenings."

ASSOCIATIONS.

TAUNTON.

AT a Meeting of Miniſters at the Rev. Mr. Tozers, at Taunton, June 14, 1797, after prayer and a ſermon by the Rev. S. R. Pittard, ſeveral reports were received, a Committee of Miniſters and gentlemen was choſen, of whom T. Welman, Eſq. was appointed Treaſurer, and J. H. Bovet, Eſq. Secretary. The following ſubſcriptions were received, and ſeveral reſolutions agreed to.

Subſcriptions from Taunton Church and Congregation, by the Rev. J. Tozer, 15l. 16s. 7d.; by the Rev. R. Herdſman, from South Petherton, 7l. 0s. 2d.; by Ditto, from Mrs. Axe, of London, 1l. 1s.; by the Rev. J. Crook, from a Friend, 2l. 2s.; beſides which each Miniſter preſent agreed to ſubſcribe 10s. 6d. annually, and make collections in their reſpective Congregations. Among the reſolutions the following were the moſt intereſting to the Public, viz.

That application be made to procure a proper perſon as an itinerant Miniſter.

That every Miniſter in this Aſſociation be recommended to make itinerant excurſions, to ſuch deſtitute parts of the country as he poſſibly can, to preach the Goſpel.

That each and all of us will encourage the opening of new places where the people are deſtitute of the Goſpel, and countenance by our attendance the preaching the word of life in ſuch places.

In the evening, another Diſcourſe was preached by Mr. Sloper. The addreſs drawn up by Mr. Herdſman was read, approved, and ordered to be printed.

Some Miniſters gave pleaſing accounts of the ſtate of religion, and inſtances of ſucceſs in their reſpective places; on the whole, we have great reaſon for thankfulneſs.

Agreed to recommended to the Churches, a day of Faſting and Prayer, on account of the ſins of the nation, and the judgments of the war.

The Aſſociation next year to be held at Yeovil, on Wedneſday in the Whitſun week. The Rev. S. R. Pittard, to draw up the addreſs.

BEDFORD-

BEDFORDSHIRE UNION.

We understand that the following address to Christians in general, with the annexed plan of Union, have been unanimously agreed upon, and circulated through the county and neighbourhood of Bedford, by several Ministers of different denominations, who lately met at Ampthill to consult upon the subject. As the immediate effect it may produce remains yet uncertain, the publication of it may be thought premature: We have notwithstanding judged it expedient to insert it in our Magazine for this month; that it may be known, and probably discussed at some of the half yearly meetings of associated Ministers, which we believe are commonly held about this season.

CHRISTIAN BRETHREN,

THE Lord has favoured you above the greater part of mankind. Many millions of souls have never heard of the living and true God. They know him not as their Creator, much less as their Redeemer from sin and destruction. But if we have received the truth as it is in Jesus, with spiritual benefit, we have cause still more to admire the distinguishing mercy of God towards us; while we lament that many hear it, without profit to their souls. What shall we render to the Lord for all his benefits? Do we not make it a matter of our most serious concern, to shew forth his praise who hath called us from darkness to marvellous light? The less we have been impressed with the peculiar obligations conferred upon us, the more need we have, at present, to pray that the Holy Spirit may excite us to a lively gratitude, and to a zealous improvement of every opportunity for promoting the glory of God, and the good of immortal souls.

Those of us, who have been honoured with a call to preach the Gospel, and with success in our ministration of it, are doubtless under the strongest obligation to every good word and work. But to advance the cause of Christ is not the duty of his Ministers *alone*; nor can they effect much without the cordial assistance of private Christians. All of *you*, who contribute your attendance, your prayers, and your property, toward the encouragement and support of a Gospel ministry, have an honourable and important share in its happy effects. But there are, probably, few Ministers, who might not labour with great success, if their congregations exerted themselves more, to promote and extend their usefulness.

The command of Christ, to his disciples, was, to preach the Gospel to all mankind. They had freely received, and it was their duty freely to impart the invaluable gift. This command is, still, far from having been fulfilled. It remains in full force; and it calls for our obedience, as opportunity presents itself. How can they, who are without the Gospel, obtain that treasure, but by *our* means, in whose charge it is deposited? They, to whom the Lord has given wordly abundance, if they see fellow-creatures perishing for want, are doubtless bound in duty to relieve them. Every bounty, which God intrusts to us, is to be improved for his service, and for the general welfare. To be unfaithful to *any* trust which God reposes in us, must change it from a blessing to a curse. How can we, then, expect the blessing of God upon the Gospel, which he has committed to our charge, if we neglect to impart it to fellow sinners, who are perishing for lack of knowledge?

It is to be lamented, that any, who have opportunity to attend the stated ministry of the Gospel, should either neglect to hear it, or should hear unprofitably. Such persons are peculiarly guilty; but we are clear

from *their* blood. There are, however, in moſt parts of the country, people, ſituated at ſuch diſtances from any ſtated preaching of the Goſpel, that we cannot expect them, ignorant as they are of its value and neceſſity, to overcome their hindrances to attend upon it. The inhabitants of towns and villages, ſo circumſtanced, are uſually as deſtitute of true godlineſs as heathens themſelves can be. If we uſe no endeavours to introduce the Goſpel to their notice, we have reaſon to apprehend that they will be taken away in their iniquity. If the degree of their guilt is not ſo great as that of thoſe who have the Goſpel within their reach, and who do not profit by it; it concerns us to conſider, whether a ſhare of guilt does not reſt upon us. The prophet was told, that, if he did not warn ſinners of their danger, their blood would be required at his hands.

The conduct of moſt, if not all of us, has (we truſt) ſhewn, that we are not inſenſible of the truth and importance of theſe principles. We have not contented ourſelves with having the Goſpel at our own doors; but, in many inſtances, have carried it to the doors of others. Happy are thoſe of us, whether Miniſters, Congregations, or private Chriſtians, that have no cauſe to take ſhame to ourſelves, for omitting ſuch a duty and privilege. Yet much, very much, remains to be done in this way. If we have done our utmoſt *ſeparately*, let us try what more can be accompliſhed by *uniting* our exertions. Let us make them general, inſtead of partial; mutual, not unconnected; and ſtated, where they have been occaſional and uncertain.

Such an union, among real Chriſtians, as is conſiſtent with freedom of private judgment, and fulfilment of the dictates of conſcience, is warranted and required by the word of God. The church is *one* body, of which our Lord Jeſus Chriſt is the head. Whether as private Chriſtians, or as diſtinct Societies, we are all members one of another; and if we neglect the duties, which, as ſuch, we owe to each other, and to our exalted head; it muſt be diſpleaſing to him, and hurtful to us. The head ſays not to the feet, "I have no need of you; nor ſhould the foot ſay "becauſe I am not the hand, I am not of the body." The firſt Chriſtian churches were united. They correſponded, ſympathized, and co-operated together. *We* have too long reſembled the ſcattered bones of Ezekiel's viſion. If, now, we are diſpoſed to draw near, and unite to each other, let us acknowledge it to be of God. Can we, *till* we are united, expect to be clothed with vigour and beauty, and animated by the ſpirit of God? What would be the condition of our churches, if the members of them were no more united together, than the churches themſelves are to one another, as members of the general body of Chriſt? What might we not hope for, as to mutual benefit, and general uſefulneſs, from a ſpiritual, cordial and active union of all real Chriſtians? Never was there ſuch an age as that in which we live. The nations are ſhaken. The deſire of all nations approaches. "The Spirit and the Bride ſay, Come!" And "let him that heareth ſay, Come!" He who long ſince teſtified theſe things, ſaith, "Surely I come quickly. Amen! Even ſo, come, Lord Jeſus!"

Surely it is time, that the keen edge of bigotry, which has ſo long mangled and ſeparated the members of Chriſt's body, ſhould be taken off for ever. What are the points of difference between real Chriſtians, compared with the greatneſs of thoſe objects in which we all agree? The kingdom of God, and his righteouſneſs, are what *we* would concur to promote; and we cordially invite real Chriſtians, of every perſuaſion, to unite with us for this great purpoſe. We aſk you, therefore, to treat your ſeparate intereſts, as ſubordinate to the general cauſe of our Lord; to lay

aſide,

aſide, ſo far as the occaſion requires, the things in which we differ; and to devote, to the ſpread of the Goſpel at large, ſuch a portion of your care, or labour, your time, or property, as your immediate duties may admit, and your ſeveral circumſtances demand. We aim at *Union*, not uniformity; we wiſh to excite your *zeal*, not to alter your opinions; we long to promote your love to all fellow Chriſtians, not to leſſen your attachment to thoſe with whom you are immediately connected. Be ye ſeparate from the world; reſiſt and oppoſe Satan; wield only the weapons which are ſpiritual, and mighty through God; meddle not with political contentions; but follow after the things which make for peace, and whereby one may edify another.

In many parts of the country, fellow Chriſtians have, long ſince, ſet us laudable examples of aſſociating together for uſeful purpoſes. The diſpoſition has now become ſo general, that if we neglected the preſent occaſion, we might ſhortly become the *only* inſtance of diſunion among neighbouring churches. The partial aſſociations, in which ſome of us have been engaged, do not appear to us to ſuperſede that union we are now recommending. It becomes us to attempt making up for the backwardneſs which may perhaps juſtly have been imputed to us, by profiting from, and improving upon, the plans of earlier aſſociations.

In ſubmitting to you the following plan, we hope it will derive eſſential improvements from *your* attention and communications. Every work muſt have a beginning; and *we* have not ſet our hands to this from any notion of our ſufficiency for the undertaking; but becauſe we are ſtrongly perſuaded that the propoſed union is deſireable; becauſe we believe it to be a general duty to "provoke to love and to good works;" and becauſe we know not how ſoon we may be in that ſtate, where there is no work, nor device, nor knowledge, nor wiſdom. Whilſt, therefore, a ſenſe of our frailty will prevent us from cenſuring any who may diſapprove, in the whole, or in part, of the following plan; we earneſtly recommend it to your ſerious attention; addreſſing ourſelves to *you*, as to perſons, whoſe hearts, we truſt, are as ſincerely concerned as our own, to advance the great object at which we aim.

PLAN.

"I. That an Aſſociation, called the BEDFORDSHIRE UNION OF CHRISTIANS, be formed, to promote the knowledge and influence of the Goſpel.

"II. That all, without exception, whom we apprehend to "love the Lord Jeſus Chriſt in ſincerity," be admiſſible as members of this Union.

"III. That a public Meeting, for the eſtabliſhment of this Union, be held at Bedford, on Tueſday 26th of September; on which occaſion a Sermon ſhall be preached at the old Meeting, by the Rev. Sam. Greatheed; or, in caſe of failure, by the Rev. Thomas Hillyard; the worſhip to begin at eleven o'clock in the forenoon. A conſultation of the friends of the inſtitution to be held in the afternoon, at ſuch a place and hour, as ſhall then be publicly appointed. And a Sermon to be preached, at the old Meeting, by the Rev. Wm. Dickens; or, in caſe of failure, by the Rev. Richard Davis; the worſhip to begin at half paſt ſix in the evening.

"IV. That an annual Meeting of the Members be held, at a place, and ſeaſon, to be appointed by the general body at Bedford.

"V. That the Miniſters, and ſuch members as are deputed from Congregations, who may be preſent at the Meeting at Bedford, ſhall then be appointed to conduct the buſineſs for the enſuing year.

"VI. That a Preſident, a Secretary, and a Treaſurer, be then choſen, to be annually elected.

"VII. That ſubordinate meetings, in different parts of the county, and at ſeveral times of the year, be appointed, for the better diſpatch of buſineſs during the interval between the Annual Meetings. That, for this purpoſe, the Congregations, belonging to the Union, be, if neceſſary, diſtributed, according to their ſituations and number, into ſeveral diſtricts. That the Miniſters, and deputed Members of Congregations, in each diſtrict, together with the officers of the Union, attend the meetings held in the reſpective diſtricts; the places, and times of aſſembling being fixed at the annual Meeting.

"VIII. That every Congregation, belonging to the Union, be requeſted to contribute ſuch a ſum as they can afford; either by public collections, or by annual ſubſcriptions, or donations; to raiſe a fund, for defraying the general expence, incurred by preaching in towns, or villages, deſtitute of the Goſpel; maintaining Sunday Schools; or other means of extending Chriſtian knowledge.

"IX. That any ſum, not exceeding one eighth part of the actual Funds, may be applied to theſe purpoſes by the Officers, Miniſters, and deputed Members, aſſembled at each of the ſubordinate Meetings.

"X. That an extraordinary general Meeting, in a centrical ſituation, may be called, at a month's notice, whenever the perſons, aſſembled at a ſubordinate meeting, ſhall judge it to be neceſſary.

"XI. That the travelling expences of the Preſident, Secretary, and Treaſurer, be defrayed out of the general Fund.

"XII. That correſpondence with other religious aſſociations, inſtituted for ſimilar purpoſes, be opened, and carried on, by the perſons aſſembled at any of the ſubordinate Meetings; or, during intervals, when it ſhall appear expedient to the officers of the Union."

Ampthill, 24th Auguſt, 1797.

OPENING OF A CHAPEL.

ON Thurſday the 31ſt of Auguſt, a Baptiſt Chapel was opened at Sabden, near Clithero, Lancaſhire. After the Reverend Mr. Smith had prayed; the Rev. Mr. Hirſt, of Bacup, preached from Acts xiii. 42. The congregation then adjourned till three o'clock in the afternoon, when the ſervices were performed by independent Miniſters, who cheerfully engaged at the requeſt of their Baptiſt brethren; the Rev. Mr. Sowden, of Horton, prayed; the Rev. P. S. Charrier, of Lancaſter, preached from Acts xi. 23.; and the Rev. Joſ. Cockin, from 1 Pet. iv. 17, latter part. The excellent behaviour and ſolemn attention of a crouded audience, in ſo deſolate a part of the county, were extremely pleaſing to the ſeveral Miniſters who were preſent, and particularly ſo to the worthy gentleman who was the chief perſon concerned in building this houſe for God. Each of his numerous workmen contributed his mite towards the building; and that all might attend the ſervice performed at the opening, without the loſs of a day's work, either to their maſter or themſelves, they had the good economy to redeem the day, by working an additional half hour for ſeveral weeks before it arrived.

ORDINA-

ORDINATIONS.

THE REV. MR. HARRINGTON.

MAY 31, 1797, the Rev. Mr. Harrington, was ordained at Winſham, in the county of Somerſet; Mr. Underwood, of Dorcheſter, began with prayer, and reading ſome ſuitable portions of Scripture; Mr. Moren, of Yeovil, delivered the introductory diſcourſe, aſked the queſtions and received the confeſſion; Mr. Pariſh, of Wellington, prayed the ordination prayer; Mr. Herdſman, of South Petherton, gave an exhortation to the Miniſter, grounded on 1 Pet. v. 2—4. Mr. Rowles, of Chard, prayed. Mr. Pittard, of Martock, preached to the people from Pſal. cxxxii. 15, 16. Mr. Rogers, of Beaminſter, concluded. There is ſomething pleaſing in the frequent mention of ordinations; but the bare recital tires. It muſt give every lover of our Lord Jeſus pleaſure to hear there is a great revival of religion at Winſham. Mr. Harrington's labours have been much bleſſed. There are many more to hear then ever attended before in the memory of the oldeſt perſon living. The work of God on the ſouls of many goes forward. Young perſons are in ſeveral inſtances the pleaſing ſubjects. May the Lord keep the preacher humble, lively, and diligent in his bleſſed maſter's work. There are great things doing, and to be done at Winſham.

THE REV. MR. ROGERS.

JULY 12, 1797, the Reverend Mr. Rogers was ſet apart by prayer and impoſition of hands to the work of a Paſtor in the Church of Jeſus at Beaminſter. The ſervice of the day was opened by prayer and reading ſelect portions of Scripture, by the Rev. Mr. Underwood, of Dorcheſter. The Rev. Mr. Small, of Axminſter, deſcribed a Goſpel Church, and the uſual practice of Diſſenters in ordaining Miniſters of the Goſpel, aſked the queſtions, and received Mr. Rogers's declaration of his ſentiments. The Rev. Mr. Harvey, of Cerne, prayed the great head of the church would be with, and bleſs the Miniſter. The Rev. Mr. Herdſman, of South Petherton, delivered the charge grounded on 2 Tim. ii. 7. The Rev. Mr. Biſhop, who reſides at Axminſter, prayed. The Rev. Mr. Harvey, of Sherbourne, preached a moſt ſerious, affectionate, and uſeful Sermon from 1 Theſſ. v. 25. The Rev. Mr. Wilkins, of Weymouth, concluded.

Beaminſter has been in paſt years under that ſort of preaching, that has emptied many places of worſhip in the Weſt of England. Within a few years ſome of the people have thought that the preaching, which dwells much on the total fall of man, his Salvation alone by Jeſus Chriſt, and the office, and influences of the Holy Spirit, in renewing and forming the ſoul for God, was beſt calculated to do good to the ſouls of men. There is a viſible change in many of the hearers, and a divine work going forward on the minds of others.

THE REV. MR. JENKINSON.

ON Wedneſday the 30th of Auguſt, the Reverend Mr. Jenkinſon, was publicly ſet apart to the paſtoral office, in the Independent Church, Haſlingden, Lancaſhire. The ſolemn ſervices of the day were performed by

by the following Miniſters. The Rev. P. S. Charrier, of Lancaſter, read ſuitable portions of Scripture, and implored the Divine bleſſing on the important ſervices in which Miniſters and people were going to be engaged. The Rev. James M'Quhae, of Blackburn, delivered the introductory diſcourſe, in which he illuſtrated the nature of a Goſpel Church, and vindicated a conſcientious ſeparation from the eſtabliſhment. After Mr. Jenkinſon had witneſſed a good confeſſion of faith, and given ſatisfactory anſwers to the queſtions it is cuſtomary to propoſe; the Rev. H. Townſend, of Darwen, offered up the ordination prayer, which was accompanied with the impoſition of hands. The Rev. Noah Blackburn, of Delph, delivered a ſolemn charge from 1 Tim. iii. 2. "A biſhop muſt "be apt to teach." After which, the Rev. Joſeph Cockin, of Halifax, addreſſed the people from Acts iv. 32. "And the multitude of them that "believed were of one heart and of one ſoul." The Rev. Tho. Whitely, of Tockholes, concluded with prayer. In the evening, a very appropriate Sermon was preached by the Rev. H. Townſend, from 2 Cor. ii. 15.

THE REV. GEORGE COLLISON.

SEPTEMBER 14, the Reverend George Colliſon, at Walthamſtow, Eſſex; reading and prayer Mr. Stollery, of London; introduction and queſtions Mr. Clayton; ordination prayer Mr. Brookſbank; charge Mr. Simpſon, from 2 Tim. ii. 15.; Mr. Goode, general prayer; ſermon, Mr. Maurice from Phil. ii. 29. Concluſion Mr. Ford; Mr. Buck all the hymns.

OBITUARY.

AFFECTING ACCOUNT OF THE DEATH OF A YOUNG LADY.

[IN A LETTER TO THE EDITOR.]

SIR,

If you think the following Memoir, calculated for, and worthy of a place in your uſeful Publication, I ſhall be obliged by your inſerting it. The writing of it is a painful taſk to my feelings, but as I think it may have a tendency to awaken the young and thoughtleſs, and it having pleaſed Providence to call me to the office of educating the young of my own ſex, my concern for their preſent and future happineſs induces me to communicate it (by you) to the young in the world, to thoſe who are eager in the purſuit of its tranſitory pleaſures; and if it ſhould awaken one ſerious thought, or make one favourable impreſſion on any young mind, I ſhall be amply compenſated.

I WAS on Saturday laſt called to the dying bed of a dear ſiſter in her 19th year. This dear girl, was the youngeſt daughter of a garriſon ſurgeon, whoſe profeſſion kept him in America, till ſome time after the peace was concluded with that country. This daughter and one a year older, were placed in the family of a friend (nearly allied to nobility) who had an only daughter, with whom they were to be educated under the care of a domeſtic governeſs and attending maſters. The young lady married early, and my two ſiſters went to reſide with her, the elder of the two

two married in July laſt, and the one of whom I am writing, accompanied her friend (who was in a declining ſtate of health) to Briſtol, there ſhe loſt that friend by the hand of death. My ſiſter returned a ſhort time after, with her late friend's mother, to the family ſeat in the neighbourhood of the metropolis. This lady has been married to a ſecond huſband, who has three daughters by a former wife. I am ſorry to ſay (as they are otherwiſe valuable friends) they are one of thoſe families who live without God in the world, though they enjoy great abundance of his choiceſt gifts. They think they have ſome merit in avoiding the groſs immoralities of the preſent age. It gave me the moſt painful concern to ſee my ſiſter too readily acquieſce in their vanity; her health was impaired by late hours, and expoſure to the night air at public places. It was painfully evident to me the ravages it made on her conſtitution: ſtill they took her to theſe places, as a recipe for languor and low ſpirits. With the utmoſt ſorrow I perceived ſhe was inſenſible of the dreadful conſequences of dying in an unregenerate ſtate. I obſerved too with concern that the death of an amiable elder ſiſter who died in Auguſt laſt, and that of her father in the following month, cauſed very little ſerious reflection. She was preſent at the departure of her friend at Briſtol, with whom ſhe had lived from infancy. But as ſoon as the firſt impreſſions of worldly ſorrow had ſubſided, her companions amuſed her as before with company, and with the moſt trifling pernicious kind of faſhionable books. I ſpent two days, with her a few weeks back, and heard (with inexpreſſible grief) from her phyſician, that it was hardly probable ſhe would ſurvive the Spring. Her complaints being atrophy and conſumption, not attended with pain, therefore ſhe did not feel the danger. At this time I was aſſiſted by God's holy ſpirit, to ſpeak to her of the uncertainty of life, the danger of delay, and the awful conſequence of dying without a knowledge of the love of God and faith in Chriſt. Still ſhe ſeemed to wiſh to turn my thoughts to any other ſubject. If I wrote, ſhe did not anſwer. Still I wrote, hoped, and prayed for her. I ventured to exhort her to attend to the voice of God (her illneſs) which ſaid "this is not your reſt," "prepare for an eternal world." Death is hourly calling away thouſands into eternity, he pays no reſpect to youth or beauty. How dreadful to go out of the world in a ſtate of inſenſibility! How did I wiſh for ability to explain to her the wonderful love and condeſcenſion of Jeſus, who is ever waiting to receive *all*; whoſe language is, "Ho! every one that thirſteth, come ye to the "waters; and he that hath no money, come and buy wine and milk without money and without price;" and "come unto me all ye that labour "and are heavy laden, and I will give you reſt." But we muſt ſee the need of that reſt, and not reject his gracious call. The heart of all (without exception) is deceitful and deſperately wicked," and without true repentance and faith in the Son of God, we ſhall be eternally loſt. It pleaſed God to treaſure in her memory ſome paſſages of Scripture then read to her, relative to the love of God in Chriſt. I did not ſee her again till laſt Saturday about one o'clock. She had been confined to her bed a week, and was then in extreme danger. Never ſhall I forget her firſt addreſs. When I approached the bed (it was a trying ſcene)—Dear Eliza, you are come to ſee a guilty wretch! All my pain is in my mind! I feel no other! How guilty am I! I have deſpiſed inſtruction! If I pray to God *now*, he will not hear me! If you knew how guilty I am, dear Eliza, you would not come near me! I am a monſter in iniquity, though young in years! I have been perſuaded by the Miſs ——— to eat ſcrapings of ſlate pencil and lemons, &c. with a view to improve my complexion! O call them! let them ſee the *agony* I ſuffer! they are in health! they may repent! but for *me*, there is *no hope! no relief!* pray tell them the exceeding

ing sinfulness of their conduct! I have not seen my error till it is too late! I hardened my heart against every serious admonition! I have been accessary to my own death! I have *killed myself!*—Here she sunk in silent agony. I had not yet the power to speak, nor would it have been right to have interrupted her. In easing her agonized mind by this avowal, who can describe my feelings? My prayers for her had been heard, and accepted; the family (though they go to church once every Sunday) could not tell me what were the principles of the preacher. To have sent for one who was not a true believer, (and there are too many such) would have frustrated all my wishes, and could not console her, nor did she wish to have him sent for. I implored the assistance of divine grace, to pray for, to pray with, and to speak comfort to this dear girl. I was wonderfully enabled to suppress my own feelings, I never felt so much of the sensible presence of God, assuredly the work was his, and who shall say it was not effectually done—though he made choice of *so weak* an instrument, the hand that guided it, was all-sufficient. I was enabled to speak peace and comfort to her, enabled to shew her that her greatest sin, was her present unbelief in supposing God's mercy could not extend to her; that while there was life, there was "an accepted time," "a day of salvation." With ardor then she exclaimed, this is "my day of salvation, I shall be accepted," but, *how* shall I be able to see him, I have but just enquired after? How late have I known God! She seemed to feel enraptured when I read and explained (as well as I was able) some passages of the Psalms, the Prophets, and much from the three last verses of the 2d and the 4th of Hebrews, the 14th of John and other parts, which I was enabled to recollect, and refer to with a facility I never before experienced. She attended with particular pleasure to two hymns on Jesu's love, and one to a fearful saint, (all by Mrs. Cooper) she asked to have them read again in the night. She said several times, "O what a blessed night! I never had such a one before! God *does* love me, or he would not take me from so much sin and temptation, but if I should live, I will pray to be enabled to resist them, and persuade others to turn from their folly." During the whole of the night, she was chearful, composed, and evidently comfortable in her mind, she slept very little, when I gave her her draughts, she said, she had never had such medicine before as she had tasted that day, she wished to live two or three days longer to think more of the mercy of God, and love of Jesus. I told her she might rest assured she would not be removed till the good work begun in her was completed; she said she longed to be taken out of the world, for she saw it was a dreadful place, full of heathen: a very few hours ago, I was one; 'tis God has opened my eyes, I often wished to do better, but had not power. I hope if I was to live, I should live to God. I have longed to read the Bible and understand it, but Miss —— laughed at me, and asked me if I was going to turn Methodist; mine was locked up in the seat at church, and I was ashamed to ask for it: they brought me a great many books, and read to amuse me; but I could not find any pleasure in them, they told me you had put these odd notions into my head, and made me low spirited and worse than I should have been; they did not see any great harm I had done, and many did much worse. A little after, she enquired what hour it was, and said "I cannot rest till I see these girls to talk to them; lately they were my favourite companions, now I am going to leave them; I go to better; I don't deserve it; but God is so good to fill my heart with hope." One of the ladies of the family coming in, in the morning, to enquire how she had rested, and if she would take some breakfast, she said, "No, I was very hungry and thirsty yesterday, but now I am satisfied,

fied, I want no more, Chriſt died for me, I ſhall be ſaved, he ſaved me." About ten o'clock I ſpoke to her, aſked her if her mind was quite eaſy. She could not anſwer; but looking earneſtly towards the feet of the bed, with a ſmile of the moſt expreſſive pleaſure and ſatisfaction, animated with the ſweeteſt bluſh on her countenance, as I ſupported her head, ſhe expired in my arms.

I addreſs this as an appeal to the hearts of thoſe young ladies, who were the companions of her worldly pleaſures, may they ſeriouſly "conſider their ways," and while in youth and health, reflect for what purpoſe they were made, and why endowed with an immortal ſoul. O! how painful will their feelings be when on the brink of eternity! Let me adviſe them to ſeek "the one thing needful;" to ſearch for the pearl of inеſtimable price, which is to be bought without money. Man is an accountable creature, and all (without exception) muſt appear before the judgment ſeat of Chriſt. The foundation of God abideth ſure, and Jeſus is a Saviour to the uttermoſt, and his blood cleanſeth from all ſin. The Holy Spirit of God applies this blood, gives ſincere repentance and true faith, and opening the ſinner's eyes, leads him to Jeſus the fountain of light and life, ſheds divine love abroad in his heart, and renders him a meet partaker of the inheritance of the ſaints in light. Far be it from my thoughts to arrogate to myſelf any merit in this glorious work; no, it was the Lord's own doing; without Divine aſſiſtance, I was unable to think a good thought, or ſpeak a good word; to him be the glory and honour; it calls for my warmeſt gratitude; I have not been ſufficiently grateful for ſo diſtinguiſhed a favour; therefore on reflection, I find much cauſe for reproof, not any for ſelf approbation. May it ever be forcibly impreſſed on my mind, that, "where much is given, much will be required." I daily find myſelf an unprofitable ſervant, and if I do not endeavour to improve the talent committed to my charge, how great will be my condemnation, in that day, when I ſhall be called to render an account. Reader (both for you and me) "Behold! *now* is the accepted time:" "Behold! *now* is the day of ſalvation." 2 Cor. vi. 2.

March 24, 1797. ELIZA ——

*** My grateful thanks are due to Mrs. Cooper for the pleaſure and comfort her hymns afforded the dear departed girl. May the knowledge of their uſefulneſs be an encouragement to her to employ her pen in ſo uſeful a way.

MISS LYDIA ANN GILDER.

REV. SIR,

A modern author has informed us, that "piety and truth have no neceſſary connection;" and that "the heavenly tempers and lively joys which ſome experience in the hour of their departure, is no proof that their ſyſtem of faith is right." * However the great Oracle of eternal truth has taught us, that we are to judge of men by their fruits; that knowing the truth they ſhall be made free by it, and coming to that light their deeds ſhall be made manifeſt that they are wrought in God: And upon the ſame high authority we are aſſured, that faith (and this faith hath for its object truth) purifieth the heart. Such an idea led the renowned Dr. Young to aſſert, that

A death bed's a detecter of the heart.

YOU lately inſerted in your valuable Magazine, an account of the dying experience of the late Mrs. Wheeler, of Hull. † I now take the

* Ludlam's Eſſays on the ordinary and extraordinary operations of the Holy Spirit.

† See page 36.

liberty of informing you of God's gracious dealings with her youngeſt ſiſter, Miſs Lydia Ann Gilder, who lately finiſhed her courſe, when only 19 years of age. Prior to the death of her late ſiſter, it was evident to ſeveral of her friends that her health was in a declining ſtate, and that the ſeeds of mortality had taken root in her conſtitution. She had much difficulty in breathing, her ſtrength failed, and her fleſh gradually waſted. Taking up her bible one day, and reading, the following words greatly impreſſed her mind. : "In vain ſhalt thou uſe many medicines, for thou ſhalt not be cured."* However, though this led her to conclude that her complaint might prove mortal, it had not the leaſt tendency to diſcourage her from attending to every mean that could be preſcribed by the faculty. God ſeems to have choſen her in the furnace of affliction, and the ſeaſon of her weakneſs, proved the day of his power. The eyes of her mind were now opened, to ſee her miſerable ſtate as a ſinner, and that without an intereſt in Chriſt, ſhe was compleatly ruined and for ever undone. About this ſeaſon ſhe was greatly harraſſed with temptation, and had ſtrong conflicts with the corruptions of nature. From a believing view of the perſon of the Saviour, and the perfection of his work, ſhe obtained not only liberty but peace. Convinced that every thing ſhe either had done, or could do, were but as filthy rags; and that it was abſolutely out of her power by any performances of her own to obtain reconciliation or acceptance with God, her whole dependence was upon what Chriſt had done and ſuffered. By faith ſhe looked to him, reſted on him, and gloried in the idea of his being the end of the law for righteouſneſs, to her ſoul. Frequently ſhe lamented that ſhe had been ſo careleſs while hearing the word preached, though ſhe hoped it had not been altogether in vain; and ſhe had a very ardent deſire, were it the will of God, could ſhe get, was it but once more, to ſet under that joyful ſound. It affected her much, likewiſe, that ſhe had not paid cloſer attention to the reading of the Scriptures in private, and in the courſe of her illneſs, frequently deſired particular parts of God's word to be read to her, upon which ſhe would make very pertinent remarks, in reference to her own caſe. Had the Lord reſtored her a little, it was her fixed purpoſe to have converſed freely with all her young acquaintance, and tell them what God had ſhewn to her and done for her ſoul, in the time of her affliction. The promiſes of the word were greatly opened, powerfully applied, and rendered peculiarly precious to her ſoul: and ſhe would very often repeat ſeveral favourite hymns, particularly that which begins with

Jeſus lover of my ſoul,
Let me to thy boſom flee, &c.

and another, in the Olney hymns, upon, *the Lord will provide*. In the night ſeaſon, ſhe was frequently indulged with very refreſhing views and gracious viſits of ſalvation. Of death ſhe was enabled to think and ſpeak with the greateſt compoſure. "What a mercy was it," ſaid ſhe, "that ever I was brought into this furnace of affliction! Had I died before, I ſhould not have gone to heaven; but it is good for me, that I have been afflicted." And remarking her relations weep, ſhe ſaid, "you have no occaſion to weep for *me*; if I die, I ſhall go to heaven. Had the Lord cut me off before this affliction, you would have had cauſe to weep; but now you have none. I am not afraid to die; for the Lord Jeſus will preſerve me to his heavenly kingdom. Upon him alone I reſt the whole of my ſalvation; for, he is now my refuge and rock, and will be my portion for

* Jeremiah 46. 11.

for ever." With thankfulneſs and joy ſhe often admired and ſpoke of the rich, free and ſovereign grace of God towards her. Her ſoul appeared to her of more value than ten thouſand worlds, and though very thankful for the many outward comforts with which ſhe was indulged, ſhe would ſay, "To depart and be with Chriſt is far better. What could all the riches, pleaſures or honours of this world be to me, without an intereſt in Chriſt!" Truly it might be ſaid, that ſhe lived and died, waiting for the ſalvation of the Lord, and reſting upon the rock of ages. A little while before her departure, which was upon the morning of the Lord's Day, June 25, her father coming to her bed ſide, and addreſſing himſelf to her; ſhe broke out in the following language, "I have a father in heaven, and am willing to go to him whenever he pleaſes to ſend for me." After a few hours refreſhing ſleep, ſhe awoke and remarked what a good night ſhe had enjoyed; ſoon after ſhe complained of her head, and without either ſigh or groan, ſhe breathed out her ſoul into the boſom of Jeſus.

The following Lord's Day, the Rev. G. Lambert, at her particular deſire improved thoſe words. Prov. viii. 17. "I love them that love me, and thoſe that ſeek me early ſhall find me." Within the courſe of ſeven months the afflicted parent, who is a deacon of the church, at Hull, under the above Miniſter, has been called to ſurrender two of his children into the arms of death, as a meſſenger from Jeſus. Each of them died, not only in peace, but in triumph, and were enabled both of them to leave an honourable teſtimony to confirm and ſupport our faith in the truth, mercy, and power of the God of ſalvation. May the young lay theſe things to heart, attending to the great concern of their ſouls; thoſe of her acquaintance, in a particular manner, receive the teſtimony from her dying lips, that ſuch who love Chriſt will ſeek him, and that thoſe who ſeek, ſhall find him; and may all of us prepare to meet God in a dying hour. Pleading that the Evangelical Magazine, may long continue a channel of truth, inſtruction, and comfort.

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

THE REV. JOSHUA THOMAS.

AUGUST 25, died, at Leominſter, in an advanced age, the Rev. Joſhua Thomas, who many years, with great reputation, exerciſed the paſtoral office over a particular Baptiſt Church in that town. In a future Number we intend to inſert his portrait, at the ſame time hope to be able to give his Biography.

THE REV. MR. FELL.

WEDNESDAY, Sept. 6, 1797, died at Homerton, after a long and painful illneſs, the Rev. John Fell, late tutor of the Independent Academy, in that place. On the Friday ſe'nnight, after his remains were interred at Bunhill Fields. The hearſe was followed by thirteen mourning coaches, beſides gentlemen's carriages. Several Miniſters who enjoyed his friendſhip, while living, were preſent on the mournful occaſion. Mr. Brookſbank delivered the oration; and on the Sunday ſe'nnight following, the Rev. Dr. Hunter preached the funeral ſermon at Dr. Rees's Meeting to a very crowded auditory. Mr. Fell was endowed with peculiar and commanding talents, and died lamented by his numerous friends, from one of whom we hope to be ſoon favoured with a ſketch of his life and character.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, by Robert Hawker, D. D. vol. 1. *on the Divinity of Chriſt, 3d Edition*, 306 pages. Vol. 2. *on the Divinity and Operations of the Holy Ghoſt, 2d Edition*, 367 pages, 12mo. Price 7s. or 3s. 6d. *each, ſeparately.* Hazard, Bath; Vernor and Hood, Dilly, Mathews, Chapman, London, &c. 1796.

SOME account of the ſecond octavo Edition of the *former* part of this work was given in our Magazine for January, 1794; on which occaſion, we expreſſed the pleaſure it would afford us to notice a future impreſſion. The firſt appearance of the Diſcourſes on the *Holy Spirit* was attended to, more at large, in our Number for the following September. As we do not perceive any variation in *this* part of the work, it is unneceſſary to add any thing to the ſtrong approbation, which it then obtained from us. We are glad to find a new impreſſion of both parts required by the public; and to ſee them aſſume a form, which is, at the ſame time, more portable, and more generally purchaſable.

Conſiderable alterations have been made in the volume on the Divinity of *Chriſt*, ſince the former Editions. Some of the notes, containing quotations from controverſial writers, or references to them, have been omitted; and ſeveral of greater extent, chiefly experimental and practical, have been added. This exchange will, doubtleſs, render the book more pleaſing and uſeful to ſerious readers; and it would gratify us to preſent them with extracts from theſe valuable acceſſions. Our limits, however, will only admit us to quote an amendment in the note, page 176 of the former Editions; which will probably afford ſatisfaction to many, who approved leſs of the paſſage referred to, than any other in the work. After noticing the more uſual interpretation of John xiv. 28. as relating only to the humanity of Chriſt, Dr. H. ſays, "I rather think our bleſſed Lord meant exactly as the words expreſs, and that he alluded to the *perſonal office*, which he had undertaken in the great work of redemption; in which as the Father is ſaid to have *ſent* the Son to be the Saviour of the world; therefore the Son in his *official* and *mediatorial* capacity might ſay, *my father is greater than I*, though at the ſame time, the moſt perfect equality of nature and eſſence remains." p. 152. In this ſentiment we heartily concur.

On reviſing theſe volumes, we perceive a few paſſages, to which, if we had formerly ſuggeſted matter of correction, we are certain that the very candid author would have fully attended. The only remark, neceſſary at preſent, is, that we apprehend, by various readings in the note, page 45, (8vo. 52) of vol. 1. muſt be meant "various *renderings*, or *interpretations*;" the original text of John i. 1. being peculiarly free from various *readings*, in the numerous manuſcripts ſtill extant. See our ſecond volume, page 126, 127. Not having at hand the works referred to by Dr. H. we cannot tell to whom the term belongs, nor in what ſenſe it is uſed; but this remark may obviate any doubt, reſpecting the genuineneſs of the paſſage, liable to ariſe from ſuch a mode of expreſſion.

The only difference we have perceived in the *body* of the work is toward the cloſe of the 8th Sermon on the Divinity of Chriſt; the obſervation, which, in the 8vo. Editions, extends from page 353 to 362, being now omitted. The reaſon of this alteration is evident; and we think it juſt,

juſt, notwithſtanding the amiable ſentiments, beautifully expreſſed, in the diſcarded paſſage.

On the whole, we perfectly agree with the author's opinion of the alterations made in this edition, which he ſtates with his uſual humility. "He doth not heſitate to confeſs, that they appeared to him, upon a reviſal of the ſubject, as ſo many improvements: and which, (if the obſervation may eſcape without the imputation of vanity) he would venture to hope, a riper judgment, than when the work was firſt publiſhed, hath enabled him to execute."

We cannot cloſe without repeating our recommendation of theſe volumes; not only as containing a ſolid and elegant defence of highly important doctrines; but, alſo, as affording an example of the *ſpirit*, in which a controverſy on ſuch ſubjects always ought to be, but ſeldom is, conducted.

Sermons on Select Subjects, by Thos. Scott, Chaplain to the Lock Hoſpital, Octavo, 552 pages, Price 6s. Jordan, &c.

THIS volume contains no leſs than twenty-one excellent Diſcourſes, upon various intereſting ſubjects. In the ſelection of texts, no regard is paid to ſyſtematic arrangement; but in the diſcuſſion of ſome of them, the prominent parts of Calviniſm are introduced, illuſtrated, and ſupported by the authority of Scripture, and practically applied.

Mr. Scott is ſo well known both as an author and a preacher, that it ſeems unneceſſary to give any ſpecimen of his compoſition; and the nature of the work, as conſiſting of Sermons unconnected and detached, forbids an analyſis: nor would any thing we could ſay give ſo juſt an idea of the volume before us, as the following extract from his preface.

"To ſhew the abſolute neceſſity of evangelical principles in order to holy practice; and their never failing efficacy in ſanctifying the heart, when cordially received; and to exhibit, according to the beſt of the author's ability, the nature and effects of genuine Chriſtianity, as diſtinguiſhed from every ſpecies of falſe religion, without going far out of his way to combat any of them, is the eſpecial deſign of this publication. But he has at the ſame time endeavoured to explain, eſtabliſh, and enforce his views of the Goſpel, in that manner which was deemed moſt likely to inform the mind, and affect the heart of the attentive and teachable reader.

"The *doctrinal* part of the apoſtolical epiſtles is always ſtamped practically; and the holy tendency of Divine truth is clearly ſhewn: on the other hand, the *practical exhortations* are conſtantly enforced by *evangelical* motives and encouragements. This therefore may be conſidered as a good teſt of *ſterling* divinity, by which it may be known from all that is counterfeit or greatly debaſed with alloy.

"The texts ſelected for theſe Sermons, are generally very plain and comprehenſive; and the evident meaning of them, as they ſtand in the Scriptures, has been carefully inveſtigated and adhered to: ſo that the reader who heſitates concerning the doctrine, or concluſions deduced from it, may, by diligently examining the context, perceive how far theſe are warranted by the authority of the ſacred writers."

To theſe Sermons ſeveral forms of prayer are added for family devotion, and an index of the various ſubjects which are diſcuſſed. Upon the whole, we can recommend the work with pleaſure, either for the cloſet or the family, and hope it may be the mean under God of much inſtruction and conſolation.

Redemp-

Redemption, a Poem in eight Books, by Joſ. Swain, Walworth, *2d Edition, to which are prefixed, Memoirs of the Author's life. Small* 8vo. pages 212, Price 3s. Matthews, Button, Gurney, and Mrs. Swain, Eaſt-ſtreet, Walworth.

On comparing this work with the former edition of the ſame Poem, we find the alterations to be very numerous and conſiderable, and ſuch as demonſtrate both the author's mental improvement, and the maturition of his genius. It was prepared for the preſs by himſelf, and the profits were originally deſigned as a preſent to the Miſſionary Societies, but his own death intervening, they are now very properly diverted to the uſe of his widow and her offspring; for whoſe ſake we earneſtly wiſh this neat and improved edition, an extenſive ſale, which it certainly merits independent of this conſideration; ſound doctrine and genuine experience, being very judiciouſly illuſtrated and enforced with all the energies and embelliſhments of poetry.

The Memoirs prefixed, are intereſting and ſimple, and give a very pleaſing account of the author, who was called to receive his reward, when many others are but juſt entering upon their labours.

A plain Account of Converſion, and of the Doctrines contained in St. Paul's Epiſtle to the Romans: affectionately addreſſed to the Pariſhioners of Carleton Rode and Bunwell, Norfolk. From their late Curate W. Ward, A. M. 8vo. Pages 62, Price 8d. Chapman.

'THE paper here preſented to the Public, contains chiefly Extracts 'from Diſcourſes, written in the year 1793, which when preached, and fol-'lowed by others like them, were accompanied with an evidently ſpiritual 'effect, which proved deep and laſting in many. The author having very 'reluctantly (for his determination was not to quit his ſphere of uſeful-'neſs as long as he could be permitted to continue in it) taken leave of an 'affectionate people who loved the truth, now feels it ſome conſolation to 'ſend them this memorial of his *love* to their ſouls, as well as proof of 'his affectionate *remembrance* of them, and his *gratitude* for the great re-'gard they have teſtified for him. He earneſtly prays that the ſame 'truths, which were ſo acceptable to them from the pulpit, may now come 'from the Preſs, if it be the Lord's will, with a double bleſſing.'

The above is the Author's advertiſement, to which we have only to add, that the ſentiments are evangelical, and appear to be the reſult of experience, as well as of the ſtudy of the Scriptures.

*** The great preſs of materials obliges us to defer ſeveral articles intended to be inſerted in this Number.*

ERRATA IN THE LAST NUMBER.

In the laſt line of page 389, for "*free*" read "*force*;" and put the *hyphen* before the word "*of*" inſtead of after it. In line 24, page 390, omit the word "*the*" before "ſeceſſions." In line 7, page 392, read "*the*" inſtead of "*a*" before the word "former." In line 2, of the firſt column, page 395, read "DAN" inſtead of "DR." In the laſt line of the ſame column read "*In*" inſtead of "*The.*" And in line 25 of the ſecond column, inſtead of "*Floris*" read "*Florio.*"

POETRY.

POETRY.

ON A SENSE OF CHRIST'S INFINITE LOVE.

By a Military Officer.

IN raptures of love my dear Jeſus I'll praiſe,
Who light to my ſoul, when in darkneſs, did raiſe,
And melted my heart with the beams of his love,
When nothing beſide could the adamant move.

At the door of my heart my dear Jeſus did knock,
But found it as ſtubborn and hard as a rock:
So bound by the fetters of Satan and ſin,
That it ſternly refuſed to let him come in.

But infinite Mercy could not be denied;
At the door ſtill he ſtood, and an entrance he tried;
And us'd ev'ry method his love could invent,
To reſcue my ſoul, and my ruin prevent.

At length a ſoft voice I heard ſound in my ear;
"'Tis Jeſus, thy Saviour, that wants to come here."
Confounded with ſhame I then fell at his feet,
For my heart was ſubdued by a mercy ſo great.

With looks of compaſſion, and love in his eyes,
My Jeſus approach'd me, and bade me ariſe;
And told me, although I had ſpurn'd his free grace,
Yet now in his boſom my ſoul had a place.

At the ſight of my Lord I was quite overwhelm'd,
When I thought of the mercy 'gainſt which I'd rebell'd;
Too keen was my pain to admit me to ſpeak,
And my heart was ſo full that I thought it muſt break.

Dear Lord, thy rich mercy ſhall dwell on my tongue;
And as long as I live it ſhall yield me a ſong
Of praiſe and thankſgiving, to Jeſus my Friend,
Who caus'd his free grace upon *me* to deſcend.

J. H. B.

THE DEMONIAC DISPOSSESSED.

MARK V.

BEHOLD the ſenſual Gadarenes,
The choice of worldly minds they ſhew:
Thus numbers chuſe to keep their ſins,
And bid the lovely Saviour go.

Tho' not our lips this language uſe,
Our conduct loudly cries depart,
'Till Sov'reign *Grace* the mind renews,
And captivates the roving heart.

This the demoniac diſpoſſeſs'd,
Whom late no human pow'r could tame,
This huſh'd the tempeſt in his breaſt,
And taught to prize the Saviour's name.

Now meek and humble, chang'd in heart,
A monument of grace we ſee,
Who, when his Lord bids him depart,
Still prays with his dear Lord to be.

Yet Jeſus grants not this requeſt,
"But go," he cries, "and others tell,
"What rich compaſſions in the breaſt
"Of your Almighty Saviour dwell.

So many ſouls, new born of God,
And taſting Can'an's fruit below,
Have long'd to paſs thro' Jordan's flood,
To dwell where richer cluſters grow.

But thoſe who taſte the Lord is good,
Should make their Saviour's mercies known,
Proclaim redemption in his blood,
And Joys unfading near his throne.

O help us, Lord, as lights to ſhine,
While in this dreary world we ſtay,
Then chearfully our breath reſign,
And ſpring to everlaſting day.

ELIZA.

ON

ON PSALM XLVI. 1.

WHEN keeneſt anguiſh rages in my breaſt,
With gloomy fears and painful doubts oppreſt,
To whoſe kind arms for comfort ſhall I fly,
But to my Saviour's, who is ever nigh?
As ſhadows vaniſh at th' approach of day,
At his command my ſorrows flee away;
My aching heart enjoys a peaceful reſt,
When with my Saviour's preſence I am bleſt.
Vain world, adieu, with all your gilded toys!
Behold! I've feaſted on ſuperior joys—
Joys, ſuch as Angels know, though not ſo great,
That raiſe my ſpirits and my pow'rs elate.
Now ſoars my mind ſtill greater bliſs to prove,
Now languiſhes for more of Jeſu's love.
Like yonder mounting lark my ſoul would riſe,
And wing her way to realms beyond the ſkies.
Bleſt Spirit on my grov'ling ſoul deſcend;
On thy ſweet influence all my hopes depend:
Still keep alive the flame within my heart,
Nor let me ever from my Lord depart.
For when keen anguiſh rages in my breaſt,
With gloomy fears and painful doubts oppreſt,
To whoſe kind arms for comfort ſhall I fly,
But to my Saviour's, who is ever nigh?

IGDALIA.

Written during a Thunder Storm, on the Night of Auguſt 17, 1797. By a Youth of ſeventeen years of age.

HOW mighty is that God, whoſe word
The raging winds obey,
Who bids the dreadful tempeſt riſe,
And can its fury ſtay.

Mighty that God! Who now involves,
In darkneſs, yonder ſky;
Who bids the rain in torrents pour,
The vivid lightning fly!

How gracious is that God, who bids
The lightning harmleſs play,
Around my ſhielded head, and guards
Me ſafe from day to day.

How gracious is that God, whoſe care
Provides me here a home;
Securely ſhelters from the ſtorm,
While others thro' it roam.

Whilſt ſome poor wretch, his ſhiv'ring limbs,
With rags ſcarce cover'd o'er,
Into ſome noiſome hovel crawls,
Or lays him near my door;

I, ſtretch'd upon the bed of eaſe,
Can hear the rain deſcend,
Can hear the awful thunder burſt,
That ſeems the Globe to rend!

"Lord what is man," that thou ſhouldſt bleſs
An atom of the duſt!
His merit—*none*; thy mercy—*all*,
On which his ſoul can truſt.

Teach me this truth, O write it here,
Deep in this ſtubborn heart,
To thy free grace, my all I owe,
My merit bears no part.

D. G.

THE SWIFTNESS OF TIME.

ONCE tired with a ſad and irkſome day,
Meeting with Time, I in my paſſion rail'd;
And call'd him ſluggard, hamper'd with delay,
And one o'er all whoſe limbs dull ſloth prevail'd.

I ſaid, he made his ſcythe a lazy ſtaff,
And that his wings of lead, not feathers, were;
His glaſs, inſtead of ſand, was fill'd with chaff,
And he, wing'd like a bird, flew like a bear.

"Since me," ſaid he, "ſo ſluggiſh you eſteem,
"Look back, and view your life already paſt;
"Obſerve how ſhort that train of years will ſeem,
"And then confeſs your error, and my haſte.

"If this convince you not, I am content
"To wait till *Death* 'ere long your teacher grow;
"And then, no doubt, you will your words repent,
"And own I rather was *too quick* than ſlow."

J. LAGNIEL.

EVANGELICAL MAGAZINE.



Ridley sculp.

Rev.d JOHN REYNOLDS.

London.

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THE

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FOR NOVEMBER, 1797.

BIOGRAPHY.

MEMOIRS OF THE LATE MR. JOSEPH MOUNCHER, OF SOUTHAMPTON.

WRITTEN BY THE REV. MR. KINGSBURY.

MR. Mouncher's family originally came from France; and probably were refugees during the fierce perſecution which raged againſt the proteſtants in that country, after the revocation of the edict of Nantes. He was born at Portſmouth in the year 1744. It may be truly ſaid, that he *feared the Lord from his youth*,* and that he feared the Lord *greatly*.† Religion was the object of his principal concern, and was conſpicuous in the general tenour of his diſcourſe and conduct. I have known him intimately for thirty years, and am enabled to ſpeak with a degree of confidence of him. I do not recollect ever to have heard him mention any particular time when the Spirit of God began to work upon his heart. It was, however, in early life; the manner was gradual; and the means and inſtruments of the change were not diſtinctly perceptible to himſelf. Though he was brought up in a decent way, there is no reaſon to conclude that any ſpecial inſtructions received from his parents were bleſſed to his converſion; becauſe, during his younger years, they were not themſelves acquainted with the goſpel of the grace of God: but, on the other hand, God honoured the ſon, in making him their ſpiritual father. They were born again when they were old, and they both died in faith.

At an early age Mr. Joſeph Mouncher was admitted a member of the church of Proteſtant Diſſenters, at Goſport,

* I. Kings, xviii. 12. † Ver. 3.

then under the paſtoral care of that moſt amiable and excellent man, the Reverend Thomas Williams.—He was a cloſely attentive hearer of the Word. This is evident from ſome private writings, found ſince his death, which contain *Reflections* on the ſermons he heard, and teſtify the pains he took to apply them with ſelf-examination and prayer. He uſed the ſame method reſpecting the books of divinity he read, which were thoſe of the beſt authors of the laſt century. From theſe he employed his leiſure hours in making extracts of ſtriking paſſages, and in bringing them home to his own heart. By theſe means he laid a foundation for that judicious, conſiſtent knowledge of divine truths, by which he has ſince inſtructed and eſtabliſhed others. By the ſame means he laid up a uſeful ſtore of excellent ſentiments, and pithy, expreſſive phraſes; and (under divine teaching) obtained ſuch a deep and growing acquaintance with himſelf, as to keep him little and low in his own eyes, and to render Jeſus, in all his offices, more and more precious to his ſoul. It may be truly ſaid of him, that he was zealous for the Houſe of his God. There was a time when this eminently appeared, by his ſparing no pains, nor expence, to preſerve the intereſts of Goſpel truth, which he apprehended to be in danger of being loſt in a particular place; and through his whole life he was a promoter of the cauſe of Chriſt. He was a proper perſon to fill ſome of the moſt honourable offices in the ſanctuary; yet condeſcended, when there was a call, to ſerve in the meaneſt. He would not only ſpread the table, provide the utenſils and the elements, lead the ſinging, wait on, converſe and pray with, the poor diſciples with pleaſure; but he would watch and keep peace at the door, and would trim the lights; accounting it, as he often ſaid, a greater honour to be a door keeper in the Houſe of his God, than to dwell in the palaces of wickedneſs, and to enjoy the pleaſures of ſin.

After the deceaſe of his mother, he and his aged father came to reſide at Southampton, and he entered into partnerſhip in a capital buſineſs. Some years afterwards, in conſequence of his marriage with Miſs Taylor, he became reſident partner in the bank of P————. But it was not in the buſtle of commercial life that his character diſplayed itſelf to the greateſt advantage. Though diligent, exact, conſcientious in all he undertook, yet loved moſt to walk in the calm, ſequeſtered vale of life. When the week of buſineſs was come to a cloſe, he rejoiced at the proſpect of the

the day he loved above all others. He "smiled when a "sabbath appeared;" not from a disposition to lounge it away in indolence, but from a delight in its privileges and enjoyments. His friends compared him, on the Lord's day, to a bird set at liberty from its cage: he then shook himself from the dust, and rejoiced that he might stretch his wings, give his soul full scope, and fly away in meditation and prayer, and mount with his notes of praise towards heaven.

He was early, constant, and diligent in attending public worship. He was serious, devotional, and regular in praying with his family, and blessing his household.

In October, 1789, his beloved partner, the desire of his eyes, was taken away by death, at the age of 24, about 15 months after their marriage.* This was a trying affliction indeed: but the grace of God, which was with him, still supported him. His letters and his conversation, under that heavy stroke, evinced that his well grounded hope of eternal happiness; his comfortable evidence of an interest in Christ; and the delightful prospect of soon joining the spirits of the Just made perfect, beyond the reach of pain, sin, and death, calmed his heart into acquiescence with the divine will, and at times filled him with longing desires to be with Jesus. After the removal of Mr. M. he retired from business, and returned to Southampton, and its vicinity, residing for the most part with his father-in-law, at Portswood Green. It was observed by those who were most intimate with him, that, after the mournful event just related, his mind was more spiritual than ever; and that his conversation and letters were much occupied on subjects that relate to eternal glory.

Mr. Mouncher was a tried and sincere friend: a proof of which assertion will now appear. In the latter end of the year 1790, Mr. Walter Taylor, jun. the elder brother of his late wife, was recommended by his physicians to go to Montpellier for the benefit of his health, which was then declining. Mr. M. kindly undertook to be the companion of his afflicted brother and friend in that long, and, at that time, hazardous† journey through a foreign land. He attended him from the north to the south of France; all along animated with the cheering hope of seeing his brother-in-law restored to health, as he appeared to grow bet-

* A Funeral Sermon for this young Lady, giving some account of her piety and death, was preached and printed by Mr. Kingsbury.

† It was soon after the Revolution in France.

ter

ter on his journey. But, let the reader imagine the diſappointment and diſtreſs Mr. M. was plunged into, when, two hours after his arrival, his friend was ſuddenly taken worſe, and died. In a foreign country, whoſe language he did not underſtand; far from every relative to conſult with and conſole him; with only a few acquaintance in another houſe; obliged, owing to the cuſtoms of the country, haſtily to "ſteal a grave" for the breathleſs body within a few hours after death; to have it interred deep in a garden without any memorial to mark the ſpot; nay, to have every veſtige of an interment removed, for fear of trouble from ſuperſtitious religioniſts.* But his mind was ſtrengthened to bear this weight of ſorrow and diſtreſs.—The writer

* I take the liberty of inſerting here a paſſage from a letter written by Mr. W. Taylor, from Montpellier, to his ſiſter, Mrs. Mouncher, in the preceding year, 1789, which may be conſidered as curious, and will be intereſting and affecting to the admirers of Dr. Young and his Narciſſa:—

"I know you, as well as myſelf, are not a little partial to Dr. Young. "Had you been with me in a ſolitary walk the other day, you would have "ſhed a tear over the remains of his dear Narciſſa. I was walking in a "place called the King's Garden; and there I ſaw the ſpot where ſhe was "interred. Mr. J——, Mrs. H——, and myſelf, had ſome converſation "with the gardener reſpecting it; who told us, that about 45 years ago, "Dr. Young was here with his daughter for her health; and that he uſed "conſtantly to be walking backward and forward in this garden (no "doubt, as he ſaw her gradually declining, to find the moſt ſolitary ſpot "where he might ſhew his laſt token of affection, by leaving her remains "as ſecure as poſſible from thoſe ſavages, who would have denied her a "chriſtian burial: for at that time, an Engliſhman in this country was "looked upon as an heretic, infidel, and devil. They begin now to verge "from their bigotry, and allow them at leaſt to be men, though not chriſ"tians, I believe); and that he bribed the under gardener, belonging to "his father, to let him bury his daughter, which he did; pointed out the "moſt ſolitary place, and dug the grave. The man, through a private "door, admitted the Doctor at midnight, bringing his beloved daughter, "wrapped up in a ſheet, upon his ſhoulder: he laid her in the hole, ſat "down, and (as the man expreſſed it) '*rained tears!*' 'With pious "ſacrilege a grave I ſtole.' The man who was thus bribed is dead, but "the maſter is ſtill living. Before the man died, they were one day go"ing to dig, and ſet ſome flowers, &c. in this ſpot where ſhe was buried. "The man ſaid to his maſter, 'Don't dig there; for, ſo many years ago, "I buried an Engliſh lady there.' The maſter was much ſurpriſed; and "as Doctor Young's book had made much noiſe in France, it led him to "enquire into the matter; and only two years ago it was known for a "certainty that *that* was the place, and in this way: There was an Eng"liſh nobleman here, who was acquainted with the governor of this "place; and wiſhing to aſcertain the fact, he obtained permiſſion to dig "up the ground, where he found ſome bones, which were examined by a "ſurgeon, and pronounced to be the remains of a human body: this, "therefore, puts the authenticity of it beyond a doubt."

of

of this Memoir can, after a long and intimate acquaintance, give his teſtimony to the ſound evangelical piety, judgment and purity, of the excellent and promiſing young gentleman whom Mr. Mouncher and all his friends at home ſo ſincerely deplored. But thoſe conſiderations which made his loſs to be ſo ſeverely felt, brought with them genuine relief and ſweet comfort. Mr. W. Taylor had, during ſeveral years previous to his diſſolution, diſcovered a deep ſenſe of the evil of ſin, and the plague of his own heart, and a firm and warm attachment to the Goſpel of Jeſus; and, but a little before his departure, expreſſed, in the ſtrong language of appropriating faith, his confidence in, his love and homage towards, a divine Saviour. His words were, "My Lord, and my God."

To return to Mr. Mouncher. It was a very remarkable circumſtance, that, as he went to one extremity of France with a ſick friend, to leave him in his grave, he ſhould, on his return to the other end of the ſame country, be called to the ſame mournful office for another, whom he was bringing back in his late brother-in-law's carriage. The caſe was thus:——An amiable young clergyman, of the eſtabliſhed church, had been in the ſouth of France for the recovery of his health; but being given over by his phyſicians, and wiſhing to come home to ſee and die among his friends, Mr. Mouncher offered him the accommodation of the chaiſe, and with amiable ſelf-denial attended on the ſick gentleman, who was now far gone in a conſumption. He bore the journey through nearly the whole length of France; but nature, at length worn out, ſunk under the preſſure of diſeaſe, and the benevolent traveller left the remains of his new friend interred at Dieppe. But what renders this anecdote peculiarly pleaſing is, that, during their long journey together, Mr. M. took every opportunity to converſe with the young miniſter on the moſt important ſubjects, which were ſuitable to a dying man. He quickly perceived that his companion had not been familiarly acquainted with himſelf, or with the Goſpel. But as he liſtened to the things which were ſpoken, there was every reaſon, which the time and circumſtances allowed, to believe that the Lord had opened his heart; and I have often heard Mr. M. expreſs his pleaſing hope, that what he had dropped in converſation was the honoured mean of bringing Mr. ——— to the ſaving knowledge of the truth as it is in Jeſus.

On Mr. Mouncher's return to England, he began occaſionally to exerciſe the talent, which God had given him, for inſtructing poor ſinners in the knowledge of Chriſt. From his younger years he had been an attentive ſtudent in the ſcriptures, in which he was a ſcribe well inſtructed. He had a clear, conſiſtent view of the Goſpel; and was well read in practical commentaries on the Bible, and in the beſt authors of the laſt century. He had an eaſy, pleaſant way of communicating his ideas, though not energetic or pathetic in his addreſs; and a very copious and edifying gift in prayer. He was a ſincere lover of precious ſouls; and, as before related, a zealous promoter of every thing that could advance the proſperity of the Houſe of the Lord. Encouraged by the Rev. Mr. Bogue, he frequently preached at Elſon, a village near Goſport; and at length he preached almoſt every Lord's day, when he was at home, at a chapel which Mr. Taylor has erected adjoining to his houſe, at Portſwood Green. Many regret his loſs there; and indeed they have reaſon; for he was a bleſſing in that neighbourhood. He had his ſtated ſeaſons, which he attended with exactneſs and diligence, for catechiſing and inſtructing all the children that would come; and ſpent many hours in thoſe difficult and laborious exerciſes.

In the year 1791 he was choſen one of the Deacons of the church of Southampton, an office for which he was eminently qualified, by his knowledge and gifts, and eſpecially his talent for religious converſation. But his friends were not long permitted to enjoy thoſe ſervices he was diſpoſed to give: he was ſoon after ſeized with the complaint which hung on him ever aftewards. His diſeaſe was of a very painful kind, and produced ſuch a palſied ſtate of debility as affected every part, except his organs of ſpeech; but his mind was preſerved clear through a tedious time of helpleſs weakneſs and confinement. Thoſe who attended him declare, they never heard a repining word iſſue from his lips. He uſed familiarly to ſay, "Joſeph *may* complain, but he *dare not* "repine." And again, "Not a ſingle twig of the rod "would I have taken off. No, no, my ſufferings are great, "but my God ſees them needful; and he makes all my "bed in my ſickneſs." He was depreſſed at times in his ſpirits, in conſequence of great weakneſs, and caſt down with temptations. But at one of thoſe ſeaſons after deep meditation, looking inward, and looking upward, he ſaid, "I truſt my affairs have been long ſettled, and my ac-"counts balanced." And on ſome one's ſpeaking, I ſuppoſe

poſe in a way of wiſh to be as comfortable as he was, he replied, "You have the ſame Jeſus as I to go to." When ſuffering much from great reſtleſſneſs and watching, he ſaid, "I am very weak, and in great pain; but I find my "ſtrength equal to my day:" and, "I am well pleaſed "that God ſhould grant me ſubmiſſion and patience: "though he doth not vouchaſe thoſe comforts I have been "longing for."

In his laſt confinement, previous to his diſmiſſion from all ſin and ſorrow, when a friend ſaid he would come and viſit him, he replied, "I ſhould be glad to ſee you; but I "am in general favoured with the beſt company:" meaning the preſence of God.

When groaning in great pain, he ſaid, "I am allowed "to mourn, but not to murmur." And he often repeated the ſame ſentiment in different phraſes.

Many times did I viſit him in his affliction, and generally found him kept in perfect peace, having his mind ſtayed on the Lord JEHOVAH.—Death appeared to him bereft of his ſting. Heaven was contemplated by him with delight, and with holy deſire. Yet he was willing "to ſtay his "Father's time," and calmly reſigned to his will. I can truly ſay, that while I have been converſing, praying, praiſing, and rejoicing with him on his bed of ſickneſs, I have felt as if I had got beyond earth, and had arrived at the borders of heaven; and I had rather viſit ſuch a friend, in ſuch a chamber, than enjoy the company of the greateſt of men in the midſt of eaſe and mirth—of luxury and grandeur.

Yet at times he was left alone, and then the adverſary took the advantage, and ſhot at him his fiery darts. He felt more conflicts in his laſt illneſs than ever before. But he was enabled to withſtand, and to overcome the Accuſer of the brethren, by the blood of the Lamb and the word of Teſtimony. I happened to go in one day when he had juſt lifted up his eyes from a profound ſtate of thoughtfulneſs; and when he ſaw me, he ſaid, "O, my "friend, I have had *ſuch* a ſevere ſtruggle! I have been "aſſaulted with ſuch fears and terrors!"——But he added, with tears of thankfulneſs and joy (in terms which I cannot exactly recollect), his conſciouſneſs of having obtained a victory. He was troubled alſo with doubts and fears, at ſome ſeaſons, as to his ſincerity, and his falling ſhort at laſt; and, one day, was ſaying to a young female relative, that he was afraid he had preached what he had not practiſed;

tiſed; that he ſhould not be accepted; and that, after he had preached to others, he might be himſelf a caſt-away. The young perſon, pitying his diſtreſs, and deſirous of ſaying ſomething to alleviate it, replied, "Why, brother, ſhould you be ſo caſt down? you have often recommended us to go to the Lord Jeſus Chriſt when you have been preaching to us:" as if ſhe would have ſaid, "Why do not *you* go to him?" It had its effect; the Lord was pleaſed out of a child's mouth to bring forth ſtrength. He was reproved and comforted.

He had found heretofore conſiderable relief by going to Bath. It was judged that no other means than the uſe of the waters there could be of any ſervice to his debilitated ſtate. Accordingly he was conducted, with three ſervants, thither in the moſt commodious and eaſy manner which could be contrived by his father-in-law. He ſet out on the 19th of April and arrived on the 21ſt. Adverting to his leaving home, he ſaid, "I ſhall be as near glory at Bath as at Portſwood Green." On his journey, he had thoſe waiters whom he knew at the inns he ſtopped at called out to him, and gave them his earneſt exhortation, as a dying man, to ſerious religion.

From the time of his arrival at Bath he grew worſe; and the oppreſſion on his breath became alarming—he could not lie down. One ſpeaking to him on his ſufferings, he ſaid,

> "Now let our pains be all forgot,
> "Our hearts no more repine:
> "Our ſufferings are not worth a thought,
> "When, Lord, compared with thine."

His diſſolution at laſt was more ſudden than had been expected. It was but a few minutes before it happened that he had given directions reſpecting ſome temporal affairs. He had alſo expreſſed himſelf thus, ſome time before: "O, my Father, take me to thyſelf: into thy hands "I commit my ſpirit." He told his faithful and affectionate attendant, who was always near him, juſt before he expired, that "All was right;" and ſoon after altered for death, bowed his head, and gently breathed out his life. Thus all things being adjuſted and ſettled for time and eternity—having finiſhed his courſe and kept the faith—knowing in whom he had believed, rejoicing in the teſtimony of conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, he had maintained

ed a converſation in the world. Thus did Mr. Mouncher enter into that bleſſed ſtate after which he had looked and longed, and joined that ſociety in full perfection he ſo much loved below. His funeral ſermon was preached by his Paſtor from Pſalm xxxvii. 37. "Mark the perfect man, and behold the upright, for the end of that man is peace." May we all be followers of them who through faith and patience inherit the promiſes! May his younger relations never forget his faithful admonitions and his exemplary conduct! May his hearers remember him who ſpake unto them the word of God, and conſider the end of his converſation, Jeſus Chriſt, the ſame yeſterday, to-day, and for ever! May none of thoſe who joined with him in ſinging pſalms, and hymns, and ſpiritual ſongs on earth, be miſſing when the choirs of Heaven ſhall be united, and the univerſal chorus ſhall be ſung. Rev. v. 12. And may all his chriſtian brethren and friends at length happily meet, in perfect and everlaſting fellowſhip, in the preſence of the triune God, never to part more, never to ſuffer pain, never to know either pauſe, interruption, or end! Amen.

ECCLESIASTICAL HISTORY.

MAHOMETANISM.

"THE 5th Angel," ſaith John, "ſounded, and I ſaw a ſtar fall from Heaven upon earth, and to him was given the key of the bottomleſs pit." Rev ix. 1.

The moſt eminent expoſitors of ſcripture agree in the application of this terrible prophecy to the grand impoſtor, MAHOMET. A name of ſuch conſiderable magnitude, in conſequence of its connexion with the chriſtian church, as deſervedly to demand our attention in this place.

This ſingular perſon was born at Mecca in Arabia, ſomewhere about the year 572. His father dying when he was only two months old, he was left to the care of his grandfather. At his birth many prodigies are reported to have happened, as omens of his future greatneſs. Early in life he was inſtructed in the buſineſs of a merchant, and employed by a rich widow, of the name of Khadijah, as a factor. Into her favour he ſo effectually inſinuated himſelf, as to obtain her in marriage. By this event he became

came poſſeſſed of conſiderable wealth and power, and continued in the mercantile occupation for ſeveral years.

About the 38th year of his age he began to enter upon the execution of his deſign, of introducing to the world a new religion. For the more facile accompliſhment of his purpoſe, he judged it requiſite to give celebrity to his name, by leading a life of rigid ſanctity. Retiring to a cave called Hira, near Mecca, in the exerciſe of ſevere abſtinence and meditation, he profeſſed to have extraordinary revelations, and frequent converſe with the Angel Gabriel. In the courſe of his profeſſion as a merchant, by his communications, both with Jews and Chriſtians, he obtained a knowledge of their reſpective religious tenets; and incorporated ſeveral mutilated parts of both into his own abominable ſyſtem. Availing himſelf of the corruptions of Chriſtianity, and the diſtractions which at that time ſo ſhamefully prevailed amongſt its profeſſors, he ſeized the opportunity which their vices favourably afforded, and entered upon the deſign of rendering himſelf illuſtrious as the head of a new religion.

At the commencement of his undertaking he only brought forward the moſt unexceptionable parts of his novel ſcheme; profeſſing no more than a deſign of purging religion from that groſs idolatry into which, he pretended, its abettors had fallen, and to reſtore it to its ancient purity, by calling men back to the worſhip of one true God.

In his retirement at Mecca he pretended that the angel Gabriel had informed him of his divine miſſion; and that he was conſtituted the Apoſtle of God, ſaying, "O, Mahomet! thou art the Apoſtle of God, and I am Gabriel."

By the neceſſary converſion of his wife, and that of ſome conſiderable relations, he was emboldened in the proſecution of his impious fraud. With unremitting perſeverance he devoted himſelf in effectuating his original plan, which received ſo conſiderable an acquiſition, that in the 44th year of his age he made a public declaration of his pretended miſſion, avowing himſelf a prophet ſent by God to purge chriſtianity from its errors.

Notwithſtanding the diſcouragements attendant upon his firſt enterprize, he combated every difficulty, and by the ardour of his genius ſo far overcame them, as to attach the moſt eminent men in Mecca to his intereſt; and to give his party a formidable appearance. Thus ſupported, he ſet up his ſtandard as a rallying point; encouraged his followers

followers in predatory excurſions, and laid the foundation of his future greatneſs by his ſucceſs at the battle of Beder, in which, with only 313 followers, he defeated a caravan defended by more than 1200 ſoldiers. Animated by this ſingular ſucceſs, he advanced in his career, and by increaſing atchievements added ſuch ſplendour to his name, that he was enabled to bring to the field an army which, in conſequence of the enthuſiaſm infuſed into their minds by the eloquence of their chieftain, inſured ſucceſs wherever they appeared.

Such was the iſſue of his exploits, that in the courſe of his military apoſtleſhip he effected a revolution, from which aroſe an empire that, in the immediately ſubſequent 80 years, extended over more countries and kingdoms than ever the Roman did in 800 years. The empire of Turkey, of the Mogul in India, and the vaſt empire of China in the preſent day, are ſtriking memorials of its former greatneſs. In the year 628 he united in himſelf the royal cha-character, with the ſacred one of Chief Pontiff of his religion.

In the year 632 this notorious impoſtor died at Medina of a lingering fever, ſuppoſed to have been the effect of poiſon adminiſtered to him three years before. A violent conteſt ſucceeded about the place of his burial, which at laſt was determined to be at Medina; to which place prodigious multitudes of Muſſulmen annually reſort to viſit the tomb of the prophet.

The theological principles which conſtitute Mahometaniſm are the following: God is one in eſſence, neceſſarily exiſting from eternity. Mahomet was *the Prophet* and Apoſtle of God. God has decreed all things and modes, ſo that nothing can happen in the world, whether it reſpects the conditions or operations of things, but what is contained in his decrees. That there are angels, pure from ſin, who act in obedience to the Divine commands. That there are 104 ſacred books; in the number of which are the Pentateuch, the Pſalms, and Goſpels; and principally the Alcoran of Mahomet. That there will be a general reſurrection and final judgment.

The rewards he propoſed to his faithful diſciples were ſuch as correſponded with oriental manners, and ſuited corrupt nature: Pleaſant gardens, ſtreams, and flowing fountains, delicious beds, all manner of fruits, the enjoyment of beautiful women, in whoſe company they might ſolace themſelves with amorous delights to all eternity, drinking

drinking with them the moſt ſavory wines in cups of gold, &c.

How different this recompenſe of reward from thoſe pure and unſullied joys propoſed to the expectation of the followers of the immaculate Jeſus! How different the characters of the real and the pretended Prophet! It is impoſſible to reſiſt the opportunity of making the exemplification in the words of Biſhop Sherlock*.

"Go to your Natural Religion: lay before her Mahomet and his Apoſtles, arrayed in armour and in blood, riding in triumph over the ſpoils of thouſands and ten thouſands who fell by his victorious ſword; ſhew her the cities which he ſet in flames, the countries which he ravaged and deſtroyed, and the miſerable diſtreſs of all the inhabitants of the earth. When ſhe has viewed him in this ſcene, carry her into his retirements; ſhew her the Prophet's chamber, his concubines and his wives; let her ſee his adultery, and hear him alledge revelation and his divine commiſſion to juſtify his luſt and his oppreſſion. When ſhe is tired with this proſpect, then ſhew her the bleſſed Jeſus, humble and meek, and doing good to all the ſons of men, patiently inſtructing both the ignorant and the perverſe: let her ſee him in his moſt retired privacies; let her follow him to the mount, and hear his devotions and ſupplications to God: carry her to his table to view his poor fare, and hear his heavenly diſcourſe: let her ſee him injured but not provoked: let her attend him to the tribunal, and conſider the patience with which he endured the ſcoffs and reproaches of his enemies: lead her to his croſs, and let her view him in the agony of death, and hear his laſt prayer for his perſecutors—*Father forgive them, for they know not what they do!*

"When Natural Religion has viewed both, aſk, *Which is the Prophet of God?* But her anſwer we have already had, when ſhe ſaw part of this ſcene through the eyes of the Centurion who attended at the croſs, by him ſhe ſpoke and ſaid, *Truly this man was the Son of God.*" Z.

THREE GREAT POINTS IN RELIGION.

DIALOGUE II.

MINISTER.

I AM glad to ſee you again, for this renewed viſit ſeems to ſay, that what I lately propoſed to your conſideration,

* Vol. I. Sermon 9.

hath

hath not been without its effects, but that you are now come for further information on the important ſubject. And I am led to hope therefrom, that, under the ſame divine bleſſing which muſt have operated upon my poor endeavour, if any good hath reſulted from it, our conference will at length terminate to your advantage, and my joy.

PARISHIONER. God grant it may! for at preſent I am truly miſerable. You have awakened ſuch diſtreſſing apprehenſions in my mind, from what you then ſaid, reſpecting the ſins of my nature, that unleſs you can afford me relief, I ſhall be of all men moſt miſerable.

MINISTER. The Lord, whoſe gracious office it is, to comfort his people, will, I hope, give you an anſwer of peace: for He who reproves the heart of ſin, can only convince alſo of the righteouſneſs of the Saviour. And He who promiſed the one, promiſes no leſs the other. The ſame Almighty hand which wounds, is the only hand to heal. *I* (ſays God) *even I am he that comforteth you.* Iſaiah li. 12. But in the mean time, however diſtreſſed you may be, I do not repent of my faithful dealing with you: neither will you, I truſt, when we have gone over the whole ground of our ſubject. Had I deſired your immediate approbation, more than your eternal welfare, I might have led you over a more velvet path, but the end of it would have been *the way of death.* I might have imitated the preachers, whom the Prophet deſcribes, *who ſpeak ſmooth things and prophecy deceits.* A conduct which ſeldom fails to procure the praiſe of men in this world, but as certain to be followed with their loudeſt and bittereſt reproaches, in the world to come. It is an awful thing *to heal the hurt of ſouls ſlightly, ſaying peace, peace, when there is no peace.* To ſkim over the ſurface of that deadly wound, which ſin hath made in our nature, while rottenneſs is corroding beneath. There can be no doubt, but that it is a more painful operation, to every patient's feelings, to probe the ſore to the bottom, but it becomes the only effectual way to a compleat cure. I hope, from what you have now ſaid of your preſent miſery, that it ariſes from the wounds of ſin, being laid bare to your view, by the gracious dealings of our God. And if ſo, depend upon it, that the ſame Almighty hand which hath ripped them open, will heal. But I think it muſt ſtrike you with full conviction, that no man till he knows, and feels his wounds, will be anxious for a cure. Men at eaſe and freedom may *talk* of chains, and coolly diſcourſe about the ſorrows of

ſlavery: but he, and he only, who hath *felt* the chain, and groaned under the yoke of it, can ſay, what it is, or deſcribe that miſery of the heart, which ariſeth *from hope long deferred*. Prov. xiii. 12.

PARISHIONER. Oh! Sir, I feel indeed the chain, and truly groan after a freedom from it. The Lord hath led me to know my utterly loſt ſtate by nature, and I have a lively ſenſe and conviction, of what you call, *the firſt leading point of the Goſpel*. Tell me, Sir, I pray you, what you have to propoſe, under *the ſecond particular*. Is there indeed a plan of ſalvation: is there a method of canceſling the ſins of my nature, and obtaining the favour and peace of God?

MINISTER. Yes! bleſſed be God, there is. Chriſt is the reſtorer of our fallen nature, and an all-ſufficient Saviour for ſinners: and as the gracious goodneſs of our God, hath in his abundant mercy led you to ſee your want of ſalvation, I pray God he may lead you to ſee alſo, the complete ſalvation there is in him. I ſhall be highly gratified indeed, if the Lord will mercifully condeſcend ſo far, as to make me the index to his will, upon this occaſion, in pointing to the means by which it may be accompliſhed. But firſt let me aſk you, whether ſince our former converſation, and the Lord's convincing you of ſin, you have not been endeavouring to find out ſome plan yourſelf, in order to recommend you to God, and to do ſomewhat by way of obtaining your own ſalvation?

PARISHIONER. Oh! yes. For after my return home from you, the impreſſion your words made upon my mind, immediately led me to the ſerious examination of my heart before God; and having made it a ſubject of prayer, as you recommended, I ſet about the work with great diligence. I found, upon looking back, that what I had before conceived to be righteouſneſs before God, was full of unworthineſs; and that even in my moſt holy things I was unholy before him. I diſcovered alſo, that not only in the paſt, but even in the preſent, the ſame bias to ſin was in my nature, that *when I would do good, evil was preſent with me*. Such views of the ſinfulneſs of my nature brought tears into my eyes, and induced much ſorrow of heart. Still hoping, however, that thoſe tears would avail before God, and that I could rectify the paſt, I formed the ſtrongeſt reſolutions of amendment, and determined in myſelf to begin a new life. But, alas! what the Apoſtle found in his experience, I found in mine, that *the good I would, I did not, but*

but the evil that I would not (in defiance of all my reſolutions) *that I did.* And I have now at length diſcovered, as he did, *that in me, that is in my fleſh, dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not.* And under this conviction of mind, I find myſelf obliged continually to cry out, in his lamentable words, *O wretched man that I am, who ſhall deliver me from the body of this death?*

MINISTER. Theſe are humbling views, no doubt, of the miſerable, helpleſs ſtate of our fallen nature; but they are profitable to the ſoul, and afford ſtrong evidences of the grace of God in the heart; for thus the Holy Ghoſt teaches his people in order to lead them to the Saviour; and if what you expreſs you really feel, I am very confident it is He which muſt have revealed theſe things to your heart. For the unhumbled pride of man, untaught of God, is always fancying that he can do ſomething of himſelf toward ſalvation. He fancies he can repent when he pleaſes; he can form reſolutions as he pleaſes, and put them in practice as he pleaſes; he can amend his life, make amends for the paſt by the future, and obtain the favour of God through Chriſt. But when the Lord condeſcends to become man's teacher, all theſe flights of fancy fall to the ground: he then learns that *repentance* is the ſole gift of God; and that a man might as ſoon change the colour of his hair, or alter the complexion of his countenance as the complexion of his mind. That the *ſtrongeſt reſolutions*, formed in his own ſtrength, muſt fail; and that even if it were poſſible to keep them, the good conduct of the *preſent* can make no compenſation towards God for the evil conduct of the *paſt*. In ſhort, that man in himſelf, and in his higheſt attainments by nature, hath not ſufficiency of himſelf to *think*, much leſs to *do* any thing as of himſelf, and *and all his ſufficiency muſt be of God.*

PARISHIONER. Oh! Sir, I ſee and feel the full force of theſe truths. I am convinced that, in myſelf, I have no help, and therefore let me earneſtly entreat you no longer to poſtpone the information you promiſed to give, and which I am burning to receive, *how I muſt be ſaved, and wherewith I ſhall come before the Lord?* Open to me, I beſeech you, the ſubſtance of the *ſecond* branch of the ſubject you propoſed, in relation to the perſon and offices of the Lord Jeſus Chriſt, the reſtorer of our fallen nature, and the all-ſufficient Saviour of ſinners.

MINISTER. As I hope, and perſuade myſelf, your mind is now prepared to receive thoſe *glad tidings of good things*, I

ſhall moſt readily, and chearfully, enter upon this glorious ſubject; and may He who hath convinced you of ſin, convince you no leſs of the righteouſneſs of the Saviour, and enable you to come to him in a way of faith and repentance, to the everlaſting comfort of your ſoul, through the ſame Jeſus Chriſt our Lord.—I am to ſuppoſe, my Chriſtian friend, that you are no ſtranger to what is related in ſcripture, concerning the perſon and offices of the Lord Jeſus Chriſt; but that from your Bible, and from occaſional ſermons which you have heard upon the ſubject, you are not now to be informed reſpecting the *outward* teſtimony to theſe great truths. My province is not to inform you of what I take for granted, you already know of Jeſus by *the hearing of the ear*; but to lead you to ſuch views of the Saviour, as under the anointing of God's Holy Spirit, reſting upon the means, may induce an *inward* effect in your heart, in teaching you that Jeſus is an all-ſufficient Saviour, and ſuch as is every way ſuited to your wants and neceſſities. If I can but accompliſh this purpoſe, I ſhall accompliſh all that I deſire; and therefore it will be enough to go over the ground of the Goſpel, in ſketching the outlines only of this great and important point.—From the ſame divine authority, by which we are informed of man's fall by reaſon of ſin (and of which you have *now* an aſſured teſtimony in your *own* experience), we have the information alſo of a gracious plan of ſalvation for his recovery. God foreſeeing the miſery of mankind by the fall, provided a means for obtaining happineſs again in redemption, and, from the foundation of the world, founded that ſcheme which is revealed to us in the Goſpel of Chriſt: there we learn that Jeſus, the only begotten Son of God, who is *one with the Father, over all God bleſſed for ever*, and *who had glory with the Father before all worlds*, at a certain period before determined in the counſel of heaven, but from its fitneſs for the purpoſe intended, called *the fulneſs of time*, aſſuming a body ſuch as ours in every point, *ſin only excepted*, came into the world and accompliſhed all thoſe purpoſes appointed for our ſalvation. Beginning at that point where our nature had failed, he fulfilled, to the moſt perfect exactneſs, the whole law of God; and that having repaired the broken law, he offered himſelf a ſacrifice upon the croſs for our breaches of it; ſo that having wrought out a perfect and finiſhed righteouſneſs in his life, he became a pure and ſpotleſs ranſom in his death: and thus compleating redemption work upon earth, he is returned to the boſom of his Father

to

to complete the whole of it in heaven, in becoming our Interceſſor and Mediator with the Father, pleading his merits in behalf of his people, and ſending down the gifts of the Holy Spirit to render the whole effectual in their hearts, that the Spirit may *apply* what the Saviour hath *wrought*; and thus the mighty redemption he hath accompliſhed *for* them, may be finiſhed *in* them, until that period ſhall arrive when he will come in the clouds to judgment, agreeably to his promiſe, before his departure, to receive all his faithful believing people to himſelf, that *where he is, there they may be alſo.*

PARISHIONER. Theſe preciousſtruths, I thank God, I have already heard by the hearing of the ear; but yet I do not underſtand how we are intereſted in their effects. How can *my* ſins be transferred to the perſon of Jeſus? or his righteouſneſs be imputed to *me?*

MINISTER. Certainly, with as much juſtice and propriety as in the common circumſtances of human life. For example; ſuppoſe I owe you a ſum of money, which I am unable to pay, may not ſome generous friend diſcharge the debt for me? And if he does, am I any longer your debtor? If I have forfeited my freedom by any act which I have committed, and cannot be liberated unleſs a ranſom be made; yet if that ranſom be made, am not I free? Similar to theſe caſes, only heightened to an infinitely higher degree, is the inſtance before us. You and I, by ſin, are become inſolvent debtors to the law of God; and as that law pronounces *a curſe upon every ſoul of man that doth evil*, it is plain that we are both under its condemning power. Now, in this ſituation, Chriſt appears as our repreſentative, and takes both this debt and penalty upon himſelf. And is it not evident, then, that when he ſuffered on the croſs, *he redeemed us from the curſe of the law, being made a curſe for us?* Could *he* pay the *debt* and we ſtill be *debtors?* Could *he* ſuffer the penalty of the law and the bond not be cancelled? Here you ſee at once the broken law of God repaired, juſtice ſatisfied, the Saviour become the ranſom, and the ſinner ſet free. *By that one offering of himſelf once offered, he hath perfected for ever them that are ſanctified.* And thus that important truth of ſcripture is completely explained, and proved, that *God can be juſt, and yet the juſtifier of him that believeth in Jeſus*, Rom. iii. 26. And as the ſins of his people are thus transferred to the perſon of Jeſus, and expiated by his ſacrifice on the croſs, ſo his righteouſneſs is imputed to them alſo, and they are conſidered righteous before God in him. By taking our nature,

nature, Jesus becomes part of ourselves, or rather his people are united to him. His actions *for* them, therefore, are imputed *to* them. *For their sakes* (says Jesus) *I sanctify myself.* What he is in a way of redemption, he is to them. Hence *Paul* says, that *the righteousness of God which is by faith of Jesus Christ, is unto all, and upon all them that believe,* Rom. iii. 22. Hence also the Prophet, ages before our Lord came, expressly called him by this very name, *Jehovah our righteousness,* Jer. xxxiii. 16. a most delightful character for all his faithful people to know him by. It was not enough to call him *Jehovah,* or to call him *Jehovah righteousness,* great and glorious as these appellations are in themselves in the person of Jesus, but when is added to them that little but most important word *our, Jehovah our righteousness,* this sums up the transporting title in giving us an interest in it, and which renders it so dear and valuable to all his people. He is, indeed, their righteousness, for *he is the end of the law for righteousness to every one that believeth.* Thus you see, then, how *our sins* are transferrable to the person of Jesus, and were transferred when *he bore our sins in his own body on the tree, and suffered, the just for the unjust, to bring us to God.* And how *his righteousness* is imputed to his people, *when he who knew no sin became sin for us, that we might be made the righteousness of God in him.* 1 Pet. iii. 18. And in like manner, under all his divine characters and offices, as far as they relate to redemption work, all spiritual blessings and mercies are treasured up in him, that *out of his fulness we might all receive, and grace for grace.* So that are you ignorant, he is wisdom; are you sinful, he is righteous; are you corrupt, he is holy; are you feeble, he is strong; whatever weakness, poverty, reproaches, misery, or evil, attaches itself to the humblest and poorest of his people, Christ is the all-sufficient, all-suitable Saviour and Redeemer under every one of them, and *is made of God to us wisdom, and righteousness, and sanctification, and redemption* 1 Cor. i. 30.

PARISHIONER. These are refreshing considerations, no doubt, to the breast of a poor self-condemned sinner. But suffer me yet further to ask, what authority have we to know that these characters and offices of the Saviour are accepted by the Father for the sinner?

MINISTER. We have the most unquestionable authority in proof of it: for not only by a voice from heaven upon several occasions, while Jesus was upon earth, did the Father declare his complete approbation of his mission, and proclaim

him

him for his only beloved Son, commending all to hear him; but an Apoſtle informs us, that ſo much the Father and the Son are one, in an eternal unity of eſſence, and the acts of the one are the acts of the other, that in that awful ſacrifice of Jeſus on the croſs, *God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them*, 2 Cor. v. 19. So that however myſterious the whole of redemption-work is in itſelf, yet we plainly perceive it occupied the joint agency of all the perſons of the Godhead to fulfil; and that the Father is as ready to *accept*, as the Son to *offer*, and the Holy Ghoſt to *apply* the merits and death of Jeſus for the ſalvation of ſinners. And although to the perſon of the Redeemer we cannot perhaps help feeling greater confidence in approaching, becauſe, from his taking upon him our nature, and being the appointed Media or to his people, we look up to him as ſomewhat more immediately endeared to our fleſh; yet never ought we the leſs to conſider the tender love of the Father in *giving* ſuch a Saviour; and the gracious compaſſion of the Holy Ghoſt in *applying* his merits to our neceſſities, as equal objects of our higheſt affection, gratitude and regard; and thankfully aſcribe to all, that glory which is the juſt tribute due to a Being of ſuch inconceivable perfections, who, though exiſting in a plurality of perſons, is but One, and the ſame, infinite and eternal Jehovah.

PARISHIONER. Praiſed be God for ſuch credences of his love!

MINISTER. And now I ſhould hope that I have ſaid enough, to prove to you the all-ſufficiency and all-ſuitableneſs of the Saviour to anſwer the utmoſt wants of his people under every particular. But in addition to theſe *outward* credences, there is one more of an *inward* nature, which, if I miſtake not, the Lord, through his gracious benignity, hath given *you*, which cannot but fully ſatisfy, and is unanſwerably great and concluſive.

PARISHIONER. Given *me!* I beg you to explain!

MINISTER. That I ſhall moſt readily *. You have ſeveral times, in the courſe of our preſent converſation, expreſſed yourſelf to be a poor, helpleſs, ſelf-condemned, and miſerable ſinner. Now, if you really feel what you ſay, and thoſe expreſſions are the genuine ſentiments of the heart, you have, what I call, a *perſonal* experience, that Jeſus is an all-

* The Reader is deſired to give the cloſeſt attention to this obſervation.

ſufficient

ſufficient Saviour, for he hath proved himſelf to be ſo to *you*, in fulfilling that promiſe he made his diſciples before his departure, that *if he went away, he would ſend to them the Holy Ghoſt*, and who, when he was come, ſhould *reprove the world of ſin*, &c. Now that he is come upon *you* is plain, for you are reproved and convinced of ſin, and of your utterly loſt ſtate by reaſon of it; a circumſtance which could not have been accompliſhed but from his power in the heart. This at once proves, therefore, to *your* own experience, that the Saviour hath made a full ſatisfaction for ſin, that the Father hath accepted it, and that the Holy Ghoſt is given in confirmation thereof; for it is ſaid in ſcripture, that *the Holy Ghoſt could not be given before that Jeſus was glorified.* But if you are convinced of ſin, then is the Holy Ghoſt come; and if the Holy Ghoſt be come, then is Jeſus glorified; and if Jeſus be glorified, then hath the Father accepted the offering he made upon the croſs for human guilt, and in teſtimony of it hath ſent down the gifts of the Holy Spirit. I think this argument ſo plain, ſo clear, and ſo convincing and unanſwerable, that I hope it will operate with its full power of perſuaſion in your heart. And let me add alſo, that as you have this real heartfelt conviction of ſin from this gracious operation of the bleſſed Spirit, and he hath led you thereby to ſee your own helpleſſneſs by reaſon of it, you have one of the ſtrongeſt aſſurances therefrom, that he will alſo lead you to ſee and to ſeek the all-ſuitableneſs and all-ſufficiency of Jeſus to relieve; for the ſame power which convinces of ſin, convinces no leſs of the righteouſneſs of the Saviour; and both concur to afford that *inward* teſtimony which the Apoſtle ſpeaks of, *the Spirit bearing witneſs with our ſpirit that we are born of God*, Rom. viii. 16.

PARISHIONER. Praiſed be the riches of divine grace. I think I begin to have ſome faint glimmering view of what you have been deſcribing. May the Lord make it, like the light of the morning, *which ſhineth more and more unto a perfect day!*

MINISTER. Let me, for the preſent, diſmiſs you under theſe impreſſions, and my prayers ſhall follow you, that the God of all grace, which hath given you to ſee your miſery by reaſon of ſin, may lead you to *that Lamb of God which alone can take it away.* There is no want, or ſituation of diſtreſs, but what he is competent to relieve. He is an all-ſufficient Saviour, an almighty Saviour, a moſt gracious Saviour, and an everlaſting Saviour, *the ſame yeſterday, to-day, and for ever*;

and

and as willing as *able to ſave to the uttermoſt, all that come to God by him.* May the Lord grant you the ſame conviction, both of your miſery and his ability, which the poor *leper* we read of in the Goſpel had, when he came to Chriſt with that moving and earneſt petition, *Lord, if thou wilt, thou canſt make me clean:* and you will find in Jeſus the ſame power and readineſs to relieve as he experienced; *Jeſus put forth his hand, and touched him, ſaying, I will, be thou clean, and immediately his leproſy was cleanſed,* Matt. viii. 23.

REMARKS ON ISAIAH LI. 1.

"*Look to the Rock whence ye are hewn, and to the Hole of the Pit whence ye are digged.*"

SOME profeſſors of religion themſelves ſtrive to forget, and would not, on any account, that others ſhould know the obſcurity and poverty out of which it has pleaſed the Lord to raiſe them, as if it were any diſgrace to be favoured and elevated by the ſpecial interpoſition of Divine Providence. Let me rather frequently review my former ſtate, to promote gratitude for paſt mercies, and encourage my ſoul in the expectation of thoſe bleſſings I may want in time to come. That man who is born in obſcurity, educated by charity, and to all appearance deſtined for life to an indigent and abject ſtation, when brought into notice and proſperity, ſhould often read this text.

But if they who are objects of God's providential goodneſs ſhould look back on their paſt ſituation to provoke in them an humble and a thankful heart, how much more ſhould this be done by thoſe who are made the monuments of divine grace? In doing this every real Chriſtian will feel the propriety of Paul's addreſs to the believers at Corinth. "*Who maketh thee to differ from another? And what haſt thou that thou didſt not receive? Now, if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?*" 1. Cor. iv. 7. Yes, my ſoul, thou art a great debtor both to the providence and grace of God. Boaſt not, therefore, in any thing but the goodneſs and love of God to thee. Give him the praiſe of all he has done, and truſt him for all that you need for time or eternity. I. T. B.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

FOULAH MISSION.

A MISSION to the weſtern coaſt of Africa, has for ſome time occupied the attention of thoſe ſerious Chriſtians, who have painfully reflected on the ſtate of millions of their fellow creatures groaning under the complicated miſeries of paganiſm and want of civilization, and expoſed to all the horrors of the Slave Trade.

To check and gradually annihilate this inhuman traffic, and to ameliorate the condition of theſe unhappy people, was a primary object of thoſe humane and honourable characters who formed the Sierra Leone Company; many of whom have judged that a Chriſtian Miſſion to different parts of that Continent, might be of the moſt eſſential ſervice in facilitating their grand objects, while at the ſame time it included another of infinitely more importance to the poor Heathens, their ſpiritual emancipation from the ſervitude of Sin and Satan.

In the preſent inſtance the three Miſſionary Societies of London, Edinburgh, and Glaſgow have united, each bearing a proportion of the expence and furniſhing two Miſſionaries, whoſe names are as follow:

From the Glaſgow Miſſionary Society.	Rev. Peter Furguſon, Mr. Rob. Graham.
From the Edinburgh Miſſionary Society.	Rev. Hen. Brunton, Mr. Peter Greig.
From the London Miſſionary Society.	Mr. Alex. Ruſſell, Mr. Geo. Cappe.

Mr. Brunton was regularly educated for the Miniſtry, and Mr. Ferguſon is a man of good claſſical learning; but it was not judged neceſſary that all the Miſſionaries ſhould be ſcholars; the reſt therefore are mechanics, who will act in the double capacity of inſtructing the Heathen, and communicating ſeveral of the uſeful arts of civilized Society; by which they will be likely to excite more attention, and command greater reſpect, than ſolely by the poſſeſſion of thoſe branches of learning, which would be of little or no uſe to the ſubjects of their miſſion. They are all under forty years of age, and Mr. Brunton only has a wife and two children, which are left in Scotland, till it ſhall be judged expedient for them to follow him.

The Miſſionaries of the Scotch Societies were ſolemnly deſignated to their work at their reſpective cities: thoſe of Edinburgh, on September 23d, when a ſuitable charge was delivered to them by Mr. Ewing.

On Tueſday, Oct. 3, the four Miſſionaries from Scotland arrived in London, together with Mrs. Campbell and her two daughters, who are to accompany them to Sierra Leone, where Mr. Campbell is employed as a Miſſionary by the Glaſgow Society.

On Monday, Oct. 9, the two London Miſſionaries were ſolemnly ſet apart to their future work at Surry Chapel, in the preſence of a very reſpectable and crouded auditory.

The ſervice being opened by ſinging, the Rev. Mr. Hamilton, read the 68th Pſalm, and 35th chapter of Iſaiah; Mr. Jones of Uley, prayed; and Mr. Nicol, (of Swallow-ſtreet,) preached a ſuitable diſcourſe on the occaſion

occaſion from Acts xvi. 9, 10. "And a viſion appeared to Saul in the "night; there ſtood a man of Macedonia, and prayed him, ſaying, "come over into Macedonia and help us. And after he had ſeen the "viſion, immediately we endeavoured to go into Macedonia, aſſuredly "gathering that the Lord had called us for to preach the Goſpel unto "them." After this diſcourſe, Mr. Reynolds, of Camomile-ſtreet, prayed the deſignation prayer, and, together with Mr. Platt, delivered the Bibles to the Miſſionaries.

Mr. Parſons, of Leeds, then gave the Miſſionary charge from 1 Cor. xv. 58. "Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, "always abounding in the work of the Lord; foraſmuch as ye know "that your labour is not in vain in the Lord."

Mr. Fenn read the inſtructions from the Directors to the Miſſionaries, and the Rev. Mr. Love, the Farewel Addreſs: ſuitable hymns were given out between the ſervice by Meſſ. Steven, Smith of Coventry, and Mr. Wilks, and the whole concluded with prayer by Mr. Humphreys.

We forbear any farther account of the ſermon and charge, becauſe both are ordered to be printed; but the inſtructions and farewel addreſs we have ſubjoined.

In the evening of the ſame day, Meſſ. Brunton and Furguſon, having been previouſly examined and approved, were publicly ordained at the Meeting Houſe of the Rev. Alex. Eaſton, Miles's-lane, Cannon-ſtreet; Mr. Platt gave out the Pſalms from the Scots verſion; Mr. Steven read Ezekiel 33d and the 3d and 4th chapters of the Ephesians; Mr. Townſend, of Rotherhithe, prayed; Mr. Love, preached from John xiv. 12. "Verily, verily, I ſay unto you, he that believeth on me, the works that "I do, ſhall he do alſo; and greater works than theſe ſhall he do, be-"cauſe I go to my Father." Mr. Eaſton took the vows; Mr. Steven prayed the ordination prayer; Mr. Waugh gave the charge, and Mr. Reynolds concluded the whole in prayer.

Early on Thurſday morning, October 12, the ſix Miſſionaries ſet off to Graveſend, accompanied by one of the Directors, in order to wait for the *Calypſo*, a convenient veſſel of about 170 tons, in the ſervice of the Sierra Leone Company. On their arrival at Graveſend, Mr. Brunton preached the ſame evening at the Meeting Houſe of Mr. Cratchroyd, from Pſalm lxxi. 16. "I will go in the ſtrength of the Lord God;" and Mr. Greig, concluded with prayer. Next evening, (Friday) Mr. Ferguſon, preached from Romans i. 16. "I am not aſhamed of the Goſpel of Chriſt," &c. and Mr. Graham, concluded in prayer. They were alſo engaged on the Lord's Day to crouded auditories, and gave the moſt pleaſing evidence of their piety and gifts.

On Monday about three o'clock, P. M. they went on board their appointed veſſel, and immediately got under weigh for Falmouth, where they are to join the trade fleet from Liverpool, Briſtol, and London, to purſue their voyage under convoy of the Hornet, and another armed ſloop.

It was pleaſing to obſerve the becoming mixture of fortitude and tenderneſs with which theſe Miſſionaries left their native country, their connections, and their all, to carry the glad tidings of ſalvation to a foreign, a diſtant, and a heathen land. Notwithſtanding they were unable wholly to ſuppreſs the tear of affection in parting with their Chriſtian friends, they at the ſame time diſcovered no regret at having embarked in this honourable, but arduous and hazardous undertaking.

Some circumſtances attending this Miſſion, are of a nature peculiarly

encouraging. Mr. Macaulay, the Governor of Sierra Leone, is a real Chriſtian, and a zealous friend of the Miſſionary cauſe, and will, we doubt not, employ all his influence with the King of the Foulahs, to facilitate the introduction of the Miſſionaries into that country.

Their voyage to Free-Town, Sierra Leone, with a fair wind may be completed in a month, after which they will have to travel between two and three hundred miles to Teimbo, the capital of the Foulahs. We have no doubt but thouſands of our Chriſtian friends, who have united hand and heart in this Miſſionary undertaking, will follow them with the moſt earneſt prayers and wiſhes for a ſpeedy voyage, and a happy iſſue of their benevolent attempt.

GENERAL INSTRUCTIONS FROM THE DIRECTORS OF THE MISSIONARY SOCIETY TO THE MISSIONARIES WHO ARE ABOUT TO EMBARK FOR THE FOULAH COUNTRY, AFRICA.

WE, your brethren in Chriſt, to whom his name is precious, feeling the power of that divine affection which animates his various members and unites them in one body, are deſirous, before your departure, of offering to you this teſtimony of our undiſſembled regard, as well as ſubmitting to you a few obſervations relating to the important work in which you are engaged.

You are apprized that the deplorable ſituation of our fellow creatures who inhabit the Continent of Africa has long excited the commiſeration of every breaſt which is acceſſible to the impulſe of humanity. No portion of the human race has drank ſo deep of the cup of wretchedneſs as theſe. There are no captives of the prince of darkneſs to whom the ſound of redemption can be more needed than to them. Indeed, there ſeems a peculiar ſuitableneſs, and a divine propriety in introducing theſe children of affliction to an acquaintance with him, who in the days of his humiliation was diſtinguiſhed as "the Man of Sorrows and familiar with grief." It is to this land of degradation and darkneſs to which your footſteps are to be directed; and, in the humble dwellings of theſe deſpiſed or oppreſſed Africans, you are to make known the grace of him, who alſo was once deſpiſed and rejected of men.

It is a peculiar ſatisfaction, brethren, to us, when we reflect on our partial acquaintance with the ſtate of Africa, and conſequently on the imperfect inſtructions which we are able to furniſh, either reſpecting the place in which you are to fix, or the exact plan on which you are to execute your Miſſionary labours, to have the opportunity of referring you for more particular information and ſounder advice, on theſe points, to thoſe ſincere ſervants and followers of our Lord Jeſus Chriſt, Zachary Macaulay, Eſq. the Governor of Sierra Leone, and the Rev. Mr. Clark, chaplain to the Colony. The attachment of theſe valuable characters to the cauſe of our Redeemer, and their influence in Africa, inclines and enables them to furniſh you with important directions, and entitles them, on your part, to the utmoſt attention and reſpect. In ſubordination, therefore, to what may hereafter appear to you to be the will of Providence from your more intimate acquaintance with the ſubject, after your interview with theſe friends, we proceed to inform you, that the attention of the Directors of the Miſſionary Societies in London and in Scotland, as well as of our friends in general, has been more eſpecially directed to the Foulah Country, as the place where your attempt to erect the ſtandard of

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the Croſs is to be firſt made. Many circumſtances have contributed to produce this partiality. The population of that kingdom—the character of its inhabitants—the gentleneſs and hoſpitality of their manners—the ſuperiority of their endowments—their ſobriety—and improvement in ſocial inſtitutions—ſeem to mark them out as a people fitted for Miſſionary attempts. The approximation of that kingdom with others of equal population, decides it to be a ſtation of great importance, from whence the light of the Goſpel might be tranſmitted into the interior of the Continent; and their deſire to be inſtructed in the knowledge of agriculture, and other European arts expreſſed to Mr. Watt, one of the ſervants of the Sierra Leone Company, when he viſited Teimbo; and eſpecially the promiſe of the King to furniſh ſuch Europeans with land, and with men to build their houſes, has been conſidered as probably affording a providential light, to which it is our duty to attend, both in reſpect to the ſpot in which our labours to be exerted, and alſo to the collateral means by which the Goſpel may be gradually introduced. If, on your arrival at the Colony, no diſcouraging circumſtances ſhould appear of ſufficient importance to prevent your proceeding to the Foulah Country, you will follow ſuch directions as may be given you by Mr. Macaulay, both as to your journey, and the meaſures you are to adopt on your firſt arrival at Teimbo. Your friends here will endeavour to procure the influence of the Sierra Leone Company, and eſpecially of the Governor of the Colony, with a view to facilitate your introduction, and ſecure your eſtabliſhment at that place.

One ſelected from your own number, or one appointed by Mr. Macaulay, ſhould take the lead in the preliminary negociations you muſt enter into with the King of the Foulahs. You muſt therein ſtipulate for your perſonal ſecurity—for the right of religious profeſſion—for the undiſturbed proſecution of any external calling in which you may engage—and for the privilege of enacting and executing laws reſpecting your own community. It will be needful that one from among you ſhould be ſelected by the reſt to keep detailed journals of your proceedings—to conduct the correſpondence with Mr. Macauley and Mr. Clark, who are a ſtanding Committee; and with the Directors in England and Scotland—as well as to repreſent the whole body in tranſacting their affairs with the King of the country. To him you are to ſtate, that it is the intention of our Societies to ſend other individuals among them for their inſtruction and improvement in uſeful knowledge, provided it is his wiſh to receive them, and there is a ſufficient pledge for their ſecurity and ſubſiſtence. You will endeavour to aſcertain whether families can reſide there in comfort and ſafety—whether married women would be protected, and what proſpect of uſefulneſs there would ariſe from their reſidence among the female natives. You will find out what deſcription of external knowledge would be moſt uſeful or moſt valued among them; and, eſpecially, whether by theſe means it is likely ſuch an aſcendancy may be obtained, as to make it highly probable that, when you have acquired a knowledge of their language, you may be allowed to proſecute your immediate object among them, by inſtructing them in the Chriſtian religion—always remembering, that it is no part of our deſign to introduce the uſeful arts among them, but with the view, and as the means, of obtaining their attention to this great object.—You will alſo make your obſervations as to the ſalubrity of the climate, the products of the country, the ſtate of ſociety, and the nature of the government; and inform us thereof, as well as of what you may learn of the ſurrounding nations, and the practicability of introducing

Miſſions

Miſſions among them. You will inform us of the acceſs which you are likely to have, as Chriſtian Miſſionaries, among the Freemen of this nation, whom we underſtand to be Mahometans; as well as among the Slaves, who are chiefly, if not entirely, Pagans; and what opportunity there is of inſtructing the children of both, by eſtabliſhing ſchools among them.

If, on your arrival at Sierra Leone, and in conſequence of your communications with Mr. Macaulay, it ſhould appear ineligible to proceed to the Foulah Country, on account of its internal commotions, which may not yet have ſubſided; or on account of the tenacity by which the inhabitants adhere to their Mahometan principles,—and which might render it impracticable to exerciſe your functions as Miſſionaries of the Chriſtian Faith,—you will, in that event, pay every attention and reſpect to the information which you will receive from that judicious adviſer, and direct your labours to ſome other part, either in a body for the purpoſe of co-operation, or in detached parties for the more extenſive propagation of the light of life; recollecting, that to follow the greateſt probabilities of uſefulneſs is the eſſential maxim by which your conduct is to be governed. On this ſubject we are indebted for ſome valuable information derived from the friend ſo frequently referred to, and which we now proceed to detail.

Mr. Macauley ſuggeſts, that two Miſſionaries might be advantageouſly placed at each of the following ſtations:

1. "In the Rio Pongas, under the wing of the Company's Factory. "Here they would learn the Suſoo language, which is ſpoken almoſt "univerſally through the extent of coaſt which reaches from the Rio "Nunez to the river Scarcies, and back even to the borders of the "Foulah Country. This of itſelf is an extenſive field of uſefulneſs; "and it is enlarged by this circumſtance, that almoſt all the trading "Foulahs talk Suſoo.
2. "On the Bullam Shore—here they would learn the Bullam language, "which is ſpoken on the north ſide of our river, and in all the region "to the ſouthward, quite down to within a few miles of the River "Kittim, including the Iſland of Banana's, the Caramanca's, and "the various branches of the Sherbro', and extending on an average "near 100 miles inland.
3. "At Free Town—here they would acquire the Timmany language, "which is ſpoken in the River Scarcies, on the ſouth and eaſt ſide of "this river, in the Queah, Rokelle and Port Logo and Krango, "which altogether extend about three days journey beyond the mouth "of the Rokelle—ſay 60 miles.
4. "In the River Gallienas—here the Foy language is ſpoken, and it "pervades, if I am rightly informed, a region of about fifty miles "along the ſea coaſt, and extending between two and three hundred "miles into the country.
5. "At Cape Meſurado—the language ſpoken here, I don't recollect the the name of, but have been told it pervades a ſtill larger extent of country than the Foy.

Mr. Macaulay adds, "The above places are all within the ſphere of our "immediate influence, numerous advantages are likely to ariſe from ſuch "a plan, the acquiſition of the language, a growing knowledge of the "interior, in addition to the certain good to be done by the inſtruction "of the young, and the poſſible benefit that may accrue to the old."

We

We have thought it incumbent on us, brethren, to bring before you this view of the important Miſſion, which is committed to your hands. Our more immediate attention is fixed on the Foulah Country; but we are not poſſeſſed of information ſufficiently accurate and comprehenſive to warrant us in limiting your operations to any ſpecific ſtation; like Abraham, you have no diſtinct knowledge in what country you may ſojourn, we truſt that the God of that patriarch will himſelf be your conductor. You will ſeek for the intimations of his will in the ſpirit of prayer and ſupplication, and follow the deciſions of an enlightened underſtanding.

If it appears to be your duty, agreeably to our preſent intentions, to pitch your tents together, and as a little community of Chriſtians to act upon the principle of co-operation, you will, we truſt, exemplify the advantage of employing a variety of talents, and of labours, in promoting one great and important object. You will find among yourſelves ſome qualified, for the more expeditious attainment of languages, and better fitted for the communication of moral inſtruction. Others will be more capable of imparting the knowledge of the uſeful arts, and contributing by their ſkill, or their labours to conciliate the regard of the natives, and promote the maintenance and ſupport of the Miſſion. As among the firſt believers there were diverſities of gifts, by the ſame Spirit, ſo let each one of you occupy his particular talent with diligence and fidelity, for the good of the great cauſe. Let the uſeful mechanic and agriculturiſt be cheered with the reflection, that by furniſhing the means of ſubſiſtence to thoſe who are engaged in proclaiming the Goſpel, his labours have an influence on the converſion of ſinners. Thus among brethren there will be the ſpirit of love and of concord; none will eſteem another inferior to himſelf, and in the gradations of excellence, he who partakes moſt of the humility and lowlineſs of his maſter, whether he labours in the Miniſtry or at the plough, will deſerve and ſecure the pre-eminence.

If on the other hand it ſhould appear that the intereſts of Chriſtianity require your ſeparation, we hope you will be inſtrumental in the more extenſive diffuſion of the word of life; you will be impreſſed with the conſideration, that you are reſpectively guarantees for the honour of Chriſt, and individually reſponſible to him for the injury which his cauſe may ſuſtain by your negligence or imprudence. Suffer this word of exhortation, brethren, becauſe on the ſpot where you may be called to labour, a wound has been inflicted on the cauſe of our Redeemer, by thoſe into whoſe hands its intereſts have been committed.

We truſt that you will be always impreſſed with the recollection, that the important object to which all your time, your talents, and your labours are to refer, is the promotion of the kingdom of Chriſt among the Heathen, and let nothing ſeduce your minds from this great purſuit. We feel it to be our duty eſpecially to caution you againſt any interference in the civil or religious concerns of the Colony during your reſidence there; if there be diſcontented individuals among them, if there be party diviſions, you will not on any account take any perſonal intereſt in theſe matters, as they are entirely foreign from your duty; it is requiſite that you manifeſt the utmoſt deference to thoſe worthy individuals in whoſe hands are placed the direction of the affairs of the community, and whoſe regard and aſſiſtance it will be your higheſt prudence to conciliate.

Upon the whole, whether you may be called to labour in an united body, or at a diſtance from each other, we deſire you will never forget that the object of the Directors is by your means to lay the foundation of future Miſſions, that your immediate labours are of a preparatory nature, that

that our ultimate plan, if we are encouraged to execute it, is to ſend a number of individuals qualified to connect ſpiritual inſtruction with the knowledge of the uſeful arts; to ſend families for the purpoſe of attending to the improvement of the females among the natives, without which every plan of Miſſions to uncivilized countries muſt be incomplete; to aim as much as poſſible at the converſion of thoſe who are at mature age; but more eſpecially to lay the foundation of future uſefulneſs by the erection of Schools for the inſtruction of children of both ſexes, thus producing the rudiments of Miſſionary activities, which in the next generation may be attended with the moſt extenſive and beneficial effects.

With reſpect to the means of your ſupport during the execution of theſe important duties, the Societies have not failed to attend to that circumſtance, and have lodged a credit in favour of each individual to the amount of 60l. which will be paid gradually, as it is required, by Mr. Macaulay at Free-Town.

The Directors will feel it to be their duty to adminiſter what pecuniary aſſiſtance is requiſite for the comfortable ſubſiſtance of the Miſſionaries, from whom a frugal uſe of this aſſiſtance is expected; and alſo, that they will endeavour as ſoon as it is in their power, by the exerciſe of their reſpective talents, to enable the Miſſion to ſupport its own expences. Thus the funds of the Society may be applied to other objects, and the bleſſings of the Goſpel be more extenſively communicated.

We deſire that you may addreſs your diſpatches, containing the journal of your occurrences, and your public letter to Joſeph Hardcaſtle, Eſq. London, by whom they will be communicated to the Directors of the three Societies: they muſt be forwarded through the medium of the Governor of Sierra Leone.

And now brethren we commit you to God and to the word of his grace. You will be the ſubject of the daily prayers of the Chriſtian world. We truſt the hearts of the faithful will be cheered by your encouraging communications. We hope that the wilderneſs and the ſolitary places in which ye labour ſhall be made glad by your means, and the deſerts of Africa rejoice and bloſſom as the roſe.

May your ſucceſsful labours in the cauſe of our Redeemer furniſh the ſubject of a ſong of thankſgiving in the tabernacles of the righteous, and among thoſe miniſtering ſpirits alſo, who are the guardians of your ſafety, the ſpectators of your proceedings, and the partakers of your joy.

A FAREWEL LETTER

From the Directors of the Miſſionary Society, London,

TO THE SIX MISSIONARIES WHO ARE ABOUT TO DEPART FOR THE FOULAH COUNTRY, AFRICA.

October 9, 1797.

BELOVED BRETHREN,

WE truſt that in conſequence of a divine influence upon your minds, in anſwer to your many prayers, and as the reſult of much ſelf-examination, you have been inclined to devote yourſelves to the ſervice of our adorable Redeemer, and eſpecially to the honourable office of proclaiming his unſearchable riches among the Gentiles. It will be our continual prayer to the Father of our Lord Jeſus Chriſt, who dwells in Zion, that this act of ſolemn conſecration may be acceptable to him, as a living ſacrifice, and productive of continual peace in your own hearts, as well as extenſive

extenſive advantage to others in the enlargement of our Saviour's dominion among the Heathen.

Brethren, yours is a high and honourable calling—You are "the meſ-"ſengers of the churches, and we truſt the glory of Chriſt." By the grace and providence of the Moſt High, you are brought forward to a conſpicuous ſituation. You are placed before many affectionate Chriſtian eyes; and in you a multitude of prayers and fervent wiſhes are concentrated.

You are a pledge of the cordial union of three extenſive, and diſtinct, but harmonious, Miſſionary Societies. The Directors and other Members of the Society in London, now collected on this ſacred ſpot, embrace the opportunity of this ſolemn parting ſeaſon, when all hearts are deeply engaged and melted before the Lord, to endeavour ſtill farther to impreſs you, in reference to the arduous work now in your near proſpect, and to diſcloſe their anxious cares towards you and your preſent undertaking.

They conſider your honourable and perilous ſituation with a variety of mingled feelings of complacency, pleaſure, hope, concern, fear and trembling: and they ſolemnly intreat you deeply to revolve in your hearts the dignity, the importance, and difficulty of your work and character; that through grace you may feel and act in a manner worthy of this high vocation wherewith you are honoured.

Dear brethren, you are the meſſengers of the churches in this iſland: A land of darkneſs and of the ſhadow of death is before you; a habitation of devils, where, from time immemorial, Satan hath held captive miſerable ſouls. To that land you are called to convey the reviving ſweet odour of Chriſtian zeal and love from a thouſand aſſemblies, from ten thouſand families, from innumerable cloſets of the righteous. You go forth to ſee with your eyes thoſe ſcenes of ſuperſtition and iniquity, and to mark thoſe ſymptoms of a periſhing ſtate among that people, which, realized by imagination, move the compaſſion and zeal of Chriſtians at home. And the Chriſtians of Britain require you in their name to look with compaſſion on the poor Foulah Africans lying in their blood, to weep over their deſolations, to travail in birth on their behalf, and to perſuade them to look to Jeſus the ever-bleſſed Redeemer, that they may be ſaved. Oh for the deſcent of the Spirit of wiſdom, power, and love, from the glorious Head in heaven, for ſuch high and gracious ends!

Among theſe blind Africans you are as God's inſtruments to begin a great work. You are to counteract and to reverſe their prejudices reſpecting Chriſtianity. By a perſevering courſe of benevolence, condeſcenſion, piety and patience, you are gradually to gain the reſpect and confidence of the Heathen. You are to convince them that real Chriſtians are a race of beings extremely diverſe from thoſe troublers of mankind, who, diſhonourably wearing the name of Chriſt, have exceeded the vileneſs of the Heathen. You are by degrees to ſap the foundations of deluſion, to inſinuate terror into the conſcience, and to raiſe the ſoul to the knowledge of the ſublime myſtery of grace. You are ultimately, if ſucceſs is granted, to become the ſpiritual fathers of theſe heathen tribes, and to open among them the ſources of bleſſing to a thouſand generations. The work is high and glorious. The attempt is generous, and worthy of praiſe. Beware, however, of indulging proud ideas. Be not high-minded, but fear. Remember with humility, that in this very attempt ſome have already ſhamefully fallen.

Dear brethren, we hope you have the ſentence of death in yourſelves as to every ſelf-exalting imagination, and that inſtead of loftineſs of thought,

you are overwhelmed with the feeling of insufficiency and unworthiness, saying from the heart, "Who is sufficient for these things?" But yield not to despondency. You go in the name of Him who hath said, "Counsel "is mine and sound wisdom, I am understanding, I have strength;" in the name of Him, on whom that Spirit rests, who is "the Spirit of wisdom "and understanding, the Spirit of counsel and of might, the Spirit of "knowledge and of the fear of the Lord." Putting yourselves into the gracious hands of Christ as little children, you will learn to condescend to childish understandings, to bear with frowardness and prejudice, and to continue your endeavours when sense and reason pronounce that there is no hope. And in ways, which no philosophy of the natural man can trace, he will give you access to the untutored heart, and you shall accomplish a change, the envy of devils, the wonder of the world.

But we are filled, dearly beloved friends, with concern, when we think what serious dangers and sufferings may overtake you, in assailing the long established empire of darkness among the Heathen. Alas! you may perhaps, sooner or later, "be sore broken in the place of dragons, and "covered with the shadow of death!" He who was a murderer from the beginning, may rouse his instruments, and may compass you about with all the terrors of the world. The sacrifice of life may be demanded in this cause. But though some of us scarcely could venture to walk with you on those high places of the field, surely our hearts and our supplications will attend you. While you are in perils among the Heathen, we will not be at ease at home; we will tremble with you, we will faint, we will die with you. By the sympathetic supplication of faith, we will draw down to your aid that everlasting power by which you shall do valiantly, and shall tread, undismayed, upon the adder, the dragon, and the young lion. "In the mount of Jehovah it shall be seen." The God on whom we call, and in whose name we send you, will in the hour of danger rise up with awful majesty and love, discomfiting the powers of darkness, baffling the arm of flesh, and making your passage through waters and fires joyful and triumphant. In the mean while we recommend to your imitation the spirit and language of the man after God's own heart, once a stripling, afterwards a veteran, in the ways of the Lord: let your hearts echo to the words of that sweet singer of Israel—"I will love thee, O Lord, "my strength. The Lord is my rock, and my fortress, and my deliverer: "my God, my strength, in whom I will trust; my buckler, and the "horn of my salvation, and my high tower. I will call upon the Lord, "who is worthy to be praised; so shall I be saved from mine enemies. "The sorrows of death compassed me, and the floods of ungodly men "made me afraid. The sorrows of hell compassed me about: the snares "of death prevented me. In my distress I called upon the Lord, and "cried unto my God: he heard my voice out of his temple, and my cry "came before him, even into his ears. Then the earth shook and trembled."—

Lesser inconveniences and trials will be easily surmounted by the love of Christ. Constrained by its power, you will scarcely feel the sun smite you by day, or the moon by night. Sweetened with it the coarse fare of Africa will be luxury. Your tedious labours among your swarthy flocks will be like those of the patriarch, to whom "seven years seemed but a few days, "though in the day the drought consumed him, and the frost by night, "and sleep departed from his eyes." He felt the power of an inferior affection, but you are permitted to say to the all-glorious Saviour, "Set "me as a seal upon thine heart, as a seal upon thine arm; for love is

"strong

" ſtrong as death; many waters cannot quench love, neither can the " floods drown it."

Dear brethren, what ſhall we more ſay? Shall we warn you againſt the luſts of the fleſh? Yes, we will warn you: for thereby many have been caſt down and wounded, and many ſtrong men have been ſlain. Satan will watch for opportunities to blow up the latent embers of this fire. But we beſeech you, watch and pray. How ſhocking the ſpectacle, if while the congregation of the Lord is, at home, weeping over the loſt Heathen, any of you ſhould be holding pernicious dalliance with them! Rather cry for that ſacred fire of ſevere purity, which ſparkled in Phineas the typical prieſt, whoſe javelin tranſfixed the criminals of this abhorred claſs; that fire of awful purity which burned in full majeſtic ſtrength in the Holy One of God. Let the Heathen know, that the vile enchantments of luſt have no power over them who have felt the dying love of Jeſus.

Your embaſſy is an embaſſy of love. You are " the glory of Chriſt." You are ſent to the Heathen to make known his ſurpaſſing love. You muſt bear and diſplay its impreſſion, in your tender, overpowering affection towards each other. Hereby ſhall all men know that you are the diſciples of the glorious Lover of Souls. This is his commandment, pointed peculiarly towards aſſociated Miſſionaries, that you love one another.

Once more, ſhould heavenly power attend your endeavours, ſtill walk humbly with your God. Reſerve to him the entire glory of his work. And remember alſo the claims which your parent churches have upon you: Violate not the inſtituted order of things in the viſible kingdom of Chriſt, unleſs where ſtrong neceſſity clearly warrants and compels you.

And now, beloved friends, whoſe faces we may, perhaps, never again behold, we ſurrender you into the everlaſting arms of our God; ſaying, with our utmoſt ſtrength of faith and affection to each one of you, " The " Lord bleſs thee, and keep thee: The Lord make his face to ſhine upon " thee, and be gracious unto thee: The Lord lift up his countenance " upon thee, and give thee peace: The Lord Jeſus Chriſt be with thy " ſpirit."

But how feeble is our benediction! Hear from on high that voice which is as the ſound of many waters; that fear-diſpelling, joy-creating voice, ſaying, " Go, in this thy might. Certainly I will be with thee. Fear " not: I am the firſt and the laſt. Fear none of thoſe things which thou " ſhalt ſuffer. He that overcometh ſhall not be hurt of the ſecond death. " He that overcometh ſhall inherit all things. All power is given to me " in heaven and on earth: and, lo, I am with you always."

To the teſtimony of love and grace for Jeſus Chriſt, " who is the " faithful witneſs, and the firſt begotten of the dead, and the prince of " the kings of the earth," let all the people ſay AMEN!

JOHN LOVE, Secretary.

To the Editor of the Evangelical Magazine.

SIR, *Paiſley, Oct. 14, 1797.*

IN Spring, 1796, Chriſtians of various denominations in Paiſley, having received the accounts publiſhed of the erection of a Miſſionary Society in London, were ſo well pleaſed with the liberal ſpirit which pervaded the whole of this plan, and the Chriſtian zeal and charity which had united ſo many Evangelical Miniſters of various denominations in

the great and good work of ſending Goſpel Miſſionaries to Heathen lands, that they formed themſelves into a Society for the ſame purpoſe, and agreed to connect themſelves with the London Miſſionary Society. The annual Directors of the Society, conſiſt of twenty-eight members, ſeven of whom are Clergymen, and twenty-one are Laymen, of different denominations, who meet on the firſt Monday of every month for prayer, religious conference, and managing the concerns of the Society. At the laſt meeting, the Society agreed to publiſh in the Evangelical Magazine of London, a conciſe ſtatement of all the money contributed by the Chriſtian people in Paiſley and other places, in connection with this Society ſince its commencement for the ſupport and encouragement of Miſſions; and accordingly I have troubled you with the following ſtatement as their Secretary.

	£.	s.	d.
Received from Paiſley in the year 1796, -	570	18	6
From the pariſh of Neilſton, 1796, -	62	15	6
From Paiſley in 1797, - - -	216	16	3
From the Congregations at Beith, 1797, -	80	4	7
Sum Total	930	14	10

I have only further to obſerve that a conſiderable part of the above ſum, has been already tranſmitted to the London Miſſionary Society, and the remainder is lying out at intereſt, ready to be paid when called for.

Your inſerting this letter in your valuable Magazine, will oblige many of your Readers; and amongſt the reſt,

Sir, Your very ſincere friend,
COLIN GILLIES, Secretary.

MISSIONARY ACCOUNTS.

Tranſmitted to the Treaſurer of the London Miſſionary Society, by the Reverend George Cowie of the Antiburgher Aſſociated Congregation, Huntly, Aberdeenſhire, the ſum of 116l.

	£.	s.	d.
From ſaid Congregation by public collection - -	17	8	9
From the Society in Huntly, with other friends to the Miſſionary work in the town and neighbourhood, by ſubſcription	56	5	9
Total from Huntly	73	14	6
From a Society in Keith moſtly Members of the Antiburgher Congregation there, with ſome other friends - -	23	2	0
From a Society in the Antiburgher Congregation, Grange, and ſome other friends to the Miſſionary work - -	12	3	6
From a few friends in Marnoch - -	7	0	0
Total	116	0	0

ASSOCIATIONS.

SURRY MISSION SOCIETY.

AT a General Meeting of Miniſters, and other Chriſtian Friends, at Lower Tooting, Aug. 1, 1797, held for the purpoſe of conſulting meaſures for

for the more extenſive ſpread of the Goſpel in the county of Surry, after public prayers, and a ſermon from Luke xix. 10. by the Rev. Mr. Bowden, who was called to the chair, the following reſolutions were paſſed:

That we form ourſelves into a Society under the denomination of the Surry Miſſion Society.—That the Society will pay particular attention to thoſe diſtricts in the county which are leaſt favoured with the means of religious knowledge; and, together with the preaching of the Goſpel, will, in proportion to their ability, encourage thoſe plans which may be judged moſt likely to advance their principal deſign.—That the Miniſters engaging therein agree to render perſonal ſervice as far as their other engagements will permit.—That encouragement will be given to ſuch other approved Miniſters as may have it in their power to engage more expreſsly as Miſſionaries, under the direction of the Society.—That quarterly meetings be held at ſuch places as may hereafter be appointed, when a ſermon ſhall be preached by one of the aſſociated Miniſters; and that at the meeting in Auguſt the Committee ſhall be choſen, the annual accounts audited, and the proceedings of the other quarterly meetings reviſed.—That a fund be raiſed by ſubſcription, and that the Miniſters recommend their congregations to admit annual collections in aid of this benevolent deſign; that every ſubſcriber of One Guinea per annum be deemed a member.—That every Miniſter who is approved be conſidered as a member, though he may not ſubſcribe.—That Mr. Davies, of Tooting, be requeſted to act as Treaſurer, and the Rev. Mr. Bowden as Secretary, for the enſuing year.—That donations of Bibles, and of other books calculated to diſſeminate evangelical truth, will be thankfully received.—That correſpondents be deſired to addreſs the Secretary, and that communications of intelligence relative to the Miſſion will be deemed a favour.—That the following Gentlemen form the Committee for the enſuing year: Rev. Meſſrs. Bowden, Golding, Ready, Pewtreſs, Hughes—Meſſrs. Benwell, Davies, Humphry, G. Evans, P. Evans, Furze, Burberry, Nokes, Whitwer; of whom three ſhall form a quorum.—That it be recommended to our friends in general to encourage meetings for prayer and religious conference.—That the firſt quarterly meeting be held at the Rev. Mr. Abel's, Brockham, near Dorking, on Wedneſday, Nov. 8. Mr. Hughes, of Batterſea, to preach. Service to begin at 11 o'clock in the forenoon.

WILTSHIRE ASSOCIATION.

ON Wedneſday the 13th of September, the Aſſociated Miniſters in Wiltſhire met at the Rev. Mr. Morley's meeting, Tiſbury. Service was opened with ſinging; the Rev. Mr. Mantell, of Wheatbury, read ſuitable portions of ſcripture; and prayers were offered by him and the Rev. Mr. Honiwell, of Melkſham. The Rev. J. Clift, of Chippenham, preached an engaging and inſtructing ſermon from Romans xvi. 20. After which, purſuant to a former agreement, they proceeded to the celebration of the Lord's Supper; in which the members from different churches in that connexion united. This ſolemn and delightful ſervice was opened by the Rev. Mr. Ball, of Weſtbury, with a well adapted diſcourſe on the nature and deſign of that inſtitution. The Rev. Mr. Sloper, of Devizes, proceeded to the Sacramental Prayer. The Rev. Mr. Hey, of Briſtol, addreſſed the people (while ſeveral other Miniſters diſtributed the bread and wine), and concluded with an exhortation and prayer.

Miniſters and people agreed that they had not enjoyed ſuch a ſeaſon for years. They ſat, indeed, under the Redeemer's ſhadow with great delight, and found his fruit ſweet to their taſte. From the evident tokens of the Divine approbation then enjoyed, they have reſolved (under Providence)

dence) to renew and perpetuate the celebration of the Lord's Supper on this comprehenſive plan, and moſt earneſtly recommend it to the attention of other Aſſociated Miniſters and churches. It afforded them much ſatisfaction to ſee ſeveral of their Baptiſt brethren, both Miniſters and people, ſit down with them at the Lord's Table; to whom they have given a hearty invitation in future. In the afternoon a variety of buſineſs was tranſacted; among other things it was agreed, that the Miniſters ſhould endeavour, by ſubſcription or collections in their reſpective congregations, to raiſe a fund for the ſupport of a Home Miſſion. In the evening they met again, at ſix o'clock. The Rev. Mr. Moore, of the Old Meeting, Tiſbury; the Rev. Mr. Jackſon, Warminſter; and the Rev. Mr. Warlow, Wincanton, engaged in prayer. The Rev. Mr. Honiwell delivered a ſolemn and impreſſive diſcourſe from the firſt clauſe of 2 Tim. i. 18. The Rev. Mr. Hey concluded the ſervices of the day.

Since their laſt meeting the Miniſters have introduced the Goſpel into a number of places. The fields are, indeed, white unto harveſt, and more villages are waiting to receive the Goſpel than can, at preſent, be attended to, for want of Miniſters and means. May the great Head of the church ſend forth more labourers into his harveſt! Amen.

JOHN HEY.

ORDINATIONS.

THE REV. WILLIAM CHAPLIN.

WEDNESDAY, Aug. 23, the Rev. Wm. Chaplin was ordained Copaſtor with that venerable ſervant of Chriſt the Rev. Mr. Angus, at Bishop-Stortford. Mr. Forſter, of Tarling, began the ſervice by prayer and reading. Mr. Jennings, of Thaxted, introductory diſcourſe. Mr. Angus offered the Ordination Prayer, which was accompanied with the laying on of hands. Mr. Jennings, of Iſlington, delivered the charge on 1 Tim. iv. 16. General prayer by Mr. Criſp, of Hertford. Sermon to the people by Mr. S. Palmer, of Hackney, on Luke viii. 18. firſt clauſe. Concluding prayer by Mr. Gardiner, of Cambridge. Hymns, by Mr. Williams, of Hitchin. There was a meeting in the evening; when Mr. Barfield, of Aſhwell, prayed, and Mr. Hall, of Cambridge, preached from Jer. xxiii. 28. "What is the chaff to the wheat?"

THE REV. WILLIAM CHURCH.

ON Friday, Sept. 22, 1797, the Rev. William Church, an Itinerant Preacher, ſent out by the liberality of a ſerious lady upon the plan mentioned in the Preface of our Magazine for January laſt, was ordained at the Rev. Mr. Platt's chapel, Holy-well-mount. The ſervice was introduced by Mr. Smith, of Coventry, who prayed and read a portion of Scripture: after which Mr. Wilks delivered a diſcourſe on the antiquity, utility, neceſſity, œconomy, and benevolence of Itinerent Preaching; a means of calling ſinners to repentance, which was ſanctioned by the example of Chriſt and his Apoſtles; which has already been abundantly bleſſed even in our own country; which muſt be adopted ſtill more generally before the multitudes lying in darkneſs in remote towns and villages can be evangelized; which may be conducted at a comparatively trifling expence, and, conſequently, ought to be encouraged by all who love our Lord Jeſus Chriſt, and feel compaſſion towards the ſouls of their fellow-creatures,

creatures, provided God has bleſſed them with affluence: and with ſuch we ſhall be glad, at any time, to correſpond on the ſubject.

Mr. Eyre prayed the Ordination Prayer; Mr. Platt gave the charge; and Mr. Pyne, of Duxford, concluded with prayer.

OPENING OF A MEETING AT NEW WINDSOR.

ON the 23d of Auguſt, a ſmall place was opened for the worſhip of God at New Windſor, near Mancheſter.

Mr. Ely, of Bury, began the ſervice with prayer and reading the Scriptures; Mr. Blackburn, of Delph, prayed, and preached the firſt ſermon from Pſalm xciii. 5. "Holineſs becometh thine houſe, O Lord, for ever." Mr. Cockin, of Halifax, preached the ſecond ſermon from Pſalm xxvii. 4. and again, in the evening, from 1 Pet. i. 3, 4, 5. Mr. Roby, of Mancheſter, gave out the hymns.

The place was quite crowded both morning and evening; and a peculiar unction reſted on both the preachers and hearers. May it prove a token for good!

This ſmall building was erected at the ſole expence of an individual, with a deſire to introduce the Goſpel into a populous neighbourhood; and will be uſed not only as a place of worſhip, but likewiſe as a Sunday ſchool.

Thoſe who are concerned for the proſperity of Zion cannot but rejoice in the preſent exertions that are made by ſocieties and individuals for ſpreading the Goſpel in the villages around them, and in the more ignorant parts of our iſland in general. With peculiar pleaſure we remark, that ſeveral churches, without any knowledge of each other's deſign, have been influenced by one ſpirit, and almoſt at the ſame time, to adopt one of the moſt likely means for accompliſhing this benevolent purpoſe; we mean that of encouraging ſome of their moſt ſteady and promiſing members to go out on the Lord's Day, and endeavour to inſtruct the poor and ignorant, wherever they have an opportunity, either by reading ſermons, or by preaching to them.

The Meeting-houſe alluded to above will be ſupplied, generally, on the Sabbath by perſons of this deſcription; by ſome of the members of Cannon-ſtreet chapel, Mancheſter, who have been requeſted by the church to exerciſe their abilities on the Lord's Day in preaching to their fellow ſinners; and by whoſe means three or four of the neighbouring villages have been regularly ſupplied, for nearly a year paſt, with no ſmall acceptance and ſucceſs.

NEW CHAPEL.

ON Sunday, the 8th of October, a new Chapel, built by the munificence of a few individuals, was opened at Green Hammerton, near Knareſborough, Yorkſhire, for the uſe of Proteſtant Diſſenters of the independent denomination; on which occaſion a well-adapted ſermon was delivered by the Rev. W. Howell, of Knareſborough, from Prov. ix. 1. It was a time of refreſhing from the preſence of the Lord; and the proſpect of uſefulneſs animated every Chriſtian preſent.

FOUNDER'S HALL MEETING.

THE leaſe of this place having expired; the church after being thirty-eight years under the paſtoral care of the Rev. Mr. Joſ. Barber, has agreed to unite with that under the paſtoral care of the Rev. Mr. Towle, at the Poſtern, London Wall. The union took place on Thurſday the 19th inſt. and Meſſrs. Towle and Barber will, in future, preach alternately.

OBITUARY.

OBITUARY.

AN ACCOUNT OF THE DEATH OF MR. WOOD, WHO WAS SHOT BY MR. OLIVER, JAN. 27, 1797.

IN A LETTER FROM A FRIEND TO THE EDITOR.

DEAR SIR, *Staffordſhire, Sept.* 18, 1797.

HOW myſterious are the dealings of Providence! "The Lord's way is in the ſea, his path in the great waters, and his footſteps are not known." Theſe reflections are occaſioned by the violent death of a moſt amiable man in this neighbourhood, a Mr. Wood, an eminent potter, but more eminent Chriſtian, who reſided at a pleaſant houſe he had erected at Brown's Hill, near Burſlem, in the Staffordſhire pottery. The Lord has permitted a period to be put to his valuable and exemplary life, by the cruel hands of a young man, a Mr. Oliver, a ſurgeon at Burſlem. I ſhould have ſent you an earlier account of this affair, had I not thought it beſt to wait the event of the trial, which, having been poſtponed from the March aſſizes, did not take place till laſt month; when the murderer was, according to the laws of God and man, adjudged to an ignominious death.

Mr. Wood was a profeſſor of long ſtanding, having ſerved the Lord from his youth up. For many years he has been eminent in this neighbourhood for his ſteady piety, meek temper, integrity in buſineſs, and charity to the poor. He was one of thoſe Chriſtians who, with well-doing, put to ſilence the ignorant clamours of fooliſh and ungodly men, ſo that he was univerſally eſteemed in the church, and in the world. God had greatly proſpered him in his affairs, ſo that he had riſen from ſmall beginnings to eminence in the extenſive manufactory of this country, conducting much buſineſs with that eaſe and quietneſs, which diſtinguiſhed his whole character and deportment.

But how uncertain are all human affairs! In the midſt of temporal proſperity and domeſtic comfort, what a ſudden cataſtrophe! A Mr. Oliver, a young man of reſpectable family, came to reſide at Burſlem, as a ſurgeon and apothecary; he occaſionally attended Mr. Wood's family in that capacity, and at length paid his addreſſes to his daughter. But as Mr. Oliver was not a man of ſerious religion, though at one time, it is ſaid, he made ſome profeſſions of it, Mr. Wood could by no means aſſent to the alliance, nor was it encouraged by the young lady, as I am credibly informed. About twelve months before Mr. Wood's death, he requeſted Mr. Oliver to diſcontinue his viſits; after which he ſent a ſervant to Mr. Oliver for his bill, wiſhing to diſcharge a ſmall account due to him as an apothecary. This requeſt was repeatedly made, but never complied with till the fatal morning firſt mentioned. A few days before which, Mr. Oliver borrowed a pair of piſtols of a neighbour, and a mould for making bullets.

On Friday, January 27, about eight o'clock in the morning, Mr. Oliver came to Mr. Wood's houſe, and deſired to ſee him. A ſervant went to his bed-chamber with the meſſage. Mr. Wood felt conſiderable reluctance to an interview, but at length went down into the compting-houſe, which is at a diſtance from the houſe: meeting with Bathwell, his foreman, there, he ordered him to go into the houſe, and deſire Mr. Oliver to come to him in the compting-houſe, if he had any buſineſs with him. This Mr. Oliver declined; and Mr. Wood, with his uſual good temper, went to him into the parlour, accompanied by Bathwell. The uſual compli-

ments

ments of "good morning," and "how do you do?" paſſed on both ſides. After which Mr. Oliver ſaid to Mr. Wood, "You have made my life miſerable." This Mr. Wood denied. "Sir," ſaid Mr. Oliver, "you at firſt gave me encouragement." Mr. Wood replied, "No; never encouragement: I made you welcome to my houſe as a gentleman and a neighbour, but never any other encouragement." Mr. Oliver then threw down his bill, and ſaid, "There's my bill." Mr. Wood took it up, and gave it to Bathwell to pay. Mr. Oliver then preſented a piſtol to Mr. Wood, ſaying, "Here, take this."—Mr. Wood refuſed it. Without ſaying another word, Oliver diſcharged the piſtol at Mr. Wood's breaſt; the ball paſſed the ribs, entered and went through the lungs, and lodged in the cavity of the breaſt. Mr. Wood immediately clapped his hand to his breast, and ſaid, "I am ſhot." Oliver then paſſed another piſtol which he had in his left hand into his right, and appeared to be cocking it, but whether with a view of ſhooting himſelf, or Bathwell (which the latter feared), does not appear. Bathwell, perceiving this movement, ſprung upon Oliver, ſeized his arms, threw him down, and wreſted the piſtol from him.

Mr. Wood being taken to bed, a medical perſon was ſent for, and about the ſame time an attorney, Mr. Wood not having before made his will. The compoſure with which he gave inſtructions for the will aſtoniſhed all. He continued in a calm frame of mind, with perfect reſignation to the will of God till the following Monday. A friend viſiting him, found him in bed ſupported by pillows, and aſked him whether he found his mind comfortable. Mr. Wood, with ſome degree of energy, his eyes filling with tears, and putting his hand on his breaſt, repeated thrice, "Happy, happy, happy; my truſt is alone in the blood and righteouſneſs of the Lord Jeſus Chriſt." At another time he exclaimed, "What a privilege to have a God to go to *in this affliction!*

He was compoſed to the laſt, and departed in the gentleſt way imaginable, praying the Lord would bleſs his children, and forgive all his enemies. The medical perſons who attended him declared they never witneſſed ſuch perfect calmneſs and compoſure as Mr. Wood exhibited; and it is ſincerely hoped that all who beheld or heard of his truly Chriſtian behaviour, will be convinced of the excellence of religion, and vital godlineſs, which enabled Mr. Wood ſo to live, and ſo to die.

Great efforts were made to ſave the life of Oliver. Several witneſſes were called with a view of proving him inſane; but this plea proved ineffectual. The Jury pronounced him guilty, and on Monday morning, Auguſt 28, he was executed at Stafford, on a platform erected over the entrance of the New Gaol. His body, about noon, was conveyed to the Infirmary, and an inciſion made in his breaſt, in order to fulfil that part of the ſentence which requires the body of a murderer to be diſſected. I wiſh I could add any circumſtances which might induce a hope of genuine repentance. But I am told he in general appeared, during his long confinement, at his trial, and at the place of execution, unmoved. The fact could not be denied; but he conſtantly affirmed, to the laſt moment, that he had no malicious deſign againſt the life of Mr. Wood, and ſaid he died in charity with all men, "repoſing," as he expreſſed in a written paper, "the confidence that became him in the juſtice and mercy of his God."

I am, dear Sir,

Your's, &c.

AN ACCOUNT OF MISS SMITH.

On Wedneſday the 24th of May laſt, died at High Wycombe, Bucks, after a lingering illneſs, which ſhe bore with Chriſtian reſignation and fortitude, Miſs Smith, late of Roſs, Herefordſhire.

In addition to this article of intelligence, we have received further particulars concerning the deceased, from her brother, the Rev. W. Miller, of High Wycombe, which are as follow:

Extract from a Manuscript found among her Papers after her death.

"I would desire to record a few instances of the care and compassion of my great almighty Friend, to poor vile dust and ashes. My father dying before I was born, the wonderful superintending care of a gracious God, who has promised to be a father to the fatherless, over-ruled events so, that I was more than comfortably provided for before I was a year old."

Of the years of childhood she writes, "I was then happily situated, where I was early taught the first principles of religion and piety, my father-in-law (Mr. Matthew Miller) having formed the same resolution as Joshua, 'Let others do as they may; as for him and his, they would serve the Lord.' The years that I remained in his family, unnumbered mercies followed me. Having tender health, I had often violent fits of sickness, but the Lord graciously condescended to make my bed in my languishing; and when all help failed, he was the great Physician; he proved himself to be the Lord that healeth."

On a succeeding period of her life, she remarks thus: "Some years having passed, I went to live with an elder brother, who was one of those idols which sadly separated between God and my soul; for I have to lament that he was too much my chief delight. But the delight of my eyes was taken from me. He died of a consumption when he was just turned of twenty-six; after which I experienced great and sore trials. Yet I here leave my testimony, that I had supports equal to them all, and that God does not lay more upon his people than he enables them to bear. When I called upon him in the time of trouble, he heard and delivered. Nay, even before I called, he answered. His mercy was ever before-hand with me."

After a recital of various other particulars, she concludes the paper with, "Why me Lord? Why was I spared, who have been a cumberer of the ground? But God is love; his dealings have all been love to me; when he has corrected, it has been a father's gentle rod; he has taken pains to bring back his wandering sheep: he has added to every other favour, the knowledge of salvation, and given me some glimpse of hope that there is a ransom paid for my soul."

From the commencement of her illness, she had no thoughts of a recovery; and, indeed, did not so much as wish to live, provided the Lord would indulge her with good evidence of her getting safe to heaven. It was her frequent and solemn exclamation, "What a great thing it is to *die!* What a great thing to appear *before God!*" Yet, under the progress of her disorder, she would notice with wonder and thankfulness, how much she was released from the slavish dread of death, which in former years lay heavy upon her mind. Not that she was without exercises at times from Satan, and conflicts between hope and fear. At one of her trying seasons of this kind, those passages appeared to be very supporting to her mind, wherein Christ, speaking of his sheep, says, "I give unto them eternal life, and they shall never perish," &c. On hearing them read, she cried out, her eyes streaming with tears, "Comfortable words for me!" and continued weeping a considerable time afterwards.

Suitable to the apprehension she entertained of her not surviving her disorder, and with an apparent reference to her own case, are the following lines, recently written in her pocket-book, viz.

I see a hand you cannot see,
That beckons me away;
I hear a voice you cannot hear
That says, I must not stay.

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The desire of life was so far from being in general predominant with her, that it has been observed repeatedly, she would be silent, and make no reply when her health has been drank. To one wishing her better, her answer instantly and emphatically was, "wish me heaven!" A friend shewing marks of sorrow and concern at seeing her in so languishing a state, she observed it with concern, and as one possessed of very different feelings, said, with seeming exultation, "I rejoice I am so near *home!*"

Beside the Bible, which, while she could, she constantly read with eagerness and delight, Hill's Sermons, Doddridge's Rise and Progress, &c. Mr. Newton's Hymns, (which furnished her with many a comfortable song in the night,) were her favourite and most usual companions under her affliction.

She was a great advocate for faith in God, and not only exemplified it, but strongly recommended it to those about her. Her value for gospel-ordinances, beside appearing from her attendance on them when in health, was to be learnt from her concern that others should not be kept at home, and so deprived of those means, sooner or further than was necessary. "Go," she would say to the servant, referring to the house of God, "don't lose a *single moment*." For the same reason she has objected to a person staying with her on a Lord's day, using these words on the occasion, "God will take care of me—don't let that trouble you—Go, and serve him with all your heart."

When incapable of rising out of bed without considerable difficulty, her recourse was to the servant, saying, "Come, read me a chapter, and in the strength of it, and the Lord's strength, I shall be able to rise the better." On her cough abating from its violence at night, some time after she has been abed, her last last words, as she was composing herself to sleep, would be, "Now, I give myself up to the hands of God, and am thankful it is no worse."

One day asking what would be the chief employment of heaven, and receiving for answer, "a great part of the work of heaven would be praising God for his goodness to us below." "Then," said she, speaking as though she derived great pleasure from the prospect, "*I* shall have a *great deal* to praise him for."

While standing at the window, and looking out into the fields, one remarked to her, how pleasant they were. "Yes, they are," says she; "but I shall no more go into them.—I hope you will all have a pleasant summer, but I shall be in a *better climate*."

When unable to dress herself, and the servant, consequently, has been employed in doing it for her, she has affectingly said, "It wont be long before I shall put the *white robe* on."

So long as her remains of strength would admit, it gave her pleasure to have her friends in general call upon her. Indeed she desired that not any might be denied access to her, assigning as a reason for it, "I wish all to come and see how a Christian can die." Afterwards, when her extreme debility compelled her to decline what she would otherwise have much valued, she had one exception notwithstanding increasing infirmities, and that was, as *to all her praying friends*. She has said to me, "Brother, I want all the prayer I can have." And again and again expressed how much good she had found in that exercise.

As to her young acquaintance, she wished for opportunities of speaking a word for their religious advantage. To a young friend lately restored from illness, who called to see her, she affectionately addressed herself thus: "Well, the Lord is very good—he has given you a little respite, and me space for repentance. Take this advice from a dying friend, and be like

Joſhua, all heart for the Lord. Obſerve thoſe words as a rule, 'Behold, thou art made whole; go, and ſin no more.'—I adviſe you to put your truſt in God, he has been a good friend to me; and if you put your truſt in him, you don't know what a friend he will be to you."

On the morning of her laſt Sabbath on earth, her brother went to ſee her before public worſhip began. As he was leaving her to go to the houſe of God, with a moſt ſignificant look and emphatic tone, ſhe ſaid, "Go, brother, and give God this day no reſt, that he may give me a comfortable hope." He anſwered, "I truſt, ſiſter, you are poſſeſſed of that already in a degree." "Yes, I am," ſhe ſaid, "but I wiſh to perſevere; I wiſh to take the kingdom by force." Signifying his hope, on that Sabbath evening, that ſhe was enabled to truſt in the *promiſes*; ſhe, at once, unheſitatingly declared, "They are ALL MY HOPE."

Reminding her, on the Monday evening, of the gracious promiſe, "He hath ſaid, I will never leave thee, nor forſake thee;" ſhe anſwered as one holding faſt her confidence and the rejoicing of her hope firm unto the end, "No, he *never* will."

About this time her ſpeech began to fail, and ſymptoms of an approaching diſſolution rapidly increaſed. Nevertheleſs, the motion of her eyes, lips, and hands plainly indicated the lifting up of her heart in prayer. Now and then ſhe ſufficiently articulated to have ſuch expreſſions underſtood, as "Great God—Jeſus—take me, take me—waſh me, waſh me—waſh me thoroughly from my ſin."

It was her prayer, if conſiſtent with the will of God, that ſhe might not ſuffer any *hard* ſtruggles of nature in death; and the Lord was pleaſed to grant her wiſh. On Wedneſday evening, ſoon after nine o'clock, her breath all at once dropped, like the ſound of a falling bell, and in a few ſeconds ſhe expired without a ſigh or groan.

Her funeral ſermon was preached the Sabbath after her interment from Pſalm xxxix. 12. laſt clauſe, "I am a ſtranger and a ſojourner as all my fathers were." Her choice was directed to theſe words, not only from their being ſuitable to her Chriſtian views and experience, but alſo from their being inſcribed on the ſtone monument of her father at Kendal, Weſtmoreland, where he was taken ſuddenly ill on a journey, died, and was buried.

High Wycombe, June 12, 1797. WILLIAM MILLER.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Treatiſe on the Millenium; ſhewing from Scripture Prophecy, That it is yet to come—When it will come—In what it will conſiſt: and the Events which are firſt to take place, introductory to it. By Samuel Hopkins, D. D. *Rhode Iſland, North America, Edinburgh, reprinted*, Ogle; London, Chapman and Vernor and Hood, 1794. p. 198. 1s. 6d.

THE title ſufficiently expreſſes the important ſubject of this treatiſe, which is *ſingularly* dedicated—"To the people who ſhall live in the days of the Millenium." The author juſtly obſerves in his Introduction, that in the three firſt centuries, the doctrine of the Millenium was taught and believed; but afterwards fell into diſcredit, on account of the abſurdities advanced concerning it; and till the reformation was generally oppoſed or neglected. In the preſent century, more attention has been paid to it. Dr. Whitby, Mr. Robertſon, Mr. Lowman, Preſident Edwards, and Dr. Bellamy, with many others, have placed it in a more rational, ſcriptural

ſcriptural and important light then before; and he judges that as the period approaches, the predictions of revelation reſpecting it will be better underſtood.

In the firſt ſection a great number of Scriptures are adduced to prove, that the church of Chriſt is to arrive at a ſtate of proſperity, which it has never yet enjoyed; in which it will continue at leaſt a thouſand years: during which period, he conceives, with Dr. Bellamy, that 'the work 'of Redemption and Salvation may be fully accompliſhed, in the utmoſt 'extent and glory of it. In this time, in which the world will ſoon be 'filled with real Chriſtians, and continue full, by conſtant propagation, 'to ſupply the place of thoſe who leave the world; there will be many 'thouſands born and live on the earth, to each one that has been born and 'lived in the preceding ſix thouſand years. So that, if they who ſhall be born in that thouſand years, ſhall be all, or moſt of them ſaved, (as they will be,) there will, on the whole, be many thouſands of mankind ſaved, 'to one that ſhall be loſt.'

The author proceeds in the ſecond ſection to conſider in what the Millenium will conſiſt, and what will be the peculiar happineſs and glory of that day. Here he refutes ſeveral abſurd opinions which have formerly been propagated, and ſhews that the prophecies concerning it, are delivered in figurative language: the general import of which is—That eminent holineſs—clear light and knowledge—love, peace and friendſhip—agreement in doctrine and worſhip—and univerſal happineſs and joy will prevail. (Under this head he indulges his imagination by repreſenting the great improvements that will be made to render the earth capable of ſupporting its millions of millions, and the adoption of an univerſal language.)

Conjectures reſpecting the time when the Millenium will commence, occupy the third ſection; and he inclines to the common idea that the ſeventh thouſand years of the world will be the happy era of Chriſt's ſpiritual reign; that the particular year cannot be previouſly known, and that this event may come on by degrees, and be in a manner introduced years before that time. He apprehends that the fall of popery will be gradual like its riſe, from the reformation to its utter extinction, and that from what has come to paſs, and is now tranſacting the utter overthrow of the beaſt is at hand.

In the laſt ſection, the events which are previouſly to take place to prepare the way for it are conſidered. Here he largely repreſents the pouring out of the vials, the dreadful progreſs of infidelity, the enormity of wickedneſs, and the terrible judgments of God on unbelievers. This is the battle of that great day of God Almighty, in which he thinks the number of mankind will be greatly reduced, ſo that comparatively few will be left, except the Saints, "a poor and an afflicted people," upon whom, and their offſpring, God will pour down his Spirit, and who ſhall multiply and fill the earth. And thus the kingdom and dominion ſhall be given to the Saints.

In this day of wonder and expectation, when the prophecies ſeem to be unfolding apace, and great events crowd faſt upon our view; when iniquity awfully prevails, and yet the church of God is diligently engaged in promoting the Redeemer's kingdom, this Treatiſe, from ſo learned and pious a writer, cannot but deſerve a ſerious and attentive peruſal.

Socinianiſm Indefenſible on the Ground of its Moral Tendency: containing a Reply to two late Publications; the one by Dr. Toulmin, *entitled, "The Practical Efficacy of the Unitarian Doctrine conſidered;" the other*

other by Mr. Kentiſh, *entitled*, " *The Moral Tendency of the genuine Chriſtian Doctrine*," *by* And. Fuller, 8vo. Pages 122, Price 1s. 6d. Gardiner, Button, Matthews.

AFTER the laps'e of three years, it might naturally be expected that the Socinians would be prepared to anſwer Mr. Fuller's celebrated publication in the beſt manner their cauſe admitted; eſpecially when ſuch pens as thoſe of Dr. Toulmin and Mr. Kentiſh were employed: but how inadequate and defective the anſwers which they have given are, may be ſeen in Mr. F.'s Reply. Dr. T. indeed ſeems ſo well aware that there were no hopes of advantage from a fair compariſon of the tendency of the Calviniſtic and Socinian ſyſtems, that he endeavours to ſhift the ground of controverſy. Without refuting a ſingle argument advanced by Mr. F. he contents himſelf with ſhewing that the preaching of the Apoſtles produced the happieſt effects; and then, aſſuming that they were Unitarians, attributes theſe effects to the Socinian doctrine. Mr. K. has, indeed, been rather more courageous; he has ventured to make a faint attack upon Mr. F. but with no ſucceſs: he is immediately repelled by the moſt forcible proof, that, however Socinianiſm, ſo far as it includes ſome firſt principles of truth (as the being of a God, a future ſtate, &c.), may have a moral tendency, the Calviniſtic ſyſtem, as comprifing theſe and many other truths of the utmoſt importance, has a proportionably ſtronger influence both on the moral and religious diſpoſitions of its profeſſors.

It muſt afford pleaſure to the friends of Calviniſm, and may be inſtructive to its enemies, to obſerve with how much eaſe, and with what complete ſucceſs, Mr. F. defends his ſyſtem; while, at the ſame time, the ſpirit in which he writes affords a happy ſpecimen of its benevolent tendency.

For good ſenſe, ſound argument, and Chriſtian candour, we can chearfully recommend this Pamphlet, wiſhing that in future all religious controverſy may be conducted with equal wiſdom and temper.

Five Letters to a Friend, occaſioned by the Death of the Rev. W. B. Cadogan, of Reading; *by* J. Cooke, of Maidenhead. 8vo. Price 6d. Matthews, 1797.

THE firſt of theſe Letters condoles the ſerious people of St. Giles's' Reading, on the loſs of Mr. Cadogan, and laments that the conſtitution of the eſtabliſhed Church does not allow them to chooſe a ſucceſſor. The Second Letter denies the right of the Civil Magiſtrate to appoint Miniſters in the church of Chriſt; and ſhews the ill effects of ſuch appointments. The Third mentions the dangerous tendency of erroneous doctrines, and the poſitive injunction of Chriſt to avoid them; with inſtances of contrary advice from ſeveral pious and evangelical clergymen; but we hope, for the ſake of conſiſtency in their characters, that this advice has been conveyed to Mr. Cooke under ſome ſhades of miſrepreſentation. Letter the Fourth contraſts the characters of the evangelical and dry moral preacher. And the Fifth Letter corroborates the Author's remarks from his own experience.

Theſe Letters are written with ſpirit, perſpicuity, and good temper. How far the friends of Mr. Cadogan will thank Mr. Cooke for the publication of advice contained in private letters, we will not ſay; but we cannot withhold our approbation of Mr. Cooke's general principle, ſo far as relates to the proper line of conduct for Chriſtian Societies deprived of the Goſpel.

POETRY.

POETRY.

Safety and Success implored for our beloved
MISSIONARIES.

LIKE Abram, to a land unknown,
Are our dear Missionaries gone;
Obedient to the heavenly call,
They leave their country and their all.

The various dangers of the way,
Perils and toils by night and day,
The boist'rous deep and death they brave,
The Islands of the Sea to save.

May their whole souls and selves be blest,
In Abram's GOD with peace and rest,
In each distressing, trying hour,
Be Abram's GOD their shield and tow'r!

When they arrive at distant lands,
With Jesu's Gospel in their hands,
O may the tidings of his love,
Salvation to the heathen prove!

There may redeeming grace be shewn,
And all the Saviour's glories known,
Till heathen Gods like Dagon fall,
And *Abram's* GOD be all in all!

Hail! hail! dear Missionaries, hail!
Go on, and prosper and prevail,
Till grace shall Satan's work destroy,
And fill the heathen world with joy.

L. T.

FAITH, REASON, and APPETITE.

TO REASON lately FAITH of men complain'd,
That she by few was kindly entertain'd;
That some reproach'd; and those that spake her fair
Scarce half their scanty hearts for her could spare;
And that, when thus she was but half receiv'd,
She was of all her conquering pow'r bereav'd.

REASON reply'd, that her they worse abus'd,
And only in their mean concernments us'd;
That her a drudge to Sense they vilely made,
A slave to Passion, Honour, Wealth and trade;
But from her province, guiding life aright,
Her conduct hating, had eashier'd her quite.

As thus they talk'd, then APPETITE pass'd by,
On whom both frown'd, as on an enemy:
But with an air of scorn, she smiling said,
They their dull heads togethe rvainly laid:
Whilst she in human hearts most room could find,
Tho' jointly they to ruin her combin'd,
In spite of all that they could do or say,
Her pow'r would still in men both their's o'ersway.

J. LAGNIEL.

ON ISAIAH lvii. 18.

I have seen his ways, and will heal him.

O That mine eyes were floods of tears,
Then would I tune my mournful lays,
And own before Jehovah's throne,
The guilt and folly of my ways.

My heart, my lips, my life defil'd,
A daring rebel I have been;
A traitor to th' eternal God,
A foe to grace, a friend to sin.

Alas! for I'm a wretch undone!
The Lord Jehovah marks my ways:
Sure quick destruction is my doom,
My num'rous sins he'll now repay.

"I've seen his ways," th' Almighty cries,
What's the result? "I'll heal his soul,
"And mercy, like a copious stream,
"Shall sweetly all his sins controul."

"I will have mercy," saith the Lord;
"And whom I chuse I will set free;
"I'll save the vilest of my foes,"—
And then he thought on sinful me.

Incarnate God! what wond'rous love!
How rich the mercy, how divine!
How free the great salvation flows,
To cleanse such leprous souls as mine.

PHILEMON.

ASPIRING TO GOD.

SURMOUNT, my soul, this earthly clod,
And the vain things of time;
Ascend yon bright etherial road,
And to thy Father climb.

Wearied I turn my eyes around,
On all created good;
And fain would quit its utmost bound,
To see my Saviour God.

Adieu ye suns and rolling stars,
And all your radiant fires!
To nobler heights my spirit soars,
To fairer worlds aspires.

Away from all earth's dying things,
My soul impatient flies:
She must survey her smiling God,
Or else she faints and dies.

A BOY.

AN INQUIRY AFTER HAPPINESS.

WHERE shall we seek for pure delight?
Where fix the erring mind?
Alas, all mortal joys are vain,
Scatter'd with every wind.

Riches and mirth in vain are tried,
Their promise is deceit;
And those who trust them sadly prove
How fatally they cheat.

The soul that would be truly wise,
And taste substantial joys,
Must rise above this giddy world,
And all its trifling toys.

Then borne on contemplation's wings
To brighter scenes above,
Then shall our wand'ring souls find rest,
And then we fix our love.

Our treasure and our hearts with God,
We die to all on earth;
Our actions prove our words sincere,
And shew a heavenly birth.

Then when our Saviour shall appear
On the last dreadful day,
Sweet smiles shall triumph in his face,
And chace our fears away.

Till this blest period shall arrive,
On him our cares we cast;
Nor time, nor death shall move us hence,
Nor the last trumpet's blast.

A.

RETIREMENT FROM THE WORLD.

FAR from the world, O Lord, I fly,
From strife and tumult far,
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With pray'r and praise agree,
And seem by thy sweet bounty made
For those who follow Thee.

There if thy Spirit touch the soul,
And grace her mean abode,
Oh with what peace, and joy, and love,
Doth she commune with God!

There like the nightingale she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet Fount of light divine,
And, all endearing names in one,
My Saviour! I am thine.

What thanks I owe thee, and what love,
A boundless endless store,
Shall echo through the realms above,
When time shall be no more.

H. P.

EPIGRAM

On observing a Drowsy Congregation in a Place of Worship.

THIS sacred fane was to Jehovah rais'd,
That he "who slumbers not" might here be prais'd;
But—triumph pagans—every Christian weep—
'Tis now devoted to the *God of sleep!*
And the attendants find—O who'd have thought it!
Each act of worship proves a sure narcotic!

EVANGELICAL MAGAZINE.



Rev.d JOHN ADAMS.

Salisbury.

Published by T. Chapman. 151. Fleet Street, Dec.r 20. 1797.

THE

Evangelical Magazine,

FOR DECEMBER, 1797.

BIOGRAPHY.

BRIEF MEMOIRS OF CAPTAIN WILLIAM HUNTER, SENIOR.

[*Extracted from a Letter, written by the Reverend Mr. Medley, to a Friend.*]

Liverpool, Oct. 3, 1797.

CAPTAIN Hunter was a native of this town, the ſon of eminently pious parents, who died in a good old age, bearing teſtimony to the truth and power of the Goſpel in their laſt moments. Our dear deceaſed friend was brought up to the ſea, under the eye of his father, who ſailed between this port and London, as his ſon ſince did, upwards of fifty years. About twenty or thirty years ago, our friend joined the Baptiſt church here, in connection with which he was an uniform ornament to his profeſſion,—a ſteady walking Chriſtian, "ſhewing forth the praiſes of "Him who called him out of darkneſs into marvellous "light." His natural temper was uncommonly ſweet; he won the affections and gained the eſteem of all his Chriſtian acquaintance. The glory of God, the honour of the Lord Jeſus Chriſt, and the welfare of Zion, lay near his heart, and diligently and ſteadily he purſued them. He was a man of great humility and diffidence; deeply and frequently would he ſigh and mourn over the remaining darkneſs and hardneſs of his heart, and often, when he has mentioned it, have I ſeen the tears trickle down his aged face. He was a man earneſt and conſtant in prayer;—the God of grace,—the word of grace,—the Spirit of grace,—and the throne of grace, were his delight. He had a ſtrong and peculiar affection for the eternal intereſts of the dear

youth around him. O how have I heard him wreſtle in prayer for his dear children, his children's children, and the riſing generation at large!—He was a man of peace, and ever ſtrove to maintain it; while his whole conduct ſerved at once both to recommend and enforce it. As a man of buſineſs, ſuffice it to ſay, that thoſe who had moſt and longeſt to do with him, eſteemed him moſt: for, as to integrity and punctuality, I may venture to ſay, he was excelled by none.

He followed his nautical profeſſion full fifty years; during the greater part of which he commanded a ſhip out of this port. About two years ago, he retired from public buſineſs, to ſpend his remaining days with his dear children, relations, and friends, at Liverpool; and fondly we hoped to have enjoyed much pleaſure and profit from his company and converſation.

About two months ago a particular Providence called his ſon to Lancaſter; and as his ſhip was nearly loaded and ready for ſailing from London, our dear friend went up thither by land, to take the command of her, and bring her round to Liverpool. This he effected; being favoured with a ſhort and merciful paſſage; and we all obſerved that he had ſcarcely ever returned from a voyage in ſuch good health and ſpirits. The ſhip arrived in the river on Thurſday, September 14th, and lay a mile or two below the town. On Friday he went down to the ſhip on buſineſs, and returned in ſafety. On Saturday he had occaſion to go down to her again; and, as the morning was fair and promiſing, our dear friend Captain M—— and his lady, hoping for ſome benefit to her health from the air on the river, accompanied him, and dined with him on board. After dinner the dear man read to his friends the account publiſhed in the Evangelical Magazine, of the happy death of a young perſon the daughter of a widowed mother; in peruſing which, the tears flowed ſo faſt down his cheeks, as to interrupt his reading. This was the laſt act of ſocial religion that he ever performed. The tide now ſerved for their return; they all (eleven in number) got into the boat, and had very nearly reached St. George's Dock, where they intended to land; but as the wind was rather contrary, the dear deceaſed, who was at the helm, thought it would be beſt to ſtretch out a little, expecting to fetch in by the next tack. But now the awful moment was come: for in putting the boat about, whatever the cauſe might be, in an inſtant ſhe filled with water and overſet. Here our dear friend met

met his death. Boats being immediately brought to their aſſiſtance, they were all taken up and put on ſhore; there was no reaſon to doubt of the recovery of the reſt of the company, which, bleſſed be God, has taken place; but our friend was gone. Every medical aſſiſtance was procured, and tried for two hours, but all in vain! Thus terminated the mortal life of a pious, excellent, uſeful, and truly valuable man. How this ſhock has been, and is ſtill, felt by his family and friends, I need not ſay. You can realize it. O what a brother—a friend—a right-hand man, is removed from the poor miniſter and church! "But ſhall not the "judge of all the earth do right?"

On the Lord's day after his interment, a diſcourſe was preached at the requeſt of his ſon, from Job. v. 26. "Thou "ſhalt come to thy grave in a full age, like as a ſhock of corn "cometh in his ſeaſon." And in the evening another diſcourſe from 1 Samuel xx. 3. "But truly as the Lord liveth, and "as thy ſoul liveth, there is but a ſtep between me and "death!" They were crowded meetings, and ſolemn hours. The Lord ſanctify the ſtroke! I will only add, in reference to my dear departed brother, the pious and truly applicable lines of the late Mr. Fanch.——

"Now ſafe arrives the heavenly mariner;
"The battering ſtorm—the hurricane of life—
"All die away in one eternal calm.
"With joy divine, full glowing in his breaſt,
"He gains the port of everlaſting reſt."

A FRAGMENT.

"BEWARE OF COUNTERFEITS."

"WILL you buy any counterfeits?" ſaid a poor Jew, as I paſſed along the ſtreet the other day, preſenting at the ſame time ſome glittering pieces of baſe metal. "Alas! friend (my heart ſecretly anſwered) what need of buying counterfeits in ſuch a world, where ſo many are daily paſſed upon us?" The thought followed me for ſome time, and as it ſuggeſted inſtruction to my mind, the reader may alſo, by the divine bleſſing, receive a profitable hint from it.

It is an acknowledged truth that, our principal danger ariſes from thoſe enemies, which, as they are leaſt ſuſpected, have the greater advantage in their attack upon us; of theſe I would deſire to give warning, and though the limits

of

of a ſhort eſſay cannot be ſuppoſed to contain all that might be ſaid on ſo ample a ſubject, a few plain thoughts may not be unacceptable.

1. Be on thy guard againſt the devices of thy grand enemy, Satan. Not all the changes which poets have aſcribed to Proteus, can equal the varied ſhapes which that ſubtle adverſary can aſſume: there is a ſenſe in which he can even deny himſelf and appear as an angel of light to deceive, if it were poſſible, the very elect. He well knows how to quote the Scriptures partially, in order to poiſon and pervert the ſouls of men, and can readily ſuit his bait to the ſin which moſt eaſily beſetteth our poor depraved hearts. "Watch, therefore, and pray, leſt ye enter into temptation."

2. The voice of Truth admoniſhes thee alſo, to beware of another formidable foe, who is never more ſo, than when ſhe wears a ſmile—I mean *the world*. Like the harlot ſpoken of in the book of Proverbs, mirth and pleaſure are in her train; and where is the man that can number the myriads, who have been beguiled by her? Allured by her ſmiles, "they have followed her as an ox goeth to the ſlaugh-" ter, not conſidering that it was at the coſt of their own " ſouls." Hear then my reader, and receive the admonition of the diſciple whom Jeſus loved, " Love not the world, " neither the things that are in the world: if any man love " the world, the love of the Father is not in him." Let the ſame faithful and amiable friend, alſo,

3. Caution thee againſt an implicit confidence in all that may aſſume the guiſe of *truth*. " Beloved, believe not every ſpirit, but try the ſpirits, whether they be of God: becauſe many falſe prophets are gone out into the world." Therefore, if the preſent and future happineſs of thy ſoul be dear, carefully attend to the three following injunctions;—'take heed what you hear, how you hear, and who you hear;' for, as good Mr. Berridge was wont to obſerve, "Counterfeit faith, like counterfeit money, is very current, but it will ſooner or later be tried and condemned." Do you aſk, " How ſhall I avoid a deception in this matter?" I anſwer, bring what you hear to the teſt of God's infallible word, looking up to the Holy Spirit, by whom it was inſpired, to keep you from error, both in principle and practice. Be aſſured, whatever has a tendency to degrade the dignity of the divine Redeemer's perſon, to undervalue his atonement, righteouſneſs, and grace, to palliate ſin, and lull the conſcience aſleep in a ſinful courſe, or to relax the ſinews of holy obedience, and moral obligations to God and man, partakes

partakes not of the wiſdom which is from above, but is from beneath, and in its very nature and influence, is earthly, ſenſual, and deviliſh.

4. Moreover, in your paſſage through this vale of tears, be mindful of the Saviour's counſel, "Beware of men:" for, all are not Iſraelites who profeſs to be ſo; and in theſe times, when the church has been favoured with a long interval of peace, as no particular reproach attaches to the mere profeſſion of religion, many, it is to be feared, take it up, from the worſt of motives; ſome perhaps with no better view than profitably to encreaſe their worldly connexions. Let my young readers, the female part of them eſpecially, be on their guard, leſt, as their hearts are inexperienced and unſuſpecting, *they ſhould take a counterfeit for life*. The good old adage ſays, "All is not gold that glitters:" neither are ſtrong profeſſions of friendſhip or affection always ſincere. Learn then a ſeaſonable leſſon from the dear bought experience of thouſands, who, like the humane countryman in the fable, have been painfully ſtung, by taking a ſnake into their boſoms.

5. Let me now cloſe with intreating you to be very watchful over a worſe foe than any I have yet named: you are ready to ſay, what can that be? I mean, thine own evil heart. Surely the wiſeſt of men never ſpake a greater truth than when he ſaid, "He that truſteth his own heart is a fool." A truth which he had to record, with a bleeding heart, and weeping eyes. When there is reaſon to ſuſpect that a traitor is within a city, how narrowly is he watched! what care is taken to detect him and fruſtrate his deſigns! Go thou and do likewiſe, with reference to the enemy which lurks in thine own breaſt; and in doing this, call in ſuperior aid. May we each, for ourſelves, take the Pſalmiſt's prayer to the throne of grace, and cry, "Search me, O God, and know my heart, try me and know my thoughts: and ſee if there be any wicked way in me, and lead me in the way everlaſting." Amen.

Oct. 10, 1797. K.

ATTENDANCE ON PUBLIC WORSHIP.

THAT public worſhip is of divine appointment none will deny, who believe the ſacred Scriptures. The deſign of God therein, is the glory of himſelf, and the benefit of his ſervants. If it be found a tireſome taſk, it is to

thoſe who are under the power of a carnal mind. When a man's heart is right with God, he will love the habitation of his houſe, and the place where his honour dwelleth. That he ſhould do ſo, need be no matter of ſurpriſe, for, poſſibly it is the place of his ſpiritual birth; certainly it is the place where his ſoul is nouriſhed and fed with the ſincere milk of the word. The Lord's day, to his ſervants, is often a day of feaſting and rejoicing, and his houſe is a banqueting houſe. The united experience of thouſands can atteſt, that a day in God's courts is better than a thouſand ſpent elſewhere. David ſays, "I was glad when they ſaid unto me, let us go into the houſe of the Lord." It is good to draw nigh to God in every way in which he is acceſſible, but particularly ſo, in concert with multitudes. When the Pſalmiſt was baniſhed from the courts of God's houſe, he poured out his ſoul in ſorrow, for the loſs of thoſe ſweet and precious ſeaſons, when he went with the multitude to the houſe of God, to keep holy-day. To ſee a multitude run to do evil, is truly ſhocking to gracious ſouls; but ſurely on this ſide of the grave, nothing to them is ſo delightful, as to ſee and join with large aſſemblies, in worſhipping God in ſpirit and truth. But many, called Chriſtians, have no delight in God's ordinances. The ſabbath is either a weariſomeneſs to them; or otherwiſe, it's ſacred hours are ſpent in ſenſual and carnal gratification: they have nothing to ſay to their Maker and Preſerver, either in prayer or praiſe. They have no taſte or reliſh for the rich dainties of the Goſpel-feaſt; neither have they an ear to hear what the Spirit ſaith unto the churches. O that they were wiſe, that they underſtood their beſt intereſt! for then they would fly to God in his ordinances, like a cloud, or as doves to their windows.

But are there not ſome who profeſs to know God, and to love his ordinances, who are yet tardy in their attendance upon them? Church members, whoſe vacant ſeats in the houſe of God, witneſs the coldneſs of their hearts towards his worſhip? Do they not abſent themſelves for reaſons which they would deem too ſlight to detain them from the market, or a common viſit? Surely, if the divine word were more to them than their neceſſary food, ſweeter than honey, and dearer than much fine gold, they would not be ſo indifferent about attendance on the reading and preaching thereof! It is not a ſlight excuſe that will keep the hungry and thirſty man from his meat and drink; nor the lover of gold and ſilver from purſuing the acquiſition thereof: neither is it a little matter that will detain from God's houſe

houſe thoſe who, as new born babes, deſire the ſincere milk of the word, that they may grow thereby. When the ſoul thirſteth and panteth to appear before the living God, as the hart panteth after the water-brooks, the ſtudy and labour will be, not to excuſe for being abſent from divine worſhip, but rather to remove obſtacles and hindrances out of the way, that God may be approached as its chief deſire and delight. It were much to be wiſhed, that gracious ſouls were always ſo diſpoſed; but alas! ſouls, as well as bodies, are ſubject to indiſpoſitions. The Iſraelites loathed the manna; and the ſaints do not always equally reliſh the Goſpel. It is always the ſame; but there is great mutability in them; and it is a ſad ſymptom that all is not well, when there is little appetite for God's word, and only cool deſires for his houſe. In ſuch a ſtate it is no wonder that a few friends at a tea-table, have more attractive influence, than twice, and more than twice, the number going to the houſe of God, and there to the throne of his heavenly grace. It is a common maxim, that of two evils we muſt chooſe the leaſt; it would ſeem to follow, that of two good things, we muſt chooſe the beſt. It would not be irrational to follow this rule, in our choice of viſits, when it is between the houſe of God and that of a friend and neighbour. Give the preference where it is due. Go firſt, where the beſt intereſt is moſt likely to be the beſt promoted.

There is another matter reſpecting the worſhip of God's houſe, which deſerves attention; and which, the writer of this paper conſiders as an evil that ought to be expoſed, and if poſſible, prevented. It is the circumſtance of *late attendance*, in many, who do frequent religious ordinances. Perhaps it is no uncommon thing for public worſhip to commence with not ſo many as two thirds of thoſe whoſe buſineſs is, then, and there to worſhip. The noiſe of doors and clatter of pattens, have often diſtreſſed the miniſters of Chriſt. When, as the people's mouth to God, they have been ſpeaking in prayer, or as God's mouth to the people, have been reading his word to them, they have ſometimes, owing to the noiſe before mentioned, been hardly able diſtinctly to hear the ſound of their own voice. Why is it that ſuch is the caſe? What can be the motives of ſuch a conduct? Do theſe late comers not know the time? Is there no time fixed for the beginning of the worſhip? Or, is he by whom it is conducted, ſo irregular as to the time of his beginning, that it is uncertain when he will begin? Is it poſſible they ſhould come in late to attract the more

attention to their perſons and their dreſs? Charity forbids the thought. Surely then it cannot be from a diſlike to the beginning of divine worſhip, and a wiſh to diſturb thoſe who are otherwiſe minded! Whatever be the cauſe, it is certain it cannot be with a view to glorify God in his houſe. It cannot be with a deſign to conform with the ſacred rule contained in the Scriptures. It cannot be from a good and tender conſcience to promote the zeal and edification of others. Neither can it poſſibly be for the ſake of conformity to the cuſtoms and manners of men in general, in other matters of far leſs importance. No rational man can ever believe, that they who profeſs great love to divine ordinances, can ſo act, with a view to evince the ſincerity of ſuch profeſſion. So far as men act with a view to the glory of God in his houſe, they will not ſerve him there by halves: as they would go with the whole heart, ſo they would go for the whole time. If they muſt pinch any thing in point of time, ſo far as they aim at the glory of God, they will pinch the time of eating, ſleeping, and dreſſing, rather than thatof waiting upon God in his worſhip. So far as men conform to the ſacred rule of Holy Writ, they will do all things decently and in order, and eſpecially ſo, in the houſe of God; but in the preſent matter of complaint, there is nothing either of order or decency to be found, but very much the contrary. It is ſaid, Luke xxi. 38. and very much to the credit of thoſe of whom it is ſpoken, *that all the people came early in the morning to him in the temple, for to hear him*, viz. to hear Chriſt. The account we have in the tenth of Acts, concerning Cornelius and his friends, preſents us with another pleaſing inſtance of what the worſhippers of God at this day ought to be. They were all preſent before God, to hear all things that he had commanded Peter to ſpeak unto them. What a pleaſing ſight! Happy is that faithful miniſter of Chriſt who enjoys any thing of the ſort! Where men act from a good conſcience, to promote the zeal and edification of one another, they will not firſt be dilatory and backward in their attendance on public worſhip, and then attempt to juſtify and excuſe the ſame, by ſaying ſuch and ſuch "were later than me:" No; this would not be to provoke ſacred zeal for the orders of God's houſe, but rather to harden one another in the neglect thereof. And as for the cuſtoms of men in general, in reſpect of matters of far leſs importance, we know what they are. The diligent mariner will not miſs his opportunity. He will mind his winds

winds and tides. The diligent husbandman will improve his time for sowing and reaping. When the hours for buying and selling in fairs and markets are fixed, they who have business there will mind not to be too late. When a curious and entertaining sight is to be seen, suppose a grand procession, or what not, it is quite common for multitudes to be in waiting: they wish not to be too late. When friends and neighbours are to be visited and the time for such visits appointed, common politeness, as it is called, requires punctuality; and if it so happen that the visitors be not exact to the time, reasons are generally assigned and apologies are made. But what apologies can be made for those who profess the highest regard for God and his Gospel, to his ministers and servants, to his worship and the orders of his house, while, notwithstanding, they are generally behind the time. They come after the entertainment is begun; and continue so to do for years. Though they come four or five times in a week, perhaps they come not at the beginning twelve times in twelve months. Five or ten minutes with many would make up the difference between the time of their coming and the beginning of the worship. Surely their engagements are not such, but that, with a little contrivance and management, they might arrive at their places in the house of God a few minutes sooner than they commonly do. This would agree with what they profess, and would remove the cause of the above complaint. It would be no small comfort to him who leads the worship. God himself would be honoured; and they who were in this matter reformed, would lose nothing, but gain much more than ever they did by their former excuses for their late attendance. Occasional circumstances may happen, when punctual attendance will be impracticable, and in which cases, it will be better to come late, than not to come at all, as a little of that which is good is better than none; but these circumstances will not frequently occur, and when they do, the best, and not the worst must be made of them. By and by, they who now frequent and delight in the ordinances of God's house, shall be removed to nobler worship in heaven. Then they will no more need the means of approaching unto God, but be for ever in his immediate presence. They will no more sip at the streams, but drink for ever at the fountain.

S. B.

THREE GREAT POINTS IN RELIGION.

DIALOGUE III.

PARISHIONER.

I AM come with a more chearful heart to viſit you, than when I laſt came. My mind was then greatly diſtreſſed indeed, with the weight and burden of ſin; but the tranſporting views which you then opened before me, of the righteouſneſs, and all-ſufficiency of the Saviour, with his gracious diſpoſition to help poor ſinners, have ever ſince comforted me. And if you can now as fully ſatisfy my mind, under the *third* particular you propoſed, as through God's help you have in the former *two*; I mean how I ſhall be enabled to call Jeſus *my* Saviour in ſeeing my intereſt in him, you will have ſhewn yourſelf to be an able Miniſter of the New Teſtament, and be juſtly entitled to my beſt thanks. I ſhall have cauſe indeed to pray the Lord to recompenſe your labours of love, and to grant that, while watering others, you yourſelf may be watered with the richeſt conſolations of Jeſus.

MINISTER. The bleſſing you are in queſt of, my Chriſtian brother, like all others of a gracious nature, I hope you know, to be the ſole gift of God. Jeſus is both the *author and finiſher of faith*; and *every good and every perfect gift cometh from him.* But if the Lord, in his abundant mercy, hath *begun* the manifeſtation of his grace in your heart, you have every reaſon to hope, and to believe, that he will carry on and *complete* the work, until the day of his coming. For never did the gracious maſter excite ſpiritual deſires in the ſoul, but with an intention to gratify them. When he makes a poor ſinner ſenſible of his burden of ſin, it is, that he may *come unto him and find reſt unto his ſoul.* When he creates a hungring and a thirſting in the ſoul, it is that all ſuch may come unto him to be filled. May the Lord grant *you* but faith thus to come, and I am perſuaded that he will not ſend you empty away. But let us re-aſſume the converſation where we left off at our laſt parting. I perſuade myſelf that God by his Holy Spirit hath both convinced you of ſin, and of the righteouſneſs of the Saviour; and under theſe impreſſions you are now coming to him in the language of the poor *Leper* into the goſpel, crying out: *Lord if thou wilt thou canſt make me clean.*

PARISHIONER. This Sir, if I do not deceive myſelf (which I truſt I do not) is my preſent ſtate. I am moſt awfully

fully convinced of the leprous ſtate of my ſinful ſoul as it muſt appear before God. And I am as fully ſatisfied of the all-ſufficiency of Jeſus to cleanſe me. I am convinced that *the blood of Jeſus Chriſt cleanſeth from all ſin.* But whether he will condeſcend to cleanſe *me*: whether *I* am the object of his grace and mercy: this is the grand point I want to know?

MINISTER. And a grand and moſt important point indeed it is! For without this *perſonal* intereſt in Chriſt, however precious the Saviour's name and offices are to others, yet he cannot be precious to *you*. *To them that believe* (the Apoſtle ſays) *he is precious*. But it can be only to *them*. It is not the fields, or the houſes, or the wealth of another man that can be *my* treaſure. The hungry ſoul cannot be fed with beholding the moſt plentiful table, unleſs he partakes of it. Neither can the naked find warmth from another man's cloathing. In like manner another man's Chriſt (if I may be allowed the expreſſion) can be nothing to me, unleſs he is *my* Chriſt alſo. Religion is a perſonal thing. And it muſt be brought home to the heart by a perſonal application, before it hath completed its purpoſe. *Your* ſalvation and *my* ſalvation are the grand objects with each individually conſidered; and until we have obtained the aſſurance of it each for himſelf, the main point in religion, as a perſonal thing, is not anſwered.

PARISHIONER. All this is true Sir, and this is the very object that I am in purſuit of.

MINISTER. And I doubt not but if *by prayer and ſupplication you make your requeſts known unto God*, you will find the divine promiſe fulfilled in your own experience, in finding *this peace with God*, which all who *are juſtified by faith find through Jeſus Chriſt our Lord*. It is true indeed, ſuch aſſurance hath been much queſtioned, and doubted by ſome, and denied by others. But it is by thoſe, *who do it becauſe they know not the Scriptures, neither the power of God: who underſtand neither what they ſay nor whereof they affirm.* Unconſcious of any ſuch credency in themſelves, they preſume to deny the ſame in others. And haſtily leaping to falſe concluſions, from falſe premiſes, you may hear the unbelieving world queſtioning, How is it poſſible for any man to know that his ſins are forgiven? How ſhall any man be aſſured that he hath a ſaving intereſt in Chriſt? But in anſwer to ſuch ill founded queſtions, I would ſay; did not the Apoſtle *Paul* know, whether he had an intereſt in ſalvation, when he ſo confidently ſaid, "The Son of God loved

loved *me*, and gave himſelf for *me* ?" Did not the poor *Paralytic* in the Goſpel know, when Jeſus told him, that his ſins were forgiven ? And when in proof of it, he healed his body of his diſeaſe, as he cleanſed his ſoul from ſin? But ſuppoſe that our Lord inſtead of ſaying to him, *thy* ſins are forgiven thee, had ſaid, thy *father's* ſins are forgiven to *him* : what an eſſential difference would the poor man have felt? However unconſcious that man is of the perſonal application of Chriſt's righteouſneſs and ſalvation to the ſoul, who knows not his want of a Saviour ; it cannot be a ſubject of unconſciouſneſs to him that knows both. Though the *white ſtone*, and the *new name* written therein, given to pardoned criminals heretofore in Courts of Judicature, were known only by thoſe that received them : yet they that did receive them, muſt have known and read them with tears of tranſport and rejoicing. That the aſſurance is attainable, the teſtimony of the faithful in all ages have concurred in aſſerting. And a moſt gratifying evidence it is, becauſe the faith of it *is not founded in the wiſdom of men, but in the power of God ;* for it depends not upon any thing *outward*, but is an *inward* principle : The *Holy Spirit, witneſſing with our ſpirit that we are the children of God.* And every man that hath this aſſurance hath *the witneſs in himſelf.* And what a rapturous thing is it for a believing ſoul, through the Spirit's teaching and witneſſing, to be able to make application of Jeſus and all his precious offices, to his own heart; and to echo back the language of the Scriptures, and ſay, for *me* a child was born ; for *me* a ſon was given !—Chriſt died for *my* ſins, and roſe again for *my* juſtification ; and is now the Lamb ſtanding in the midſt of the throne, bearing in his glorified body the marks of *my* redemption, and there pleading the merits of his death for *me* and my ſalvation !—I know that what Chriſt was on earth in his divine offices, and what he is now in glory in redemption-work, he was, and is, for *me*. He who knew no ſin, became ſin for *me*, that *I* might be made the righteouſneſs of God in him. *I* have a perſonal intereſt in all his gracious offices, and he is made of God to *me*, wiſdom, and righteouſneſs, and ſanctification and redemption !

PARISHIONER. Such an attainment, ſir, is the moſt deſireable upon earth, and I am impatient until you tell me how I may be the happy object of ſuch mercy.

MINISTER. The poſſeſſion of ſuch an aſſurance, depends, as I have before informed you, upon the good pleaſure, and gift of God. But the bountiful goodneſs of our covenanting

covenanting God in Chriſt, hath afforded *means* and *opportunities* of attainment. And as God by his Holy Spirit hath taught you the *two* firſt great leſſons of the Goſpel, *your* corruption by nature, and the *rich ſalvation* which is by grace; this *third* principle, which reſults from an hearty conviction of the other *two*, (and I ſpeak upon the preſumption that you have fully learnt the two firſt) muſt of conſequence follow. The promiſes of God are engaged to this end; and his aſſurances are like ſo many bonds given to his believing people, to be fulfilled.—And when the Lord hath ſo graciouſly wrought in your heart theſe works as to lead you to ſee *your* miſery, and the *Redeemer's* fulneſs; and when *all the promiſes of God in Chriſt Jeſus are yea and amen:* doth not the Lord in effect ſay, *believeſt thou that I am able to do this?* And when you cry out in anſwer, *Lord I believe, help thou mine unbelief!* do you not hear the ſame gracious voice reply: *according to thy faith ſo be it done unto thee?* When therefore the promiſes and aſſurances of the Lord Jeſus Chriſt, hang in the thickeſt cluſters, like ſo much ripe fruit on the tree of faith, and the higheſt limb is bending down inviting you, as it were, to gather and eat, what ſhould prevent your putting forth an hand, to take, and eat, and glorify the Almighty Saviour?

PARISHIONER. Oh! Sir, when a poor helpleſs ſelf condemned ſinner ſuch as I am, lifts an eye to the throne of God, though I ſee Jeſus, as the advocate of ſinners ſtanding in the midſt of the throne, yet conſcious of ſo much ſin, unbelief creeps in, chills my faith, and I dare not ſometimes hope.

MINISTER. Yes! But though you dare not *hope*, you dare to *diſbelieve*: and which ſin think you to be the greateſt of the two? the *one* which at the worſt, is but the humble preſumption of a ſinner: or the *other*, which by doubting divine mercy, and queſtioning God's promiſes, makes him a liar?

PARISHIONER. But can it be poſſible, that a ſinner of my deſcription, whoſe offences have been ſo many, and ſo aggravated, can preſume to take to himſelf the rich promiſes of the Goſpel?

MINISTER. Certainly; becauſe it is for characters of this very deſcription, the Goſpel is intended. *I came not* (ſays Jeſus) *to call the righteous, but ſinners to repentance. I came to ſeek and ſave the loſt.* And if your heart ſubſcribes to this deſcription, in ſaying, that muſt be *me*, for in myſelf

ſelf I am loſt; do you not ſee that *you* are the very character Jeſus points at? Nay, though you were the *chief of ſinners*, the encouragement is not leſſened, but increaſed; for *Paul the Apoſtle*, who conſidered himſelf under the ſame deſcription, tells us, that it was *for this cauſe he obtained mercy, that in him Jeſus Chriſt might ſhew forth all long ſuffering for a pattern to them that ſhould hereafter believe on him unto everlaſting life.* And the earneſt *invitations* of Jeſus, ſeconded by his gracious *promiſes*, and followed up as they are, in the illuſtrious *examples* of ſome of the vileſt, and moſt worthleſs of men, who have been gathered from the very refuſe of the earth, and waſhed in the blood of the lamb: all theſe are ſo many proofs to teſtify by plain matter of fact, that the Redeemer ſtands with open arms, to receive *all that come to him; and all that do come, he will in no wiſe caſt out.* So that *are you weary and heavy laden* with the burden of ſin? *Come unto me*, (ſays Chriſt) *and I will give you reſt.* Are you *hungring and thirſting after the righteouſneſs* of the Saviour? Jeſus ſays, all that hunger and thirſt *ſhall* be filled. *Ho! every one that thirſteth* is a call; *come ye to the waters and drink: and he that hath no money*, no merit, nothing to recommend, *come buy wine and milk without money and without price.* But you ſay, I tremble at the preſumption. *Hear the word of the Lord*, (ſaith God by the Prophet) *ye that tremble at his word. Let the Lord be glorified, and he ſhall appear to your joy. To this man will I look, even to him that is poor and of a contrite ſpirit, and that trembleth at my word.* Iſa. lxvi. 2. But you add; how ſhall I know that this ſpeaks to *me?* To *you*, (ſays the Apoſtle) *is the word of this ſalvation ſent.* And to whom did he ſpeak this? To *men, brethren*, and *fathers: children of the ſtock of Abraham, and whoſoever among them feared God.* Whoſoever among them feared God, muſt include ſinners of all ſizes and deſcriptions. And the Apoſtle follows it up in the ſame chapter, in aſſuring them that, *all that believe by Chriſt Jeſus are juſtified from all things.*—Acts xiii. 26, 39. Obſerve the expreſſion, it is *all* that believe; the weakeſt, the humbleſt, the pooreſt believer, as well as the higheſt and the beſt. I know full well that *unbelief*, ariſing from the corruptions of the heart, and the temptations of the enemy, will be ſuggeſting a thouſand things, to prevent theſe comfortable aſſurances, from having their effect, and will cloud the mind from enjoying a full uninterrupted perſuaſion at all times of a perſonal intereſt in the Redeemer's merits. But if *by prayer and ſupplication with thankſgiving*,

ing, we ſeek aid from above, and *make our requeſt known unto God*, it is a precious promiſe of Scripture, never to be forgotten, that *the peace of God which paſſeth all underſtanding ſhall keep the heart and mind through Chriſt Jeſus*. And if to the aids of prayer, we add the cloſe examination of the cauſe, from whence our imperfection in faith ariſes, and trace it to its ſource, the mind will be relieved alſo under this conſideration. You complain of the great evil of ſin in your nature. But doth not the very *complaint* prove, that it is your greateſt grief and burden? You go ſorrowing all the day in a ſenſe of tranſgreſſion, and doth not ſorrow manifeſt that the Lord hath given you *repentance* unto eternal life, in ſorrowing after a godly ſort? Aſk your own heart, is not *ſin* your greateſt burthen, and would not a freedom from it, be your greateſt happineſs? *You delight in the law of God after the inward man, though you ſee another law in your members warring againſt the law of your mind, and bringing you into captivity unto the law of ſin, which is in your members*. And under the heavy load of it you frequently cry out, *O wretched man that I am, who ſhall deliver me from the body of this death?* And was not this the experience of the Apoſtle? And are not theſe the very proofs of *the fleſh luſting againſt the Spirit, and the Spirit againſt the fleſh*, by which he declared aroſe the evidences of the renewed life, and in which was known, that believers were born of the Spirit? But remember that while the Apoſtle groaned under this burthen, crying out, *who ſhall deliver me from the body of this death?* he could, and did, thank God, for the certainty of deliverance *through Jeſus Chriſt our Lord*. And why not *you?*

PARISHIONER. I am comforted by what you ſay, and begin to hope, that, as I really feel thoſe evidences of the renewed life, I ſhall at length attain through divine mercy in the diligent uſe of the ſeveral means of grace afforded, to a full aſſurance, that Chriſt is *my* Saviour.

MINISTER. The Lord grant that you may! But however earneſt in the purſuit of it, let *me* remind you of one thing, namely, not to be impatient in the expectation. The gracious God that laid in Zion this tried ſtone for a foundation, declared that *he that believeth in him, ſhall not make haſte*. Iſa. xxviii. 16. It is not for us to know the times, or the ſeaſons, which the Lord hath appointed. *When the fulneſs of time was come, God ſent forth his Son*. And when the fulneſs of time is come to the happy experience of every believer, God will ſend forth the Spirit of his Son

into your heart, whereby you will be enabled to cry Abba Father. Many a gracious ſoul may walk without aſſurance through life, and the *dying* hour will be the *ſealing* hour. And ſhould this be *your* caſe, be not diſcouraged. There is a bleſſed promiſe for you to live on in *one* Prophet, and an aſſurance equally gratifying in *another*. *Who is among you* (ſays Iſaiah) *that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light:* let him truſt in the name of the Lord, and ſtay upon *his God*. And Zechariah ſaith—the Goſpel day of grace, though it be a day *in which the light ſhall not be clear nor dark*, that is, the evidences of aſſurance not ſo clear as the ſoul wiſhes, nor ſo doubtful as to preclude all hope, yet *at evening time*, if only in the hour of death, *it ſhall be light*. Zech. xiv. 6, 7. And now I have in as brief a manner as the narrow limits I propoſed to myſelf would admit, anſwered the queſtions you propoſed, and have ſhewn you under *three* particulars, *the great and leading points of the Goſpel*. I have only to add an earneſt prayer, that the Lord may ſanctify what hath been ſaid: and *may the God of all grace, who* hath called us to his eternal glory by Chriſt Jeſus, after that you have ſuffered awhile make you perfect, ſtabliſh, ſtrengthen, ſettle you! To whom be glory for ever and ever, Amen. 1 Pet. v. 10, 11.

Plymouth. R. HAWKER.

THE GOOD MAN.

STRICTLY ſpeaking, there is not a good man upon earth. *There is none good but one, that is God;* all men, even the very beſt are imperfect, and have ſome particles of alloy remaining in their nature. It is in harmony with this reſtriction, I am going to deſcribe a good man, one who is ſuch according to the ſenſe of Scripture.

When mere moralizing teachers uſe this phraſe, *a good man*; they mean to ſay of ſuch an one little more, than that he is a good neighbour, a good tradeſman, a man of an amiable natural diſpoſition, and unblemiſhed morals. One who is regular and earneſt in his devotions, juſt and faithful in all his dealings with mankind, pitiful and liberal towards the indigent and miſerable: and who, in the domeſtic circle, is faithful to his wife, affectionate to his children, and kind and tender to his ſervants. Theſe are amiable qualities, and he that has them is a praiſe-worthy,

thy, a good ſort of man, and cannot but be eſteemed in ſociety, as one of its ornamental and uſeful members. But the whole of this, far as it extends beyond the attainments of the general bulk of mankind, is not ſufficient to juſtify us in ſaying of ſuch an one, in the Scripture ſenſe of the expreſſion, that he is a *good* man. It is true, he looks paſſing well to the eyes of the moral world, but when examined by the impartial ſtandard of eternal truth, what is the ſentence pronounced upon him? it is this, "Thou art weighed in the balances, and art found wanting." The account which the Apoſtle Paul gives of himſelf before converſion illuſtrates and confirms this remark, for he was a very moral man whilſt he was an unbeliever.

Generally ſpeaking, a man cannot be a good man, without he reſemble thoſe exalted worthies, whoſe names are immortalized by the ſacred page, of whom it is ſaid, *theſe all died in faith.* His faith, his experience, his practice muſt all be like theirs, who now *through faith and patience inherit the promiſes.* It is not enough for a man to be approved and commended of men, but he muſt be acceptable to God, he muſt be a partaker of that grace, which frees the ſoul from the curſe of God's righteous law, and the claims of his infinite juſtice; and which will finally entitle him to the exalted privilege of hearing the Great Judge of all ſay on the laſt day, "*Well done thou good and faithful* "*ſervant, enter thou into the joy of thy Lord.*"

A good man is a man brought into a good ſtate, even into a ſtate of grace, this is a new ſtate, and in its nature exactly oppoſite to that which he was in, when he was a mere natural man. Such is the man who is *juſtified by faith*, brought into the family of God by adoption, and regenerated and made holy by his Spirit. A good man is one who has a good experience, yea, he has a good heart; becauſe he has that *new ſpirit*, that *heart of fleſh* promiſed in the Scriptures. He has a good conſcience; that is an enlightened, a tender conſcience, a conſcience purged by the blood of Jeſus, from dead works to ſerve the living and the true God. Yea, he has the experience of a good hope through grace, and drinks deep of that ſame mind, which was in Chriſt Jeſus. And, "*out of the good treaſure of the* "*heart bringeth forth good things.*"

A good man *does* good; his actions anſwer to his name and character. David ſays of him, that he *ſheweth favour and lendeth.* He ſheweth favour not only to his friends and

and acquaintance, and to the poor and afflicted of Chriſt's flock; but he ſheweth favour to the unworthy, to thoſe who cannot return it to him again. Yea, even to his enemies, and ſo fulfils the apoſtolic injunction, "*If thine enemy hunger feed him, if he thirſt give him drink.*" He lendeth, not only his money to relieve the temporary wants of the neceſſitous, but he lendeth his knowledge to inſtruct the ignorant, his friendly advice to counſel the inexperienced, and his generous aid to reconcile and make peace between offended brothers. Finally, the good man being made, in the Scripture ſenſe of the term, a good tree, muſt naturally and neceſſarily bring forth good fruit. Like Dorcas, he is full of good works; and though he thinks humbly of himſelf, and diſclaims all dependance upon his own doings, they are approved of God, evince the genuine nature of his religious profeſſion, and will follow him into the world of ſpirits, to teſtify that he was a real and not a feigned Chriſtian.

Who can tell the high honour, and ſupreme bleſſedneſs of the good man? He is full of the Holy Ghoſt, and is conſequently the temple of the living God. His ſteps are ordered by the Lord, who condeſcends to lead him with his word and Spirit. A good man obtaineth favour of the Lord; and a divine ſenſe of this upon the ſoul, produces a ſatisfaction and pleaſure, which exceeds the joy of harveſt, the joy of them who divide the ſpoil; yea, it is more than the joy of her who rejoices in a firſt-born ſon. To the good man, all things, even the moſt dark and painful providences, eventually work together for good. It is his peculiar privilege and felicity to feel the comfort and power of a good hope in death. Yea, there is reſerved for him an eternal portion of good in heaven; for unto him ſhall it at laſt be ſaid, by the great Maſter of the aſſemblies, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Such is the portrait of the good man as drawn by the finger of God in the volume of inſpiration. Let me aſk myſelf if divine grace has formed me after this lovely pattern? if it has not, my religion is but an outſide ſhew; but if it has thus changed me from a carnal ſinner, to a good man, it has accompliſhed a great work indeed. Oh, what a debtor am I to the God of love. Let the world ſneer at me, let Satan oppoſe me, and afflictions and death every day riſe to view, I am bleſſed for life, I ſhall triumph over

over death, I ſhall be happy in, and with my God; and in the company of good angels and men, through the countleſs ages of eternity. T. T. B.

OBSERVATIONS ON 1 KINGS XXII. 21—23.

(IN ANSWER TO A CORRESPONDENT.)

"And there came forth a ſpirit, and ſtood before Jehovah, and ſaid, I will perſuade him. And Jehovah ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his Prophets. And he ſaid, thou ſhalt perſuade him and prevail alſo: go forth and do ſo. Now therefore behold Jehovah hath put a lying ſpirit in the mouth of all theſe thy Prophets; and Jehovah hath ſpoken evil concerning thee."

WHEN Ahab ſent for Micaiah, there was evidently no ſincerity in his requeſt. Like many others, who aſk counſel of their friends, and even ſeek direction of God, not with a view to be influenced, but in hope of being countenanced by it, he was determined to go againſt Ramoth-Gilead, let Micaiah ſay what he might. The meſſenger ſent to call Micaiah, ſeems to have been furniſhed with a *ſecret* meſſage; and tried what he could do at tampering with the prophet. From hence it appears evident, that Ahab did not deſire to know the mind of God, but choſe deluſion. Micaiah came; and Ahab, thus accoſted him: *Micaiah, ſhall we go againſt Ramoth-Gilead, to battle, or ſhall we forbear?* Micaiah anſwered in a ſtrain of Irony, (which might be very evident from his tone and manner of delivery,) "*Go and proſper: Jehovah will* "doubtleſs *deliver it into the hand of the king.* Who can "heſitate on the truth of that which has the teſtimony of "four hundred Prophets to confirm it?" Ahab felt the Irony, and conjured him to be ſerious. Micaiah then aſſumed a ſerious tone, and told him the truth without reſerve; and which amounted to nothing leſs than that he ſhould loſe his life in the battle. Ahab, full of rancour, appealed to Jehoſhaphat, that he had told him beforehand what would be the effect of ſending for this man. Micaiah, like a man of God, now looked the very monarch in the face, and ſaid, *hear the word of Jehovah!* "It may be

"thought

" thought incredible that I only ſhould be right, and four
" hundred Prophets in the wrong: I will relate a viſion
" that will perfectly account for it. I beheld Jehovah, the
" great diſpoſer of all events, ſitting upon his throne, ſur-
" rounded by the hoſt of heaven. Fully acquainted with
" the whole of thy ungodly life, and viewing thee as ripe,
" for deſtruction, he determined to deſtroy thee: and ſee-
" ing that in this inſtance, thou haſt preferred flattery to
" truth, he has determined to deſtroy thee by means of
" flattery. Know then Ahab! that hell and all its agents,
" deluſion and all its inſtruments are under his controul:
" they go and come at his bidding. That ſpirit to whom
" thou haſt ſold thyſelf to work wickedneſs in the ſight of
" Jehovah, now deſires thee for his prey. He that hath
" ſeduced thee into ſin, now aſks permiſſion of God to
" deceive thy Prophets, that he may plunge thee into de-
" ſtruction: and God hath granted him his deſire. And
" that which Satan is doing for his ends, God will do for
" his: There is as much of the judicial hand of God in a
" lying ſpirit having miſled thy Prophets, as of readineſs
" in the evil one to entangle, and ſeize thee as his prey!"

GAIUS.

ON MR. WAKEFIELD's NOTION OF THE HOLY SPIRIT.

WHEN Paul firſt preached at Athens, the idolatrous inhabitants of that learned city were divided in their opinions reſpecting him, and ſome of them conſidered him as the announcer of foreign demigods, becauſe he preached unto them Jeſus and the Reſurrection; taking Jeſus, whom he repreſented to them as the Saviour, and as the object of worſhip, for one who would rank with their ſubordinate deities; and the Reſurrection, (*Anaſtaſis*) for a female being of the ſame claſs. Such groſs blindneſs prevailed among the learned ſcholars of that day. The power of prejudice appears, in a manner no leſs ſurpriſing, in a modern writer, of diſtinguiſhed eminence in his acquaintance with Grecian literature; but whoſe fine talents and ardent mind are warmly engaged in defence of Socinianiſm, againſt the humbling doctrine of the Croſs. If I had by me *Mr. Gilbert Wakefield*'s late publication on the *Evidences of Chriſtianity*, (for to him I refer) I ſhould like to tranſcribe good

good part of his 41ſt. remark, in proof of my ſuggeſtion. I am however confident that I ſhall do him no injuſtice in the ſtatement of his poſition. After noticing the *cowardly diſpoſition* of the Apoſtles, of which they gave ſuch unequivocal proof, in forſaking their Maſter in his laſt extremity, and conſulting only their own preſervation; and comparing it on the other hand with their *forwardneſs* and *intrepidity* within a few days after; he not only infers juſtly, that this change was a ſtrong proof of their full conviction of the Reſurrection, (it might be added, and of their dependance on his aſſurance that *all power* was given to him in heaven and earth; that he could, and would be *preſent* wherever two or three ſhould meet together in his name; that he would be *with* his people always to the end of the world, &c.) but he alſo inſiſts upon it, that this FACT of his Reſurrection, was THE HOLY SPIRIT, the *advocate* from the *Father*, which Jeſus had promiſed to his diſciples *; *this alone* was ſufficient to produce the alteration, and he thinks it abſurd to aſſign any more miraculous cauſe. I know not what this gentleman would make of the account given us of the day of Pentecoſt, whether he would reject it as an interpolation or not; nor what reaſon he would aſſign for the delay of the Apoſtles, in the execution of their commiſſion till that time; nor whether he would keep to one uniform interpretation of the *Holy Spirit*, and ſo intimate that Chriſtians are to be baptized in the name of the Father of all, and of the Man Chriſt, and of his Reſurrection, &c. But to me, it is a confirmation of the truth of the Goſpel, when I ſee men of ſuch eminent talents and literary acquirements, convinced by the external Evidences of Chriſtianity, that the Bible is a revelation from God, and yet put to ſuch miſerable ſhifts to expunge the moſt obvious and important, though to human pride the moſt offenſive doctrines it contains. I wiſh from my heart, that this learned Grecian knew the ſpirituality of God's law, and the depravity of his own nature, then he would no longer treat the atonement of Chriſt as fooliſhneſs, nor refuſe to acknowledge any other Sanctifier, or Comforter, than the fact of Chriſt's Reſurrection.

S. C.

* John xvi. 26.

WIDOW's FUND.

The following plan for the Eſtabliſhment of a Fund for the Widows of Proteſtant Miniſters, is, we learn, the reſult of a few meetings of ſeveral well known characters. The preamble appearing to us to be rendered unneceſſary by that of *Benevolus*, inſerted in our Number for October, we have taken the liberty to omit it.

I. IT is preſumed, that Miniſters diſpoſed to become Contributors, may be divided into three claſſes, in the ratio following.

1ſt. Claſs to contribute annually	£. 5 . 5	to produce a correſpondent annuity of	£. 25.
2d. do.	do.	4 . 4	do.	do.	20.
3d. do.	do.	3 . 3	do.	do.	15.

II. Every Contributor, at admiſſion, to make choice of his Claſs, which choice is to be conſidered as final, and irrevocable.

III. Every Contributor who ſhall fail, or neglect to make good his annual payment for ſix months after it becomes due, to forfeit his intereſt in the Society.

IV. No contribution to be received after it has become due for one month or upward, without legal intereſt on the arrears.

V. This ſcheme to extend to all Chriſtian proteſtant miniſters in Great Britain.

VI. No miniſter already licenſed or ordained, to be admitted a member unleſs he make application to that effect, within two years from the formation of the Society.

VII. No miniſter hereafter to be licenſed, admitted, or ordained, to be eligible, unleſs he ſhall make application, within two years from the date of ſuch licenſe, admiſſion, or ordination; of which he ſhall produce a certificate.

VIII. No one to be admitted a member who is forty-five years old or upward, unleſs he make application within twelve calendar months, from the formation of the Society.

IX. In aid of the proviſion to be made for widows, it is propoſed;—If one or more children are left and no widow, they ſhall be aſſiſted from the Fund at the rates following,

1 child to receive a ſum not exceeding	3 years annuity,	correſponding to the father's claſs.
2 children	5 do.	do.
3 or more	6 do.	do.

X. If

X. If a widow and child, or children, ſhall be left, and the widow marry again, unleſs to a contributor, in which caſe, ſhe ſhall forfeit only half her annuity; or if ſhe ſhall die within ten years from the deceaſe of her huſband, leaving a child, or children, under the age of fifteen, one ſurviving child ſhall be entituled to the ſum of two years annuity of the mother, provided ſhe has not already drawn above four years annuity; and two or more children to a ſum equivalent to three years annuity, under the ſame reſtriction.

XI. A widow marrying a non-contributor to forfeit all future intereſt in the Society.

XII. The family of no contributor ſhall derive any benefit from the Society, unleſs he has been a member two years, and made his third payment.

XIII. In the event of a contributor's death before he has made payment equivalent to four years annuity accruing to his widow, the deficiency ſhall be gradually ſtopped, till the whole is liquidated out of the proviſion made for the annuitant and children, but ſo that in no one year the ſtoppage ſhall exceed half the annuity.

XIV. The wife of a contributor marrying again, ſhall receive no benefit from the Society until the huſband has made his third payment, as ſtipulated in article XII.

*** We have preſented this to our readers, becauſe it approaches nearer to a ſyſtem than any one of the manuſcript communications with which we have been favoured; but we are perſuaded that this might be rendered *more beneficial* to widows by a minute calculation; and eſpecially, if together with the depoſits of miniſters, a conſiderable fund could be immediately realized by the generoſity of the public, according to the project of Benevolus.

CHRISTIAN CONFLICTS.

THE life of a Chriſtian is a warfare. A world in arms againſt God, ſinful fleſh and blood, mighty principalities and powers, are the adverſaries which he muſt combat. When the Divine Spirit enables him to behold the odious enormity of ſin, and excites him to enquire the way to the Zion above; then the prince of this world, jea-

lous of his power, alarmed leſt he ſhould find Immanuel's arm too ſtrong for him, preſents, with all their allurements, the once beloved pleaſures of ſin; and, with all the deceit of the father of lies, diſplays the difficulties and apparent wretchedneſs attending ſerious religion. If, at this juncture, the Spirit of Grace take of the things of Jeſus and ſhew thoſe glorious objects to the awakened ſinner, he is enabled to reply: "It is my deliberate and cordial choice to ſeek firſt the kingdom of God and his righteouſneſs, believing, O thou deceiver of ſouls! that godlineſs has the promiſe of this life as well as of the life to come; and ſo far as any earthly bleſſings may be requiſite for my Saviour's glory and my own true intereſt, ſo far ſhall they be added to me." The grand enemy, thus for the preſent repulſed, retires meditating future revenge; while the poor ſinner, venturing upon the blood and righteouſneſs of the great ſurety, goes on his way rejoicing. He now with confidence can declare that all which the world calls happineſs is a miſerable deluſion; and that real joy and genuine peace come only by believing the truth and feeling the power of the goſpel. Taught by experimental conviction, and inſpired by heavenly benevolence, his ardent wiſh and prayer to God is, that his wretched fellow-ſinners may be brought out fatal darkneſs to the divine Saviour. Now it is his great and ardent wiſh to live no longer to the gratification of ſelfiſh deſires; but to that which he views as the moſt glorious of objects, to promote the honour of his redeemer, God. Yet he has not done with the conflicts of corruption and his reſtleſs adverſary. Perhaps his all-wiſe Leader, withdrawing the light of his countenance, leaves him to himſelf for a ſeaſon, that he may feel the inſufficiency of his own ſtrength, and the utter neceſſity of a conſtant recurrence to the fountain of life and grace. He is not, however, ſuffered to throw away his arms, and in deſpair to abandon his maſter's cauſe, but is ſtill enabled in ſome meaſure to follow his Lord. Though faint, he is ſtill purſuing; and in the Lord's time he finds a renewal of ſtrength and a reſtoration of his joys.

The Chriſtian now determines publicly and openly to declare on whoſe ſide he is, by avowing allegiance to the Lord Jeſus Chriſt, and uniting himſelf to the people of Immanuel in order to maintain his cauſe, to fight under his banner, and to ſhew forth his death till he come. Unmoved by the ſneers and cenſures of the world, he regards

the

the victorious death of Jesus as the only ground of triumph, and esteems it his highest dignity to bear the reproach of the cross.

The restless malice of the tempter cannot endure to see the believer going on in his course of stedfast, humble, and happy obedience. Satan desires to have him, that he may sift him as wheat. If permitted by the Almighty possessor of the keys of hell and death, he rushes on the soul like an overwhelming flood, threatening inevitable destruction. O who can describe the distress and anguish of the poor, tempted, agitated Christian! His faith appears dead, his strength and his hope seem to have perished from the Lord, his comforts are all fled as a morning dream, and he is buried in blackness of darkness. The sorrows of death compass him, and the pains of hell get hold upon him; he finds trouble and sorrow, and is distracted with the terrors of God. But still he is in the hand of Jesus; still he is the object of divine compassion and omnipotent care. His pathetic prayer, "O Lord, I beseech thee, deliver my soul!" finds acceptance before the throne; and delivering mercy appears in the time of need. He comes out of the fire refined as pure gold, and his enquiry now is, "What shall I "render to the Lord for all his benefits?"

Thus, through hopes and fears, through joys and griefs, through conflicts and comforts, that believer passes the wilderness of life. By this variety of spiritual exercises, he is gradually disentangled from the seducing charms of earthly objects and affections, daily grows in conformity to his divine exemplar, overcomes by the blood of the Lamb, and is made more and more meet for the inheritance of the saints in light.

Another signal encounter still remains. Death, considered in itself, is a formidable foe; and, in the solemn day of dissolution, the departing saint has sometimes to sustain the violence of Satan's last and severest attack. But death is swallowed up in victory, and the chained lion is under the controul of the Almighty, and shall for ever cease from troubling. The presence of the Captain of Salvation, animates the dying believer with courage invincible and joy unspeakable, while he walks through the valley of the shadow of death; and he sweetly retires from all the evils of mortality and corruption, to begin in the realms of undisturbed peace, the eternal song of triumph and thanksgiving. MARIA.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSION TO OTAHEITE.

The following letter was sent the middle of last month to our brethren in the South Seas, by Captain Blyth, who, after delivering a cargo at St. Helena, intends to pass Cape Horn, and fish for the Spermaceti Whale; with a purpose of touching at Otaheite for refreshment before he returns. His intentions were only known a few days before his departure. It is pleasing to find such occasional opportunities of intercourse.

MY DEARLY BELOVED BRETHREN,

I Seize the first moment, that Providence presents to renew my warmest, and most affectionate remembrances to you all. Captain Blyth hopes to call on you, and oh! that he may find you walking in love, as Christ also hath loved you, and given himself for you, an offering and a sacrifice to God of a sweet smelling savour! With hope, and mingled anxiety, our hearts beat to hear of your affairs, and promise ourselves, that you stand fast, striving together for the faith of the Gospel: neither shaken in your minds by difficulties, nor distrusting the faithfulness, and love of the great Head of the Church who hath honoured you with a mission to the heathen, and called you to the high and awful office of Apostles to the Gentiles. It is impossible to express to you the constant and earnest prayer made to the Lord for you; the deep remembrance graven upon all our hearts of you; and the daily volition of my spirit towards you in the Isles of the Sea, when I am mingling my supplications with yours, and they go up together to the throne of God from our distant corners of the earth.

Full of love to your souls, and breathing hard after the salvation of the poor heathen to which you are sent, I cannot but as one of your elder brethren renew my warmest exhortations to you, that you may be of one heart and of one mind. The great enemy of your souls, and of your success, will always be seeking to create division, and puffing up one against another. We are not ignorant of his devices. Disappoint them by long suffering, by loving kindness, by mutual bearing, and forbearing one another, in honour preferring others to yourselves, and hearing no contention, but who shall love our Lord Jesus Christ with truest sincerity, and serve him in deepest humility and devotedness of heart. Oh! how often have I longed to transport myself among you, to behold your order, and the stedfastness of your faith: surely we shall feel we live, and live for some blessed purpose, if ye stand fast in the Lord; remember the great Apostle to learn of him to bear one anothers burdens, to consider theyself lest thou also be tempted, and to heal every breast as speedily as possible, so bearing one another and forgiving one another, as God for Christ's sake hath forgiven you. The humblest, the most patient, the last to offend, and the first to make peace, will be the chief in the eyes of the Lord. Is there a broken bone? bind it up. Is there a fault? let it be covered and healed in love and in the spirit of meekness? Is there a coldness or distance? break down the wall of separation, return to union and confidence. Ye are brethren, and in your present situation bound by peculiar ties.

Your

You have had the Society's inſtructions, and I can hardly add, to thoſe already given to you; read them over, weigh them, exhort each other daily whilſt it is called to day, to the obſervance of them.

Is there an Otaheitan brother or ſiſter joined to the Lord in one ſpirit, convey to them our kindeſt regards, our loving benediction.

But you are anxious to hear of our affairs. Glory to God, a great ſpirit is ſtirred up round about to ſpread the everlaſting Goſpel: as a ſociety we ſtand faſt, and redouble our efforts. We wait and long for the glad tidings from your far country, to renew our operations with vigour. We have laboured and have not fainted. A miſſion of ſix conſecrated to God, is now on the ſeas, to penetrate into Africa, and on that forlorn hope to offer their lives. I feel for them. A thouſand times, I have thought on you and your field, and my ſoul ſtill cleaveth to the Iſles of the Sea; but God can make the deſart of Afric bud and bloſſom as the roſe.

Friday next a ſolemn conſecration of Dr. Vander Kemp a Dutch Phyſician of ſingular abilities is to be made. The miſſionary ſermons warmed his heart, he devoted himſelf to the heathen; he came to us, after a pleaſing correſpondence, from Holland; whether he is returning to try what can there be done. We hope ere long the Iſle of Ceylon, or the country to the north and eaſt of the Cape of Good Hope, will be bleſſed with Goſpel light. He is an elderly, able man, and fitted to ſupport and guide his younger brethren.

Great efforts are making among ourſelves to ſpread the Goſpel through the villages, and in various places, aſſociations are formed, and commenced for this bleſſed work.

We have alſo a freſh body of miſſionary brethren ready to ſtart with you in the ſame race. Oh that each of you may ſo run as to obtain!

The ſhortneſs of the notice we have received admits not our calling together our brethren, but Mr. Hardcaſtle, Rayner, and I, beg you to ſend us by Captain Blyth your journals, and whatever you may have collected of any kind for the ſociety. We wiſh you to aſſiſt Captain B. in any thing he may have need of you, and hope if he ſhould return before, or after our precious *Argoſie*, that he will bring a report to ſtrengthen our hands, and encourage other labourers to go forth into the harveſt. The very communication that may happily be thus eſtabliſhed will be for you and us, a mutual bleſſing and comfort.

All outward matters you will hear from your countrymen; perhaps even to ſome of them your labours may be bleſſed.

I have this mercy to tell you of the health, and zeal of all our miſſionary brethren, not one of them I think has been loſt during the laſt year; all of your friends and relatives of whom I have heard and known continue in good health, and in country and town wait to hear of a bleſſing upon you.

Mrs. Wilſon has brought a ſon, and is well, and gone down to her friends.

What the iſſue of our embroiled affairs in Europe may be God only knows. I have often thought the Iſles of the South may be a happy refuge from the days of evil. We know and feel indeed our own: we hope to hear you are covered from the power and fear of evil.

My poor old bones ſtill hang together; and I am not at all diſabled yet for the work, which I am making haſte to finiſh becauſe the time is ſhort.

We ſhall deſire Captain Blyth to furniſh you with any thing he

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can ſpare, and you may want, for which you will give him credit upon us, if you cannot by ſupplying his wants make a mutually advantageous exchange.

It gives me peculiar ſatisfaction, now near the end of my journey, to depart in the reviving hope that you brethren, are ſent to uſher in the great day of the Lord, by turning the diſobedient unto the wiſdom of the juſt; and as we probably may never meet, till our work is done, and we ſtand before the throne to give an account of ourſelves to the great Shepherd and Biſhop of ſouls, if I go before you, I ſhall at his right-hand wait for, and welcome you with delight; and if any of you get the ſtart of me and reach the goal before me, I hope, I ſhall hobble after you, and that we ſhall eternally rejoice together; and how momentary, how inſignificant is every other conſideration!

The Lord bleſs and keep you, and lift up the light of his countenance upon you, and fill you with joy and peace in believing! The blood is ſpeaking before the throne, and I truſt in our conſcience ſealed by the Holy Ghoſt unto the day of redemption.

Finally, brethren, live in peace, and the God of love and peace ſhall be with you.

So prays your affectionate friend and brother,

T. HAWEIS.

Spafields, October 31, 1797.

Underſigned JOSEPH HARDCASTLE.

MISSIONARY MAGAZINE.

AMONG the moſt pleaſing features of the bleſſing attending the miſſionary efforts, we muſt reckon the union of the ſpirit which they have promoted among men of every denomination through the kingdom, who love our Lord Jeſus Chriſt in ſincerity: an evidence of this has lately occurred in the diſtribution made of the profits of the Scotch Miſſionary Magazine: the editor of which has lately remitted to Mr. Hardcaſtle, Treaſurer of the Miſſionary Society, the ſum of 46l. 6s. 3d. being one-fifth part of the whole, which is equally divided among the Moravians, the Baptiſts, the Edinburgh, Glaſgow and London Miſſionary Societies, to be employed in ſupport of exiſting miſſions. Such enlarged liberality of ſpirit, is ſuited to produce incalculable bleſſings; to cement the ſpirit of divine charity among real Chriſtians, and to confound the narrowneſs of bigotry. If Chriſt be preached, by whomſoever, or wherever, we cannot but therein rejoice, and ſay, God ſpeed the work!

UNION OF CHRISTIANS AT BEDFORD.

We find that this liberal and promiſing Inſtitution, of which the plan was given in our Religious Intelligence for October, was not formed till the laſt day of that month. The ſudden and ſurpriſing flood, which affected moſt of the lower parts of the country, and in a peculiar degree thoſe near the great Ouſe, rendered the town of Bedford almoſt inacceſſible on the 26th September; on which day, the Meeting, for the formation of the Union, had been appointed. Many friends of the object were deterred from leaving their habitations; and many others were obliged to return, without reaching the place of their deſtination. Some, who had either arrived

arrived before the flood roſe, or had found means to ſurmount the difficulties it interpoſed, aſſembled at that time; and a Sermon was preached, in the afternoon, by Mr. Hillyard, of Olney, on Pſalm xlvi. 2. 3; as well as a double Lecture in the Evening, by Mr. Greatheed, on Matthew xxiv. 46; and by Mr. Dickins, of Keyſhoe, on Philippians ii. 16, firſt clauſe. The intended Meeting, for eſtabliſhing a Chriſtian Union, without exception of *any* Religious Denomination, was poſtponed to the time abovementioned; and the delay appears, in various reſpects, to have been ſerviceable, rather than detrimental, to the purpoſes of the Meeting. The tranſient diſappointment ſerved not only to try, but to evidence, and confirm the zeal of the friends of union and exertion. It likewiſe afforded more time to revolve and digeſt the proper meaſures; and better opportunity for diſcovering, and counteracting the obſtacles, which were liable to be preſented.

On the 31ſt October, the adjourned Meeting was numerouſly and reſpectably attended, notwithſtanding ſome unfavourable weather. After a meeting of the Miniſters, for the arrangement of proceedings, the public worſhip commenced at eleven A. M. on the ſpot where the admirable and catholic John Bunyan once laboured. Mr. Samuel Hillyard (ſon of Mr. Hillyard of Olney) who now preſides over the Church aſſembling there, gave out hymns ſuited to the occaſion; Mr. Mayle, paſtor of a Baptiſt Church at Blunham, engaged in prayer; Mr. Greatheed preached from Pſalm cxxxiii. 1; and Dr. Gordon, paſtor of the Independent Church at St. Neots, concluded with prayer. At the requeſt of the Aſſembly, the Sermon will ſhortly be publiſhed, for the benefit of the Union, with an introductory account of the proceedings, and an addreſs to all real Chriſtians on the ſubjects of general union, and co-operation to ſpread the Goſpel. A hymn, which was given out after the ſermon, and referred to ſome of its leading topics, is inſerted in our poetical department for this month. We underſtand that the Miniſters of the Weſleyan and Moravian Denominations, at Bedford, attended the public worſhip; and that ſome members of the latter body, in particular, teſtified their cordial good will to the propoſed Union. We are ſorry *not* to learn, that any Clergyman of the Eſtabliſhment was preſent on this occaſion; although ſeveral pious and uſeful Miniſters, of that deſcription, reſide in the county, and its immediate vicinity. Good Mr. Berridge, had he been on earth, would doubtleſs have rejoiced to join ſuch an aſſembly.

After a frugal, but comfortable dinner, of which near fifty people partook, a conference was held at Mr. Hillyard's Meeting Houſe, for the eſtabliſhment of an UNION OF CHRISTIANS, *as ſuch*, with a particular view to the *ſpread of the Goſpel* in their vicinities. Dr. Gordon, being called to the chair, implored the divine guidance and bleſſing on this work. The plan, recommended by the Miniſters who had aſſembled at Ampthill (ſee our October Mag. page 427), was diſcuſſed with freedom and cordiality; and the ſubſtance of it was unanimouſly adopted, and immediately carried into effect. Forty-nine perſons ſigned a reſolution, declaring themſelves, and each other, to be members of the Chriſtian Union, now formed; all of whom were communicants in religious ſocieties, which hold ſome evidence of vital godlineſs to be eſſential to their communion. They agreed that all perſons of a *ſimilar* deſcription, who might at any time ſignify their deſire to be admitted to union with them, ſhould be accepted as members; and that all other perſons, who might expreſs the ſame deſire, if upon enquiry their character was found

worthy of the Goſpel, ſhould likewiſe be admitted, although not joined to any particular Chriſtian ſociety. But it was judged, that no orthodoxy of creed, without fruits of holineſs; no moral virtue, or benevolence, without a ſcriptural faith in Chriſt; no ability, or diſpoſition, to promote the pecuniary ſupport of the Inſtitution, without a life, in other reſpects, devoted to God; was an adequate qualification for admiſſion to the union now formed; the proceedings of which muſt be determined by the votes of its own members. At the ſame time, entire readineſs was profeſſed to admit to union, co-operation, or correſpondence, as circumſtances might allow, *all* Miniſters of the Goſpel, all ſuch Chriſtian ſocieties as have been already defined, and all pious people, wherever ſituated.

All real Chriſtians, and only ſuch, being thus invited to unite together, it was obvious, that no pecuniary ſubſcription could be a term of fellowſhip. Several of the members, however, immediately made a voluntary contribution of more than forty guineas, as the commencement of a fund for defraying the expences of preaching in places deſtitute of the Goſpel, and of other means for promoting Chriſtian knowledge. The Miniſters preſent likewiſe agreed to recommend to their reſpective congregations, to make an annual public collection in each, for the ſame purpoſes. If the contributions ſhould be found to exceed the expenditure neceſſary for the primary objects, it was propoſed to employ the ſurplus in attempting to ſpread the Goſpel in the Britiſh colonies, or among the heathen.

The congregations, thus united (about twenty in number) were diſtributed into five diſtricts; in each of which, the members were recommended to meet together, as frequently as occaſion offered. The Rev. W. Bull, was appointed Preſident; and the Rev. S. Greatheed, Vice-Preſident: the Rev. S. Hillyard, Secretary; and Mr. John Foſter, of Biggleſwade, Treaſurer, of the Union; for the following ſix Months: the next general Meeting at Bedford, being appointed for April 24, 1798, if the Lord permit.

The foundation of this Inſtitution having thus been laid, with views, and diſpoſitions, apparently congenial to the Goſpel of our bleſſed Redeemer, the general Meeting was cloſed. In the evening, a numerous auditory aſſembled at the Meeting Houſe of the Rev. T. Burkitt; who gave out the Hymns; Mr. Bull, ſen. engaged in prayer; Mr. Dickins preached from Hebrews xiii. 15, 16; and Mr. Davis, (Miniſter of a Baptiſt congregation near Dunſtable), cloſed with prayer. It was the obſervation of many, that they believed the preſence of God had been peculiarly enjoyed through the engagements of the day. We truſt, that our readers will, in general, lift up their hearts to the Lord, that he may render this undertaking durably and extenſively uſeful.

Benefactions, deſigned to encourage and aſſiſt the exertions of the *Union of Chriſtians, formed at Bedford*, will be gratefully acknowledged, if communicated to Mr. John Foſter, Merchant, Biggleſwade, Bedfordſhire, Treaſurer; George Livius, Eſq. Bedford; the Rev. S. Greatheed, Newport Pagnel, Bucks; or to Joſeph Reyner, Eſq. Ducksfoot, Lane, London.

OPENING OF CHAPELS.

NEWPORT CHAPEL.

ON Sunday, Oct. 1. a Chapel at Newport, in Shropſhire, which was erected about twenty years ago, but had been ſhut up for more than half that

that time, was re-opened by the Rev. Mr. Wilſon, of Drayton. Text, Rom. i. 16. There was a good and ſerious attendance, and a better proſpect of ſucceſs than for many years paſt.

We are happy to hear that a place is being erected at Whitchurch, in the ſame county, for preaching the Goſpel.

NINE-ELMS CHAPEL.

ON Thurſday, 23 of November, a ſmall chapel was opened at Nine-Elms, near Vauxhall. This place will contain about three hundred perſons, the people of the village, are chiefly of the poorer claſs; but evince a ſtrong deſire for the preaching of the Goſpel.

The Rev. Mr. Hughes, of Batterſea, began with prayer and reading the Scriptures; Mr. Hill, of Surry Chapel, preached the firſt ſermon from the firſt epiſtle of Cor. 1 chap. 23 and 24 verſes. "But we preach Chriſt crucified, &c." Mr. Townſend, of Rotherhithe, preached in the afternoon from Pſalm cxviii. 25th verſe. "O Lord, I beſeech thee, ſend now proſperity." Mr. Williams, of Gate-ſtreet Chapel, preached in the evening, from Titus iii. verſes 5, 6, 7.—Mr. Ford, who is to be the more ſtated Miniſter of the place, concluded the ſervice of the day in prayer.

ORDINATIONS.

REV. MR. ELY.

JULY 26, the Rev. Ch. Ely, was ſet apart to the paſtoral office, in the independent church at Bury, Lancaſhire. The ſervices of the day were conducted with great ſolemnity by the following Miniſters. Mr. Roby, of Mancheſter, read ſuitable portions of Scripture, and implored the divine bleſſing on the work of the day. Mr. Cockin, of Haliſax, delivered a pertinent introductory diſcourſe, and received from Mr. Ely the confeſſion of faith, and anſwers to the uſual queſtions. The ordination prayer was preſented by the Mr. M'Quhae, of Blackburn; Mr. Toothill, of Hopton, gave the charge from Acts xiv. 26. Mr. Anzleark, of Stockport, preached to the people from 1 Theſſ. v. 12, 13; and Mr. Blackburn, of Delph, concluded with prayer. A large congregation aſſembled in the evening, when the Rev. Mr. Whitely, prayed, and Mr. Charrier, of Lancaſter, preached from 1 Peter v. 10.

REV. MR. WILSON.

OCTOBER 18, the Rev. Mr. Wilſon, was publicly ſet apart to the paſtoral office, in a ſmall independent church, Northwich, Cheſhire. On this occaſion, Mr. Smith, of Leek, began with reading the Scriptures, and imploring the bleſſing of God, on the ſervices of the day; Mr. Reece, of Sheffield, delivered the introductory diſcourſe, and aſked the queſtions; Mr. Lewis, of Wrexham, offered up the ordination prayer, and gave the charge from Phil. ii. 20.; Mr. Scott, of Matlock, preached to the church, from 1 Theſſ. ii. 12.; Mr. Holmes, of Holcome, gave out the hymns; and in the evening, Mr. Roby, of Mancheſter, preached from 2 Theſſ. iii. 1. 'That the word of the Lord may have free courſe, and be glorified.'

REV. MR. ARNOLD.

OCTOBER 26, the Rev. Mr. Arnold, was ordained over the Baptiſt Church, at Sevenoaks, in Kent; Mr. Hopkins, of Tunbridge, began in prayer; Mr. Button, of London, delivered the introductory diſcourſe, and aſked the uſual queſtions; Mr. Stanger, of Beſſell's Green, prayed; Mr. Timothy Thomas, of London, delivered the charge from Col. ii. 19; Mr. Chapman, of Darkman's Land, prayed; Mr. Upton, of London, preached to the people from 2 Theſſ. iii. 16.; and Mr. Bentliff, of Maidſtone, concluded in prayer. The congregation was large, and the opportunity truly pleaſing and ſolemn. Mr. Button, preached a lecture in the evening, from Rev. ii. 1.

REV. DR. VANDER KEMP.

FRIDAY evening, Nov. 3, 1797, the Rev. J. Theo. Vander Kemp, M. D. was ordained a Miſſionary to the Heathen, at Mr. Steven's Meeting, Crown-court, near Covent-Garden.

Service was opened by ſinging the four firſt verſes of the 66th Pſalm, Scotch verſion; Mr. Eaſton, prayed, and Mr. Nicoll, read Iſa. liii. Matt. xxviii. and Acts xxii. 1—16.; Mr. Steven, preached the ſermon from Gal. i. 15, 16. "But when it pleaſed God, who ſeparated me from "my mother's womb, and called me by his grace, to reveal his Son in me, "that I might preach him among the heathen; immediately I conferred "not with fleſh and blood."—Mr. Waugh took the vows; Dr. Haweis gave a conciſe but appropriate charge; and Mr. Townſend, concluded with prayer.

It was a pleaſing circumſtance, that at this ordination, ſeveral denominations of Engliſh and Scotch Miniſters were engaged, both in and out of the eſtabliſhments.

Dr. Vander Kemp, is a native of Holland, and has practiſed phyſic, with reputation for many years. In religious principles the Doctor was a confirmed Deiſt. But in year 1791, being in a party of pleaſure on the water, by the ſudden burſting of a water-ſpout, the boat was overſet, and his wife and daughter both drowned; himſelf alſo was carried down the ſtream, and ſaved in an extraordinary manner, which eventually led to his converſion.

At the beginning of this year, a Moravian friend preſented him with the firſt ſermons preached before the London Miſſionary Society, the peruſal of which induced him to offer himſelf to that benevolent body, and brought him into England.

He is now returning to Holland to ſettle all his ſecular concerns, in order to be in readineſs for Miſſionary ſervices.

REV. MR. BARBER.

THE union between the churches of the Rev. Meſſ. Towle and Barber, as mentioned in our laſt, having taken place, Nov. 23, was ſet apart for a public recognition of it: Mr. Goode, began with prayer and reading Pſalm cxxxii. and 1 Theſ. chap. v.; Mr. Towle and Mr. Barber, both publicly declared their cordial approbation of the union formed between their churches. Dr. Fiſher preached a plain, and ſerious, diſcourſe upon the nature, faith and joy of a Chriſtian church, from Col. ii. 5.; Mr. Clayton and Mr. Kello, engaged in prayer; Mr. Wall gave out the hymns; and Dr. Stafford pronounced the benediction.

OBITUARY.

OBITUARY.

REV. MR. DYER.

ON Monday, the 31ſt of July laſt, as ſeveral Miniſters had appointed to meet at Dr. Duncan's, in Winbourn Miniſter, Dorſet, it was agreed, there ſhould be a double lecture at his chapel. The Rev. Mr. Dyer, of Devizes, having been there for ſeveral weeks on a viſit, began in prayer; when he was about three parts done, he was ſeized with a paralytic ſtroke. The ſcene was truly affecting. Medical aſſiſtance was inſtantly procured, but he was pronounced out of the reach of medicine. He was carried to his lodgings, and put to bed; when he revived and was known to be ſenſible, Dr. Duncan, who viſited him, ſaid, "If that Jeſus whoſe love, mercy, and faithfulneſs, you ſo recommended to us yeſterday, is precious to your ſoul, give me the ſignal by ſqueezing my hand." A ſmile inſtantly aroſe upon his countenance, and he ſqueezed his hand eight or nine times, nodding his head with apparent pleaſure; he then pointed for him to go to prayer, and looked upward, as engaged himſelf in the devout exerciſe. In a fortnight, he was taken home; the two following Sabbaths, he was carried to his own meeting, in a ſedan chair; but the laſt time, he was ſenſibly worſe, and at the cloſe of the ſermon was brought home: he grew worſe and convulſions enſued; at intervals he gave ſigns of being happy, and on Monday, September 4, he finiſhed his courſe in the 56th year of his age. He has left a wife and five children, three of whom, he ſaid, (a few hours before he was ſeized) with tears of joy, knew the God of their father.

He was a preacher of eminent abilities, of quick conception, and ſingularly energetic; he was well received wherever he went, and uſeful eſpecially in village preaching, in which, he will be greatly miſſed in thoſe parts. When the late Mr. Davies, of Reading, died, he was ſent for to preach his funeral ſermon; and at the requeſt of many churches, where evening lectures were carried on round that neighbourhood, he continued for ſome time preaching every day, and ſometimes oftener; which proved too much for him, as he ſaid, "nature was quite overdone," but he rejoiced that it was in ſuch a cauſe. This brought on a univerſal weakneſs, and his whole frame was debilitated; ſoon after followed a ſlight ſtroke of the diſorder, which proved mortal to him. He came here for a change of air, as Winbourn air is remarkable for bracing debilitated conſtitutions, and for ſea air; and ſo it proved to him, even to our agreeable ſurpriſe, for he intended to have returned home that day on which he was ſeized; but as ſeveral miniſters from his own quarter were expected, and two ſermons to be preached, he concluded to ſtop and return with them; he repeatedly ſaid in each of his ſermons the day before, that he never ſhould preach there again, which was much noticed.

It is remarkable, that the firſt ſermon he ever preached, was in Dr. Duncan's pulpit in Tadly, the laſt Sabbath in July, 1780, and his laſt ſermon was in his pulpit, the laſt Sabbath of July, 1797: his laſt text was "the father of mercies." Dr. Duncan preached a funeral ſermon upon the occaſion, from 2 Sam. iii. 38.

REV.

REV. JOSEPH MILNER.

ON Wednesday, November 15, 1797, died, at Hull, the Rev. Joseph Milner, A. M. vicar of Holy Trinity Church, and Master of the Free Grammar School at that town, in the 53d year of his age. By his death the world is deprived of a real philanthrophist, his kindred of an affectionate relation, his acquaintance of a sincere friend, his king of a loyal subject, his country of a true patriot, and the Christian church of a zealous, learned, and sound divine, and an able ecclesiastical historian. He held the Grammar School upwards of thirty years, during which period he applied himself with the most indefatigable attention to the arduous duty of education, and the many excellent scholars formed under his care, are living monuments of his zeal and application.

*** In a future Number, we hope to be able to give some farther biographical particulars of this eminent man.

WILLIAM W———.

Interesting Letter from Mrs. W. to a friend in town, with the relation of her son's death, &c.

MY DEAR FRIEND, *Cork, Aug. 29th, 1797.*

MY last informed you of some of the afflictions it pleased the Almighty to inflict on me and mine; I have now to write on a subject ever dear to my remembrance, a subject on which I can dwell with the most heartfelt delight, and rejoice in the midst of sorrow. God be praised, he has afflicted me and mine! He sent a blast on us,—he blasted my son's temporal prospects—he plunged the eldest in a prison, and cut off the youngest by a painful, lingering disease; but he has abundantly proved in these several dispensations, "that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

In the beginning of his illness, my dear William was like a bullock unaccustomed to the yoke: he totally lost his spirits; his mind was kept on the rack by the most painful sensibility: when Frank was put in prison, such was the irritation of his mind, that no medicine could take hold of him; thus he continued during the twelve days of Frank's confinement, his bowels and stomach severely cramped with spasms; and when he was enlarged, the disease had gained too much strength to admit a remedy. In this deplorable situation I often endeavoured to point him to the only refuge that remains for the distressed; but he would not hear, he stopped me short, saying, "Mother, hold your tongue, I know you are going to tell me I am a reprobate, and that I shall be damned; I will not hear you." Think of my distress, to see my dear child languishing of an incurable disease, and refusing to hear from me a word to point him to the friend of sinners! Cross, peevish, irritable to the last degree, his mind was like a sore, feelingly alive to every painful and distressing sensation; and obstinately rejecting whatever could heal and soothe it. I left him in this state, when I went to attend my dying mother; my mind was so oppressed, that one morning at breakfast, nature melted within me; floods of tears gushed from my eyes, my brother and sister's words only heightened my distress; alas! how poor is human comfort at such a time! I retired, I poured my sorrows into the ears of my merciful Redeemer. Glory to his name, he heard the voice of my humble desires. I implored mercy for my son, and God

God ſent that very day a good man (Mr G——— H——) to viſit my dear child; he ſpoke to him, he encouraged him, he ſoothed, but did not flatter him. William liſtened, received the advice, and ſought mercy at his hands who has ſaid, "He that cometh unto me I will in no wiſe caſt out."

At my return I found him very ſerious, but more compoſed: he read the word of God, and other good books: he humbled himſelf under his hand, and began himſelf to ſpeak to me on ſerious ſubjects. I propoſed ſending for a miniſter. His anſwer is truly ſingular; "No, mother, I "will not have a miniſter,—one of theſe fellows is as great a ſinner as "myſelf, and what will he do? Why, truly, he will take a book, read "a parcel of words out of it, and I muſt ſay, Amen.—Does that man "know my ſtate, or my wants? But I know them; I will go to God "myſelf, and implore his mercy; as for forms, in the manner they are "uſed, what mockery!" I ſtill urged, and he told me he would rather I ſhould pray, or ſpeak and read to him; I ſaid I would have done ſo before, but I feared to propoſe it, knowing his prejudice. He ſeemed ſhocked at the word prejudice, and ſaid, "Indeed I am not prejudiced againſt you." I now prayed with and ſpoke freely to him; he begged I might ſtay with him conſtantly. Mr. H—— came ſeveral times to viſit him, alſo Mr. D—— the preacher; every viſit was attended with a bleſſing. Archdeacon L——— likewiſe viſited him, and gave him the holy communion.

The whole tenor of his diſpoſition was now changed, for the merciful Lord ſoon witneſſed to his ſoul that he did not ſeek his face in vain; and aſſured his conſcience of her part in the Redeemer's blood. Not many days before, any one that beheld him would have ſeen him hanging down his head in an air of ſullen dejection, or peeviſh diſcontent; contracting his brows in perpetual frowns; and "deep melancholy brooded" on his pale and altered countenance: But now gentleneſs, ſerenity, peace: even "the peace of God that paſſes all underſtanding," irradiated his happy countenance. God poured his powerful conſolations into his ſoul; then the ſting of death, the ſenſe of unpardoned guilt was removed; the love of God filled his ſoul, and faith in Jeſus Chriſt diſpelled all his fears. He was now as remarkable for reſignation, ſubmiſſion to God, patience and gentleneſs, love, and every heavenly temper, as he had been for their reverſe. He told me that his very illneſs was a precious inſtance of Divine mercy. "Had I been cut off (ſaid he) by a ſhort acute diſeaſe, I muſt have been loſt for ever! but God has ſanctified my lingering affliction, to my eternal ſalvation." The happineſs of his mind produced a temporary ſuſpenſion of his diſeaſe. For near a fortnight he was ſo much better that we all had hopes of life: but this made no change in his mind. His ſoul had bid an everlaſting farewell to worldly hopes and fears; he ſtill rejoiced in hope of the glory of God.

About three weeks before his departure, Mr. H—— came one Sunday morning to ſee him; the power of God ſo filled the place, and reſted on William, and indeed on all preſent, that it will be long remembered by us. William was ſo full of the Divine energy, that while Mr. H—— prayed, he prayed aloud, and rejoiced with joy unſpeakable and full of glory; and his ſoul was fully renewed in the image of him who created it. He declared that God had given him the full aſſurance of ſalvation. From this happy moment he continued a witneſs of the power of God to ſave to the uttermoſt all that come to him through faith in Jeſus Chriſt. There

was

was nothing forced or fluctuating in his joy or peace, all was calm, wise, rational, and divine. The morning of his departure he was for a considerable time struggling to spit. I observed his neck convulsed, and said, "My dear, do not distress yourself, you cannot bring up the phlegm, "this is the last symptom."—"God grant it!" he replied. I then told him he was dying. "Thank God!" replied the amiable sufferer; "Blessed be God, I am glad of it. O Lord let it be soon!" He presently lost his speech. His agony was severe for about half an hour: his whole countenance beamed with clearer serenity, his eyes were so remarkably bright that I cannot describe their look. They were lifted up to heaven with an unspeakable expression of beatitude and fervor; his lips moved as in prayer, but I could hear no words, only once or twice, "My God!" Sometimes he would bend his looks on me, full of love and sweetness. I knelt and commended his departing spirit to his God, and my God; then rising, I put my hand in his. "William, (said I) if in this awful "moment, your soul is delivered from every fear and terror, and if you "have Christ with you, press my hand." He applied his fore-finger and thumb and pressed it, and in about five minutes after, he fell asleep in Jesus, being twenty-one years and four months old. He departed the 27th of July, at about a quarter after six o'clock in the morning.

In this glorious and awful moment, nay through the whole of this scene, not a tear, a groan, or an unbecoming expression of grief escaped me. I continued for some time gazing on the lifeless face of my son. The clay still preserved an impression of the blessedness of its late inhabitant. Then, in a transport of gratitude, I knelt by his corpse, and poured out my soul in praise and thanksgiving to him whose wonder-working hand had brought him into being, and enriched his soul with his grace; and after fitting him for the inheritance of his saints in light, had early rescued him from this miserable world, and received him to his everlasting rest. Happy, happy soul! thy sufferings are all at an end; thou hast soon finished thy course. The end of thy being is answered. Thy mind capacious, noble, fraught with useful knowledge; those talents of music and poetry to which thy soul was harmonized; thy truth, generosity, all those excellencies, that bade fair to make thee shine in this world, are not lost; they are now directed to their best object, perfected to the most glorious use, and will grow and flourish to all eternity.

For near two hours I felt no sorrow, no regret. My soul wound up to a rapturous contemplation of his triumphal end, was absorbed in the view it had of his happiness. The mother was lost in the believer. But soon all this exertion began to flag; the most heart-striking painful distress possessed my mind: I flew to the Chapel, I prostrated myself at the feet of Him who had wept at the grave of Lazarus. I poured my sighs, my tears, my lamentations into his bosom: God gave me submission. I could and can say, the Lord gave and the Lord has taken away; blessed be the name of the Lord.

This awful and merciful Providence has made a deep impression on all my children. Frank has also been chosen in the furnace of affliction. He seeks the kingdom of God and his righteousness. His soul is now in earnest to glorify his God, and I hope to see him a witness of the power of vital religion. Betty has also chosen the better part, and the Spirit of God is striving with my two remaining daughters, who I hope will also become his children.

My

My temporal affairs are very diſtreſſing, but God knows my wants; when human help fails, he often extends his merciful and ready help in our extremity. I would not be without afflictions. O the bleſſings, the mercies, that ſpring from adverſity! My God ſees my wants, knows my ſituation; when the end ſhall be anſwered, he will deliver me and mine. Who would have thought that ſo much good ſhould ſpring from ſo much evil? but if we could ſuffer much more, the ſalvation of our ſouls makes rich amends for all.

This Providence has been much bleſſed to my ſoul! it now centres in God, looks through this cloud of affliction to that place where the wicked ceaſe from troubling, and where the weary are at reſt. Such is the goodneſs of God, that in all theſe exerciſes of faith and patience, my health has not ſuffered. I am as ſtrong and as capable of buſineſs as ever, only my hair is grown more grey, and I have more wrinkles in my face; but even the head-achs I was ſubject to have left me; ſo true it is that God gives ſtrength according to our day.

William died at my little houſe at ———. I often go there and ſleep in the room and bed, which was the ſcene of his repentance, converſion, triumph over death, and entrance into a bleſſed immortality; there all alone, in the ſtillneſs of the night, I enjoy ſuch happy moments, ſuch an abſtraction from earthly cares and ſorrows, ſuch a calm intercourſe with God, and ſuch glorious hopes full of immortality, as are better felt than deſcribed.

I have written a long letter, but ſhall make no apology for it, the ſubject deſerves it. Shall I not ſoon hear from you? May you alſo, my brother, rejoice that ſalvation is come to your houſe; may you ſee your children made God's children by adoption and grace! My dear love to Mrs. D———.

I am, your truly affectionate,
M—— W——.

The following intereſting Letter from another periodical Work, we inſert by *particular requeſt*.

SIR,

AS your uſeful and entertaining Miſcellany maintains a very extenſive circulation throughout every county in the kingdom, I am induced, from this conſideration, to tranſmit you the particular deſcription of a perſon, unknown, found ſuffocated and drowned in Seamill-dock, about 2½ miles from the city of Briſtol, within the tything of Stoke Biſhop, and pariſh of Weſtbury-upon-Trim, which may probably meet the eye of ſome relative or acquaintance of the deceaſed.

Early in the afternoon of Friday, the 29th day of September laſt, information was ſent me by two gentlemen, that in their walk along the banks of the river, leading from the Hotwells to Seamill-dock, they were deſirous of taking a ſurvey of the old ruins of the dock (formerly a place in great repute) when caſting their eyes over the wall, in an obſcure corner, they ſaw the body of a man above the ſurface of the water, then flowing out, requeſting the attendance of the pariſh officers to take charge of it. I immediately ſent for the overſeer of the poor, and with my ſervant, attended him to the ſpot where the man was found. In the mean time, the gentlemen had hailed a boat going down the river, it being then about half-tide out, and prevailed on them to row into the dock, to make the body faſt to an old ladder, that ſtill remains againſt the wall, under the

ruins of a crané; and in this ſtate I found him. The tide had now flowed out below the body, and afforded me an opportunity of taking a particular ſurvey of him. The attitude in which he lay drew my attention: his left leg was ſunk in the mud up to his knee, his right leg was but little immerſed; his body bent forward in a ſtooping poſture, and his arms extended as far as he could reach, as if in the act of ſaving himſelf from farther immerſion in the mud. It appeared evident to me, that no accidental fall could poſſibly leave a man in that ſingular poſture; and I ſuſpected that he had purpoſely jumped off the dock wall, about twenty feet high from the mud, at ebb or fall of the tide, when the water was ſhallow over the mud. With ſome difficulty the body was got out, and on the following day an inqueſt was taken: the jury returned a verdict—"Found drowned and ſuffocated, but by what means no evidence appeared before them." The perſon was well dreſſed, but nothing found in his pockets, except a ſmall miniature portrait of a lady, carefully wrapped up in paper, and tied round with ſilk; it was drawn in water-colours on a piece of ivory, about an inch and a half long, now in my poſſeſſion. The colours are effaced by the ſea-water, but the image is viſible.——The following deſcription of his perſon I got inſerted in all the Briſtol papers:

"Saturday laſt, the 30th September, Mr. Joyner, one of the Coroners "of the county of Glouceſter, took an inqueſt on the body of a perſon "unknown, found the day before ſuffocated and drowned in the Seamill-"dock, within the pariſh of Weſtbury-upon-Trim and county of "Glouceſter: he appeared to be about five feet four inches high, with "ſhort hair, over which he wore a wig; ſtout and well made: had on an "exceeding goodly light drab cloth coat; light cotton waiſtcoat, bound "round the pockets with blue ſilk riband; light velveteen breeches, with "white metal buttons; a linen ſhirt, frilled at the boſom; brown ribbed "worſted ſtockings, apparently new; and a pair of new pumps, with "ties. He appeared to be about thirty years of age, and to have been "drowned two or three weeks."

The foregoing deſcription brought forward two women, who called twice at a public-houſe about a quarter of a mile diſtant from the ſpot where the body was found. They ſaid the deſcription anſwered to a perſon that did lodge in their neighbourhood in Briſtol; that he was a ſtranger in the city, and lately come from London. That, ſuppoſing him to be the perſon drowned, they had ſearched his lodgings, and there found a red leather-pocket book, in which was written the name *Daw* or *Doe*, together with the addreſs of a perſon of the ſame name in London, to whom they had written on the ſubject. The women omitting telling the name of the ſtreet of their reſidence, has hitherto prevented me from finding them out.

On Saturday, the 14th inſtant, a gentleman that formerly lived at Seamills, when the dock was in its proſperity, viſited the ruins of the warehouſes and tenements adjoining, one of which tenements has its rooms perfect and entire. In the attic ſtory he perceived much writing on the wall, which proves to be the diary of this ſtranger, found drowned. As ſoon as the report reached me, I viſited the tenement, and copied from the wall the following diary, well written with a black-lead pencil, and nearly in the following order of time.

"However ſingular it may appear, I could not but take notice, "upon my entering this uninhabited tenement, of a ſmall piece of an old "newſpaper, which had contained an account of the unfortunate cata-"ſtrophe which happened at Brown Hill, near Burſlem, in Staffordſhire,

"between

" between Mr. Oliver, the apothecary, and Mr. Wood, for which the " former ſuffered at Stafford this day fortnight; it ſtruck me with ſympa- " thetic horror, having lived in that country many years. It brought " many of my imprudencies to recollection, for which I ſincerely repent.

" N. Sept. 11th, 1797."

" We are not our own keepers; but were we to follow GOD's word, " and live to him, it would afford us comfort here, and Heaven hereafter.

" N. Sept. 11th, 1797.

" Avoid drunkenneſs, for it produces poverty. " N. Sept. 11th, 1797.

" Never be ungrateful to GOD or man. " N. Sept. 11th, 1797.

" If my K—ſ—m acquaintance had become my friend, he might have " ſaved me from an untimely death: when he was in priſon, I was his " friend at the hazard of my bread: but I forgive him, and am well " aſſured that what he enjoys is by his merit and induſtry. Long may " he and his partner in affection live to enjoy the fruits of his labour.

" N. Sept. 11th, 1797."

" I ſhould not rebuke, becauſe my imprudence in ſome meaſure has " brought me to poverty; but ſurely it is good to ſtrain a point to relieve " even an imprudent man from the calamities of folly: how often does " ſympathy ſoften one's ſorrow, and, with the aid of a little pecuniary aſ- " ſiſtance, reſtore an unfortunate being to induſtry and repentance.

" N. Sept. 11th."

" Be good betimes, for evil is the grand curſe of mankind.

" N. Sept. 11th, 1797."

" To be good is to be happy. " V. one of the poets."

" Never give way to deſpair, for fear of ſuicide, which muſt be diſpleaſ- " ing to God, and therefore hazardous to the ſoul. " N. Sept. 11th, 1797."

" The God of all mercy forgive my paſt offences; and if there is pardon " for ſuicide, may the interceſſion and blood of the Lamb procure that " pardon for me, the chief of ſinners. " N. Sept. 11th, 1797."

" O HORROR! HORROR! to ruſh into the preſence of a juſtly of- " fended GOD, with a load of guilt and iniquity; but GOD will have " mercy on whom he will have mercy. " N. Sept. 11, 1797."

" If theſe few thoughts ſhould be obſerved before my unfortunate body " is found, they may inſtruct the gentlemen of the jury to bring in their " verdict *felo-de-ſe*, for to deter others, as well as in ſtrict compliance " with the law.—It is nothing but diſtreſs compels me to this raſh act.

" N. Sept. 11th, 1797."

" O, my GOD, I have ſinned againſt thee, and againſt light; receive my " ſoul, for Jeſus Chriſt's ſake, for I am loſt for ever.

" N. Sept. 11th, 1797."

" There is no reſt for the wicked with my GOD.

" N. Sept. 11th, 1797."

" Faith in Chriſt.—Forgive your enemies. " N. Sept. 11th, 1797."

" May thoſe I have any ways wronged forgive me; I die in peace with " all mankind, and lament that I have not lived a better life. I die a mi- " ſerable death; the Lord have mercy upon my ſoul!

" N. Sept. 11th, 1797."

" Never oppreſs the poor.—Do as you would be done to.

" N. Sept. 11th, 1797."

" Whoſoever belongs to theſe premiſes, will forgive the ſcribbler his " treſpaſs; he impatiently waits the riſing of the tide, to put an end to " his earthly misfortunes.

" N. Five o'clock, evening, Sept. 11th, 1797."

" I made my bed upon the floor, with the ſtraw for my pillow: the " tempeſtuouſneſs of the night, with ſome inclination to ſleep, has pro- " longed my life at leaſt another tide.

N. Tueſday morning, Sept. 12th, 1797."

" O, heavenly Father, be pleaſed to have mercy upon me, a miſerable " ſinner, who turns to thee, weeping, faſting, and praying; and O Lord " Jeſus Chriſt, grant my repentance, however late, however imperfect, may " not be in vain. " N. Sept. 12th, 1797."

" O God give peace to all nations, and ſtop the calamities of the war!

" N. Sept. 12th, 1797."

" Forgive all errors—Had I followed ſuch things, it would have ſaved " me from this unfortunate end. " Sept 12th, 1797."

" God be merciful to me, a ſinner."

" My Lord Mountmorres, with an ample fortune, put an end to his " exiſtence; he did it with all the conveniences of this life around him, " and with a dying declaration that the Almighty would forgive him an " act compelled by oppreſſors; hinting that ſome perſon had uſed him " ill, which wounded his feelings to ſuch a degree that life became a bur- " den to him, notwithſtanding his learning and high rank in life.

" I, poor ſoul, loaded with guilt, conſcious of an ill-ſpent life, diſtreſ- " ſed in every point that this life can afford (without throwing the leaſt " reflection on his Lordſhip) dare not preſume poſitively to join with his " Lordſhip in that ſentiment; but, with trembling fear, muſt wait the aw- " ful iſſue at God's tremendous bar.

" God forbid I ſhould caſt any reflections on his Lordſhip, or his mis- " fortunes.

" The following is a copy of a note found upon Lord Mountmorres's " table, in the room he ſhot himſelf: N.

" 'A wicked and unjuſt conſpiracy has been formed againſt my ho- " nour, my fortune, and my life; the Almighty will forgive an act im- " pelled by oppreſſion.'

" I ſincerely hope his Lordſhip found it ſo.

" 'To wound another man's peace of mind is an uncharitable act.' N."

" Indeed I find myſelf inveſted with a ſtrong deſire of life, and dreadful " fear of approaching God's bar, with my accumulated guilt; and I ſted- " faſtly believe, that the true way to be ſaved is by Jeſus Chriſt, who died " to ſave ſinners, of whom I am the chief. God grant I may become an " object of his mercy!"

" I decline giving my name or profeſſion; my friends may ſurmiſe that " ſome ill fate has befallen me; if any of them, by any chance, ſhould " hear of my fate, it is not probable they will ever ſee theſe thoughts. I " hope to God they will forgive me every injury I have done them."

" Jeſus Chriſt, deign to be the advocate with God the Father for the " redemption of my ſoul!"

" The time is nearly arrived.—May Jeſus pilot my diſtreſſed ſoul to his " heavenly kingdom! Amen."

" Another tide gone.—Sept. 12th, 1797."

" It muſt be my fate—I have no other relief."

The following was ſcratched upon the wall with the point of a nail:

" Wedneſday, 13th Sept. I have been here two days and two nights, " faſting and praying.—This I hope will finiſh it."

The following was again written with a black lead pencil:

" Thurſday, Sept. 14th, 1797; the laſt day, I hope."

" My lead is exhauſted."

" I did not know, till ſurprized by the little girl coming into this diſ-

" treſſed

" treſſed apartment, whom theſe premiſes belonged to. But Lord de Clif-
" ford will forgive me."

At the bottom of the ſtair-caſe is written, on the wall, in front going down:

" Redeem my ſoul from the water."

Thus ends the diary of this extraordinary ſtranger. It is to be obſerved, that moſt of the ſentences had the private mark of N, either at the top or bottom, generally at the bottom, immediately before the day of the month. The uninhabited tenement is about ten or twelve yards diſtant from the ſpot where he launched himſelf off, and is the property of Lord de Clifford.

It is very evident that this ſtranger had received a liberal education, or he poſſeſſed an uncommon ſtrong mind. It is conjectured by ſome that he was inſane; but, when I conſider how well finiſhed moſt of his ſentences and periods are, and that many of them were written from the impulſe of the moment, I behold him as a man in full poſſeſſion of his intellectual faculties, and, with a collected mind, calmly reſigned to his fate. He came there on the 11th, with a determined reſolution of drowning himſelf at the evening tide, conſequently all that he wrote on the 12th could not have been premeditated, but were the thoughts of the moment, that aroſe in his mind on the prolonging of his exiſtence. He certainly poſſeſſed a noble and generous mind; for where he mentioned his acquaintance as he thought harſhly, a ſentence immediately follows to ſoften the rebuke.

I ſhall feel great ſatisfaction, Mr. Editor, to hear that the diary, and perſonal deſcription of this ſtranger, may meet the eye of ſome one of his relatives or acquaintance.

I remain, Sir,
Your moſt obedient humble ſervant,
JOSEPH JAMES.

Stoke Biſhop, near Briſtol, Oct. 23, 1797.

REVIEW OF RELIGIOUS PUBLICATIONS.

Some Account of the Life and Writings of the Rev. John Martin. 12*mo.* 144 *pages. Price* 1*s.* 6*d.* Stockdale; J. Martin, *junior.* 1797.

AUTO-BIOGRAPHY has been defined, the hiſtory of a man's importance in his own eyes; and it is certain that this ſort of publications excite curioſity to find out an author's reaſons for printing his hiſtory, rather than to learn the events of his life. It is, therefore, not ſurpriſing that the former topic ſhould conſtitute the alpha and omega of Mr. Martin's preſent work. He reaſonably expected that a period will come when ſome account of his progreſs through this world might be demanded, and obtained by the Public. He cannot juſtly be cenſured for guarding againſt miſrepreſentation or miſtake, by providing and arranging the materials of ſuch an account. The only queſtion that remains, is the eligibility of becoming, himſelf, the publiſher. On this ſubject, *his* readers and *ours* may form their own judgments, which will probably be various. *Adhuc ſub judice lis eſt.*

Mr. M. has ſpoken of his labours and his failings with a manly frankneſs, and often, we think, with a Chriſtian humility. Our ſentiments, however, upon his *character*, either natural or moral, will not be deemed requiſite. It is not yet completed. His religious and political views are well known, and are here ſufficiently accounted for. This Work aſſumes

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an epiſtolatory form. It is conciſe, well arranged, and generally expreſſed with perſpicuity, though ſome paſſages occur which deviate from this character.

It may be imputed, perhaps, to the *conciſeneſs* of this Work, that it does not enter deeply into Chriſtian experience; and that the parts which may appear moſt intereſting to pious people, are but ſlightly touched. The Author's leading deſign was to give a methodical and critical liſt (or *Catalogue Raiſonnée*) of his various publications.

"I conſidered," ſays he, "my own opinion of my own writings of ſome conſequence to my readers; becauſe I have thoſe confeſſions to make, and that judgment to paſs on ſome things which I have written, which ſhould not be withheld from them," p. 4. We accordingly regard this ſmall volume as a valuable appendix to Mr. Martin's works, and think that it will be read with ſatisfaction by thoſe who keep in view the end for which it was compoſed.

The REFUGE. *By the Author of Domeſtic Happineſs.* 1s. 6d. Button.

LAVINIA, the ſubject of this elegant piece, was a young lady of good family, educated in all the elegancies of polite life; but all thoſe pleaſures were interrupted by the conviction that ſhe was a ſinner. Under theſe impreſſions, ſhe ſunk into what is called religious melancholy, and in this ſituation theſe letters were addreſſed with a view of pointing her to the *Refuge* ſet before us in the Goſpel.

The Author, after explaining the doctrine of the fall, and ſhewing the impoſſibility of juſtification by the law, points the convinced ſinner to the righteouſneſs and atonement of Jeſus Chriſt, and judiciouſly explains the Goſpel method of ſalvation.

Theſe intereſting letters are written with neatneſs, perſpicuity, and often elegance. The typography is in the firſt ſtyle of fine printing, and the frontiſpiece is executed in the beſt manner of Neagle, from an original deſign by Stothard.

An Eſſay tending to remove certain Scruples reſpecting the Conſtitution and Direction of Miſſionary Societies, eſpecially that of London. By the Rev. W. Graham, *of Newcaſtle, Author of the Review of Eccleſiaſtical Eſtabliſhments.* 6d. Chapman.

THIS little conciliatory pamphlet is written by a reſpectable Miniſter of the Seceſſion Church, with a view to remove the doubts of ſome Members of that body of Chriſtians, whoſe partiality for the preſbyterial form of church government may have prevented them from uniting with others in promoting the object of the Miſſionary Society. The Author reaſons with much temper, good ſenſe, and brotherly love. We ſincerely hope that his thoughts will be uſeful to thoſe whoſe doubts may yet remain, and therefore recommend the eſſay to their diſpaſſionate and candid peruſal. If ever there was a time in which Chriſtians who differ from each other in but a few ſhades were called on, to pray more and diſpute leſs, the preſent appears to be the time. The writer of the letter under review, concludes with recommending four plain principles for the union of Miſſionaries abroad, when they form themſelves into a church ſtate; principles which, had they been attended to at home, might have happily prevented many of the diviſions which have wounded and weakened the cauſe of vital godlineſs.

POETRY.

POETRY.

LINES

To the Memory of the late Rev. TORIAL JOSS, *Minister of the Gospel, who departed this Life, April* 17, 1797. *Aged* 66 *years.*

AND is the venerable Pilgrim gone?
His mortal life, and all his labor done!
And has the heav'n-taught Mariner at last
Gain'd the bleſt port, and ev'ry tempeſt paſt?
Has the dear aged ſaint—the man of GOD,
Left this dark world, and reach'd his bright abode?
Yes! he is ſafe!—All thanks to ſovereign grace,
He's ſafe arrived, and views his Saviour's face;
And joining with the bleſſed choirs above,
He ſings, for ever ſings, redeeming love.

Jeſus, who lov'd and bought him with his blood,
Call'd him in youth, and form'd his ſoul for GOD;
Led and inſtructed him in truth divine,
And in his ſoul, made his bright image ſhine:
On him rich gifts beſtow'd—that he, one day,
His Saviour's name, and glory might diſplay;
Taught him the Spirit's mighty ſword to weild,
Then call'd him forth, and ſent him to the field,
Where he long ſtood with honour and applauſe,
A faithful champion in his maſter's cauſe.
Thouſands, yea, ſcores of thouſands bleſs'd the Lord,
Who rais'd him up to preach the ſacred word.

See the vaſt crowds, attentive all around,
Hang on his lips, and catch the joyful ſound,
The dead are quicken'd,—and the wounded ſoul
Pointed to Jeſus, feels, and is made whole:
Mourners are comforted,—the weak made ſtrong,
And ſov'reign grace becomes their joyful ſong.
The firm believer finds his word made good,
His faith increaſed, and his ſtrength renew'd;
The poor backſlider, from his fall reſtor'd,
Returns and weeps, before his injur'd Lord.

Thus own'd and honour'd by his Maſter's grace
Swiftly he ran, and ſweetly clos'd his race:
London and Briſtol, Glouceſterſhire and Wales,
Long had his labours;—there the gracious gales
Of heav'nly influence, follow'd cloſe the word;
The ſpirit ſeal'd the doctrine of the Lord.
Nor was it merely he with gifts was fraught,
His life adorn'd the Goſpel which he taught.
Grave and yet chearful, modeſt, humble, mild,
"In ſenſe a man,—ſimplicity a child;"
Nor guile nor craft his countenance betray'd,
His manly honeſt looks, his heart diſplay'd.
The hoary head—which GOD's own word reveres,
Silver'd with age, gave beauty to his years.
A choice companion in the ways of GOD,
To help his fellow Pilgrims on the road;

In converſation ſweet, inſtructive, clear,
And much his ſoul excell'd in fervent pray'r;
Through grace he could, and did with holy zeal
Wreſtle with GOD, and Jacob like prevail.
Taught by the word of truth—he firmly ſtood,
And pray'd for Zion's, and his country's good.
A genuine friend of Britiſh liberty,
Nor bigot, ſlave, nor flatterer, was he.
With honour thus his Chriſtian courſe he ran,
An uſeful Miniſter, a pious man.

But the appointed hour is now arriv'd
When Zion here muſt of him be depriv'd,
A burning fever, is the ſignal giv'n
To call him hence, and take his ſoul to heav'n:
Ent'ring the vale of death, he ſaid, the while,
"Jeſus has bleſt me with an heav'nly ſmile."
"How good my maſter is! And I'm near home,
"I come my deareſt Lord, to thee I come:
"Now I can ſing, becauſe he makes me prove
"His banner over me eternal love.
Juſt at the laſt—with fault'ring ſpeech he ſaid,
"See the kind angels waiting round my bed!
"They're ſent to guide me, where I long to be,
"Jeſus, my Lord! eternally with thee!"
Then rais'd his feeble hands,—and laid them down,
Drew his laſt breath, and dy'd without a groan;
Preſaging future life, no more to die,
And bliſs coeval with eternity!

Thus liv'd, and dy'd, this ſervant of the Lord,
A painful, faithful preacher of his word;
Ripen'd in age, and ſtedfaſt in the faith,
Joyful he ſunk into the arms of death:
His ſoul upmounted to the realms of day:
Let the dark tomb awhile retain his clay,
Which with immortal blooming joys ſhall riſe,
When the laſt trumpet, ſhakes the vaulted ſkies.

S. MEDLEY.

HYMN

Adapted to a Diſcourſe on Pſalm 133, v. 1. delivered at the Old Meeting Houſe, at Bedford, in recommendation of an UNION OF CHRISTIANS, *31ſt October*, 1797.

HOW good and pleaſant is the ſight,
When Brethren cordially unite!
Parted no more by *form* or *name*,
But ONE in Chriſt, their hope, their aim.

When Iſrael's tribes together dwelt,
They the delights of union felt;
But Chriſt to ſweeter union draws
The ſouls devoted to *his* cauſe.

Thus the *firſt* ſervants of our Lord
Together dwelt with one accord;
And when their bounds extended wide,
No diſtance could their *hearts* divide.

Alas, that ſelf, and Satan, *gain'd*
The victory, where our Lord had reign'd!
And they, whom *heav'nly* bonds unite,
On *earth*, each other ſhun, or ſlight!

Too long the church has mourn'd and bled;
Too far her lifeleſs limbs been ſpread.
Spirit of Chriſt, thine influence give;
Let theſe dry bones *unite*, and *live!*

Join'd to our glorious head above,
Let all his members ſhare our love;
And let each fellow-ſinner feel
The force of our reviving zeal!

The Goſpel, then, no empty ſound,
Nor cunning fable, ſhall be found;
But mercy, grace, and peace, obtain
Their endleſs, univerſal reign.

EVANGELICAL MAGAZINE.



Rev.d WILL.M FRANCIS PLATT.

London.

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SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1797.

AWFUL NARRATIVE.

In a Letter from the REV. J. KINGDON *of Frome, to the* REV. MR. HOPKINS *of London.*

DEAR SIR, *Feb.* 21, 1787.

AGREEABLE to your requeſt I ſend you the particulars of the affair you refer to in your favour of the ninth inſtant.

Thurſday, 13th of November 1766, I viſited John Pilton and his wife, who had been members of our church ſeveral years before my predeceſſor, Mr. Larwill, died, which happened September 6, 1760. In converſation John Pilton repeatedly ſignified that my miniſtry had been greatly bleſſed to the forwarding of religion, and ſpirituality in his mind; and deſired that I would, as ſoon as convenient, preach from Gen. v. 24, "And Enoch walked with God;" for that he hoped he had experienced ſomething of Enoch's life. As this man was much eſteemed by all the church for his very acceptable gift in prayer and converſation, and for his great zeal and ſuppoſed ſpirituality, I felt no doubt but that his experience had been as above deſcribed; and I ſee that in my written memorandum of that day, there are the following words: "Viſited friend Pelton and his wife. *She* is very unreſigned to Providence; but *he* ſeems full of gratitude and praiſe, though his own leg has a running ſore in it, and the care of the family devolves on him, as his wife is bed-ridden. Had ſweet converſation with this good man, and from the honour which he brings to God, by his reſig-

nation, learn to pray and labour for it. O how excellent is real religion which ſupports ſo cheerfully under complicated and weighty troubles!"

Soon after I withdrew from the houſe, theſe words in Numbers xxxii. 23, "Be ſure your ſin will find you out," ſtruck my mind as a text I muſt ſoon preach from; and accordingly after having the next Lord's day morning, November 16, 1766, preached agreeable to J. Pilton's requeſt, from Gen. v. 24, I took Numb. xxxii. 23, for my ſubject in the afternoon. And I well remember that immediately after naming my text, I addreſſed my hearers in the following words, which I now tranſcribe from my notes which I then had with me in the pulpit. "As theſe words were without reading brought to my mind, and as my mind was at once inclined to chooſe them for a text, perhaps the Lord knew that ſome perſon or other would hear me who has committed ſome very great ſin, and ſo the Lord intends telling him the conſequence of it, (viz.) "That his ſin will find him out." The above ſplendid profeſſor was preſent, and was obſerved, inſtantly as I uttered the above words, to drop his head and no more to hold it up during the whole Sermon, in the delivery of which, I remember, I ſpoke under a ſtron gapprehenſion that ſome great deceiver was preſent; though I had not the leaſt ſuſpicion of John Pilton.

Before the cloſe of that year John Pilton's wife's ſiſter, who had long lived with them, was married; and her huſband ſuſpecting that all had not been right, charged her with having known man; whereon ſhe acknowledged that J. P. her brother-in-law had had criminal converſation with her for fourteen or fifteen years. This matter being reported about town by the enraged huſband, two of our church went to J. P. about it; and having adviſed him not to make bad worſe by attempting to cover his ſin with lies, he confeſſed the horrid fact; and on the following New-Year's day, after a public ſervice, we deprived him of a name and place in the Lord's houſe.

Before his excluſion, when I firſt ſaw him after his ſin was known, he told me that as ſoon as I mentioned the above text and words, in the afternoon, November 16, he knew himſelf to be the guilty perſon for whoſe ſake I was directed to them. This unhappy man I believe ſeldom attended public worſhip with us or others for many years; ſhame, probably, made him diſlike us, and a painful recollection of the horrid ſcene being uſually connected with a

ſight

ſight of him, made his company diſagreeable to us. However, laſt year I ſaw him frequently in our place of worſhip, and about Chriſtmas laſt he was called into the eternal world

From the foregoing melancholy affair, I think we may obſerve, That miniſters are not always to conſider the praiſes of their hearers, as any real proof of the uſefulneſs of their public labours; for J. P. praiſed his miniſter's labours as uſeful to him, even while he was living in adultery and inceſt.

That miniſters do well to preach from ſuch texts as they may hope the Lord impreſſes on their minds, rather than from ſuch as their hearers may propoſe to them, "Paul ſpake not as pleaſing men, but God." * "And he wiſhed Timothy to do ſo too." †

That hypocrites take great care to abound in external exerciſes of religion, the more effectually to cover ſome eaſy-beſetting ſin; but the longeſt ſucceſs in this baſe practice, muſt finally iſſue in diſcovery and diſgrace.

That a ſinner, though he may have obtained what his ſinful inclination prompts him to purſue, yet he is ſtill miſerable; for J. P. ſaid, that immediately after the act of ſin he was tormented with a dread of its fearful conſequences, "a dreadful ſound is in the ſinner's ears." ‡

That companions in ſin have no real reſpect for each other, nor any true pleaſure in thinking of one another; for J. P. confeſſed, that while he was living in this criminal connection with his ſiſter-in-law, he hated her, when ſhe was abſent, as he did the devil. Sin turns friends into foes. "Amnon's hatred of his ſiſter after his abuſe of her, was greater than his love of her before." ‖

That no permanent reformation can reaſonably be expected while external temptations and internal corruptions are permitted to dwell near each other; for as J. P. ſaid, though he hated the woman when abſent as he did the devil, yet, as ſoon as ſhe again came near him, he preſently became infatuated. After Joſeph had reſiſted the temptation, he took care to avoid the company of the tempter. §

That the great Head of the Church, for reaſons worthy of himſelf, ſometimes beſtows great gifts where he imparts no grace; and permits the graceleſs poſſeſſors of theſe gifts ſo to deceive his own people, as to commune with them at the Lord's table, while living in the vileſt impurities; but though he may long permit this, yet he will not always bear

* 1 Theſ. ii. 4. † 2 Tim. ii. 15. ‡ Job xv. 21
‖ 2 Sam. xiii. 15. § Gen. xxxix. 10.

with

with it, for either in this world or the next, ſin will certainly find the ſinner out. May the blood of Chriſt cleanſe us from the guilt of ſin, and may his grace keep us from the love and practice of it!

JOHN KINGDON.

REFLECTIONS ON PSALM CIII. 4.

"*He crowneth thee with loving kindneſs and tender mercies.*"

BENEVOLENCE is a charming feature in any human character whatever. But in the character of the Divine Being, it ſhines with a luſtre infinitely bright! In its ſovereign and free manifeſtations, it illumines, it warms, it chears the heart. It is *rich* beyond meaſure, and *marvellous* beyond expreſſion. It is *free* as the air we breathe, and may be obtained and enjoyed without money and without price. It is, even in its bleſſed effects, *older* than the creation, making proviſion for the ſalvation and happineſs of fallen creatures beforehand. The foundations of the future kingdom were laid *before* the foundation of this world. It is *durable* as the days of eternity: it is from everlaſting to everlaſting upon all thoſe who fear God. Oh! let the *ſinner* conſider well what it is which he ſlights, what it is which he diſregards, and let him repent in duſt and aſhes. In the benevolence of the moſt High, let the *believer* ſee the ſpring of all his happineſs—the foundation of his perfect ſecurity—and the reality of all his immortal and eternal hopes.

Evidences of the divine benevolence are innumerable, and ſtrike us from every quarter.—All the bleſſings of creation—the everlaſting covenant of grace—the aſtoniſhing gift of Jeſus Chriſt—and the additional gift of the Holy Spirit unto men: all theſe loudly proclaim the loving kindneſs of the moſt High; they unite as with one voice, and ſay, He is good and his mercy endureth for ever. Croſs providences may ſometimes ſeem to the believer very *contrary* to what he conſiders pure benevolence. But theſe are ſent in *love* and operate a happy effect. They "work together for *good*." *He crowneth thee:* this crown dignifies the perſon on whom it is placed; can never be torn from the brow by the violence of enemies; it does, what no other crown ever did, it inſpires the wearer with wiſdom and knowledge. It may be coveted

coveted without ſin—its ſplendor does not elate, but humbles the mind—it never tarniſhes, never fades—it is the higheſt ambition of an angel, and the greateſt glory of a ſaint—It marks out to men and angels, the ranſomed ſoul, gives a title to heaven and admiſſion into it.—*And tender mercies*; which may take in, electing mercy, redeeming mercy, awakening mercy, juſtifying mercy, ſanctifying mercy, ſupporting and preſerving mercy.

O my ſoul! art thou a ſubject of this loving kindneſs? Thou art: and haſt been now for eight and thirty years! Loving kindneſs has fed me all my life long, clothed me, and what is infinitely more than either, redeemed and ſanctified me by his dear Son and his bleſſed Spirit. "Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name!" O may I walk worthy of him to the end.

MIKROS.

QUERIES

Addreſſed to a YOUNG MAN, *who neglected the Sabbath, and public Worſhip.*

1. DO not you believe that there is a God who made you and all things, in whoſe hand your life is, and all your mercies? and is not his exiſtence a truth more certain than any other?

2. Since there is a God, does not the light of nature teach us, that all poſſible regards are due to him from his creatures? and that he ought to be worſhipped and adored with reverence and holy fear?

3. Ought not ſome ſtated and fixed time to be ſet apart for the public worſhip of God? and ought not ſuch times to be frequent, and obſerved devoutly?

4. If God himſelf has fixed a particular time for this purpoſe, and if he has appointed one day in ſeven to be kept holy to the Lord, muſt not ſuch a law be binding upon us Chriſtians?

5. Is ingratitude towards our earthly parents a very great crime, and does it expoſe us to divine wrath: and muſt not ingratitude towards God, our heavenly Father, be a greater crime, and expoſe us to more dreadful puniſhments?

6. Is not the obſervation of the Lord's day as neceſſary for the uſe and benefit of our own minds, as it is expreſſive of our obedience towards God? and can we habitually neglect it without loſing all ſenſe of God and of religion?

7. Can any perſon expect God's bleſſing on his ſoul, or on his temporal affairs, who totally neglects the Lord's day, and the public worſhip of God, ſo that God is not in all his thoughts?

8. Does not experience prove, that the man who devoutly obſerves the Lord's day, by God's grace, improves in wiſdom and piety, and becomes daily wiſer and better; but that the man who neglects the Sabbath, and the public worſhip of God, falls into all manner of impiety and wickedneſs?

9. Should a pious parent educate his child in the fear of God, teach him to reverence the Lord's day, and attend public worſhip; and ſhould the ſon, when he arrives at mature age, totally neglect divine worſhip, and the obſervation of the Lord's day, what pain would it give to a religious parent to ſee all his labours of love loſt?

10. If any dear friend, ſhould, out of love and regard to a young man, repreſent to him in plainneſs and ſimplicity, the danger of impiety, and of totally neglecting the Lord's day, and the worſhip of God; would not ſuch admonition deſerve regard, becauſe it was well meant; and becauſe it could proceed from no poſſible motive, but a regard to his eternal welfare?

11. But can gratitude to a friend be reaſonably expected, where there is an habitual neglect of the regard due to God?

12, Should this young man treat this ſerious and well meant admonition ironically, and turn it into ridicule; would not this be a ſign that he had made quick and fatal advances in irreligion and impiety, and had ſat down in the ſeat of the ſcornful?

13. Would good advice as to your ſecular affairs have been kindly received, and is it leſs friendly, becauſe it relates to a more important intereſt? Would ſuch an honeſt and faithful friend, do you think, ever regret his having made the attempt to convince a thoughtleſs young man of the danger of impiety? Be the event what it might, do you think he would have reaſon to accuſe himſelf, even in his dying moments?

14. Were the young man in the ſame ſituation, (which though young he muſt one day be) were he drawing nigh to death, would not his honeſt friend's admonition, and his profane neglect of it, ſting him to the heart? would he not fear the awful ſentence, (Acts xiii. 41.) "Behold, ye deſpiſers, and wonder, and periſh?"

15. Can any hurry of buſineſs be urged as an excuſe for neglecting

neglecting the Sabbath, and the worſhip of God? ought any buſineſs to be preferred to that, which is the end of our creation, the great buſineſs of our lives? Alas! "what is man profited if he ſhould gain the whole world and loſe his own ſoul? or what can he give in exchange for his ſoul?" (Matth. xvi. 26.)

16. If we are accountable creatures, and muſt all ſtand at the judgment ſeat of Chriſt, what apology or excuſe can any man then plead for totally neglecting the Lord's day, and the public worſhip of God? and how fatal and irretrievable may be the conſequences of ſuch a criminal and inexcuſeable neglect?

17. Are not theſe truths in themſelves great and important, whether you think of them or not? And, will you not one day believe them in good earneſt, whether or not you now do?

THE LAW AND GOSPEL CONTRASTED.

THE Law ſheweth us our ſin: the Goſpel ſheweth us our remedy.—The Law ſheweth us our condemnation: the Goſpel our redemption.

The Law is the word of anger: the Goſpel is the word of grace.—The Law is the word of deſpair: the Goſpel is the word of comfort.—The Law is the word of heavineſs: the Goſpel the word of peace.

The Law ſaith, "Pay thy debt:" The Goſpel ſaith, "Chriſt hath paid it."—The Law ſaith, "Thou art a ſinner, and ſhall be damned:" the Goſpel ſaith, "Thy ſins are forgiven thee; be of good comfort."—The Law ſaith, "God the Father of heaven is angry with thee:" the Goſpel ſaith, "Chriſt hath pacified him with his blood."—The Law ſaith, "Where is thy righteouſneſs?" the Goſpel ſaith, "Chriſt is thy righteouſneſs."—The Law ſaith, "Thou art bound to me, to Satan, and to hell:" the Goſpel ſaith, "Chriſt hath delivered thee from them all."

In order that you may enjoy the comfort of this ſweet goſpel, pray for evangelical faith and repentance; and if you eat the honey and milk of the goſpel from day to day, the world's May-flowers cannot run away with your heart. "To them that believe he is precious."

Kiddermiſter. G. BROWN.

LETTERS ON GOSPEL PREACHING, AND THE EXEMPLARY BEHAVIOUR OF MINISTER

By the late Rev. John Brown of Haddington.

LETTER III.

DEAR SIR,

FROM the hints in the two former letters* it will plainly appear, that the doctrines and promiſes of the goſpel may be preached in a *legal* manner; and the precepts of the law in a truly *evangelical* manner. It will appear alſo, how neceſſary it is, that an evangelical preacher ſhould have a deep inſight into the myſtery of Chriſt, that he may clearly perceive how his perſon, God-man, is connected with, and influences all his offices, ſtates, and works; and how it is connected with every part of the covenant of grace, and the privileges and duties of believers: how he, in his perſon, offices, and fullneſs, pervades, furniſhes, and confirms all the promiſes, and ſuits all the conditions and neceſſities of ſinful men. The Preacher ought clearly to underſtand the difference and the connection between the covenant of works and the covenant of grace, and between the law and the goſpel; the difference and the harmony between the law as a covenant, and the law as a rule of life; the difference between the goſpel ſtrictly taken, and the diſpenſation of it; and between the making of the covenant of grace, and the adminiſtration of it. He ought to have clear knowledge of the order, harmony, and difference of Chriſt's offices, general and particular; of the difference, harmony, and connection of our juſtification and ſanctification.

Not only real but alſo deep experience of theſe truths, is requiſite to enable a preacher clearly to apprehend them. No man can rightly underſtand the power of indwelling corruption, who hath not ſavingly felt his own; nor how the law is the ſtrength of ſin, till that law be cloſely applied to his own conſcience; nor, why the goſpel offer of Chriſt as a Saviour muſt be abſolutely free, and made to ſinners as ſuch, till he himſelf hath had to ſtruggle with ſharp and ſtrong convictions. No man can rightly apprehend how the aſſured belief of full and free ſalvation through Chriſt, conſtrains to univerſal obedience, till God's redeeming love be ſhed abroad in his heart; nor how much a diſpoſition that doubts and ſtaggers at the promiſes of eternal life, or which

* See our Magazines for April and May laſt.

which leads a man to recommend himſelf to God's favour by his good works, tends to hinder the chearful progreſs in grace and true virtue, till he himſelf hath experienced the hurt of it.

To obtain ſuch meaſures of knowledge and experience, it requires ſo great care and diligence, and is ſo contrary to the proud and corrupt inclination of the moſt of preachers, that they rather content themſelves with a few pitiful ſcraps of heathen morality, or a few disjointed and ill-placed fragments of divine truth. Nor when a man hath acquired this knowledge, do his cares and labours ceaſe. The miſplacing of a ſingle truth, like the miſplacing of a ſingle wheel in a clock, may derange the whole ſermon and render it unevangelical.

Though the goſpel preacher make the free grace of God, the imputed righteouſneſs of Chriſt, and the free and full ſalvation of men from ſin and miſery through him, the principal ſcope and centre of all his diſcourſes; as he hath known and felt that it is not by the works of the law, but by the hearing of faith, that the ſpirit of God is received into men's hearts: yet he doth not entertain his hearers with theſe alone, but endeavours conſcientiouſly to declare the whole counſel of God in its proper connection. On the one hand he exhibits and urges home the moral law as a covenant binding on unregenerate ſinners, that they may be driven from under it to Jeſus Chriſt, as the end of the law for righteouſneſs, and as the all-ſufficient, the only refuge and Saviour. On the other hand, he will explain and inculcate the law as a rule of perfect holineſs, binding on believers, and directing them to walk in Chriſt, and to walk worthy of him unto all well-pleaſing.

In preaching the law as a broken covenant, the aim of the evangelical preacher, is, not to perſuade ſinners to endeavour to obſerve its precepts, that by their obedience they may be juſtified before God; but to convince them of their guilt, miſery, inability to ſave themſelves; and to drive them from it, to Jeſus Chriſt as the end of the law for righteouſneſs to every one that believeth, that the righteouſneſs of the law may be fulfilled in them; and to perſuade believers to beware of returning to their Egyptian bondage, or of looking back to the flaming Sodom from which the Lord hath mercifully delivered them; but ſafe under Jeſus' ſhadow, his purple covering of perfect righteouſneſs imputed and applied to them, to admire what he undertook and fulfilled for ſinful men, and for them in particular, and influenced

enced by this to yield to the very utmoſt, ſincere and grateful obedience to his eaſy yoke, the law as the rule of their life. With theſe objects fully and ever in his view, the preacher ought to exhibit the original making, the contents, and the breach of the law as a covenant of works; and ſhew how, in conſequence of that breach, it fixeth on every individual ſinner. The holineſs, equity, goodneſs, ſpirituality, and exceeding breadth of its precepts, ſhould be earneſtly and clearly diſplayed, that by the knowledge of their ſins, as tranſgreſſors of it, every mouth may be ſtopped, and all the world be convicted or found guilty before the Lord, and filled with ſhame and confuſion of face. The dreadful nature, the juſtice, the certainty, the eternity, of the puniſhment annexed by the penalty of this law to the ſmalleſt tranſgreſſion, ſhould be plainly and feelingly repreſented; that pierced in their hearts, men may ſee that they have nothing to expect from this broken law, but fiery indignation to devour them, as adverſaries of an infinitely holy and omnipotent God.

Under the deepeſt impreſſion of his own ſinfulneſs, he ſhould explain to his hearers, the foul depravity of their hearts; how they are naturally dead in treſpaſſes and ſins, under the reigning power of indwelling luſts; how while they are in the fleſh, or corrupt ſtate, they cannot pleaſe God, but their carnal heart will remain enmity againſt God, and not ſubject to his law; how from this heart, deceitful above all things and deſperately wicked, proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, which not only diſqualify them for every thing ſpiritually good, but render them incapable to ceaſe from ſin, ſpeaking and doing evil things to the utmoſt of their power. Affected with the terrors of the Lord, he ought clearly to repreſent, how the law as a broken covenant is the ſtrength of ſin not merely as a ſinner's outrageous heart, is by the view and impreſſion of its ſtrict precepts and fearful curſes, irritated and provoked more exceedingly to hate God the lawgiver, and to work wickedneſs with redoubled rage, deſpair, and greedineſs; but chiefly as the curſe or condemnatory ſentence of the broken covenant, lays, by an almighty influence, its ſinful ſubjects under the reigning power and force of ſin, as a principal ingredient in that ſpiritual and eternal death threatened againſt every tranſgreſſor. He ſhould ſhew, from the ſacred oracles, how this curſe lying on men, renders it impoſſible for them to eſcape from the dominion

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of ſin, while they remain under the law and are not yet brought under grace; how it is impoſſible for them to live to God, or bring forth the fruits of holineſs, till they become dead to the law by the body of Chriſt; how abſurd it is, in the higheſt degree, to attempt any reformation of heart or life before God, while a man continues in a ſtate and way of ſubjection to that law, which is the ſtrength of ſin; nay, how even God's almighty grace doth not change our nature, or confer on us any ſpiritual bleſſing, but in firſt tranſlating us from under that broken covenant, by the application of Chriſt's law-magnifying righteouſneſs to our perſon and conſcience.

CURE FOR DROWSINESS IN WORSHIP.

I HAVE frequently heard the people of God complain of the infirmity of drowſineſs, and an almoſt irreſiſtible propenſity to ſleep whilſt under the word. This has been matter of the greateſt uneaſineſs to them, and they have not been able altogether to conquer it, notwithſtanding their utmoſt care and watchfulneſs. I ſhall not attempt to lay down any certain method, by which this may *always* be prevented; but only to drop an hint or two, which has been uſeful to me, and may be ſo to many.

The afternoon is the time when this diſpoſition is moſt particularly felt, and on the Sabbath the time between ſervice is ſo ſhort, that people riſe almoſt directly from their tables to go to the houſe of God; where for want of the accuſtomed exerciſe of the week, the body experiences an unuſual load, and conſequently produces a languid frame and ſtupor of mind. I would not immediately recommend faſting on the Lord's Day, (although that would be commendable, if eating incapacitated us for its duties) but I am perſuaded if people were a little more abſtemious, and would defer their principal meal till evening, and only make uſe of a ſlight refreſhment, inſtead of a hearty dinner, this would have a very great effect in preventing *drowſineſs*.

There are ſome perſons who in conſequence of age, and conſtitutional habits, are more particularly inclined to this diſpoſition than others; thoſe children of God may reckon this among the reſt of their infirmities, and will lament it as they do evil thoughts and ſuggeſtions of the heart. But

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let not ſloth and idleneſs, and the want of a little ſelf-mortification influence any to ſeek ſhelter under this pretence. God is a ſearcher of the heart, and a trier of the reins, and can very eaſily diſcriminate between the infirmities of nature, and allowed ſin. In nothing ought we to be more careful than in a point of this nature. Such is the deceitfulneſs of the heart, that we are too apt to fly to weak ſubterfuges, and lay the fault of every imperfection on any thing rather than on ourſelves.

UBIQUE.

ON CLEANING CHAPELS, &c.

To the Editor.

REV. SIR,

As your valuable Magazine often mingles uſeful and ſalutary reproof with that inſtruction and entertainment, which have ſo well recommended it to the religious world, I ſhall eſteem it a particular favour, if you will give me leave to bring the following complaint before the public by means of its extenſive circulation.

THERE are Chriſtian congregations in different parts of the kingdom, but particularly in country towns and villages, that ſuffer their meeting-houſes to go without any ſweeping or cleaning for many months, and ſometimes for years together. The clothes of the worſhippers are the only brooms and duſters that are ever uſed; and as theſe only come in contact with the ſeats on which they ſit, the floor, aiſles, ceiling and pulpit, are often in a very dirty condition. It is not long ſince, I was much interrupted while preaching in a neighbouring chapel, in which there is conſtant worſhip, by inhaling one of the cobwebs, which hung from the ſounding board: and I could mention other places, where the pulpit, cuſhion, bible, and hymn book, were ſo duſty as to make it quite neceſſary to waſh my hands, as ſoon as I had performed the ſervice.

In moſt of theſe places, a number of the worſhippers have neat, clean, and ſometimes elegant houſes. Why then ſuch a diſparity between their own dwellings, and the houſe they have dedicated to the ſervice and glory of God! In divine worſhip we are inſtructed to do all things *decently*, as well as in order; and if it were not ſufficiently obvious to every one who will take the trouble to think on the ſubject, many arguments might be brought to prove, that

that to keep a place of worſhip clean and neat, is a reaſonable ſervice.

If thoſe Chriſtian ſocieties whom it concerns, are but willing to redreſs this grievance, the means of doing it are always in their power. The Miniſter, with the deacons and truſtees, ſhould ſee to it, that this neceſſary work is not left undone. The leading people might alternately ſend their ſervants to clean the chapel. Or, thoſe who have it not in their power to ſupport the Goſpel with their purſes, might be perſuaded to perform this ſervice in rotation, as a proper and grateful acknowledgement for thoſe ineſtimable privileges they enjoy gratis. Or, a poor family might be hired for the purpoſe, and a compenſation made by an annual mite from each of the worſhippers. This laſt method is adopted, where I have the honour to preach, as well as in many other places throughout the kingdom; and we have the pleaſure to ſee our chapels as clean as our parlours. If you will have the goodneſs to inſert theſe hints, I am perſuaded they will not be altogether in vain, and it will be a favour conferred on.

Rev. Sir,

Your obliged humble ſervant,

Lancaſter. P. S. C.

REPLY TO RABKASHEB.

MR. EDITOR,

I AM obliged to your correſpondent Rabkaſheb, for his candid remarks, and ſo far as Chriſtophilus can ſatisfy him, he wiſhes to do it. He meant no reflection on the independent churches: he eſteems them, in many inſtances, as having followed the apoſtolic model. He exceedingly reſpects them as a body, none more ſo. He believes much of the ſpirit of vital godlineſs is among them. He hopes he is himſelf diveſted of all bigotted attachments. Indeed after earneſt ſearch, he is ſo unfortunate as not to find yet the church formed upon the apoſtolic model. He is an Epiſcopalian, as neceſſary to diſtinguiſh him from a Preſbyterian, or independent; and (with whatever difference from ſuch epiſcopacy, as we ſee eſtabliſhed,) he has in his beſt enquiries ſeen cauſe to conclude, that, by whatever name they were called, he thinks he has diſcovered in the church, from the Apoſtles' day, men who had ſuper-

intendance over more churches, than one; ordained elders in every city; set things in order where they travelled about; were looked up to with reverence, and held the various congregations of Christians in a bond of union, as being one body. He admits every thing, I think, you advance. But there are several points which he cannot find in the independent congregations, which he supposes evident in the Scriptures.

1. A number of personages superior to others, who itinerated, preaching *every where*; and every where were looked up to as the persons who were sent to direct the great concerns of all the Christian Societies, among whom they laboured. They commended the elders who ruled well, especially the most laborious preachers, and censured the accused, or the negligent.

2. That it was their peculiar office *to ordain* elders in every city, persons who were of *good report*, *the choice of their brethren*, and themselves offering to *addict themselves to the ministry*, of a willing mind. I apprehend, unless I mistake, (and I shall receive conviction, when I receive the evidence,) that these superior men, examined the persons proposed, whether they corresponded with the great criteria laid down in the epistles to Timothy and Titus; *layed hands suddenly on no man*, without satisfactory enquiry; and did *nothing by partiality*; not *prefering one to another* on account of any favour or recommendations. I wave more.—

3. *The bond of union* between all the several churches was maintained by these superior itinerant Evangelists, who collected from all churches the gifts for the suffering brethren, and were intrusted with the distribution; and, also, themselves were maintained, when they needed, at the public expence of all the churches; which, I apprehend, was not the case universally, or indeed generally with their own bishops or deacons; to whom I can find no salaries appropriated for their services; and I rather think none ever were received during the purer age of the church. Those who went out as *Evangelists* taking nothing of the Gentiles, and devoting themselves *wholly* to an itinerant and preaching life, required and received support. But they were as little burdensome as possible, and I have no doubt wrought with their own hands, as Paul did, in their several trades for a maintenance. Our ideas are universally erroneous, if we think, during the purer age of the church, that the Gospel was preached by gentlemen or scholars; or that any person

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went into the miniſtry for a maintenance, or were bred to it as a profeſſion.

4. I apprehend a miniſter could not be put under any cenſure, but by an accuſation laid before the ſuperior perſonages, and ſupported by two or three credible witneſſes; and that in this the primitive church utterly differed from the preſent independent churches, where the miniſter is too often the moſt dependent man of the congregation.

5. Though every church cenſured its own members, and other churches interfered not; yet, when the church itſelf gave any general occaſion of offence, I apprehend the unity of the brethren's churches adverted to it: and the great itinerant Evangeliſts, either came or ſent, and exerciſed authority and diſcipline.—If I am miſtaken in my enquiries on this ſubject, I ſhall be happy to be ſet right, wiſhing only truth, and pleading for no church excluſively; equally averſe to bigot independents, as to bigot Preſbyterians, or bigot Epiſcopalians.

PHILOCHRISTUS.

RELIGIOUS ANECDOTES.

A SPIRIT OF PRAYER EXCITED BY REPROOF.

THE late pious Mr. Ralph Erſkine, when a ſtudent of divinity, reſident in Fife, propoſed to attend a Sacramental occaſion at Libberton, near Edinburgh; and being in a hurry to get over the Firth, he neglected his morning ſecret devotion. In his way from Leith, he met with an object of charity, to whom, without any ſolicitation he gave alms. The poor man ſeemed much affected at ſuch an inſtance of uncommon benevolence, and ſincerely thanked Mr. Erſkine for his kindneſs. Theſe words immediately occurred to Mr. Erſkine; "I am found of them that ſought me not," Iſaiah lxv. 1. And while he was muſing upon them, he thought "What a mercy will it be, if the Lord meet me at Libberton, notwithſtanding my omiſſion of ſecret duty this morning!" This reflection, ſtirred up his ſoul to wreſtle in prayer for the divine preſence, which he obtained in a remarkable manner on that occaſion. How kind is God, in making the little occurrences of life, the inſtruments of reproof and inſtruction to his people! nor is his goodneſs leſs eminent in directing their exerciſes, hearing their prayers, and viſiting their ſouls with his gracious preſence.

The Idle, literally ſent into the Vineyard.

THE Rev. Mr. Henry Erſkine, (father of the late Meſſrs. E. and R. Erſkine) when living in a retired houſe upon the border, in the north of England, noticed one day as he was walking, a number of people digging peats; and, upon coming to them, he obſerved, that they were too merry. To which one of them replied, "Sir, we ſuppoſe you are a miniſter, and if you will condeſcend to preach a Sermon, we will ſit down and be grave hearers." "I fear," ſaid Mr. Erſkine, "you are not in a proper frame for hearing a Sermon." They, however, preſſed it ſo much upon him, that he at laſt conſented; and after retiring for a little while to a ſecret place, he came forth and preached to about thirty work people, which happily iſſued in the converſion of eleven. How aſtoniſhing are the methods of grace! "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!" Rom. xi. 33.

The Comfort of the Word conveyed by a Little Child.

DURING the miniſtry of the late Mr. Wiliſon of Dundee, a ſerious woman who had been hearing him preach from theſe words: "Caſt thy burden upon the Lord and he ſhall ſuſtain thee," Pſalm lv. 22, came to his houſe in the evening with a broken and oppreſſed mind, in order to make known to him her perplexed caſe. The poor woman, as ſhe paſſed through the houſe to his room, heard a little girl repeating the text, which came with ſuch power to her heart as effectually diſpelled her fears, and healed her ſoul. When ſhe was introduced to Mr Wiliſon, ſhe told him that ſhe was come to make known her diſtreſs; but the Lord by means of his grandchild's repeating the text as ſhe came through the houſe, had graciouſly diſſipated her fears, and removed her burden: and now ſhe only deſired to give thanks for her ſpiritual recovery. How ſovereign is the Lord in the choice of thoſe means by which he is pleaſed to work! And how inadequate ſoever they may appear to carnal men, yet they all fulfil his pleaſure. "Out of the mouths of babes and ſucklings, Jehovah hath ordained praiſe." Pſalm viii. 2.

RELIGIOUS

RELIGIOUS INTELLIGENCE.

MISSIONARY PRAYER MEETINGS FOR 1798.

JANUARY	1.	Gate-Street Chapel —	Rev. G. Williams.
February	5.	Bury Street Meeting —	T. Beck.
March	5.	St. George's Chapel	T. Harper.
April	2.	Nightingale-Lane Meeting —	— Knight.
May	7.	Kenſington ——	Dr. Lake.
June	4.	Stepney ——	G. Ford.
July	2.	Greenwich Tabernacle	Various.
Auguſt	6.	Hampſtead ——	Rev. Wraith.
September	3.	Chapel Street, Soho —	T. Stollery.
October	1.	Silver Street Chapel ——	T. Wills.
November	5.	Sion Chapel —	Various.
December	3.	Staining Lane —	Rev. J. Brookſbank.

OTAHEITE.

WE are ſorry to find that the notice of Captain Blythe's departure to the South Seas was ſo ſhort, as to prevent the Directors of the Miſſionary Society from apprizing the friends of the Miſſionaries of ſo favourable an opportunity of conveying letters to them. To prevent a ſimilar diſappointment in future, we have authority to ſay, that any letters or parcels directed for them, and ſent to J. Hardcaſtle, Eſq. Duck's Foot Lane, London, will be carefully forwarded to them on the next opportunity, which may probably be ſoon, though it may be impracticable to ſpecify the time.

OBITUARY.

MR. ALEX. BIGGS, OF SHEFFIELD.

THE ſubject of this memoir was born in Bamffſhire, North Britain, in the year 1771, of religious parents, who deſigned him for the ſacred work of the miniſtry. They accordingly gave him a liberal education, in the courſe of which he ſpent a conſiderable time in London. There he was, in ſome degree, impreſſed with divine ſubjects under the preaching of Mr. Romaine. He afterwards removed to Sheffield, where it pleaſed the Lord to bleſs the miniſtry of the Rev. J. Brewer to the ſaving illumination and converſion of his ſoul. That change which afterwards eminently appeared, ſeems to have been produced by very gradual operations of the Holy Spirit. The work of grace upon his ſoul reſembled the tranſition from darkneſs to perfect day, through all the intermediate ſtages of almoſt imperceptible progreſſion. In 1794, his concern about divine things was greatly increaſed by an affecting circumſtance. A young relation of his, after a tedious and painful illneſs, in which ſhe was a remarkable inſtance of the conſoling influence of real religion, died in a triumph-

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ant and glorious manner. He now, from the beſt motives, diligently improved his mental attainments, intending to conſecrate them to the promotion of the glory of God and the true intereſts of men. But infinite Wiſdom had otherwiſe determined.

About this time his health began to decline, and in a few months he ſeemed evidently approaching to the everlaſting ſtate. In his laſt illneſs he experienced much of the divine preſence in ſupporting and encouraging his mind, though he was ſeverely exerciſed with temptations and ſpiritual trials. The writer of this remembers to have been with him, at a time when he was juſt releaſed from a condition of the moſt deplorable darkneſs, bordering upon abſolute deſpair. He appeared very deeply impreſſed with the grace and goodneſs of God in diſpelling his fears and revealing mercy to his ſoul. His breathings were remarkably earneſt after complete deliverance from the bondage of corruption, and perfect conformity to his Saviour in the enjoyment of his immediate preſence. The intereſts of Jeſus among men evidently lay near to his heart. His prayers for the advancement of that glorious cauſe were very fervent. Juſt before his death he was tried with an horror of great darkneſs. A relation, who was in the room, endeavoured to ſpeak a word of comfort to his diſconſolate ſoul, and God was pleaſed to give a gracious effect to her attempt. Mr. Biggs ſuddenly exclaimed, "You have ſet me at liberty!—O bleſſed Je-"ſus! I ſee his glorious face.—Am I not ſanctified? Is not my name "written in the Lamb's book of life?" He ſolemnly charged his ſurrounding friends to cultivate a diligent and ſerious concern about death and eternity; and then, entreating his Redeemer to take him to himſelf, in a few minutes he expired, on the 11th of September, 1795.

SARAH KING, A CHILD.

SARAH KING, of Bethnal Green, was remarkably ſerious from her infancy, even before ſhe was capable of learning any thing, either by precept or example. She always loved the ways of God, and was much delighted in all the means of grace. She was bleſſed with an aſtoniſhing memory, liſtened with great attention, and would rehearſe a good part of the ſermon when ſhe went home. The effects of the grand truths ſhe heard, appeared alſo in her hatred to ſin, trembling at the thoughts of grieving God, and her great love of prayer; inſomuch, that if any of the family omitted going to prayer before they went to bed, ſhe would not let them reſt till they aroſe, and called upon God. She would weep for the ſins of others, and tell them ſhe ſhould be a witneſs againſt them at the day of judgment, if they did not repent. She was a ſhining light in the neighbourhood, as well as in the houſe; for ſhe would viſit her unconverted neighbours, take her book with her, and read to them, and converſe with them on the things of eternity, and invite them to go with her to hear the goſpel. Her delight was in collecting children about her, to teach them to read and ſay their catechiſm. When any among them told lies, or ſaid any bad words, ſhe would reprove them in a very ſerious manner, and tell them the conſequence of ſuch behaviour, ſo as often to make them weep. She was alſo a great comfort to her mother, who was left a widow when this child (who was the eldeſt of two) was only three years and a half old. She caught a cold in January 1795, and was taken ill at St. Peter's, Cornhill, where ſhe attended in the ſabbath afternoon. From that time ſhe lingered nine months in a deep decline.

The

The writer of this account frequently visited her during her illness, and always found her resigned, and with a hope full of immortality. Her bible was her delight; she would always have it by her side, and when she was capable of holding up her head she would be reading it. She has often been observed with her eyes lifted up in prayers to that God whom she knew would release her in his due time: she suffered much, but with great patience.

One expressing surprise at her holding out so long, she immediately cried out, "Lord, I am a wonder to many; but thou art my strong "refuge." She called for her bible, and said, "I have that text mark-"ed down; for I heard Mr. Cecil preach from it:" and she repeated part of the sermon, to the great astonishment of those about her, as it was some weeks after she had heard it. She was carried to church within a few weeks of her death, and when she was very ill. The last sermon she heard was from 1 Samuel xx. 3. It seemed much impressed on her mind, that there was but a step between her and death. One time, when she was wishing to lie down, and as she was carrying to her bed, she broke out, and said,

"Let others boast how strong they be,
"Nor death nor danger fear;
"But we confess, O Lord, to thee,
"What feeble things we are."

She delighted to learn Dr. Watts's hymns, and often awaked her mother in the night season by repeating hymns, or praying; for at times, though so young, she had great conflicts with the enemy; and many times has been heard to thank the Lord that she was still upon praying ground. When her mother saw death approaching, she said to her, "My dear, "you are now going to Christ." She joined her hands, and said, "He "is mine:" and her happy soul took its flight to everlasting glory, in the month of October, 1795, aged only 8 years and a half.

May God, out of the mouths of babes and sucklings, still continue to perfect his praise.

MRS. COX.

MRS. C. was brought to the knowledge of the truth, as it is in Jesus, in the year 1757, under the ministry of the late Rev. Mr. Romaine. Soon after she made a solemn dedication of her life to God, begging his grace to give herself up wholly to him; which pious resolution she strictly adhered to, notwithstanding a very advantageous offer was made her some few years after, if she would remove from the gospel: but no worldly prosperity could prevail with her to leave the great privileges she enjoyed under her beloved minister. The two last years of her life were very afflicting, being confined to her bed, having lost the use of all her limbs, but one hand. Yet her language was always that of gratitude and submission. Some weeks before her death, though exercised with great pain, she was in full assurance of faith. At one time she said to her friend, "Oh, my "dear, what a blessing it is now to have my soul so fast anchored on "Christ, that all this storm don't shake it! No;" she added, "my "dear Father stands by me; and don't suffer the enemy to come near."

A friend, that had not seen her a long time, observed, her case must be very trying, as her sister was on another bed in the same room in similar circumstances. She answered, "Madam, this is a proving time now; "and I have proved him to be a faithful God."

As

As she slept very little in the night, she would often be repeating the great promises in the word of God made to her, as she expreſt it, and frequently some of the hymns out of the Locke collection. On her friends entering the room one day, she said, "I am glad you are come, though I "cannot see you: I have quite lost my sight; but I know your step, and "your voice, and your hand, give it me." After this said, "What a "blessing it is, I can see God, and he sees me, though a poor loathsome "bit of clay in the hand of an almighty potter, and he is now moulding "it, to make it just such a vessel as he pleases it should be."

On hearing her sister much grieved at the thoughts of parting, she said, "My dear sister, I am sorry you are so affected about me; look up to "God, and take hold of one of his promises, he never will fail you. I "have proved him. I have tried him; he is a faithful God: I will tell "you one, that has been a comfort to me many years: *Put thou thy trust "in the Lord; so shalt thou dwell in the land, and verily thou shalt be "fed.* Trust him, my dear sister, trust him."

The night before her death, she desired not to be interrupted, she was very happy, her friend going the next morning, the persons that sat up with her, said they thought she could not speak, as she had lain quite composed all night, but she answered, "Yes I can, it is my friend; the "springs are very low now. I cannot pray, *Lord help me!* he does, he "will: thank him, my dear, thank him." After moving herself again, she desired her friend to put her hand into the bed, and take hold of hers, which she prest with her little remaining strength; she then said, "I am "so low now, I cannot pray, now Lord help me!" and in a few minutes, sweetly fell asleep in Jesus, without a struggle or a groan, on December 16, 1796.

MISS MARY WELLS.

Miss Mary Wells, youngest daughter of Mr. Edward Wells, of Wallingford, Berks, died triumphantly in the Lord on Sunday the 5th of March last, having only attained her 13th year. It would be difficult to trace the first beginning of her conversion to God, as well as of many other of his people; but she appeared to have been for some time under impressions of a religious nature; it is more than probable that her sitting under the ministry of Mr. Shepherd, (a curate of the late Mr. Cadogan,) while she was at a boarding-school in Reading, contributed to the carrying on the work in a *faint* way in her soul, for she always seemed to have a great affection for him, and told her friends that she was much impressed under a Sermon he preached from the words of Christ to his Disciples: "Peace I leave with you, &c." In the former part of her illness, which was a decline, she was much afraid she should be lost; her conscience was so tender, that she seemed quite fearful that what she spoke about her soul, was not strictly and minutely right. She said, she could not pray as she wished, and that she feared, she was a hypocrite; she said, if once in hell, it will be for ever; no mercy then; the word *ever* seemed to be fastened on her mind. On the 1st of February last, that passage afforded her some comfort, *unto you that believe he is precious.* On the 4th, she said, "I long to say with Peter, Lord thou knowest all things, thou "knowest that I love thee;" but says she, I can say, *I desire to love him.* At this time she added, she was *afraid,* (if raised again) least she should go into the world. On the 8th, she was filled with doubts and fears again about

about her ſtate, for ſays ſhe, "I cannot help thinking I am a hyporcite; "I don't think my heart is like other Chriſtians; I don't feel what they "feel: if I have not an intereſt in Chriſt, I ſhall never go to Heaven." On the 13th, ſhe ſaid, ſhe had been harraſſed with temptations greatly the day before, but not ſo then. On the 16th, ſhe ſeemed happy, and on the 17th, theſe words were applied to her mind, *complete in him*; and ſhe ſaid this day, "Bleſs the Lord, O my ſoul, and forget not all his bene-"fits: come Lord Jeſus, come quickly." To one perſon, ſhe ſaid on this day, "I love you dearly, but I love your ſoul better; what an awful "thing it would be for you to have the uſe of your limbs taken away, "as I have, and for you to have no Jeſus to go to?" On the 18th, when a friend ſaid, "All things ſhall work together for good," ſhe replied, "I "know they will, I ſhall bleſs God through eternity for this affliction." She likewiſe ſaid to a perſon preſent, "You may think it ſtrange, but I long to die," and added, "Come death! you have no ſting for me; and "Grave, you will never have a victory over me! 'Tis a privilege to enjoy "health, and a privilege to enjoy death." While ſome perſons were in the bed-room, ſhe prayed thus: "Teach them what pride does, that it "ruins the ſoul. Teach them that they are but vanity and duſt. Lord, "thou knoweſt my poor body ſtands in need of the refreſhment of ſleep; "but thy will be done,—prepare a crown of life for me; I am unworthy "to wear it,—teach me more of my unworthineſs,—cloſe my eyes in ever-"laſting peace." On the 23d, ſhe ſeemed diſtreſſed, and ſaid, "I have "crucified Chriſt with my ſins;" and added, with great feeling, "There "never was a poor child, that had ſuch trials in ſoul as I have." On the 24th, hope, revived in her breaſt, and ſhe ſaid, "Chriſt is all in all to me." On the 25th, ſhe ſaid, "I ſeem to wiſh that all the world would "come to ſee me, that I might affect them all;" and added, "*why* ſhould "I be in glory, *more* than others, who have ſinned as *much* as others?" On the 26th, ſhe ſaid, "Pray for patience for me, that I may bear my "pain, even if I am obliged to ſweat drops of blood." From the 27th to the 4th of March, ſhe was extremely weak, and could ſay but little; but evidently poſſeſſed a ſettled peace in her mind, a fore-taſte of glory. On the laſt day of her life, ſhe ſaid to her mother-in-law, "Come, taſte "and ſee how gracious the Lord is:" on being anſwered, "he is gracious," ſhe replied, "Yes, he is very, very gracious." During the few laſt hours of her life, ſhe *many times* ſaid, "I am going to glory:" and ſhe likewiſe added, "Come Lord Jeſus, and receive my ſoul; come "quickly."

"Haſte my beloved, fetch my ſoul,
"Up to thy bleſt abode,
"Fly, for my ſpirit longs to ſee,
"My Saviour and my God.

Thus died, Miſs Mary Wells, a monument of diſcriminating grace, and of its ſweet, and invincible power.

MR. JOSEPH COOKE.

THE ſubject of this memoir has been for ſeveral years employed in the capacity of a ſuperintendant on a farm, at Kirton Fen, in the county of Lincoln; and there is every reaſon to believe that he diſcharged that truſt in a truly faithful and conſcientious manner.

For ſome time before his death he diſcovered an enquiring turn after the ways of God and religion; and about September 1796 he made a propoſal to accompany the writer of this paper to Boſton, to hear the Reverend Mr. Melſham, which accordingly he did; and on his return remarked, with much regret, that he had ſpent the greateſt part of his life, and never till then underſtood what was meant by the precious goſpel of Chriſt. From that time he attended on the public means with great anxiety and pleaſure, while he was able, which was not long, he being almoſt exhauſted in a decline; and ſaid, that his chief deſire to live was, that he might be further inſtructed in the knowledge of his Saviour.

Saturday evening, April 1, 1797, it was obſerved to him, how awful a thing it was to lie languiſhing on a bed of affliction without Hope for an anchor to the ſoul. "Yes," ſaid he; "but I bleſs the Lord I have a "good hope through grace. My dear Lord is my hope; and a ſubſtan-"tial hope I find him to be. Bleſſed be his dear name!"

Monday evening following, being aſked how he did—"I'm ſtill liv-"ing, my friend," ſaid he; "but I ſhall ſoon be in the arms of my "dear Lord. I can chearfully put my truſt in him. I bleſs his dear "name. I am not fearful to truſt my ſoul, and my all in his hands."

Wedneſday evening, when aſked how he felt himſelf? he replied—"Quite weak; I begin to be very low:" but immediately added, with a ſtrong and animated voice, "I ſhall be well enough ſoon. I long to be "diſſolved, and be with my dear Lord, I know his arms are extended "wide to receive me. Oh, how I could kiſs his dear feet!"

Friday, he was rather better, and begged to have ſomething read; adding, "I love to hear the name and love of my dear Lord mentioned at all "times." Whereupon ſome of thoſe ſublime odes, dedicated to Divine Love, in Dr. Watts's lyric poems, were read; with which he appeared much refreſhed and comforted. From this time he continued ſomething better till Lord's day, the 16th, when, in converſation, he burſt into a flood of tears, and ſaid, "Oh, that dear woman, that waſhed the feet of "her Lord with tears! I only beg for a place at her feet; the loweſt and "meaneſt place will be happineſs enough for me."

Tueſday following he ſeemed altered, and his ſpeech began to fail; and on being aſked how he was, he replied, "I'm very weak and low." The following lines being repeated—

'Tho' we are feeble, Chriſt is ſtrong;
'His promiſes are true:
'We ſhall be conquerors all, ere long,
'And more than conqueror' too.'

He replied, "Aye, aye, I ſhall ſoon be a conqueror now." From this time, he gradually weakened, and generally ſpoke but little, till Saturday evening, April the 22d, when he calmly reſigned his ſoul into the hands of his beloved Lord in the 40th year of his age. He has left a widow, and four children to lament the loſs. R. W.

MR. T. BUDDEN.

[Communicated by his ſon, Mr. W. B. ſen.]

TUSDAY morning, May 30, 1797, Mr. Thomas Budden, of Blandford, in Dorſetſhire, left this world, in the ſeventieth year of his age. He was, for upwards of forty years, a truly valuable and reſpectable member of the church of Chriſt in that place, under the paſtoral care of the Rev. Mr. Field. Some memoirs of his ſon, Mr. Thomas Budden, jun. were

were given in the Evangelical Magazine for September, 1795; and now I truſt our venerable parent is joined to that ſociety, of which we hope, and have ſcriptural reaſons to believe, his children had long before made a part. A few weeks before his death he wrote me a letter, in which he intimated that he thought the time was now approaching when the earthly houſe of his tabernacle would be diſſolved; and deſired me to remember him at the throne of grace, that his faith might be ſtrong and vigorous; and that, as nature decayed, grace might thrive. I went to ſee him, and found him remarkably compoſed. He converſed on the great change (which he expected would ſoon take place), in ſuch a manner, as plainly evinced the temper and diſpoſition of his mind; and after ſettling his worldly affairs (which he did in the moſt cool and collected manner), he thus addreſſed me: "My ſon, I have now done with the world; and indeed I deſire to have no more connexion with it. May the lives of yourſelf and dear partner be preſerved for many years; may your children be bleſſings and comforts to you; and oh! that we all may meet, at laſt, around the throne of glory. As to this world, I hope it will pleaſe God to proſper you; but above all, may your ſouls proſper. I commend you to God, and to the word of his grace, &c. &c. I do not expect to live many weeks; and though I do not find any ſymptoms of ſpeedy diſſolution, yet it cannot be long. Oh, pray for me, that my faith may be ſtrengthened; that I may be ſupported; that I may not be impatient. I deſire to wait God's time; but I fear I ſhall not hold out." I deſired him to recollect that gracious promiſe, "As thy day is, ſo ſhall thy ſtrength be;" and truſted he would be enabled to adopt the language of the Pſalmiſt, "Though I walk through the valley of the ſhadow of death, I will fear no evil, &c." He frequently expreſſed his deſire of being with Chriſt; and often ſaid, "When will the time come? I fear it will not be ſpeedy: if ſo, how ſhall I ſupport it?" More than once he repeated thoſe lines of Dr. Watts:

"Should cares like a wild deluge come,
"And ſtorms of ſorrow fall,
"May I but ſafely reach my home,
"My God, my heaven, my all!

He kept down ſtairs ſo long as he was able, and was confined to his bed but a few days. As his ſtrength was now almoſt gone, and his voice exceedingly weak, he ſpoke but little; but appeared, by his frequently lifting up his hands, to be patiently waiting for the ſalvation of his God, when his ſoul would be delivered from the burden of the fleſh, and be in joy and felicity. Though his voice was too feeble to be diſtinctly heard, yet now and then a broken ſentence could be caught, expreſſive of his entire reſignation to the will of his heavenly Father, till at length he breathed out his ſoul into hands of his Redeemer; and I truſt entered into that reſt which remaineth for the people of God.

His funeral ſermon was preached, the ſabbath following, by his worthy paſtor, from Proverbs xiv. latter part of 32d verſe; 'but the righteous 'hath hope in his death.'

MR. JOHN SPENCER.

AMONG the witneſſes of the efficacy of the goſpel of free grace, to produce real excellence of character in life, and to ſupport the ſoul of the true believer in death, Mr. *John Spencer*, who lately died at Royſton, Herts, will be long remembered by many who ſurvive him in that town.

In

In youth, ignorant and without God in the world, he was brought by Providence under the preaching of the gospel by Mr. Gibbons, father of the late Dr. Gibbons of London. Here, first, his eyes were opened; and when the word came home to his conscience, he used to wonder how the minister could know how he lived, and what passed in his mind from week to week. His religious impressions wore off and revived alternately, for some months; till, one day, when the preacher was very earnestly pressing sinners to give themselves up to God, his heart was brought under the power of the word, and he was engaged, without reserve, to devote himself to him for ever. This was in the year 1744; and in the year 1746 he joined the church, to which, by his converse with the young, his fervent prayers, and his holy and consistent walk, he was a great blessing. Through a profession of 51 years, he was enabled, by a uniform integrity, a humble, contented, and cheerful temper, to adorn the doctrine of God his Saviour: but the closing scene of his life was peculiarly interesting.

His affliction was long, and trying; but 'his God sustained him,' and enabled him to bear a fresh testimony to his faithfulness. When scarcely able to breathe, he said, "Oh, how dreadful would it have been, had I "known nothing of God and Christ, and the way of salvation, until now! "but, blessed be God, I hope I have long known him; and though I am "conscious of many backslidings, and departures from him, yet I hope "they were not with a *wicked heart*."

At the beginning of his affliction, those words of the apostle, I. Cor. xv. 55—57, were so strongly impressed on his mind, that they seemed to be given him to fit him particularly for what was before him. He saw the sting of death taken away by his great Saviour: and this passage, more or less, supported him to the last.

When his illness increased, he said often, "My only fear is, lest I "should be too eager to be gone. I often think of those words, 'Ye "have need of patience, that *after* ye have done the will of God, ye may "receive the promise." When he was asked, if he found no fears rising in his mind, he said, "I have no anxious, distressing fears about the con-"sequences of dying." At another time he said, "Set prayer, and "reading the scriptures," which had before been his great delight, "are "over with me; and all I can now do is, to *think* upon his name."

When one said to him, the Lord's-day before he died, "You have the "prayers of all the people of God for you, and of the great Intercessor "before the throne," he replied, "Aye, that is best of all; of *him* who "*first* loved me, or I had never loved him. I *hope*," he said, "I shall "be able to praise him to the *last*." And his desire was granted; for, when one said to him, a day or two before he died, "You are going to "the world of praise!" "Yes," said he, "I hope I learnt that long "ago:" and added, "Not unto me, not unto me, but unto his name "be all the glory."

Almost the last time the writer of this memoir saw him, he said, "My "friend, you will soon drink of the river of water of life which flows from "the throne of God." He answered, "I hope so;" and with considerable exertion added, "I drink of the *brook* in the *way*." Just before the immediate symptoms of death appeared, he exhorted some christian friends who visited him, 'to work while it was day;' and close with saying, "Blessed be the Lord God of my salvation; and blessed be his holy name "for ever and ever."

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

ERRATUM in our laſt Review, p. 526, line 16, read—the REFUGE: *by the Author of the Guide to Domeſtic Happineſs, third Edition enlarged*, Price 4s. 6d. (inſtead of 1s. 6d.)

Thoughts on Divine Truth, in a Series of Letters to a Friend. By S. Rowles. 73 pages. 8vo. Bagſter, Button, and Martin.

Theſe Letters are particularly directed againſt ſome prevailing errors. The two firſt contain ſome judicious reflections upon natural religion, and its true excellence, but inſufficiency in conſequence of our depravity.—Letter III. guards againſt ſome miſtakes on this ſubject, and conſiders the nature of faith, its obligation, and the propriety of addreſſes to ſinners, as ſuch conſidered.—Letter IV. ſtates the grand object of revealed religion, Jeſus Chriſt, and the bleſſings it exhibits.—Letter V. is more particularly addreſſed to Deiſts; and Letter VI. to the Socinians: againſt both Mr. R. ably maintains the neceſſity of Chriſt's atonement and ſatisfaction to divine juſtice. But we do not think (with our author) that our tranſlation of the Old Teſtament would be improved by following ſo cloſely the ambiguity of the Hebrew, as to omit the word *offering* whenever a *ſin-offering* is mentioned. Beſide the want of perſpicuity, it would ſound very harſh to enjoin the offering of a *ſin* unto the Lord; and it might, like ſome other precepts, be too literally taken. Letter VII. endeavours to ſhew that Arminian errors have the ſame *tendency* with the preceding; but, though we do not diſpute the general poſition, we cannot help thinking him too ſevere in claſſing Arminians with Deiſts and Socinians, and in aſſerting (p. 57.) that ſalvation to the Lamb cannot be *ſung by Arminians*; on the contrary, we believe there are thouſands who ſing it from their hearts, and go ſinging it to heaven. We conceive alſo, that in defending the divine ſovereignty the Author has taken his ground too high, and not always expreſſed himſelf with ſufficient perſpicuity and caution. Making theſe abatements, we have read Mr. R.'s letters with much pleaſure, and were particularly gratified with his argument to prove, that ſetting aſide the Moral Law as a rule of life, is renouncing all morality, and, conſequently, Chriſtianity itſelf. The notes ſubjoined to this Chapter from Criſp, Brine, and Gill, may probably have more weight with ſome people than the moſt expreſs paſſages of Scripture.

The WELCH INDIANS: *A Collection of Papers reſpecting a People whoſe Anceſtors emigrated from Wales to South America in the year* 1170, *with Prince Madoc* (300 *years before the firſt voyage of Columbus*), *and who are ſaid now to inhabit a beautiful country on the Weſt ſide of the Miſſiſſipi. Dedicated to the Miſſionary Society, by* George Burder. 8vo. 1s. Chapman.

Mr. Burder has here collected a great variety of evidence with a view to ſubſtantiate the facts ſtated in his title; and we hope that his enquiries may prepare a way for the propagation of the Goſpel to theſe long benighted heathen, who have loſt every trace of Chriſtianity, and almoſt civilization; only they preſerve a tradition that ſeveral generations ago they came from beyond the great waters; and they have a curious manuſcript preſerved among them, which they treat with great reverence, and which is ſuppoſed to be a Welch Bible, written in Greek characters.

Reſpecting theſe Indians, ſee our Supplement for laſt year, p. 546, and in the preſent vol. p. 337.

Rules

Rules for the Compoſition of a Sermon, chiefly extracted from Claude. By the Rev. John Eyre, M. A. *Price* 6d. Chapman.

THIS little abſtract evidently appears to be deſigned for the uſe of Miniſters, that they may have, in one point of view, all the important rules of compoſing ſermons, together with the topics for facilitating invention. It is beautifully printed with a pearl type, in an expenſive manner, on a large card, nine inches by ſeven and a half, hot preſſed, and may either be framed or laid on the deſk where a perſon ſtudies.

A ſummary of the Evidences of Chriſtianity. By J. Fawcett, A. M. 100 pages. 12mo. 1s. Wills, &c. 1797.

THIS ſummary is judiciouſly compiled as well as neatly printed, and we earneſtly wiſh it an extenſive circulation. The author properly contends for Chriſtianity as a religion of the heart and life; and does not ſurrender (as too many have done) to the enemies of Revelation, its peculiar doctrines.

An Eſſay on the Wiſdom, the Equity and Bounty of Divine Providence. By J. Fawcett, A. M. 32 pages. 12mo. 4d. Wills, &c. 1797.

SHORT; but judicious, intereſting and practical.

An account of the Ordination of the Rev. Joſeph Lamb, *to the co-paſtoral care of the Independent Church at Weymouth, Dorſet, April* 20, 1797. 52 pages. 8vo. 1s. Chapman.

FOR the account of this ordination, ſee our Magazine for June laſt. The preſent pamphlet contains the Rev. Mr. Harvey's introductory diſcourſe—the uſual queſtions and anſwers—Mr. L's confeſſion of faith—the charge, or exhortation (as it is here modeſtly termed) by Mr. Small—and an appropriate Sermon preached to the congregation, by Mr. Rogers, in the evening; Mr. Saltern having declined the publication of his ordination Sermon, on account of its being delivered *wholly extempore*.

Diſcourſes of this nature come ſo frequently before us, and afford ſo little novelty, that we find it difficult to beſtow appropriate commendation. Suffice it to ſay, that the whole ſervice appears to have been judicious and evangelical; and Mr. Small's obſervations on the utility of human learning to a goſpel miniſter, are well-timed, and worthy of attention.

The Ordination ſervice at Biſhop Stortford, on the ſettlement of the Rev. W. Chaplin, *in the co-paſtorſhip with the Rev.* J. Angus, A. M. *Aug.* 23, 1737. *Containing an Introductory Diſcourſe, by* J. Jennings, —Mr. Chaplin's *avowal of his leading ſentiments in theology—the Charge by* N. Jennings,—*and the ſermon to the people by* S. Palmer. 73 pages. 8vo. 1s. 6d. Jennings and Conder.

THE introduction, as uſual, ſtates the nature of a goſpel church upon the independant plan. The confeſſion includes the doctrines of plenary inſpiration, the trinity, the fall, the atonement, regeneration, and other fundamental truths. The Charge on 1 Timothy iv. 16. contains much good advice on the uſual topics; and the Sermon is a judicious, practical diſcourſe on Luke viii. 18. We agree with the preacher that the emotion of our paſſions is but a precarious rule whereby to judge of growth in grace; yet the paſſions are the natural avenues of the ſoul, and it is through them that the moſt important effects are produced, both upon the heart and life.

For particulars of this Ordination, ſee our Magazine for laſt November, p. 474.

A Sermon

A Sermon preached in the Pariſh Church of Stoke Dameral, on Saturday the 22d day of April, 1797, on laying the Foundation Stone of St. John's Chapel, at Plymouth Dock. By T. M. Hitchins, B. A. Vicar of Cotterſtock, Northamptonſhire.—Hoxland, Plymouth Dock.

Mr. Hitchins, in a very modeſt dedication, addreſſed to the chairman and Committee for conducting the building of a new chapel at Plymouth Dock, accounts for his Sermons having outlived the moment of its delivery from the pulpit, in having received a foſtering care in the wiſhes of his patrons, who requeſted it might be brought forth to public view. And we cannot but concur in approving their deſires, that a Sermon ſo extremely pertinent to the occaſion, and ſo replete with the pure principles of the Goſpel, ſhould have been preſerved from oblivion.

The text, which is taken from 1 Chron. xxviii. 10. is admirably choſen, and the diſcourſe well followed up, in illuſtrating the main point of doctrine connected with it. Mr. H. by a very happy apprehenſion of his ſubject, hath found occaſion to introduce the grand and leading objects, which ought ever to be had in view in building a ſanctuary for divine worſhip, and ſhewn in a ſtile of reaſoning, which does him honour; that the foundation ſtone of the ſpiritual temple muſt be Chriſt; and the vital principle to give life to worſhip, muſt be the Holy Ghoſt.

Chriſt crucified, the Subject of the apoſtolic Miniſtry.—A Sermon preached before the Univerſity of Oxford, at St. Mary's, on Sunday, May 28, 1797. *By* Wm. Day, of St. Edmund's Hall, and Curate of Bengworth. Longman and Chapman.

TO ſay that this Sermon is truly evangelical is not enough: it is dreſſed in a ſtyle ſuitable to the ſubject, and directed to the auditory, eſpecially to the young collegeans, in very faithful, yet affectionate language. We earneſtly wiſh St. Edmund's Hall, may furniſh the eſtabliſhed church, with many more clergymen, who, like Mr. Day, will be determined to "know nothing but Chriſt crucified!"

Difference between True and Falſe Holineſs: the ſubſtance of two Sermons, by J. Bradford, A. B. Griffiths, 1s.

THESE diſcourſes are founded on Heb. xii. 14. particularly the latter part—'without Holineſs, no man can ſee the Lord,' from which Mr. B. propoſes. '1. To ſhew the *neceſſity* of holineſs.—The *nature* of true holi-'neſs.—3. The way in which a ſinner is made holy.—4. The genuine 'effects of true holineſs.'

Among a variety of good remarks, we diſcern ſome particularities, which conſiſt perhaps more in expreſſion than in principle: for inſtance Mr. B. refers the ſanctification of believers rather to the prieſtly, than the kingly office of our Redeemer, and reprobates the expreſſions of *inherent* holineſs, *gradual* ſanctification, &c. we conceive without ſufficient ground: for what is *inherent*, or rather *internal* ſanctification, but the work of the Spirit on the heart? Or what is *gradual* ſanctification, but the growing in grace, and in the knowledge of Jeſus Chriſt? And are not theſe both Scriptural expreſſions and ideas?

POETRY

POETRY.

ON THE NATIVITY.

By the late Rev. T. READER.

AT length the Saviour's born,
Jeſus of woman made:
Behold, the riſing morn
Drives back the ſullen ſhade,
See, darkneſs flies,
And heav'nly day
With ſplendid ray
Illumes our eyes.

Fetters and chains no more
Shall our free minds enſlave;
Meſſiah will reſtore
The joys which Eden gave.
Whilſt death and ſin
Affrighted fly
Before his eye,
His god-like mien.

He comes from Heav'n to die,
For crimes which we had done;
To wipe the weeping eye,
And heal the broken bone.
Let every tongue
Aloud proclaim
His honour'd name
In grateful ſong.

Let Jews and Gentiles join
To worſhip at his feet;
Where pow'r and love combine,
And in full glory meet.
Whilſt mortals ſing,
Bright angels join
With notes divine
To their bleſt king.

FOR CHRISTMAS DAY, 1797.

MY humble Muſe, renew thy lay,
Grateful ſalute the joyful morn:
Extatic, ſoul-reviving theme,
I love to ſing Immanuel born.
Infinite grace! I hail the day,
And all my ſoul's devotion pay.

Where is the language that can reach
This act of God's eternal love?
The earth's united tongues would fail,
And all th' angelic hoſts above:
Come, Holy Spirit, from on high,
And bear our ſouls above the ſky.

Jeſus is born, my ſoul rejoice—
Jeſus is born from hell to ſave;
He's come to conquer ſin and death;
He's come to triumph o'er the grave:
Go tell to all the world around,
Salvation is in Jeſus found.

Rejoice, believing ſouls, rejoice,
For ever Hallelujahs ſing:
You are redeem'd from ſin and woe,
To live and reign with Chriſt your king.
Come, Holy Ghoſt, with ſacred fire,
Our cold unhallow'd hearts inſpire.

A little time and friendly death
Will kindly eaſe us of this load;
And angels waft us through the ſkies,
To our dear Saviour's bright abode:
Where we ſhall join the heav'nly hoſt,
Praiſe Father, Son, and Holy Ghoſt.

Caſtle Carey. W. P.

EPITAPH ON A SLEEPER IN THE HOUSE OF GOD.

HERE lies a man, who, ev'ry Sabbath day,
In public worſhip, ſlept his time away:
He might have heard of heav'nly reſt, but choſe
In his pew rather, to indulge repoſe:
The ſcene is alter'd now—in vain he tries
In eaſy ſlumbers once to cloſe his eyes;
For God, inſulted, doth in anger ſwear,
"He who deſpis'd my reſt ſhall never enter there."

THE CLOSE OF THE YEAR.

WE raiſe our Ebenezer here,
With thankful hearts and joyful tongues;
For God has crown'd the lapſed year,
With love that claims our higheſt ſongs.

From month to month, from day to day,
His hand has held our ſpirits up;
His goodneſs follow'd all our way,
His mercy fill'd our every cup.

But, gracious God! it damps our joys,
Our baſe ingratitude to ſee:
Our every ſtep thy care employs,
And yet we ſeldom think of thee.
Forgive!

Forgive! forgive our mighty guilt,
Nor let thine anger, Lord, appear:
Look on the blood the Saviour ſpilt,
And let a pardon cloſe the year.

J. D.

GREAT SALVATION.

HEB. II. 3.

SALVATION is great,
Myſterious the plan:
'Tis good will on earth,
And mercy to man.
Here's pardon for ſinners,
On Jeſus who wait;
Come ſinners, ſing praiſes,
Salvation is great.

Its heights and its depths
Are mighty to view;
Its lengths and its breadths,
Circumference too:
Its bleſſings are boundleſs,
Eternal its date;
Come ſinners, ſing praiſes,
Salvation is great.

Brands pluck'd from the fire
Are quench'd in his blood;
And ſinners far off
Are brought nigh to GOD;
To crowns and to kingdoms,
And manſions of ſtate:
Come ſinners, ſing praiſes,
Salvation is great.

There's mercy for men
Tho' vile as a Saul,
Or Mary of old,
Manaſſeh and all.
Come ſinners and venture
To Jeſus retreat,
Nor fear to find mercy—
Salvation is great.

All glory to God,
Who ſits on the throne;
Salvation who plann'd,
And then made it known:
Come join the grand chorus,
With angels of ſtate;
And ſing everlaſting
Salvation is great.

PECCATOR.

"COME LORD JESUS."

JOY of my heart, dear Jeſus come,
And take this wounded ſpirit home;
Fill me with thy Spirit, fill:
Sovereign balm of love inſtill.

Happy if my ſoul poſſeſs
Thine eternal righteouſneſs;
Bleſs'd if I can call thee mine,
Happy if my ſoul is thine.

Saviour, joy of this poor heart;
Never from me, Lord, depart:
Waſh me clean, and make me whole,
Jeſus, ſave a guilty ſoul.

G. M. N.

HYMN AT PARTING.

GRANT us a parting bleſſing LORD,
Deſcend and bring it from thy throne:
Prepare each heart for thine abode,
Poſſeſs and claim us, for thy own.

Our various ſteps thro' life attend,
Direct and keep us on thy way;
And land us, at our journey's end,
Safe in the realms of endleſs day.

There ſhall we ſing thy charming name
In loftier, more ſeraphic ſtrains:
And loud hoſannahs to the Lamb,
Shall echo thro' the heav'nly plains.

E——.

HYMN AFTER THE LORD's SUPPER.

FATHER, God, we hope we be
Part of thine own family;
While we ſit around thy board
Deign thy preſence to afford.

Richly are thy children fed,
Chriſt's own *body* is our *bread*;
Sure the taſte of *blood* divine
Far exceeds the richeſt *wine*.

Theſe appointed ſymbols ſhow
What he ſuffer'd here below;
Set before his mental eyes
All his dreadful agonies.

May thy ſpirit now impart
To each gueſt a broken heart;
Broken hearts alone are fed
Truly with this broken bread.

All of Chriſt we wou'd receive,
All ourſelves to him would give;
On us now impreſs thy ſeal,
Paſt backſlidings kindly heal.

Having ſung this hymn we part,
May we ſtill be join'd in heart;
All united ever be
To each other, and to thee!

R.

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N. B. The following Abbreviations are uſed for the ſake of brevity.

An. Anecdote. | *Ob.* Obituary. | *Ord.* Ordination. | *P.* Poetry. | *R.* Review.

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