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Evangelical Magazine
for 1796.
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Ourselves your Servants for Jesus' sake. 1 Cor. 15:10.

LONDON,
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WHILST we embrace this opportunity of thanking our numerous Correspondents for their valuable communications, and of requesting a continuation of their friendly exertions in a cause in which we are mutually interested; we have the happiness to inform them, that our little Pamphlet, so much indebted to their kindness, has met with a very general and favourable reception among serious persons of various denominations. Should its utility be found to bear any tolerable proportion to the extensiveness of its circulation, we shall all have reason, indeed, to be thankful that ever we engaged in this labour of love. That some good has been done by it, already, is unquestionable. The hearts of many aged and pious Widows are, at this moment, rejoicing for the pecuniary support the profits have afforded them; and several have testified, by letter, that they have derived, from the Work itself, advantages of a far superior nature.

Encouraged by these circumstances, we desire to go forward, mingling earnest prayer with strenuous endeavour; conscious that the success we seek is the gift of God, and not the offspring of human effort.

Vol. III. A This
This is not the time for indolence or indifference in our Master's cause. The Lord of glory and the Prince of darkness are more than usually active. Profanity of manners ever-where abounds. Infidelity, countenanced by pretended advocates for Christianity, and dignified with the high-sounding titles of candour, rationality, and philosophy, assumes a formidable appearance, walking through the earth with gigantic strides, and threatening the destruction of every virtuous principle. Religion, on the other hand, gradually prevails; and the Son of God seems to be preparing the course of events for her final triumph. For even infidelity itself, constrained by an influence it denies, renders an important service to the truth it opposes. Atheism, incapable of discrimination, finding Superstition clothed in a Christian garb, plunges its murderous weapon into the vitals of its own parent; exterminating, in its ill-directed rage against the God of heaven, that most potent enemy of all goodness. In the churches of Christ, Party Prejudice lies prostrate at the feet of Brotherly Love; and Bigotry, universally disowned, and almost universally disliked, has no residence but in the contracted bosom of a solitary few, whose chief employment consists in snarling at all those who are bent upon doing good, and whose hearts God has enlarged.

Under the article of Religious Intelligence, in several Numbers of the last Volume, our Readers will perceive that there is a revival of the work of God in some parts of America. Our correspondence in that quarter of the globe is not sufficiently extensive to enable us to speak with decision on the actual state of religion.
religion among the inhabitants of such a vast territory. We have reason, however, to believe it is not declining, though it has not recovered the energy and beauty it lost by the dispersion of many of their ministers and congregations during the late tedious and calamitous war.

Through the blessing of God, the interest of religion in our own country may be said to be advancing. The number of faithful ministers annually increases. Other counties, following the example of their brethren in Warwickshire, begin to associate for the purpose of promoting the life of godliness in their own souls, and disseminating the knowledge of Christ to the full extent of their influence and abilities. Feeling for the millions of poor Heathens, perishing in their sins for lack of knowledge, many wish to see a Society formed for sending Missionaries among them; and some steps are actually taking to accomplish the laudable design.

We are credibly informed, that "In almost all the towns in Germany, there are Societies established for spreading the Gospel; and that many of them hold a monthly correspondence with one at Basel in Switzerland, which is considered as the central one, as it prints nearly all their religious books, and circulates them over Prussia and the Empire. Among other writings at this time in circulation, there are two by an eminent and pious divine; one applying the second and twelfth Psalm to the present times; the other, entitled, Considerations on the present remarkable Epocha, comparing it with the prophecies of the Old and New Testament,"
Testament, and drawing conclusions from them of what must shortly come to pass."

After so pleasing an account, we are sorry to add, that in Holland the aspect of affairs is not so favourable. Even in those congregations where their creeds are unaltered, their conduct is such, that scarce a vestige remains of their ancient piety. This melancholy declension our Correspondent attributes to their inordinate love of money, and their total disregard of the Sabbath, except in the hours appropriated to public worship. Portugal and Spain are still enveloped in the grossest darkness. In France things are in too confused a state for us to hazard an opinion. Though Popery be there demolished, the country exhibits as deplorable a spectacle as the temple of the Philistines, where Sampson and his adversaries lay overwhelmed in the same undistinguished ruin.

Upon the whole, such are the present appearances of things, that we may safely pronounce, there is much to excite hope, to alarm fear, to encourage the saints and servants of God to the utmost diligence, and to bring us all upon our knees before the Father of mercies, in fervent prayer and humble supplication.
REV. MATTHEW WILKS.

London.
REPENTANCE, CONVERSION, AND DYING EXPERIENCE OF A POOR PROSTITUTE.

[In a Letter from a Clergyman of high respectability, and whose parochial visits have been rendered peculiarly useful among the poor of his flock.]

REV. AND DEAR SIR,

YOU have so repeatedly requested that I would transmit to you in writing the very remarkable case of the poor penitent, whose last moments I attended in my parochial capacity, and you have expressed your wishes so strongly, that the history of her wonderful conversion through grace might be made more generally known, through the medium of that admirable publication, the Evangelical Magazine, for the comfort of the Lord's people in general, and for the encouragement of sinners in particular, that I cannot resist your importunity. Indeed, as I am led to believe, that the memoirs of such characters have a very happy effect, through God's blessing, to lift up the hands that hang down, and to support the feeble knees, and the extraordinary conversions of notorious sinners, which now and then occur, should seem to be intended, by the divine goodness, to this end, I am as much prompted from principles of duty, as from inclination, to gratify your wishes in this particular; hoping that the great Disposer of all events may graciously direct the publication of it to good, in causing the influence of his Holy Spirit to accompany it, that it may terminate to his glory, in awakening others to repentance through Jesus Christ our Lord.

I am verily persuaded few instances have occurred within these later ages, which more strikingly have illustrated the goodness of God, and the sovereignty of his grace, than that of the person, whose conversion it was my peculiar happiness to be an eye-witness of, the circumstances of which I am going to relate. And as the apostle Paul (acting as the amanuensis to the Holy Ghost) was commissioned to declare, that it was for this cause he obtained mercy, that in him first Jesus Christ might
might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting; may we not hope that this, and every other renewed instance of his long suffering and patience, are intended as so many patterns of mercy to a sinful and unbelieving world, calling upon transgressors to return, and to come to the knowledge of the truth, that their souls may be saved in the day of the Lord Jesus?

From motives of tenderness and delicacy to her surviving relations, I am not permitted to mention her name, neither indeed can this be at all material to the object in view: It will be sufficient to all the purposes intended from the relation of her history to observe, in the outlines of it, that she was one of those unhappy and ever-to-be-deplored characters who live by prostitution. At a very early period, having been seduced from the path of chastity, and the fence of female modesty being once removed, she gave herself up to work all uncleanliness; and, from the age of 17 to within a few months preceding her death, which happened in her 32d year, she had lived in a state of the most abandoned profligacy.

When I was first called to visit her, I found her in the last stage of an atrophy and consumption, most probably induced from the effects of her intemperance and debauchery. The poor creature had, it seems, long struggled, amidst the conflict of various passions, of shame and fear and distrust, mingled with the most earnest desires, to find some means of grace, before she could summon sufficient fortitude to send for a minister to that purpose. But, in proportion as her illness increased, the burden of sin becoming more and more intolerable, the distresses and agonies of her mind pressing harder upon her, the approach of death, judgment, and eternity opening in full prospect before her, and swelling in magnitude and awfulness at every renewed view, and, above all, no doubt, the blessed Spirit of a compassionate God, operating, by his gracious influence, to lead her heart to repentance—these awakening causes triumphed over every other consideration, and, in earnestness hardly to be described, she desired that I might be sent for. It seems that I was particularly chosen to this office, from a circumstance which had taken place a few months before. I had, at that time, been engaged in my daily duty of visiting the sick, in attending the last moments of a man who kept a house of ill fame, with whom at that season this woman lived; and (as she afterwards informed me) she had then contrived to render my visits to him profitable to herself. For though, at that period, she was actually engaged in the very career of all her sinful courses, and lived
lived in his house for the very purpose of prostitution, yet she always watched the moment of my approach, and, hastening from her loose companions, she would hide herself in a room adjoining to the sick man's, where the thinness of the partition favoured the opportunity of hearing all that passed unperceived, and, with floods of tears, and in the most poignant agony of mind, would pour forth her soul in prayer to God.

The scene which presented itself before me at my first interview with this poor Magdalen, was, I think, the most powerful arrest upon my feelings I ever experienced—it baffles all the powers of my pen to describe. Pourtray to your imagination, my dear Sir, a dying woman, with just life enough to speak, under the impression of the quickest sensibility her sinking frame could sustain, confessing, with every aggravating circumstance she could recollect, the iniquities of her life; awed by no consideration of fear or shame to conceal or keep back the whole truth, seeking no palliation, studying not to extenuate, or throw a covering over, transgressions which she had committed, but very evidently feeling in the heart what she openly proclaimed with the mouth, that she was the chiefest of sinners. Your mind may probably furnish you with suitable images, so as to give you some idea of what this affecting scene afforded; but to describe it as it really was, is impossible. Never shall I forget the manner with which she addressed herself to me, after she had gone through the melancholy tale of her life—methinks her form is now before me. With a look of the most exquisite distress, at once expressive of hope and fear, and a thousand anxieties, she directed her dying eyes towards me, and said, Can there, Sir, do you think, be any mercy for such a wretch as I am? You may readily suppose what answer I gave to this most interesting question, and how eagerly I sought, by a faithful representation of the truth as it is in Jesus, to pour balm into her distracted mind. With a number of quotations from the Gospel, which represents Jesus as the Saviour and the friend of sinners, and of the express purpose for which he came, not to call the righteous but sinners to repentance, I endeavoured to soothe and comfort her spirits; and I could perceive a gleam of hope brightening up her faddened countenance as I dispensed to her the divine cordials from the sacred promises. But how was my astonishment awakened, when, proceeding from general promises to make application to her particular case, by leading her into a brief view of the doctrine of the fall, and man's utterly lost state before God, with the design of the Redeemer in the scheme of salvation; she frequently
EXPERIENCE OF A POOR PROSTITUTE:

ently anticipated my account, and gave me every now and then proofs that she was no stranger to the great subjects of which I spoke. I could not help expressing my surprise how a person in her unhappy way of life should have been brought to the knowledge of these truths; and this opened a new source of grief in her mind, and brought many tears from her eyes. Her parents, she told me, had early taught her principles of piety, and, no doubt, had seasoned their instructions with fervent prayers to God for his blessings upon them; but her sinful course of life had tempted them to fear all was fruitless, and they had left the world (for, as well as I can recollect, they had both been dead some years), lamenting the inefficacy of their supplications to God for their graceless child. How ought the sequel of this sinner's history to teach parents to pray without fainting, and never to restrain prayer before God! How many prayers, offered up by serious and regenerated believers for their ungodly children, have been answered years after the humble petitioners have been gathered to their fathers! And what examples are there now in heaven, among the redeemed of the Lord, of the children of the faithful recovered through almighty grace, as brands from the fire, whose seemingly unpromising conduct suppressed every hope, and caused the parents to descend with sorrow to their grave!

The delight with which the poor woman listened to my relation of the Redeemer's love in the salvation of sinners, and his own most precious promise, that all who came to him he would in no wise cast out, the fervency with which she united with me in prayer, and the very great earnestness of her importunity when she begged of God that the blood of Christ might cleanse her from all sin—these were all very pleasing considerations to encourage me to hope that a spirit of grace was poured out upon her from the Lord.

But what I would beg most particularly to mention, as more eminently calculated to give this assurance, that her contrition was sincere, and the sorrow she expressed arose from his power in the heart, who was exalted as a Prince and a Saviour for to give repentance and remission of sins, was the effect which manifested itself in her most abounding and ardent faith in the Redeemer's merits, and atoning blood. That great Being, who had poured a spirit of grace and supplication into her heart, and led her to look on him whom she pierced, and mourn, had given her also to believe on him to everlasting life; for no sooner had I brought before her the evidences of the Redeemer's love to poor self-condemned sinners, and proved
EXPERIENCE OF A POOR PROSTITUTE.

proved that to save all such was the great motive of his mission, if he was enabled to rejoice in the consolation, and to have a good hope through grace: And this you know, my dear Sir, could come from no other source than from the immediate teachings of the blessed Spirit. It is his peculiar gracious work.

If it would not be considered rather digressing from the immediate subject of this memoir, I would beg to throw in an observation upon this point, which probably, through the divine blessing, might be attended with beneficial consequences upon occasions of a similar nature, in enabling the friends of dying persons to form a more clear and accurate decision of the operations of the Holy Ghost. I have found, in the course of my attendance upon the sick, a great variety of cases, which required the closest examination before a right calculation could be framed upon this most interesting point. I hope I shall be doing no unacceptable service, for the information of such as may desire every possible help upon occasions of this nature, to state the doctrine somewhat more clearly.

Convictions of sin, which are induced from the teachings of the blessed Spirit, have, it must be confessed, several distinguishing particularities to denote them from that distress of mind which is the mere effect of a foreboding and alarmed conscience; and in nothing perhaps more strikingly than in this one instance. He, who is under the stings of a guilty conscience only, and awakened with the prospect of death, will be saying, and seeking for, every thing he can, by way of extenuating his past misconduct; whereas the soul under divine convictions, aims at no palliative, seeks no excuse, but feels, as the Apostle did, the full truth of that declaration, the chiefest of sinners. These essential distinctions between the operations of the spirit of grace in the heart, and the alarms of guilt only arising in the sinner's mind, will sometimes afford the opportunity of discerning that godly sorrow induced by the wisdom which is from above, and working repentance to salvation not to be repented of, from that sorrow of the world which cometh from the wisdom that is beneath, and working death.

But in that other operation of the blessed Spirit which leads the convinced sinner on, when mourning over a corrupt and lost nature, to behold the Lamb of God, as an all-sufficient sacrifice, taking away the sin of the world—here we are furnished with more clear and decisive marks, and can more plainly trace the footsteps of his divine labour. For as no man can say that Jesus is the Lord but by the Holy Ghost, wherever we discover
of A Poor Prostitute.

discover certain and unequivocal testimonies of this kind, wherever we find a most steady, unalterable, and depending faith upon the merits and atonement of the Redeemer, as the sole means of justification before God, a penitence, accompanied with this principle, becomes a more certain evidence of the spirit of grace in the heart, and furnishes more pleasing assurances concerning the state of the soul; and all men that see it may say, This hath God done; for they may perceive that it is his work.

At this distance of time (for it is now near ten months since her death) I cannot recollect, with that exactness and precision with which all relations of this solemn nature should be repeated, so as to give you, in her own words, the very strong testimonies with which this penitent made profession of her faith, and her abiding dependance upon Christ for salvation; but it was astonishing to conceive to what extent and with what power this long-lost sinner was enabled to exercise an unshaken faith in the Redeemer. From my first interview with her to the time of her death, through an interval of about thirteen days, her testimony was invariable, steady, and unshaken; she seemed indeed to have gone on in a progressive increase of joy and peace in believing from the first hour she expressed her hopes of forgiveness.

The day of her death, finding her strength almost exhausted, and her speech so low as scarcely able to be understood, I questioned, with some degree of anxiety, whether her confidence in the Redeemer's merits was the same? and she seemed to reprove me for the apprehension, and gave me to understand that she waited for the glorious moment to begin the song of Moses and the Lamb; and, as I found afterwards from those who were with her when the hour came, she departed under a full persuasion of happiness, through the precious blood of the Lord Jesus Christ.

I confess to you, my dear Sir, very freely, and without the smallest reserve, that, in all the course of my ministry (and I have had no small exercise of this kind, in visiting the sick of a large and populous parish for near twenty years), I have never yet seen an instance at all approaching to it, for displaying the freedom and sovereignty of God's grace in the recovery of sinners. And when I contrast it with the proud, haughty, and supercilious character of those self-sufficient and self-righteous pharisees we meet with every-day, I feel the force of our Saviour's sentence most awfully fulfilled, Publicans and harlots go into the kingdom of God before you.

I have
EXPERIENCE OF A POOR PROSTITUTE.

I have stated the circumstances of the case simply as they have appeared, and have only to lament, that I did not make any written memorandums, in order to have drawn it more accurately, particularly of the poor woman's expressions, for some of them were wonderfully striking. I remember indeed among other things, she told me, that she had felt early convictions of her conduct, and which more or less accompanied her through the whole of her sinful life. "Many many times, Sir," said she, "I have drowned myself in drunkenness, to drive away reflection, and to deaden something which seemed to call me to repent."

Is not this indeed a brand plucked from the fire? How are the words of the Prophet verified in all such instances of his grace: *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, *What dost thou?*

Oh! that the careless and unawakened, who read this, may be induced from it to attend the things that make for their everlasting peace before they are for ever hid from their eyes! How does the Lord wait, that he may be gracious unto you! and therefore he will be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him!

AN ADDRESS

To Christian Ministers, and all other Friends of Christianity, on the Subject of Missions to the Heathen.

DEAR BRETHREN,

The Address, which appeared in the Magazine of last September, on the subject of sending missionaries to preach the Gospel among Pagan nations, seems to have awakened considerable attention. Many acknowledge the desirableness of the object, some lament with tears its having been so long neglected, and numbers only wait with anxiety for an opportunity of exerting themselves in so glorious a cause.

That something may be done with effect, it is hoped that not only Evangelical Dissenters and Methodists will be found generally disposed to unite in instituting a Society for this express purpose, but that many members of the established Church,
12. ADDRESS TO MINISTERS CONCERNING MISSIONS.

Church, of evangelical sentiments, and of lively zeal for the cause of Christ, will also favour us with their kind co-operation. Indeed, the promotion of union and friendly intercourse, among Christians of different denominations, at home, is one of the happy effects which will immediately flow from an institution of this nature.

In order to the organization of such a society, it has been proposed that a general meeting of ministers should be held in London, early in the ensuing summer. In the mean while, that such a meeting may be brought forward with advantage, it is earnestly desired that ministers and others, who favour the design, would immediately begin to exert themselves in their particular spheres.

It may be asked, What can be done? In answer to this proper inquiry, the following hints are humbly suggested:

Let each individual, who is affectionately zealous in the cause, take every proper opportunity, by conversation and by letters, to endeavour to communicate the same sacred fire to others. Let him try to impress his friends not only with the general importance of this business, but with the idea of its being practicable and expedient, in concurrence with others, to do something in it now. And where the force of argument seems to take effect, let him farther endeavour to persuade his friends to come forward with pecuniary support to this laudable design. By all the methods which a prudent and spirited zeal can suggest, let him make up as large a list, as possible, of respectable names and subcriptions. Proceeding in this manner, it is impossible to say what extensive success may soon follow the exertions even of a few individuals. To such as shall subscribe, it may not be amiss to hint the impropriety of diminishing their former liberality to other religious institutions, in order to extend it to this new design. The Lord does not approve of "Robbery for burnt offering." What is given, should either be saved from some article of unnecessary expenditure, or taken from what would otherwise be laid up in store.

By such efforts as these, a Christian may engage the support of his friends in behalf of this important enterprise; but, let it never be forgotten, that it belongeth to "Him who hath the key of David, who openeth and no man shutteth, to open a great and effectual door," for the propagation of his Gospel. To Him, therefore, let every eye be directed. The great mean of obtaining his blessing on our benevolent exertions, is prayer. Perhaps God's putting it into our hearts to engage in this excellent design, is in answer to the prayers of many
ADDRESS TO MINISTERS CONCERNING MISSIONS. 13

many of his people, for a series of ages. Let us therefore take encouragement to stir up ourselves, and others in our several connexions, to extraordinary prayer for the pouring out of the Spirit from on high, to direct and prosper this great undertaking! For this purpose, the laudable example of our brethren in Warwickshire may be worthy of general notice, who have set apart the first Monday of every month, at seven o'clock in the evening, as a season of united prayer for the success of such attempts to spread the Gospel through the world. “Ye that make mention of the Lord, keep not silence; give him no rest till he establish and make Jerusalem a praise in the earth.”

Already has divine Providence begun to smile on this infant design. In the Evangelical Magazine for November, one gentleman promises 100l. to the Society as soon as it is established, and 500l. more are promised by another gentleman for the equipment of the first six missionaries to the South Sea Islands. The warmest gratitude is due to these two generous friends of the Christian interest in Heathen lands, and their animating example is worthy of being held up to general imitation. Though a Thornton is gone, we rejoice to think, that the lively efficient zeal of that great Christian philanthropist is not extinct, but warms the breasts of others, and prompts them to the same noble and strenuous exertions.

But the ardour of our joy is somewhat damped by the opposite consideration, that, even among serious and opulent professors of religion, some are to be found of a timid, cold, contracted spirit, who lose all their zeal in a false prudential delicacy; and who are ever crying out, “A lion is in the way,” when any benevolent scheme is projected, so arduous and extensive as this before us!—With such an object in view, obstacles and opposition are to be expected; but what difficulty presents itself in this case, but which by sovereign grace hitherto has been, and may still be, surmounted? Even the temper of the times, which some would insinuate as unfavourable to our views, is, however specious, no valid objection. That divine oracle is a sufficient reply, “He that observeth the winds will not sow.” Besides, the faithful page of history tells us, that times of the most gloomy and unpromising aspect have, by the wisdom and power of the great Head of the Church, “rather tended to the furtherance of the Gospel.” Was it not in the reigns of Tiberius, Caligula, and Nero, that “so mightily grew the word of the Lord and prevailed?”

Vol. III. C What
What remains then, but that, laying aside all excuses we put our hand to the work with vigour and speed? Perhaps, some wish to wait till they see their seniors go before them; but this is a false modesty. Procrastination argues a torpid indifference. To be "forward to every good work" ranks high both as a ministerial and Christian virtue. Life's contracted span will soon be over, and with it, all opportunities of "serving the will of God in our generation," or "seeking the profit of many that they may be saved." Every argument that recommends the object at all, tends also to stimulate to instant exertion. The glory of God, the constraining influence of redeeming love—the deplorable condition of countless millions, who never heard of the great salvation, and "are ready to perish for lack of knowledge"—our awful responsibility for the use we make of the privileges and talents entrusted to us—and finally, the exalted honour and felicity awaiting those who "shall have turned many to righteousness"—are considerations which should surely prove powerful incentives to speed and diligence in this noble design.

It is pleasing to anticipate the wide-extended happiness of Heathens, when converted to Christ, and brought "to know the joyful sound;" an anticipation, which, by the smiles of Heaven attending our endeavours, we may by and by see partly realized. As yet, it is but matter of prayer and contemplation; but if many hands set early to the work, who knows but before we ourselves are numbered with the dead, we may have cause to adopt that gratulatory, triumphant song of the Apostle, "Now, thanks be to God, who always causeth us to triumph in Christ, and by us maketh manifest the favour of his knowledge, in every place." (2 Cor. ii. 14.)

Yet a little while, and the latter-day glory shall dawn and shine with a reviving splendour, when, according to the predictions of the infallible word, "The knowledge of the Lord shall cover the earth, as the waters cover the sea: His name shall endure for ever: His name shall be continued as long as the sun: Men shall be blessed in him, and all nations shall call him blest." Amen!

December 4, 1794. Your's, &c.

P. S. If ministers, or any other persons, who wish to see such a Society formed, would be pleased to make immediate application to their acquaintance, and endeavour to ascertain the number of those who are disposed to encourage so laudable
DECREES OF GLORY.

Table an undertaking; notice will be given in the Evangelical Magazine, in the course of a few weeks, to whom the names of such persons may be forwarded.

DEGREES OF GLORY, PROPORTIONED TO WORKS OF PIETY,

Confident with Salvation by Grace alone.

MR. EDITOR,

A Constant Reader of the Evangelical Magazine for September last, p. 376, approves of several observations which were made on the parable of the Unjust Steward, but wishes me to show more particularly the consistency of spiritual and eternal blessings being bestowed as a reward of works of piety and charity, and consequently of different degrees of glory being hereafter conferred on different persons, according to their conduct in the present life, with the doctrine of salvation by grace alone. I consider the above as an interesting inquiry, and submit the following as an answer:

In the first place, it seems proper a little more fully to establish the sentiments themselves. Whether we can perceive their consistency, or not, they manifestly appear to be taught in the Holy Scriptures. The same divine writers who teach the doctrine of salvation by grace alone, teach also that eternal life will be conferred, as a reward, on those who have served the Lord with fidelity, and suffered for his sake in the present world. Blessed are they who are persecuted for righteousness sake; great is their reward in heaven. In the addresses to the seven Asiatic churches, eternal life, under various forms of expression, is promised as the reward of those who shall overcome the temptations and persecutions of the present state. Nor is it a mere promise of eternal life in general to those who shall overcome; but of a reward according to the deeds done in the body. This subject will appear with the fullest evidence if we consider the nature of that enjoyment of which the heavenly state will consist.

First, Heavenly bliss will greatly consist in our being approved of God. There is a day approaching, when God will bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall every man have praise of God. 1 Cor. iv. 5. That which Enoch had on earth, all God’s faithful servants shall have in heaven, a testimony that they have pleased...
DEGREES OF GLORY.

pleased God: And a heaven it will be of itself! But it is impossible that all good men should partake of this satisfaction in an equal degree, unless they had all acted in this world exactly alike.

Secondly, Heavenly bliss will consist in the exercise of love supreme love to God: And if so, the more we have done for him, the more our hearts will be filled with joy on the remembrance of it. The same principle that makes us rejoice in his service here, will hereafter make us rejoice that we have served him; and as love here makes us glory even in tribulation if God may but be honoured, so there it will make us rejoice that we were counted worthy to suffer shame for his name's sake. It is thus our present light afflictions work for us a far more exceeding and eternal weight of glory; and thus, by labouring and suffering in his cause, we lay up treasure in heaven. All this supposes that, unless we had equally laboured and suffered for God in this world, we cannot equally enjoy him in the next.

Thirdly, Heavenly bliss will consist in ascribing glory to God and the Lamb, Rev. v. 12. But this can be performed only in proportion as we have glory to ascribe. He that has done much for God has obtained more crowns, if I may so speak, than others; and the more he has obtained, the more he will have to cast at his Redeemer's feet. When we hear a Thornton, a Howard, or a Paul, acknowledge, By the grace of God I am what I am, there is a thousand times more meaning in the expressions, and a thousand times more glory redounds to God, than in the uttering of the same words by some men, even though they may be men of real piety. The apostle of the Gentiles speaks of those to whom he had been made useful as such who would be his joy and crown another day. But if there were not different degrees of glory in a future state, every one that enters the kingdom of heaven, yea every infant caught thither from the womb or breast, must possess the same joyful recollection of its labours, and the same crown as the apostle Paul. The stating of such a supposition is sufficient to refute it.

Fourthly, Heavenly bliss will consist in exploring the wonders of God's love to us. Now spiritual knowledge expands the soul so as to render it capable of containing more than it would otherwise do. Every vessel will be filled, as some have expressed it; but every vessel will not be of equal dimensions. Abraham, Isaac, and Jacob, are represented as conspicuous characters in the kingdom of heaven, with whom it will be a blessedness to sit down in communion. Peter, Paul, and other such
such eminent characters, are prepared for a greater degree of enjoyment than Christians in common.

Some have objected against this doctrine, that we are all loved with the same love, purchased by the same blood, called by the same calling, and heirs of the same inheritance, and therefore it may be supposed shall all possess it in the same degree. But if this reasoning would prove anything, it would prove too much, viz. that we should all be upon an equality in the present world as well as that which is to come: For we are now as much the objects of the same love, purchased by the same blood, called by the same calling, and heirs of the same inheritance, as we shall be hereafter. But if these things be consistent with the greatest diversity in this life, there is no conclusion to be drawn from thence, but that it may be equally so in that to come.

What remains is, that we prove the consistency of this doctrine with that of salvation by grace alone. If the doctrine of rewards implied the notion of merit, or desert, the inconsistency of the one with the other would be manifest. Man, even in his purest state, could merit nothing at the hand of his Creator, since the utmost of what he did, or could do, was his duty: Much less is it possible for fallen guilty creatures to merit anything at the hand of an offended God, except it be shame and confusion of face. But no such idea is included in the doctrine of rewards; which is only designed to encourage us in every good word and work, and to express Jehovah's regard to righteousness as well as his love to the righteous.

In the first place, Rewards contain nothing inconsistent with the doctrine of grace, because those very works which it pleaseth God to honour are the effects of his own operation. He rewards the works of which he is the author, and proper cause. He who ordains peace for us, hath wrought all our works in us.

Secondly, All rewards to a guilty creature have respect to the mediation of Christ. Through the intimate union that subsists between Christ and believers, they are not only accepted in him, but what they do is accepted, and rewarded for his sake. The Lord had respect to Abel, and to his offering; and we are said to offer up spiritual sacrifices acceptable to God by Jesus Christ. As there is no sin so heinous, but God, for Christ's sake, will forgive it, no blessing so rich but he will bestow it, so there is no service so small but he will reward it. A cup of cold water given to a disciple for Christ's sake will insure a disciple's reward.

Thirdly,
Thirdly, God's graciously connecting blessings with the obedience of his people serves to shew not only his love to Christ, and to them, but his regard to righteousness. His love to us induces him to bless us; and his love to righteousness induces him to bless us in this particular mode. An affectionate parent designs to confer a number of favours on his child, and in the end to bequeath him a rich inheritance. He designs also to have his mind suitably prepared for the proper enjoyment of these benefits. He therefore, in the course of his education, studiously confers his favours by way of encouragement, as rewards to acts of filial duty. He gives him a new garment for this, and a watch for that: For his attention to the flocks and herds he shall have a sheep or a cow that he shall call his own; and for his assiduity in tilling the soil, he shall have the product of a particular field. It is easy to perceive in this case, the father does not consider these things as properly the child's due, upon a footing of equity; but being disposed to give, his wisdom induces him to give in this manner for the encouragement of diligence and filial duty. It is thus that our heavenly Father gives grace and glory. It is thus that finding is connected with seeking, forgiveness with confession, justification with believing, and crowns of glory with overcoming. It is thus, as well as by the atonement of Christ, that grace reigns in a way of righteousness unto eternal life. Those who at the last day shall be saved will be sufficiently convinced that it is all of grace, and that they have no room for glorying but in the Lord; while on the other hand, the moral government of God will be honoured, the equity of his proceedings manifested, and the mouths of ungodly sinners stopped, while the Judge declares in the face of the universe concerning the righteous, These shall walk with me in white, for they are worthy.

GAIUS.

THE GLORIOUS BEAUTY OF THE BLESSED GOD.

Beauty is captivating to many. The beauty of the Lord is so to all by whom it is seen:—Zechariah, struck with the display thereof, exclaimed, How great is his goodness, and how great is his beauty! To behold the beauty of the Lord, and to inquire in his temple, was the one thing which
which David desired and sought after. I wish it may be the
fame with the writer and every reader of this paper. The
beauty of the Lord cannot be expressed. The eloquence of men
and angels is utterly inadequate to the task. To set it forth
no metaphor is, or ever can be found: No, not among the
brightest glories, nor the greatest beauties of this transitory
dying world. Every thing in God is the perfection of
beauty. There is, faith an apostle, one glory of the sun,
and another glory of the moon, and another glory of the
stars; to which I may add, there are many other glories and
beauties in the wide creation; but let it be remembered, they
are not originals, they are all derived, and have no beauty
but what God has given them. Let us then for a few mo-
ments turn aside from the fading beauties of this lower
world, to behold the transcendent and eternal beauties of
our God.

What a glorious beauty do we behold in his infinite know-
ledge and wisdom! The Lord is a God of knowledge, by
whom actions are weighed. His understanding is infinite.
His eyes are in every place, beholding the evil and the good.
He sees not as man sees: Man looketh on the outward appear-
ance, but the Lord looketh on the heart. He searcheth all
hearts. We may fay with the Psalmist, Lord, thou hast searched
us and known us; our down-sitting and up-rising, and our
thoughts afar off. Such knowledge is too wonderful for us;
it is high, we cannot attain unto it. Let us then, with the re-
vering Apostle, cry out with wonder and adoration, O the
depth of the riches both of the wisdom and knowledge of
God! Not only all past events, but likewise all future ones,
are present with the Lord. All future things are naked and
open before the eyes of Him with whom we have to do. In
a dream he revealed to Joseph his future advancement in
Egypt. He called Cyrus by name, a century before he was
born. Nothing can ever take him by surprize. But he can
and will take the wise in their own craftiness, whenever they
are scheming to counteract his purposes. Why, faith the
Psalmist, do the kings of the earth and the rulers take
counsel together against the Lord and against his Anointed?
The Lord shall have them in derision. Let it ever be remem-
bered, that in the death of Jesus Christ, the deep policy of
earth and hell was utterly confounded; and so shall it be,
with all their future projects to overthrow the church of God.
It is worthy of notice, that the beauty of God's wisdom is
equal to that of his knowledge. Among men this is not always
the case: Some are knowing, but at the same time are defitute of
of that wisdom which consists in using knowledge to accomplish noble and good designs. In God, this wisdom shines with infinite splendour. It is stamped upon all his works, its vestiges are obvious in all his ways. Could we survey the heavens and the earth, with the great and wide seas; and also the variety of animals, plants, and minerals, with which they are stored, surely, with the sweet singer of Israel, we should say, O Lord, how manifold are thy works! In wisdom hast thou made them all. But the display of divine wisdom in the works of creation is greatly exceeded by the astonishing brightness with which it shines in the superlative works of grace and redemption. With what transports of joy may the saints admire these beauties of wisdom and omniscience in their God! particularly so, when they come before him with desires too big for utterance; when all manner of evil is said of them falsely; and when all things are dark around them, so that were it not for their glimpse of these beauties they might be ready to say with Jacob, all these things are against us.

Among the beauties of the Lord we admire his eternity and immutability. We are but of yesterday, but God is from eternity. His name is Jehovah. Before the mountains were brought forth, or ever the earth and the world were formed, even from everlasting to everlasting he is God. The God of Jeshurun is the eternal God, and his arms are everlasting arms. He inhabiteth eternity, and every thing in him is eternal. We read of his eternal power, his everlasting love, and, that his mercy endureth for ever. He is that king eternal, immortal, in whose sight a thousand years are as one day, and one day is as a thousand years. The eternal God is always in one mind. He is not given to change. With him is no variableness, neither shadow of turning. He says himself, I am the Lord, I change not. He is of one mind, and all his gifts and callings are without repentance. Among men some are naturally fickle and wavering; others change their purposes from unexpected occurrences; others have not power to accomplish their designs, or are hindered by their superiors; but no such circumstances can ever happen with the omniscient, omnipotent, and eternal God. Let me then admire these beauties of my Maker, and in them see as in a mirror the vanity and emptiness of every terrestrial enjoyment. What is my life but a vapour? What my flourishing, but as a flower of the field? In transitory things let me never place my confidence; but trust for ever in the Lord Jehovah, in whom is everlasting strength. In beholding this glorious beauty of the blessed God, and in the lively
Glorious Beauty of God. 21

Bly hopes of him as my everlasting portion, how light and momentary are present afflictions, and how unworthy to be compared with the glory hereafter to be revealed!

Another admirable beauty in the Lord our God is the greatness of his power;—he is omnipotent. Nature taught some of the Heathens, and is capable of teaching others, the eternal power and godhead of her Author. The holy Scriptures abundantly express the omnipotence of God; it is asserted therein more than sixty times. The abundant repetition thereof in the sacred writings may at once convince us both of its truth and importance; but often as we read of it in the Scriptures, we may still see the displays of it more frequently in the world and in the church. By his great power he created all things out of nothing; he said, Let them be, and they were; he spake, and it was done. By the word of his power he upholdeth all things. How strong must that arm be by which the universe was created, and is still supported! But his power is evident, not only in his giving and maintaining the laws of Nature, but also, at his pleasure, in causing her to act contrary thereto. Hence, in the lofty style of the prophet Isaiah, we read that he dried up the sea, the waters of the great deep, and made the depths of the sea a way for the ransomed to pass over. At his command the obedient sun stood still upon Gibeon, and the moon in the valley of Ajalon, for a whole day; by the same power the same sun went back ten degrees upon Ahaz's dial, to strengthen the faith of Hezekiah. By Jehovah's power Nebuchadnezzar's burning fiery furnace was not suffered so much as to singe a hair of the heads of Shadrach, Meshach, and Abed-nego, when they were cast into it for the sake of their religion. His power stopped the voracious mouths of the lions from devouring Daniel, when, for conscience sake, he was cast into their den. It was the same power by which the whale brought Jonah safe on dry land, by which the ravens brought food to Elijah, and by which a dumb ass was made to speak, and forbid the madness of the prophet. But, above all, this beauty of the Lord is displayed in the redemption and salvation of immortal souls. Here we see the eyes of the blind opened, the ears of the deaf unstopped, and the dead in trespasses and sins raised to newness of life. Satan too, that strong man armed, is bound, and his goods are spoiled; all his strong holds are utterly demolished, and every sin is effectually subdued. Beholding this beauty of Jehovah's power, we rest assured of the performance of all his promises, as Abraham did. Mountains of difficulties
difficulties may stand in the way of the promise, but omnipotence can easily remove them; in the view of which we may enter upon the most arduous duties, take up the most weighty cross, and bid defiance to our worst and greatest enemies.

There is another beauty in our God which cannot fail to strike our eyes every time we look unto him, and that is, his infinite goodness and mercy. There are beauties which some affect to admire, while in fact they know very little of their nature; hence with the beauties of goodness and mercy they obscure, if they do not destroy, those of justice and sovereignty. In the face of our God, as exhibited in the person and work of Jesus Christ, we see at once the glorious beauties of universal goodness and inflexible justice. That supreme goodness belongs to God, is plain both from reason and revelation; reason taught the ancient philosophers that God was *maximus et optimus*, the greatest and the best. Goodness in God is not, as in the best of men, derived, imperfect, and mutable, but it is original, supreme, and eternally the same; it adds lustre to all his other beauties, which, viewed apart from this, might fill us with dread. God accounts his goodness his glory; and therefore when he showed his glory to Moses, he made his goodness pass before him. His goodness appears in every thing he does, in every thing he gives, and, in the end, it will appear to his saints, in every thing which to them he denies. How great is the beauty of his goodness, as it appears in the gift of Christ, the Scriptures, the Sabbaths, and all divine ordinances; but particularly in the regeneration, pardon, peace, justification, adoption, sanctification, and salvation of some of the vilest of Adam's sinful race!

Finally, God is glorious in holiness. Infinite purity is not only a perfection and beauty in God, but it is the harmony and beauty of all his other perfections and beauties. Were the Lord destitute of holiness, we might dread, but not love him; for, in that case, his mercy would be weakness, his power would be tyranny, his justice cruelty, and his wisdom craft. God swears by his holiness. The seraphim above continually do cry, *Holy, holy, holy is the Lord of Hosts*. Everything in God, and belonging to him, is holy. His holiness appears in all his works and ways, but, above all, in the cross of our Lord Jesus Christ. Let us then behold these beauties of the Lord till we be changed into the same image. If we be delighted with a faint glimpse of them now, how

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GLORIOUS BEAUTY OF GOD.
PEACEABLE CONDUCT RECOMMENDED.

Shall we be transported with the full vision of them by and by in the heaven of heavens! the enjoyment of which is the writer's fervent wish for himself, and every reader of these lines.

S. B.

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PEACEABLE CONDUCT RECOMMENDED,

From the Example of Abraham, Gen. xiii. 5—14.

THERE is no merely human character recorded in Scripture with greater marks of esteem from God than that of Abraham; he seems to be singled out as an object of the care of Deity in every circumstance of his life. He, whose pleasure is the grand reason of his conduct, separates him from idolaters beyond the flood, and possessesthis heart of true grace. Abraham, in consequence, becomes a stranger and sojourner in a country he knows not; but, in the full expectation of the promises in their complete accomplishment, the designs of Heaven are disclosed to him respecting the salvation of men by Christ: Abraham believes the record, and becomes personally interested in the invaluable blessing. Possessed of such favours, and enjoying such blessings, he shows their genuine effects in the dispositions of his mind; favoured with the smiles of his father, and feeling the love of God in his heart, he is resolved not to lose the sensible enjoyment by an undue interference in strife and confusion. Perhaps there is no trait in his character more amiable, or more worthy of imitation, than the pacific method he takesto compromisethe disagreement which had happened between Lot and himself.

The occasion of this strife was the largeness of their possessions through the increase of their cattle, in which the wealth of men in these early ages principally consisted. The land became too strait for them. The herdsmen, on one side and the other, finding the inconvenience respecting pasturage, and perhaps being somewhat emulous to excel each other in the fatness of their kine, and the health of their herds, had frequent disagreements between themselves; at last they appeal to their masters, who become arbitrators in this business. Alas, how common is it for property to create strife even among those from whom one would expect better things! A mind, soured with anxious care, and a petulancy of temper towards those whose interests interfere with our own, are among the many evils of being rich in worldly possessions.
Abraham opens the business of accommodation. "Lot," says he, "it ought to be remembered, on this occasion, that we are brethren; let us not be so in name only, but in reality. Bickerings of this sort ill become the relationship in which we stand to each other. Unpleasant things will arise in our passage through life, and of late your concerns and mine have been the cause of some distance; but let us try to settle these matters to our mutual satisfaction, and in a way consistent with the duty we owe to each other. Our herdsmen may exaggerate the cause of our difference; on a narrower inspection things may appear much better than they do now: Be the matter as it may, it is highly unreasonable that our servants should be permitted thus to discompose our minds, and destroy our peace. Besides, we ought to consider among whom we are situated; the Canaanites and the Perizzites are in the land, and observe us. If they see us differ betwixt ourselves, what idea will they form of our religion? Will they not think us destitute of even Pagan virtues? Should this strife go to any considerable length, perhaps our natural enemies will unite, and, by one vigorous effort, destroy us both. Moreover, this strife is as needful as it is mischievous. If the particular spot of ground we now occupy is too narrow, we are not confined to it—the whole country is before us; choose thee which part thou wilt have, and I will take the rest: The Lord has directed us hitherto, and why should we doubt his future care?"

These were the arguments urged by Abraham in that humble and pacific manner which could not fail to produce the desired effect. Lot, feeling their force, accedes to his uncle's plan. He lifted up his eyes, and saw the plains on the banks of Jordan that they were watered, and very fruitful. To these plains he determines to bend his course, and there to settle. Thus journeying to the east, he leaves Abraham in the land of Canaan. Men chuse according to their present views, but they know not how they may succeed. In this momentous affair we do not find Lot seeking direction from God; he does not consider at all the moral characters of the people, but judging by present appearances, his resolutions are wholly determined by carnal prospects. See the consequence: The divine indignation falls on the country for sin; Lot has to escape for his life—he is taken captive, and loses his property.

This subject affords us several useful lessons. Does it not appear herein that God accomplishes his purposes in a way consistent with the free choice of his creatures? Abraham was to possess the land of Canaan; so God had promised. The interests of these two illustrious men, Abraham and Lot,
PEACEABLE CONDUCT RECOMMENDED.

bring the divine designs to a point. Abraham, ever steadfast in faith, leaves the choice to Lot, who follows his own inclinations, and fulfils the high decree.

Let us learn from hence to suspect our own wisdom, and to look to God for direction. It is not in the power of man that walketh to direct his steps. If Lot had possessed the knowledge of futurity, he would not have made the choice he did, and yet it might be wise at the time. How necessary is it to commit our ways to God! Those who lean to their own understandings, and neglect the duties they owe to God, are justly left to suffer the ill effects of their own actions.

But, most of all, think on the blessings which attend a pacific disposition. What composure must Abraham feel after this address to Lot! Does he find any inconvenience in future life from the concessions he had made? Read the history. That blessed God who had possessed him of this amiable temper of mind, so conformable to his own, so suitable to the genius of religion, and so necessary in common life, succeeds it now with the inheritance of the earth, and crowns it hereafter with the felicity of heaven.

As a counterpart to this history, and to show the effect of Abraham's faith on New Testament saints, permit me to relate the following fact. A deceased gentleman had bequeathed his property, which was considerable, to his three surviving brethren. When the testament came to be read, it was found that he had left to one of them more property than to either of the other two. The eldest brother manifested much displeasure. The person favoured in the will arose, with tears in his eyes, and said, "Brethren, we have lived in much harmony until now, and I should be very sorry to have the accession of property make any discord. I know not what could induce my brother to leave me more than you, except it be that I have several more children. By the blessing of God I have sufficient, and I value your friendship more than the acquisition of wealth. There is such an estate mentioned in the deed, if it will satisfy you I will give it up"—and his brethren were content.

EUMENES.

ON THE HOLY SPIRIT.

AMONG the greatest truths of Christianity, I place those of the divinity of the Holy Spirit, and the necessity of his influences upon the human mind, in order to men's becoming spiritual and Christ-like. The Apostle Paul declares
declares (1 Cor. ii. 10.) that the Spirit searcheth all things; yea, the deep things of God. Other proofs from Scripture need not be added. The Spirit which searcheth all things, yea, the deep things of God, must be allowed, I think, to be divine.

In love and tenderness to those who have fallen into error on this important point, I entreat them to reconsider the above passage of Scripture, and the many others which speak the same language, and plainly assert the same doctrine. Much and earnestly do I wish, that they may no longer grieve that Holy Spirit, by whom alone they can be sealed to the day of redemption.

The influences of the Spirit of God are declared, in a variety of passages, to be necessary to our illumination, sanctification, and consolation. Unless a man be born of this Spirit, he cannot see the kingdom of God. (John, iii. 3.) He cannot enter into the world of glory and happiness, because he is not prepared for it. For this reason, it appears to be one of the great duties of a minister of Christ, to take every opportunity to impress on the minds of his hearers, the need they have of the blessed Spirit, to make them wise unto salvation, and to prepare them for the presence of their glorious Lord.

"We must preach the necessity of the Holy Spirit's influences on the heart of man, in order to help him to believe unto salvation, to apply the word to him, to enlighten him to understand it, and to give him a will to obey it. I fear a departure from the Scriptures in this, as well as in many other important points, has done much mischief, and is one cause of the iniquity which so much abounds among us. If ministers would be honoured in their labours, they should honour that heavenly and divine Spirit, from whom grace and goodness proceed."

I wish all who cast an eye on these lines, may be enabled to lift their hearts to God, in earnest, fervent prayer, for the unspreakable gift of his Holy Spirit. It is your welfare, dear readers, that I seek. It is your salvation for which I long. My desire is, that you may be happy when the world and time are no more. Christ himself hath assured us, for our encouragement, that the Father will give his Holy Spirit to them that ask him. O! ask, therefore, that ye may receive; seek, that ye may find; and knock at the door of mercy, that it may be opened unto you.

* See a little piece, sold by C. Dilly, in London, entitled, Hints and Helps to the Clergy of every Denomination.
ON THE HOLY SPIRIT.

An Answer to this important Inquiry,

How am I to know whether I have the Holy Spirit?

If you have the Holy Spirit; (1) you have seen the evil of sin; (2) you have repented of sin; (3) you have forsaken sin; (4) you hate sin; (5) you watch and pray against sin; (6) you have received the spirit of love. If you have the Spirit of God, you love God supremely: You love the Father, who gave his Son to suffer and die: You love the Son, the Lord Jesus Christ, for what he hath done and suffered on your account. You love all the sincere followers of Jesus Christ, and confine not your regards to a party. You love the human race at large, as children of the same family, and you wish them to know the things that belong to their peace.

(7) You are of a forbearing and forgiving temper; (8) you pity and pray for sinners, who through blindness and ignorance, oppose at present their own eternal interest; (9) you are of a thankful spirit; you thank God for making you to differ, by his grace, from many others; and you praise him for every favour both of a temporal and spiritual nature; (10) you are zealous for the honour of God in the world; (11) you desire to rejoice in Christ Jesus, and in all the duties of Christianity; (12) you esteem the applause, the pleasure and the wealth of the whole world, as nothing, in comparison of the love and blessing of God, through Christ Jesus. These are some of the signs of having the Holy Spirit. (Read with care Gal. v. especially towards the close.)

See, my dear readers, that the graces there mentioned by the Apostle, in verse 22, &c. be in you and abound; and you will prosper in the divine life, and walk in the comfort of the Holy Ghost.

T.

ON THE BENEFITS ARISING FROM FREQUENT MEDITATION ON THE SUBJECT OF REDEMPTION.

In order to any subject of frequent contemplation yielding us constant pleasure and satisfaction, it must be capable of commanding the approbation of our understanding, of exciting and fixing our strongest affections; and of raising, as well as keeping up, our expectation of future good.

Now
Now the subject of redeeming love is admirably calculated for all these ends, and therefore must prove a never-failing source of sweet meditation. The righteousness, mercy, faithfulness, and love of God, as manifested and glorified in the mediation of Christ, must command and secure the constant approbation of every mind enlightened by the Spirit. The infinite love of God in giving his Son to be a ransom price for sinners, and the unparalleled love of Jesus, in coming willingly into the world in the character of Redeemer, when he knew what it would cost him, must excite, and fix for ever, every heart which feels the force and meaning of such love: While the sure prospect of eternal life through faith in his blood, can never fail, while clearly seen, to fill the soul with hopes of future good, as large as it can bear. But let every Christian remember this, it is not meditation on our own depravity, or on our accomplishments, no, nor even the contemplation of the divine perfections, if Christ be not considered as the centre where they meet, and the sun from which they shine, that will afford us constant satisfaction and delight of soul: It is meditation on Him, and Him alone, who is in one glorious person our Judge and Saviour, that will prove only sweet, and always sweet. Self-examination may well serve to humble, and make ashamed before God, and frequent thoughts of the divine perfections may fill our minds with holy fear and sacred awe. But in Redemption by our Lord Jesus Christ, all the rich varieties of colouring necessary to render a subject of contemplation completely glorious, meet as in a rainbow! from the infinite sublime, to the finite beautiful; and even down from these to the mournful and sympathetic! His divinity fills the mind with adoring reverence and holy confidence: His humanity, while it excites affection, and encourages the soul to look to God without flavius fear, sheds such a dignifying lustre on our very nature, as renders all honours, short of those which come from above, unworthy of our notice or regard. The glorious subject of the union of his two natures, while it strikes expression dumb, affords the most unbounded room for spiritual meditation, and must for ever remain in this respect inexhaustible. We might proceed on the wings of meditation, from earth to his eternal throne, where he reigned before all worlds; from that throne to the manger; from the manger to the cross; and from the cross to his eternal throne again, without the least want of fresh matter for holy meditation. But perhaps the incarnation, sufferings, and exaltation of Christ, may at some future period furnish a subject for a distinct meditation. 

JOSEP H.
ON CHRIST'S PREPARING HEAVEN.

CHRIST went to glory through conflict, sufferings, and death; and so prepared the way thither for his disciples, by a complete conquest of all their spiritual enemies: He went as the church's head and representative, to take possession of what he had merited for his people; and as their High Priest, to present before the Father, his perfect sacrifice, in their behalf; and thus he may be considered as preparing heaven for their coming, as they could never have been admitted there, if he had not so entered. Moreover, his own presence there may be viewed as a preparation of that blissful state for his disciples, for "where should the living members rest, but with their living Head?"—"Whom have I in heaven," said Asaph, "but thee? and on earth there is none that I desire beside thee!" It is heaven begun below to enjoy his presence here, and heaven complete above to see him as he is. Where love is supreme on the throne, and perfect in every subject, the government must be truly glorious, and obedience truly delightful.

Consider, fellow-christians, what affections the gracious Redeemer meant to excite in the hearts of his disciples by this conduct. He meant to raise our hearts to heaven, as our only abiding home, to wean them from the world, as unfit to satisfy the boundless desires kindled by his Spirit in the regenerate soul; and to train us by lively expectation and sweet foretastes of glory, for the full manifestation of his infinite love and loveliness, which we could not bear all at once.

The Lord has, therefore, appointed us a trying time before he takes us to glory, that our faith and patience may grow; a waiting time, that our hope may grow; and a weaning time, that our affections may be willingly and deliberately fixed on himself, who alone is able to satisfy and fill them for eternity.

What a noble prospect does Christ's return afford the believer! first in the power of his Spirit in the latter days; and afterwards in person at the last day! A ruined Antichrist, a chained enemy, a conquered world, a triumphant Gospel, a reigning Saviour, and a universal church! To be succeeded by a glorious resurrection into a state of incorruptible purity; an eternal inheritance in glory, together with millions of holy and happy saints and angels; the everlasting and uninterrupted enjoyment of communion with God in Christ Jesus;
and to complete all, the delightful reflection of God's being glorified in our salvation, more than in all his works of creation beside.

JOSEPH.

ANECDOTE.

Gentleman of Bristol, pretty deeply tinctured with Socinian principles, took occasion, in almost every company, to speak contemptuously of the leading doctrines of revelation. Being one day at the sale of the library of a late divine of that city, in one of the lots there happened to be a volume, entitled, *Christ Crucified*. The lot being sold, and the volume missing, there was a general inquiry after it through the room: When, very unfortunately, it happened to be found in the possession of the above Gentleman, who, without hesitation, gave it up with a sneer, saying, "Here, take your Christ crucified, for any thing it is good for." Upon which another Gentleman in the company, putting him upon the shoulder, very smartly whispered him, "I find it is nothing uncommon for thieves to ridicule a crucified Jesus."

RELIGIOUS INTELLIGENCE.

Ordinations.

ON Wednesday, Oct. 1, 1794, the Rev. Thomas Ratcliff Gawthorne was ordained to the pastoral office of an Independent Church at Belper, in Derbyshire. The following are the ministers who engaged in this service: Mr. Bullock, of Ashley, began with prayer and reading the Scriptures; Mr. Gronow, of Alfreton, delivered an introductory discourse; Mr. Smith, of Barrow, asked the questions; Mr. Calvert, of Chesterfield, prayed the ordination prayer; Mr. Moody, of Warwick, delivered a solemn charge, from Col. iv. 17. "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Mr. Griffiths, of Grantham, followed in prayer; Mr. Scott, of Matlock, addressed the church and congregation in a very animated discourse, from 1 Thess. ii. 12. "That ye would walk worthy of God, who hath called you to his kingdom and glory," and concluded the service of the day with prayer. The Meeting-house was crowded on the occasion with a very respectable and attentive audience.

ON Wednesday, Oct. 8, 1794, the Rev. Dan. Hennell was ordained Pastor of the Church of the Independent denomination, at Wollaston, in the county of Northampton. The Rev. T. Raban, of Yardley Hastings, performed the introductory services of prayer, reading the Scriptures, delivering the introductory discourse, proposing the questions, and receiving the answers, with Mr. H.'s confession of faith; the Rev. W. Carver, of Wellinborough, prayed the ordination prayer, and afterwards delivered the charge, from Mat. xxviii. 20.; the Rev. W. Bull, of Newport Pagnell, addressed the church and congregation, from 1 Thess. v. 23, 24, and concluded
eluded the service by prayer. Suitable hymns were sung at proper intervals. Every part of the service was conducted with seriousness and solemnity, which created much pleasure and satisfaction to a crowded audience.

ON Tuesday the 11th of November 1794, the Rev. Edward Dudley Jackson was ordained Pastor of the Independent Church at Warminster, Wiltshire. The Rev. Mr. Morley, of Tisbury, began with reading the Scripture; Mr. Adams, of Salisbury, delivered one of the best introductory discourses that any one present ever remembered to have heard upon such an occasion; Mr. Mantle, of Wiltbury, prayed the ordination prayer; Dr. Duncan, of Wimbourn, delivered the charge, which was well adapted to the occasion, from John, xv. 16. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give it you." Mr. Sloper, of Devizes, prayed the ordination prayer; and Mr. Dunn, of Bradford, delivered a well-studied discourse to the people; Mr. Stevens, of Trowbridge, concluded; and Mr. Sibree, of Frome, gave out the hymns; Mr. Jay, of Bath, preached at night. It was a most comfortable day in every respect. Mr. Jackson's confession was admired by all. There was a great concourse of people from the various congregations in the neighbourhood: Among whom were twenty-two Dissenting ministers, and two clergymen of the Established Church. There was a great prospect of usefulness and unanimity.

ON Tuesday, the 2d of December 1794, the Rev. Benjamin Pyne, of Duxford, in Cambridgeshire, was ordained to the pastoral office, in the presence of a numerous and attentive congregation. Mr. Humphries of Hammersmith prayed, delivered an introductory discourse, and put the questions, usual on such occasions; Mr. Eyre, under whom Mr. Pyne finished his classical studies, gave the charge; and Mr. Wilks, of London, addressed the people, from Phil. ii. 19. "Receive him therefore in the Lord with all gladness." Mr. Gardiner, Mr. Douglas, and Mr. Madgwick, engaged in prayer; and the service was completed in three hours.

Duxford is a village three miles on the left of the post-road from London to Newmarket. It is one of those numerous places, which was favoured with the generous and successful labours of that eminent servant of God, the late Mr. Berridge; and which he continued to visit till he was disabled by the infirmities of age.

Between two and three years ago, the people solicited Mr. Pyne to favour them with temporary assistance. His ministry proving acceptable and useful, they requested his continuance among them; and at length, erecting a very decent place of worship, sufficient to contain between four and five hundred people, they formed themselves into a church upon the Independent plan, and called him to the pastoral office.

After dinner (there being more than twenty Ministers present), a proposition was made and unanimously agreed to, that a county association should be formed, including Baptists and Independents, upon a plan similar to that formed by the Ministers in Warwickshire; for which purpose a meeting is shortly to be held at Cambridge. May an example, so worthy of the servants of Jesus Christ, be quickly followed by all the counties in the British realm!
OBITUARY.

Triumphant Death of Mr. Robert Grierson.

OCTOBER 15, 1794, died Mr. Robert Grierson, hairdresser, &c. in Southampton, a man who, by the grace of God, living and dying, adorned the doctrine of God his Saviour. He was one who made a religious profession many years, and never once departed from the faith, hope, or holiness of the Gospel. The Spirit of wisdom had given him a remarkably clear and experimental acquaintance with those truths which connect the glory of sovereign grace, through a Mediator, with the most strict and conscientious obedience. In divine exercises, especially in prayer, his mind was exceedingly humble; yet was he blessed with a firm and childlike confidence in the care and faithfulness of God; and such was his persuasion, of a personal interest in the love of Christ, that his hope was not shaken for any considerable time, or to any great degree, from his first conversion to his dying day. At the same time, such was the regularity, uniformity, and inoffensiveness of his conversation, as to gain the esteem and good word of all about him. He was remarkable for his strict and conscientious observance of the holy Sabbath; and though the majority of persons in the same trade pursue their business on that day, encouraged in the ungodly practice by multitudes of professors, to the dishonour of God, the scandal of religion, and the grief of serious Christians, this poor man dared to differ, declaring, that he would abide every consequence, and cast himself on Providence, rather than trample under foot the authority of Jehovah, and violate one of the plainest precepts of his word. In the prosecution of his purpose, his faith was put to the test. He found his holiness declining, and his circumstances sinking: Still, by no means disheartened, he was strengthened to continue in his resolution. He retired from a situation, wherein he feared his expenses might exceed his income, and went into obscurity, content with a consciousness of uprightness, though connected with poverty. He maintained his integrity to the last, a silent though powerful reprover of all them who unnecessarily work on the Lord's-day, and encourage others to do the same. Yet, it must not be omitted, that his God did not leave him destitute and friendless. He was a monument of the truth and faithfulness of his promises, especially of that promise recorded in the thirty-seventh Psalm, " Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

On the Thursday previous to his death, he was as well as usual, and attended the evening lecture, but was seized the next morning with the painful malady which speedily proved fatal. On the Saturday, he said to his minister among many other things, "It is well that the vast concerns of another life have not been put off to such a season as this, when I can do little but struggle with pain;" and added, "that he was perfectly tranquil as to the issue of his illness, whether it might be life or death." The next day, his minister, being much occupied with the public engagements of the Sabbath, sent to inquire how he was both in body and mind, and received this answer, that he was very bad in body, but well in his soul; that he was not afraid of death, for he knew in whom he had believed."
On the following morning he was in the same happy frame, and when a friend spake of the excellencies of Jesus: "O," said he, with emotion, "I cannot speak high enough of him;" and seemed to lament that he was so unable to express what he felt. On that occasion, he related how he was supported in his resolution to bear the inconveniences to which he was subject by not following his business on the Lord's-day, by these lines of the 113th Psalm:

"He bows his glorious head, to view
What the bright host of angels do,
And bends his care to mortal things;
His sovereign hand exalts the poor,
He takes the needy from the door,
And makes them company for kings."

An alteration took place on Tuesday, which gave him, and some of his friends, hopes of his recovery. But the ease he felt preceded a mortification, and symptoms of death soon appeared. Still unalarmed, he was enabled to meet the approach of the last enemy with resignation and intrepidity. He still professed his calm unshaken confidence in the Redeemer, and his hope of glory. Though his sinking nature would permit him to speak but little, yet what he said was weighty and comfortable. When very near his end, he adopted the triumphant language of Dr. Watts:

"If sin be pardon'd, I'm secure,
Death hath no sting beside.
The law gave sin its damning power,
But Christ my ransom died."

The above is attested by one who knew him well for near twenty-five of the last years of his life, and who attended him almost daily through his illness.

Reader, if thou be a Christian indeed, let this new witness to the truth of God, encourage thee to hold fast thy humble confidence, and a good conscience. Verily there is a reward for the righteous: It is unseen, but real, solid, and pleasant. A little that a righteous man hath is more and better than the abundance of the wicked. Them that honour God he will honour. Let not thine heart envy sinners, but be thou in the fear of God all the day long, for verily there is an end, and thine expectation shall not be cut off; "Mark the perfect man, and behold the upright, for the end of that man is peace."

On the other hand, let the careless professor, that complies with the maxims and customs of a vain generation, in defiance of the positive commands of his God, beware that he does not plant thorns to pierce his conscience in his dying moments.

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Peaceful End of Mr. Cove.

[In a Letter from Plymouth.]

THE arrows of death are flying thick around us, and many of the inhabitants of this town have lately fallen victims to the all-conquering arm of the king of terrors. It therefore becomes us to stand on the verge of the grave, and with silent reverence to listen to that solemn admonition which is addressed to all the living, Be ye also ready! While such scenes present themselves to our view, nothing can impart greater fortitude and sweeter serenity to the soul than this consideration, that our friends and fellow-travellers, who laboured under the same infirmities, and struggled with the same
fears as ourselves, smiled in the agonies of death, and, through the grace and righteousness of the Lord Jesus, triumphed over the last enemy.

This was remarkably verified in the death of Mr. James Cove, of this town, who died November 19, 1794, in the 30th year of his age. While attempting to delineate his character, it will not be expected that we draw a perfect character, nor endeavour to hold up to view, a life without a stain, such are alone to be found among the shining inhabitants of the celestial regions: All we wish to say is this, that we have solid and rational ground to conclude that he had the grace of God in his heart, and Christ formed in him the hope of glory. But it was with him as with all who are heirs of glory; this treasure was put into an earthen vessel. His character was best known, and shone with peculiar lustre, when he was brought into that state, in which all disguise is torn from every face, when standing on the confines of a dread eternity.

Mr. Cove began his profession of religion early in life, and for several years proved himself a worthy member of the Church of Christ under the care of the Rev. Messrs. Mends. He moved, indeed, in a humble sphere of life, but was not beneath the notice of the King of Kings and Lord of Lords, with whom there is no respect of persons. He was remarkable for his modesty, humility, and integrity; he passed through life but little observed, but most beloved by those who knew him best. For many years he laboured under such complaints as indicated an early removal from this world: But at length a rapid consumption terminated his life, after a short confinement to his chamber of about four weeks. During the first few days of his illness, his fears were greatly alarmed; his temptations strong, and evidences clouded. He frequently lamented that he did not experience those manifestations of the love of God, which he had long before enjoyed; "But still," said he, "although my mind appears so dark and gloomy, yet I would not part with the smallest ray of hope which I have for a thousand worlds." It was his constant prayer, that the Lord would remove this darkness from his mind. This prayer was heard; and he suddenly burst forth into the language of triumph, saying, "I have found Him whom my soul loveth; I have found my God faithful to his promise; for, although he hid his face from me, yet it was but for a moment; and now with loving-kindness has he returned, and has had mercy on me! Now, now, I can say, Death will be a welcome messenger to me! My soul would gladly fly away, and be at rest."

Under a strong impression of his unworthiness to enjoy blessings so great, he frequently exclaimed, "I feel myself a poor worthless worm, that deserves to be spurned from the presence of the Lord; yet Jesus (blessed be his name!) has kindly promised, Him that cometh unto me I will in no wise cast out!"

On Friday morning, he was asked, "Should the Lord now give you your choice, would you wish to return to the world?" He replied, with a sweet serenity of mind, "If any thing claims a desire to stay, it is my family; but yet I am fully persuaded that the Lord can and will do far better for them, than I can possibly do. I love my family, and, for their sakes, I would wish to continue with them; but I have a greater desire to depart and to be with Christ, which is far better; yet in this also, I desire to submit to the Lord's will." On the Lord's day morning, when I asked him, in what state he felt his mind, he replied, "My mind is dark, and all my powers of expression are shut up; yet," he added immediately, and with a tone of energy and confidence, "yet I have not the shadow of a fear that the Lord should cast me off; no, not the shadow of a doubt, for I know that the Lord is faithful."
OBITUARY.

The Monday preceding his death he spent almost wholly in prayer, in which he wrestled particularly and affectionately for his family, his relations, and his friends, each of whom he remembered separately. At one time, when he lay apparently lost to every earthly object, he suddenly cried out, "I now behold the throne of God, and a place prepared for ME! I shall soon be there." And presently after he triumphantly said, "I was once bound by the fetters of mortality, but now I am free; I have passed through the river Jordan dry-shod!" Then repeated these lines—

"This note above the rest shall swell,
My Jesus has done all things well."

Just before the immortal spirit took her flight, he looked around on his weeping friends, and, with a smile of serenity, said, "Farewell; all farewell!"

Here, then, is deposited another sacred testimony to the reality of the excellency of the religion of Jesus; unquestionably that which enables the soul thus to triumph in the agonies of dissolving nature, must be divine.

Here let the young, the thoughtless, and the gay, pause, reflect, and learn to die! Here the advantages of early piety are to be seen in all their charms! And here let the prelate behold the awful contrast between the death of the righteous and the death of the wicked: The wicked is driven away in his wickedness; but the righteous hath hope in his death.

Death of Mr. Thomas Cox.

ON Sunday morning, the 16th of November last, died, at his house in Great Winchester-street, near Moorfields, after a short illness, in the 70th year of his age, Mr. Thomas Cox, well known in the religious world; particularly by the dissenters of the Baptist denomination.

The ministry of the late Rev. Mr. Whitefield, to which he attached himself in early life, and for which he discovered a strong partiality, was rendered, by a divine blessing, singularly useful to him.

At the age of about 17, he was baptized, on a profession of his faith, by the late Dr. Andrew Gifford, minister of the congregation which assemble in Eagle-street, Holborn; the prosperity of which society, to the utmost of his power, Mr. Cox endeavoured to promote, during the long series of almost 53 years, in which he was a member, and the 40 years in which he acted in the office of deacon.

Though in sentiment a strict Calvinist, he was a hearer eminently candid. He loved plain Gospel truth, and manifested a warm desire for the advancement of vital godliness among Christians of all denominations.

Mr. Cox was an ornament to his profession; and, though there was a degree of roughness in his manners, which might tend to prepossess with an unfavourable idea those who were not acquainted with him; yet we have the pleasure of saying, from the best authority, that he was a man of great philanthropy, and that those who knew him most loved him best.

His remains were deposited in a family vault, in the burying-ground at Bun-hill, on Tuesday November the 25th: The oration was spoken by the Rev. William Smith, the present Pastor of the Church in Eagle-street, who, in the afternoon of the following Sabbath, delivered a funeral discourse from a passage selected by the deceased for that purpose: Isaiah, i. 18.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

REVIEW
AMONG the greatest blessings conferred by God upon his church, we are to reckon those eminent men whom he has raised up above their brethren, and endued with singular talents, and zeal to reform and instruct the world. As long as true excellence receives the tribute of esteem and praise, will the names of Luther and Calvin, Latimer and Knox, be revered for their piety, their zeal, and their unwearied efforts to repress the tyranny, and destroy the superstition, of the church of Rome. In modern times, when in our own land iniquity abounded, and the love of many had waxed cold, a Whitefield will have the incense of merited commendation offered to him, for his exalted devotion, for his ardent love to a crucified Saviour, for his tender concern for the salvation of perishing sinners, for his incessant labours in the cause of religion, and for an eloquence seldom equalled, and inspired by the noblest of principles, zeal for the glory of God, and for the happiness of immortal souls. From the diversity of gifts which the Redeemer bestows for the edification of the church, other eminent men instruct the world by their literary labours: They stand forth as champions for the purity of the Gospel of Christ, and defend it with effect against all gainsayers; to them also great praise is due. In this list Jonathan Edwards, of New England, ranks among the first. It is no disparagement to any one to say that he is, without a rival, the greatest divine that the present century has produced. The evangelical doctrines, formerly maintained by Calvin, never found an abler advocate. His treatises on Original Sin, on the Freedom of the Will, and on Virtue, merit the attentive perusal of every lover of the Gospel; and we venture to assert, that the person who has not read them, does not know all that can be said in favour of Calvinism. His book on Religious Affections, his Essays on the Conversions in New England, and his volumes of Sermons, some published before, and some since his death, discover his superior skill in experimental theology. His death, in the midst of vigour and usefulness, was an infinitely greater calamity to mankind, than that of the greatest hero, or the most enlightened statesman.

The volume now before us owes its origin to Mr. Edwards's practice of writing down observations on almost all subjects of divinity.
REVIEW OF RELIGIOUS PUBLICATIONS.

nity, which occurred to him either from his own meditation, or from the books he read. His son, Dr. Jonathan Edwards, an eminent minister of New England, has copied out the contents of this volume from his father's manuscripts; and he certainly deserves the thanks of the friends of Christianity for his labours. Some parts of these miscellaneous thoughts are extracts from eminent writers, and some are abridgments of them. Dr. Edwards was advised to publish them, as they might prove an antidote to the deistical notions spreading in some parts of America, where the books from which the quotations are taken are but little known. There is weight in this reason, and we acknowledge that these extracts are exceedingly good; but we earnestly wish they had been left out, or published by themselves, and that this volume had contained Mr. Edwards's reflections alone. We hope this will be the case in the succeeding volumes.

A considerable part of the book is on the evidences of the Christian religion. At the present time, when, from Popery being unmasked and despised, and priestcraft seen through and detested, many are in danger of running into infidelity, by not distinguishing between Christianity itself, and the abuse of it, the subject will be thought exceedingly seasonable; and it may, with justice, be said, that there will scarcely be found a book where so many good things are comprized in so small a compass. Parents and guardians of youth will do well to put it into the hands of young people, as an antidote to infidelity. The latter part of the volume consists of observations on the mysteries of Scripture, and on the divinity of Christ, and the doctrine of the Trinity. Mr. E.'s remarks always discover the hand of a master. They do not indeed appear with the same advantage as if they had been favoured with his own correcting hand to fit them for the press. Homer's son could not have finished the Iliad, if it had been left imperfect. But, such as they are, they do not disgrace his memory; and it may justly be said, that the gleanings of Mr. Edwards are better than the vintage of most other divines. By way of specimen we shall lay before our readers one of his observations; we have selected it because it is short:

"Some may ask why the Scripture expresses things so unintelligibly? It tells us of Christ's living in us, of our being united to him, of being the same spirit, and uses many other such like expressions. Why doth it not call directly by their intelligible names those things that he hid under these expressions? I answer, that we should have a hundred pages to express what is implied in these words, "Ye are the Temple of the Holy Ghost," neither would it, after all, be understood by one fourth part of mankind. Whereas, as it is expressed, it serves as well to practice, if we believe what God says, that, some way or other, we are inhabited by the Holy Ghost as a temple, and therefore we ought to keep ourselves holy..."
and pure. And we are united to Christ as much as members are to the head; and therefore we ought to rejoice, seeing this love proceeds from his love to us, and that the effects of it are joy, happiness, spiritual and eternal life &c. By such similitudes a vast volume is represented to our minds in three words, and things that we are not able to behold directly, are represented before us in lively pictures."

On the sale of this volume the appearance of two others depends. The friends of evangelical truth will, we hope, give it encouragement. And we take this opportunity of recommending, with all the energy of which we are capable, the works of President Edwards to our younger brethren in the ministry, and to all who have a desire to see the truths of the Gospel defended in the most masterly manner, and errors confuted with a force of reason which has hitherto discouraged a reply.

The Christian's Views and Reflections during his last Illness, with his Anticipations of the glorious Inheritance and Society in the Heavenly World. To which are annexed two Sermons, preached on particular Occasions. By the Rev. Simon Reader. Published from the Author's Manuscript by Benjamin Cracknell, A. M. Pages 301. Price 2s. 6d. boards. Dilly. 1794.

Nothing is more adapted for obscuring the glories of the world, or animating the exertions of the Christian amidst every surrounding discouragement and danger, than frequent reflections on death, and the joys that await him in the invisible state. To assist the people of God in meditations of this interesting nature, appears to have been the principal design of the worthy author of this volume. It has a claim to our attention on account of the originality of the manner in which it is written, as well as the importance of the subject of which it professes to treat.

The Christian is represented as labouring under a disease which, he has reason to apprehend, will infall in death. In this situation he is led seriously to examine the state of his soul; he seeks renewed repentance and application to the blood of Christ, and is assaulted by the violent temptations of Satan, which, after a very long and severe conflict, he is enabled to overcome. As the disorder increases, and the hope of life is diminished, he converses in the prospect of death very affectionately and suitably with his family and friends; he very faithfully addresses persons of various characters who visit him during his illness, and, after a few occasional reflections, and some dying soliloquies which he is heard to utter, he is represented as entering on the enjoyments of eternity. This part of the work, which extends to the 98th page, is highly pleasing and useful. It is no fruit of the imagination, but evidently written by one who was often an eye-witness of the scene which he here describes.
describes. His self-examination is affecting and penetrating; his account of the Christian's conflict with the tempter is experimental and judicious; and his admonitions to those who come to see him are solemn, pertinent, and striking.

In the second part of this work the Christian is represented as appearing in the presence of God, entering on the enjoyments of the heavenly state, forming an acquaintance with its inhabitants, &c. The account of the Christian's attendance on his own funeral, and many of his conversations with the glorified spirits, not only have the attractions of novelty, but are pleasing and natural. The worthy author, however, is sometimes borne away on the wings of fancy, and seems to be almost at a loss where to set bounds to his flight. As the human capacity at present can form but very imperfect conceptions of the invisible world, and human language can but ill express those conceptions, we wish that Mr. R. had more closely imitated the Scripture, in contenting himself with metaphorical and general expressions, and that he had only touched on some of the outlines of this noble, arduous, and boundless subject. Particular description, we think, often gives an air of fiction to the solemnities of eternity; at least it fetters the imagination, and, instead of enlarging, serves only to contract our ideas of their excellence. The style also, in which this part of the work before us is written, appears exceptionable: It is a kind of poetical prose; but it will not, we suppose, upon that account, be less acceptable to our juvenile readers. This work, probably, labours under many disadvantages, as a posthumous publication; and it may have been written more from a view to the author's own amusement, than from any intention of making it public.

Added to the "Christian's Views and Reflections" are two sermons, which had been delivered on particular occasions. One was preached on a day of Public Thanksgiving, in which gratitude for national mercies, and a spirit of loyalty, are strongly recommended; and the other on a New Year's Day, which represents the necessity of an immediate attention to the calls of God. They are plain and judicious, and are written in that pious and sensible strain, by which this author's "Sermons on the Parable of the Ten Virgins" are so eminently distinguished. On the whole, we think that this little volume will very well repay the attention of our serious readers.

The Time of Justification considered. In a Dialogue, principally taken from the celebrated Dr. Goodwin; with Two Letters upon the same Subject, a Second Dialogue on Objections, and an Appendix containing the Judgment of many eminent Calvinistic Divines. By Thomas Young, Minister of the Gospel. Pages 82. Chalmers, &c. 1794.

The hypothesis of eternal justification has engaged the attention of writers of various characters and abilities. It has been often very
very warmly defended, and, with equal zeal, perhaps with more ability, has been opposed by many respectable writers, as leading to absurd and dangerous consequences. In the number of its adversaries was the pious and learned Dr. Goodwin, whom every writer, engaged in controversy, would be glad to claim as a friend. Behind such a shield as the Doctor's abilities the author of this pamphlet has very securely sheltered himself, and from hence he directs his arrows against his opponents.

Mr. Young appears to be a modest, worthy, and considerate man. Though persuaded of the importance of the sentiment which he endeavours to vindicate, he discovers an openness to conviction, and a candour towards his enemies, which will, at least, exculpate him from the charge of bigotry. His arguments and answers to the objections of opponents are generally judicious; they are sufficient to convince an impartial observer, that his principles are not the mere effect of accident or prejudice, but the result of sober inquiry, and supported by some degree of rational evidence. The reader is not, however, to expect the most logical arrangement, or any great accuracy of language. The dialogues might have been conducted with more ease and dignity, and the rest of the work have been written in a more pleasing and methodical manner; and had his arguments been marshalled so as to form a regular and compact body, we think he would have attacked his adversaries with greater success. This treatise may, notwithstanding, be very serviceable to such as have not opportunity to consult a larger or more elaborate work.

The Christian's Consolation in the Hour of Domestic Distress. A Discourse read to the Author's Family soon after the Death of a beloved and most affectionate Wife, who died in Child-bed. By a Layman. Pages 43. Price is. Rivingtons. 1794.

From the history of Job, which is eminently calculated for consoling the mind in the season of affliction, the writer of this discourse has chosen his text. After remarking, from the well-known language of submission, "The Lord gave, &c." on the mercies which we enjoy, as the gifts of Providence, the consequent right which the Almighty possesses to deprive us of them whenever he pleases, and that resignation to the divine conduct which it becomes us on such occasions to manifest, he very feelingly describes the amiable character of his wife, in consequence of whose death this sermon was penned, and concludes with two or three not unsuitable reflections. Though we have been pleased with many hints in this discourse, and are readily disposed to believe that the sentiments which it contains afforded some relief to the author under his heavy affliction, yet we think that his observations are too general to apply, with much effect, to others in circumstances so peculiarly distressing.
Observations upon the Expediency of revising the present English Version of the Epistles in the New Testament. To which is prefixed, a Short Reply to some Passages in a Pamphlet, entitled, "An Apology for the Liturgy and Church of England." By John Symonds, L. L. D. Professor of Modern History in the University of Cambridge. 4to. Pages 132. Price 7s. 6d. Payne, Deighton. 1794.

A similar work on the Gospels and Acts was published, five years since, by the same author. In this he completes his plan, by collecting, from the common version of the Epistles and the Revelations, a great variety of passages, perhaps about two hundred, and suggesting such corrections as seem necessary to make the sense clear, or the language pure. His remarks are less extensive than they were upon the former part of the New Testament, which was executed by a different class of translators, and appears more frequently objectionable. His corrections are sometimes striking, and usually just; at the first view, indeed, they often seem trivial, but we think very few of them superfluous. We have known plain serious people fix the most distant meanings on texts, which we should not otherwise have suspected of ambiguity.

Such reflections as naturally result from the palpable incorrectness of these passages, seem alone to be meant in the title. We wave, therefore, for the present, any consideration of the expediency of revising the authorised English version of the Scriptures, especially as our attention will be indispensably called to that subject, when we have opportunity to give an account of Bishop Newcome's late publication. It may, however, be useful to observe, that the alterations, proposed by Dr. S., have no tendency to affect either the system of the orthodox, or the hope of the pious; they arise only from deficiencies of verbal precision or grammatical construction, which escaped the numerous corps of translators employed by King James the First.

The author pursues his former plan, but reduces it to fix chapters, the titles of which will, perhaps, sufficiently explain the nature of his work to those of our readers who are not strangers to the grammar of our native tongue. 1. Ambiguities occasioned by the antecedents, to which the relatives refer, not being clearly distinguished. 2. Ambiguities occasioned by equivocal words and phrases. 3. Ambiguities occasioned by an indeterminate use of prepositions. 4. Passages ungrammatical. 5. Obsolete, barbarous, and vulgar terms. 6. Literal translation, when the language will not admit of it, so as to make the words sufficiently intelligible, when the times of verbs will not admit of it, and when Hebrews or Greek is either redundant, or repugnant to the English idioms. Under each of these heads, and under subdivisions of some of them, a distinct course of remarks is traced through the several Scriptures now investigated. Corrections are often derived from the more ancient versions of Wicklif, Tyndal, Coverdale, the Bishops (A. D. 1568), the English Puritans at Geneva, and the English Papists at Rheims.

Holly
Hollybushe, Archbishop Cranmer, and Tomson, are also referred to as translators, although Lewis affirms them to have been only editors. The corrections, that are sometimes found in their editions, account, in some degree, for the apparent contradiction. The author has made a laudable use of his opportunities to consult these authorities; as he has also done of his knowledge of modern languages, by references to the Italian, Spanish, and French translations of the Scriptures. We regret his want of acquaintance with the German; since it would have introduced him to such able auxiliaries as Luther and Michaelis; the former of whom afforded much assistance, and might have afforded much more, to some of our early translators. Of modern English versions, he most frequently refers to that of Mr. Wakefield. He has likewise made use of several Latin interpreters. Greek criticisms were not within the limits of his plan, which he seldom exceeds, and never loses sight of.

The discernment and taste, which Dr. Symonds discovers, are equal to his industry. His work ought to be studied by every future translator or reviser of the New Testament in England, whether sanctioned by national authority, or unconnected with it: And it will be found of considerable service to any public expositor, or confidante reader of our present version. The censure of his former observations, which, in his “Short Reply,” he quotes from a pamphlet ascribed to two living prelates, are such as would disgrace persons of the meanest rank. We are sorry that the author laid himself open to more just severity, by his harsh expressions concerning the error in the common translation of 1 Cor. xi. 29. We cannot help intimating also our surprise at his professed incapacity of comprehending the proposition, that the Lord’s Supper is “a feast upon a sacrifice;” which we should have imagined easy to be explained to an illiterate mind. But, from some unknown cause, the author’s usual penetration and temper seem to fail him when he alludes to that ordinance. He might otherwise have found different causes, from that which he has assigned, for the declining numbers of communicants in both dioceses. On some other occasions also, although very few, he appears to forget himself. Who would have expected from Dr. S. a translation of 2 Timothy, iv. 9, like this: “Use thy utmost endeavours to come to me as soon as you can? In some instances he improves the text, as he quotes it, by making it exactly what it is already in every bible we have examined; elsewhere he changes one ambiguous or awkward term for another. The references are too often wrongly figured: These are faults indeed which we should hardly have noticed in a less critical performance; but the detection of them may tend to moderate the author’s treatment of King James’s translators, as well as to render his own production more unexceptionable in a future edition.

POETRY.
ON THE NATIVITY OF CHRIST.

"Unto you this day is born a Saviour, which is Christ the Lord." Luke, ii. 11.

With what resplendent beauty shone
That long expected morn,
When Jesus, God's incarnate Son,
The Lord of life, was born!

Celestial hosts, array'd in light,
With glory mark their way,
As down to earth they bend their flight,
And hail the auspicious day.

"Glory to God," they rapt'rous sing,
Through all the heights of heaven;
"Tidings of joy to men we bring,
And peace on earth is given."

"Glory to God," let all our tongues
Re-echo to their lays;
Such grace demands our loftiest songs,
And all our powers of praise!

For guilty man, with pity mov'd,
The Saviour leaves the skies;
And here, to show how much he lov'd,
A bleeding victim dies:

But dies to save; salvation now
Is our perpetual theme;
Our willing souls to Jesus bow,
And triumph in his name.

Salvation! let the joyful news
Through all the nations run;
Gentiles believe, and stubborn Jews
Their great Messiah own!

From world to world, thro' boundless space,
May the glad tidings fly;
And myriads sound the Saviour's praise
To the remotest sky.

Thus shall his dear delightful name
Then dwell on e'ry tongue;
While angels round his throne proclaim
Salvation in their song.

REFLECTIONS FOR A NEW YEAR.

Again revolving time hath brought
Another solemn space for thought;

Another year is past!
Let me the period gone review,
And with fresh zeal begin the new,
For this may be my last.

Great God, when I the past recall,
"Tis mercy, love, and goodness all,
Thou hast bellow'd on me;
But ah! when I my conduct trace,
How poor, and cold, and mean, and base,
Are my returns to Thee!

Like Samuel, I may surely raise
My Ebenezer to thy praise,
And gratefully avow,
That having help from thee obtain'd,
Which all my feebleness sustaine'd,
I have endured till now.

But mourning o'er my time mispent,
My folly, pride, and discontent,
And my rebellious mind;
Like Moses, I may raise
The monumental pile of shame
That I have left behind.

Thou with a planter's skilful hand
Hast fix'd in a prolific land
The trees of grace, to bear:
Dost prune the bough, manure the root,
From year to year expecting fruit
Proportion'd to thy care.

But I encumbering long the ground,
Am like a barren fig-tree found,
For the axe severe;
Justice the dreadful blow might give,
But mercy pleads a fresh reprieve,
And spares—another year.

Myriads have fled! To me is lent
A further portion to repent!
And must I soon remove?
Then teach my spirit, sacred grace,
To urge as swift as time my race
To the bright world above.

Thou God, whose faithfulness appears
Unchanging as thy endless years,
My help in season's gone,
My stay in infancy and youth,
I'll trust to thy unfailing truth,
Till time with me is done.

A LIQUIS.
To the Editors of the Evangelical Magazine.

Gentlemen, Northampton, Dec. 4, 1794.

TWELVE months have elapsed since I transmitted to you some lines, written, for an annual Bill of Mortality at this town, by the humane and pious author of 'The Talk.' Among your numerous readers many have doubtless since then breathed their last; but no breach has been made in your valuable association, and my own life, however unprofitable, has likewise been preserved. The returning season admonishes me to offer you another copy by the same pen, and on the same subject, but of an earlier date. That the serious truths it expresses with so much energy, may be laid to heart by every reader, is the earnest wish of CORITANUS.

Quod adsit memento
Componere quærit; catæra femininis
Ritu feruntur. Horace.

Improve the present hour, for all beside
Is a mere feather on a torrent's tide.

COULD I, from heav'n inspir'd, assure
presage [last,
To whom the rising year mail prove his
As I can number in my punctual page,
And item down the victims of the past;
How each would trembling wait the mournful sheet,
On which the press might stamp him next to die;
And, reading here his sentence now replete
With anxious meaning, heav'n-ward turn his eye!

Time, then, would seem more precious than
the joys
In which he sports away the treasure now;
And pray'r more festerable than the noise
Of drunkards, or the music drawing bow.

Then, doubtefs, many strifer, on the brink
Of this world's hazardous and headlong shore,
Forc'd to a pause, would feel it good to think;
Told that his fettng sun must rise no more.

Ah self-deceiv'd! Could I, prophetic, say,
Who next is fated, and who next to fall,
The rest might then seem privilèg'd to play;
But, naming none, the voice now speaks to all.

Observe the dappled foresters, how light
They bound, and airy, o'er the funny glade-
[affright,
One falls—the rest, wide-fatter'd with
Vanish, at once, into the darkest shade.

Had we their wisdom, should we, often
warn'd,
Still need repeated warnings, and at last,
A thousand awful admonitions scorn'd,
Die, self-accus'd of life all run to waste?

Sad wafts! for which noafter-thrift atones:
The grave admits no cure of guilt or fin.
Dew-drops may deck the turf that hides the bones,
But tears of godly grief no'er flow within.

Learn then, ye living! by the mouths be taught
Of all these sepulchres, instructors true,
That soon or late, Death also is your lot,
And the next op'ning grave may yawn for you.

"Cast down, but not destroyed."
2 Cor. iv. 9.

THO' fore befet with guilt and fear,
I cannot, dare not quite despair;
If I must perish, would the Lord
Have taught my heart to love his word?
Would he anoint my eyes to see
My danger or my remedy;
Reveal'd his name, and bid me cry,
Had he resolv'd to let me die?

What—tho' cast down I am not flain;
I fall, but I shall rise again.
The present, Satan, is thy hour,
But Jesus shall control thy power;
His love will plead for my relief,
He hears my groans, he feels my grief;
Nor will he suffer thee to boast,
"A soul, that fought his help, was lost."

'Tis true, I have unfaithful been,
And grieved his spirit by my sin;
Yet still his mercy he'll reveal,
And all my wounds and follies heal.
Abounding sin I must confes,
But more abounding is his grace:
He once vouchsafed to me to bleed,
And now he lives my cause to plead.

'I'll cast myself before his feet:
I see him on his mercy seat;
'Tis sprinkled with atoning blood;
There sinners find access to God.
Ye burden'd souls approach with me,
And make the Saviour's name your plea:
Jesus will pardon all who come,
And strike our fierce accuser dumb.
BIOGRAPHY.

MEMOIR of the Rev. GEORGE VOWELL, late of Potter's Purry, Northamptonshire.

THOUGH Mr. Vowell was brought up to the ministry, and had just entered upon his public work, yet in consequence of his early removal by death, he must, in this Memoir, be contemplated more in a private than a public capacity. How little soever he might be known to the religious world at large, he must have had, from his long residence at the Academy, a numerous acquaintance among young ministers; and as it was his constant study to render himself agreeable in every department of life, we do not wonder that he conciliated the affections of all who knew him. On this account we have no doubt but this biographical sketch, imperfect as it is, will be gratifying to those young divines who were trained up with him under the same roof, and who at his death could not forbear expressing the feelings of their hearts in the language of an ancient Prophet, Alas! my brother.

Mr. Vowell was born at Sherbourne, in Dorsetshire, on the 14th of May 1772. He affords an additional proof of the happy consequences of a religious education. Very early in life he gave unequivocal evidence of genuine and fervent piety. When about eight years of age, he used to retire with his sister into his chamber, that they might alternately engage in the exercise of prayer. That spirit of levity, so generally apparent in the conduct of young people, was no trait in his character; on the contrary, he uniformly manifested a seriousness and gravity of deportment peculiarly ornamental to juvenile years.

When a child, he expressed a strong inclination to be employed, in future life, in the ministry of the Gospel; nor were
his friends, who had reason to believe he was renewed by
the grace of God, unwilling to cherish the laudable desire.

From ten to fourteen years of age, he was instructed in the
Latin tongue in Merchant Taylor's School, and in a repre-
table academy at Eltham, in Kent; and from the latter
period to his entrance into the seminary at Homerton, he re-
ceived considerable improvement under the private tuition of
the Rev. Dr. Henry Hunter, and the Rev. John Humphrys,
both of London.

Having completed his seventeenth year, he was admitted, on
the 2d of July 1789, a member of the church of Christ, in
Union-Street, Southwark, under the pastoral care of the
above-mentioned Mr. Humphrys, and by the assistance of
divine grace was enabled to adorn his sacred profession. The
motives from which he acted in forming this spiritual relation,
and the sensations of his mind on the occasion, may be gathered
from the following extract of an affectionate letter to his
brother, who was then at some distance from home: "Last
Sunday was sacrament-day. Mr. Humphrys did not ask me
whether I communicated any where in the country, as I ex-
pected he would. I am very happy in having joined his
church, and hope I shall never have reason to repent it. It is
a very great pity that people are, in general, so backward to
approach the table of the Lord. It is a mean of preserving us
from many sins, which otherwise we should be tempted to
commit. When I consider that I have openly and solemnly
given myself up to Christ, and have dedicated myself to him,
the temptation to sin is not so great, nor the inclination so
powerful. It likewise promotes our love to the ever-blessed
Jesus, and increases our trust, our faith, our confidence in
him. These motives one would suppose sufficient to induce
Christians to come and refresh themselves under the banner of
Christ. But, my dear brother, sin has blinded our eyes and
hardened our hearts. O! that you could persuade yourself
that it was your duty to give yourself up unto the Lord, that
you might sit under his shadow with great delight, and his fruit
might be sweet to your taste!"

During his preparatory studies, under the direction of Dr.
Fisher, Dr. Mayo, and Mr. Fell, he does not appear to have
lost sight of any one of the essential requisites of a Gospel
Minister. As his love of knowledge was ardent, so his applica-
ction in the acquirement of it was unwearied. But as he
considered this to be an inferior qualification, when compared
to divine teaching, he appears to have been particularly sol-
citous
ritous to cultivate an acquaintance with God, and to promote the power of religion in his own heart.

In a letter written some time before he left the Academy, to an intimate friend in Essex, late a fellow-student, he fully justifies the above observation. “In the course of my studies, I am pursuing a plan which I ought to have adopted four years ago. A great part of my time is devoted to the languages, for I find that a competent knowledge of them is of importance, but this I never yet possessed. I hope, through industry and attention, I have made some improvement in the Latin tongue. I have gone over with care the Latin Syntax in its various parts, and have been studying the idioms of the language.” Perhaps you may think that divinity ought to be my principal study. Undoubtedly it ought, according to my situation in the house. But what is the use of building upon a sandy foundation? for that which I have laid is as yet nothing better. In my preaching exercises there is not so much danger of my neglecting theology as the classics, such an acquaintance with which I wish to secure, as shall make them a delightful and useful study. By remitting our attention to them, we lose our knowledge as fast as we acquire it, for it gradually evaporates till our ideas revert to their original chaos. But you say, ‘How foolishly and ridiculously the boy talks! It is not Latin nor Greek will constitute a Christian minister. These are inferior qualifications. Why do not you tell me that you want personal religion,—to feel the power of divine grace upon your heart, and to live daily under its influence?’ Acquisitions of this nature, I confess, are of essential importance, and I feel a vacuum in my soul, which cannot be filled with any thing better than spiritual gifts and grace, of which we may be possessed, let it be our daily, our constant prayer. What can we say or do for the souls of sinners under awakening convictions, bowed down under a sense of their sins, and the wrath of an offended God, unless we ourselves have been led through the fiery trial, and tasted that the Lord is gracious?”

Some of his first public exercises, while at Homerton, were in several poor-houses in and about London, in which he gave evidence of a solid understanding in the arrangement of his discourses, and that Christ and his cross was all his theme.

* This can refer only to a revival, as we are warranted to say, from the first authority, that he was a very good classical scholar, well versed in the Greek Testament, acquainted with the Hebrew, and had read with his tutor all the Chaldee contained in the Bible.
There are some branches of our conduct which tend more particularly to distinguish our real characters than others, and perhaps none more than an epistolary intercourse with familiar and intimate acquaintance. If by this rule we may venture to decide on the personal qualities of Mr. Vowell, our readers will conclude, from the following extracts from the few of his very excellent letters which have come into our hands, that we have not over-rated him when we assert, that he was a young man of singular worth. In our selections, we have sometimes dispensed with the order of time, for the sake of preserving a connexion in the various subjects of biographical description.

While on a visit to his native county, he preached at Milbourne-Port, on the doctrine of election, and the necessity of conversion; upon which he writes to his mother as follows: "My subject in the morning was one which you profess to believe, but think it ought not to be preached, namely, Election. However, I consider it my duty to teach every thing which God has taught me in his word, and not thus to declare the whole counsel of the Spirit of Truth, be it ever so incongruous with the sentiments and prejudices of men. We are apt to dislike such sermons as magnify the free grace of God. We cannot but conceive there are real excellencies in ourselves, which render our conduct meritorious, and give us a title to eternal life. But, alas! they are all imaginary; for who maketh thee to differ, says the Apostle, and what hast thou which thou hast not received? This should teach us humility, a renunciation of all dependance upon ourselves, and excite confidence and assiance upon the Lord alone. It will do very well, to talk of God's actions and bad, as they respect our fellow-creatures, and our dealings one with another; but in the eye of divine justice all the world is become guilty, we are altogether become foolish. And yet this doctrine is not at all incompatible with the free invitations of the Gospel to be diligent in the use of all appointed means, and to set about the greatest performances with a settled persuasion of our inability for the least; and the man who does this, may have a comfortable assurance of God's love and grace towards him."

Though he firmly believed and taught the above doctrine, it was not under a licentious influence; for he appears to have been a strenuous advocate for the necessity of regeneration, and personal religion. "I often think of you, and without ceasing make mention of you in my prayers, that the God of all grace would enstamp his own image upon your heart, without which
which all external accomplishments are but as whitened sepulchres, or as a mere carcass dressed up in gaudy colours. You may, by a decent and virtuous deportment, procure the esteem and admiration of men, but without regeneration and the teachings of the Holy Spirit, we can never be acceptable in the sight of God: For it is this only that can destroy the natural enmity that subsists within. Let us therefore consider ourselves but as strangers and pilgrims upon earth. Let it be our daily concern to grow in a meetness for heaven, that as we are united by the ties of nature, we may experience a still closer union in the everlasting covenant ratified and confirmed by the death of Christ, indissoluble in its nature, and eternal in its duration. Whatever else you neglect, do not, my dear, neglect the care of the soul. It is the one thing needful. This alone can make you happy, and secure your peace of mind. It is absolutely necessary that we should frequently hold converse with ourselves, and examine into our state according to the evidences of God's word. We should endeavour to live above the world, and seek a participation of that grace which endures to eternal life. My dear sister, let us walk together in the love of Christ, and the comfortable communion of the Holy Ghost. A mutual exchange of love here, would afford us but small consolation, did we suppose we should be separated from each other hereafter. I am not unmindful of you at the throne of grace, and I hope you cease not to pray for me. Do not comply with the follies and ridiculous sinful fashions of this world. Maintain your separation, for you know that the disciples of the blessed Jesus are not of this world. Be watchful, be fervent in prayer, and live in the exercise of an active faith in Christ and his grace.”

The person and excellencies of Christ were particularly attractive to his soul. “Sabbath evening I heard Mr. L—— with pleasure from these words, Luke, i. 53. ‘He hath filled the hungry with good things, and the rich he hath sent empty away.’ Let this encouraging yet awful text be impressed upon each of our hearts. Let us go as needy, starving souls to Christ, that we may be fed with the bread of life,—with the sincere milk of the word, and be nourished up unto eternal life. The things which the Saviour hath to bestow are indeed good, because we are miserable without them. They are also satisfying, which cannot be said of any earthly enjoyment. For what is a man profited, though he gain the world, and lose his soul? They are also suitable to our state and condition as sinners. Are we ignorant? Christ will enlighten us. Are we depraved? The Spirit will purify us. Are we sold under sin?
MEMOIR OF THE REV. G. VOWELL.

Hereby, you may be brought into the glorious liberty of the children of God. They are eternal in their duration. Soon an end will be put to the things of time and sense. Men will be stripped of their riches, honours, and pleasures, and left naked, destitute, and tormented, without an interest in the Redeemer. He only that doeth the will of God, shall abide for ever.”

Though so young a man, he considered time to be a jewel of inestimable worth. “I assure you, I do at present feel time to be a precious talent, and am diligent in improving it as my health will admit. No one thinks of charging me with idleness; but I sometimes fear my strength is exhausted in the pursuit of improper objects; and that, for want of a regular plan, much time is lost even in our attempt to improve it. I am sensible of my own deficiency more than ever, and shall not be in a hurry to leave my present situation at Homerton, which upon many accounts I find advantageous, though attended with some inconveniences.—How have you been employing your time to-day? I hope, not altogether unprofitably, though perhaps not much for the advantage of either yourself or others. You have been in company where conversation has not, I suppose, proved to edification, nor received your hearty sanction.—I cannot reflect upon the large portion of time I have spent in unprofitable visits without remorse; and was it not for support derived from the hope of improvement, it would render me unhappy. We do not consider how near we are to our eternal home, and that there is a day fast approaching, in which we must give up our accounts.”

He was himself daily conversant with the blessed Scriptures, and recommended them to others, as the man of their counsel.—“One thing gives me a little consolation, I feel a greater pleasure in reading and consulting the word of God than I used to do. It appears more desirable and edifying than any other book. And this I am persuaded of, that the greater our diligence in studying it, the higher value we shall set upon it. Let us search the Scriptures. There is, as Austin observes, a depth in the word of God, because it is His, which we are not able to fathom. It is a rich, hidden mine, and we must dig to find the golden ore. Its sacred contents are not discovered to every careless traveller. We must, as it were, enter into the heart and bowels of it, ere we can be truly enriched.—You have read the Scriptures, at least in part:—Would to God that not only you, but each one of us, had read them more, and studied them more attentively than we have heretofore! Neglect
Neglect not, my dear sister, this sacred book. It is a message from Jehovah himself to sinners, it is a declaration of the glad tidings of salvation. Every verse of this holy word is full fraught with instruction; and why should we treat that with indifference, for which there is an absolute necessity? By this book we shall be all judged at the last day, and it will prove to some the innocent occasion of death unto death, to others of life unto life. If you are desirous of seeing God in glory, you must see him first in his word. By it we learn our state and condition here, and the nature of that rest which he hath prepared for all those who love to read and hear of it. You can no more maintain spiritual life in your soul, without you attentively peruse the Scriptures, than your animal life can subsist without food and nourishment. It contains milk for babes, and strong meat for those that are of full age. In it the lambs may wade, and the elephant swim. We are strangers and pilgrims upon earth. This is not our rest, because it is polluted. It is a wilderness full of a thousand intricate paths, set with briers and thorns; and can we know our doubts, and overcome our difficulties, without the Scriptures? I repeat it, to be favoured with the revealed will of God is an inestimable blessing, and we cannot read it too often. Let not a single day pass without consulting your map, for so I may call it. Consider it of more importance than even your daily food; as indeed it is. Read it with humility of mind, and fervency of prayer, that the God of all grace would be pleased to grant you the enlightening gifts of his Spirit, that the veil of your ignorance may be rent, and the scales of unbelief fall from your eyes. And if you pursue this course, the Scriptures will so endear themselves to you, that you will not need exhortations to read them. You surely may steal a solitary hour for this purpose. Arise in the morning to do it, and slumber not away in bed that precious time which may be so well improved.

To the diligent study of the Scriptures, he united and recommended fervent prayer. — "It is said of Martin Luther, that he was upon his knees, in this duty, three hours in a day. The pious Mr. Bradford used to do almost every thing upon his knees. He would never cease confessing his sins before God, till he felt real contrition and godly sorrow wrought in his soul. He would continue his thanksgiving, till he felt his heart overwhelmed with gratitude to his heavenly Father; and when pleading with the angel of the covenant, he would not let him go till he had some comfortable assurance of having received his blessing.——When I read such things, I am ashamed to
to think with what carelessness and indifference I attend to the discharge of this duty. There is reason to suspect, that it is often done more with a view to keep conscience from being clamorous, than from any delight and satisfaction we experience in it. I know, if I prayed more, I should manifest more of the spirit and temper of the Christian in the whole of my conduct. For do we wish the mortification of our corrupt affections? Prayer will promote it. Are we desirous of feeling our souls alive unto God? This is enjoyed in the exercise of prayer.—I doubt not, but you put up many petitions on my behalf, particularly in reference to my future happiness. We cannot render one another more essential service."

An acquaintance with trifling and giddy worldlings was not cultivated by him. "It seems a pity we cannot choose our friends, and make our social intercourse subservient to the improvement of our graces. Happy is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. We cannot associate with the world without contracting its defilements, and we generally find, that instead of making others better, we make ourselves worse. How merciful is the intercessory prayer of our Lord for his disciples, I pray that thou wouldst keep them from the evil of the world! I am convinced of the inestimable value of these words—of their indispensible need and benefit. It is easy enough to act with the world, but it is not so easy to act against it,—to live in a state of perpetual warfare, and maintain a holy singularity of conduct. Yet this is necessary, if we have any thoughts of being the servants of God. Indeed there is a divine reality in religion. All its requirements are sacred, and as often as we lose the sense of its authority and importance, we make work for bitter repentance. I feel for their situation, whose daily converse is with the enemies of God, who take his holy name in vain. They must either possess a disaffected mind towards him, or be partakers with them in their deeds. It is very desirable to be differently circumstanced, and live retired from the noise, confusion, and strife of men, agitated by contending passions and opposite interests."

If modesty and self-diffidence be enviable qualifications, he possessed them in an uncommon degree. "I feel so much the strength of inbred corruptions, as is almost incompatible with a state of grace; and the folly and vanity which I have too often discovered, will lead you astray, if you tread in my steps; and were this the case, I should be chargeable, not only with my own guilt, but with your's also. I find it hard, in
in all circumstances, to maintain the Christian spirit, and act agreeably to the dictates of my conscience. As to myself, I can give you but a poor account. Could you but look into my heart, you would see many doubts and fears, and the heavens, as it were, clothed with blackness. I seem to be cut off from a participation of the joys of paradise, and from all intercourse with that blessed abode. Believe me, we shall, sooner or later, feel the unhappy consequences of all our negligence in spiritual duties; yea, of all allowed iniquity. If we wish to be more alive to God, we must walk more with God, and for our encouragement it is said, draw night to him, and he will draw night to you. I have been reading Burnham's Pious Memorials, giving a short account of the lives and experiences of many godly men. There we may see religion, not as a mere picture, but as a something which lives in the heart, and licks the heart to God, effectually weaning it from all the glories of the world, as faith, with a penetrating eye, views glories unspeakably more permanent and grand."

[To be completed in our next.]

*** We have been once before, through the length of the piece, under the necessity of dividing the Biography. A circumstance of this nature, we hope, will very seldom occur.

TOTAL DEPRAVITY OF HUMAN NATURE.

LETTER II.

[In reply to the Objections of Crispus.]

MY DEAR FRIEND,

K———, Dec. 1794.

I received your's with pleasure. It is quite agreeable to me to supply, as well as may be, the defect of personal intercourse, by a free and friendly correspondence. Your thirst after truth is pleasing. Would to God we were all more of that temper which seeks for wisdom with the ardour of those who dig for hidden treasures. You need not take it as a compliment, if I say you have stated your objections to the doctrine of total depravity, in as plausible a manner as I ever recollect to have seen them. I will endeavour to give them all the weight they possess.

The point in dispute betwixt us, you will observe, is, whether an unregenerate sinner can be said to perform any...
part of his duty, or to obtain in any measure the approbation of his Maker? And I hope you will consider that this is, for subsitance, the same thing as, whether the carnal mind be wholly enmity against God, or whether it be in any measure subject to the law of God, or can be? You allow, I think, that whatever excellencies such characters possess, the love of God is not in them, no not in any degree. Their amiable qualities, therefore, be they what they may, must be something quite distinct from love, or any of its operations: But as love is the fulfilling of the law, it must comprehend the whole of moral excellence, and consequently there can be no moral excellence in the sight of God without it.

You first reason from the cases of Ahab, the Ninevites, the young man whom our Lord is said to have loved, and the scribe who was declared to be not far from the kingdom of heaven. In answer to which, I would observe; though the great God knoweth the secrets of all hearts, yet in the government of the world he does not always proceed upon this principle. He has sometimes thought fit to reward men for actions, not because he approved of them as actions of theirs, but merely because they tended to subserve his great and wise designs. God rewarded Nebuchadnezzar for his long siege against Tyre, by giving him the land of Egypt; yet Nebuchadnezzar did nothing which in its own nature could approve itself to God. The only reason why he was thus rewarded was, that what he had done subserved the divine purposes in punishing Tyre for her insulting treatment towards the people of God. Ezek. xxvi. 1-7; xxix. 17-20. God also rewarded Cyrus with the treasures of Babylon, the hidden riches of secret places, as they are called (Isai. xlv. 3.), not because Cyrus did any thing that was pleasing in his sight; his motive, was the lust of dominion; but because what he did effected the deliverance of Judah, and fulfilled the divine predictions upon Babylon.

And as, in the great system of the divine government, actions may be rewarded which have no appearance of innate goodness, so others may be rewarded which have such an appearance, even though it be nothing but appearance. God does not always avail himself of his omniscience, if I may so speak, but proceeds upon the supposition that men are what they profess and appear to be. The end of Jehovah in punishing the person and the house of Ahab was to make manifest his displeasure against their idolatries: But if, when Ahab humbled himself, and rent his garments, God had proceeded towards
wards him on the ground of his omniscience, and knowing him to be destitute of sincerity, had made no difference in his treatment of him, that and would not have been answered. For whatever might be Ahab's motives, they were unknown to men: If God therefore had made no difference in his treatment, they would have concluded that it was vain to serve God. It seemed good therefore to him in the present life to treat Ahab upon the supposition of his being sincere; and as to his insincerity, he will call him to account for that another day. Much the same things might be observed concerning the Ninivites. There might be many true penitents amongst them, for aught we know; but whether holy love or slavish fear was their motive, they professed and appeared to be humbled, and discovered all the apparent fruits of repentance; and as such it was manifestly an instance of divine wisdom, as tending to do honour to his own government in the eyes of surrounding nations, to proceed with them upon the supposition of their repentance being sincere.

The young man who came to Christ appears to have been a conceited pharisee, who loved the present world, and not God; and is represented by our Lord as being as far from entering into the kingdom of heaven as a camel was from passing through the eye of a needle (Matt. xix. 16—24.). The only difficulty arises from its being said that the Lord beheld him, and loved him; which may seem to imply at least a partial approbation of his character. But to this it may be answered, Our Lord was at this time acting in the character of a preacher, or instructor of men. His feelings towards the young man in question were much the same as ours would have been, had we been possessed of true benevolence, and in the same circumstances. Let the best man that ever existed be addressed in this manner; let him behold a poor self-deceived youth, flattered by all around him for his apparent virtue, and flattering himself with the hopes of heaven, while in reality he is a slave to the present world; and let him, if he can, forbear to feel towards him like our Lord. He would tell him the truth, though it should send him away sad and grieved; but his heart would at the same time melt in compassion to his poor deluded soul. All this would imply no more of an approbation of his spirit or conduct than was included in our Lord’s looking upon Jerusalem and weeping over it.

As to the scribe, who answered our Lord discreetly, and was assured, that he was not far from the kingdom of God; read the passage (Mark, xii. 28—34.), and you will perceive that it was not in relation to his spirit or conduct that our Lord spake, for...
not a word is recorded of either; but merely of his confession of faith: That the love of God and man was of more account than whole burnt offerings or sacrifices. This doctrine was so true, and contained so much of the spirit of the Gospel dispensation, that our Lord very properly assured this discreet inquirer that he was not far from the kingdom of God; that is, that the principles which he had avowed, if truly imbibed and properly pursued, would lead him into the very heart of Christianity.

The remainder of your objections I must take another opportunity to answer, and at present subscribe myself,

Your affectionate friend,

GAIUS.

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DEATH, A VISION.

PASSING the other day through Cheapside, I met a funeral procession, a hearse, several mourning coaches, and all the fable apparatus of death. I was struck at the contrast, so manifest between this procession and all that was moving about it: And these scenes so occupied my mind, that I consider them as the cause of a visionary dream which I had on the following night, wherein Death was represented as driving his hearse and procession through that populous street, and addressing himself to various persons who met him in his route:

"Ye numerous passengers, going and coming on each side of the way, whose aspects manifest that you are bent on different schemes, which you deem of importance: Know! that whatever your business may be, ye are all hastening to my territories. You who are young and gay, and you who are more advanced in life, are moving, with different paces, toward that house of mine which is appointed for all living. You, who are arrayed in the height and variety of the fashion, will soon put on your last suit, and like the corpse in this hearse be inshrouded by death. You, whose plumes are high, and proudly nod over your giddy heads, will soon occupy my plumed hearse, and your vanity will cease for ever. Some of you may be driving to the Temple of Hymen, and pleasing yourselves with prospects of many years' happiness, but you must soon submit to my cold embraces; and your connexions and enjoyments, however dear and delightful, must be resigned at my command, and be exchanged for the gloomy solitudes of my kingdom.

"Ye
DEATH, A VISION.

Ye foolish people and unwise, who in your crowded carriages are hastening to various places of dissipation, folly, and vice, remember that the heart of the fool is in the house of mirth. Know that I often visit these delusive scenes, snatch the frightened victims from their fatal festivities, and plunge them into outer darkness. Even lately I seized several giddy wretches on the threshold of one of these seminaries of vice which you are driving to. Know, foolish citizens, that what I have done, I may do again. In my next visit I may come in a fire, an earthquake, or a storm, and swallow up the crowded fabric, and all its unthinking and deluded company. Stop, ye cruel parents, look on my retinue, and return to your houses! Are ye so mad as to drive your children to Tophet, and offer them to the devouring idol, Dissipation? Ye are rapidly advancing in the broad way, and your steps will soon take hold on hell. Carry therefore your little ones home, read them a lecture on what you have seen in this street, and so teach them to number their days, that they may apply their hearts unto wisdom.

I perceive a carriage advancing, whose armorial bearings declare it to belong to the Bishop of the City:— Remember, my Lord, you and I wear the same livery; it is my business to kill, but your duty to prepare men for my stroke. It is evident that I work too fast for you; for many under your charge feel my dart in their vitals, before they possess repentance in their hearts. Where lies the fault, my Lord? for a fault there is somewhere! You have many assistants in this great city, who are well paid for carrying on the work of preparation; but by what I see and hear where I visit your flock, very few are informed of my power, and are prepared to submit to my stroke. The bells toll, and the churches are opened every Sabbath-day; but your assistants, in general, are very sparing of their labour, and care not to disturb their hearers by preaching on my certain dominion over all men, nor do they show them by what means they may make me their friend, and have a happy passage through my dark valley. I would have you look to these things, my Lord: You know I am not ceremonious, you and I shall meet again ere long, and I wish to meet you as a friend, and by my advice to subserve your best interests.

Here comes a consequential son of Galen, whose fame is widely spread, and whose medical skill is highly applauded: Know, Sir! that with all your fame and consequence, you are my servant, you are retained by me, and often forward my work. You are parading through this city in your way, as I am in mine: But I have somewhat to say against you! While I am
in incessantly looking to the end of my work, and warning men
to think of their latter end; you seldom let your patients
know the worst of their case, but flatter them with the hopes
of recovery, till they have almost entered on my territories.
Although you are constantly frequenting the chambers where
I appear, you studiously avoid any conversation with me. Now,
Mr. Physician, permit me to exhort you to heal yourself:
Remember, that however shy you at present may be, you must
soon bow to my sceptre, and visit my dominions. For the pre-
sent, Sir, pass on, reflect on what I have said, and do as much
good as you can till I call for you.'

"Here are a few of the ambassadors of the Prince of Life
and Peace; of different denominations, but all of my ac-
quaintance:—"It is part of your study and ministry to make men
familiar with me. Formerly, I could not step into a house
without all the family crying out for fear; but since ye have
held forth the word of life, the very children learn to be fami-
lar with me. I bow at the remembrance of your divine
Master, O ye servants of Christ! There was a time, when He
submitted to be imprisoned by me; but by that condescen-
sion he destroyed Satan my powerful master. I was proud of
having such a prisoner in my power; but when he chose to de-
part, he did not vouchsafe to ask my leave, and no force of mine
could detain him. And he so entirely tore away the adamant-
tine bars of my prison, and left such impressions of his divine
power on me, that it is impossible for me to detain any in my
power, when he demands their release. Tell therefore your
numerous congregations, to meet me as become Christians.
Exhort them, to banish from their minds the vulgar notions of
my hideous looks and evil designs: And let them be assured
that I shall visit them as a friend, to introduce them to the
presence of your Master."

When the King of Terrors had finished his address, he as-
sumed a most terrible aspect; and frowning with tremendous
horror, drove fiercely forward, while all around was in the most
fearful agitation. The affrighted passengers fled from the
streets; the shops were darkened; the houses and churches
trembled to their foundations; the sound of the artificer, and
the din of business, were silenced; the general pulse of trade
flooded still; and an awful paralytic affected the whole body po-
litic. Thus this terrible enemy of mankind bore in triumph
the escutcheons of his mortal pomp, through the great me-
tropolis and emporium of the nations; and thus every thing
remained, while the sight of Death, and the sound of his cav-
alcade affected the senses of the multitude; and when they
ceased,
ceased, the whole stream of business, gaiety, and folly, returned to its usual course; and I awoke from my dream.

PROBUS.

A SIGHT OF CHRIST.

The gratification of the senses affords peculiar pleasure to man in his present state. Agreeable and harmonious sounds delight the ear; and the eye which is never satisfied with seeing, roves among new and splendid objects with ever-growing felicity. Our curiosity is raised to behold one of our fellow-creatures, in proportion to his fame, either for great wisdom, military prowess, or the benefits we have received from his achievements. Such was the impression made on the mind of the queen of Sheba, who came with difficulty and hazard, to behold the glory of Solomon: And such feelings animated the Grecians who poured in from every quarter to gratify their eyes with a sight of the man, who had delivered them from tyranny and oppression, crying ωτέρ! ωτέρ! Saviour! Saviour!

On this principle we are not surprised to find those who waited for consolation in Israel, coming with such eager desire to see the new-born Saviour. The prophecies and types were fulfilled in his sacred person. Now was the time for his approach. Expectation at this period raised the hopes of the faithful, and persons of various characters came to behold this sight. The Eastern Magi had seen his star, which directed their way to that illustrious Saviour whose incarnation it announced. The shepherds, whose attention had been awakened by the song of angels, repaired to Bethlehem, where they saw the shepherd of Israel. The women, who departed not from the temple day nor night, saw him at last, to whom it belonged. Simeon also, who, like Jacob, had long waited for God's salvation, was blessed with this sight: Admonished by the Lord, he came into the Temple at the very time his parents presented him there before God, and receiving him in his arms with emotions of heavenly felicity, blessed God for a sight of his salvation. Nor did this desire cease through his future life. Several Grecians coming to worship at Jerusalem, expressed a very ardent wish to see him, and were introduced for that purpose by Philip. The inclination of Zaccheus seems equally strong. But how were the Apostles favoured, who had access to him on all occasions! Their eyes saw, and their hands handled the word
word of life. On the mount they saw his glory as the glory of the only begotten of the Father.

At his ascension the heavens received him out of the view of the men of Galilee, nor has he been seen personally on earth since. Yet there is a sight of him more interesting than any we can enjoy with mortal eyes. In his outward appearance there was nothing extraordinary. Many saw his person who knew not his worth, and rejected the whole mystery of godliness. But there is a sight which is connected with faith, John, vi. 40. As the stung Israelites by a view of the serpent were healed; so this saving view of Christ is connected with present peace and future felicity. This sight is only to be had by the teaching of the Spirit; for the Spirit searcheth all things, and reveals them to man. If we are taught by the Spirit, we shall see all that suitableness, that there is in Christ, to the various circumstances of guilt and wretchedness in which we are. Perhaps our evidences may not be so clear, nor our comprehension so great on this subject as that of some others; but we shall see him for ourselves, and admire what we understand. Blessed are they who see not and yet believe.

The most exalted personal view of our Lord is yet to come: He shall appear again in his own glory, in the glory of the Father and of all the holy angels. Then every eye shall see him. The great white throne, and he who sits upon it, will be visible to all. The seven eyes which were upon him in his crucifixion will now be directed to him in his glory. How happy at this period to have an interest in his love!

In heaven they behold the King in his beauty. They see him as he is. The Lamb in the midst of the throne is exhibited in full view to all the celestial inhabitants. This is what he himself prayed for while yet upon earth. Father, I will that those whom thou hast given me be with me where I am, to behold my glory. As they had seen him, some of them personally, and all of them by faith; so they shall see him in his kingdom. Now we see his feet, and adore. In his temple we behold his spiritual excellency with admiration; but the heavenly vision will be ecstatic and transforming. If the sight the apostles had on the mount so far overcame them as to transport them beyond themselves; and if the queen of the south had no more spirit in her when she saw the glory of Solomon; who can describe the feelings of the mind at that moment when the happy soul enters heaven, and casts its eye on the glorified Mediator. “Blessed are the pure in heart, for they shall see God.”

EUMENES.
THE GLORIOUS WORK OF MERCY.

[From among the Papers of the late Rev. J. Browne, Author of self-interpreting Bible.]

"Mercy and Truth are met together: Righteousness and Peace have kissed each other. Truth shall spring out of the earth; and Righteousness shall look down from Heaven: Yea, the Lord shall give that which is good, and our land shall yield her increase."

The Redemption of sinners is, strictly speaking, the work of Mercy; and though no excellency of God is subordinate to another in itself, yet in this transaction they seem all to act as employed by Love. Grace reigns through Righteousness unto eternal life, by Jesus Christ our Lord. No sooner had Mercy intimated that she intended to save, than Wisdom stepped forward, and said, I will form the plan; and now that the scheme is made known, it is scarce possible for the saved to forbear exclaiming, O the depth of the riches both of the wisdom and of the knowledge of God! Power proposed to lend her arm to execute Mercy's projects; and all who have seen the work acknowledge, that the hath done great things, and marvellous deeds without number. Goodness, natural Goodness, said, that for her part she would give to Mercy her earth and heaven, to be theatres where she might show to the ages to come the exceeding riches of her grace; and she did as she said. Justice engaged that, for Mercy's sake, she would cause her sword to work against the man God's fellow, that she would smite the shepherd till she received full satisfaction; and in the fulness of time she acted according to promise. Holiness was equally cheerful, and vowed, that agreeably to her nature, she would sanctify Mercy's objects, that Mercy might have honour by her deeds: So she promised, and so she performs; for when any man is united to Christ, he becomes anew creature: Old things pass away, and behold all things are made new. Independence hinted to Mercy, that however greater gifts, yet the divine glory could not suffer; Jehovah being God over all blessed for ever. Infinity intimated, that however numerous her wretched objects, she need fear no expence, for God was all-sufficient. Unchangeableness assures us, that having once begun the saving work, neither the provocations of men, nor the alterations in their lot, should cause a change in this: God is the Lord, he

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changeth not, and therefore the sons of Jacob are not con-
fumed. Yes; and Eternity declared, that if Time would
not serve Mercy to perform her kind deeds, and to confer her
special favours, a long for ever should be had: Israel should
be saved in the Lord with an everlasting salvation, and not
ashamed nor confounded, world without end. What shall I
say? With Redemption, the work of Mercy, in my eye, I
think I see all the attributes engaged at once, all acting in the
greatest harmony, and all, so far as men can conceive, exerting
themselves to the uttermost!

A LETTER TO A YOUNG WOMAN,
BY THE REV. MR. NEWTON.

MY DEAR MISS——,
I THANK you for your letter, and for your kind sympathy
with me; but I am not much to be pitied. My trial, if I
may call it one, has been very light, and sweetened with innu-
merable comforts and mercies. I fell in the street, not down
stairs; but I strained my instep a good deal, and was confined
to the sofa, for near a fortnight. Last Sunday I was enabled
to mount the pulpit, and I am now returning into my old track;
but I cannot yet walk in the street, because I cannot wear my
own shoe. I trust, in the Lord’s good time, I shall recover
my former liberty: And till his time comes, which is always
the best, I hope I shall not desire it. I felt little pain, ex-
cept for about half an hour after my fall. Perhaps my con-
finement may have kept me from some greater harm.

The text of my first sermon on my return to church was
suggested by my own case: John, v. 14. Methinks it is applic-
able to you likewise. You have been sick, nigh unto death,
but the Lord has raised you up: May he enable you to con-
der sin, as the source and cause of every sorrow; and that
the afflictions the Lord sends, however trying to the flesh, are
light, compared with what sin deserves; and designed, if
rightly improved, to prevent still worse things which may
come upon us, if we despise the chastening of the Lord. It
is my heart’s desire for you, that you may not only say with
gratitude, He hath healed all my sicknesses, but be able to add,
He has pardoned all my sin.

An accomplished and well-behaved young woman is an
amiable object in the sight of her fellow-creatures: She may
be sensible and obliging; she may dress and dance genteelly;
LETTER OF THE REV. J. NEWTON.

She may play well upon the harpsichord; she may have much finer work to show, than the coats and garments which Dorcas made; and by her vivacity and good humour, she may become the idol of all her acquaintance: But if she does not know her state as a sinner; if she admires herself, and is pleased with the admiration of others, while her heart is cold to the love and glory of God our Saviour; if she has no taste for prayer or praise; if her mind is engrossed by the pleasures and prospects of this poor world; she is dead while she liveth. In the sight of God her Maker, she is insensible and ungrateful, she is poor, blind, and miserable.

When you were a child, I could observe in you, not only the sprightliness common to children, but indications of sense and mental powers above the common standard. Could I see you now, I think I should see you greatly improved. Your person, I suppose, is formed, your education finished, and your powers expanded. Happy you, if with these advantages you should be led to devote yourself to the Lord in early life. Then he will guide and bless you, and make you a blessing in all your connexions. You will live honourably and usefully, and die, whether sooner or later, comfortably. You will have a double relish for every temporal comfort, because you will see his hand providing and bestowing it; and in times of trouble, which you will surely meet with, you will have a refuge, a hiding-place, a present and effectual helper, when the help of man would be utterly in vain.

But unless you enter the narrow way, by the strait gate, all your talents and accomplishments will be snares to your feet, and thorns in your eyes. Though the world, at first, may appear like a beautiful palace, or a pleasant garden, it is enchanted ground, it is all illusion; and when, at last, the charm is broken, you will find yourself in a desolate wilderness. May the Lord preserve you from those awful disappointments, and bitter reflections, which are the inevitable consequences of living without God in the world!

Shall I advise you to change your own heart, to make yourself (what you must be if ever you are a Christian indeed) a new creature? This would be no less vain, than if I advised you to fly in the air, or to touch the stars with your finger. Yet there is something within the reach of your ability, and which if you neglect, the fault will be properly your own. This is, the use of, what we call, the means of grace. The promise of God has connected the appointed means and the promised end; so certainly, that no one, who carefully attends to the former, can possibly fail of attaining the latter: And no
one, to whom the Lord's word of salvation is sent, shall finally miss of happiness, unless the appointed means of attaining it are willfully neglected. You can read; the Bible is in your hands; read it therefore attentively; by it God speaks to you, and he deserves to be heard. Your heart tells you, that he ought to be worshipped. Let this conviction engage you to pray, and especially pray for the teaching of his Holy Spirit, to enlighten your mind to see and understand the great things of his word. Reverence his sabbaths, and public worship: Where two or three are met in his name, he has said, I am in the midst of them. Prize the preaching of the Gospel when you can have it, for ordinarily faith cometh by hearing. If you persevere in this way, you shall find, that he is able and willing to do that for you, which you cannot possibly do for yourself.

I commend you to the care and blessing of the Lord. I hope you will always believe me to be,

Your affectionate Friend,

J. NEWTON.

THOUGHTS UPON THE ALLEGORICAL APPLICATION OF THE HISTORY OF SARAH AND HAGAR.

Galatians, iv. 21—31.

The main design of the Apostle, in his Epistle to the Galatians, appears evidently to have been, the preservation, or recovery, of the Christian professors, in that country, from the erroneous system of certain Judaizing teachers, who had been endeavouring to propagate, among those churches, a spurious Gospel. These persons had a two-fold end to answer by their adulteration of genuine Christianity; they hoped that their profession would not expose them to the enmity of the unbelieving Jews, and that it would prove much less offensive, to mankind in general, than the humiliating doctrine of the apostles. Because, though they were constrained by the force of external evidence, from miracles and prophecies, to admit that Jesus was the Messiah; they endeavoured to conciliate the Jews, by infusing them, that he came, not to abolish, but to extend, the Mosaic economy; and, though they allowed that he would, in some degree, profit those who believed in him; they encouraged all their proselytes to hope for acceptance with God, partly at least, on the ground of their own works; among
among which, circumcision, and conformity to the Jewish ceremonies, were represented as necessary requisites.

Paul opposed their sentiments with the warmest zeal, and disproved their hypothesis with great strength of argument: Maintaining, that no law can give life to a sinner; and that the ceremonial institutions were never designed to make up for the defects of moral obedience, but to teach in a figurative way the first elements of Christianity; nor were they any longer binding, now a more glorious dispensation was introduced; but were wretchedly abused by the degenerate Jewish Church, contrary to their real use, and original design.

After insisting upon these things, in a more argumentative way, the apostle, in the close of the fourth chapter, from the twenty-first verse to the thirty-first, adds a further illustration of the contrast between genuine Christianity and modern Judaism, by an allegorical application of an historical transaction recorded in the books of Moses.

It may be needful, for some readers, that we briefly explain some principal terms connected with the subject under consideration, previous to a more direct attempt to unfold the allegory. Especially, it is needful that we should endeavour to obtain a clear idea of the term law.

A law is a rule of conduct, with a penal sanction annexed. By law in Scripture, as referring to God's commandments to men, is intended, either the moral law; the invariable and eternal standard of duty to all rational creatures, summed up in one word, love: Comprehended by our Lord in two branches, supreme love to God, and disinterested love to our neighbour; and farther expanded into ten commandments, which are fully explained in the whole preceptive part of the divine word: Or, the ceremonial law; a shadow of good things to come, the substance of which is Christ: Highly beneficial, when used aright, as by the ancient believers; but exceedingly burdensome, when not properly understood; and pernicious, when abused, as it was by the false teachers in Galatia.

Or, by the law may be understood, the legal dispensation, or the Mosaic economy, comprehending both the moral and ceremonial law; which was designed as "the introduction to a better hope;" but the use of which was entirely misunderstood by those Jews who adhered to it, after the death of Christ, in opposition to the Gospel dispensation.

We may briefly inquire also into the meaning of the word covenant.

A covenant is an agreement with a promise annexed.—The covenant of works was God's agreement with mankind,
mankind, in Adam, to reward his perfect obedience. — The covenant of grace is God's agreement with his elect, in Christ, their federal head, to bestow upon them eternal life, as the reward of his obedience unto death, who is the mediator of this new covenant.

Or, if we should distinguish, as many found divines have done, between the covenant of redemption, and the covenant of grace, then we must say, the covenant of redemption is God's agreement to give unto Christ a seed to serve him; that, in the infallible salvation of all his elect, he may see of the travail of his soul, and be satisfied: And, the covenant of grace, as thus distinguishable from that of redemption, is God's agreement to give Christ, and all the blessings of salvation, to every true believer.

It may be proper farther to observe, that God's covenant of redeeming grace was made with Christ before the world began, though not manifested to man till after the fall. — But some intimation of it was given to Adam, on the very day in which he broke the covenant of works. — It was farther manifested to Abraham, 430 years before the giving of the law on Sinai, when God promised, that, in his seed, all the families of the earth should be blessed.

But when God brought Israel out of Egypt, he entered into a national covenant with all the seed of Jacob, at Mount Sinai, whereby a peculiar religious economy was established, preparatory to the more full display of his covenant of grace at the coming of the Messiah; suited to restrain the nation at large from idolatry and sin, but not in the least designed to supersede the gracious promise made to Abraham, which belonged not to his natural seed as such, but to his spiritual seed only, or to all true believers, whether Jews or Gentiles.

Yet the degenerate Jews, confiding in their natural relation to Abraham, and in their national covenant, opposed the idea that the Gentiles should share in the blessings of the Messiah's kingdom; and looked not for their own salvation by his sufferings and death, as a sacrifice for sin, necessary to save them from divine wrath; but viewed him only as a temporal deliverer, who should gratify their pride and worldly-mindedness; while they claimed acceptance with God, on the ground of their own righteousness, and especially on account of their observance of the ritual part of the Mosaic law.

Such were the people with whom these Judaizing teachers endeavoured to ingratiate themselves, and with whom, in great measure, they agreed; who, instead of being the children of the promise, persecuted those who were the spiritual seed.
THOUGHTS ON GAL. IV. 21—31.

feed of Abraham; and who, notwithstanding their carnal descent from that eminent patriarch, were soon to be openly disowned and rejected of God, and cast out of the promised land, even as Ishmael was cast out of Abraham's family, and not suffered to inherit with Isaac.

Having prepared the way by these observations, we shall endeavour briefly to show the aptness of this allegorical illustration of the difference between genuine Christianity and modern Judaism.

Tell me, ye Jews, said the Apostle, who desire to be under the law of Moses, and profess so great a regard to him, can you deny the justice of the following representation? You are generally fond of allegory; now there is a history recorded in the writings of Moses, which may be allegorized with great propriety. We are informed that Abraham, the father of our nation, had two sons, who may be justly considered as exhibiting a striking emblem of two forts of his more remote descendants. For, when God had promised Abraham a son, and delayed the fulfilment of the promise for a long time, Sarah, through the defect of her faith, began to grow impatient, and having a pretty good servant, who was considerably in favour with her, she thought to help out the accomplishment of the promise, by putting this maid-servant out of her proper place, by which means such effects followed, as occasioned much uneasiness afterwards to Sarah. For the child of that servant, who was the very offspring of unbelief and carnal wisdom, instead of proving the father of the promised seed, became a profane mocker of his peculiar privileges; and, though related to Abraham according to the flesh, was not to inherit with Isaac: But after Isaac was weaned, Ishmael and his mother were cast out; became inhabitants of the deserts of Arabia, living as wild lawless free-booters, inimical to the Israelites, and to all their neighbours.

Just so, God gave your fathers a good law at Mount Sinai, and made a national covenant with them there; never desiring that they should hope to gain life by this means, but that it should be preparatory to a better hope; its moral precepts showing the need of Christ's redemption and its ceremonial institutions being a shadow of good things to come. But, while the coming of the Messiah was delayed, and the great promise not yet fulfilled, the modern Jews formed a wrong idea of the Mosaic dispensation and took it for granted that the law was given them that they might obtain eternal life by it. Whereas, had they understood the spirituality of the moral
moral law, they would have seen, that it required far better obedience than any of them were disposed to yield; and that, instead of encouraging them to hope for a reward of their slavish or mercenary obedience, it denounced a curse against all who have not obeyed it perfectly: The best use, therefore, that a sinner could make of it, must be to learn the impossibility of justification by his own works, and the absolute necessity of salvation, through the Lamb of God, who was typified by all the sacrifices of the Old Testament.

Thus then the Jews put the handmaid into the place of her mistress, and prostituted the national covenant to an end it was never designed to answer; confiding in their relation to Abraham, while they had no more interest in the promise than Ishmael; but were, like him, enemies to the genuine heirs, and would, accordingly, soon be cast out of their father’s house.

What religion they had was merely external, and the effect only of servile and mercenary principles. Jerusalem that now is, said Paul, is in bondage, i.e. the modern, degenerate, Jewish church, who had rejected the Messiah, and persecuted his followers.

But all true Christians are the children of the Jerusalem which is above; i.e. they are the true descendants and followers of the ancient Jewish believers, who were then entered into glory, and freed from all bondage: As God had long ago promised, by the mouth of Isaiah, that the church should at last have a numerous seed, which was fulfilled by the conversion of the Gentiles. After the church on earth had been left desolate for a long time, being despoiled of much of the outward glory and grandeur she had enjoyed under the first temple; when the Jewish nation was despoiled of its independence; yea, and after the city and temple were destroyed by the Romans; or, after the husband of the church was slain, and the little company of the disciples were bereaved of the bodily presence of their Lord; then was the Spirit to be poured from on high, and more would be the children of the desolate, than the children of the married wife. And all these true believers were, like Isaac, children of promise, born not of the flesh, but by supernatural influence; and heirs of promise: Born not of blood, nor of the will of the flesh, nor of the will of man, but born of God; and if children then heirs, heirs of God, and joint heirs with Jesus Christ. They had no need therefore to regard the persecutions of those who prided themselves at present in external privileges, which would soon be taken away, and whole descent from Abraham
FRIENDLY ADVICE TO PARENTS.

THE word Parent is of solemn import, and the reason is, there is a sacred trust implied in it. To be a parent, is to be the guardian of more souls than one. All the children which God hath given to parents, he hath put under their care, to devote them to himself: To "bring them up in the nurture and admonition of the Lord," and thus to train them up for heaven.

At present you are busy in providing for their bodies. You do not deny the necessity of religion; but worldly cares engross your attention now, and you have some hope that it will not always be so! When this thing is done, and that scheme is completed, you intend to be more diligent in affairs of a higher nature.

But suppose death should step in between you and your good intentions! How then are your most important duties to be performed, and what then is to become of your children's souls? It is your acknowledged duty to provide moderately for their temporal subsistence; but if you do no more than this, you do no more than is done by the beasts of the earth and the birds of the air, for they provide meat for their offspring in the best manner they are able.
Suppose you provide largely for your children; suppose that you leave them wealthy; yet if you leave them not the blessing of God, what will wealth avail? Wealth with a curse, is worse, far worse than death; and it would be much more happy to see your children in their graves before you, if you had reason to hope they died in the Lord.

I beseech you therefore now to think seriously on these things. You know not how soon God may call you into eternity. Let not the present time be lost. Acquaint your children with the Bible. Pray with them in your families. Pray for them in your closets. Set them a universally good example. Neither speak nor do any thing unbecoming the character of Christians. Let them see that you love Christ; that you fear to offend your heavenly Father; that you delight in spirituality, and that you draw your sweetest consolations from religion. So instruct, and so walk before your children, that you may die in peace and leave them with comfort, if God should unexpectedly cut you down by death in the very midst of life.

The above reflections were occasioned by the unexpected removal of Mr. Maynard, who lately died near Taunton, in the prime of life, leaving a widow in hourly expectation of her twelfth child. T.

**ANECDOTES.**

**Prayer of Faith providentially answered.**

THOMAS P——, Esq. an intimate friend of mine, knew a Christian Lady in Yorkshire, who told him the following singular instance of divine Providence.

She had but just sat down to breakfast, when it was very forcibly impressed upon her mind, that she must instantly carry a loaf of bread to a poor man, who lived about half a mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf till after breakfast, or to send it by her servant; but she chose to take it herself instantly.

As she approached the hut, she heard the sound of a human voice: Wishing to hear what it was, she stepped softly and unperceived to the door: She now heard the poor man praying, and among other things, he said, "O Lord help me, Lord thou wilt help me, thy promise cannot fail; and although my wife, self, and children, have no bread to eat, and it is now a whole day since we had any, I know thou wilt supply me, though thou shouldst again rain down manna from heaven."

The
The Lady could wait no longer; she opened the door: "Yes," she replied, "God has sent you relief; take this loaf, and be encouraged to cast your care upon Him who careth for you; and when you ever want a loaf of bread, come to my house."

A remarkable Judgment against a profane Man.

MR. G—— was noted for his remarkable profaneness, and being a man of tolerable fortune, he presumed he had a right of ridiculing or swearing at every one who was a friend to the Gospel of our Saviour.

When any of the towns-people passed him as they were going to meeting, he very frequently, with horrid imprecations, used to wish, that, on their return, they might fall into the ditch and be damned. He was a man very much accustomed to drink: One afternoon after he had been uttering the above dreadful wish, he was walking by the ditch, and being, as it was supposed, in liquor, he fell in and was drowned; and when the people returned from meeting, they saw the body of this blasphemer and drunkard a lifeless corpse.

A relation of mine lived in the town at the time, and was an eye-witness to the above. I think it was about three years ago.

Man's Extremity, God's Opportunity.

A GOOD man overwhelmed with trouble, and unable either to extricate himself, or procure a friend in the hour of necessity, came to the resolution, as his last resource, of leaving his native country. There remained only one Lord's-day more previous to his departure; and, from an apprehension that it would be the last he should ever spend in his own land, it impressed him with more than usual solemnity.

When at the house of God, the text which the minister selected for the subject of his discourse, was Psalm xxxvii. 3, Trust in the Lord, and do good; so shalt thou dwell in the land; and verily thou shalt be fed. On hearing the words he found his attention particularly arrested, nor did he feel himself less interested in the sermon, every sentence of which appeared peculiarly applicable to his circumstances, and led him to conclude the whole to be the voice of Providence.

Impressed with this conviction, he changed his purpose, and resolved to struggle against the torrent of adversity, and await the good pleasure of his God concerning him. The appointed time to favour him soon arrived. The Lord quickly turned his
his captivity like that of Job, and caused his latter end to be more blessed than his beginning. The text and sermon, so evidently fulfilled in his experience, will very naturally lead us to adopt that beautiful expression of Solomon, “A word spoken in due season, how good is it!”

Irreligion in Affluence, and Piety in Trade.

A DAY-LABOURER, accustomed to buy clothes of a godly tradesman, lately entreated the esquire, in whose grounds he worked, to give him an hour of a certain day, to go to the shop to buy what apparel he wanted: Upon which the gentleman said, “Why cannot you go on Sunday?” The honest countryman replied, “Sir, the man does not fell on Sundays.”—“Then why” (said the squire) “cannot you go to some who will sell?”—“Why, Sir” (said the poor man), “I cannot buy so cheap any where else.”

A DEIST once conversing with a plain honest Christian, and thinking to silence him by banter and knotty questions, asked him, “What his God was?” He answered, “A Spirit.” Then he inquired of him, “How large he was?” He replied, “So large as to fill immensity, and so small as to dwell in the humble and contrite heart.”

SELECT SENTENCES.

TO fear God’s justice, is the way not to feel it.—Watson.

He who has on the breast-plate of God’s fear may be shot at, but he can never be shot through.—Watson.

Religion would have no enemies, if itself were not an enemy to vice.—Maffillon.

All means in the world, without the love and practice of the truth, will be insufficient to our preservation in the saving profession of it.—Owen.

It is impossible that a believer can keep the professions of his faith steadfast, unless he keep the exercise of his faith constant.—Trail.

Faith is never soundly tried, till it is brought into that distress, that nothing but omnipotency can relieve out of.—Trail.

He that has a false end in his profession will soon come to an end of his profession.—Gurnall.
QUESTIONS.

I HAVE often been engaged in social meetings for prayer, and have sometimes found great liberty, zeal, and warmth. On the contrary, in secret prayer, I have been sometimes lifeless, barren, uncomfortable. This has led me almost to resolve not to pray any more in a social or public manner. I shall be exceeding glad to know the cause and cure of such a disorder of the mind. I desire to know my true state, and am not afraid to know the worst. STEPHANUS.

THE Dialogues between Crispus and Gaius have afforded me peculiar pleasure. If their worthy author will not think it disrespectful, I wish to take the liberty of requesting him to be so obliging as to specify some of those "Numberless instances (of which he speaks, vol. i. p. 236) in which we are obliged to act against inclination." If the ingenious writer should be kind enough to gratify my wish, I shall perhaps be encouraged to propose to him some other Query, through the vehicle of your entertaining and instructive work.

PHILO-GAIUS.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from Coventry, Jan. 8, 1795.

THE Warwickshire Association, heartily desiring that some immediate steps may be taken for propagating the Gospel among the Heathen, and approving the idea suggested in your last Number, That a general meeting of ministers should be held in London or elsewhere, early in the ensuing summer; hereby inform their brethren and friends, through the medium of the Evangelical Magazine, that they hold themselves in readiness to send one of their number to such a meeting, whenever it shall be appointed. The members of this Association are of opinion that a sufficient fund may be readily provided, to carry this grand and benevolent design into execution; and pledge themselves to contribute to such a fund, to the utmost of their ability.


THE (Presbyterian) Clergy of the Synod of New York, which have been sitting here this week, have agreed to recommend it to their respective congregations to set apart the first Tuesday of every quarter, beginning the first Tuesday in January 1795, as a day of extraordinary prayer, for the revival of religion, and hastening the latter day glory.
OBITUARY.

It is very remarkable, that the minds of serious persons in every nation, seem at present to be big with expectations.

Ordination.

ON Wednesday, Jan. 14, 1795, the Rev. Francis Read was set apart to the pastoral care of a Baptist Church at Ashford, in Kent. Mr. John Giles, Mr. T. Purday, of Rye; Mr. William Alwood, of Folkestone; Mr. James Parnell, of Canterbury; and Mr. Copping, of Sandhurst, were engaged in this service.

In the evening Mr. Giles and Mr. Young preached, the former from Amos, ix. 9. and the latter from Rom. vii. 4.

OBITUARY.

Account of the Death of Mr. James Lilly.

DIED at Haddington, on the 31st of October 1794, Mr. James Lilly, Preacher of the Gospel. About ten weeks before his death he was seized with a fever, which soon reduced him to a state of extreme weakness. As the fever abated he gathered strength, and his friends began to entertain hopes of his restoration to perfect health. Providence, however, had determined otherwise. His previous illness issued in a rapid consumption, which quickly terminated in death. It was pleasant to observe that in proportion as his distress increased, his spiritual comforts seemed to abound. The infinite love and grace of the Father, manifested in the wonderful incarnation, life, and death of the Son, were the unwearyed and delightful theme of his conversation. With heart-felt joy he often repeated and commented on these words, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Being seized at last with a violent asthmatic complaint, speaking became difficult and painful to him. Notwithstanding this, he laboured to administer comfort to his sorrowful friends, and to express the joy which he derived from religion. When told by one, that he had delivered many important truths in his sermons, he replied, "I have been an unworthy preacher of the glorious Gospel; but I die in the faith of those doctrines which I preached to others." Now and then he expressed his sense of the divine presence, and a lively hope of salvation by grace; "I am," said he, "an unworthy sinner, and fit to be ranked among the chief; but the blood of Jesus Christ cleanseth from all sin." A friend observing, that he appeared to be growing weaker than ever he was before, he answered, "Yes; but the consolations of the Holy Ghost are strong. To me this is the happiest day of my life." Some taking notice, as he drew near to the eternal world, that he seemed to have a great fight: "No," said he, "Christ has fought the battle for me, and I have nothing to do, but to take the prize." He continued in the exercise of a lively faith and triumphant assurance, till at last his happy soul took its flight to the regions above, where joy and peace and love for ever reign.

Mr. Lilly was distinguished by eminent abilities, which qualified him to shine in the various relations of social life. The natural endowments of his mind were improved by a liberal education and indefatigable study. Well-chosen sentiments, accurately arranged, and clothed with the beauties of
OBITUARY.

of language, adorned every part of his composition. To a most generous
and benevolent disposition he connected a prudent and unassuming beha-
viour. He was a sincere friend, a judicious counsellor, and a zealous ad-
vocate for the doctrines of the Gospel.

W.H

Happy End of Mr. Thomas Frankland.

[Communicated by the Pastor of the Church to which he belonged]

MR. THOMAS FRANKLAND died in Southampton on the 5th of
December 1794, aged 36.

In the early part of his life he was, like the rest of the world, careless
and ignorant; but it pleased God, by the foolishness of preaching, to
bring him to the saving knowledge of the truth as it is in Jesus.

Before he settled in this town, he maintained an excellent character for
ornamental piety and zeal in Corsham, near Bath, and endured some
persecution for the Gospel's sake.

Since he removed to this place, he proved himself, through grace, to
be a good man and a true. Employed in an office, oftentimes rendered
odious by the manner in which it is executed, with pleasure I have fre-
quently heard it remarked that he conducted himself to every honest man's
satisfaction, and to his own credit. He had a good report of them who are
without, and adored the doctrine of God his Saviour in ALL THINGS.

Vigilant in his duty, faithful to his trust and to the laws of his country,
yet not insolent, captious, or unnecessarily troublesome; so great was
his diligence, that he fell a victim to the labours and fatigues of his office.

Engaged, as he constantly was, in the duties of his profession, no one
was more early, regular, and constant in attending upon all the means of
grace; whoever was absent, Mr. F. was certainly present on every occa-
sion. No petty excuse, veiled under the pretext of a slight indisposition
or the weather, could induce him to stay away when there was the pros-
pect of meeting with the promised presence and blessing of his God.

The first intimation that his friends had of his illness was missing him
from his usual seat. During the first part of his sickness he told me he
was very apprehensive lest he should displease God by impatience, and
was anxious and earnest that he might be resigned to the divine will.

The Lord gave him his heart's desire, and, in answer to prayer, was gra-
ciously pleased to melt his will into acquiescence, whatever it might be
the event. His words were, "I am resigned to the will of a gracious God,
who has promised never to leave me nor forsake me. If it be his will to
raise me up again, I shall be thankful, but if otherwise, his will be
done."

Another time he sent for a friend, and told him he seemed better, and
had been very comfortable in his mind, wished him to go to prayer with
him, and to return thanks for the goodness of a promise-keeping God; begged him to ask for it's supporting grace, so that he might not be
suffered to be tempted, through pecuniaries, illness, or temptation, to displease God, but with patience to suffer all his will.

When I saw him, as I did almost daily, and inquired how it was with
him, he expressed no fear, no doubts, but frequently said with serenity,
"Waiting, waiting; the Lord's time is the best."

The day he departed, I could not see him, being from home; but a
friend called on him, and found him in the perfect enjoyment of his rea-

* In the Excise. **
OBITUARY.

failing powers, which had before appeared blunted and stupified by his disease. He knew and spake eagerly to his friend, calling him by his name, and asked him for somewhat to drink, which being given, "You seem going," said his friend, "I hope the Lord will support, and let his rod and staff comfort you through the valley of the shadow of death." He answered, "He does, he does."

Mr. asked him, whether he had any fear of approaching death—though it was an enemy, it was the last of all enemies; and that the sinner's Friend was almighty to save all whom he had purchased at so dear a rate as his precious blood; and he has informed us in his word it was for sinners. Here he replied, "Ah, for sinners, sinners! O, precious word of promise! Sinners—such am I." After his friend had prayed with him by his desire, he again asked Mr. F. if he had any fear of death. He answered, "No, no." When laid down in the bed, he said, "Do as well as you can with me till four o'clock;" and at four o'clock he expired with the same text in his lips which he frequently repeated with great pleasure, "He hath said, I will never leave thee nor forsake thee;" and which was made the subject of his funeral sermon.

May survivors feel the support of everlasting arms in the application and enjoyment of this precious promise, living, dying, and for ever!

Accidental Death of Richard Ward.

THE following melancholy circumstance took place lately in the neighbourhood of Sheffield. As Richard Ward, an inhabitant of an adjoining parish, was returning from Sheffield market, by a sudden start of his horse he was thrown with great violence to the ground, by which the spine was so much affected, that from his shoulders downwards to his extremities he was totally insensible, though his mental faculties were not in the least impaired. Some of his religious friends in Sheffield were immediately sent for, with whom he conversed in the most collected and serious manner. Considering himself as a man drawing near his end, he settled his worldly affairs, and with eternity near in his view, he testified to the power of that Gospel which he had long believed, declaring it to be the only ground of his hope, and source of his present comfort. From what he believed of its contents, and experienced of its influence, he had no need to be intimidated; and though he deeply lamented his own unworthiness, yet he had a good hope, through grace, that his eternal concerns were secure. He continued through the night and forenoon of next day perfectly sensible, and conversed like a man who had an intercourse with Heaven. In the afternoon he became insensible, and it was visible that the hand of death had arrested him, in which state he continued till the next morning, and then expired.

His death was one of those mysterious parts of an inscrutable Providence, which, though perfectly wise and just and good throughout the whole, yet concerning which we can only say, O, the depth, it is past finding out!

The subject of this account had made a profession of religion for near thirty years, and had, through the whole course thereof, so consistently supported his profession by a life and conversation so strictly upright, that, whilst living, he was revered by all who knew him, and now he is dead, his memory is blessed.

Dec. 29, 1794. J. B.

REVIEW
History of the Missions of the United Brethren among the Indians in North America. In three Parts. By George Henry Lofkiel. Translated from the German, by Christian Ignatius La Trobe. 8vo. 626 Pages. Price 8s. 6d. Stockdale; and at No. 10, Nevil's Court. 1794.

The United Brethren are commonly known in this country, under the name of Moravians, as a party of religious people eminent for harmless and industrious manners. In other respects they have been little understood, and greatly misrepresented; not only in this nation, but even in Germany, where their numbers are much greater. This is the more remarkable, as they have never been deficient in publications relative to their constitution and history. Besides several smaller pieces, we have English translations of the venerable Spangenberg's Exposition of Doctrine taught by the United Brethren, which is on the whole an excellent body of divinity; of Cranz's History of Greenland, which is in many hands; and of the same author's Ancient and Modern History of the Brethren, which includes an outline of the present work to the year 1770, and (from its statement of events closely connected with this narrative) is almost essential to its illustration.

We have, here, to consider the United Brethren, not so much under the character of a religious sect, distinguished by peculiar opinions and institutions, as in the nobler form of lights to the Gentiles, or of instruments to exalt the true light which irradiates the darkness of this world, and to render it visible to those who are far off in Heathenism. Their labours in this glorious cause have been extensive, arduous, and successful. They were stimulated by the indefatigable zeal of the late Count Zinzendorf, which rendered so great service to the revival of those ancient witnesses for Christ, the Unitas Fratrum, after they had sunk, for a whole century, under Papal persecution. The precarious and inconvenient situation of the rising community obliged them to make frequent emigrations, induced them to colonize remote countries, and afforded them favourable opportunities to evangelize the Heathen. The call was, from the first, received with alacrity; and, however frequent the repetition, however formidable the prospect it has exhibited, seems never to have been heard with reluctance.

In 1735, a colony from Herrnhut (an estate of Count Z. in Upper Lusatia) arrived in Georgia; and settled, under the patronage of the British trustees for that province, in the principal town, Savannah. Being called upon to bear arms, in contests with the neighbouring Spaniards, they preferred to quit the advantages of their situation; and, in 1740, removed to Pennsylvania; some people from Germany, with whom they were connected, having previously emigrated thither. In this province they purchased lands; and gradually formed the present flourishing, though not extensive
extensive towns, of Bethlehem and Nazareth, near the river Delaware.

This colony had represented to the Brethren at Herrnhut the deplorable condition of the North American savages, usually called Indians, in consequence of the obsolete conjecture that their country joined with Indostan and the Eastern Continent. Twelve of the Brethren immediately became candidates for a mission to those intemperate and sanguinary tribes; but one only, C. H. Rauch, was sent, for the purpose, from Germany to New York. He followed some Indians, whom he met with there, and who understood a little of the Dutch language, to their residence at Shékomeko, on the borders of New England, in August 1740. He continued with them, notwithstanding the contempt with which they treated his doctrine, and the frequent danger of his life; and had, at length, the happiness to see two of the greatest profligates among them powerfully awakened. In 1743, more than thirty had been baptized, and ten were admitted to the Lord's Supper. Many in the adjacent villages diligently attended divine worship. Several missionaries arrived from Pennsylvania and Europe, who were affiuuous in acquiring the different languages spoken by the Indian nations; and some of the most established converts were appointed to be affiant preachers. As the success of their labours increased, persecution was raised against them by pretended Christians; the Brethren were accused of dissatisfaction towards the Government; and although, upon strict investigation, they were always discharged, or released from prison, with honour, yet an act was at length obtained, by the influence of their enemies, to prohibit them from instructing the Indians. On this account it seemed desirable to remove their converts to the less malignant neighbourhood of heathen savages. In 1746, ten families were compelled, by the persecution of white people called Protestants, to forswear their ancient habits; and they settled upon a spot which the Brethren purchased for them on the River Lecha, or Lehigh, thirty miles above Bethlehem. Having built a village, which was named Gnadenhütten (in German, Tents of Grace), they were followed by many families from Shékomeko, and its vicinity; where those believers, who remained with their Indian teachers, experienced increasing difficulties from the war between the French and English, in which they were required, contrary to their principles, to take up arms.

The mission was carried on successfully among the towns on the rivers Lecha and Susquehanna; but the Heathen Indians of that country taking part with the French, and committing frequent outrages, the Missionaries and their converts were charged with giving them assistance. An awful proof of the falsehood of this accusation was afforded in November 1755, when a house, near Gnadenhütten, in which several of the Moravian Brethren and their wives resided, was suddenly attacked at night, and burned, with eleven persons in it, by the savages in the French interest. Yet,
such were the prejudices of the American mob against all Indians, that the Government found it extremely difficult to protect the congregation from their fury; and was under the necessity of confining them, in the barracks at Philadelphia, during the year 1764. Upon the happy restoration of peace, they removed, in the following spring, up the river Susquehanna, a hundred miles beyond Bethlehem; and formed a settlement, which they called Friedenshütten, or Tents of Peace. Here the work of God flourished, and spread continually. David Zeisberger, who had come, when a boy, with the colony from Georgia, and who is still, as we believe, at the head of this Mission, planted the Gospel, in 1768, on the banks of the Alleghany River, above fifty leagues further to the Westward than it had yet extended. A congregation, which was raised here by means of his unwearied and intrepid exertions, found it necessary, in 1770, to remove from the midst of profligate and troublesome neighbours; and proceeded, down the river Ohio, to Great Beaver Creek; near which they built a village called Friedenständ, or Peace Town. Here, also, the Gospel was blessed; but, meeting with interruption from the Indian wars, the believers accepted an invitation from the chiefs of the country near the river Muskingum, much further still towards the West; and, removing thither in 1772, formed two new settlements, called Guadenhütten, and Schön-brunn, or Fair-Brook, about ten miles apart. In the same year, the congregation at Friedenstütt, on the Susquehanna, consisting of two hundred and forty persons, with all their goods and cattle, emigrated to the Ohio, on account of various troubles. After a very difficult and dangerous journey, of more than nine weeks, they reached Friedensstadt; and, the next year, were obliged to proceed to the Muskingum; where they arrived in three weeks more; and some time after formed a third settlement. It appears that, about this time, seven hundred and twenty Indians had been baptized by the Brethren.

The war between Great Britain and the American colonies produced the most deplorable consequences to the mission. After numerous disturbances and dangers, which, however, did not prevent the word of God taking effect, a false accusation of the Missionaries induced the British governor of Detroit, at the close of the year 1781, to have them seized, and brought to that fortress. Their weeping congregation attended them most of the way; and, being reduced to extreme want, a part of them returned to procure corn from their late fertile settlements on the Muskingum. These, 62 grown persons, and 34 children, were (in a manner too horrid for us to transcribe) butchered in cold blood, after the most amicable professions, and the most unreserved religious conversation, by 150 of the American mob, who appear to have thought themselves enjoined to exterminate all Indians, as the children of Israel were concerning the Canaanites. This execrable assassination was perpetrated in March 1782; and the murderers, instead of repenting of their act, set out, in the following May, to destroy the rest of
the Indian congregation. But this harmless flock, having remained for a short time on the spot where they parted with their teachers, were soon after compelled by the heathen savages to disperse, by which means they were preserved from the blood-thirsty fanatics; who, meeting with a party of the British troops and savages, were mostly killed by them. Thus God distinguished between these wretches, and the ignorant savages, who had murdered the Brethren, at Gnadenhütten, 17 years before; several of them having been brought to repentance and knowledge of the truth.

The Missionaries were kindly treated at Detroit; their innocence having been made perfectly clear. The governor allowed them, with some of their congregation, who gradually resorted to them, to form a settlement thirty miles north of the garrison. Peace was, at length, mercifully re-established; but different causes obliged the believing Indians to move, in 1786, to Cayahoga, on the south side of Lake Erie; and in the following year, westward, near the Bay of Sandy Hook, where they formed a temporary settlement called Salem. Here the narrative before us leaves them. It may be satisfactory to our readers if we add, that, at the close of 1789, they consisted of 184 persons: That, finding themselves harassed by the war, still kept up between the Indians and the United States of America, they removed within eighteen miles south of Detroit, in 1791; and in the ensuing year formed a settlement upon the British territory, near the river Retrench, now called Thames, east of Lake St. Clair; where they have received much encouragement from the governor of Upper Canada, and were going on successfully in the summer of 1793.

The growing attention of our readers to the subject of Missions has induced us to give so large an abstract of the present work; in the perusal of which, on account of its copiousness and particularity, it may be found of use to refer to the compendium we have here given. The materials of this large volume lay claim to more applause, than is due to their arrangement. Serious persons will derive pleasure and edification from the numerous instances recorded of the power of faith in living and dying Christians. And languid indeed must be the zeal of that preacher, who is not animated by observing so many striking effects attending the Gospel of Christ!

The first part, including 159 pages, contains what may be called the Natural History of the Indian nations, as in Cranz’s Account of Greenland. The picture it affords of the manners of the savages is not less correct than curious. The geographical part is not everywhere equally exact; and a map, which is very properly prefixed, might have been executed with greater accuracy.

The translation is of that sort, which, if it sometimes displeases a reader, will never impose upon him. Germanisms are frequent. Some useful directions for the pronunciation of proper names are given; to which it should have been added, that the German *ue* is pronounced as or/ə:/ syllable, wherever it occurs in the volume.
The translator has added a copious index, which is peculiarly requisite in a work of this nature; and, in general, he highly merits the thanks of those to whom he affectionately dedicates his performance; "all, in every denomination, who love the Lord Jesus Christ in sincerity, and rejoice at the increase of his kingdom." We heartily wish that the success of his present publication may induce him to furnish the English reader with the History of the Mission in the Caribbee Islands, and the continuation of that in Greenland. Whatever profits arise from the sale will be applied towards the support of the Missions.


Every attempt to do justice to the excellence of the character of our Lord Jesus Christ, must inevitably be as defective, as every attempt to vilify it has been vain and contemptible. Such an union of every perfection centers in his person, that perhaps it will not be presumptuous to say, that inspiration itself, through the medium of human ideas and language, is inadequate fully to describe his glories. No subject, however, is more worthy of illustration; nor can any be more pleasing, or interesting, to every real believer: And our thanks, we readily acknowledge, are due to Mr. Martin for his valuable endeavours in the volume before us.

In the preface, after mentioning his motives for publishing, and his reasons for the form of this publication, he acknowledges his obligations to the labours of others. The ingenious Bishop Atterbury often asserted, that there never was a good writer, who had not the art of transplanting, into his own writings, the beauties of his predecessors; and that the man, who imitated nobody, would probably find no imitators. Convinced of the truth and good sense of these assertions, our author observes, that he has freely availed himself, not only of the words of inspiration, but of the sentiments of persons uninspired, of different communities, tastes, and abilities. Though Mr. M. is often an imitator, and sometimes almost a literal transcriber, he is not a mere copyist. He evidently thinks for himself. His discourses appear to be the result of accurate reading and studious application; and discover no less the good understanding of the writer, than the sincerity of his affection to his adorable Master. They are crowded with sentiment; and, if the weight of a book were to be judged, rather from the number of ideas which it contains, than from the number of its words or pages, this octavo volume (to allude to Mr. Addison's humorous remark) would outweigh many a modern quarto or folio.

Mr. M.'s manner is not, however, always the most happy. The conciseness, which distinguishes his writings, has too much of the appearance of labour and art. Carefully avoiding the loose and incorrect habit of many, he falls into a contrary extreme: Common ideas are frequently expressed in an inflated style; and instead of that ease, which ought to run through every species of composition,
his language is sometimes encumbered by peculiar formality and
stiffness. Many parts of his sermons are not sufficiently perspicuous. We meet with obscure sentences, which we must read
again and again before we can conceive their meaning. Clearness of
expression is indispensable in public discourses—Nobis primum virtus,
perspicitas*. Where this is wanting, the ingenuity, learning, or
upright intention of the author, will not entirely compensate for
the deficiency.

Mr. M. does not attempt minutely to describe the character of
Christ, but to point out some of the conspicuous features which
distinguished it, and some circumstances that were intimately con-
nected with it. He treats of the prophecies of Christ; his pre-
existence; his incarnation; his infancy; his baptism; his miracles;
his preaching; his calling others to preach; his fententious say-
ings; his prophetical declarations; his sufferings; his resurrec-
tion; his ascension; his intercession; his second coming; and in
the concluding discourse he shows that Christ is the sum and sub-
stance of the Scriptures. To these sermons, which are seven-
teen in number, several notes are added, chiefly translated from Su-
perville, and other French writers. Some of them are truly va-
luable; but others do not appear to us sufficiently interesting to de-
serve a place in this connexion.

Our limits prevent us from making any large extract. In the
sermon on the pre-existence of Christ, Mr. M. very justly observes,
"that those who have jeered most at orthodox sentiments have, by a
just series of consequences, been given up to believe the most unac-
countable things that were ever circulated among mankind. They,
who affect to sneer at creeds, have always one of their own. Every
man believes something; and he, who deviates most from that
testimony which is the standard of religious truth, lives in the be-
 lief of those sentiments which believers have a right to despise."

Notwithstanding the freedom of our remarks, we have read these
sermons with pleasure. We consider them as truly evangelical; and
worthy the attention of the more intelligent part of our readers.

**Moral and political Moderation recommended.** A Sermon, by the late
Rev. Augustus Montague Toplady, A. M. Preached at St. Mil-
dred's in the Poultry, London, Dec. 13, 1776, the Day appointed
for a General Fast. A new Edition. To which are added, Magna
Charta; the Petition of Right; the Bill of Rights; and the Coro-

This admirable discourse was preached during the American
war, and published, with a design to moderate the zeal of contend-
ing parties, whose political disputes were extremely violent. Its re-
publication at this time is peculiarly feasible; and we earnestly
recommend it to the careful attention of our readers, on account of
the valuable sentiments it contains, and particularly as an excellent
preparation for the approaching day of national humiliation.

* Quintilian.
POETRY.

IF ye love me, keep my Commandments.
John, xiv. 15.

THERE are indeed, who call the Saviour, Lord,
But will not do the things which He enjoins.
These, self-deceiv'd, may glory in a cross,
That cannot crucify the heart to sin;
And boast acquaintance with atoning blood,
That leaves them still unclean. Love founds
In word, each deed bears threatening evidence
Against their souls. 'Tis but a Judas' part
To kiss, to cry, All hail! and then betray.
Such friends as these, not only Christi blastheme,
With their unshallow'd lips; but, by their lives
Ungracious, stumble wav'ring doubting souls;
The implious harden in their daring crimes;
And grieve the heart of 'ery friend of God.
But where the Saviour's love is truly known,
The grateful soul expands in love to Him,
In whose dear name it hopes alone confides.
Speak, Lord! thy servant hears! I'm ready now
To bow my willing neck, and thy sweet yoke
For ever wear. Thou hast my heart enlarg'd,
And hence I'll run the way of thy commands,
Deny myself, take up my daily cross,
And follow Thee. The Christian thus resolves.
Redeeming love constrains; and now he finds
Not one of all the Saviour's precepts hard.
'Twas thus the faith of Abr'am wrought by love,
When duty for his best-lov'd Isaac call'd.
'Twas thus the fervent Paul was carry'd high
Above each coward fear; each danger met,
To glorify the Lamb, and spread around
The high achievements of his bleeding cross—
By zeal, by doctrine pure, and morals, such
As gratitude and grace inspire, to win,
From darkness, sin, and death, immortal souls—
These are the noble efforts of that love,
Which, from the centre of his glowing heart,
Beam'd forth its healing philanthropic light.
Such was the love of Abraham and Paul!
And is religion chang'd? Or has the cross,
Through lapse of years, its wonted influence lost?
Will not Immanuel's dying love still thaw
The frozen breast; the tear repentant urge;
Divorce the heart from sin; impart the glow
Of gen'rous zeal; detach from sordid earth,
And raise the soul to heaven? Christian, 'tis thine,
By temper, conduct, holiness, unblam'd,
To furnish solid answer. Yes, from thee,
Whatever others do, we may expect
(Nor shall the expectation die aham'd)
A living proof that, as in God-head, grace,
And truth, so in His sanctifying love,
To-day, as yeasterday, and evermore,
His shines unchang'd, whom all the Saints adore.

* James, ii. 21- 25.

FIGLINUS.
THE NECESSARY INFLUENCE OF THE HOLY SPIRIT.

NOT all the pow'rs of Nature can
One darling lust subdue;
Not all the art and skill of man
Can sinful souls renew.

Tho' parents with affection teach,
They still must teach in vain,
Since God alone the heart can reach,
And form its pow'rs again.

The ministers, with heav'ly skill,
Dispense the sacred word;
*Tis God must bow the stubborn will,
And life divine afford.

The Holy Spirit, like the wind,
Blows when and where he please,
And what's impossible to us,
Performs with greatest ease.

Rev. B. B. of B.

GRACE SUPERIOR TO WORLDS.

To distant realms let Monarchs
Spread
Their grandeur and renown;
Yet heav'nly grace doth far exceed
The splendour of a crown.

Let wealthy mortals proudly vaunt
Of their increasing store;
The more they have, the more they want,
And are in plenty poor.

But grace is an inheritance,
Not to be bought or sold;
More to be prized than fields or lands,
Or heaps of shining gold.

Such treasure cannot here be found,
To fill the empty soul,
Tho' we should search the globe around,
Or dig from pole to pole.

Rev. B. B. of B.

HYMN,

BY A LADY,

Soon after her Delivery in Child-birth.

Great God of power, and boundless might,
How shall I sing thy praise?
Unworthy, as the dust I tread,
A feeble song to raise.

Yet will I dare attempt to tell
The wonders thou hast wrought;
When fainting nature fought thine aid,
And earth no comfort brought.

How did I cry, Lord stretch thine arm,
And save me in this hour;
My trembling flesh, and sinking heart,
Wait for Almighty Pow'r.

How did I weep, and look to heav'n,
Opprest with sins and fears!
And Adam's fatal fall I felt,
"In sorrow" and in tears.

But Mercy threw her circling arms,
To guard me all around;
And God's salvation soon appear'd,
To make my joy abound.

My thoughts are turn'd to Zion's gates,
There to declare his praise;
And pay the vows in anguish made,
And sing of all his ways.

Accept the offering, gracious Lord,
The life that thou hast giv'n;
The precious babe thine hand has form'd;
And make her fit for heav'n.

LINES

Written on the Representation of a Book painted upon Pajleboard.

"Invisibilis non decipiunt."

"And is this all?" oft Disappointment cries—
We reach at happiness, and still it flies;
The painted form illusive mocks our aim,
And sublunary good is but the name;
All that the eye beholds, or senses know,
Are vain and transient images below.
Oh! then forbear in present things to rest.
Suspect the cheat, whene'er they promise beit;
To absent, future joys direct thy view,
For these are great and good, and lasting too;
No disappointment mocks the Christian's aim.

Substantial bliss awaits th' exalted name;
When earth's poor painted vanities are o'er,
Superior scences shall charm, to fade no more.

One lesson learn from this fictitious page—
Let Faith's realities thy chiefest thoughts engage.
REV. M'. LYNDALL,

Bridlington, Yorkshire.
Mr. Vowell, having finished his preparatory studies, began to preach, in different parts of London, that Gospel which was the joy and rejoicing of his heart. Being invited to Bishop Stortford in Essex, in the capacity of an assistant to the Rev. Mr. Angus, he exercised his talents for several months: But of his own ability, for the discharge of the various ministerial functions, he appears to have indulged no very exalted idea. To a young minister, he writes, "One difficulty, I have to encounter in preaching, arises from real ignorance of the most important concerns, and my inexperience of, and unacquaintedness with, what is properly called, experimental religion. I assure you I find myself very much cramped in preaching, and, were it not that my age renders improvement probable, should be greatly disheartened. I have not studied enough the Scriptures, nor the nature and perfections of God, nor the corruptions of my own heart, which are essential properties of every good minister of Jesus Christ. I am glad to receive so good an account concerning Mr. P——, and heartily wish he may execute the important trust committed to him, like a good steward, that he may speak to the people, not as pleasing men, but God which trieth our hearts. There is something very solemn in the work of preaching, but to be a pastor of a church of Christ, would, I think, lie with great pressure upon my mind."

The Rev. Mr. Goode having removed early in the year 1794, to White Row, London, from his late charge at Potter's Pury, in Northamptonshire, Mr. Vowell was invited to minister to that people. Recluse as this situation was, it seems to have been perfectly congenial to his taste, as appears from...
the following extract: “I am quite happy in the expectation of an abode in Potter’s Purry, where I can hear the rustling of trees, and not the rattling of chariot wheels,—where I can listen to the nightingale’s melodious notes, and not be offended with the drunkard’s song,—where I can enjoy a walk in the green fields, without the bumble and tumult of London streets,—where I can enjoy the company of friends, without being exposed to the impertinent visits of triflers and gossips. You will smile, perhaps, at my monkish taste, and say, ‘What is all this to the charming society, elegance and amusements of various kinds, which a large and populous city affords? Here is perpetual entertainment—always new and ravishing delights, where all our senses may be gratified at a small expense.’ Be it so—I do not envy your choice. A rural cottage is, in my estimation, preferable. We live in a trifling spirit where we are constantly exposed to the temptation, and though you may call it cowardice, I wish to be far removed from such frequent and dangerous occasions for its exercise.”

He had not long resided at Potter’s Purry, before he contracted marriage with Miss Hall, the only child of Mr. Abraham Hall, a gentleman of considerable reputation and property, in Aldermanbury, London. Not unduly elated with his present connexion, and flattering prospects, he had no thought but of consecrating both himself and his substance to the service of God, and the interests of mankind. With these views he paid particular attention to the instructions of the children of the poor, and regularly set apart some time, after the public exercises of the Sabbath, for that purpose. But alas! how frequently are our most laudable schemes dashed to pieces, like a potter’s vessel! Not many weeks had elapsed, from the time of the matrimonial union, before alarming symptoms of a speedy decline made their appearance, and compelled him to desist from his delightful work of preaching. Nor could the best medical assistance, nor change of air, reverse the divine sentence of dissolution. Being incapacitated for any farther labours, he retired to Brixton Causeway, about three miles from London, where he terminated his short but honourable life.

The frame of his mind, about two months previous to his departure, may be learned from the following letter to his father:—“My health was much the same last night, my cough very troublesome; yet, upon the whole, I am rather better than worse. Let us, however, remember that life is, at all times, very uncertain, and in my case especially. It is good to feel a resigned spirit to the will of God, and to live in
in expectation of adversity, for we are told, through much tribulation we must enter the kingdom. There pains and sorrow will be all at an end. The great design of life is to prepare for this state: Then the day of one's death will be better than the day of our birth. When I talk of preparation, we must beware of a legal spirit. It is not studying Nelson's Festivals and Fasts, and abounding in outward forms, will fit us for glory. There must be an effectual application of Christ and his benefits to the soul, by the Holy Spirit. He must be made of God unto us, wisdom, righteousness, sanctification, and redemption, ere our ignorance, guilt, and pollution be removed, and we delivered from all the dreadful effects of our apostacy. We must feel our happiness to consist in the enjoyment of God, and his glory must lie near our hearts. Christ must be admired and loved with a supreme affection, producing a willingness of soul to take up our cross and follow him. All things must be counted as losi for the excellency of the knowledge of him. His righteousness must be the only foundation whereon we build our hopes of acceptance with God. We must particularly attend to the work of the Spirit within us,—Examine ourselves, whether we be in the faith,—whether we frequent the throne of grace with pleasure or reluctance,—whether we are more importunate for temporal or spiritual blessings—whether the word of God yield us improvement and consolation under our afflictions—whether we mourn our daily infirmities, and above all things desire the mortification of sin—whether the hopes of heaven, and the view of its joys by faith, have tarnished the false glory of this world, and made us willing either to live or die as the Lord shall please. If so, how happy our state!"

Although the nature of his complaint was flattering, yet he appeared to be in general apprehensive that it would prove fatal. But, however painful the prospect of the dissolution of the important and advantageous connexion he had lately formed; whatever disappointment we may suppose it to be to a young man to quit the world at the period of usefulness and enjoyment; still he was calm, resigned, and happy. He had an unshaken faith in the Gospel of Christ, and by that Gospel was wonderfully supported in the near approach of death. To a Christian friend he said, the Tuesday se'nighth before he died, "What do you think of me?" It was replied, that "there did not appear much probability of his recovery, but that the Lord was able to raise him up again."—"O," said he, "I should tremble at the thought of being brought back again. I see nothing to live for, but—" he added in a most
animating manner—"O, I see much to die for!" He thought himself highly favoured, he said, that he felt no pain. He blessed God, that from the beginning of his illness to that time, he had not found a murmuring thought that he was conscious of. When asked by the same person, "What do you want?" He said, "I want nothing but more faith and brighter evidences, that I may be enabled to glorify my God." In the same conversation, he said, "O, blessed be God for Jesus Christ; this is my refuge." On the Friday after, he expressed strong desires to be gone, and spake much of the deep things of God, and the employment of departed spirits in glory. He often said, he "wished to be gone," but expressed his desire to wait the Lord's time. On the Saturday, having the Bible in his hand, he exclaimed, "Blessed be God for his precious word," and began to converse about the evidences of being a child of God. He spake with humility of his own infirmities; and when reminded, with a view to comfort him, of the cheerfulnes with which he had dedicated himself to the work of the ministry, he said, "O, my friends, you do not know what a wicked heart I have;" and began to lament, that though his studies had been partly directed with a view to the glory of God, yet the idea of rendering himself considerable in the world, by his acquisitions in literature, had had too much influence over him.

What an attention does he seem to have paid to the workings of his own mind! How much more honourable are such confessions, than the vain boastings of the self-righteous pharisee! When reminded of these words, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," he said, "O precious words!" and, placing his finger on them in the Bible, he added, "I shall prove the truth of them." He then spake with delight of the pleasure he should experience in the company of the holy apostles, and those faithful servants of Christ, whose works he had read; and particularly mentioned Dr. Owen, "whose writings," he said, "had been of greater use to him than any that are uninspired."—"But above all," says he, "I shall see my Saviour, who died for me." After this he subjoined, "Pray for me, that my evidences may be bright, and that I may be able, to the last, to testify of the goodness of God to his glory." To Dr. Rippon, who visited him, he said, that "he had learned more of divinity in his illness, than from all the lectures that ever he had received." The school of affliction is the school of experience, in which the great truths he had previously been taught, were brought home with peculiar power and sweetness to his heart. He expressed
expressed his surprize that ministers were not more zealous in
their work, and said, "If the Lord were to raise him up
again, he should be more earnest than ever he had been in
preaching the Lord Jesus Christ to poor sinners." His pastor,
Mr. Humphrys, visiting him on the Monday before his death,
and remarking that he had entertained hopes of his recovery,
he replied, "The Lord seems to have otherwise determined:
I want nothing but faith and patience: I wish to go: Come
Lord Jesus, come quickly!" The next day, when his minister
said to him, "I am glad that you are so composed and cheer-
ful," he answered, "I am not without hope." Having prayed
with him, he asked him, "If he had any thing more to say
at that time?" He replied, "Only that you will commend
me to God. I want to have farther views of sin, and of
Christ, but I believe he is my Saviour." His countenance was
remarkably serene and placid, expressive of the inward peace
and joy of his heart. In this happy frame he continued till
two o'clock, on the Thursday morning, the 20th of November,
when he sweetly breathed his last, and entered into rest.
Blessed are the dead which die in the Lord.

His remains were interred at Bunhill Fields, on Friday,
November 28, very near the vault of the excellent Dr. Watts.
The pall was supported by the Rev. Mr. Thomas Towle, Mr.
Rowland Hill, Mr. Clayton, Dr. Rippon, Mr. Knight, and Mr.
Wall, all of London. The oration was spoken by his pastor
the Rev. Mr. Humphrys, who, on the Sabbath following, deli-
vered a funeral discourse, to a crowded audience, from
Job, ix. 12. "Behold, he taketh away, who can hinder him?
who will say unto him, What doft thou?" The Rev. Mr. Mil-
ler, of High Wycombe, Bucks, paid likewise his last token of
respect for his young friend, by preaching on the occasion
of his death from 2 Sam. i. 26. "My brother Jonathan, very
pleasant hast thou been unto me."

Mr. Vowell was rather below the middle size, of a slender
make and delicate constitution. He was possessed of consid-
erable energy of mind, and modesty of disposition. From a
prevailing idea that his acquisitions were not so great as they
ought to have been, he was led to pursue his studies with that
avidity, which, it is supposed, not a little accelerated his disso-
lution. In conversation, he was rather reserved, but in his
epistolary correspondence he appears to have been very com-
municative. The gentleness of his manners, the generosity
of his mind, and the strength of his attachments, were the
genuine effects of a heart truly alive to God, and devoted to
every good word and work, Though he was not apparently
formed
JO MEMOIR OF THE REV. C. VOWELL.

formed for great popularity as a preacher, yet he possessed such talents as qualify ministers for very considerable usefulness in the church of God. It was therefore with great propriety said of him, by the Rev. Rowland Hill, "that, had he lived, he would have been a minister to have been consulted."

Mr. and Mrs. Vowell, on their marriage, being possessed of a little cash, for which they had not an immediate call, determined to consecrate it to the service of the poor, as occasions offered. But as Providence was pleased to remove him before it was all expended, they considered it to be devoted property; and, as he said himself, that "appropriating it to any regular fund, would only be like adding a grain to a mountain; he could not better dispose of it, than to the immediate exigencies of the poor and miserable." Accordingly, he left one hundred pounds to the benevolent society at Mr. Rowland Hill's Chapel; eighty pounds to a benevolent society at Mr. Wesley's; one hundred pounds, for a similar purpose, at the Tabernacle; and twenty pounds for the assistance of lying-in-women.

THE STATE OF CHRISTIANITY IN THE THIRD CENTURY.

As a certain consequence of that authority which the Roman power still maintained in the world, it must evidently appear, that the state of Christianity would have been dependent thereon in a considerable degree, as both at Rome, and all its provinces, the Christians were to be found in great numbers. The lenity with which they had been treated by Severus in the beginning of his reign, caused many to stand forth on the Lord's side, in the camp, the senate, and the palace. That persecution which raged by a law of Severus, prohibiting every Roman subject to change the religion of his ancestor, either for that of the Jewish, or Christian, made dreadful havoc in the church; which continued till the year 211, when God afforded a respite to his distressed people, by the death of the emperor, who breathed his last at the city of York. His latter end was distinguished by that misery, which disease and disappointment produce; and his language indicated the vanity of his mind. Ordering the urn in which his ashes were to be deposited to be brought to him, he took it in
in his hands, exclaiming, "Little urn, thou shalt now contain what the whole world could not before."

The respite which the death of Severus afforded to the church was but partial. Under the reign of his son

**CARACALLA**

The Christians in Africa suffered greatly by the instigation of Scapula, the proconful of that province, whose cruelties roused the spirit of Tertullian, who, regardless of every consequence, boldly addressed the proconsul in behalf of the best of causes; and, appealing to some late calamities with which the empire had been visited, he declared them to be nothing but the judgments of Heaven, and indications of its displeasure for shedding the innocent blood of its righteous servants; and entreated him to exercise moderation and clemency towards those, who had ever proved themselves deserving subjects of the state. However deaf the hearts of their enemies were to their pathetic remonstrances, their sufferings were in a great measure alleviated. The emperor had marked out new objects for his infernal passion. His friends, his counsellors, his wife, indiscriminately fell by the command of this overgrown savage. Neither Nero nor Domitian exceeded him in barbarities; till Heaven, wearied with forbearance, sent him to his own place, by the hand of an assassin, in the year 217.

Under the reign of the two succeeding emperors the state of the church was in no particular manner affected; but under the reign of

**ALEXANDER**

It received considerable acquisitions. The particular favour which he shewed, defaced the havoc of preceding years, and gave it growing energy.

His mother Mamea, having had a conference with the famous Origens, became considerably attached to Christianity; and is reputed to have entered into a profession of the same. However that may have been, it is certain, that her son singularly countenanced the Christians; at which the Pagan priests were particularly alarmed; and perceiving the rapid progress of Christianity, they declared, "That if the Christians were allowed to have temples of their own, the temples of the Roman deities would be forsaken; and the empire would soon embrace Christianity." Though the emperor was hereby deterred from building churches to the name of Christ, yet he forbade thos
J.2 STATE OF CHRISTIANITY IN THE 3D CENTURY.

those already built to be injured. To Alexander succeeded

MAXIMIN,

A man of a monstrous body, and a no less monstrous mind, who sought out opportunities to display the enormities of his cruelty; the chief objects of which, were those who had been distinguished by the favour of his predecessor. His villanies were most eminently exemplified where he himself resided. The bishops, and principal men amongst the Christians, were those that he selected for his own vengeance; and in consequence of his sanguinary example, the heathen priests, the magistrates, and the people, were animated in the exercise of persecution, without distinction, against all who bore the Christian name. Having waded in blood for the course of three years, Heaven, in its just displeasure, caused this gigantic wretch to be slain by his own soldiers; and his execrable body cast out, to be destroyed by dogs and birds.

To the tempest raised by Maximin, a happy calm ensued to the church of God; which may be attributed to two causes—the inroads of different nations upon the empire, which diverted their attention from the concerns of the Christians; and also, the pacific virtues of the emperors themselves.

GORDIAN,

A man of learning, and heathen virtue, knew how to value merit wherever he discovered it; and therefore was mild towards the Christians from principle.

PHILIP,

Though a wicked man, yet, if not professedly a Christian, certainly wished to be so. A circumstance occurred at Antioch, which, whilst it favours this report, sets the name of Babylas, the worthy bishop of that church, in a very honourable light. The emperor and empress, being there, attempted to enter the church during divine service; upon which the holy Babylas, laying his hand upon his heart, declared, that he was unworthy to enter into the fold of Christ; and that he should have no admittance, unless he were brought to repentance for his sins, and made a public acknowledgment of the same.—Happy would it be for the church of God in the present day, if the same noble disinterestedness inflamed the bosoms of its ministers. But where shall we find a Babylas now?

1 Shortly
STATE OF CHRISTIANITY IN THE 3D CENTURY. 93

Shortly after the death of Philip, whose reign was succeeded by that of his son Philip, whom the father had taken as his companion in the empire when only a child,

DECIUS

Was raised to the government: A sagacious and politic man; well versed in all the art of governing, which he managed with so much dexterity, that he became an universal favourite. The astonishing increase of Christianity, and the decline of Paganism, alarmed the mind of Decius, and made him form the dreadful project of extirpating the Christian name. To give effect to his design, he issued edicts conveying the most unlimited powers to the governors of all the provinces. The Christians where every-where fought for.

The prince of darkness, feeling his empire trembling at the very foundation, inflamed the minds of all his heathen subjects with more than common fury against the cause of Christ; they every-where flocked to his standard, and emulated each other in promoting the execution of the imperial edicts. Hence racks, sharp itakes, fire, burning pincers, wild beasts, scalding pitch, and tortures in a thousand forms of the most exquisite kind. Here the weaknesses of human nature was lamentably evinced. Those amongst the Christians, who were not dismayed at death itself, were nevertheless appalled at the tremendous form which it now assumed. To evade those punishments, to which they were exposed by a profession of the Christian faith, they used unwarrantable means. The heathen priests were bribed to grant them certificates that they were not Christians. Others offered sacrifice, or burnt incense before the images of their gods. The former were called Libellatici, and the latter Sacrificati and Thurilicati.

Notwithstanding the injury which the best of causes must have sustained by the defection of some of its avowed friends, He, whose designs cannot be controlled, made even the wrath of man to praise him, and rendered the rage of his infuriate adversaries subservient to the accomplishment of his own great work. The multitude of those who loved not their lives to the death, was truly great; they met the malice of their enemies, in its most dreadful modes; and materially advanced the cause of the Redeemer, by their triumphant deaths. Others, who, before this peculiarly trying period, had not been known, as favourers of Christianity, now came boldly forth, declared themselves the servants of Christ, and exulted at an opportunity of sealing their testimony with their blood. The number of martyrs under the Decian persecution were incredibly

Vol. III. N great;
great; in the list of which, very many illustrious names were enrolled. This uncommon enemy of the church of God saw his own son slain in battle before his face; found himself betrayed by his own commander Gallus, and his army completely routed: Not willing to survive so great a disaster, he put spurs to his horse, and plunged into a bog, where, sinking, he was never more seen.

GALLUS,

Who succeeded to the empire, carried on the dreadful work of Decius, and made the Christians groan under his persecuting hand. A terrible pestilence had desolated many of the Roman provinces. The Pagan priests seized the occasion, industriously attributed the calamity to the anger of the gods, for the lenity shown to the Christians, and hereby reanimated the rage of persecution. The death of Gallus, who was slain in battle, together with his two sons, afforded a release to the suffering church of Christ by the accession of

VALERIAN

To the throne; who for the first five years of his reign exercised a considerate degree of clemency towards the Christians; but in the two last years of his reign, he was influenced by Macrianus, an old Egyptian magician, and his chief counsellor, to renew the persecution. No sex, no age, no character, was spared. The Christian churches were ordered to be shut, and the high hand of the enemy every-where appeared against the followers of the Prince of Peace. Many eminent men gave illustrious proofs of the invincible nature of divine grace, by the heroism of their conduct in the presence of their adversaries. The time, however, arrived, when the just judgment of God reached Valerian. He was taken prisoner by Sapores, king of Persia, who reduced him to the vilest situation, using him as a footstool to mount his horse; plucked out his eyes; flayed his body when alive; and when dead had it preserved and hung up in one of his temples—An awful monument of the vindictive justice of a righteous God towards an enemy of his people!

For the remaining part of this century, the circumstances of the church were tolerable. Like a hart which had long been pursuéd by its bloody hunters, it had now a time for respiration.

GALLIENUS,

The son of Valerian, perceiving how his father's affairs began to decline from the time that he became inimical to the
STATE OF CHRISTIANITY IN THE 3D CENTURY.

the Christians, wisely profited by the example; and by his edicts, gave rest to the churches. This took place in the year 260.

AURELIAN,

In the fifth year of his administration, formed the design of desolating the church of God; but He, who has his enemies in derision, prevented the execution of his purpose, by his untimely death; and sent for him to give an account of himself, at that tribunal from which there is no appeal.

Under the reigns of Tacitus, Probus, and Carus, the Christians enjoyed perfect peace from their public enemies.

DIOCLETIAN,

Who came to the empire A. D. 284, for the first twenty years of his reign was far from being an enemy to the Christians. But in the beginning of the next century, as will appear in its proper place, he became its more cruel foe, and marked all his footsteps with the blood of the saints.

From a general retrospect of the events of this century, we may behold the great God, the only governor of the world, breaking in pieces the image exhibited in the dream of Nebuchadnezzar. The Roman empire itself, convulsed with frequent internal broils, and attacked by surrounding nations, felt strong symptoms of its approaching ruin. The Pagan religion already rocked at its basis; and, in all places, the altars of strange gods tottered; whilst the empire of truth, the kingdom of the Lord Jesus, received an accumulation of strength. His subjects were every-where to be found; and, notwithstanding their enemies were clamorous in crying, Down with it, Down with it, even to the ground! their purpose was frustrated; and the little fane cut out without hands, had itself become a great mountain, and was hastening to fill the whole earth.

PRACTICAL IMPROVEMENT OF THE ALLEGORICAL APPLICATION OF THE HISTORY OF SARAH AND HAGAR,

Galatians, iv. 31.

HAVING taken a general view of the preceding context, in a former Number, and endeavoured to show the great design of the apostle, and the propriety of his allegorical
cal illustration; I would wish to ground upon this thirty-first verse, a practical improvement of the subject, endeavouring, as much as possible, to apply it to our own case and circumstances.

The bond-woman, as I conceive was evidently shown, is apostate Jerusalem, or the degenerate Jewish church, whose immediate children were the modern unbelieving Jews; who in the days of the apostle, and indeed ever since, misunderstanding the chief design of the whole Mosaic economy, which was really intended to be an introduction to the Christian dispensation, abused the national covenant, treating it as a covenant of works, by which they might be entitled to eternal life.

The Judaizers in Galatia, who corrupted the Gospel of Christ, were reckoned of the same family, though they did not absolutely disown Jesus as the Messiah. And so are all others, who are of the like spirit, in the present day.

The free-woman, is Jerusalem which is above, or the church triumphant; which, in the apostle’s days, consisted chiefly of Jewish believers, who, though they had lived on earth under the obscure dispensation of the Old Testament, yet really sought and obtained salvation by the covenant of grace; which had been discovered to the patriarchs and particularly to Abraham, long before the days of Moses; and which is much more clearly manifested since the coming of Jesus in the flesh. And all true believers, whether Jews or Gentiles, are her genuine children; and will have a right to consider themselves as such, down to the end of time.

From this explanation, and from the drift of the passage, it evidently appears, that there was an essential difference between persons of a professedly religious character, who had, on each side, been favoured with a divine revelation; and who each thought themselves peculiarly interested in the divine favour. And, surely, we have no room to doubt but that the like distinctions may obtain among modern professors, though various circumstances may occasion a difference in the manner in which the same spirit will discover itself.

I would, therefore, endeavour to point out the most discriminating features of the respective children of the bond-woman and the free; in order that we may know to which class we belong.

The children of the bond-woman generally rest in the mere externals of religion. This was notoriously the case with the apostate Jewish church: And so it has been with the apostate
apostate Christian church. O that it were confined to Jews and Papists!

The children of the free-woman are possessed of internal religion. Gal. vi. 15. 16. Rom. xiv. 17. They cannot be satisfied with bare attendance on duty, without communion with God.

Whatever the children of the bond-woman do in religion is the effect either of slavish fear, or of mercenary pride. But the children of the free-woman are actuated by a spirit of disinterested love. They regard their own welfare indeed, but it is in proper connexion with the divine glory, and the general welfare of the universe.

The children of the bond-woman generally expect justification by their own works. So it was with the Jews, and judaizing Christians, in the apostle's days; and so it is with the bulk of the Papists and formal Protestants. But the children of the free-woman expect salvation wholly of grace.

The children of the bond-woman depend on good works, without performing them. What they account good works are often very bad ones, inventions of men, idolatrous superstitions, idle pilgrimages, cruel persecutions, &c.; always defective, and corrupted by pride and self-exaltation. Whereas, the children of the free-woman love to practice good works, without depending on them; and wish to look well to the springs of action.

The children of the bond-woman are no real friends to either law or Gospel. Their hopes of salvation by the law are really illegal, or contrary to the law; and the Gospel is ever either rejected, or perverted by them. But the children of the free-woman love both law and Gospel in their genuine import; they neither want an abated law, nor a perverted Gospel.

The children of the bond-woman, like Ishmael, are the very offspring of infidelity; their religion flows from ignorance, unbelief, carnal wisdom, and pride. But the children of the free-woman became so by faith, Gal. iii. 8. Their religion flows from divine illumination, faith, and humble submission to the wisdom of God.

The children of the bond-woman ordinarily discover no growth in religion; they do not want more than they have already. What they appear to have attained generally dies away, when its novelty is gone, or when they begin to hope that they are safe; and they become more and more worldly; as bad or worse than they were before their supposed conversion.
8 PRACTICAL IMPROVEMENT OF GAL. IV. 31.

ELEUTHERIDES.

son: Or, if their zeal continues, it evidently increases pride, &c. Whereas the children of the free-woman resemble Isaac, of whom it is written, “the child grew, and was weaned;” so they grow more humble, more self-denying, more like Jesus Christ their elder brother.

The children of the bond-woman are commonly full of a spirit of persecution; given especially to sneer and mock at those who have more religion than themselves. But the children of the free-woman feel universal benevolence; they pity even enemies and opposers; pray for their persecutors, like Paul for the Jews, and Stephen for his murderers.

The children of the bond-woman grudge others a share in their privileges. See 1 Thess. ii. 16. Luke, xv. 28. The children of the free-woman long for others to partake of the same blessings with themselves. See Acts, xxvi. 29.

The children of the bond-woman’s whole religion flows from corrupted fallen nature; founded merely on natural, selfish principles. But the children of the free-woman are the children of the promise, in a still higher sense than Isaac: Born from above; born of God: By a miracle of mercy.

The children of the bond-woman have their chief treasure on earth. But the children of the free-woman have their treasure above; they are heirs of glory, and look forward to a future and invisible inheritance with desire and ardent expectation.

Other particulars might be added, and each of these would easily admit of considerable enlargement; but the limits to which I am necessarily restricted require me to study brevity.

May we all try ourselves impartially by the evidences now exhibited to view; and may we pray earnestly for increase of grace as the best proof of its reality. Let us dread deception; and beware of counterfeits in religion. As the Jews misunderstood the law, and the Galatians perverted the Gospel; so there are still a variety of ways in which false religion may disguise itself. Particularly a self-righteous spirit is a very subtle thing, and may hide itself under evangelical phrases. But one maxim will be found certain, and worthy of constant remembrance, that whatever tends to exalt self, or to encourage sin, is opposite to genuine Christianity.
IT is well known that divines in the present day are by no means agreed about the moral law. Some positively deny that it is a rule of conduct to believers: Others, with no less confidence, affirm that it is. The contending parties, perhaps, do not fully understand one another, and, like Agamemnon and Achilles, maintain a war or strife of words*. Those who affirm that it is not a rule of life to believers, seem to think, that their opponents believe and teach, that the law, abstracted from other parts of the preceptive will of God, is the rule of a believer's conduct. But this is not the case. No Gospel minister, I apprehend, who understands the point in debate, teaches any such doctrine. But, that we may not stumble in the threshold, we shall endeavour to state, as clearly as we are able, our views of the moral law.

The law may be considered as a transcript of the moral image of God; it being, as the apostle observes, "holy, just, and good." Viewed in this light, it is, and will continue to be, the criterion of moral good and evil. Whatever perfectly corresponds with it, is morally good; whatever does not, is morally evil or sinful. It may likewise be considered as a revelation of the divine mind, informing rational creatures what is agreeable to the Lawgiver, and what is not; what he would have them to attend to and abstain from. Taken in this sense, it comprehends the whole preceptive will of God; and is, and must be, the rule of the rational creature's duty. The reason is obvious. All obedience implies, that there is one to whom it is due, and that he, to whom it belongs, signifies what is acceptable to him. Without the former, obedience cannot exist. For how, in the nature of things, can it have a being, if there be no person who has a right to claim it? Without the latter, it cannot be performed. For if he to whom it is due, do not fully and explicitly inform the person, whose duty it is to obey, what he requires, how can he yield obedience? Will he not continually be in doubt, whether his actions be agreeable or disagreeable to his Lord and Master? To say, that if he be a genuine Christian, the Spirit of God will teach him his duty, without any written rule, is to despise the Scriptures, and adopt the creed of Penn or Barclay. And where are believers to look for an explicit revelation of the divine will, respecting their duty? Not in the historic or narrative parts of

* Iliad, book i. line 304.
scripture. in these, there is a mere simple statement of facts. not in the promises. these enjoin no obedience, furnish no rule. where then are christians to learn what they ought to do, and by what rule they are to act, but in the preceptive part of divine revelation? it is a comfortable and soul-reviving truth, that believers are not under the law as a covenant of works, to be either justified or condemned by it; but from the law, simply or materially considered, they neither are nor can be set at liberty. the law, in its covenant form, demands obedience with the promise of life, if the requisition be complied with, and threatens death in case of disobedience. in this point of view, believers have nothing to do with it; christ having borne its penalty and fulfilled its precepts for them. but the law, simply considered, only demands obedience to whatever is enjoined, without the addition either of promise or threatening. and from obligation to obey, neither men nor angels can be exempt. and why should christians wish to be freed from the pleasing employment of contemplating the moral image of god impressed upon his law, and from complying with his will revealed in it? to desire either, argues gross ignorance of the law, or great depravity of heart. to believers it is no longer the ministration of death and condemnation; but a mirror in which to view the holy nature or perfections of the lawgiver, and learn what is agreeable to him. the law is not made void by faith. some may object, and say, "that the perfections of jehovah are most conspicuously displayed in the sufferings and death of his son, and in the redemption of sinners by his blood." true: but will any infer that it is not the duty of believers to view them displayed in the works of his hands, and dispensations of providence, because they see them shining more clearly in the face of jesus? no man, in his senses, i should suppose, will assert this. or, will any say that because they see more of the wisdom and power, holiness and goodness, of god, in the gospel, therefore, they have no need to learn anything from the law? strange reasoning indeed! will those who deny that it is a rule of conduct to believers, allow that it is possible for them to sin? this, i hope, they will readily grant. but what is sin? it is, says an inspired penman, a transgression of the law. but what law? undoubtedly, the law of god. but how can they transgress a law, which, according to their doctrine, they are in no sense under? let them solve this difficulty, if they can. in fine, the law being founded in the rectitude of the divine nature, and perfectly agreeable to a holy rational creature, is, and, according to the definition given, will
continue to be, the rule of the rational creature's duty through eternal ages. Angels and spirits of just men made perfect, it is true, have no need of a written rule to regulate their conduct; but both need, and will forever need, a perfect knowledge of their duty; and the law of God, simply considered, being perfectly engraven upon the powers of their mind, will eternally inform them what they owe to God, and to each other.

NESPMS.

THE PLAIN RULE OF HOLINESS.

Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus. Coloss. iii. 17.

Were this admirable rule observed, what a peaceful world, and what a glorious church, should we behold! Great as the prejudices of infidels against the Bible are, this, however, must be allowed: Every man would be glad to have his neighbour's conduct towards him regulated by Scriptural precepts. And what method can professors take to recommend religion so much as by observing this concise but excellent direction?

What is it to do everything in the name of Jesus? Simply this, To do all agreeably to his will—in dependence on his strength; and with a view to his glory.

Let the holy will of Jesus be observed. He is our sovereign Lord. We are under the law to Christ. Blessed be his name, that he has expressed his will so fully in the sacred word; and adapted his precepts to every situation in life. Only let the believer ask, upon entering upon his various affairs, Is this agreeable to the will of Christ? Nor will he be much at a loss for an answer.

Let every action be performed in dependence on him. 'Do we want wisdom? Ask and expect it of him. Nehemiah did so, and obtained an immediate supply. Do we need strength? Lo, he is strong—He is almighty, and by him we "can do all things." And when all is done, still depend upon him for acceptance.

Let the glory of Jesus be the aim of all. Heaven says he is worthy to receive honour; let earth say so too. He has done so much for us, that we ought to do something for him.
Here too, let the believer ask, Will Jesus be glorified by this action, or not?

Let religion be universal, not confined to sacred places and times; let every deed be done, and every word be spoken, in his name.

**Words**, Christians, mark that! O observe your words. Remember St. James's account of that untameable member the tongue. Watch its motions. Restrain its trespasses. Speak little; and let that little be seasoned with grace. What a world of iniquity would be thus prevented! what sacrifices of honour would ascend to the Saviour! what harmony in religious societies! what comfort in the family!

**Deeds**, also! Every deed, civil and religious, public and domestic, in the church, in the closet, in the shop. Were this noted, we should hear of no lewd, intemperate gospelers; of few bankruptcies; of no dishonesty. Deeds thus performed would be truly honourable, of however little account in the eye of man. Servants, for instance, filling up their places conscientiously, are elevated characters: For they "serve the Lord Christ." And the remark is universally applicable: For the real honour attached to any station is, a regard to the appointment and approbation of the Lord.

This rule observed would render the plainest Christian an able casuist. An honest conscience is of more use than a thousand folios. Only ask, Is this word, this work, agreeable to the Lord's will? Can I do it in dependance on him, and will it be for his glory? With these inquiries proposed to the enlightened conscience, can the professor sit down at the card-table, visit the play-house, mix in the dance, put on gaudy or indecent apparel, or revel in luxury? It is impossible.

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MEMORABLE CIRCUMSTANCES IN THE LIFE OF THE LATE MR. RICCALTOU N.

[In a Letter from Omicron.]

SOME months ago, I met with the works of Robert Riccalto u n, late minister of Hobkirk, in Scotland. I am not in the habit of recommending books. Some sentiments of this author appeared to me rather singular; but his originality, genius, and force, as a writer, engaged my attention.
And though I do not think myself bound to plead for every thing he has advanced, I readily acknowledge myself a debtor to him, as an instrument, for a more enlarged view of some truths, which have been long dear to my heart.

I found upon inquiry that it was a posthumous publication, and though printed long since (the last volume in the year 1772), there were few persons within the circle of my acquaintance, who had either seen it or heard of it. A considerable part of the edition remained unfolded, and almost forgotten, and I was told that the editor, the Rev. John Riccal- toun, the author's son, and his successor in the charge of the parish of Hobkirk, was a considerable loser by the impres- sion.

A friend of mine in Edinburgh, wrote to Mr. Riccal- toun, at my instance, requesting some information concerning his father, who, I judged from his writings, must have been a very considerable man. My friend transcribed a copy of the letter he received from Mr. Riccal- toun. If you think proper to insert the annexed abstract of the most interesting particulars of this account, in your Magazine, it is at your service. Perhaps it may not be unacceptable to some of your readers.

Mr. Robert Riccal- toun was born (I am not told where) in the year 1691. Some indications of the genius which he afterwards displayed, appeared in early life. He could read the Bible distinctly before he was five years of age. His father, who was a substantial tenant, probably had a design of educating this his only son, with a view to the ministry. He was placed in the grammar-school at Jedburgh, where he made a rapid progress in learning. He could write and speak in Latin, with the same ease and readiness as in English. From thence he was removed to Edinburgh, attended the university, and became a proficient in all the various branches of literature. About the time he had finished his course in the college, his father died, and left him in the possession of a very good farm. He then seemed resolved to follow the farming business, and therefore did not attend the Divinity Hall. However, he studied the Holy Scriptures with great diligence, before he attained the age of twenty, and formed to himself a system of what he called Bible Divinity, from which he never departed through life, though he doubtless acquired clearer and more distinct views, as he advanced in years: And he became so possessed of his system of Biblical knowledge, that he could without difficulty preach a lecture upon any portion of Scripture, without premeditation, when he was afterwards called to it in the course of divine Providence.
The Presbytery of Kelso, in whose bounds he resided, had such a high opinion of his abilities, and of his knowledge in divinity, that they in a manner forced him upon trials. They wrote his circular letters without his consent, and at length prevailed on him to comply with their wishes. In a year or two after he became a preacher (when about the age of twenty-four), he published what he called, The Sober Enquiry, which had the good effect of putting an end to a dispute, warmly carried on for a considerable time, between two parties of the most eminent men in the church of Scotland.

He was much esteemed by many of his cotemporary ministers. My information particularly mentions four by name, as his intimates; the late Alexander Callter, of Oxman; Thomas Boslon, of Etterich; Henry Davidson, of Galthiel; and Gabriel Wilson, of Maxton.

In the life of Mr. Thomson (Author of the Seasons) there is an acknowledgment of his obligations to Mr. Riccalltoun, who was himself likewise a poet. And his son’s letter informs me, that some of his father’s poems were published under Mr. Thomson’s name. He mentions one piece of his in particular, entitled The Description of a Winter Blast, upon which Mr. Thomson founded his Winter.

Mr. Riccalltoun met with one great trial, which brought him into very straitened circumstances, through the remainder of his days. But he did not regret it. His son has often heard him say, that it was the very best dispensation that could have befallen him; as he thought, that if he had not been so borne down, his spirit might have been very haughty and overbearing.

A Mr. H——, a preacher, and a farmer, who married Mr. Riccalltoun’s wife’s sister, had borrowed large sums of money from different persons, and persuaded Mr. Riccalltoun, that he had sufficient funds to pay off all his debts, provided he could get in his own money; and assigned some plausible reasons why he could not call it in for some time. It is not difficult to deceive a young man, unpractised in the world, and who possesses an upright mind, and a warm benevolent heart. Thus he was drawn in to bind himself for a large sum, expecting, as he was promised, to be soon released. But not long after Mr. H. obtained a church in Shetland, and then it appeared that he had no money to call in. Of course the creditors came upon Mr. Riccalltoun, and at once tore from him every penny that his father had left him, to the amount of above 800l. nor did that suffice to clear him. He was some years assistant to Mr. Deans, of Bowden, before he
he was settled at Hobkirk, and still harassed with the payment of Mr. H.'s debts. After living 15 or 16 years at Hobkirk, he was involved in new distress, by opposing the settlement of a minister, patronized and presented by a Nobleman, contrary to the inclinations of the parish. He thought the people's cause a just one; and therefore saw it his duty to support them with all the strength of argument he was able. But he suffered severely for it. Mr. H. had been the Nobleman's tenant, and one of the sums for which Mr. Riccalton was bound, was for the arrears of his rent. This bond was brought against him, for principal and interest, to the amount of 300l. and he would certainly have been thrown into prison, if a friend had not advanced the money; for the payment of which he assigned one half of his stipend, yearly: But he was obliged to contract debts for the support of his family.

I sympathize with his son, while I transcribe the period which concludes this relation:—"At my father's death, as I was bound with him to many of his creditors, I became liable to his debts, which has kept me under water ever since. But the cause was good, and I have struggled cheerfully. But now I almost despair of being clear (though it is brought within 100l.), as I have seven children to maintain and educate, which, with the most frugal management, will exhaust the whole of my stipend."

Perhaps this little history may engage the notice of some persons, able and willing to assist him. I shall be sorry if a deserving son of such a father does not obtain relief in his exigency.

They who are competent judges of the late Mr. Riccalton's writings, will perhaps wonder, as I do, that a man so circumstanced for a course of many years, should be able to write with that apparent composure, and peculiar energy of thought and manner, which seem to require a state of mind, and situation, perfectly at ease. But the paper before me affirms, that none of his most intimate friends ever heard him repine. The whole of his conduct manifested a serenity of spirit, and an habitual cheerful resignation to the will of God:—A striking proof of the faithfulness of Him, who has said, As thy day is, so shall thy strength be!

He was a very studious man, and when thinking closely upon any subject, or even if writing, the various conversation of others in the same room gave him no disturbance. Yet he was a very cheerful agreeable companion, and always happy in company, where the conversation was instructive and sensible. He was especially pleased with the company of young people;
people; and they who had access to know him, were so warmly attached to him, that even reproof, when necessary, was thankfully received, when it came from him. And few men made greater allowances for the foibles of youth, than he. He was an affectionate husband and parent, a warm and sincere friend.

He was taken suddenly ill, during divine service, in the forenoon of a Lord's-day, and desired a young man, who was frequently with him, to preach for him in the afternoon. His complaint terminated in a total suppression of urine. He continued in exquisite pain, till about the middle of the week; from that time he seemed to be quite at ease; but as he never spoke after, the cause of the transition from so much pain to sudden ease remained unknown. He breathed strong and full through his nose, for the last three days of his life, without once opening his lips. But his countenance discovered an animated serenity, which was much noticed by those who saw him. He breathed his last, without the smallest convulsive motions, on the evening of the following Lord's-day, in the latter end of September 1769, in the 78th year of his age.

The controversy, which it seems subsided when his Sober Enquiry appeared, was occasioned by the publication of a book, entitled The Marrow of Modern Divinity. I have not seen his Sober Enquiry; but I have in my possession his answers to Mr. Sandiman, who had animadverted upon Mr. Hervey's Theron and Aspasio, in two volumes 12mo. under the signature of Palemon.

My paper contradicts a report, that the late Rev. Mr. Walker, of Edinburgh, had made many alterations in the third volume of Mr. Riccaltoun's Works (containing Notes and Observations on the Epistle to the Galatians), and declares that Mr. Walker neither made nor proposed any alterations; but only corrected the proof sheets.

I am, Sir, Your's,

Jan. 31, 1795.

OMICRON.

ON THE ABUSE OF TERMS. (No. III.)

I PROCEED to another phrase, in which the Scriptural terms have been a long time abused, that is, by using the phrase making our peace with God. This is, indeed, a Scriptural phrase, but is never applied to man, as an agent in the work. God is our adversary, for we have rebelled against him,
him, and we must be at peace with him, or it would be better for us if we had never been born; but this is not a work to be done by man. It is in far better hands. It is in the hands of Christ; who, on that account, is called our Peace, and who is the Prince of Peace. This was such an arduous work, that it cost him his heart's blood to accomplish it. Therefore, it is said, he made peace by the blood of his cross; and it is by being justified by faith in Christ, and by that only, that we have peace with God. A man must have mean ideas of our holy religion, erroneous views of the Scripture, and of human weaknesses, who talks of making his own peace with God. Whoever seeks for peace in such a way will never find it: For every endeavour of man, however sincere it may be, will be found, not only to fail in its purpose; but it will be considered as an affront to God, and a slighting of that Mediator which he has appointed.

If the reader of these lines hath gone into this abuse of terms, and been taught to pursue such a practice; let him instantly quit it, and remember, that, if he continue in it, he will never know peace: For he who believeth not in the Son of God is condemned already; not because he is an immoral or wicked man; but because he hath not believed in the name of the only begotten Son of God; that is, because he hath rejected the only means ordained for the salvation of men. The peace that comes by faith in Christ, manifests itself in the heart, in such a way, that it cannot be mistaken for any other. A peace made by man's own duties and religious observances, is fallacious, and never without suspicions that all is not right between God and him: But genuine peace is quite of another kind; and is called the peace of God, because he gives it, and because it has a sovereign and commanding energy in the conscience, which banishes doubts and fears, and communicates a holy confidence in the soul's approaches to God.

FROBUS.

ON TEMPTATION.

Lead us not into temptation. Matt. vi. 13.

To utter this petition aright, implies, (1) That we are sensible of the evil of sin: That we see how odious it is to God, and how injurious it is to man. (2) That we hate sin
RELIGIOUS SINCERITY.

Sincerity! why 'tis his only pride;
Weak and imperfect in all grace beside,
He knows that God demands his heart entire,
And gives him all his just demands require:
Without it, his pretensions were as vain,
As, having it, he deems the world's disdain;
That great defect would cost him not alone
Man's favourable judgment, but his own;
His birthright shaken and no longer clear,
Than while his conduct proves his heart sincere.” Cowper.

SINCERITY is an essential attribute of personal religion; it consists in pure devotion of heart to the glory of God, and uniform uprightness in our commerce with the world; it is produced by the faith of the cross, supported by filial fear, and distinguished by an amiable diffidence of self, united with a firm reliance on Almighty grace.

The man who is governed by HYPOCRISY, in the great concerns of redemption, generally proves a source of trouble in the intimacies of friendship and the transactions of business. He will neither care how wicked he is before the Searcher of hearts, nor how much he depreciates the reputation
tion and comfort of man, if he may but gratify the guilty passions by which he was influenced in his first profession of piety. At the same time, judging of others by himself, he will be harassed by the terror of those passions, and unable to find any rest for the sole of his foot on earth: He is finally sent to his own place, like another Judas, under the utmost abhorrence of Heaven.

Jesus Christ was never so familiar with severity as when he addressed himself to these whitened sepulchres*, these repositories of dissimulation and all uncleanness. But in the contemplation of the opposite character, he discovers the most ardent delight, and pronounces the highest praise. When he saw Nathaniel coming from his devotional retirement under the fig-tree, he turned to his followers, and said, "Behold an Israelite indeed, in whom is no guile; a man whose attachment to my person and kingdom is not founded in deceit, nor in any respect directed to the accomplishment of unworthy objects; a man whose spirit I wish you to cultivate, and in whose steps I exhort you to walk."

Nathaniel, though exalted by his sincerity above most of his cotemporaries, does not stand alone in the annals of the church. It is recorded with gracious attention to succeeding ages, that Abraham, in obedience to a divine command, gave up his only son; that Moses renounced the pleasures of sin for the afflictions of religion; that Caleb followed Jehovah fully; that David was a man after God's own heart; that Job was perfect and upright; that Zacharias and Elizabeth walked in all the ordinances of the Gospel without blame: But I will not multiply names. We are compassed about with a great cloud of witnesses, who must engage our warmest admiration, and, under the influences of the Holy Spirit, invigorate all the springs of religious emulation.

Erastus, following these illustrious sons of Zion, by the ingenuousness of his temper, and the modest frankness of his conduct, has attained an unusual eminence in the respect of the world, the confidence of his friends, and the affection of the saints. He never hears to betray, nor smiles to deceive; the meanesses of adulation and the vanity of praise are equally obnoxious in his view; when withdrawn from the observation of men, he is the same as when all eyes are upon him; and in intercourse with society, abstracted from a sense of obligation to contribute for the increase of its happiness, he has no

* Math. xxiii. 27. † John, i. 47.
more to hope or fear than when alone. He speaks from
the abundance of a heart in which the God of truth and love
hath taken up his residence; therefore, his lips drop as the
honey-comb; honey and milk are under his tongue; and the
smell of his garment is like the smell of Lebanon*." Of
all the men you ever knew, he is the least to be dreaded as an
enemy, and the most desirable as a friend. In a first inter-
view he is sure to win your esteem, to fix your confidence,
and to make you with yourselves his exact resemblance. The
sincerity of his soul beams in every feature of his countenance,
and triumphs in all his actions. He is an epistle of the con-
descension and grace of the Lord Jesus, "known and read of all
men †.

Were we to exhibit the various evidences of an upright
heart in any living character, Erastus should be the man.
How he loves the faithful instruction and admonition of his
fellow-disciples! With what unaffected contrition he acknowledges the errors he at any time commits in prejudice of the
truth! His punctuality in the exercises of religion against all
temptation to shame, and his perseverance in the cause of
Christ when most inconsistent with his temporal interest,
establish his reputation as a man of spiritual integrity against
all the attacks of malevolence. To forgive, compassionate,
and assist his greatest enemies, to perform laudable actions
with all possible secrecy, to acknowledge the hand of God in
circumstances most flattering to his natural vanity, and,
amidst every imperfection, to act as a dying, accountable
creature—these duties collectively are his supreme delight, and
constitute him an inestimable treasure in the society to which
he belongs. Such is Erastus; and such, in a greater or less
degree, is every genuine saint. What then am I?

The conscience of godly sincerity is the grand support of
true courage, and will bestow more substantial and durable
happiness in an hour of trial than any thing else within the
whole range of creation. All other virtues derive not only
their lustre, but their very existence, from this celestial prin-
ciple, and therefore all who are destitute of it in the profes-
sion of the Gospel, are as clouds without water, trees with-
out fruit ‡; and lamps without oil §; their religion is a dead
carcase, a mere skeleton; and their trust shall be as a spider's
web ††. But those who love God with undivided hearts, partici-
pate a constant succession of pleasures in his approbation and

* Canticles, iv. 11. † 1 Cor. iii. 2, 3. † Jude, 22.
‡ Matth. xxv. 3. § Job, viii. 14.
†† delight.
delight; under his blessing they perpetually bear fruit to his praise; and through the changes of life, the pains of death, and the terrors of the last day, they shall lift up their heads,

"Calm and unruffled as a summer sea,
When not a breath of wind flies o'er its surface;"

and God shall present them faultless before the throne of his glory with exceeding joy.

P.

LETTER FROM DR. HORNE. FIF

DEAR,

I AM much pleased to hear you have been, for some time, stationary at Oxford—a place where a man may best prepare himself to go forth a burning and shining light into a world where charity is waxed cold, and where truth is well-nigh obscured. Whenever it pleases God to appoint you to the government of a parish, you will find work enough to employ you. And therefore, before that time comes, you should be careful to provide yourself with all necessary knowledge, lest by and by, when you should be building, you should have materials to look for and bring together.

Besides that, the habit of studying and thinking, if it be not got in the first part of life, rarely comes afterwards. A man is miserably drawn into an eddy of worldly dissipation, and knows not how to get out of it again, till in the end, for want of spiritual exercises, the faculties of the soul are benumbed, and he sinks into indolence and idleness, till the night cometh when no man can work. Happy therefore is the man who betimes acquires a relish for holy solitude, and accustoms himself to bear the yoke of Christian discipline in his youth; who can sit alone, and keep silence, and seek wisdom diligently where she may be found, in the scriptures of faith, and the writings of the saints. From these flowers of paradise, he extracts the honey of knowledge and divine love, and therewith fills every cell of his understanding and affections. The winter of affliction, disease, and old age, will not surpribe such a one in an unprovided state. He will not be confounded in the perilous time, and in the days of dearth.

*Jude, 24.*
he shall have enough to strengthen, comfort, and support himself and his brethren. Precious beyond rubies are the hours of youth and health. Let none of them pass unprofitably away. For surely they make to themselves wings, and are as a bird cutting swiftly the air, and the trace of her can no more be found. If well spent, they fly to heaven with news that rejoices angels, and meet us again as witnesses for us at the tribunal of our Lord, where the graces of time run into the glories of eternity. How trifling will the labour then seem, that hath procured us, through grace, everlasting rest, for which the Apostle toiled night and day, and the martyrs* loved not their lives unto the death."

These, my dear ———, are my sentiments. Would to God my practice was more conformed to them than it is, that I might be more worthy to advise and exhort others. But, I trust, the persuasion I have of the truth of what is said above (which every day's experience more and more confirms) will influence my conduct in this particular, and make me more watchful for time to come. In the mean season, I cannot forbear pressing the same upon you, as I should do with my dying breath: Since upon a due portioning and employing of our time, all our progress in grace and knowledge depends. If there be any thing with regard to the choice or matter of your studies in which I can assist you, let me know, as you can have no doubt of my being in all things,

Most affectionately your's,
G. H.

ANECDOTE.

The wilful Liar's dreadful Appeal.

A man that beareth false witness against his neighbours, is a mall, and a sword, and a sharp arrow. SOLomon.
The mouth of them that speak lies shall be stopped. DAVID.

In the year eighty-seven, a man, whose name shall be concealed in tenderness to surviving relations, waited upon a magistrate, near Hitchin, in the county of Hertford, and informed him, that he had been stopped by a young gentleman of Hitchin, who knocked him down, and searched his pockets; but not finding any thing there, he suffered him to depart. The magistrate, astonished at this piece of intelligence,
dispatched a messenger to the young gentleman, ordering him to appear immediately, and answer to the charge exhibited against him; the youth obeyed the summons, accompanied by his guardian and an intimate friend. Upon their arrival at the seat of justice, the accused and the accuser were confronted; when the magistrate hinted to the man he was fearful that he had made the charge with no other view than that of extorting money, and bid him take care how he proceeded; exhorting him, in the most earnest and pathetic manner, to beware of the dreadful train of confidences attending perjury.

The man insisted upon making oath of what he had advanced; the oath was accordingly administered, and the business fully investigated; when the innocence of the young gentleman was established, he having, by the most incontrovertible evidence, proved an alibi. The infamous wretch, finding his intentions thus frustrated, returned home much chagrined, and meeting soon afterwards with one of his neighbours, he declared he had not sworn to any thing but the truth; calling God to witness the same in the most solemn manner, and wished, if it was not as he had said, his jaws might be locked, and that his flesh might rot upon his bones. When, terrible to relate! his jaws were instantly arrested, and the use of the faculty he had so awfully perverted was denied him for ever; and after lingering near a fortnight he expired in the greatest agonies, his flesh literally rotting upon his bones. —From this awful narrative, let us learn, first, to providethings honest in the sight of all men; secondly, to respect the reputation and promote the happiness of our neighbours; thirdly, to cultivate the love of truth from conviction of its importance to our personal and relative welfare; fourthly, the danger of appealing to heaven for the attestation of our innocence while under the dominion of guilt; and finally, the dreadful and fatal consequences which may punish villany and impiety, even in this life, and which must incessantly aggravate the torment beyond the grave.

QUERY.

WHAT is the true meaning of those parts of the New Testament, which declare the Gospel to have a powerful operation in the souls of men, especially in believers; such as Rom. i. 16.—1 Cor. i. 18. 24.—1 Thess. ii. 13. ? And
RELIGIOUS INTELLIGENCE.

In the power of the Gospel, in any sense, to be distinguished from the power and influence of the Holy Ghost; or are they always connected; or do both include one and the same divine operation?

HOLMSDALE.

RELIGIOUS INTELLIGENCE.

Worcester Evangelical Society.

On Thursday, Jan. 1, 1795, at a meeting of respectable persons of different denominations, held at Angel Street Chapel in the city of Worcester, it was agreed to form a society by the name of the Worcester Evangelical Society, the professed object of which is the support and spread of the Gospel in this and other countries; particularly to encourage evangelical preaching in destitute towns and villages, to promote the instruction of the poor and ignorant, especially children, by the assistance of schools and good books, and to co-operate, occasionally, with other societies in the encouragement of missionaries abroad.

For these purposes a subscription was opened, and a committee formed (consisting of all who subscribe five shillings or more annually to the Society), with full power to receive applications and to grant aid where needful, first in the city or county of Worcester, and then elsewhere, without distinction of parties: Also to communicate by letter or representative with similar Societies; and to contribute annually or otherwise to the support of any foreign evangelic mission.

The ministers present were requested to recommend the institution, to solicit assistance in money or books, and to promote public collections in their respective places of worship.

Mr. James Allies was appointed Treasurer, and the Rev. George Olborn, Secretary; by either of whom donations for the Society are received, and communications made to the Committee.

Ordination.

On Wednesday, the 15th of January 1795, the Rev. John Lloyd was set apart to the pastoral care of the Baptist Church meeting at Colnbrook, Bucks. Mr. Upton performed the introductory services; Mr. Martin delivered the charge; Mr. Phillimore prayed; Mr. Button addressed the church and congregation; and Mr. Silvestre concluded with prayer. Suitable hymns were sung on the occasion; and the whole was conducted with that seriousness and solemnity which gave much pleasure to the audience.


On Wednesday evening, the 18th of January, as this venerable servant of Christ was walking to his Meeting-house, in Carey-Street, Lincoln's-Inn-Fields, he had the misfortune to fall, and break his thigh; but we are happy to hear, that, notwithstanding his advanced age, there is a prospect of his recovery.
OBITUARY.

The Rev. Mr. Jones, of Uley, in Gloucestershire.

ON Monday, the 16th of Feb. 1795, an accident of a similar nature happened to this good man, who, having been for some time past on a visit to the congregation of Surrey Chapel, was to have taken his leave of them on the evening of the following day, with a view of returning home. What renders this providence the more distressing is, that the leg fractured had been previously afflicted with an unusual lameness.

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OBITUARY.

Death of good Mrs. Griffith.

ON Tuesday, October 7, Mrs. Mary Griffith, of Baldwin's Gate, near Newcastle-under-Lyme, was called from the scenes of mortality, in the 76th year of her age.

In her temper and address there was an uncommon degree of unaffected bluntness and singularity. In her religious spirit, profession, and conduct, truly primitive simplicity, fervour, and purity were eminently conspicuous. She was brought out of the darkness of nature about 36 years ago. Prior to this gracious change no person could be more absorbed in the love and cares of the present world, to the entire rejection of every thing like serious religion. At this time she and her husband (who died in the faith many years before her) lived on a farm near Madeley in Shropshire, from which they were removed in consequence of opening their house to Mr. Wesley's preachers soon after her conversion. After some trying changes of Providence, about 30 years since, they took a small farm at Baldwin's Gate. Here they again set up an altar to Jehovah. Having been led into clearer views of evangelical truth, they now invited ministers of Calvinistic sentiments to preach the Gospel under their roof. The state of the neighbourhood was truly deplorable, through gross ignorance and reigning profanity. Here, when no minister was present, she read the Scriptures to her poor neighbours, who flocked on the sabbath-day to her house. She told them what God had done for her soul, applied the doctrinal and practical passages of the Bible to the circumstances of those around her; and God owned her endeavours in an evident and remarkable manner. It appears that under her expositions, &c. not less than fourteen souls have given good evidence of real conversion to God. Among these were four brothers, three of which soon after died in the sweet enjoyment of Gospel hope, and one, still living, recollects her memory with the grateful sentiments of a spiritual son. Another, brought to the Saviour by her instrumentality, is now a preacher of the Gospel among the Baptists. — This remarkable work soon attracted general attention, and drew on her a most violent storm of persecution; but the fiel went on with prudence and resolution, though persuaded to desist by some, and threatened and insulted by many others. Several of the neighbouring clergy opposed her, being particularly earnest and bitter in their censures of what they deemed an unwarrantable disturbance of their tranquillity, and an invasion of their office.
On the work in which she was thus usefully engaged, she makes this
reflection in a small memorandum-book: "What God says, shall be done.
I obeyed the heavenly call. Who can withstand the Almighty? It was
his own work from first to last. The glory belongs to him. My name
is Dust."

For some time her health was on the decline; but she still kept her little
flock together, and once on every other Lord's-day, brought to them her
plain messages of grace and consolation. Few Christians have been
favoured with more established assurance of interest in the divine favour,
or more lively joys in the ways of God, than she possessed. During her last
illness, she said little, desired to be much alone with God, and waited
for the hour of her dismission with the calm resignation of faith. She
said, "She longed to be gone. My work is done," said she, "and I
wonder why the Lord keeps me here still." She desired a near friend to
look at Col. i. 24, and observed that every member of Christ had a cer-
tain portion of trial and suffering to bear.

In the book above referred to, she wrote down some detached sentences
in verse and prose, expressive of her experience and hope; and which acc-
cord exactly with her last moments. In one place she writes, "O that
I could but tell you what God has done for my soul! My poor soul, my
rich soul! O that I may praise my God for ever!" In another page,
dated 1793, she says, "My soul has fed upon the bread of life a long
time. I must leave you all. May God keep you!" The two following
distinct stanzas discover her lively sense of obligation to free grace and
sovereign mercy:

"To heaven the spirits of just men are gone;
And now they are singing round Jesus' throne.
And when I come thither I'll shout loud and say,
Free grace brought me hither, the cross won the day."

"In guilt's dark dungeon when we lay,
Mercy cry'd, Spare, and Justice, Slay;
But Jesus answer'd, Set them free;
And pardon them, and punish me."

On Thursday evening, Oct. 30, the Rev. Mr. Scott preached a very
suitable and awakening sermon, on account of her death, from
Judges, v. 6, 7. in Hanley Chapel.

Last Sickness and Death of Thomas Banner, a Child aged eleven
Years.

The following account was written by the child's mother immediately
after his decease, at the request of her minister, who had seen and heard
several things of the child which he considered as worthy of preservation;
and it is now offered to the particular attention of young readers in its
native simplicity, with prayers to God that he will be pleased to make it
useful to them.

Rev. Sir,

"The following is what at present occurs to my recollection that was
spoken at different times by my dear departed child during his illness,
and who, I trust, is now admiring the wonderful mercy and love of that
Jesus, in whose precious blood he desired to be washed.— I found, in
the beginning of his illness, that it would, in all probability, end in his
death, and endeavoured all in my power, as the Lord enabled me, to
show
OBITUARY.

Iiyiowhim his sinful state by nature and practice*, and the necessity of true repentance. It seemed to have some weight with him. He said, if it pleased God that he should recover, and the Lord strengthening him, he should be a different child from what he had been, but without the divine assistance he could do nothing; and he began to desire to be conversing with God's people, and to read, and hear reading. And when he has heard any one speaking, he would say, "Oh, Mammy, you don't know how I feel, and tremble every limb." He then expressed a wish to see you, saying you was a good man, and that when he heard you preach, you asked a great deal about Jesus Christ. After you had visited him the first time, he said he loved you, and should never forget what you told him, that he should be washed in the blood of Jesus Christ. This, he said, he should never forget as long as he lived; and I believe he did not.

When Mr. — visited him, he said he loved him, and that he was very comfortable in prayer, but he did not tell him that he must be washed in the blood of Jesus. He frequently spoke of it with delight, that Jesus would pardon him, and wash him from his sins in his own blood. Then he asked me, if, in the great day, he should appear at God's right hand, and receive that blessed invitation, Come, ye blessed, &c. Towards the last he wished me to spend the greatest part of my time in reading, and telling him what Jesus had done for sinners. In the former part of his illness, when he was talked to respecting his state, he would cry, and seem terrified; but the fear was taken away. He observed, a few days before his death, that he used to fear to go to bed when I had talked to him, but now he did not fear to die. I asked him, why he did not fear now as before? He said he did not know; it was something that God had done for him; he had put some good thing in him that had taken away his fear. After a short pause he broke out in a kind of rapture, "Oh, Mammy, I love God—I do love him—I love him from my heart!" He said likewise that he could not go to sleep till he had begged the divine protection; and in the night season, when sleep forsook him, he spent the greatest part of his time in prayer. At times, when he was in pain, he would cry, "Oh dear!" but, as if recollecting himself, would say, "I will not complain; it is what the Lord is pleased to send, and I will not complain." The morning he died he asked me to move his head, which I did, and he said, he should do now. I saw no alteration in him, and fell asleep. Soon after he asked his sister to move his head again, which I did. "Now, Sarah," says he, "I am going to die; I shall soon be happy; I shall have something to-night that I want." He then began to talk very fast, but inarticulately; only she distinctly heard the word God, and the last words she understood were, good Christ. His speech failed him, and he seemed to fall into a comfortable sleep, as she thought. In about a quarter of an hour I went to him, and found his speech was gone. He never moved hand nor foot after, but went like a candle when just burnt out, and expired without a sigh, with a sweet smile upon his countenance.

"Your goodness, I trust, will excuse inaccuracy; but I have given it to you in his own simple language as near as I remember; and have reason to bless God for making you an instrument in his hand of bringing him to a knowledge of himself and of Jesus Christ, at whose right hand may you, Sir, and unworthy I appear! God grant it for Jesus Christ's sake!"

Birmingham, Dec. 3, 1794.

* It is to be observed, that until his illness, which was of about nine months continuance, he was less promising than common.
OBITUARY.

The following observations must appear to every attentive reader of the above narrative to be evidently and naturally deduced from it.

1. In this child's experience a strong evidence of true repentance presents itself, a humble and self-abasing acknowledgment of sin, a dread and hatred of impiety, a resolution of amendment, if God should spare him, with a becoming sense of his impotence, and his need of divine assistance.

a. The essence of real religion, the love of God, was apparent in him; and this he possessed to such a degree as to cast out that fear which hath torment. While he loved God from his heart, he enjoyed a happy degree of liberty and consolation.

3. He had a love for good people, on account of their apprehended goodness, desiring, with great affection, their company, conversation, advice, and prayers.

4. He had a great love and liking to the means of grace—reading, prayer, the truths he had heard preached, which came to his recollection with new evidence and power, and was highly delighted with representations from Scripture, made by those who conversed with him, of what Jesus had done for sinners.

5. He had a very becoming sense of God's protecting power and all-wise appointments, which he manifested by humbly committing himself to the care, and submitting to the will of God, by patiently bearing all his pain, because it was his will.

6. All this was ascribed to God as his gift imparted to him, and as the cause of his comfortable confidence.

7. But what deserves particular notice is, that the religion of this child, thus evidenced to be genuine by so many noble effects, was rooted in his mind by a representation of the sinfulness of his nature and practice, and the efficacy of Christ's blood for pardon and cleansing. He was led to this happy state by a believing appropriation of the promise of pardon and purity to himself by this medium.—Other inferences, which may be deduced from these facts, are left to the reader's own reflections.

Early Decease of the Reverend Thomas James.

ON Tuesday, the 3d of February, died at Newport Pagnel, in the 10th year of his age, the Reverend Thomas James. He was born at Clarbalston in South Wales, and received his grammar learning, with a view to the ministry of the Gospel, under the Rev. Mr. Griffiths, at Llandwr; from whence he removed in the year 1793, and was placed under the care of the Rev. W. Bull, of Newport Pagnel, with a view to his farther improvement in classical knowledge, and in the study of divinity, on a foundation instituted by the late excellent John Thornton, Esq.

For several months his health had been wavering, and he often complained of a cold and a pain in his breast. This, however, did not restrain him from application to his studies, nor from preaching occasionally, in turn with his fellow-students, to vacant congregations in the neighbourhood. If strength of form, health of countenance, ease of temper, and a mind always contented and cheerful, indicate length of days, he appeared uncommonly adapted to reach the most extensive period of human life. To his family he was endeared by the most tender marks of filial and fraternal affection. The heart-felt comfort his piety afforded them, and the pleasing hope they entertained of his usefulness in the church of
of Christ, must render his unexpected death, in the very bloom of youth, peculiarly distressing. A short time before it took place, he had given his parents encouragement to hope that his health would probably soon be restored. At so great a distance as the place of his nativity they could only receive the news of his last sickness the day before his burial, and the account of his death on the very day on which his remains were committed to the earth.

The last time he preached was on Lord's day, the 8th of January, at Ridgmount in Bedfordshire. The subjects of his discourses at that time seem not unworthy of notice. In the morning his text was Psalm lv. 11. "Cast thy burden upon the Lord, and he shall sustain thee." In the afternoon, Matt. xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In the evening, Gen. xix. 4. "Up, get ye out of this place; for the Lord will destroy this city." On returning home the next day he complained of greater pain in his breast, and of a cold caught by travelling when it snowed; and he seemed afterwards much indisposed. He had often before observed that it was strongly impressed upon his mind that he should die young; and he was thankful for the impression, as he believed it was sanctified to him. During his whole illness he discovered a perfect resignation to the will of that God, whose he was, and whom he delighted to serve in the Gospel of his dear Son. A few days preceding his death he said to a friend, that "he had found his mind much humbled under his affliction, and was only afraid, if he should recover, he might lose the sanctified effect of trials, with which he hoped and believed he had been favoured." He also declared, that "he felt himself quite resigned to the Lord's will; let him deal with him as he pleased, either for life or death; he had no choice."

On Lord's day, the 1st of February, serious apprehensions were, for the first time, entertained of his danger, as on that morning his complaint took a violent turn for the worse. He seemed struck by death. The violent struggles of a constitution naturally so robust, suddenly disordered his faculties, and rendered him incapable of conversing with an affectionate tutor, and his equally affectionate fellow-pupils. He continued in this state till Tuesday morning at ten o'clock, when he entered into the joy of his Lord. He was buried on the Saturday following, and on the Lord's day evening a funeral discourse was preached on the occasion by Mr. Bull, founded on Romans, xiv. 8. This was delivered with the most sensible emotions of affection for his late pupil, and of sympathy with the diffused relatives of the deceased; and they were powerfully felt by a numerous auditory. In illustrating what it is "to live and die so the Lord," Mr. James's temper, character, experience, and conversation, furnished a striking example.

May his sorely afflicted relatives derive all that divine consolation from the Gospel, which is at once so necessary, and so well adapted to the distress occasioned by such a loss! and may every reader of this account be enabled to make a proper improvement of this solemn event! May those, especially, whose situation most resembles that from which the deceased was suddenly removed, apply it to themselves! How uncertain is human life, where most desirable and most likely to be prolonged! Oh, reader! "Whatsoever thy hand findeth to do, do it with thy might; for no work or device, no knowledge or wisdom, is in the grave, whither thou goest."
MVIEW OF RELIGIOUS PUBLICATIONS.

Family Exercises, or, the godly Parent's Assistant: Being an Attempt to render Family Religion entertaining, as well as profitable and instructive, by a Series of Subjects, peculiarly adapted to the Use of Families. By the Rev. T. Priestley. Second Edition. Octavo; Pages 331. Price 6s. boards. Priestley, late Trapp.

THESE discourses came out in twelve monthly numbers, and before we had an opportunity of making our remarks upon them, when completed, they passed into a second edition.

The professed design of the author is to assist Christian parents in teaching, reproofing, or encouraging their children or domestics, as circumstances may require. Publications of this kind, it must be allowed, were never more necessary than at the present period, when so many young persons are imbibing the most abominable sentiments, and, as the natural consequence, falling into the most profligate and pernicious practices. But whether these Exercises are calculated to do good to the full extent of the author's wishes, experience alone can determine. He has, however, been happy in the choice of his subjects. Most of them are taken from Scripture history, which, it is well known, will frequently engage the attention of the most abandoned and thoughtless, when sermons on doctrinal points, however judiciously composed, will scarcely attract their notice for a moment.

As Mr. Priestley is well known as an author, it would be needless to express our opinion of his style and manner of writing. Inaccuracies, in this publication, are too numerous to escape the eye of a discerning reader; but the remarks, with which it abounds, are concise, judicious, and in some instances striking.

The Rural Christian. To which are added, Sylvan Letters; or the Pleasures of a Country Life, in Prose and Verse. The fourth Edition, enlarged, with Original Notes and Copper Plates. By George Wright, Esq. 12mo. 295 pages. Price 3s. 6d. Parsons, Ottridge, 1794.

We announce with pleasure, a new edition of this entertaining and useful miscellany. The author's talents and industry are too well known, from his numerous compositions, to require our encomium of them, on the subject of a production which has long been before the Public. His exertions to furnish pleasing instruction for youthful minds, and matter of profitable contemplation for rural retirements, are highly commendable; and, we doubt not, will be found serviceable to many. Those who are familiar with Mr. W.'s publications will not expect to have their passions kindled by
REVIEW OF RELIGIOUS PUBLICATIONS.

by a muse of fire, or their imagination elevated by soaring flights of genius; but they will look for seriousness, simplicity, and variety; and we think that any body, who takes up this volume for half an hour, with a disposition to be amused and improved, will not be disappointed in the perusal.

Thoughts on the peaceable and spiritual Nature of Christ's Kingdom, and on the Conduct of his Disciples in Times of Revolution, Bloodshed, and War, &c. By a Friend to Peace. To which is added, Scriptural Subjection to Civil Government, in an Exhortation, addressed to such as fear God. By T. Sheraton. 8vo. 134 Pages. Price 1s. Mathews, Terry, and Hardie. 1794.

The former part of this pamphlet appears to be written by Mr. Adam Callander. He speaks of having obtained Mr. Sheraton's leave to publish his Exhortation, and "embraces the opportunity of prefixing some thoughts of his own, on a subject nearly allied to his, and of equal importance."

As Mr. S.'s performance seems therefore to have been the earlier production, and is incomparably the most perspicuous, we shall attend to it first: His subject is founded upon 1 Peter, ii. 17. "Fear God, honour the King." After stating the connexion there is between the two parts of this text, he shows in what respects Christians are to honour the King, and in what particulars they ought not to honour him; after which he inquires whether Christians have any authority from Scripture to meddle with matters of politics. His judgment is, that "the services of Christians, as busy-bodies in politics, will prove as unacceptable to the Lord Jesus, as that of earthly monarchs when they set up for defenders of his faith by the force of carnal weapons." p. 129.

Mr. Callander cordially agrees with his friend Mr. S. in rejecting all authority of civil powers over religion and conscience; but differs from him as to the propriety of keeping a standing army; urging, to the utmost of his abilities, the impropriety of a Christian's bearing arms on any occasion whatsoever. At first he excludes from Christianity those who speak evil of lawful governors, and much more those who join political clubs; but when his zeal has spent some of its force, he says, concerning these very characters, "I judge no man's heart. I suppose they think it for the good of the nation."

We give entire credit to both these writers for the goodness of their design, and we think it highly desirable that, whatever opinions serious persons may have upon political subjects, they would guard against such an attention to them, as cannot be kept in due subordination to spiritual and eternal concerns. But in civil, as well as religious conduct, it becomes every Christian, after the best examination in his power, to judge for himself, and to act from conscience, void of offence towards God and towards man.

It may possibly afford information to some of our readers, if we mention, that, amongst those who agree in the practice of adult immersion, there are some who embrace, and some who reject, the doctrines of Calvinism. This article relates to the former class; the latter being distinguished by the name of general Baptists. The Society, here spoken of, was formed, not with unfriendly dispositions towards Christians of other religious denominations, nor with any wish that they should be inactive in the business; but in the apprehension, that, if others would likewise form distinct societies, each might conduct its peculiar concerns with greater freedom and readiness; whilst all might mutually correspond, and assist one another. It was thought probable that they might even send missionaries, in concert, to various parts of the Heathen world, with greater advantage than if all attempted to form one body.

A number of the ministers and messengers of Baptist churches in Northamptonshire and neighbouring counties (who laid the foundation of this Society), met in association, more than ten years since, at Nottingham. They resolved upon recommending to their respective congregations, to spend one hour in social prayer, every month, with a peculiar view to the advancement of the Redeemer's kingdom in the world at large. This measure, which was begun and carried on amongst them with cordiality and spiritual advantage, has also been adopted by other churches, and different denominations. We heartily wish it may become universal. A meeting of this association was held at Clipstone, in Northamptonshire, in April 1791; when the Rev. J. Sutcliffe, of Olney, preached from 1 Kings, xix. 10. and the Rev. A. Fuller, of Kettering, from Haggar, i. 2. After the public worship, the Rev. William Carey, of Leicester, whose heart had long been intent upon the object, proposed the inquiry, "Whether it was not practicable and their bounden duty, to attempt somewhat toward spreading the Gospel in the Heathen world?" His publication on this subject resulted from the conversation which then took place; and, being appointed to preach at the succeeding annual meeting, which was held at

* Such concerts for prayer are excellently enforced by the late President Edwards, in his "Humble Attempt to promote explicit Agreement and visible Union of God's People in extraordinary Prayer, for the Revival of Religion, and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies concerning the last Time." Price 9d. Sold by Button.

† These sermons were afterwards printed, at the request of many who heard them. They are entitled, "Jealousy for the Lord of Hosts; and, The pernicious Influence of Delay in Religious Concerns." Price 6d. Button.

‡ It is entitled, "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen." Price 1s. 6d. Button. It is now on sale for the benefit of the Society.
Nottingham, he chose for his subject, Isaiah, liv. 2. urging his brethren to expect and to attempt great things. In pursuance of what passed at that time, a society was formed at a subsequent meeting in October 1792, at Kettering; where suitable resolutions were agreed upon, a subscription opened, and a committee chosen to manage their concerns. A treasurer and secretary were appointed, to the latter of whom (Mr. Fuller) we are indebted for the very pleasing and satisfactory arrangement of the present publication.

The Rev. S. Pearce, of Birmingham, having been present at this meeting, recommended the object to his friends, on his return, so successfully, that they soon afterwards sent to the Society, by his hand, a generous contribution of 70l. From London, Bristol, Cambridge, Newcastle upon Tyne, Plymouth Dock, &c. the most friendly assistance has also been received; as well as from various places in Hampshire, Wiltshire, Bedfordshire, Essex, Suffolk, Kent, &c.—200l. were collected and transmitted by the churches in the West of Yorkshire only.

The Rev. John Thomas, who had spent several years in Bengal, and laboured there with some success among the Heathen, being at that time in London, became known to the Society soon after its formation. Satisfactory testimony of his character, principles, and abilities, having been obtained, and a door appearing to be opened for preaching the Gospel among the poor Pagans in the East Indies, Mr. Thomas was invited to go thither, as a missionary under the patronage of the Society. He accepted the call, and Mr. Carey, with the utmost alacrity, engaged to bear him company. In June 1793, they failed in a Danish East India ship, and safely arrived in Bengal the following November.

Besides the articles which have furnished this narrative (which contains also many important particulars unavoidably omitted by us), the accounts are included which have been received from the missionaries, to the end of February 1794. These are highly interesting; and more encouraging than could well have been expected.

We must refer our reader to the work itself for the detail. The second Number is proposed to contain the Journal of the Missionaries, and to be prepared for the press as soon as that shall be received. We strongly recommend the perusal of these Accounts to every one who loves the Gospel, and values the souls of fellow-creatures. It will reward the attention, and, we doubt not, command the approbation of all. We trust also, that, under the blessing of the Holy Spirit, it may produce imitation in thousands!
How far Methodism conducesto the Interest of Christianity, and the Welfare of Society; impartially considered, in a Sermon preached at the Visitation of the Right Rev. Father in God, William Lord Bishop of Chester; held at Boroughbridge, in Yorkshire, Sept. 2, 1794.


This sermon is dedicated to the Bishop of Chester, and was published by his command. But, whatever recommended it to episcopal approbation, it cannot be ranked among the productions of a meek and tolerant spirit. The preacher, forgetting what he owes to his own character, and the example of his divine Master, prophanes the sacred opportunity of public worship by passionate invective against a numerous and respectable body of Christians, because their views are not congenial with his own; and thus frustrates the great design of his mission, and incurs all the obloquy he endeavours to fix upon them.

The Methodists, including the followers of Mr. Whitefield and Mr. Wesley, our preacher informs us, are always provoked, by the most candid investigation, to perverse cavils, and outrageous reproaches; to abhorrence, or contempt, or pity. (p. 9.) Professing to act under the immediate inspiration of the Holy Ghost, they preach the doctrine of remission of sins, and the certain knowledge of the day and hour when they ceased to be the sons of Belial, and became the children of light; (p. 10.) in confirmation of which, their own experience is the only testimony they have to offer. (p. 12.) Faith, grace, justification, the new birth, the indwelling of the Spirit, and communion with God, on which they perpetually insist, Mr. Clapham reckons not among the excellencies of public instruction, (p. 13.) although, when he was moved, or inspired, by the Holy Ghost to take upon him the solemn office he sustains, he subscribed, ex animo, to the very doctrines, essentially connected with the salvation of man.

Having expressed himself with such freedom against the temper and sentiments of the Methodists, he proceeds to exhibit their weakness and wickedness. They boast, says Mr. C. that they have been the means of evangelizing our discourses, and improving our morals. (p. 14.) As we dare not deny the truth of this assertion, we can only express our sorrow that so many circumstances concur to prove the vanity of such boasts. We are further told that they presumptuously arrogate the prerogative of omniscience, because they allege that the hearers of the clergy are not made better; (p. 19.) an event invariably decided by their fruits, and rendered highly improbable by the general neglect of that preaching which is the power of God to salvation.

The charge of openly counteracting the effects of the Gospel, and the designs of its Author (p. 19.) retorts so forcibly on the sermon before us, that we assure ourselves, Mr. C. must, on reflection, be more humble on account of the beam in his own eye, than severe against the mote in the eye of his brother. That cruelty and injustice are the inseparable companions of bigotry, he affords the most ample proof, when he tells his audience and the public, that
Methodism renders the children of its advocates, the subjects of meanness and deceit, and produces a copious harvest of secret follies, and concealed irregularities; (p. 20.) that it makes shipwreck of domestic happiness; that its distinguishing characteristics are vehemence of temper, uncharitableness of opinion, and greediness of gain; and that it often terminates in despair of God's mercy, and the guilt of rushing unbidden into his presence. (p. 21.) But notwithstanding all the evils with which Methodism is charged, our author himself is constrained to acknowledge, though with a very ill grace, and in contradictory language, that the Methodists, while they are guided by ignorance, and exist by craft, are so diligent in reading the Scriptures, as to be a reproach to many members of the established church, (p. 15.) and that many who were immersed in sensuality, and enslaved to vice, have been reclaimed from their evil courses by their preaching. (p. 16.)

To inspire contempt or quicken indignation, several extracts are made from the journals of Messrs. Whitefield and Wesley, an attempt from which our preacher can expect little success, but among those who ridicule and hate religion in general; and whether this success will prove his honour, or his disgrace, another day will determine. Mr. Whitefield and Mr. Wesley were not without their foibles; but, "take them for all in all, we shall not look upon their like again;" and we sincerely wish that Mr. C. would, for the future, employ his good abilities and great zeal in cultivating their many virtues, and in securing some degree of that usefulness, for which their lives were eminently distinguished.

The Weaver's Pocket-book, or Weaving spiritualized. Written (originally) by the Rev. Dr. Collins, Vicar of St. Stephen's, Norwich, in the Year 1675; and now abridged and revised by George Burder. 24mo. Pages 69. Price 4d. in blue paper, or 6d. bound. Luckman and Merridew, Coventry; Button and Chapman, London.

The Weaver's Pocket-book was first published by Dr. Collins, a learned, pious, and laborious minister of Christ in the city of Norwich. But the book itself having become scarce, and the language, in many places, obsolete, about twenty years ago, the Rev. Mr. Fawcett, of Kidderminster, published a similar work, or rather, a modernized edition of it, under the title of The Religious Weaver. But as neither of these performances appeared to Mr. Burder exactly calculated for the weavers of Coventry and its environs, where many thousands are daily employed in the manufactory of ribbons and stuffs, he has endeavoured to compress the most useful parts of both in a small compass, that his poor neighbours, among whom he has exercised his ministry for eleven years past, might have the most important ideas of the original work, and of Mr. Fawcett's improvements, at a price adapted to their circumstances.

The introduction contains an enumeration of the advantages which weavers enjoy from the peculiar nature of their employment. It not only affords the means of subsistence to many thousands of men and women, but even children, of both sexes, are capable of earning
earning something by it, almost from their earliest childhood. The blind, the lame, the aged, and the infirm, if able to turn a wheel, may derive a maintenance from some dependant branches of this business. It is friendly to domestic happiness; as husband and wife, parents and children, are seldom separated. It prevents temptations to drunkenness, idleness, and every species of dissipation; as they are not exposed to company, the whole of their time being taken up in the duties of their calling. But the highest advantage of all is, that it is friendly to religion; the bodily exercise it requires being so moderate and mechanical, that the mind is perfectly free for the contemplation of any subjects that may present themselves. So sensible was Dr. Collins of its superiority to every other profession, in this point of view, that he recommended it to many parents for their children, and even chose it for his own son.

The subject thus introduced, many pious and pertinent observations are made—on the origin of weaving—the weaver's materials—the preparation of them—and putting them into the loom—the weaver at work in his loom—finishing his piece—and receiving his wages. Under each of these heads, a variety of interesting ideas are introduced, which the limits of our work will not permit us to notice. We must therefore beg leave to refer our readers to the work itself, which we gladly recommend, being firmly persuaded, being small as it is, it is well calculated to be useful to society. Its evident tendency is to reconcile a numerous class of indigent poor to the station allotted them by divine Providence, and to afford them such valuable hints for meditation, that while they labour with their hands for the bread which perisheth, they may feed on that which endureth to everlasting life.

A Vindication of the Baptists, in Three Letters, addressed to a Friend at Saltash. By Isaiah Birt, Minister of the Baptist Church at Plymouth Dock. 12mo. Pages 30. Bristol; Cottle, James, and Rofe. Also by the Booksellers at Plymouth, and Dock. 1793.

From an advertisement, prefixed to these letters, we learn the circumstances in which they originated. A clergyman of Saltash, in the neighbourhood of Plymouth, having refused a grave to be made in his church-yard for the deceased infant of one of Mr. Birt's congregation, who happened to have a temporary residence in that parish; and a variety of severe and ridiculous charges having been circulated, in consequence of this, against the Baptists; Mr. Birt, in compliance with the importunity of friends, published these letters in vindication of their sentiments and practice. They are written in a good style, and with great profession of candour. It must, however, be acknowledged, that Mr. B. sometimes alludes to the conduct of his adversary in terms of asperity, bordering upon recrimination. His account of Antipædo-baptism, is fair and manly, and sufficient to abate the ill-founded prejudices of the inhabitants of Saltash, whose curiosity may induce them to read it; but, the subject having recently undergone the most ample discussion, we apprehend, it is too short, and too much blended with local circumstances, to be generally interesting or entertaining.

POETRY.
ELEGY

On the Death of the Rev. George Vowell, late Student at Homerton.

"Quis desiderio fit pudor aut modus
Tam chari capitis? precipe lugubres
Cantus, Melpomene." Horace.

FRIENDSHIP and grief! inspiring now my breast,
To youthemuch-indebted verse I pay;
These sighs no longer now shall be repressed,
I give them vent, and breathe the mournful lay.

For loss inferior it might well suffice
To mourn awhile, and then forget the woe;
But when a youth—a friend, like Powell,
Affection bids abundant sorrows now.

This verse is not my mournful strain alone,
No solitary sigh is now express'd—
A long procession joins the plaintive tone,
And kindred pangs have seiz'd our wounded breast.

The graceful flower just opens to our sight,
Expands its beauties, spreads its scents around;
But ah! it withers at the approach of night,
And soon its fading honours strew the ground!

Thus Vowell's— as Homerton can tell—
His mind expanding with each opening day,
Religion's sacred cause he lov'd so well,
That fellow-students mourn his transient stay.

You too have grieved, where last this fragrant flow'r*
Diffus'd around the Gospel's rich perfume;
How soon 'twas yours to own that low reign pow'r,
That snatch'd him blooming to an early tomb!

* Referring to the church at Potter's Ferry, where, for a short time, he exercised his ministry.

A brother's grief, a sister's weeping eyes,
Their tears have mingled in this bitter cup;
And mourning parents feel fresh anguish rise.
For disappointment blights their fairest prize.

But how shall verse describe a widow's grief?
Het Vowell—much lov'd name— how doom'd to mourn!
A loss like thine almost forbids relief,
While painful mem'ry hovers round his urn.

But why should grief alone our souls possess?
Could happy saints from heav'n their friends address,
That mourn their deaths on earth, with fruitless tears;
What mild reproofs would Vowell then express?
What soothing accents then would reach our ears?

"Weep not for me, ye studious youths, on earth,
The lov'd companions of my mortal days:
Be it th' ambition of your heav'nly birth
To learn the wonders of redeeming grace!

"Weep not for me, ye lass's flock below,
Where once I aim'd to speak a Saviour's love;
No death the churches glorious head can know,
For Jesus always lives and reigns above.

"Weep not for me, ye ministers of God,
Still may your lips declare Immanuel's name:
'Tis that perfumes this ever-blessed abode,
Where angel trumpets celebrate his fame.

"Ye mourning relations, I left behind—
Weep not so much for one that's truly blest;
Are earthly parents to their offspring kind?
An heav'nly Father's wife designs are best.

"And
"And thou, my life's dear partner! cease to grieve—
He that united, caus'd us soon to part!
Trust in the widow's God, he will relieve,
And with the sweetest balsam heal thy smart.

Why then our loss deplore that are not lost?
Why wanders wretched thought around our tomb?
Departed saints have reach'd the heavenly coast,
Where darkness, fin, and grief, can never come.
We hear thy voice, thou lov'd, departed faint—
We now shall bid our sorrows flow no more;
Submission shall repel each fond complaint,
Till faith and patience gain that heavenly shore.

WHY should I waste my years away
Immers'd within this gloomy cell?
Come, let me burst the bars of clay,
And rife by faith with God to dwell!

LATIN ODE OF DR. WATTS,
HOMLYRICK, Book 1. partly imitated.

TO THE IMPATIENT UNDER AFFLICTIONS, &c.

WE do not read that any bark,
Save where th' incarnate Godhead lay,
Felt any tempest, storm, or sage
Posseth the Galilcean sea.
So smooth and gently glides along,
O'er life's short channel, human race,
Nor feel corruption's surges rise,
Till Christ dwells in them by his grace.

Then thick and loud the billows roar,
And beat against their vessel's side;
And Satan tries, with all his power,
'T increase the rapid foaming tide.

But whatsoe'er your trials be,
Remember this, the Scripture faith,
Jesus did not rebuke the sea,
Till he reprov'd their little-faith.

THOUGHTS ON GOING TO THE LORD'S TABLE.

TEN go, my soul, approach his board;
Look up for pardon to thy Lord
For crimes which thou hast done:
Let dying love engrosst thy prayers;
There, think upon the mournful hours
Of God's eternal Son.

For sinful man he bore those pains,
He died! and broke death's curst chains;
Here's love beyond degree!
Come meditate, my soul, see here
A sovereign balm for all thy fear—
His death aton'd for thee.

A CONSTANT READER.
A REMARKABLE INSTANCE OF WEAK FAITH

In a truly regenerated Christian in the last Moments of Life.

[Communicated by the same Clergyman, who transmitted the account of the Conversion of the Poor Prostitute, inserted in our Magazine for January last.]

REV. AND DEAR SIR,

THE very striking instance of the sovereignty of divine grace, as displayed in the recovery of the poor Prostitute, which I did myself the honour of communicating to you, and which you conveyed to the Public through the channel of the Evangelical Magazine, I sincerely hope may be productive of the desired effect, in bringing glory to God, and affording encouragement to mankind. As I am perfectly persuaded, that no truly awakened Christian can attend to the affecting narrative of her conversion, without feeling the most lively emotions of gratitude to the gracious Author of salvation; so am I prompted to believe that, under the influence of his Spirit, the perusal of it may tend to encourage the timid mind to a greater dependance and faith in the same redeeming mercy. If these purposes shall be answered by the publication of it, though in the smalllest degree, I shall have cause to rejoice before God.

From the same motives which led me to address you upon that occasion, I have again assumed the pen, to transmit the particulars of another singular case, which hath occurred to my observation in the course of my ministry: Highly different indeed in its circumstances; yet, if I mistake not, equally illustrative of the same unquestionable doctrine; namely, that the regenerating power which alone produces conversion, as well as the comforts flowing from it, are all of grace.
1.3 © INSTANCE OF WEAK FAITH.

You are sensible, that it is our duty, as well as our privilege, to observe as closely as possible the designs of God in all the ordinances of his providence and grace; for from both, subjects are continually arising, which not only very highly edify and comfort the Lord’s people, but tend to awaken all the corresponding affections of gratitude, and love, and adoration, and praise, to the great Author of all blessings. Nothing can accomplish these ends better, nor more admirably display the depths of divine wisdom in the salvation of men, than when we trace the infinite variety of methods in the several schemes of grace by which the Lord is guiding his chosen to glory. For whether we behold the day of small things; or the worm Jacob threshing the mountains; in either, or in both, we review divine strength made perfect in human weakness. God is the first great cause, from whom cometh every good and every perfect gift. All these worketh that one and the self-same Spirit dividing to every man severally as he will.

Indeed, I am the more prompted to send you the particulars of the case I am going to relate, because it should seem (if I may presume to think so) to have been intended by the providence of God, that the remembrance of both should be connected together, in all those minds where he is pleased the knowledge of them should come. For both cases occurred nearly at the same time. They happened together; and it was my province, in the daily circuit of duty, while visiting the sick, just to have finished my attendance on the poor woman, whose case I have related in my former letter, when I was called upon to be a witness of the peculiar situation of the person whose interesting memoir is to be the subject of my present writing. So great a disparity in the two instances (as you will immediately perceive from the relation) could not but have struck a less attentive observer than myself: And I cannot but suppose was intended to produce an effect in the mind, both to admire and adore the depths of his wisdom, whose judgments are unsearchable, and whose ways are past finding out.

The person whose concluding history I have in view, died in the beginning of the last year 1794, and in the seventieth year of his age. His character, as it stood in the general estimation of mankind, was very highly and very deservedly respected. In the several relative situations of life; as a husband, father, or friend; in short, as a man in all his intercourse with society; he was perhaps as irreproachable as any. Indeed, there was a certain constitutional happiness of mind about him, in a mildness and gentleness of disposition, which endeared...
endured him to all that knew him. In the early part of life, he had been unsuccessful in trade; and, willing to retreat from it, rather than involve himself in greater difficulties, or continue a fruitless pursuit, when there appeared but little probability of success, he gladly entered into a compromise with his creditors, by giving up his all to satisfy their just demands.

Do not think me too minute in the relation of this man's history, until I shall have explained my motives for it. I have mentioned this trait in his character, in order to introduce another intimately connected with it; and because it serves in a great measure to give an idea of the tenor of his life. It will tend also in no small degree to illustrate more strikingly the great object I have in view from the publication of this memoir.

When, through the goodness of God's providence, a blessing followed his honest endeavours in another line of business, to which he directed his attention after the failure of the former; the first object which engaged his regard, and which he immediately accomplished, was to make up the deficiency of the balance which had been due to his creditors, by the payment of the full sum of the original debt. Though, according to the strict letter of the law, his creditors had no further demand upon him, and therefore, in the apprehension of the bulk of mankind, such a conduct is considered inexpedient and unnecessary; yet so truly conscientious was the person of whom I am writing, that he gratefully paid every farthing, and even to the executors of some of his creditors, which in the interim had deceased, he observed the same conduct.

But in all this, you will say, there is nothing of religion! True, Sir! Neither do I relate it under the idea. I only mention it to show, that, with respect to the great principles of morality on which some men lay such mighty stress, and consider them as the grand and efficient causes of salvation; few could have a better claim than he had to the divine favour, had that favour been purchasable by any works of righteousness which we have done.

It was not till about the last three and twenty years of his life that he became acquainted with the principles of real and experimental piety, or knew God in the sense in which all true believers in Christ know him. From his childhood, indeed, he had been accustomed to attend on public worship, and thus far to follow the outward means of grace. But till then, they had been with him, means only. He had the form but
but not the power of godliness. But when the Lord was graci-
ciously pleased to call him by his grace, and to reveal his Son in
him, he was made willing in the day of God's power.

With respect to the immediate cause which wrought in-
strumentally under God's holy Spirit in his conversion, I
have not been informed. But I have the fullest authority to
conclude, that from the time in which the Lord manifested
himself to his heart, unto the period of his dissolution, he
had uniformly given himself up to follow the Lord; and
only desired to be passive and resigned like the clay in the hands
of the potter.

Retired from business, and the more active scenes of pub-
lic life, for some years before his departure from the world;
his time was for the most part divided amidst the several means
of grace—in attending divine worship, private devotion,
family prayer, reading the Scriptures, religious conversation,
and the like: And as far as human nature could aspire, it
seems to have been the great desire of his heart, under a con-
stant dependance on divine aid, to have walked in all the com-
mandments and ordinances of the Lord blameless.

It might have been expected, that the dying moments of
such a character would have been eminently distinguished
with manifestations of divine love; and that, as the lamp of
life quivered in the socket, a beam of brightness would every
now and then have burst forth to illumine the gloom around.
But, alas! this was not the case. Here, as in many other
instances, God's thoughts are not our thoughts, nor his ways our
ways. Indeed it was the absence of those gracious manifesta-
tions of the divine goodness, which usually attend the last
hours of the believer's life, which renders this man's history
so singularly striking, and makes it worthy this particular re-
cord; and I trust, under God's blessing, the perusal of it
will be instructive and edifying to all the faithful in Christ
Jesus.

As he was not a parishioner of mine, nor belonged to my
stated ministry, it came not within my immediate province to
attend him in his sickness. However, as, from the peculiar
distresses and apprehensions of his mind, his family, to whom
he was exceedingly dear, became the more concerned for his
comfort and satisfaction, they therefore did not confine
their application, for spiritual consolation, to the Clergy-
man under whose ministry he was placed. He was visited oc-
casionally by more than one of the sacred order, and in the
number I had the advantage of being included.

From
From a previous knowledge of his general character, and particularly his well-known seriousness, I had pleased myself with the hopes, that I should find in him another brilliant testimony to the truth as it is in Jesus; and behold in his dying experience the happy effects of that joy and peace in believing, which make the Christian abound in hope through the power of the Holy Ghost. But, alas! I was disappointed. He could speak of general knowledge and general hopes which he entertained of salvation through the great Redeemer's merits; but not of the personal application of them to himself, and of those delightful experiences, which are so common in the life of regenerated Christians. "God has given me to see" (he would say) "the sad evil of sin and the misery of our fallen nature. I am awfully convinced of my utter unworthiness before God, and I can by full experience subscribe to the declaration of the Apostle, I know that in me dwelleth no good thing. I am as fully satisfied also that Christ died for sinners; and that he came to be the Saviour of sinners, and to seek and save that which is lost. Neither do I doubt a moment but that he is both able and willing to save to the uttermost all that come to God by him. But though I have the highest conviction of these blessed truths as they belong to believers in general, I cannot find any of that comfortable assurance which arises from a personal application of them to my own experience. I want to know, and feel, and to be satisfied that he will save me; that I have an interest in his blood; and that my name is written in heaven. This is what I want to know and feel. I have heard others rejoicing in this assurance, and I desire most earnestly to partake of the same. But my faith is not equal to it. I pray the Lord to increase it, and to give me to feel this unspeakable blessing before my departure."

A case so extremely distressing could not, you may well suppose, but awaken our utmost endeavours to relieve. Accordingly our views were directed chiefly to that, which is the grand expedient upon all occasions to bring comfort to the afflicted soul; I mean earnest and devout prayer to God; and most fervently did we beseech the great Father of mercy, and God of all consolation, to grant him according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ might dwell in his heart by faith; and that he, being rooted and grounded in love, might be able to comprehend, with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that he might be filled with all the fulness of God. To the aids of prayer were added the consolations of Scripture. In order
to counteract the effect of those complaints which he was continually uttering with the greatest anxiety, I endeavoured to direct his attention to those refreshing promises of the holy word, which were more immediately suitable to his case, and such as were occasionally suggested to my remembrance: Humbly imploring, at the same time, that God would bless the outward word, with the inward efficacy of his holy Spirit. But though his extensive knowledge of the Scriptures enabled him to follow me very closely in every quotation which I made; and not unfrequently to supply my deficiency with others of a similar nature, which perhaps at the time did not occur to my recollection; and though he seemed to possess a considerable degree of energy in prayer, begging the mercy we so much desired for him, with apparently the greatest fervour; yet the complaint still continued, and I had the mortification to find, after many visits, that I had not been in the smallest degree instrumental to his comfort.

It was in one of those mournful hours, while sitting by his bedside; his children standing around much distressed; and he groaning under the complaint of want of faith; fervently beseeching the Lord to lift up the light of his countenance upon him; my mind became impressed with the sentiment, that God, no doubt, had some especial purpose to answer from this ordination, and that it was our duty humbly to inquire into it. The thought was accompanied with instant relief; and that comfortable promise of Scripture which I have found upon all occasions highly consolatory, but in the present eminently so, encouraged me to prosecute the idea: I mean where it is said, that all things work together for good to them that love God. As I meditated still more upon the subject, it struck me that one cause at least of this man's affliction might be resolved into some gracious consequences intended to be produced by it on the minds of others; and particularly his own children, whom he had been carefully endeavouring to bring up in the nurture and admonition of the Lord. I immediately suggested to him my ideas. I said to him, "My dear Sir, you cannot but be very sensible, how much we all feel for the distresses of your mind; and what joy it would give every one now present to be the witnesses of those refreshments from the Lord which you so earnestly long for; and for which we have all offered up our continual prayer to the throne of grace; but since, notwithstanding our most fervent petitions for this blessing, the Lord sees it not fit to gratify our desires; it is not only our duty resignedly to acquiesce in the divine decision; but also humbly to inquire the reasons for which it is withheld, and to examine
examine whether the seeming evil may not be converted into a greater good. You are convinced that God does not willingly afflict or grieve the children of men: That like as a father pitieth his own children, so is the Lord merciful to them that fear him. All the afflicting dispensations both of his providence and his grace, to his faithful people, are but the chastisements of an infinitely compassionate and tender parent, who cannot possibly mistake our interest, but is continually promoting our good even by the ministration of supposed evil. It is a circumstance never to be forgotten, but more especially when matters are most dark and discouraging, that all things, how unpromising soever they appear, all things work together for good to them that love God.

"Impressed, therefore, with a most perfect conviction of these unquestionable truths, I have been ruminating while I have sat here, by your bed-side, what instruction it may be supposed we ought to gather from your present affliction. If all things work for good to them that love God; of consequence this must be among the rest. I venture to think that one reason, why the Lord permits you to be thus deeply exercised, is, for the spiritual and gracious improvement of others, and more especially these your children. They no doubt had consoled themselves with the belief, that a life such as your's would have closed in joy and tranquillity of spirit; but as, on the contrary, they behold it terminating in fear and misgiving; how awfully are they taught therefrom to be awakened to greater earnestness in religion, and to give all diligence to make their calling and election sure! If then, my dear Sir, your children should be benefited by your trials, surely you will not regret, that the valley of death is more than usually dark and comfortless. Fear not, but that the end of it will at length open into everlasting brightness, and that He who is both the light and life of his people will shine forth upon your soul, in that important moment, with a joy unspeakable and full of glory."

As I suggested these and the like considerations to his mind, I could perceive a beam of hope brightening up his saddened countenance, and his soul seemed to be refreshed with the consolation. Although, during the remainder of his illness, to the close of it, in his death, it might be gathered from his countenance and expressions that the thought of this certainly lessened his affliction, and reconciled him more to the divine will; yet the evil itself, even to the last hour, was not removed.
I had hoped indeed, and communicated to him my expectations, that some gracious manifestations from the Lord would yet precede his dissolution. But if they did, they were known only to himself; for, to all outward appearances, as he lived, so he died, mourning over his affliction, and praying for more enlarged views of God's faithfulness and mercy. Here I would beg to be understood, and therefore shall once more repeat it, that he had unquestionably a general hope and persuasion of the salvation which is in Christ Jesus for sinners: Yet, as to the special and particular application of it to himself (gratifying as it is to the faithful, and eminently to be coveted by every one), his confidence was truly weak, and his mind disturbed with fearful apprehension.

It would be superfluous to add the very obvious reflections which arise out of this affecting case; and indeed, after so largely trespassing on your patience, I dare not encroach any further. One short observation only I would beg to subjoin, because it hath a more immediate appeal to the breast of every timid believer. It is to be apprehended, from various occurrences in life, that this man's history is by no means singular. There are many humble souls, who fear the Lord and obey the voice of his servant, but, yet, like him, walk in darkness and have no light. Now nothing can more strikingly enforce the necessity of obeying the precept by the prophet, or show its importance in the very comforts of life, than what hath been adduced in the instance before us arising from the want of it: To trust in the name of the Lord, and to stay upon his God. For where this religious trust or stay is become fixed and abiding, it shuts out all lesser considerations. It should be remembered, that it is in seasons of extraordinary trials, when the soul is bereaved of all her comforts, that faith is to have her perfect work. In such moments, to cease from man, and to stay upon God, should be the invariable practice of every true believer. It is possible, that in the very crisis when all things appear at the worst, and when the fearful Christian, like the disciples on the sea of Galilee, surrounded with storms and tempefts, is ready to give over every thing for lost; and to cry out, Lord save, or I perish; the Redeemer, as then, is yet but the nearer at hand, to rebuke both winds and waves, though he seemeth as if he heard not. In short, as nothing can arise to overthrow the security, so nothing should be found sufficient to cast down, even for a moment, the confidence of him, in whose breast the Holy Spirit witnesseth to his spirit that he is a child of God. Once assured, by those infallible evi-
evidences which the Holy Ghost hath given, that he hath begun a good work in the heart, we ought not to doubt but he will complete it unto the day of Jesus Christ. The believer may have his dark and trying hours. The furnace of affliction to throw off the reprobate silver may be heated yet seven times hotter than it was wont to be heated; but in all this the voice of Him who stands by, and orders both the process and the fire, may be heard by the ear of faith: Be still, and know that I am God. For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, faith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, faith the Lord that hath mercy upon thee.

TOTAL DEPRAVITY OF HUMAN NATURE.

LETTER III.

[In reply to the Objections of Caius.]

MY DEAR FRIEND,

I TAKE up my pen to answer some other of your objections, as stated in yours of July 3, 1794*. You not only reason from the case of Ahab, the Ninevites, &c. but secondly, from the common sense of mankind, which attributes amiable qualities to persons whom nevertheless, on other accounts, we are obliged to consider as destitute of true religion. But let me intreat you to consider whether the common sense of one man can take cognizance of the motives which govern the actions of another; and whether therefore it can be any competent judge of the acceptableness of his actions in the sight of God, who sees things as they are? All the morality in the world consists in the love of God and our neighbour. There is not a virtue, nor a virtuous action, in being, but what is an expression of love; yet, as there are numberless actions which bear a likeness to those which arise from love, and as it is beyond the province of man to take cognizance of the heart, it is common for us to call those actions amiable which appear to be so, and which are beneficial to human society. It is fit we

should do so; otherwise we invade the province of the Supreme Being, who alone is able to judge of actions as perfectly to ascertain their motives. *He is the God of knowledge, by whom actions are weighed.*

It is right, no doubt, that children should be dutiful to their parents, parents affectionate to their children, and that every relation of life should be filled up with fidelity and honour. But these duties require to be discharged *in the love of God*, not without it: Nor is there any duty performed, strictly speaking, where the love of God is wanting. Read those parts of Paul's Epistles, where he exhorts to relative duties, and you will find that he admonishes children to obey their parents *in the Lord*; parents to bring up their children *in the nurture and admonition of the Lord*; servants to obey their masters *in singleness of heart as unto Christ*; and masters to be just and kind unto their servants, as having an eye to their Master in heaven—adding, *And whatsoever ye do, do it heartily, as to the Lord, and not unto men.* Ephes. vi. 1—9. Col. iii. 23. Now all those persons, whose behaviour may appear to be amiable in such relations, but who have not the love of God in them, do what they do merely *as unto men*, and consequently fly in the face of the apostolic exhortation, instead of complying with it, even in the least degree.

It may be asked, if a merely external compliance with relative duties be a sin, would the omission of them be any better? I answer, No; but worse. There are, as hath been allowed before, different degrees of sin: To perform an action which tends to the good of society from a wrong motive, is sin; but to neglect to perform it, or to perform one of an opposite tendency, is a greater sin. In the one case we sin against God; in the other against both God and our neighbour.

Thirdly, you allege, that "Every man is possessed of conscience, which bears witness to him in numberless instances of what is right and wrong; and this witness is known to have considerable influence even on wicked men, so as to impel them to the performance of many good actions, and to deter them from others which are evil." To this I answer, (1.) Conscience, though necessary to the performance of both good and evil, does not partake of either the one or the other. Conscience is that branch of the intellectual faculty which takes cognizance of the good and evil of our own actions; but itself is distinct from both. It is simple knowledge, essential indeed to moral agency, being one of the principal things by which we are distinguished from the brute creation; but,
but, as all duty is contained in love, good and evil must
conflict entirely in the temper or disposition of the heart, and the
mere dictates of conscience including no such dispositions,
neither good nor evil can, strictly speaking, be predicated of
them. Both, men and devils will never cease to profess con-
sciences, witnessing to them what is good and evil, even in a
world of misery, when, as all must allow, they will be ut-
terly destitute of moral virtue. We read, it is true, of a good
conscience, and an evil conscience, of a conscience feared as
with an hot iron, &c.; and so we read of an evil eye, of eyes
full of adultery that cannot cease from sin; but as there is neither
good nor evil in the sight of the eye, only as it is under the
influence of the temper or disposition of the soul, neither is
there in the dictates of conscience. If there be any virtue
or goodness in wicked men, it consists not in their knowledge
of the difference between good and evil, but in complying
with the one, and avoiding the other. (2.) That compliance
with the dictates of conscience of which wicked men are the
subjects, has nothing of the love of God in it, and conse-
quently no real virtue. While conscience suggests what is
duty, a variety of motives may induce men to comply with
it, or rather with those actions which are usually the ex-
pressions of it; such as self-interest, a sense of honour, the
fear of reproach in this world, and of divine wrath in
another: And while they act in this manner they are consi-
dered as acting conscientiously; but if love be the fulfilling of
the law, where love is wanting, the law is not fulfilled, no
not in the least degree.

Fourthly, You allege, that "if all the actions of unre-
generate men be not only mixed with sin, but are in their
own nature sinful, then, whether they eat or drink, or what-
ever they do, they sin against God: But eating and drinking
in moderation appear to be mere natural actions, and to con-
tain neither moral good nor moral evil." When I affirm all
the actions of unregenerate men to be sinful, I would be
understood by actions to mean all voluntary exercises ca-
ble of being performed to a good end; and whatever is
capable of being so performed is not a mere natural, but a
moral action. That eating, and drinking, and every other
voluntary exercise, are moral actions, is evident; for that we
are exhorted, whether we eat, or drink, or whatsoever we do,
to do all to the glory of God. In an irrational being it is
true these would be mere natural actions; but in a moral
agent they are not so, and the manner in which they are at-
tended to renders them either good or evil. Every rational
creature,
creature performs these actions either to the glory of God, that is, that he may be strengthened to serve the Lord, and do good in his generation, or he does not. If he does, they are virtuous; if not, there is a criminal defect in the end of them; and as the end or intent of an action is that which determines its nature, that which would otherwise have been lawful and laudable becomes sinful. To plow the soil is as much a natural action as eating and drinking; yet as all such actions are performed by wicked men for mere selfish purposes, without any regard to God and the general good, they become sinful in the sight of God, and hence we read that the plowing of the wicked is sin.

Lastly, you allege, "that if these principles be true, there can be no ground for a ministerial address, no motive on which to exhort unregenerate men to cease from evil, and do good, nor any encouragement for them to comply with anything short of what is spiritually good." If you mean to say that ministers, on this account, can entertain no well-founded hope of success from the pliability of men's hearts, I fully grant it. Our expectations must rest upon the power and promiss of God, and these alone, or we shall be disappointed. But if you mean to suggest that therefore all addresses to unregenerate sinners, exhorting them to do good, are unreasonable, this is more than can be admitted. If a total depravity would take away all ground for rational address, a partial one would take it away in part; and then in proportion as we see men disinclined to goodness, we are to cease warning and expostulating with them! But this is self-evident absurdity. The fact is, while men are rational beings, they are accountable for all they do, whatever be the inclination of their hearts; and so long as they are not consigned to hopeless perdition they are the subjects of a Gospel address. Nor can it be affirmed with truth that there are no motives for them on which they can be exhorted to cease to do evil, or to learn to do well: The motives to these things exist in all their native force independent of the inclination or disinclination of their hearts to comply with them. Nor is the use of them in the Christian ministry thereby rendered improper: On the contrary, it is highly necessary; as much so as it is for the fun to keep his course, and go on to thine, notwithstanding it may prove the occasion of a filthy dunghill emitting a greater stench. If any means be adapted to do good to wicked men, they are such as tend to fasten conviction upon them; but there is no mean more adapted to this end than putting them upon trial. A sinner is exhorted
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horted to repent and believe in Christ—He feels hardened in insensibility—he cannot repent; he has no desire after Christ. A consciousness of this kind, if it operate according to its native tendency, will lead him to reflect, "What a state must I be in! Invited to repent and believe in Christ for the salvation of my soul, and cannot comply! Mine surely is the very heart of a devil!" Let a sinner be brought to such a state of mind, and there is some hope concerning him.

You seem to feel sorry that there should be no encouragement held out to sinners to comply with anything but what is spiritually good; and many who have sustained the character of Christian ministers have felt the same; and considering that poor sinners cannot comply with duties of this kind, have contented themselves with exhorting them to such things as they can comply with, and still retain their enmity against God. But what authority have they for such a conduct? When did Christ or his apostles deal in such compromising doctrine? Repentance towards God, and faith towards our Lord Jesus Christ, were the grand articles on which they insisted. So far from hesitating to exhort their carnal auditors to what was spiritually good, it may be safely affirmed, that they never exhorted them to any thing else. It would have been unworthy of God, and of his servants, to exhort to any thing short of the heart, or its genuine expressions.

To conclude, the following supposition may serve to illustrate the foregoing subject. A ship's company rise against their officers, put them in chains, and take the command of the ship upon themselves. They agree to set the officers ashore on some uninhabited island, to sail to some distant port, dispose of the cargo, and divide the money.—After parting with their officers, they find it necessary, for the sake of self-preservation, to establish some kind of laws and order. To these they adhere with punctuality, act upon honour with respect to each other, and propose to be very impartial in the distribution of their plunder. But while they are on their voyage, one of the company repents, and becomes very unhappy. They inquire the reason. He answers, "We are engaged in a wicked cause!" They plead their justice, honour, and generosity to each other. He denies that there is any virtue in it: "Nay, all our equity, while it is exercised in pursuit of a scheme which violates the great law of justice, is itself a species of iniquity."—"You talk extravagantly; surely we might be worse than we are if we were to destroy each other as well as our officers."—"Yes,
wickedness admits of degrees, but there is no virtue or goodness in all our doings; all has arisen from selfish motives. The same principles which led us to discard our officers would lead us, if it were not for our own sake, to destroy each other.”—“But you speak so very discouraging, you destroy all motives to good order in the ship: What would you have us do?” “Repent, return to our injured officers and owners, and submit to mercy!”—“O, but this we cannot do; advise us to any thing which concerns the good order of the ship, and we will hearken to you.”—“I cannot bear to advise in these matters! Return, return, and submit to mercy!” Such would be the language of a true penitent in this case; and such should be the language of a Christian minister to sinners who have cast off the government of God.

I am affectionately your’s,

GAIUS.

LOVE TO CHRIST, WITH THE SIGNS THEREOF.

To love the Lord Jesus Christ is not merely circumstantial, but essential to religion. To what denomination of professing Christians we belong is of little importance compared with love to Christ. The first, without the last, will never secure our eternal salvation. If any man, no matter who he be, or what he may profess; if any man love not the Lord Jesus Christ, let him be anathema, maran-atha. To every lover of Jesus Christ this anathema implies a blessing, and hence faith the Apostle Paul, “Grace be with all them that love our Lord Jesus Christ in sincerity.” That Christ is loved in sincerity only by a few, is as lamentable as it is evident. The whole creation can afford no object so worthy of our esteem. He is fairer than the children of men. He is the most mighty, possessed of glory and majesty, whose garments smell of myrrh, and aloes, and canna. His beauty exceeds that of the lily of the valleys, and his fragrance of Sharon’s rose. He is the perfection of beauty, and the fountain of felicity to all who love his charming name. They see him as he is exhibited in the sacred word, and can give a good reason of the hope, and also of the love that is in them. It is not a blind passion, like men’s inordinate love to the things of time, of which they will one day repent; but it is founded in wisdom, pure in its origin, and cannot fail to be happy in its effects. The want of love to Christ is quite the reverse;
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VERSE;

It is founded in blindness and madness; it comes from, and leads to, the bottomless pit of destruction. The world at large consists of believers and unbelievers; the latter are so blind as to see no form nor comeliness in the Lord Jesus; but to them that believe he is precious. They behold his glory, the glory as of the only begotten of the Father, full of grace and truth. They see him to be the brightness of the Father's glory, and the express image of his person. They believe that in him dwelleth all the fulness of the godhead bodily. As sure as the voice from heaven proclaimed him the Father's beloved Son, so sure is he the believer's beloved Saviour. Every such person can say unto him, as Peter did, "Lord, thou knowest all things, thou knowest that I love thee."

But believers love the Lord Jesus, as in duty bound, not only for what he is in himself, but also for what he is to them, and for what he has done and suffered for them. He is their prophet, priest, and king; their shepherd, physician, friend, and brother. He is made unto them, wisdom, righteousness, sanctification, and redemption. For their sakes, though he was rich, he became poor, that they through his poverty might be rich. For them he was born in the stable, endured the contradiction of sinners against himself, agonized in the garden, and died on the cross. For them he rose and left the dead, ascended into heaven, where he ever lives as their advocate with the Father. In him they are blessed with all spiritual blessings. In him they are complete. To them therefore he is, and must be, the chief among ten thousand, and altogether lovely. They love their relatives and their lives, but they love the Lord Jesus still more. For him they can suffer the loss of all things. Their love to him is that flame which many waters cannot quench, and which no inundations of adversity can drown. It is a love which neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to destroy. May such a love perpetually burn in the heart of the writer of this paper, and may the same love abundantly inflame the bosom of every reader! They who have this passion never complain of having it to excess. When most fervent, it is even cold, compared with the value of its object. They who have it in the greatest perfection, most desire that it may abound more and more.

Is this love kindled in our hearts? Can it possibly be, and we be wholly ignorant of it? Surely, no! Love to other objects is easily known by an inward sense and outward signs;
where neither the objects are so worthy, nor the affections to
them are so strong. For instance, one man knows himself,
and is known by others, to be fond of dogs; another of
horses; another of music, paintings, or other amusements
and diversions. Men differ in their tastes and dispositions;
one has a particular liking to one kind of food, the very sight
of which another loaths. One is such an epicure, that he will
spend his fortune to gratify his appetite; another is such a
miser, that he will almost starve himself to fill his coffers. Now,
if inferior affections, to inferior objects, be attended with
such inward sense and outward signs; can we suppose that a
superior affection to a superior object can exist without them?
They of the true circumcision, who have no confidence in the
flesh, but rejoice in Christ Jesus with a joy unsppeaable and
full of glory, surely must know something of the matter.

Whoever has a sincere and supreme love to Jesus Christ,
will think of him frequently, and that with pleasure. If
Christ be seldom in a man's thoughts, it is a sad token that
his heart is set upon something else. What we love best is
always the most familiar to our minds. Therewith we lie down
and rise up. Therewith our thoughts are often filled during
the wakeful hours of night; nor do we wonder if we dream
thereof in our sleeping moments. We often think of what
we do not love, but it is not pleasing so to do, and therefore
we strive to forget. Most may remember one thing or other
of which they have said they hated to think. Moreover, the
most beloved objects we have in the world have generally a
something in them for our love to hide, and which we wish
they were without, and desire to forget. Only Jesus Christ
is all perfection; and in him is no defect. Every thing in him
and about him is pleasing to our thoughts. His name is pre-
cious as ointment poured forth. His words are music in our
ears. His works fill us with delightful admiration. In a
word, he is all in all.

Be it further observed, that out of the abundance of the
heart, the mouth will speak. By attending to a man's con-
versation, we may learn not only of what nation he is, but
also who are his favourite characters, and what his favour-
ite pursuits. We may have said of persons, they are so very
much taken up with this, that, or the other, that they are
generally talking thereof. So they who are born from above,
and love the Lord Jesus Christ in sincerity, will be so far from
being struck dumb when his name is introduced, that they
will be glad to introduce it, and dwell upon it with pleasure.
They will wish to speak as little as possible with those, who
will
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will not hear them speak well of Jesus Christ. When men associate, they presently introduce their favourite topic; and so the lovers of Christ, when together, introduce him, or that which appertains to his kingdom and glory. They had rather their right hand should forget its cunning, and their tongues cleave to the roof of their mouth, than that they should be forgetful of his worth or silent in his praise.

It is with the lovers of Christ, in this respect, as it is with men in general—what they love they wish to possess and enjoy. In worldly things this desire is not always gratified. It is not every merchant, who desires to be rich, that actually obtains riches. The brightest prospects of this world's good are sometimes blotted. But as the lovers of Christ have the grandest object of esteem, and the greatest affection to it; so is their desire of possession the most sure to be accomplished. Lovers of Christ are beloved by him; for their love is not the cause, but the effect of his. He will kindly indulge them with his smiling presence when they are assembled together in his name. Truly their fellowship shall be with him through life, and when they walk through the valley and shadow of death, he will be with them. He is their wonderful, kind, condescending, and compassionate counsellor, who will guide them by his council while they live, and afterwards receive them to glory. It is his will, that where he is, there they should be also. A pleasing, ravishing thought, to all who cry, None but Christ, none but Christ!

It may be remarked still further, that the lovers of Christ will delight to imitate his imitable excellencies. Likeness generally follows love. How common is it in the world for persons to get the words, and imitate the manners of those with whom they delight to associate? Some, on their first interview with men, by their words and manners can almost tell to what sort of company they have been accustomed. As evil communications corrupt good manners, so good communications may well be supposed to promote them. It is well when we show good signs that we have been with Jesus. God predestinated his people to be conformed to the image of his Son. As they were born in the image of the first Adam, so they are renewed in the image of the second. Being new creatures in him, they behold his glory till they are changed into the same image. The lovers of Jesus learn of him to be meek and lowly in heart. The lively hope they have in him, not only helps them with patience to bear their trials, but also to purify themselves, as he their Lord is pure. Their ambition is to possess his mind and imitate his manners. They view him as
their great example, as well as their surety. He fulfilled the law, not only to be righteousness for them, but also a pattern of righteousness to them. They who love Christ, will be like him in their non-conformity to the world, in their opposition to Satan and sin, and in going about to do good.

If men love Christ, they will keep his commands. They will love what he loves, and all who love him. They behold his image with delight wherever it appears. His friends are their friends, whom they consider as dear to him, and therefore they are dear to them. To the utmost of their ability, they will feed them when hungry, clothe them when naked, and visit them when sick. They delight in his ordinances. They welcome his day, which to them is the best of the seven, because they have greater opportunities, in communion with his friends, to hear his word, to sing his praise, to call on his name, and to banquet at his table.

Finally, Every lover of Christ will exceedingly lament the want of love and conformity to Christ, which he sees in the world, and feels in himself. He will grieve at the sight of transgressors, who make light of Christ, not knowing in this their day, the things which belong to their peace. He will also chide his own heart for its wandering thoughts and affections from Christ, the dearest object of his love. And he will rejoice in the prospect of that day when he shall be for ever with the Lord, perfectly conformed to his likeness, and fully beholding his glory. That this love, with the signs thereof, may abound in every one, is the sincere desire of

S.B.

ON FEMALE DRESS.

WOMEN who profess godliness, and who have the care of young persons of their own sex, are perhaps in no point more blameable, than in the example which some of them set, and the liberty, which perhaps a greater number allow, of undue conformity to the world, in the article of dress. Few ministers touch upon this subject in their public discourses, and indeed it is not very easy to treat it with propriety from the pulpit. Yet whatever is unsuitable to the Christian profession, an inlet to temptation, and productive of evil consequences, should in some way or other be noticed, by those who have the honour of the Gospel, and the welfare of their fellow-creatures at heart. I make no farther apology,
for offering a few hints, which I hope will not give offence, and which I pray, so far as they are agreeable to the Holy Scripture, and confirmed by experience and observation, may be attended to.

I doubt not but many parents who desire to see their children brought up in the nurture and admonition of the Lord, give them many excellent lessons in the nursery. They endeavour to impress their tender minds with a sense of their sinful state by nature, of the evil of pride, and of the vanity of the world. But when their children begin to appear in public view, for want of due reflection, or resolution, or both, they either encourage, or at least permit them, to form habits, which have a direct tendency to counteract all the benefits which might otherwise be hoped for, from the instruction of their early years.

I am certainly no connoisseur in the article of dress; but I know how I am affected by what I see; and I can hear what other people say. The simplex munditii of Horace, which may be translated, an unaffected neatness, according to different situations in life, seems a tolerable definition of a becoming dress.

But Christian women should aim to comply with the apostle's advice, to adorn themselves in modest apparel, with shame-facedness and sobriety: When he adds, Not with gold, or pearls, or costly array, I do not think it necessary to take this restriction so rigidly, as to affirm, that such ornaments are, universally and without exception, unlawful. I think this is one of the many expressions in Scripture, which are to be understood in a comparative sense. Thus when our Lord declares, "That unless a man hate parents, wife, children, and his own life, he cannot be my disciple;" we are sure he does not contradict, what by his authority is expressly enjoined in many other passages, that we should pay a due regard to our relations, and take a proper care of ourselves. He only teaches us, that whenever our dearest temporal concerns stand in competition with what we owe to Him, they must be given up and renounced.

The Providence of God has made an evident distinction of rank and subordination in civil life. There is a long gradation from the highest state of those whom we call the rich, to the lowest state of the honest and industrious poor. It is to be hoped, that some of his own dear people may be found in all these different conditions. And I see no impropriety in paying some regard to them in dress. At present, however, through the dissipation and extravagance of the times,
times, the proper distinction is almost wholly lost, and it is often not easy to distinguish (except perhaps in the article of jewels) between a countess and a milliner.

If clothes are considered merely as a covering for the body, and a defence from the cold, it will be difficult to draw the line, and to determine exactly between what is necessary and what is superfluous. I think some women may as lawfully wear fattins and pearls, as others may wear stuffs and glass beads; and it is more for the honour of the Gospel, that a woman professing godliness should be distinguished from others, by modesty, sobriety, and good works, than by the shape of her cap, or the colour of her garment.

Yet even to ladies of the greatest affluence, who love and fear the Lord, I will venture to suggest a word of caution. To you I say nothing of the expense; you can, as the phrase is, very well afford it. And if in other respects you are generous and bountiful, ready to distribute, and willing to communicate, the cost of what you chuse to wear is of no great consideration. But a nice attention to dress will cost you much of what is more valuable than money—your precious time. It will too much occupy your thoughts, and that at the seasons when you would wish to have them otherwise engaged. And it certainly administers fuel to that latent fire of pride and vanity, which is inseparable from our fallen nature, and is easily blown up into a blaze. I hope you will not be among the first of those, who are eager to catch at, and give sanction to every new mode; nor is it necessary, if the mode be decent and general, that you should be the very last to adopt it. But something there should be in your exterior, to indicate, that though you do not affect a needless and scornful singularity (which is often the source of censoriousness and envy), yet your heart is not set upon these little things. If a woman, when going to public worship, looks in the glass, and contemplates, with a secret self-complacence, the figure which it reflects to her view, I am afraid she is not in the frame of spirit most suitable for one, who is about to cry for mercy as a miserable sinner.

There are likewise women, who, we would hope, are pious, and therefore, of course, benevolent. But an attachment to dress, and a desire to approach, as near as they can, to the standard of those who are their superiors in fortune, blunt their compassionate feelings, and deprive them of the usefulness, comfort, and honour they might otherwise attain. The expense of the dress is so great, compared with the smallness of their income, that when they have decorated themselves to their
their mind, they have little or nothing to spare for the relief of the poor. I doubt not, but they take it for granted, that, upon the supposition, that our Lord and Saviour was again upon earth in a state of poverty and humiliation, as when he walked in the streets of Jerusalem, and they knew that he wanted a garment, when they were about to spend their spare money in some useless piece of finery; they would gladly forego their purpose for the honour of assisting him. But the heart is deceitful. If we live in the neglect of present duty, we have no right to suppose we should act better in different circumstances. He has said, “Inasmuch as ye did it to the least of these my brethren, ye did it unto me.” And if we are inattentive to the wants of those, whom He appoints to be his representatives, we cannot be sure that we should be properly attentive to himself, if he was with us in person, and in a low obscure condition.

But I am not so much hurt by observing the materials, as by the manner of female dress; by what we call the fashion, and the eagerness with which every changing fashion, however improper, is adopted, by persons whose religious profession might lead us to hope they had no leisure to attend to such trifles. If some allowance is to be made for youth on this head, it is painful to see mothers, and possibly sometimes grandmothers, who seem, by the gaudiness and levity of their attire, very unwilling to be sensible that they are growing older.

It may be a sufficient censure of some fashions, to say they are ridiculous. Their chief effect is to disfigure the female form. And perhaps the inventors of them had no worse design, than to make a trial, how far they could lead the passive unthinking many in the path of absurdity. Some fashions, which seem to have been at first designed to hide a personal deformity, have obtained a general prevalence with those who had no such deformity to hide. We are informed, that Alexander had a wry neck, and therefore his courtiers carried their heads on one side, that they might appear to be in the king’s fashion. We smile at this servility, in people who lived in Macedonia twenty centuries before we were born; yet it is little less general among ourselves in the present day.

Other fashions were doubtless contrived by persons, who, having not yet attained to glory in their shame, were devious of concealing it as much and as long as possible. Yet these likewise are no less eagerly adopted. If I did not consider the tyranny...
tyranny of fashion, my compassionate feelings would often
be excited for women who I should suppose were married,
if I did not observe the wedding finger destitute of a ring.
These improprieties are not simply ridiculous. They are se-
tious evils, in a religious view; and to speak of them in
the gentlest terms, they are signs of a careless inconsiderate spirit,
very unsuitable to a professed regard to the Gospel. We are
required to attend to the things that are lovely and of a good
report. Every wilful deviation from this rule is sinful. Why
should a godly woman, or one who wishes to be thought so,
make herself ridiculous, or hazard a suspicion of her charac-
ter, to please and imitate an ungodly world?

But the worst of all the fashions are those, which are evi-
dently calculated to allure the eyes, and to draw the attention
of our sex. Is it not strange that modest and even pious
women should be seduced into a compliance even with
these? Yet I have sometimes been in company with ladies
of whose modesty I have no doubt, and of whose piety I
entertain a good hope, when I have been embarrassed and at
a loss which way to look. They are indeed noticed by the
men, but not to their honour nor advantage. The manner of
their dress gives encouragement to vile and insidious men, and
exposes them to dangerous temptations. This inconsiderate
levity has often proved the first step into the road that leads to
misery and ruin. They are pleased with the flattery of the
worthless, and go on without thought, "as a bird hastens to
the snare, and knoweth not that it is for its life." But honest
and sensible men regard their exterior, as a warning signal,
not to chuse a companion for life, from among persons of
this light and volatile turn of mind.

How far does the richest dress which studious vanity can
procure from the spoils of birds, beasts, and insects, fall short
of the delicate texture and elegance, and the beautiful
tints, which we admire in a flower, or a butterfly? "Even
Solomon in all his glory was not arrayed like one of these!"
The resemblance is chiefly in the frailty of the wearer;
Soon, and perhaps suddenly, the body, now adorned with so
much nicety and care, must be deposited in the vault or grave,
and be food for worms.

An attention to ornament and dress is peculiarly unseazon-
able at present. The dark aspect of the times rather requires
a spirit of humiliation and abasement. The judgments of
God are abroad, his hand is lifted up. We know not what is
before us, but we have reason to fear awful tokens of his dif-
pleasure
pleasure for our national sins. Perhaps the day is coming when the words of the Prophet, "Tremble ye women that are at ease, be afflicted ye careless ones," may be no less applicable to us, than they were to the Israelites of old. I earnestly request my fair readers carefully to peruse the latter part of the third chapter of the prophecy of Isaiah, from the sixteenth verse to the end.

OMICRON.

AN ANSWER TO PHILO-GAIUS.

"WHAT are some of those numberless instances in which (according to the Writer of the Dialogues between Crispus and Gaius vol. i. p. 236.) we are said to act against inclination?"

The instances which Gaius had in his mind were not of that description wherein persons may on some accounts be inclined to act one way, but yet on other accounts (and which preponderate) to act the reverse. He would not consider a person in such circumstances as acting against his inclination; seeing he does what, all things considered, he chuses to do. The instances to which he refers, are those wherein a person is compelled by force applied to his body, and not persuaded by arguments addressed to his mind. If Naaman bowed down in the house of Rimmon rather than forego his polt, he acted according to his inclination, all things considered; even though it might be not only against his conscience, but against what, on other considerations, he felt inclined to. In this act he was a free agent, and consequently an accountable being. But if those about Naaman had carried him by force into the house of Rimmon, and by force caused him to bow down, the motion of his body would have been against his inclinations, and consequently he would not have been a free agent in that business, or an accountable being.

If there be any impropriety in Gaius's expressions; he supposes it to arise from the want of a term by which to express involuntary motion, instead of calling it action. He acknowledges that the term action seems hardly applicable to any thing but voluntary motion.

GAIUS.
AN ANSWER TO STEPHANUS,

Respecting the Difference in the Frame of his Mind, when engaged in social and secret Prayer.

[See the question stated in our Number for February, p. 73.]

I TAKE it for granted that Stephanus means to say, that at the same time when it was common for him to find great liberty and zeal in public prayer, it was usual for him to be lifeless, barren, and uncomfortable in private; otherwise there would be no difficulty in the case. That such a state of mind should excite a jealousy of himself, is not surprising. Stephanus inquires after its cause and cure. As to the first, permit me to ask, Are you not more influenced by the presence of creatures than by His presence who fills heaven and earth? Is there not a spice of vanity that prompts you to wish to appear to advantage when in company with your fellow-men; an emulation that stimulates invention, and which, by a kind of intellectual friction, like that of the wheels of a machine, warms your faculties, and works up your powers to an earnestness that is in danger of being mistaken for religious zeal? Such has not unfrequently been the case amongst the professed of religion. Let me further ask, Have you not indulged in some begetting sin, to which God and your own conscience only have been witnesses? Private prayer is the season for such things to come to remembrance, rather than in the exercise of more public duties. Hence it may be that your face shall be covered with shame, and your soul be struck as by the darts of death, when in private; while in your more public exercises, not considering yourself as called upon to confess private sins, you may think but little about them. Let me suppose Stephanus to be a young man, and to have offended his father. Should he be admitted into public company with his father, he will not feel so great a difficulty in addressing him there, as if he was introduced into a private apartment, and was obliged to converse with him alone. In the former case, his private feelings, as being unknown to the company, will not be noticed; in the latter the conversation can turn upon nothing else. I do not presume to determine that this is the case with Stephanus; but this I say, such causes are adequate to such effects, and it becomes Stephanus to inquire if they have no influence in his case.

As to the cure, that is certainly a very improper step which he proposes,—declining to engage in public prayer. Let him,
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him rather betake himself to private prayer, attended with close examination, and humiliation before God. This will render public prayer more easy. If Stephanus had offended his father, as supposed above, and if, after a little free conversation with him in public company, he should feel dejected and sullen, and should be ready to resolve that he would never enter a company again with his father, because, though he could speak freely to him there, yet he was always reserved when alone, would this be lovely? Let him rather reflect, and ask, Is there not a cause? Let him resolve on this wise, I will arise and go to my father, in secret, and will say, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Let him give no repit to his eyes, nor slumber to his eyelids, till all is reconciled; otherwise, whether he pray in public or desist, his soul will be exposed to the most imminent danger.

GAIUS.

ON THE MEANS ADOPTED TO UNDERMINE CHRISTIANITY.

It cannot have escaped the notice of serious and observing men, that various attempts have been made within the present century, and more especially within the last twenty or thirty years, to undermine the principles of the Christian faith, under the specious pretence of establishing sound reason and philosophy. It would form indeed a subject no less curious than interesting, and certainly productive of the happiest effect, to collect, if possible, into one point of view, in order to demonstrate their fallacy, the several strange and jarring systems of these bold adventurers; who, notwithstanding their pretensions to greater information than the rest of mankind, have, by their investigations of nature, enveloped the mind in inexplicable difficulties, and darkened counsel by words without knowledge*; whose labours afford the highest proof of man's total insufficiency to guide himself in those religious inquiries which revelation has condescended to determine, and are, at the same time, the most lasting monuments, both of the strength and weakness of the human intellect.

* Job, xxxviii. 2.
The world was at one time called upon, to attend to the strange hypothesis of a Berkeley, in his endeavours to prove, that every thing of animated life was spirit: And such was the lust of novelty, and so disposed upon all occasions is the mind to become the dupe of false reasoning, that, absurd as the very idea is, the delusion succeeded on many, and the doctrine was believed. Not less curious, nor awakening less surprise, was the more modern attempt of Priestley, who, by his arguments in favour of materialism, would have taught men to receive the opposite conviction,—that nothing can be real, but what the corporeal eye can see, or the hand is capable of feeling,—and that the immateriality of man, which Christians have believed in every age, is a mere heathenish apprehension.

But disquisitions on matter and spirit, simply considered as such, and while confined to the mere theory of opinion only, are harmless speculations, when compared to the daring attacks which have been made against the very existence of Christianity. The one may distress the timid believer by depriving him of some of the fruits of his religious profession, in his joy and peace in believing. But the other aims to cut down both root and branch; and by threatening to bereave him of all his best hopes and enjoyments, would, if accomplished, annihilate every thing which renders the present life dear, or the prospect of the future important.

It is very remarkable also, that the methods by which, for the most part, these impious designs have been conducted, have not been less artful, than the intention itself hath been cruel and unfriendly. The favourite expedient with such characters, is not to come forward in an open manner, and level a direct blow at the structure of the church; but rather to sap the foundation by loosening the ground on which it stands, that so it might totter to its centre. Hence, instead of making the pure word of God the unerring standard of decision, artful appeals are made to reason, to ascertain the doctrines of revelation; and the pride of human nature is complimented in the supposed discoveries of philosophy, which are said to militate against the Christian faith; and man is represented as able, by the light they afford, to frame his own opinion respecting the great truths of God. The wisdom of this world foresaw, that, by either of these expedients, the consequences would be alike unfavourable to the Gospel: That while one class of readers would be charmed to be appointed umpire in the supposed contest between reason and revelation; another would be lost in the want of ability to discern true philosophy.
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philosophy from false; and that infidelity would be sure to glean her advantages, both from their corruption and ignorance.

Unfortunately for the welfare and happiness of the world, in the present state of being, mankind is too often made the prey of such craft, from its own weakness and indolence. Were men able to divest themselves of all prejudice, were they always competent to judge of things fairly, they would not be so much exposed to art and contrivance. But from a readiness to believe, and from taking for granted matters which remain to be proved, the mind too often leaps hastily to a conclusion, from false premises, and becomes the dupe of its own credulity.

The attempts which have been made to suppose reason inimical to revelation are among the most impudent falsehoods which sophistry hath ever endeavoured to impose upon the weakness of mankind. So far as any subordinate principle can minister to a higher, or can be competent to judge of its properties; reason is in perfect harmony with revelation, and is its admirer and follower. And that the word of God considers this noble faculty of the mind in this light, and regards its preference of right to wrong, is evident from hence; that the Scripture, so far from precluding its free use and exercise in matters of the highest moment, invites, and even urges to the practice, The fair and unimposing manner in which divine truths are proposed to the apprehensions of the human mind, forms a leading feature of both Testaments of Scripture. By one of the prophets, the Lord is represented as appealing to the understanding of his creatures, Come now and let us reason together, saith the Lord*: And an apostle of Christ, in reference to the same thing, expressly commands true believers to be always ready to give an answer to every man that asketh them a reason of the hope that is in them.†

Equally in violation of all truth is the insinuation, that the faith of the Christian is in the smallest degree injurious to the principles of real and sound philosophy. So far indeed is the reverse established, that the improvements arising from this source have been uniformly found more fully to confirm and establish the Christian doctrine. True philosophy, as distinguished from that false and spurious kind which has been too often palmed off under its respectable name, has never been the enemy, but always the friend and ally of Christianity. By enlarging the views and apprehensions of mankind, the Gospel proposes, for its ultimate end, the glory of God, and

* Isaiah, i. 18.  † 1 Peter, iii 15.
the happiness of man. And since nothing more evidently tends to accomplish these purposes, by exalting our ideas of the infinite greatness of the Almighty, than the researches of philosophy; it will undeniably follow, that the closer our inquiries are directed to the investigation of this first and most sublime of all subjects; the more we learn of the incomprehensibility of his nature and attributes, and the utter impossibility of ever finding out God to perfection. From our discovery of the incompetency of man, in his highest attainments, to judge what is, or what is not, the fit mode of existence to such a being; we arrive at a conclusion, which seems to be the natural and unavoidable result of the proposition—that the plurality of persons in the unity of the godhead, which is the basis of the Christian faith, and is confirmed in so many parts of Scripture, may be the very distinction of Deity, and peculiar to his essence and character. Hence, therefore, as true philosophy, which leads the farthest in its researches of this divine contemplation, cannot fail to leave on the mind the profoundest sentiments of humility, it is plain, that the greatest philosopher, if true to his principles, must be the greatest Christian also: For the same unquestionable truth is, in either view, the proper conclusion; that God's judgments are unsearchable, and his ways past finding out. But, unhapily, the bulk of mankind is incapable of analyzing principles, or tracing effects to their causes. Hence the shadow of philosophy is always liable to be mistaken for its substance, and the thing is frequently lost in the empty name.

Yet, if the barbed arrow of infidelity had been discharged against Christianity from the bow of pretended philosophy only, its force would have been vainly spent upon the sacred armour. Other expedients have been adopted by the great enemy of souls, to wound that faith, which, he knows, he cannot destroy. In every age he has raised up amongst mankind agents fitted to his purpose; from a Celsus, a Porphyry, and a Julian, to a Shaftsbury, a Bolingbroke, and a Hume. However variously the mode of attack hath been distinguished, or by whatever display of abilities it hath been conducted, his is the cause for which they have laboured, and the service in which they have been employed. And, as it would but ill correspond with the cunning of the serpent, to make use of feeble and inadequate instruments, when, from the degeneracy of mankind, so many acute capacities are ready to prostitute themselves in his interest; it ought not to excite the smallest surprise, if we discover shining talents employed to perpetrate so dark a design. From the depth of
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corruption in the human heart, the enmity of the world to
divine things, and the malice of the powers of darkness; the
observation of our blessed Lord is likely to be applicable in the
present case: The children of this world are, in their generation,
wiser than the children of light.

These reflections are frankly acknowledged to have resulted
from the perusal of a book, improperly called, "The Age of
Reason." The impious wit of Voltaire, and the sarcastic
sneer of Gibbon, are succeeded by the horrid blasphemy of
Mr. Paine, in a manner too striking to leave any difficulty in
tracing them to their common source. The dryness of the
writer cannot conceal the malignity of his design, nor the di-
bolical influence which has dictated his matter. An impla-
cible hatred of divine truth is so glaring, that prejudice, or
weakness, alone seems exposed in thisinstance to delusion.
But these infirmities are too common to allow of the danger
being circumscribed by narrow limits. There appears some-
ground of belief that considerable damage has been done to
inexperienced youth, in situations accessible to this miscellany.
Persons of mature judgment will, therefore, doubtless, ex-
cuse us if we do not suffer this poisonous matter to float un-
noticed down the stream of oblivion to the abyss from which
it originated. As several of the answers to Mr. P.'s work
have been transmitted for our review, it is proposed to take
notice of these, with the pamphlet that occasioned them, in
that department of the Magazine; and the preceding general
observations appear not unsuitable as introductory to the
subject.

A LETTER FROM A FREE-THINKER TO ONE OF
HIS OLD COMPANIONS.

OU will have heard by this time that I was unexpectedly
called a few days ago to depart out of the world, with-
out having leisure to take leave of my friends. On entering
into a new state, I learned infinitely more in a moment, than
any man can do in the longest life spent in the deepest study
and most diligent research. I immediately found that we had been
greatly mistaken in many things. The thinking principle is
not destroyed, as we were sometimes inclined to suppose, nor
does it lose in sleep all consciousness of existence. So far from
being either totally extinguished or even asleep only for a while,
I can assure you, it is much more active and intelligent than
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ever. It breathes a purer air—but I am not permitted to disclose to you the secrets of the invisible world. The strictest silence is imposed upon every inhabitant, however willing we might be to impart the discoveries we have made for the benefit of our former associates. But it will be no breach of our laws and regulations for me to mention, that I have now no longer any doubts remaining. All here is awful certainty. This one advantage I possess, if advantage it can be called. But you have another far more precious, which I cannot enjoy. You have still an opportunity of reviewing your judgment of things, and foregoing it, on insufficient evidence, for one more just and reasonable, though it should lead to a very different conduct. Let me beg of you to distrust your own understanding. Seek a safer guide. It is no disgrace in this instance, where the cause is so important, to borrow light, when your own is so very faint and imperfect. If you think me still in being, that I am neither annihilated nor insensible, you feel, I doubt not, a strong desire to know what are now my sentiments on those various subjects that used to engage our attention, and on which we took the liberty to differ in opinion from most of our neighbours. Do you not often wish, if it were possible, to see me again and converse familiarly with me, that I might answer all your inquiries? I am not allowed to satisfy you. Nor need you at all regret that I cannot appear. You may, if you please, without any extraordinary assistance, soon be in possession of all the knowledge necessary for you, till you remove. You have already the means in your power of acquiring as much information as can be useful, and as it would be proper for me to communicate, were I to assume a bodily form, and revisit your earthly region*. It was our great folly, my friend, to despise and reject the helps that were kindly held out to us. *Hinc ille lacryme! Could you—but I dare not—You will be anxious to learn what is become of me, whether I be happy or miserable. "What is that to thee?" Consult your own safety, and rejoice that is not yet too late. Remember how suddenly I was summoned away. "A warning was denied." "To-morrow, perhaps, thou shalt be with me." Nay even, "This night thy soul may be required of thee." More, O much more, could I say. But here I must stop. This last and best office, pity pleads with me to render. May you be wise, and profit by it—Farewell.

A SOLEMN CALCULATION.

"The aggregate population on the surface of the known habitable globe, is estimated at 895,300,000 souls. If we reckon, with the ancients, that a generation lasts 30 years, then in that space 895,300,000 human beings will be born and die; consequently 81,760 must be dropping into eternity every day—3,407 every hour, or about 56 every minute! How awful is the reflection!"

Reader, is it not the most dreadful infatuation to trifle with eternal things, on the brink of that awful world, into which more than

“A thousand wretched dying souls have fled
Since the last setting sun?” Watts.

Thou art yet in the number of the “living, who know that they shall die.” Oh! may it be thy concern and mine, so to “number our days, that we may apply our hearts to that wisdom,” which makes men “wise unto salvation, through faith which is in Christ Jesus.”

ANECDOTES.

The Loss of Hope, the Loss of all.

With an humble submission to the divine will under the most forlorn circumstances, we should be actively engaged, and encourage hope.

The brother of Dr. F. was on a voyage. A violent storm drove the ship near a dangerous coast. The danger every moment increasing, led Mr. F. at length to ask the Captain, if there was a possibility of being saved? The Captain replied in the negative. Upon this, Mr. F. retired to his cabin, lay down upon his bed, and resigned himself to a watery grave: The Captain and crew remained upon deck. In a moment an unexpected surge with an immense swell of sea (which had never been witnessed before in the like circumstance), carried the ship over the reef of rocks, and left her as the sea retired upon a sand-bank. Instantly the Captain and crew jumped upon the sand, and before the return of another wave got upon an eminence, and thus providentially escaped death; Mr. F. was the only man lost: The waves soon beat the ship to pieces. Had he been watching, his life had been saved.

J. H.
When Archbishop Leighton was asked why he did not preach on the political sentiments of the times, as all the rest of his brethren did? he answered, "that if all the rest of the brethren preached on time, then surely one poor brother might preach on eternity." Burnet.

Query.

Was the fall of Adam fore-determined, or only foreseen by God?

W. B.

Religious Intelligence.

We are informed that various meetings have been lately held in London by evangelical Ministers of different denominations, in order to establish a society for sending Missionaries among the Heathen. We are happy to hear that there is a high degree of probability of their being able to accomplish this laudable design. They have already opened a correspondence with Ministers in all parts of the country, from several of whom letters have been received, expressing, in the strongest terms, their approbation of the attempt, and their readiness to concur with them to the utmost of their power. They have likewise circulated a short "Address to the serious and zealous Professors of the Gospel" on this interesting subject, the contents of which we lay before our readers, hoping that God will accompany them with his blessing, as to make them the means of exciting many to encourage and forward this undertaking.

"It is now almost eighteen hundred years since the Friend of Sinners left our world, and left it with this gracious charge to his disciples—" Go ye forth, and teach all nations." At the same time he assured them, that, thus employed, they should, in all ages, and in all places, enjoy his presence.

Thus commissioned and encouraged, the willing disciples gladly obeyed their Master's last command, and found his promise verified. For when, full of the Holy Ghost, they proclaimed salvation to Jerusalem's sinners, thousands were pierced to the heart with a sense of sin, and cordially welcomed the blessings of the Gospel. A glorious church was quickly formed, and additions were continually made to it "of such as should be saved"—"So mightily grew the word of God, and prevailed." And when, dispersed by persecution they "went every-where preaching the word," glorious indeed was the progress of truth, triumphant over all the opposition of earth and hell. In the course of about 300 years, notwithstanding every possible obstacle was thrown in the way, great parts of Europe, Asia, and Africa, were evangelized. A dark cloud indeed afterwards covered the earth. First, Arianism, and then Mahometanism ruined the East; and Popery, by the introduction of dangerous doctrines and superstitions rites, tarnished the glory of Christianity in the West. A long and awful night succeeded. At length the day-spring from on high revisited the earth. The apostolic spirit revived in the glorious Reformers. A part of Christendom regained, and has, in a measure, ever since preferred the light and power of sacred truth.
RELIGIOUS INTELLIGENCE.

But it is astonishing and lamentable to reflect, how few and feeble the efforts of Christians, since that period, have been, to evangelize the Pagan part of the world. Some indeed have been valiant in preaching the Gospel at home. Others have done worthy by their excellent writings, in contending for primitive doctrine against internal enemies. But oh! where is the primitive zeal? Where are the heroes of the church—men who would willingly spend and be spent for Christ; who have the ambition not to tread in a line made ready for them, but to preach Christ, where, before, he was not named? Men who count not their lives dear, so that they might win souls to Christ?

We ought indeed to admire that peculiar providence, which inclined a number of conscientious and persecuted Protestants to quit their native island, and to venture on the barren shores of America, where they not only established Gospel churches among themselves, but planted others among the native Indians.

But oh what a melancholy proportion of the inhabitants of the globe still remain in the shadow of death! It has been computed, that 481 millions are absolute Pagans, destitute of the knowledge of the true God, and of Jesus Christ.

During the last 50 years there has been a great revival of true religion among ourselves. Many thousands of Britons have been brought to the knowledge of redemption. Jesus has become precious to multitudes, who were blind Pharisees and atrocious sinners. Much laudable zeal has been discovered by ministers and private Christians, in their endeavours to spread the Gospel in their respective neighbourhoods; and many a town, and many a village, can boast some new edifice in which the free grace of Jesus is proclaimed, and his worthy praise re-founded. Conscious, also, that hitherto their efforts have been enfeebled for want of union, societies of Christians begin, in several parts of the kingdom, to associate in a regular manner, and in limited districts, to form new plans of usefulness, and to establish funds for the more effectual promotion of vital godliness.

Among the generous designs of lively Christians, we rejoice to hear that more than a few, unacquainted with each others wishes, have, in different places, expressed most vehement desires to do something for the poor Heathen; and without any present specific plan of co-operation in view, have actually begun to lay by a little money, that they may be ready to contribute to so glorious a work, as soon as ever Providence may favour them with an opportunity.

Modern discoveries in geography have perhaps contributed to enlarge the desires of Christians in this respect. Captain Cook and others have traversed the globe, almost from pole to pole, and have presented to us, as it were, a new world—a world of islands in the vast Pacific Ocean, some of them as promising in the disposition of the people, as in the appearance of the country. May we not reasonably hope that a well planned and well-conducted mission to one or more of these, seconded with the earnest prayers of thousands of British Christians, will be attended with the blessing of God, and issue in the conversion of many souls?

Enterprises of this kind, supported by the Danes, the Moravians, the society in Scotland, and many others, have had some success; although some of

* In 1632 Mr. Elliot, called by some The Apostle of the Indians, began to preach among them with great success. Several churches were planted, and some preachers and school-masters raised up among them. About 1743, Mr. David Brainerd went among them, and, amidst inexpressible difficulties, was owned to the conversion of a great number. Mr. Kirkland and others have lately been blessed with considerable success.

† In 1766 the King of Denmark sent Missionaries to Tranquebar, on the Comorandel Coast in the East Indies. The Dutch opened a church in the city of Batavia in 1621, and from hence ministers were sent to Amboyna. As Leyden ministers
of them have been conducted on plans, which experience has now taught were very imperfect. The late attempt of our Chriillian brethren of the Baptist denomination, so highly honourable to their active zeal and true philanthropy, is already said to wear a promising aspect. Thus much at least we may infer, that when a benevolent scheme of this sort is adopted, neither money is withheld nor missionaries denied. Oh that we may soon hear of multitudes of Hindoos flying to Christ as doves to their windows, and uniting together in praising the Lamb!

May we not indulge a hope that the happy period is approaching, when the Redeemer shall take unto him his great power and reign? "He must increase. His name shall be great." And is there not a general apprehension, that the Lord is about to produce some great event? Already have we witnessed the most astonishing transactions; and is it not probable that the great Disposer of all is now about, by shaking terribly the nations, to establish that spiritual and extensive kingdom which cannot be shaken? Let us then, utterly and sincerely disclaiming all political views and party designs; abhorring all attempts to disturb order and government in this or any other country; vigorously unite, in the fear of God and in the love of Christ, to establish a Missionary Society upon a large and liberal plan, for sending ministers of Christ to preach the Gospel among the Heathen.

Many thanks are due to some late writers on this important subject. About three years ago, Mr. Carey of Leicester, published "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen; in which, the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are considered." We beg leave to recommend the perusal of this well-meant pamphlet to our readers; and to remind them that it derives no small addition of value from this consideration, that the Author "has given to his precepts the force of example," by becoming a missionary himself, and is now a preacher on the banks of the Ganges.

The Rev. Melvill Home is also entitled to public thanks for his "Letters on Missions; addressed to the Protestant Ministers of the British Churches." That gentleman has also been a volunteer in the service; and was, for a time, Chaplain of Sierra Leone, in Africa; and though he declined the arduous task, for reasons which he very candidly alligns, he has pleaded the cause of Missions in a manner more masterly and spirited than any of his predecessors. He has ably detected the mistakes which have too often occasioned the miscarriage, or small successes, of former attempts; and, taught by painful experience, has pointed out a more excellent way. We sincerely hope that this bold and zealous production will have the most beneficent effects, both in promoting and directing future Missions. We must refer to both of these publications for answers to those objections which are so commonly started by Laodicean professors. We must not dream of Missions destitute of difficulties; but these worthy men have shewed, and experience has abundantly proved, that the difficulties are not insuperable. There is also every reason to believe that they may be lessened, both in their number and degree. But were it otherwise, ought we not to blush at being deterred from the godlike attempt, by difficulties scarcely considered when fame or

ministers and assistants were educated for the purpose of Missions under the famous Wakeus, and sent into the East, where thousands embraced the Christian religion at Formosa, Columba, Java, Malabar, &c; and though the work declined in some places, yet there are still churches in Ceylon, Sumatra, Amboyna, &c. &c. &c.

But the Unitas Fratrum, or Moravians, have excelled all their competitors. Their calm, steady, persevering zeal, has done wonders in Greenland; and for the rest of the Christian world an example worthy their imitation, and affording great encouragement.
worldly gain is the object? The brave officers of the army and navy hide not themselves at home in inglorious ease and safety, when the dangers of their country call them to the camp or the ocean. Cook and other navigators have voluntarily exposed their lives in unknown tracts, in fields of ice, and in the abodes of savages. Our merchants venture into the burning and frozen regions, and trade with men of every colour and clime, for uncertain riches. And are there not yet among us numbers of ministers and pious youths, who would gladly fly to the ends of the earth, bearing with them the glad tidings of salvation? Let us but make the trial, and it will assuredly be crowned with success.

Dear brethren, let it be remembered that Britain, Christian Britain, was once an island of idolatrous Barbarians; and such it had yet remained, unless some of God's dear people in distant countries—(Oh that we knew their names! We shall know them in glory)—unless they had formed the benevolent plan of sending Missionaries hither. Let us in return "go and do likewise." Look on the terrestrial globe. Let Africa, Indostan, and China attract your notice. Behold the astonishing clusters of the South Sea Islands. Let us meet for prayer and consultation; let us set on foot a liberal subscription; let us look out for preachers of an apostolic spirit; let them, well provided for, depart in sufficient numbers to strengthen each others hands; let them cultivate a friendly intercourse with the natives, and by living among them in habits of friendship, adopt the most prudent means of leading them into a gradual acquaintance with the glorious truths of Revelation.

Surely such an attempt as this will be acceptable to our God, whether it meets with all desirable success or not. It will manifest, at least, that we love his name and prize his salvation; and he will say to us as to David, "Thou didst well that it was in thine heart." This, however, we are sure of, that all endeavours to prevent the spread of the Gospel are extremely provoking to him.—St. Paul says that the Jews "filled up the measure of their sins by forbidding the Apostles to speak to the Gentiles, that they might be saved; and thus the wrath of God came upon them to the uttermost." 1 Thess. ii. 16. By parity of reason, we may justly conclude, that "it is highly pleasing to God, that they who have tasted that he is gracious, should exert their utmost endeavours to convert others. If to present a cup of cold water in his name be an acceptable service, surely it is a servile of a superior nature to present the cup of salvation.

Let us do something immediately. Life is short. Let us "work, while it is called to-day;" the night of death approaches; and our opportunities of being useful will close for ever. "Whatsoever then our hands find to do, let us do it with all our might,' and that without delay.

To make an entrance on this great work, we beg leave to propose in the first place, that Gospel Ministers will take the pains to stir up their respective auditories to a more close and serious consideration of the object in view, and to confer with them upon it. We then wish that some estimate may be formed of what each society may be able and ready to contribute annually, to a common fund, without injury to themselves or to their ministers. This done, we earnestly desire that a minister, or some other intelligent person, be deputed by the united congregations of each county, or counties, to meet in London, as soon as possible in the course of the ensuing summer; there to confer in a solemn manner on this important affair; and if the attempt be resolved upon, to choose a committee, resident in London, connected with corresponding committees in different parts of the country, to carry the plan that may then be adopted into execution, as soon as circumstances will admit."

* Mr. Horne informs us, in his Letters on Missions (p. 135), "that when, at Bethlehem, in North America, letters were read in the Brethren's congregation, stating, that several of their missionaries had been carried off by sickness in the island of St. Thomas, in the West Indies, that very day seven Brethren offered to go and replace them. This is just what things ought to be, and any church which can produce such men may engage in Missions."

† Of the particular day timely notice will be given,

Obi.
OBITUARY.

Experience and Death of a poor Widow.

[In a Letter from the Minister who was the means of her conversion.]

In December last died at Exhall, near Coventry, the Widow Fan, aged 60. As her conduct, prior to her conversion, had not been attended with any gross acts of immorality, and as, for the greater part of her life, she had attended a Gospel ministry, and lived in the performance of external duties, she entertained no doubt of her being entitled to eternal happiness. But about twelve years ago the Gospel being introduced at Coleshill, she left her former place, and attended there. In a short time the commandment coming home to her heart by the influence of the Spirit, she died to all her former hopes of salvation by the law, and was led, guilty and condemned, to Christ alone for justification. From this time she felt a strong attachment to the place where she received her first light, and no less to the instrument that, under God, had been made useful to her. She now used all her endeavours to bring her husband and family to the chapel, earnestly praying that the Lord would make the word useful to them also. Her petitions were soon answered respecting her husband, who was brought under great distress of soul. They now came to the house of God in company, discoursing by the way about the great things pertaining to eternal life; and very seldom did they enter the gate leading to the chapel without shedding tears of gratitude for the blessings they had enjoyed there. Her husband being naturally of a very diffident disposition, though he spent much time in private with God, she could not prevail upon him for a long time to pray in his family, not even before her. He confessed with tears his duty as the head of his family, and yet could not then conquer his natural timidity of temper; but many times in the silent watches of the night, when he had thought she was asleep, he had poured out his soul to God in the most earnest and important manner; and often has the wet her pillow with tears of joy upon the pleasing occasion. They were spared together, but a few years to be helps meet for each other in the best things. The Lord was pleased to visit her husband with a severe affliction, which ended in death; but being favoured with his reason to the last moments, he gave most satisfactory evidence of a work of grace upon his soul, and died in a triumphant manner at the age of 60. The loss of a tender husband, and what was more, a lively Christian friend, was a severe stroke to her; as it not only deprived her of a pious companion in her old age, but left her almost without the means of support, having four children, two of which, though grown to years of maturity, were idiots, incapable of providing for themselves. Under this severe trial she discovered strong confidence in God, and did not grieve as one without hope. Her poverty obliged her to seek a partial relief from her parish, and some she also received occasionally from Christian friends. At one time, when a small present of provisions was brought to her, she said, "The Lord is so gracious to me, surely I shall have all my good things in this life!" Considering her indigent situation, this may be considered as a strong proof of the sense she had of her own unworthiness, and a striking trait in the Christian character. For several years before her death she was confined to her room, and the greater part of the time to her bed. The Lord was her portion, and his word her companion, which was better than thousands.
thousands of gold and silver. When she was not reading her Bible, it lay upon her pillow, to be always ready at hand. The loss of public means was a source of frequent lamentation; she might truly be said to love the house of God, where she would have dwelt, if possible, all the days of her life. Never was she absent from it upon any occasion when she had strength to come; it was not a rainy nor a cold day that would prevent her from seeking food for her soul. She had a warm heart and strong affections, and what would be viewed as a mountain by many, was a plain to her. During her long and painful affliction she was at times exercised with many doubts and fears, and has often said to me, "Oh, Sir, if I should be deceived at last, what an awful thing would it be! I cannot bear the thought of being absent from Christ." Though this was the case at times, upon the whole she was remarkably favoured with the presence of God, and her prospects of Heaven appeared clear and bright. She esteemed the saints as the excellent of the earth, and of course sought their company. One time, when a relation came to see her, while she was conversing with a good woman in the neighbourhood, who used frequently to visit her, she exclaimed, "These are the companions I delight in; for we always talk of Christ." So pleasing and instructive was her conversation, that the Lord's people often visited her. She was blessed with a retentive memory, and enjoyed much under particular sermons. A common expression by which she used to describe a happy sabbath was, "That was a great day." The loss of her beloved husband was in part relieved by the company and conversation of a daughter, who lived under the same roof, called about that time by the grace of God, and from whom she derived great comfort. Her daughter, like herself, was often oppressed with doubts and fears respecting the safety of her state; but when at any time she made these conflicts known to her, she would encourage her by saying, "Hope to the end." Particular business calling me from home at the time of her death, I had not the pleasure of visiting her; but she had the company of many pious persons, who all concur in giving the most pleasing account of the state of her mind at that important period. A short time before she died she said to her daughter, "Take my Bible from me, keep it safe, and let it not gather dust; I can read it no more." A few minutes before she expired, she exclaimed, with eyes raised to heaven, full of expectation and desire, "Come, my Lord, come." And, after pausing a little, as though waiting for a manifestation of her Lord's appearance, she said, "Well, if I perish, I will perish at the foot of thy cross;" and instantly expired.

Peaceful Departure of Mrs. Elizabeth Sly.

The unexpected loss of valuable Christian friends cannot but materially affect our minds, and awaken our too languid desires after blessed immortality. On Wednesday, Jan. 18, 1795, died Mrs. Elizabeth Sly, of Wendover, Bucks. An incurable disease having for some time preyed on her constitution, she was brought into a state of gradual decay. However, she became worse than usual at the beginning of January, and on the 12th, I visited her; when I was given to understand, that, without a miracle, all hopes of her recovery were at an end. She appeared to be in a truly Christian frame of mind, comfortably resigned to the divine will, whether to live or die. She reflected, with apparent satisfaction, upon former seasons, in which she could say, "I know that..."
my Redeemer liveth." She desired that I would improve her death, in a funeral sermon, on these words, "Behold, for peace I had great bitterness; but thou hast, in love to my soul, delivered it from the pit of corruption: For thou hast cast all my sins behind thy back."—"Tell the people," said she, "that I never repented seeking the Lord Jesus Christ, but that I do repent, that I let out so late in life to seek him. Tell them that I wasted between thirty and forty years of my time, in the ways of vanity and folly; but since I have been called by grace, I have found more real pleasure and satisfaction in Christ and his ways, than in all worldly enjoyments. Oh! the sweet, sweet sermons, which I have heard with infinite delight. I pretend to no merit or worth as to myself. All is grace, free grace. Oh! may I spend a long eternity in pleasure and praise. I have endeavoured so to manage my temporal affairs as to bring no discredit to the Gospel."

Calling upon her at another time, I found her declining fast, but patient and resigned. She spoke of the new-birth, and said, "I know what that change is by experience. The Lord has plucked me as a brands from the burning." She repeated two verses from Dr. Watts, as expressive of the sentiments of her mind and the feelings of her heart:

"My God, the spring of all my joys,
The life of my delights, The glory of my brightest days,
And comfort of my nights—
In darkest shades, if he appear,
My morning is begun;
He is my soul's sweet morning star,
And he my rising sun."

She expressed an unshaken confidence that God, as her covenant God, would never leave her, nor forsake her. And though she was not without intervals of darkness, yet was she by no means left to despair.

At a subsequent visit, she complained of deadness as to her religious sensations, and said that the affliction of her body reduced her spirits to a very low ebb. "However," said she, "I have been meditating upon, and have found comfort from this verse,

"When shall the day, dear Lord, appear,
When shall I mount to dwell above?
And stand and bow amongst 'em there;
And view thy face, and sing thy love."

She took notice that Jesus Christ pronounced a blessing upon them whose hunger and thirst after righteousness; "and," said she, "I have known what that is; I have so hungered. I have the earnest of the Spirit; is not that a sure sign I shall have the inheritance? I once promised myself peace and pleasure in the ways of the world, but, under my convictions, I found great bitterness, for pursuing those ways as I did."

She died happy in the Lord; sensible, confident, and composed to the last. O my gracious God, let me live the life, and let me die the death of the righteous, and let my last end be like his; peaceful, and, if it be thy will, triumphant. Amen!

Aylesbury, Feb. 28, 1795.

T. H.

* Isaiah, xxxviii. 7.

REVIEW
REVIEW OF RELIGIOUS PUBLICATIONS.


We have already, in the Magazine for this month, intimated the motives that induce us to present our readers with a view of this publication, and of the answers which it has occasioned. In such a connexion we wished to have given an analysis of Mr. P.'s performance; but the possibility of doing so is precluded by his loose and unconnected manner of writing, however admirably suited to evade a methodical reply. A familiar and plausible address, with a profusion of sarcasm and ridicule, are its most formidable qualities; as they tend, at the same time, to render the perusal dangerous, and the refutation difficult. After the fairest and most candid investigation in our power, we have not, however, met with a single argument worthy of attention for its strength, or even for its novelty. The stale objections which, from age to age, have been retailed by deistical writers, and have been again and again completely refuted, are here once more rallied, without any additional support than that which accrues from the popularity of the author. A few specimens of his loose wit and buffoonery on sacred things would probably be effectual means of disgusting every serious mind with his present work; but such an antidote to its insinuating poison would be too painful, in its effect, to be administered without absolute necessity. We shall, at this time, limit our remarks to a few among his dogmatical assertions, the notice of which may enable our readers to form some judgment of the ignorance, contradiction, and falsehood, of which the bulk of this production is made up.

Mr. P. frankly confesses his total want of information in all the dead languages, (p. 37:) yet he does not scruple to assert, without producing the least authority, that the sacred books of Scripture were decided by vote, which of them should be the word of God, and which should not. (p. 11.) The best construction that we can put upon this ipse dixit of the author, is, that he was ignorant of the universal consent of the Christian church from the beginning, as to the inspiration of the law and the prophets of the Old Testament; and of the Gospels; which were, in the nature of things, earlier and more generally known than the other writings of the new dispensation.

We find, in the 16th page, a wretched quibble on the terms Old and New Testament. "The New Testament, that is" (says he) "the new will—as if there could be two wills of the Creator!" Mr. P. appears never to have been informed that the word Testament is used
used by our translators of the Bible as well as by the author of the Vulgate Latin, in the sense of a covenant; analogous to the corresponding term in the Greek and Hebrew languages; and in allusion to the covenants of God with the Jewish and Christian churches. "We are told also," says he, "of the greater and lesser Prophets. They might as well tell us of the greater and lesser God." Did not Mr. P. know that we use these distinctions with reference to the quantity not to the quality of their writings? Or, if he could be so grossly mistaken, yet what is it that constitutes the justice of his comparison; or the absurdity of supposing that persons might receive, in various circumstances, different degrees of divine inspiration?

But to follow the author through all his inconsistencies would be a task too tedious for our readers. Once, then, for all; he informs us that the evidences for the truth of Christianity depend wholly upon hearsay. (p. 4.) It seems reasonable, surely, to ask, upon what he would have the evidence of facts, transacted in past ages, or distant countries, to be founded? How can the knowledge of them come to us, but by report; or be received among us, but by belief? It may seem scarcely credible that any man in his senses should deny the propriety of believing any thing; yet, what else can we infer from the remark just quoted? If the author's meaning needs any illustration, it is afforded by what he declares concerning our Lord's resurrection: "As Thomas," says he, "would not believe without having ocular and manual demonstration himself, so neither will I." (p. 6.) In this sentiment, Mr. P. might have spared the false and impudent assertion, that "not more than eight or nine persons are introduced, as proxies for the whole world, to say that they saw it." He might have allowed, with the Apostle Paul, that Jesus, after being raised from the dead, was seen by more than 500 brethren at once, the greater part of whom were living when he wrote. This could have made no difference to Mr. P.'s argument. Nay, had our Lord appeared to every human creature then alive, and to every one that has lived since, excepting to the author of the Age of Reason, he must still, upon this ground, have denied the fact.

Similar observations will probably be inevitable, if we fulfil our intentions of noticing the various replies to this work which have been published. The passages we have pointed out, will, we apprehend, be deemed sufficient to justify the general opinion we have expressed. We therefore gladly dismiss the subject for the present; thinking it necessary only to remind our readers of the words which were "spoken before by the holy prophets, and the apostles of our Lord and Saviour, that there would be mockers in the last time;" and acknowledging that we cannot but consider, the work before us, as an instance, in which the awful prediction has been accomplished, that "to those who receive not the love of the truth, God will, for that cause, send strong delusion, that they may believe a lie."

There is scarcely a species of composition, in which things are so often said over and over, and in which there is so little new, as in single sermons. The present is an exception. It represents to us important, striking, and awful truths, in an original manner. Here is the honest, bold, manly, and devout spirit of the Apostles, Reformers, and Puritans. It is a remarkably seasonable discourse, and suited to the times; yet there is nothing in it of the spirit of party. Here is the Christian divine, viewing the state of the nation, as a man of God concerned for the glory of his Master, and the salvation of perishing souls. The text is, Isaiah, lxiii. 10; and he considers our various national sins, as acts of opposition and enmity to the Holy Ghost. Few are capable of presenting divine truths with greater energy and force than Mr. L. We sincerely thank him for the edification we have received from his discourse, and the impressions it has made and left upon our minds. We are astonished that such a man should be so little known, and, as we are informed, so little followed, by lovers of judicious, awakening, searching, and peculiarly edifying preaching. If his manner be equal to his matter, it may justly be said, Blessed is the people that hear the joyful sound from his lips. If it be not, we can only say, what a pity it is, that such charming truths should be rendered unacceptable by the delivery.


Though these sermons were preached in favour of Sunday Schools, they principally consist of hints on religious education in general. The subject is confessedly very important, and Dr. T. has treated it with considerable ability. The conduct of the venerable patriarch, who "commanded his children and his household after him," is here exhibited as a pattern for the imitation of all, whom Providence has placed in a similar situation. And we think that parents and others who have the care of the rising generation, might meet with some observations in these discourses, that would assist them in the discharge of their much neglected, but very necessary duty.

We cannot, however, avoid noticing the exorbitant price of this pamphlet. When authors set such a value on their literary productions, they must do harm. If their performances are, as they seem to imagine, peculiarly excellent, such a practice deprives many of the benefit that might have been derived from perusing them. If, on the contrary, the merit is not extraordinary, the purchaser
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chaser is imposed upon; and that, which might have relieved the
perishing, is sacrificed, either to the avarice of a bookseller, or the
vanity of an author.

The gracious Errand of Christ: A Sermon delivered at an Association of
Ministers, held at Coggeshall, Essex, Sept. 9, 1794; and published,
with some Additions, at their Request. By Richard Fry, Teacher of
Languages, &c. at Billericay. Octavo. Pages 40. Price 6d.

At a period so big with events as the present, every friend of the
Gospel, whatever his political creed may be, cannot but indulge
some pleasing hopes, that the time to favour Zion, yea the last
time, is approaching. Looking forward to an object so desirable
and glorious, Mr. F. has chosen for his text, the 36th verse of the
ninth chapter of Luke, "For the Son of Man is not come to
destroy men's lives, but to save them." From these words he in-
quires, how it appears from the dispensation of the Gospel (or
Christianity, as it was taught by Christ) that it is a religion in the
highest degree beneficial to mankind; 2dly, What testimony to
this truth was afforded by the life and character of Christ himself;
and, lastly, what evidence in confirmation of it may be expected at
the grand consummation of the Messiah's kingdom in the world.
Each of these heads the author has judiciously illustrated, and
enforced in a very energetic and animated style.

Serious Advice to Young People, with suitable Prayers. The second
Edition, with Improvements. By Richard Tapprell. Octavo,
54 pages. Price 1s. Huxtable, South Molton; Richardson,
Dilly, and Matthews, London.

We are happy in an opportunity of announcing to the Public any
of the productions of this amiable writer. He who endeavours to
do good in various ways, will, in some at least, be likely to succeed.
Such of his works as have fallen under our notice, have been of a
useful tendency: In that number the present performance is justly
included. It consists of seven short discourses on select passages of
Scripture, to each of which a suitable prayer is annexed. We
sincerely wish that young persons may derive from it advantages
equal to the pious author's expectations, who informs us in the
preface, that "the wide spread of the former edition, and the
thanks which he has received from the wise and good for publishing
it, not only excite in his bosom sentiments of humble gratitude,
but also furnish out the pleasing prospect of future usefulness."
THE following Lines were written by a person, whose mind was very sensibly impressed with the great goodness of God, which had recently appeared for him and his family, by raising up unknown and unlooked-for benefactors, to relieve their necessities when not able to procure the common comforts of life.

THE GOODNESS OF GOD.

Parent of good, and Lord of all,  
Thy how'rs of grace around me fall;  
Their channels only can I see,  
But trace their source quite up to Thee.

The sluggish soil exub'rant teems  
With swelling fruits in rip'ning beams:  
Or mellow from the storehouse brought,  
With cheering pow'rs I find them fraught.

And 'tis thy influence Nature knows,  
Where herbage springs, and fruitage grows;  
Thou dost the circling sap propel,  
And bid it in earth's products dwell.

Their varied hues thy pencil paints,  
Where light to shade so nicely faints;  
Their flavours, and their rich perfume,  
From thy kind hand their pow'rs assume.

The brutes for food thou dost prepare,  
And e'en those brutes thy bounties share:  
The fith and fowl thou dost below,  
And all the comforts mortals know.

When indigence and wretchedness  
The deeds of lib'ral hands confess;  
Thou dost excite the feeling heart,  
And bid it due relief impart.

And what exceeds the richestdole,  
Thou gav'st thy Sos, to crown the whole:  
And now, that I may grateful be,  
Bellow a thankful heart on me.

"They that sow in tears shall reap in joy."  
Psal. cxxxvi. 5.

Now he calles the grain abroad  
O'er the field with lib'ral hand,  
Leaves it then to Nature's God,  
Begs his blessing on the land.

Thus he reft in distant hope  
Though the gloomy season grown;  
Heav'n, he trusts, will raise the crop—  
Heav'n his useful labours crown.

Through the Winter's tedious days,  
Chill'd with rain and frost and snow,  
Waists till vernal gales shall raise  
Infant blades conceal'd below.

Joyful Spring at length appears;  
Summer rears the graceful stem;  
Then displays the golden ears,  
Sultry Phœbus whitens them.

Fully ripe the harvest waves,  
Now she with'd—-for time is come;  
Now he reaps and binds his sheaves,  
Lo, he shouts the produce home.

As in nature, so in grace,  
When the seed of life is sown,  
Dark and gloomy seem the days,  
Heav'n his useful labours crown.

Broken hearts cause weeping eyes:  
Thy gift is frown in tears.  
Buried for a time it lies,  
Mid distressing doubts and fears:

But the glorious work begun,  
Heav'n its culture will attend;  
Christ shall shine, the cheering sun,  
Genial how'rs of grace descend.

On the once unfruitful ground,  
Fruits of holiness shall rise;  
Where noxious weeds were found,  
Now shall bless the pilgrim's eyes.

Chilling blasts may sometimes blow,  
Weeds may round the fruit entwine,  
Storms descend, and lay it low,  
And the sun may cease to shine:

But the crop shall soon revive,  
Grow and ripen as the corn;  
Till the reaping-time arrive,  
When the fruits are homeward borne.
POETRY.

He that went and sow'd in tears,
Now behold him joyful come;
See the num'rous sheaves he bears,
Hear him shout the harvest home.

EUGENIO.

HYMN

Composed to be sung after a Funeral Sermon
preached for Widow Fan *, from Psalm cxix. 143, 144.

WHEN trouble and anguish take hold
of a faint,
The name of the Lord is the safest retreat;
He there finds a cure for each painful complaint,
And trusts in God while he lies at his feet.

He knows that all things work together for good,
To those who are call'd by omnipotent
When hungry, the promises furnish him food,
And, in his afflictions, administer peace.

"Tis thus in the furnace the saints often learn,
How wise the dealings of a covenant God:
And when by his grace they his pleasure discern,
They bow to his will, and submit to his
His infinite wisdom can never mistake;
His infinite goodness can ne'er be unkind.
He's faithful, and cannot his people forsake:
The cloud may be dark, but there's mercy behind.

CELstial ENJOYMENT.

WHAT must it be to dwell above,
At God's right hand, where Jesus reigns
Since the sweet earnest of his love
D'whelms us on these dreary plains.

No heart can think, no tongue explain.
What bliss it is, with Christ to reign.
When sin no more obstructs our sight;
When sorrow pains our hearts no more
How shall we view the Prince of light,
And all his works of grace explore!

What heights and depths of love divine
Will there, through endless ages shine!
'Tis heav'n on earth to hear him say,
By the sweet Gospel's blissful found,
"Poor sinner, cast thy doubts away,
Thou soon shalt be with glory crown'd,
And that bright crown shall never fade,
But shine immortal on thy head."

But oh, what music must it be—
To hear his kind inviting voice
Sound from the throne, to welcome me,
While all the heav'ly hosts rejoice:
To see a soul redeem'd from hell,
And rais'd with God and saints to dwell!

Well, he has fix'd the happy day,
When the last tears will wet our eyes,
And God shall wipe those tears away,
And fill us with divine surprise.

To hear his voice, and see his face,
And feel his infinite embrace!

This is the heav'n I long to know,
For this with patience I would wait;
Till, wean'd from earth, and all below,
I mount to my celestial seat:
And wave my palm, and wear my crown,
And, with the elders, call them down.

J. A. K.

LINES

Occasioned by the Death of Sarah Knight,
who departed this Life, March 1, 1795,
aged five Years and five Months.

WHEN that last sigh, her spirit fled,
And death hath seal'd her eyes;
My Sarah, number'd with the dead,
An early victim lies.

Alas! how chang'd that lovely flow'r!
Which bloom'd, and cheer'd my heart;
Fair, fleeting comfort of an hour,
How soon we're call'd to part!

Fit emblem of the fading toys,
Which in this world abound;
Like gather'd sweets, those empty joys
Wither as soon as found.

And shall my bleeding heart array'n
That God whose ways are love?
Or vainly cherish anxious pain
For her who rells above?

* See Obituary for this Month.

JOSPH.
REV. JONATHAN EVANS.

Coventry.

Published by T. Chapman, 1713. First Irgng. May 1, 1745.
MEMOIR of Mrs. MARY ENGLISH, late Wife of the 
Rev. Thomas English, of Wooburn, Bucks.

MRS. Mary English was the third daughter of William and Elizabeth Sneath, of Great Marlow, Bucks. Her father was an eminent surgeon and apothecary in that borough, and brought up his children in the established forms of religion. From early life, her disposition was mild, and her morals uncorrupted: At twelve years of age, she was not a little affected by the admonitions of an elder sister, who, on her death-bed, solemnly cautioned her against reading novels, and exhorted her to peruse the blessed Scriptures, which were calculated to make her wise to salvation.

Though she was at that time unacquainted with the Gospel, yet she seems by this providence to have been prepared for its reception. In the year 1774, Mr. Rowland Hill, who had excited in a great degree the public attention, being on a visit to Mr. Grove at Wooburn, Mrs. English, among others, was induced, from motives of curiosity, to hear him: He preached from John, ix. 35. "Dost thou believe on the Son of God?" Under this discourse she was deeply impressed, and became an additional seal of the success of that eminent servant of Jesus Christ.

During the space of four years, she experienced those vicissitudes in her mental frame, which to Christians in general are subjects of great lamentation. But the sermons of Mr. English, who, in 1778, succeeded Mr. Grove, at Rotheram, were rendered peculiarly profitable in restoring to her soul the joys of salvation, the loss of which she had been for some time deploring.
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In 1779, she gave her hand in marriage to Mr. English, with whom she walked in the fear of the Lord and in the comforts of the Holy Ghost, the seven subsequent years. Of five children, which were the fruit of their marriage, two only, Thomas and Eliza, survive her.

An experience of more than ordinary comfort may be frequently designed to prepare for peculiarly trying dispensations. In the year 1786, Mrs. English was uncommonly affected with that well-known Scripture, "I will deliver thee!" She had not then the slightest apprehension of what was to follow: Divine Providence, however, was pleased, in a little time, to deprive her of two lovely children, one of whom died, while Mr. Rowland Hill was performing the funeral service over the other.

Unremitted attentions to her dear offspring, in the progress of their disorders, together with the loss she had sustained by their removal, brought on a general nervous debility. An uncommon depression of animal spirits ensued, so that upon her countenance were strongly depicted the most affecting expressions of grief. In these circumstances, the enemy of souls was not wanting, by the most horrid temptations, to aggravate her misery: He represented, "that, if she had possessed becoming maternal affection, and had been sufficiently attentive to the welfare of her children, they would not have sunk beneath the weight of their afflictions." Under the prevalence of these insinuations, she would frequently exclaim, "I have been the most cruel and hard-hearted mother!" The agonies of her babes, in their dying convulsions, were brought to her recollection, and produced very tender sympathy and accumulated distress.

Scarcely was this temptation removed, when another more afflictive succeeded. Beginning to examine the state of her soul, she was led to suspect, though unnecessarily, her interest in Jesus Christ. A sense of past failures overwhelmed her soul; sins of omission and commission recurred to mind, and actions in themselves innocent were construed into enormities. A misapplication of certain Scriptures became additional sources of fearful apprehension. Arguments of encouragement were, for the most part, rejected, from a groundless persuasion of the singularity of her case.

It was impossible, at times, to convince her that she was not involved in the guilt and anathema of the unpardonable sin; or not designed, like Pharaoh, to be a monument of almighty vengeance, and an awful warning to every professor of religion.

So
So exceedingly relaxed were her nerves, that the imagined Satan had obtained her consent to become his property, and that God would not disannul the fatal agreement. The blasphemous injecions of the enemy were, in some instances, considered to be the expressions of her own lips: She was frequently solicited, as in the instance of our Saviour, to worship Satan as his lord and king: To this he pleaded his right, as, by her own consent, she had become his property. On sacramental occasions she was exceedingly fearful lest the adversary should enter, and obtain an entire ascendancy over her, as he did over Judas. It appears that he was never more intent upon harassing her mind with horrid temptations, than when she was led to contemplate the death of Jesus Christ upon the cross. As this is a subject most calculated to elevate a desponding heart, so he was most intent upon diverting her attention from it.

To detail all her painful exercises, might be tedious and indiscreet. It was not uncommon to see her trembling like a leaf, and yet hear her complaining of extreme insensibility; or lamenting a judicial hardness of heart, at the very time that she discovered a tender and scrupulous conscience. Often would she dwell upon the wickedness of her life, while her moral behaviour was rigidly exact. When her eyes have been dissolved in tears, she has been frequently heard to say with great emotion, "O that I could feel the sorrow of a penitent, and weep for my transgressions!"

The satanic assaults of which we have been speaking, were not made without considerable resistance on the part of Mrs. English. During a season of long temptation, when her soul was harrowed with irreverent thoughts of the sacred Trinity, she would exclaim—"The Father is holy, Christ is holy, the Spirit is holy!—God is a holy God!"

However sharp our Christian conflicts, blessed be God! they are not always equally violent, and, through the great Captain of Salvation, they shall assuredly terminate in everlasting victory and triumph. To the numerous fears which tormented the mind of Mrs. English, many considerations of an encouraging tendency were, at times, successfully opposed. Some persons in similar circumstances, mistakingly imagine that their affliction entirely originates in religious concern: The complaint of Mrs. English was certainly of a mixed nature, partly corporeal, and partly mental. As far as it related to the body, she was more or less depressed, according to the variation of her health: As far as it was
feated in the mind, she obtained partial relief from the Scriptures, and other spiritual means.

Under painful suspense respecting her interest in the divine favour, a view of the boundless mercy of God, in the gift of his Son for the relief of sinners, would sometimes soothe her distress. When it has been represented that the unpardonable offence consisted in a malicious rejection of the Gospel scheme of salvation, in despite of the miraculous evidence with which it was originally attested, it has for the moment proved a word in season.

On being assured by a Gospel Minister that her case was by no means singular, as he had been acquainted with a person in like circumstances who was happily recovered, she was enlivened with a ray of hope. At intervals she derived considerable encouragement from the spiritual and affectionate conversation of Mr. R— of Maidenhead, a valuable Quaker friend. A small poetical dialogue, written at that time by Mr. English, for the assistance of dejected Christians, proved also, by a divine blessing, a mean of some consolation.

At Brighthelmstone the sea-air and bathing in the salt-water conduced not a little to the restoration of health. While at this place, she found herself considerably tranquillized: Promises were reapplied with energy; a sweet sense of the dying love of Jesus Christ was restored; she proved the truth of the words impressed upon her mind prior to her indisposition, "I will deliver thee;" and returned home with joy and peace, exulting in the rich grace of God her Saviour.

Sympathy is one of the excellencies of human nature; yet how necessary forever it may be found to the right discharge of the social duties, and how amiable forever its appearance when contrasted to Stoicism, it certainly may be carried to excess. Previous to her long affliction, Mrs. English so far indulged this tenderness, as to commiserate the fallen spirits, to arraign divine justice in the severity of their punishment, or to entertain a hope that the benefits of redemption would be extended to them. But by their various temptations, having been tortured almost to distraction, and seeing more of their implacable hatred to God and holiness, she was convinced of the rectitude of the divine procedure against them, and ceased to be an advocate in their cause. After her recovery, she generally enjoyed sweet serenity of mind, and the manifestation of

* This, and a second part, entitled, "Rest for the Weary, &c." are sold at Chapman's, No. 151, Fleet-Street.
divine grace proportioned to the trials and exercises of each day.

Going last year with Mr. English on a visit to Bristol, in her journey she took a violent cold. For some time before, she had been indisposed, and her friends were apprehensive that the latent principles of death were impairing her constitution. On her arrival at Bristol, she was seized with an inflammation on her lungs, accompanied with strong bilious symptoms, which terminated in a decline. The first attacks of this complaint were so violent, as to render her return home extremely difficult.

Under a succession of complicated sufferings, and a gradual decay of strength, which continued seven months, she evidently possessed a degree of patience and resignation that could not fail to minister pleasure to her friends. In the first stage of the disorder, she said, "I am so satisfied with the will, and the wisdom, and the justice, and the goodness of God, that, if the turning of a straw would better my condition, I would not, on any account, touch it with my finger contrary to the will of my heavenly Father." On the visit of a valuable Christian acquaintance, whose conversation was peculiarly comfortable, she said, "If my afflictions were but made the instrument of good to my near and dear relations, I should think them light, were they to be endured over again."

She constantly retained a very deep sense of the evil and demerit of her sins, and, when the actions of faith were feeble, would say, "A sense of my extreme vileness frequently interrupts my comforts; I have done nothing but to undo myself!"

In conversation one day with Mr. English, she said, "I have been considering what I know of Christ; I fear it is but little, and even suspect that little not to be of a saving nature."—Being much dejected on account of her great natural depravity, she was requested to look to the Cross: To this she replied, "All my dependance must be there,—there alone! There is nothing else to which I can turn my eyes, that will afford a moment's satisfaction." After a long pause, she added—"Hope still in God, for I shall yet praise him!—How often have I wished to deserve something from him; but now I perceive that I have not the least claim to any blessing on account of personal goodness, for this very moment I can detect the evils of my heart." On expressing some fear of a relapse into her former disconsolate frame, she was di-

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rested to Isaiah, xli. 10. "Fear not, for I am with thee; be not dismayed, for I am thy God, &c." and reminded of Psalm xlii. 11. from which she had formerly received much comfort: She replied, "I can take no comfort from any past experience; the promises must be reapplied." After the absence of about an hour, Mr. English, on his return, inquired into the state of her mind; she exclaimed, "I am better in body and in mind too: I have been thinking over the promises you mentioned, and I now see I may come to Jesus without fear of being cast out, on the ground of his own word." In the last stages of her disorder, when a blood-vessel gave way, she was much agitated, and entreated Mr. English not to leave her for a moment: At the same time with great emotion, she said, "The fears of the wicked shall come upon them: This calamity I have long dreaded, and now it has overtaken me." It was with difficulty she was persuaded to believe that this Scripture did not apply to her case.

About three weeks before her death, she said to Mr. English, "I am greatlyconfused; Satan presseshardon my spirit with a very dreadful temptation: When I strive to bless God for all his mercies, the very opposite urges itself on my mind, and I fear the enemy will be too powerful for me: O pray that he may be kept off!—my dear, pray for me! But if the heavens should be brass, and the earth iron?—Lord, keep my soul from evil thoughts! my sins confound me—I am all sin! O pray that the word curse may be taken from me! I have deferred all punishment—Lord Jesus, leave me not in the hand of the enemy!" She was reminded "that his opposition and triumph, however sharp, would be short; that she was safe in the hands of Jesus Christ, who would assuredly keep her soul, and restrain the rage and malice of the adversary, and crown her conflicts with victory."

On Mr. English's coming into the room the next morning, she said, "The Lord be praised, and praise you the Lord for me! The enemy has been restrained; he is not suffered to try me as he did last night! The Lord has heard your prayer:—Do not forget to thank him for the mercy he hath shown me! God is very good to me, but I shall sink if he leaves me! I have thought on Dr. R——, who told me he heard I was happy in my mind; but, he said, the clouds may return; yet be not discouraged, for they shall be again dispersed." Requesting that "Clark on the Promises" might be read to her, she said—"How mild and good!—We see there is nothing too hard for the Lord."

Walk-
Walking across the room with a stick in her hand, and a peaceful smile on her countenance, she said, “Like Jacob, I am leaning on my staff; if I did but look more to Jacob’s God, I should be still happier.” Under apprehensions of her approaching dissolution, she expressed her acquiescence in the divine purpose. “For some time past I have thought on death with uneasiness, but now I can realize it with pleasure: I have dreaded passing through the gloomy valley, lest my Saviour should be absent; but he will be with me, his rod and staff will comfort me, and I shall be his in the day when he makes up his jewels! In my funeral sermon, I wish it may be made known what Christ has done for the vilest of sinners, and that his excellencies and preciousness may be recommended.” To a person near her she observed, “Oh, H—h! I have seen that which makes me long to go! I have seen it all finished and completed without me!” At another time, to Mr. English, “This morning I saw the plan of salvation so clear, that my soul was all calmness: It is to me according to my faith!” With unusual pleasure on her countenance, she said, “Miller Dell used to call death a sleep, and such it eventually proved to him: Who knows but I shall find it a sleep likewise?” And added—“I long for my dear relations to enjoy the blessings I now experience—Do not forget to pray for them!”

One morning, being asked how she was, she replied, “I often think on poor Job, ‘Wearisome nights are appointed for me!’ but I know that ‘When he has tried me, I shall come forth as gold!’ This night I have enjoyed unexpected ease; the Lord has been better to me than my fears, and given me a fresh pledge of his mercy.”

Through the pressure on her breath, she complained to Mr. English of the want of air in her room, and said, “I have been concerned to have a change of air, but how desirable is the pure air of heaven?—that is all purity. When I am gone I hope you will be spared to do much good, and trust you will not be anxious to be taken from the dear children. May the Lord give you wisdom to speak to them, and caution them against a conformity to the vanities of the world. I have been too deficient; the Lord pardon this, and every thing else!—I could wish to speak something to them that might have a lasting impression on their souls.”

To several of her friends she expressed a satisfactory confidence in the finished work of Jesus. Three days before she died, “I feel,” said she, “a little relief: The goodness of God enables me to bear all that he lays upon me. I long to be with
with him!” And, as if she thought we should be grieved at her desire to leave us, to soothe us she immediately added, “and you will all shortly follow!” Soon after she prayed that the Lord would keep off the enemy, and not suffer him to distress her any more. Her prayer was heard: Amidst great pain and extreme weakness she was sensible, calm, and prayerful. On the day of her death, about nine in the morning, Mr. English read Isaiah, xliii. the four first verses, and she appeared much refreshed by his prayer. She requested him not to leave her, and called for the help of a tenderly kind sister; and about noon, on the 2d of October 1794, breathed her redeemed soul into the bosom of Jesus, there to spend an eternity in pleasure and in praise.

On the Wednesday following, her remains were interred in a family vault in the meeting-house, where a funeral sermon and oration were delivered by the Rev. Matthew Wilks.

STATE OF CHRISTIANITY IN THE THIRD CENTURY.

WHILST we acknowledge that nothing can effectually contribute to the promotion of real religion, independent of the sovereign power of the Spirit of God, yet, from the general order which he has established in the prosecution of his designs, we are reasonably led to inquire into the nature of those means which he has been pleased to make subordinate to the accomplishment of his own grand purpose of bringing rebellious man to glory. A circulation of the sacred Scriptures, translated into various languages, diffused far and wide the light of salvation: Those who sat in the region of the shadow of death were astonished; unable to resist the force of divine evidence, they renounced their idols, and turned to the living God. Amongst those who were instrumental to this great work, Origen claims the first name. To dispel the darkness which hung upon the human mind; to aid inquiring man in the pursuit of truth; and thereby to promote the cause of his great Master, he exercised himself with incredible ardour, and, by the most indefatigable perseverance, proved the vastness of his love for immortal souls. He employed himself with the utmost diligence in composing and transcribing commentaries upon the word of God, which were eminently succeeded by a divine blessing, in making many acquainted
quainted with the way of life. Indeed the Scriptures have always been God's great mean of carrying on his work in the world. Truth has an irresistible energy;—let it only be known, and it will prevail.

To the honour of the generality of Christian professors, their conduct was such that their very enemies were compelled to glorify God on their account. Such was their tender compassion for the distressed; such their benevolence towards those who despitefully used them; so inflexible the uprightness of their lives, that they, who had hitherto opposed them, admitted these things as sufficient credentials of the truth of the Christian religion, and bowed their necks to the Redeemer's yoke.

By every method that the most sedulous malice of their enemies could devise, was the growing cause of Christ resisted. The sword had long been unsheathed, and every refined mode of torment referred to in vain. The pen of the philosopher, and the art of the sophist, were now called in on the side of declining error. Some endeavoured to affect the purity of the Gospel, by blending it with paganism; others imperceptibly insinuated themselves amongst the friends of the Lord Jesus, and, like the adversaries of Judah and Benjamin, professed to build with them the temple of the Lord, the better to facilitate their own insidious designs; whilst others came boldly forth, professing their hostile intention, and attempted to take the city of God by a regular siege. Porphyry, a man of genius and erudition, secured to himself the first eminence, by his virulence in the attack, endeavouring to overthrow the validity of the Scriptures themselves. It is said, that he once had been a Christian; but, his unsanctified heart not bearing those reproves which the impropriety of his conduct subjected him to, he turned apostate, and became a most implacable enemy to a cause, of which he had proved himself unworthy.

That ever-vigilant Providence, which always attends to the welfare of Zion, had separated from their mother's womb men, qualified by the endowments of nature, and enriched with the acquirements of science, to step forward, and meet the most formidable foe: In the front of whom, amongst the most illustrious, Origen must be considered. At a very early age he appears to have received the grace of God in truth; as we find him in his 17th year impassioned with a desire of martyrdom. That erudition with which his mind had been stored by the pious solicitude of his good father Leonides, was

* Ezra, chap. iv.
now successfully employed in putting to silence the ignorance of foolish men.

In this truly great and worthy man, we have to lament an unhappy departure from the simplicity of truth. Unwilling to admit that there were any things hard to be understood in the divine writings, by his double sense of Scripture, he discovered a mystery where none was intended: Hereby his own mind was led astray, and the minds of many others were seduced into the same devious path, to the great grief of the most considerate advocates of truth.

Exposed as he had been to the rage of his enemies, by his bold avowal of a persecuted cause, we are not to wonder that he was called to evince the truth of his sentiments by sufferings. In the reign of Decius, the Devil, as Eusebius writes, setting enviously against him with all his subtility and power, &c. &c. his sufferings were of the most exquisite kind, which he bore with that transcendent dignity that the grace of God alone can produce. Notwithstanding all he suffered, and being many times devoted as a victim to the slaughter, he died peaceably, in the 69th year of his age.

Tertullian, who appeared in the preceding century a bold and successful Apologist for the cause of Christ, afforded a melancholy instance of the instability of the mind of man, by his declension from the truth, and his attachment to the Montanists*. His fall was much lamented; particularly by those friends to the Gospel who knew his former greatness. However, in the latter end of his life, he abandoned in a considerable measure the error of Montanus, and shortly after died, in the 90th year of his age. He was an eminent man, of an austerè mind, an unimpeachable conduct, and a zealous advocate for Christian discipline in all its rigorous exactness.

Cyprian, by birth a Pagan, being converted to the Gospel, devoted his extraordinary talents to its service, and claims a very conspicuous place amongst its defenders. Under the reign of Valerian he suffered martyrdom, and afforded a striking proof of the power of divine grace. Being impiously upbraided by the proconsul Galerius Maximus, he only answered, “I am Cyprian, and a Christian, and cannot sacrifice to your gods!” When sentence was passed upon him, the holy man said, “I thank Almighty God, who is pleased to set me free from the chains of the body!” He was beheaded at Carthage, of which
which place he was bishop: He was followed by a vast multitude of Christians, who exclaimed, "Let us also be beheaded with him!"

Many other great men adorned this century, of whom we can gather but little; as only a few fragments of their works have survived the ruin of time.

HERESIES.

A detail of all the strange opinions which obtained at this period, the knowledge of which has come down to our time, would exceed the circumscribed limits of this work: Those of which any particular remnants exist at the present day, whether under their original or any other names, are the following:

Noetus affirmed, that God the Father united himself to the person of the Son, and was actually crucified with him; hence his followers were called Patripassians.

In near alliance with the doctrine of Noetus, if not included in it, must be considered the sentiments of Sabellius, which have a considerable number of advocates in the present day. He denied a Trinity of Persons, and asserted, that the terms Father, Son, and Spirit, were three names given to one person, for the following reasons: Under the Old Testament, he gave the law, and so was called the Father; under the New Testament, he was made man and suffered, and was called the Son; afterwards he descended upon the Apostles, in the quality of the Holy Ghost.

Under some obscure leader in Africa arose a sect, denying the proper immortality of the soul, affirming that it was destroyed with the body, but should again be reanimated by the power of God, and raised with the body:—A doctrine this, which has frequently been revived, and particularly of late years has been supported by the pen and abilities of Dr. Priestley. It is tenaciously maintained by most of the Socinians, by many of the Arians, and by several who in other respects are the friends of truth.

Novatian can with no propriety be numbered with heretics. That for which he was distinguished, was his peculiar severity in the point of discipline; strenuously insisting, that those, who for any crime had been separated from the church, ought never to be restored. His followers bore the name of Cathari*, a term given afterwards to the Paulicians in Italy, in

* From καθαρός, I clese, or make pure: In which sense the word Puritan was applied.
 STATE OF CHRISTIANITY IN THE 3D CENTURY.

the eleventh century, and in the year 1559 to the Protestants in England.

The doctrine adopted by Jacob Boehmen, and afterwards supported by the Rev. William Law in England, appeared now under the term mysticism; which in its chief principles accords with the opinions of that respectable body of people called Quakers. They considered God as diffused throughout all human souls; and that, by attention to this, in the indulgence of quiet and solitude, they might attain to all truth. This doctrine gave birth to that system of sloth, which gradually increased, till it arrived at the perfection of Monkery.

GOVERNMENT.

We have already observed that form which the church of Christ at first bore gradually decaying, and lamented the declension of its pristine simplicity. The day was now advancing, when the lust of power incited aspiring men to intrude themselves with a dangerous tenuity into the proper province of the Lord Jesus, as the only lawgiver of his church. That respect which an unsuspecting people paid to the bishops of primitive churches, afforded a pretext for claiming a pre-eminence upon the principle of right, which they had received only in a way of order, arising from the association which had been formed in the last century. This usurpation, so friendly to ambitious man, soon acquired considerable energy; and, in a very short time, attained to fulness of stature. The best of men have bewailed its prodigious success, and ardently looked forward to that period when a kingdom shall be set up, in which there shall be nothing that will offend.

Z.

CONSEQUENCES RESULTING FROM THE DOCTRINE OF HUMAN DEPRAVITY.

LETTER IV.

From Crispus to Gaius.

MY DEAR FRIEND, E—n, March 9, 1796.

YOUR two last letters have occupied much of my attention. I confess I feel the force of the argument; and though there are difficulties in my mind, which I scarcely know
know how to state in form, yet I must ingenuously confess that the grand objections which I advanced are answered. The subject is more interesting to me than ever: It affects all the great doctrines of the Gospel. My thoughts have already been at work upon its consequences. I could wish, after having discussed the subject, we could examine its bearings on the different systems which are embraced in the religious world. With your leave, I will mention a few of those consequences which have struck my mind, as resulting from it; and shall be obliged to you for your opinion of their propriety, and the addition of any thing wherein you may perceive me defective.

First, if your views be just, I perceive that all mankind, without any distinction of sober and profligate, are utterly lost, and absolutely in a perishing condition. All men will acknowledge that they are sinners; that they have broken God's commandments, most or all of them, in thought or in deed, at one time or other; and that the best of their works have their imperfections. Such acknowledgments are seldom or ever expressive of any deep concern. On the contrary, it is common for men, while they speak thus, to discover a spirit of indifference, supported by a kind of hope, that God will pardon a few sins, and make up for a few imperfections; otherwise, they say, he must keep heaven to himself. But, if your views be just, their whole life has been one uninterrupted course of foul revolt and abominable apostasy; and the irregularities of their lives bear no more proportion to the whole of their depravity, than the particles of water which are occasionally emitted from the surface of the ocean to the tide that rolls beneath. Nor is there any propriety in men of this description acknowledging their imperfections: Imperfections relate to a standard, and imply an habitual aim to conform to it. Such language is properly applied to the righteous, the best of whom fall short of the mark; but the life of wicked men is, in one shape or other, an uninterrupted course of evil.

Secondly, If your views be just, they seem to afford a presumptive, if not more than presumptive proof of our need of a Saviour; and not of a Saviour only, but of a great one! I do not know whether I can exactly trace the operation of these principles, or their opposites, in the human mind; but this I know, it is a fact sufficiently notorious, that those professors of Christianity, who reject the proper deity and atonement of Christ, at the same time entertain very diminutive notions of their own depravity. I have known many
CONSEQUENCES RESULTING FROM

persons, who, as soon as they have begun to lean towards
the Socinian, Arian, or Arminian systems, have discovered
an inclination to treat this doctrine with contempt. Those
people, on the other hand, who have sat under such preaching
as hath led them to entertain low thoughts of Christ, and the
grace of the Gospel, if, at some period of their life, they have
been convinced of their guilty and perishing state as sinners
against God, they have soon given up their other notions, and
embraced the deity and atonement of Christ with all their
hearts, and that with but little if any persuasion on the part
of their friends. Nor does this appear very difficult to be ac-
counted for: As the whole need no physician, but those that are
sick; so it is natural to suppose that in proportion as a perfon
feels the depth and danger of his malady, he will estimate the
necessity, the value, and the efficacy of the remedy.

Thirdly, If your views be just, I perceive that the work of
turning a sinner's heart must be altogether of God, and of free
grace. If a sinner could return to God of his own accord, or
even by divine influence helping or assisting him, it must be
upon the supposition of his having some will, wish, or desire
to set about it. But if men are totally alienated from God, all
desire after him must be extinct; and all the warnings, invita-
tions, or expostulations of the word, will be ineffectual:—
Yea, divine influence itself will be insufficient, if it falls short
of renewing the heart. We have heard much of late concern-
ing political regeneration: It has been warmly contended by
many in behalf of the change which has taken place in a neigh-
bouring nation, that things were too bad for a mere reforma-
tion—that therefore regeneration was necessary. Is it not on
similar principles that we are told, Ye must be born again?—
Old things must pass away, and all things must become new.
If men be so depraved as you suppose, the necessity of a divine
and entire change must be indubitably evident.

Fourthly, If your views be just, the doctrine of free
or unconditional election may be clearly demonstrated, and
proved to be a dictate of right reason. If men be utter-
ly depraved, they lie entirely at the discretion of God,
either to save or not to save them: If any are saved, it must be
by an act of free grace: If some are brought to believe in
Christ, while others continue in unbelief (which agrees with
continued satr), the difference between them must be alto-
ther of grace. But if God make a difference in time, he must
have determined to do so from eternity: For to suppose God
to act without a purpose is depriving him of wisdom; and to
suppose any new purpose to arise in his mind, would be to ac-
cuse
THE DOCTRINE OF HUMAN DEPRAVITY. 187

cure him of mutability. Here, therefore, we are landed upon
election, sovereign unconditional election! And all this seems
to accord with the holy Scriptures: You hath he quickened, who
were dead in trespasses and sins: Wherein, in time past, ye walked
according to the course of this world,—according to the spirit that
now worketh in the children of disobedience. Among whom, also,
we all had our conversation in times past, fulfilling the desires of the
flesh and of the mind; and were by nature the children of wrath,
even as others. But God, who is rich in mercy, for his great love,
wherewith he loved us, even when we were dead in sins, hath
quickened us together with Christ. By grace ye are saved! I will
have mercy on whom I will have mercy; and I will have com-
passion on whom I will have compassion! He bath saved us, and
called us with an holy calling; not according to our works, but ac-
cording to his own purpose and grace, which was given us in Christ
Jesus before the world began. Ephes. ii. 1—5. Rom. ix. 15,
2 Tim. i. 9.

Fifthly, If your views be just, the justification of sinners by
the work of their hands utterly falls to the ground. The
foundation on which sinners in general build their hopes is
something like this: They have more virtue than vice, more
good works than evil ones; that, as none are without fault
and which they conceive affords a good excuse for them),
God will not be strict to mark iniquity, but will weigh the
good against the evil, and so balance the account. But if all
the works of unregenerate sinners be of the nature of sin,
there is an end to all hope of being accepted of God on their
account. When ministers have endeavoured to dissuade sinners
from a reliance on their own righteousness, I have heard them
reason to this effect: “Your good deeds are all mixed with
evil, and therefore cannot be acceptable to God.” But me-

thinks, if they could have alleged that they were essentially and
entirely evil, their arguments must have been more effectual;
and such a doctrine would leave no room for the supposition
of Christ dying, to render our imperfect but sincere obedience
acceptable to God instead of that which is perfect; for, in this
case, the idea of imperfect sincere endeavours in unregenerate
men is inadmissible:—There are no such endeavours in exis-
tence.

These things I have been used to believe in time past; but
if the principle in question be admitted, I find such solid
grounds on which to rest them as I never felt before. I shall
leave you to conclude this subject, and remain affectionately
yours,

CRISPUS.
ON RELIGIOUS FEASTING.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Cor. x. 31.

A SINNER, considered as such, is not only destitute and incapable of spiritual blessings, but has forfeited all right to the comforts, and even the necessaries, of the present life. It is of mere mercy that he is permitted to breathe the air, or walk upon the ground. But Jesus the Saviour has not only brought life and immortality to light, and opened the kingdom of Heaven to all who believe in his name; but he has removed, in their favour, the curse which sin had entailed upon the lower creation. And now, to them, every creature of God is good, and nothing to be refused, if received with thankfulness and moderation; for all is sanctified to their use by the word of God, and by prayer. But these, which, in distinction from the communications of his grace, we call common mercies, are equally derived from his bounty, and the effects of his mediation.

"He sunk beneath our heavy woes,
To raise us to a throne;
There's not a gift his hand bestows,
But cost his heart a groan."

We are therefore bound by gratitude, as well in the ordinary actions of life, as in those of the most importance, whether we eat or drink, to do all with a regard to his love, and with a view to his glory.

It is to be feared, that this Apostolic rule is too much disregarded by many professors of the Gospel. However they may seem to be differenced from the world, by a stated and orderly attendance upon the ordinances, they are not easily distinguished upon many other occasions; particularly at their meals. The people of the world can scarcely exceed them in the cost, care, profusion, and variety with which their tables are covered. I am willing to allow some regard to a person's situation in life; but perhaps the excess is more frequently observable among people in trade, or, as we say, in middling circumstances, than at the tables of the opulent. A friend of mine, since deceased, told me, that, when he was a young man, he once dined with the late Dr. Butler, at that time Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologized for his plain
plain fare, by saying, "that it was his way of living; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example" The economy of this truly venerable prelate was not the effect of parsimony; for I have been assured, that though he was some time possessed of the princely revenue of Durham, he might be said to die poor, leaving little more money than was necessary to discharge his debts, and pay for his funeral. But we may accommodate to him, what the Apostles said of themselves on another occasion, "He did not think it meet to leave the word of God, and to serve tables." And at the tables of some gentlemen of very respectable characters and affluent fortunes, who do me the honour to notice me, I have often seen little more than I should have thought it right to have had at my own, if they had favoured me with their company. It is at least certain, that the waste and parade of which I complain, are by no means confined to those, who, according to the common phrase, can best afford it.

When ministers of the Gospel are invited, they may sometimes have reason to suppose, that some part of the apparatus they meet with may be intended as a mark of regard and attention to them; and it has the appearance of ingratitude to blame our friends for their kindness: But some of us would be better pleased to be treated less sumptuously, and in a way more conformable to the simplicity of our Christian profession. We would not wish to be considered as avowed epicures, who cannot dine well without a variety of delicacies: And if we could suppose, that such cost and variety were designed to remind us how much better we fare abroad than at home, we might think it rather an insult than a compliment. I have known, in families where there is no professed housekeeper, the mistress of the house has been, like Martha, too much encumbered with cares and anxieties in making preparation for her friends. They could not see her so soon as they have wished, and when she has appeared, she could not wholly conceal the discomposure she has felt from some unexpected incident, which has more or less disconcerted the projected arrangement of her feast. Such things may be common among those who live without God in the world; but they should be carefully avoided by those who make a profession, that whether they eat or drink, they do all for his glory. Often, we cannot avoid the thought—"this dish, unnecessary in itself, or unnecessarily expensive, might have been well spared, and the money given to the poor;" for there is not a day, in which some of the dear people
people of God do not find a difficulty in providing bread for their children.

Perhaps there is no one circumstance in the history of our Saviour so little laid to heart, so generally overlooked, by those who acknowledge him as their Master and their Lord, as that state of poverty to which he submitted while upon earth. He had no home, he had not a piece of silver to pay the tribute-money; He was hungry when he went to the fig-tree: And when he was, like a weary, obscure traveller, by the well-side, he was thirsty; he asked for a little water, and seemed upon the point of being refused. He wrought no miracle solely for his own relief; but he felt for the necessitous, and miraculously fed them by thousands; not with dainties, which would have been equally easy to him, but finding a few loaves and fishes among them, he satisfied their wants without changing their diet. Yea, after his resurrection, when he had taken possession of all power and authority both in heaven and in earth, he condescended to dine with his disciples upon broiled fish and bread, which he likewise provided for them. Alas! the rich followers of this poor Saviour have more reason to be ashamed of their gorgeous apparel, their fine houses, their elegant furniture, and their splendid entertainments, than to value themselves upon such trifles! They are unavoidable appendages to persons in some situations; but, I believe, they who have drank deeply into our Lord's spirit, account them rather burdens than benefits.

I know several persons, whose ability to do much more in this way, if they pleased, than they do, is not disputed; and whose acknowledged benevolence and bounty secure them from the suspicion of being restrained by covetousness. I have often wished that a number of these would form themselves into a society, for the express and avowed purpose of discountenancing, by their example and influence, that sinful, shameful conformity to the world, which spreads like a gangrene, is the reproach of the Gospel, and threatens the utter extinction of vital religion in multitudes who profess it.

But this religious feasting is peculiarly scandalous and abominable, when it is celebrated on the Lord's day. Some professors are not ashamed to say, they are so taken up with business through the course of the week, that they have no other day in which they can see their friends. But, my dear reader, if you are a man of business, and fear the Lord, I hope you speak very different language. I hope you can say, "I am indeed necessarily and closely engaged in business for the six days;"
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...days; but I bless God for the gracious appointment of a day of rest, which sets me free for one day, at least, from the snares and cares of the world, gives me an opportunity of recruiting my spiritual strength by private and public attendance upon the Lord, and affords me a little time to attend to the state of my children and servants. I love my friends; but if my business will not permit me to see them at other times, it is better for me not to see them at all, than to be interrupted in the improvement of my privileges on the Lord's day."

But they, who then choose to meet in troops, and feed themselves without fear, will still have something to plead. They are all professors, they do not visit the people of the world, nor receive visits from them—they manage so as to hear two good Gospel sermons in the day, and perhaps have a hymn and a prayer after dinner into the bargain—Though they go well filled to the evening worship, they are far from being intoxicated. Will they say, Is there any harm in this? Ask their servants, for whom they are responsible, and who have as good a right as themselves to worship the Lord on his own day. But the poor servants are perhaps more harassed and fatigued on the Lord's day than on any other day of the week. If they still say, "What harm?" let me only appeal to your own consciences: Is this "to eat and drink to the glory of God?" If you can persuade yourselves to think so, I pity you, but know not what answer to return. OMICRON.

11th April 1795.

REFLECTIONS ON PRAYER.

"If we ask any thing according to his will, he heareth us."
1 John, v. 14.

GOD's will is his counsel, or purpose, which contains all that he intends to do for his people. No prayer will ever be answered that is contrary to this rule of God's designs, because they are so framed, that nothing can possibly be more wise, more for the glory of God, or more for the good of his people: It is, therefore, not for our interest that we should be heard, if our prayers differ from his designs.

Hence it is manifest, that our great concern should be, to pray in such a manner, that our petitions may not oppose the purposes of God. This cannot be done but by the influence of the Spirit of God; for, "as no one knoweth the things of a man, but the spirit of a man that is in him; so the things of God knoweth no one but the Spirit of God." It is this agent only, that can
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can teach us to make intercession according to the will of God; and, consequently, to pray so as to obtain what we ask of God. It is not reasonable to suppose that God is moved to act from anything out of himself; for, as all his designs are formed for the best, and in infinite wisdom and goodness, it is proper that his "counsel should stand, and that he should do all his pleasure, both in heaven and on earth," and improper that he should be prevailed on to do otherwise by our repeated and earnest supplications; for that would be to suppose that he had not formed his designs in perfect wisdom and goodness, which supposition must be groundless and false. There can be no doubt, that good men may, and oftendown earnest and sincerely for things that God never intends to give them. As great a man of God as ever lived, did so. Moses frequently besought God to let him go over Jordan with the Israelites, which God never intended he should do; but the good man was so importunate, that God silenced him by commanding him to say no more to him of that matter.

When a good man prays thus differently from the mind of God, he may be said, in Saul's words, "to pray with his understanding, but not with the spirit of God." His understanding may conceive his petitions to be proper and pious, and his affections may unite so with his mind, that his supplications may be very zealous and fervent, and communicate pleasure in the exercise; and yet he may not pray with the spirit of God, nor have his requests granted; his prayers may return to his own bosom, and do his soul good, but be of little use to any other. Such seems to be Samuel's concern for Saul, whom the Lord had rejected; and such was David's prayers and fasting for the life of his child, which the Lord had mortally smitten.

Such prayers are of use to habituate our souls to the exercise of prayer, and to stir up holy breathings and Christian affections in our hearts; but they are not what the Apostle terms the "effectual, fervent prayers of the righteous, which avail much." They appear to have in them the human partialities of our weak nature, more than the pure, noble, and elevated views and principles of a Christian, when praying with the spirit of God, and with the understanding also.

When a Christian prays with the Spirit, his requests will be drawn, as it were, from the volume of God's designs, and an answer will follow in God's time. There will be a certain consciousness in the soul that God hears us, and that we are indulged with a spiritual familiarity with God and an union with
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with his will; so that we shall leave a throne of grace under a comfortable persuasion that we shall have answer to our prayers.

We pray according to the will of God, when we pray according to the Scriptures, which were indited by the Spirit of God; therefore the petitionary part of the word of God should be laid up in our minds, and made use of in all our approaches to God; for then we make use of God's own directory in speaking to him, and may well hope that he will hear us. Thus David often asks God for blessings, "according to his word," and desires God "to remember the word on which he had caused him to hope." There is no need for us to desire a more extensive rule for our petitions than God's word; for it contains requests for every situation that it is possible for a good man to be in, as he travels through this wilderness.

"This is the will of God, even our sanctification." From hence we may be assured, that all our prayers for more piety and purity, are according to the will of God, and consequently will be granted. It is the will and design of God, that his people shall persevere in well doing, and enjoy all that he has promised them. It is his will, also, that He shall be inquired of by them, as the means of accomplishing his designs for their good. From hence it is plain, that it is the will of God that we should ufe prayer, and that we should pray for the fulfilment of his gracious designs towards us; and in the ufe of these means we are affured that the end will be accomplished: But in matters of a temporal nature, about which God has not manifested his will, we must pray only conditionally, and with due submission to God; for the event only can declare whether what we ask be agreeable unto him or not.

Our heavenly Father is not like a weak, earthly parent, who may be moved by the tears and entreaties of his children to grant them what he fears may be for their hurt; but he often suffers his wayward children to pray, fret, and cry; sometimes to curse the day of their birth, as did Job; or to arraign his wisdom, and suspect his love, as did Jacob and Moses; and yet he does not alter his proceedings towards them, nor depart from the fixed line of his conduct. He has condescended to tell us why he so deals with those he loves; viz. "I know the thoughts which I think towards you, thoughts of good and not of evil, to give you an expected end." He takes pleasure in his gracious designs towards his people, and is pursuing his plans of love, even when his people are tempted to think he has forgotten to be gracious, and hath in anger shut up the bowels...
bowels of his compassion towards them. God does not see it needful to explain his dealings now, but leaves it to our faith to trust him in the dark, yea, to trust in him though he should slay us; and in the light of heaven, he will show us that he hath done all things well, and that all have worked together for our good. Then we shall acknowledge that it was good for us to be afflicted, and that it would not have been so good for us, if we had not been afflicted. From hence it follows, that if through weakness we cry to be delivered from any trial which we see threatening us, we may be praying against our own interest. Our principal duty, in such cases, is to pray for strength according to our day, and plead God's promise to be with us in trouble; for we should be more solicitous to have God's presence with us, than to be delivered from the trial.

Some have inquired, in what manner they should pray for the salvation of their children and friends? That is, Whether they should pray absolutely, or with submission to the will of God?—In my opinion, we should pray absolutely; or, as we pray for own salvation. It is not to be supposes, that the Lord would have a man pray in this manner, viz. "Lord, save me from hell, if it be thy heavenly will;" for this implieth its contrary, viz. "If it be not thy heavenly will to save me, I submit to be damned." No man is required to have any such submission to God; and as such words would sound harsh respecting ourselves, so would they respecting our children or friends; therefore we have neither precept nor example to countenance it in the holy Scriptures. On the contrary, Abraham prayed absolutely for his son Ishmael: "O that Ishmael might live before thee!" So Paul for his friend Onesiphorus: "The Lord give mercy to the house of Onesiphorus; the Lord grant unto him that he may find mercy of the Lord in that day." In such spiritual things, about which God has not declared himself, the importance of the blessing should induce us to pray absolutely; not supposing that we shall prevail with God to change his will towards the persons we intercede for, but in hope that our prayers and pious endeavours may be an appointed mean by which God has ordained to save them. In this view St. Paul presses the duty on believing men and women in the Corinthian church, who had unbelieving wives or husbands: "How knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" PROBUS.

"A PROVIDENCE, equally remarkable and awful, hath lately happened amongst us: One of our members has been violently persecuted by her husband for eight or nine years together; and he has not only kept her from meeting, but has beat and abused her most abominably, and has often threatened to kill her, and once had like to have poisoned her; but the snare was broken, and she escaped. They lived about three miles out of town, but he has often sworn he would come and pull me out of the house, and I know not what mischief he would do me besides.

"Some time since, she was taken very ill, and he condescended to have me come and visit her; and not only so, but came to fetch me himself; and I went, and prayed with her, and he kneeled with us, and seemed sorrowful that he had used her in such a manner, and promised to let her have her liberty for the future, &c. But behold! she no sooner recovered, than his ugly spirit returned! But how will you bear to hear the rest?—About five or six weeks ago, he was killed by his waggon! In his dying moments he begged of his wife to pray for him, and gave her all he had."

ANECDOTES.

Serious Reflection in the Moment of Folly.

[An Extract.]

"A SOCIETY of gentlemen, most of them possessed of a liberal education and polished manners, but who unhappily had been seduced from a belief in the sacred Scriptures, used to assemble alternately in each others' houses, on the banks of the Tweed, for the purpose of ridiculing Revelation, and hardening one another in their infidelity. At last, they unanimously formed a resolution solemnly to burn the Bible; and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon came; a large fire was prepared; a Bible was laid upon the table, and a flowing bowl stood ready to drink its dirge. For the execution of their plan, they fixed upon
upon a young gentleman of high birth, brilliant vivacity, and elegance of manners, but whose name is concealed, from a regard to his honourable and truly worthy family. He undertook the task; and, after a few enlivening glasses, amidst the applause of his jovial compers, he approached the table, took up the Bible, and was walking resolutely forward to put it in the fire; but, happening to give it a look, all at once he was seized with trembling, palegefs overspread his countenance, and his whole frame seemed convulsed: He returned to the table, and, laying down the Bible, said, with a strong affevation, "We will not burn that book, till we get a better!" But—

Men may live fools, but fools they cannot die! Young.

For this same gay and lively young gentleman came to die, and on his death-bed obtained sincere repentance, deriving unshaken hopes of forgiveness, and of future blessedness, from that book he was once going to burn.

"This anecdote the writer had from several ministers, who attended him during his last moments."

IOTA.

The Royal Calvinist reproves the Error of an Arminian Prelate.

BISHOP Burnet, the Arminian prelate, affected to wonder how a person of King William's piety and good sense could so rootedly believe the doctrine of predestination.

The Royal Calvinist replied, "Did I not believe predestination, I could not believe a Providence: For it would be most absurd to suppose that a Being of infinite wisdom would act without a plan!—For which plan, predestination is only another name."

LINES

On the Tomb-stone of MISS ANNE STEELE, Broughton, Hants, Author of Poems under the Signature of Theodosia.

SILENT the lyre, and dumb the tuneful tongue
That sung on earth her great Redeemer's praise;
But now in heav'n she joins th' angelic song,
In more harmonious, more exalted lays!
SELECT SENTENCES.

It will cost something to be religious;—it will cost more not to be so.—J. Mason.

Prayer is the better half of a minister's whole work; and that which makes the other half lively and effectual.—Archbishop Leighton.

Pride is the most dangerous of all sins: Other temptations are about evil; this is conversant about good.—Bishop Hall.

None are so bad believers, as they who think they have always believed.—Bishop Reynolds.

Religion and science are objects of different faculties; science the object of natural reason, religious truth of faith; which, like the natural faculties, is a distinct gift of God.—Bishop Horsey's Charge.

Parents and masters, let your children and servants read in your lives the life and power of godliness, the practice of piety; not lying in your windows or corners of your houses, and confined within the clasp of the book, bearing that, or any such like titles, but shining in your lives.—Archbishop Leighton.

The cross, on which Christ was extended, points in the length of it to heaven and earth, reconciling them together; and in the breadth of it to former and following ages, as being equally salvation to both.—Ibid.

Humility is the preserver of graces: Sometimes it seems to wrong them, by hiding them; but indeed it is their safety. Hezekiah, by a vain showing of his treasures, forfeited them all.—Ibid.

The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root.—Newton's Cardiphonia.

The more believers love God, the more they will love one another: As lines (the radii of a circle), the nearer they are to the centre, the nearer they are to one another.—Charnock.
RELIGIOUS INTELLIGENCE.

The United Prayers of the Churches, for the universal Spread of the Knowledge and Glory of Christ.

Our Magazine for last February announced, that the Presbyterian Synod, which met at New York in October 1794, had agreed to recommend it to their respective congregations to meet four times in the year, for the express purpose of praying for a revival of the work of God, and the hastening of the latter day glory. Perhaps it may not be unacceptable to our readers, if we lay before them an account of the attention, which has, at times, for half a century past, been paid to these objects by many eminent servants of Christ.

In October 1744, a number of ministers in Scotland, taking into consideration the state both of the church of God in particular, and of the world in general, were of opinion that Providence did at that time loudly call on all such as were concerned for the welfare of Zion, to unite in extraordinary applications to the Lord by prayer, requesting that he would appear in his glory, that he would favour his church with an abundant effusion of his holy Spirit, and bless all the nations of the earth with the unspeakable benefits of the Redeemer's kingdom. Having first prayed for divine direction, they determined on the following as a plan to which they would conform for the two years then next ensuing, namely, to set apart some time on Saturday evening and Sabbath morning, every week according as other duties would allow to each one respectively; and more solemnly, the first Tuesday of each quarter (beginning with the first Tuesday in the following month of November), either the whole day, or some part thereof, as circumstances might admit: The time to be spent either in private praying societies, or in public meetings, or in private, as might be found most practicable and convenient. It was also agreed to invite others, by personal conversation, or private correspondence, to unite with them in this business. And this was attended with such success, that great numbers in Scotland and England, and some in North America, very readily united in the proposal.

A little before the expiration of the two years first agreed on, a number of ministers in Scotland resolved to print a memorial, and send it abroad to their brethren in various parts, requesting their concurrence, and their endeavours to promote this method of united prayer. This memorial was dated August 26, 1746, and contained, 1. A brief account of what had been done in Scotland: 2. A declaration that promises of concurrence were not to be considered as strictly binding to the particular days proposed, whether convenient or not; but to be understood in some degree of latitude: 3. A proposal to ministers to write and preach in favour of the concert: 4. A desire that the concert might be extended to ministers and people of all denominations: 5. The reasons of publishing the memorial: 6. A proposal for extending the time to seven years; expressing, nevertheless, an allowance of promises of concurrence, even for any shorter term: 7. Some arguments against discontinuing the concert. Near five hundred copies of the memorial were sent into New England, and widely dispersed amongst ministers of different denominations.

The distribution of the memorial in America made a great impression on the minds of many. It was followed, in January 1747, by the publication of an excellent little treatise, written by the late President Edwards, under the title of "An humble Attempt to promote explicit Agreement and visible Union of God's People, in extraordinary Prayer, for the Revival of Religion, and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies concerning the last Time." The first part of this treatise contains an account of what had been done in Great Britain in this matter, and a copy of the memorial sent from Scotland. The second part contains a variety of motives to compliance with what is proposed in the memorial; and these are urged
arged with the becoming zeal of a man perfectly convinced of the importance of what he advances. He particularly offers to our consideration, 1. That it is certain that many things which are spoken in Scripture concerning a glorious time of the church's enlargement and prosperity in the latter days, have never yet been fulfilled: 2. That the time when these things shall have their accomplishment must be unspuckably happy and glorious: 3. That Christ prayed and laboured, and suffered much, with a view to the glory and happiness of that day: 4. That the whole creation is, in some sense, groaning and travelling for the manifestation of that glorious felicity: 5. That the word of God is full of precepts, encouragements, and examples, tending to excite the people of God to be much in prayer for this mercy: 6. That the particular dispensations of divine Providence, then taking place, did also excite to the same duty: And 7. That it would be beautiful and of good tendency for multitudes of Christians, in various parts of the world, by explicit agreement, to unite in such prayers as the memorial proposes. In the third part the worthy author proceeds to show that the proposed concert is neither superstitious, whimsical, nor pharisaical; and then takes a view of fundy passages in the book of Revelations, namely, the slaying of the witnesses, the fall of Antichrist, and the pouring out of the sixth vial. He then observes, that such concerts for united prayer were not new in the church of God; and concludes with an earnest invitation to compliance with the proposal. This work was accompanied with a preface, signed by the following ministers of Boston in New England; Joseph Sewall, Thomas Prince, John Webb, Thomas Foxcroft, Joshua Gee. The name of the author would probably recommend it to some; but the importance of the subject, and the manner in which it was treated, would recommend it to many. We have no doubt, that, in a great measure, this valuable performance had, for a considerable time, its desired effect. But the political discontents which afterwards arose in that country, and the long and bloody war which is still fresh in every one's recollection, spread their awful devastations over the American churches, and proved greatly detrimental to every kind of social worship. Blessed be the great Head of the Church, that, within these few years past, they have been favoured with fundy pleasing and remarkable revivals of religion, and that things now wear a favourable aspect.

In the year 1784, at an association of divers Baptist churches, held at Nottingham, in Great Britain, it was resolved to establish, throughout the association, a meeting of prayer, for the general revival and spread of religion. This was to be observed by all the churches on the first Monday evening in every calendar month.

In the summer of the year 1786, another association of Baptist churches, held at Aulcester in the county of Warwick, adopted the same resolution. And many other churches also, both of the Baptist and Pædo-baptist denominations, in different counties, adopted it; and we believe the practice is still followed by many.

About the beginning of May, in the year 1789, a cheap edition of President Edwards's Treatise before mentioned was published in England, with an additional short preface, signed John Sutcliff. This republication took place in consequence of the plan which had been adopted, and with a view to render the practice of it more extensive amongst Christians in general.

Of late the concern for spreading the knowledge of the Gospel has become more general in Great Britain. Meetings of ministers and other persons, of different persuasions, have been held in divers places, to concert plans, not only of united prayer, but also of promoting subscriptions for the purpose of distributing small religious tracts among the lower classes of people, for instructing the children of the poor, and for promoting and forwarding the sending of Missionaries to preach Christ amongst the heathen. Some of these plans are already, through the blessing of the Lord, brought to some degree of maturity; others seem yet in embryo; but we have hopes from them all.

In the course of the last year, 1794, a number of ministers held a meeting at Lebanon, in the United States of America, for the purpose of concerted measures for carrying forward the interests of the Redeemer's kingdom.
prayer, they took into consideration the importance of the matters contained in President Edwards's Humble Attempt, and agreed to unite their exertions in endeavouring to carry the objects of the memorial, which he recommends, into full and permanent effect. For the better promotion of the plan contained in the memorial, it was proposed, that the ministers and churches of every Christian denomination should be invited to maintain public prayer and praise accompanied with suitable instructions from God's holy word, on the first Tuesday in each quarter of the year; beginning on the first Tuesday in January 1793, at two o'clock in the afternoon, if the plan of concert should then be ripe for a beginning; and to continuing from quarter to quarter, and from year to year, until, through the good Providence of God, the blessings prayed for should be obtained; or until it should appear to the general body of ministers and churches thus acting in concert, that there are good and sufficient reasons for discontinuing the same.

It was also agreed, that as soon as a number of respectable signatures, sufficient to give some weight to the proposal, should be obtained, it should be printed in a circular letter, with the subscribers' names, and dispersed abroad. The Rev. Medirs. Walter King and David Austin were appointed agents for the interests of the concert, and the following Reverend Gentlemen were nominated as a Committee of Correspondence to receive advice, and transmit the same to the agents, namely, Samuel Spring, of Newburyport; Dr. Stillman, at Boston; Jedidiah Morse, at Charlestown; Stephen Gano, at Providence; Dr. Hopkins, at Newport; Masse Shepherd, at Little Compton; Samuel Austin, of Worcester; Walter King, of Norwich; Timothy Stone, of Goshen; Nathan Strong, of Hartford; Dr. Weft, of Stockbridge; Dr. Edwards, of Newhaven; Dr. Lewis, of Greenwich; Dr. Rogers, of New York; Dr. Levingston, of Carlisle; Dr. Keith, of Charleston; Thomas Reed, of Salem; and Silas Gilderlee, of Midway.

The proposed circular letter was printed and dispersed in the month of September last, dated at Norwich in Connecticut, and signed by the before-mentioned agents. This letter begins with a reference to the memorial received from Scotland in 1746, and to the consequent publication by President Edwards. It contains next, a selection of arguments taken from that treatise, in favour of the proposed concert; and then proceeds to give a sketch of the proceedings at the meeting held in Lebanon, in very nearly the same form in which we have stated them in this article. To this sketch are added, two extracts; one from the preface to the original edition of the work, and the other from Mr. Sutcliff's preface to the edition published in England. The plan thus generally stated is accompanied with the signatures of the following ministers: Timothy Stone, Goshen; Zebulun Ely, Lebanon; Levi Hart, Preston, and one of the corporation of Yale College; Samuel Nott, Franklin; Walter King, Carlisle; Jedidiah Morse, at Charlestown; Stephen Gano, Providence; Masse Shepherd, Little Compton; Peter Ph. Root, ditto; David Avery, Wrentham; Thomas Andros, ditto; Calvin Chadwick, ditto; Herman Daggett, at Southampton; Solomon Morgan, Canterbury; Isaac Backus, Middleborough; Jonathan Wilder, at Lebourough; and Joseph Snow, Providence. This general statement and recommendation of the business is followed by a particular request to those ministers to whom the letter was sent, that they would add their signatures, and procure the names of such other ministers of Christ in their respective neighbourhoods, as might be likely to favour the plan. The answers to this circular letter were to be communicated to the Committee of Correspondence: And the agents gave an intimation, that, when this should be done they intended to forward another letter, accompanied with an invitation to the different ministers, and their respective churches, permanently to adopt the plan of concert, all which, they express a hope, might be accomplished by the first Tuesday in January, or, at furthest, by the first Tuesday in April, 1795.
This letter met with an extensive reception; and many answers expressive of hearty concurrence were received, not only from individuals, but also from associated bodies of ministers of various denominations: Dr. Wett, of Stockbridge; Dr. Greene, of Philadelphia; Mr. Etwine, Bishop of the Moravian church; Messrs. Jacob Brush, William Phœbus, and Laurence M'Combs, ministers of the Methodist Episcopal Church in New York, and Brooklyn; Dr. Robbins, of Plymouth; Mr. Jedidiah Morse, of Charleston; Mr. L. Weld, of Hampton; and Mr. Joseph Lyman, of Hatfield; all express in their answers, not only their entire approbation of the plan, but an earnest desire that it may become more extensive. And besides these, many of the congregational and Baptist ministers signified verbally their approbation and concurrence in the plan.

We might have given extracts from many of the letters to the Committee of Correspondence; but, as that would have interfered too much with the other departments of our work, we must content ourselves with subjoining a few only, from the minutes of the proceedings of associated bodies, who approve and recommend the design.

North Association of Hartford County; Theodore Hinfdale, Moderator.

"The Association of Hartford County, north district, contemplate with much pleasure every measure which seems calculated to advance the interest and cause of the Redeemer's kingdom; and, being sensible of the importance and happy influence of the duty of prayer, on the Christian life, and the whole of religion, would with to contribute their assistance, in a regular and authorized manner, to the proposal for a general concert of prayer of all denominations of God's people in this day. We with our brethren, in the respective associations in this State, to take up the matter, and act upon it, so far as to refer it to the General Association of this State; and, by their commissioners, to the General Assembly of the Presbyterian Church in America; and to the Convention of Clergy in the Commonwealth of Massachusetts, by the correspondence lately established between them, and the General Association and General Assembly. And also to correspond with the constituted authorities of other denominations of Christians; that prayers may unitedly ascend to the throne of grace from all the United States of America."

Presbytery of New York.—Metuchin, OcT. 16, 1794.

"A circular letter, requesting the aid and recommendation of the ministers of Christ to a plan of general concert in prayer throughout the churches of Christ of all denominations in the United States, being introduced and read, it was

"Resolved, That the Presbytery do approve of a public concert in prayer for the advancement of Christ's kingdom, and will cordially unite with any ministers and private Christians, in recommending and adopting a plan for this purpose."

Synod of New York and New Jersey.—New York, OcT. 24, 1794.

"Resolved, That the Synod do most cordially approve of a general union and concert in prayer, for the general revival of religion, and the advancement of the Redeemer's kingdom in the world; and do most heartily recommend the same to all the churches under their care.

"Resolved, That the Synod do recommend, that the churches under their care observe, for that purpose, the afternoon of every first Tuesday in the four quarters of the year; and that this begin on the first Tuesday of January next, at two o'clock in the afternoon."

The Synod also appointed, that, on the first Tuesday of January next, a fast be held, as the Dutch reformed church had also done.
Mr. Lyman laid before the Association a circular letter containing a plan of concert for extraordinary prayer for the revival of religion, &c. which was taken into consideration.

"Voted, to propose and encourage the proposed concert for prayer, with this reserve,—that the churches severally for themselves judge of the expediency of continuing or discontinuing it."

In the beginning of last December, the second circular letter was printed and distributed; which chiefly consists of the foregoing and other extracts.

In the conclusion of this letter, the agents, Mr. King and Mr. Austin, express a hope, that they "will not be thought to transgress the bounds of modesty or of duty, if, in return for the attention paid to the first circular letter, they, in the name of all interested in its success, should make suitable expressions of acknowledgment for the favourable manner in which the invitation hath been received; praying that the attention expressed may be but a prelude to a firm, unshaken, and successful perseverance in the exercise of that Christian duty which they thought proper to recommend: Hoping and trusting, also, that many thousands yet unborn, shall arise and call those blest, who dared, in this day of degeneracy, to lend an aiding hand to the struggling cause of piety and religion; praying also, that such, with many yet to unite in this pious attempt, may live to see all the abodes of Zion illuminated by the sacrifices of prayer, arising from the altar of holy incense, which they have been instrumental in rearing unto God. And, in a word, they have only to say, that from the encouragement received from many quarters, not expressed in this letter, there is reason to hope that the united concert of praying thousands will begin, as proposed, on the first Tuesday of January 1795; and be fervently and perseveringly maintained, to the glory of God, the peace and comfort of all united, and the salvation of many souls."

In respect to the order, or method of service, they intimate, that it has been generally thought it should be much the same as is usually maintained, in the respective churches or congregations, in the afternoon of the Lord's day.

And finally, having mentioned the joy and satisfaction they would feel, should all the ministers and churches of our Lord Jesus Christ become united in the proposed concert, they commit and submit the whole concern to the direction and blessing of Him, who is infinite in wisdom, and head over all things to the church.

May God smile on this undertaking! and dispose the minds of all serious persons, throughout the world, to adopt such a laudable practice!

OBITUARY.

Remarkable Change in the Views and Experience of Zilpah Mitchel, who died at Brighton, on Sunday Morning, Feb. 8, 1795, in the 22d Year of her Age.

[In a Letter from the Minister who attended her during her Illness,]

It pleased God to afflict this young woman with a fever, which has lately prevailed very much in this neighbourhood. After she had been ill about a fortnight, she was persuaded by a relation, with whom she lived in the capacity of a servant, to send for me to pray by her. I went, and found her in a state of darkness, very ignorant of the Scriptures, having never been taught to read. Her life and conversation had been vain and trifling: She had often mocked at the very mention of the names of serious people;
OBITUARY.

The obituary of a woman who had addicted herself to sinful courses and wicked companions. She attended the Countess of Huntingdon’s chapel a few times, but not without any good effect—the Lord’s time not being then come. Perceiving the condition she was in, the preacher read the 15th chapter of St. Luke, and expounded it in a plain and familiar way. He spoke much of the evil of sin, and the awful consequences of dying in such a state. He advised her as a poor sinner to go to Jesus Christ, in the same way as the prodigal did, and acknowledge her sin, often repeating, “Who knows but the same kind Father of Mercies may pardon your iniquities? How encouraging to reflect upon that passage, Christ Jesus came into the world to save sinners!” After this, he went to prayer, and found my heart very much enlarged, and entreated the Lord to manifest his power, and save her soul. She seemed to be much affected, confessed herself to be that sinner described in the parable explained, and often cried out, “Can there be mercy for me?”

The next morning she sent for me again; when I found, by her relation, that she had been engaged in prayer most part of the night, often exclaiming, “I have sinned! I am that poor prodigal! Have mercy upon me, and forgive my sins, O Lord! thou Saviour of sinners!”

Having entered the room, I asked her how she felt her mind? She replied with tears, “I have been praying as you advised me, but I am afraid God will not answer my prayers.” I said, “God has promised to hear the prayers of all his people, and that he will not despise the sighing of a broken and contrite heart.” She then cried, “I know I am a sinner, a very great sinner! My sins wound me very much.” I told her there was no cure for the wounds of sin, except the blood of Jesus Christ, and that his blood cleanseth from all sin. “I believe,” said she, “he is able, but I am afraid he is not willing to save such a wretch as I am. I have, however, no hope to be saved, but through Jesus.”

I then read the 71st Psalm, part of which I expounded: This was made a great blessing to her, for she often repeated the 11th verse in her prayers; “O God, be not far from me! O my God, make haste for my help!” At other times she would repeat the 12th verse, “Deliver me in thy righteousness, and cause me to escape! Incline thine ear unto me, and save me.”

During her illness, she frequently prayed to the Lord for patience to endure her pains. On being asked by her friends, whether she wished to live or die, she replied, “Die, if it please the Lord! I can freely give up all! I am afraid, if I live, I shall commit more sin against my dear Saviour.” When her mother, who lived about ten miles distant, came to see her, and said, “Daughter, I am glad you have found such kind friends in your illness,” (meaning her cousins;) she replied, “Yes, mother, they have been good friends to me, and I am thankful for their kindness; But that is not all; they have sent for a Minister to pray for me, and he has recommended me to a friend in heaven, the Lord Jesus Christ, who is the Saviour of sinners: He is my best friend—the very best friend I ever found in my life!”

From the first time I visited her, she prayed almost continually night and day; and so impressed was her mind with the important concerns of her
her soul, that, if she fell asleep, she would be praying in her dream for mercy as a poor sinner, for Jesus' sake! When she grew very weak, and was not able to talk, she desired that I might be sent for, believing God would hear my prayers on her behalf. On the Friday morning before she died, she said to her relation, "The Lord hath been with me indeed, and blessed me, and visited me with his salvation: I am going to heaven soon, and I hope you will follow me!" She now began to get weaker and weaker, and lingered without much speaking, till Sabbath-day morning, when she said, "My dear Lord Jesus, come and release me!" and soon after she tranquilly expired, leaving on serious minds a pleasing hope, that "when Christ, who is our life, shall appear, he also will appear with him in glory!"

Brighton, Feb. 20, 1795.

Pleasing Account of the Conversion and Death of Sarah Butler.

IF you can spare a corner of your useful Miscellany, you will oblige a sincere friend and constant reader, by inserting the following account of Sarah Butler, who died on the 15th of September 1792, of a lingering disorder, brought on by a violent cold, which she caught the preceding winter:

As her parents made no profession of religion, she was brought up in profound ignorance of God and his ways. Soon after the Gospel was preached at Howden, she discovered an inclination to hear it; and, though but a child, she regularly attended, and seemed to be much affected with what she heard. But her conversion might be ascribed, under God, to a funeral sermon, preached for a Mrs. Ashley, June 26, 1789. For some time, she went through much distress of mind, till it pleased God, under another discourse, to set her soul at liberty. In December 1790, she was admitted a member of the church at Howden, and ever after continued to give convincing proof that she was a real partaker of the grace of our Lord Jesus Christ.

On the 17th of August preceding her death, sensible that the time of her departure drew nigh, she desired me to preach her funeral sermon from Phil. i. 23. "Having a desire to depart, and to be with Christ, which is far better." As soon as she had repeated the words, she exclaimed, "I have a desire to depart, and to be with Christ! I know I have: I feel an alteration in myself, and should be glad if he would take me to himself, even to-night. Many tell me, they have seen people brought as low as I am, and raised up again: There is nothing impossible with God; but I do not think I shall ever be better. Neither am I offended with those who say they think I shall die: I am not afraid when they mention death, for I even wish to die!"

From this to the time of her death, I continued very frequently to visit her, and found her in general composed and happy. At one of my visits, however, I found her rather dull and low; but after I had prayed with her, she seemed to be much revived: "Oh!" said she, "I hope I shall not be long confined in this troublesome world! but that I shall be with my dear Lord. There is great pleasure and happiness in real religion: I know there is!" I said, "You remember the time when you first found it so?"

"Yes, perfectly; and, blessed be God! it is so now. I know that a real change hath passed on my heart!" The next day I called on her again; and after prayer, she said, "I hope it will not be long before the Lord
Lord frees me from my present troubles: I find this body encumbered with pain and sickness; but I rejoice to think that, in a little time, I shall be where pain and sorrow shall be known no more for ever! The thoughts of death, eternity, and the world of spirits, sometimes affect me; but the consideration that Jesus will receive me, causes my fear to vanish away!" She then said, "I hope, when I am gone, you will preach from the words I mentioned to you before,—For I have a desire to depart, and to be with Christ, which is far better!" After this, her desires of being with Christ seemed to be much increased; when she frequently expressed herself with rapture, "Come, sweet Jesus! come quickly, and receive me to thy blessed kingdom!" I asked her, if she could get any rest by night?—She replied, "Very little; but I can praise the Lord." She continued in this comfortable frame of mind till within a few days of her death; when she was reduced to such a state of weakness, that she appeared to be almost insensible. She spoke but little, except at intervals, when she expressed a desire to be gone to be with Jesus. Just before she expired, she begged to be raised up in bed; which being done, she sweetly breathed her last, without a sigh or groan.

REVIEW OF RELIGIOUS PUBLICATIONS.


The saying of a celebrated divine, more remarkable for the brilliancy of his wit, than the fervour of his piety, has been often quoted, and too often credited, viz. "That the study of the book of the Revelation either found persons mad, or made them so." We shall be in little danger of feeling an improper bias from his decision, if we pay any deference to the judgment of the amiable and candid Doddridge, who thought his discourses dictated by so bad a spirit, that he said, "If ever any sermons were written by the inspiration of the devil, it was Dr. South's." But, in order to convince the desipier of this part of the canon of Scripture, it is not necessary to have recourse to human authority: We have in our favour the testimony of God himself: ch. i. 3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein: For the time is at hand." The most illiterate Christian, who peruses the Revelation with a view to his spiritual edification, will find his labours amply rewarded. For, to use the words of the elegant Saurin, "The Apocalypse, though a mortifying book to a mind greedy of knowledge and of science, is very satisfying to a heart solicitous about maxims and precepts."
In its general scheme, this book may be justly considered as a prophetic history of the Church, from Christ's ascension into heaven, till he shall return to judge the world in righteousness. Its various conditions during the extensive course of so many revolving years are clearly unfolded to view. And the enlightened reader, although he may not be acquainted with the particular systems of interpreters, can easily perceive the purity of the primitive church; its sharp conflicts with the powers of earth and hell; the rise, progress, and extensive dominion of Antichrist; the decline and total ruin of his powerful empire of superstition and vice; and the succeeding glorious state of the church of Christ, in knowledge, holiness, peace, and joy, during the latter days.

From these outlines, which are equally distinct in every age, the ancient believers, in reading the Apocalypse, were warned of Antichrist's coming, and taught to guard against the encroachments of a superstitious and pernicious spirit. Thoso who lived while Antichrist appeared in his glory, were fortified against the reproach of the cross, and supported under sufferings for the cause of Christ; and those who live under Antichrist's decline and fall are taught to look forward with exultation to the joyful æra, when the New Jerusalem shall "descend from heaven; when the tabernacle of God shall be with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

While prospects so exalted are presented in this book to the pious and contemplative mind, we need not wonder that it should have employed the pens of some of the ablest divines, both in ancient and in modern times. The latter greatly excel the former; and the reason is evident: By the light of the accomplishment broad day has been poured on the prediction. Of our own countrymen, who entered the lift, some have been particularly renowned. Mede's Key to the Revelation is deservedly applauded; and has been of great service to succeeding commentators. Daubuz is very learned, and has many curious things; but he is unreasonably prolix, and not remarkably judicious. Bishop Newton is entertaining and plausible; and is well fitted to the ordinary class of readers; but a person who wishes to enter deeply into the study of the Apocalypse, will soon perceive him to be superficial, and that little help is actually to be derived from his labours. Indeed, if the real worth of Bishop Newton's book be accurately scanned, and its claims to originality of plan, depth of thought, and novelty of matter be carefully examined; we shall be likely to determine, that its merit has been greatly over-rated. Lowman, though less known, is a writer of superior acuteness and penetration; of greater accuracy, and more extensive acquaintance with the sacred Scriptures. Charges of unfairness have often been brought against Newton for borrowing from him, without acknowledging it; but the charge is pressed too far; for, if the Bishop had acknowledged his obligations to all from whom he had borrowed, the fable of the jay would be again pre-
presented to our view. It would be injustice to merit, not to men-
tion in our list, a writer, who, in the judgment of not a few, bears
away the palm from all who have commented on this book—the
learned, the pious, and laborious Vitringa. Many may not agree
with him in several parts of his system of interpretation; but at the
same time, there is in his work so much solid learning, such varied
information, so great an extent of historical knowledge, both civil
and ecclesiastical, such acuteness of remark, and depth of investi-
gation, so much candour, so masterly a representation of theological
truths, so much critical skill in the original tongues of the Old and
New Testament, so thorough an acquaintance with the figurative
language of Scripture, and so edifying an interpretation of it, that
every good and impartial reader will rise up from the study of Vi-
tringa both wiser and better. Those of our younger brethren who
are not acquainted with the book, have a feast awaiting them that
will both nourish and delight their souls.

But, though so many eminent writers have presented to the
world the fruits of their labours on the words of this prophecy,
this should not discourage others; and we are happy to see that it
has not deterred Dr. Johnston from casting his talent into the sa-
cred treasury. Every reader will perceive him to be a man of con-
siderable abilities, an ingenious commentator, and an orthodox di-
vine. He has studied the Revelation with great accuracy: He is
well acquainted with the symbolic language: He has evi
dently thought for himself; and some of his interpretations are
new.

It would occupy too much room were we to give an abstract of
his scheme; let it suffice, therefore, to observe, that it coincides
more nearly with that of Lowman, than with any other.

The Doctor deserves great praise for the soundness of his judg-
ment in representing the various predictions as having their ac-
complishment in the affairs of the Church. Some commentators of
note find here all the changes which have taken place in the world,
and the mere conquest, of one people by another. Where these
affected the church of Christ, we may justly suppose them to have
been in the view of the Spirit of God, when he dictated the con-
tents of this sacred book. But where they had no connexion
with the church, or influence on its state, why should we seek for
them in the Apocalypse? Its design is not to give us the history of
the world, but of the church.

The two last chapters are regarded by our author as describing
the glory of the latter days. It has been common to view them as a
delineation of the heavenly state. But if Dr. J.'s arguments be
duly weighed, as well as those of the great Vitringa, who goes be-
fore him in these sentiments, it will be found more probable that
the sacred writer, imitating the glowing language of the prophets
of the Old Testament, from whom many of his figures are derived,
deigns to give us a representation of the felicity of the church
after the fall of Antichrist. At the same time the expressions, if
urged
urged to the highest sense of which they are capable, will, like those of Isaiah, serve for a description of the celestial glory. Dr. J. particularly excels in the views which he gives of the glorious state of the world, and of the church, when Satan shall be bound a thousand years; and his description is not the language of fancy, but derived from a careful examination of the meaning of the various figures and symbols employed by the Spirit of God.

[To be concluded in our next.]


We always regret when this department of our Magazine, which is necessarily much circumscribed, and consequently ought to be appropriated to the review of such publications only as may be deemed useful, is occupied in the examination of works of an unprofitable, and even of a pernicious tendency. Nothing could reconcile our minds to the painful task of reviewing upon these occasions, but the consideration, that our drudgery may, at least, save our readers the trouble of going over many pages, which, besides failing to requite their labours, may sometimes be productive of worse consequences.

The work now before us, like some of Mr. Wakefield's former treatises, we are sorry to say, is of this kind. And notwithstanding he intimates, in the exordium of his pamphlet, with a confidence, which would have appeared with a better grace had it been faulty on him than by him, that he "conceived himself not unlikely to serve the cause of revealed truth by an examination of a deistical pamphlet;" we cannot but consider him greatly unqualified for an office of this nature, having already shewn himself upon several occasions inimical to its best interests. His critique upon Mr. Paine's Age of Reason, therefore, is just what might be expected from a writer of his complexion. As far as the Deistical and Socinian creeds agree, we find the greatest harmony between them. In those few points where they differ, Mr. Wakefield animadverts upon his neighbour's sentiments.

We meet with a great profusion of compliments in the course of our author's Examination of Mr. Paine's performance. He calls it "the effusion of pregnant intellect, sobered by the meditation of a solitary prison." He says, that "it is replete with manly sense and dignified morality, conveyed in simple but energetic language;" and that, "the writings of Thomas Paine abound with indications of original conception and profound thought, of comprehension and sagacity far beyond the vigour of vulgar minds." But in the very moment of this lavish praise, with an inconsistency peculiar to our author, he deems "his statement frivolous and erroneous in the extreme," (page 10); "inaccurate, fallacious, and inconclusive," (page 13); his notions "impertinent, and unfitting to the purpose in view;" "a mere inapplicable fragment of our author's
bewildered imagination," (page 14): And after a great variety of similar observations, he tells us, in the 47th page, that "he is so tired with examining into the inconsistencies and absurdities of Thomas Paine's effusion, that he hastens to the conclusion of it." In the 53d page, he adds, by way of finale, that, "in all that Mr. Paine has said on the subject, he discerns little more than a collection of ignorance, misconception, effrontery, and infidelity."

We hope, from this specimen of Mr. Wakefield's Examination of the Age of Reason, our readers will be able to form an accurate opinion of the merit of the work, and how undeserving such palpable contradictions are of their attention:

We cannot, however, dismiss this article without making a further observation on the impiety, in addition to those on the inconsistency, of the writer. Mr. Paine, in his Age of Reason, had dared to give scope to the sallies of a profligate and unprincipled mind, and in a vein of ridicule held up the miraculous circumstance of Jonah in the belly of the whale, as the subject of derision. Mr. Wakefield joins issue with Mr. Paine upon that event, and tells his readers, "that it is a story which his stomach feels an equal disposition to ingurgitate." But that he might not be wanting in his merriment on the sacredness of Scripture, he subjoins to Mr. Paine's account, "a ludicrous tale of a little black ship-boy, which, with an effrontery unparalleled, he says, "many will think not inferior to that of Jonah, in symptoms of credibility." And this, readers, comes from a man who sets out to examine Mr. Paine's Age of Reason with the pretension of serving the cause of revealed truth!

The Age of Infidelity: In Answer to Thomas Paine's Age of Reason.
By a Layman. Price 1s. 6d. Button, London.

In defending the outworks of Revelation, the Layman takes his ground, where he may obtain a double aspect of the enemy; he opposes the evidence of Christianity to the virulent attacks of Mr. Paine, and shows the inefficacy of his arguments, and the impiety of his wit. For those of our readers, who have neither leisure nor opportunity for consulting the more elaborate writings of former polemics, which have fully refuted every attempt of infidelity to throw down the faith, this defence may be used with much advantage.

In his reply to Mr. P. we discern a considerable degree of acumen, conducted at the same time with great temper and Christian spirit. As a specimen of the Layman's style and manner of reasoning, we shall present our readers with his concluding paragraph, in which he sums up the argument:

"I shall take leave of the reader with observing from the close of the pamphlet before us, the sum total of all the discoveries of modern philosophy in religion,—namely, that by reducing all religion to one simple article, the belief of a God, it cuts off every
improvement in divine knowledge from the days of Adam—throws us back into the darkest ages of Heathenism—levels us in this respect with the most illiterate barbarians; and all the comfort it leaves a good man as to futurity is, that 'the Power that gave us existence is able to continue it.' To such writers I would take up Job's parable and say, "Miserable comforters are ye all, and physicians of no value."

The Pedobaptist Mode of administering the Baptismal Ordinance defended: Wherein the Author professes to consider, whether Dipping and Sprinkling are not the two constituent Acts of Baptizing on the Part of the Administrator. By William Miller. Price 2s. 6d. Octavo. 140 Pages. Priestley, Matthews, and Chapman.

Our readers will recollect that in our Magazine for last July we made some remarks on Mr. Miller's Treatise, entitled, Catholic Baptism. Many of his thoughts appeared to us quite original, and his arguments deserving considerable notice. Having left his system in complete, by confining himself to the subject of Baptism only, that performance is very properly succeeded by the present, in which the mode of administering the baptismal ordinance is largely stated and defended. The whole of the Baptist controversy hitherto, may be very properly considered as comprised in the writings of Dr. Williams and Mr. Booth. And as Mr. Miller's hypothesis in some respects differs from the sentiments espoused by each, his objections are chiefly levelled at the assertions of these celebrated authors.

His first inquiry is, "what constitutes Christian Baptism?" Whether or not it consists of one or more actions, precisely ascertained and determined in the New Testament, without leaving any thing to the will and discretion of the administrator. Dr. Williams, it seems, affirms, "that the proper sacramental import of the word Baptism, is exhausted by defining it, a ceremonial and religious use of water," leaving it to the choice of the administrator to sprinkle, wash, or immerse the subject; each mode being, in his opinion, equally valid, though not equally convenient, and therefore may be varied according to circumstances. Mr. Booth, on the other hand, strenuously maintains, "that the manner of using water, when Baptism is administered, is not a mere circumstance, but Baptism itself." To this Mr. Miller assents, as being more conformable to the invariable precision of positive law, and sacred institutions recorded in the Old Testament. But when Mr. Booth attempts to limit the meaning of the term to dipping, Mr. Miller contends that in this he is egregiously mistaken. According to his own definition, the administration of Baptism is a complex act, which includes dipping and sprinkling, both performed by "the administrator, who, pursuant to a divine order, dips his hand, or something equivalent, into the water, and therewith sprinkles the subject of the ordinance."
To justify this definition, he has recourse to "the Scriptural signification of the word BAPTIZE." But, after all, we are by no means convinced, either by his arguments or criticism, that there is any impropriety in the definition given by Dr. Williams. That the primitive word baptō signifies to dip or plunge, is evident, being so used in the Septuagint translation, and likewise in the New Testament, when Judas is spoken of as dipping the sop, and when Lazarus is requested to dip the tip of his finger in water. But that baptizo, which is only a derivative of baptō, and consequently must be somewhat less in its signification, should be invariably used when Baptism is spoken of in the New Testament, is a difficulty which the most strenuous advocates for immersion have, in our opinion, never sufficiently obviated. Nor does it less affect the scheme of Mr. Miller, as it is highly improbable, that an act which does not amount to so much as dipping, should signify "more than dipping," by comprehending both that and aspersion like-wise.

Christianity being a more liberal system than that of Judaism, it might be expected that its institutions would be few in number, simple in their nature, and easy in their practice,—that no stress would be laid on the manner of performing them, but on the view and disposition of the person by whom they are performed. The Lord's Supper was probably never observed precisely in the same way as it was by Christ and his Apostles; nor is there a syllable in the Scriptures that prescribes the time, place, or posture, but leaves them as circumstantial to be adopted or varied at discretion. That the same may be said of Baptism is evident from the numerous controversies on the subject. Otherwise the same precision would have been used in describing its mode, as in the various institutions of the Old Testament, which are so accurately defined, as to exclude the possibility of different opinions.

The author's remarks "on the meaning and use of certain Greek prepositions in the controversy," his "examination of passages of Scripture, where allusions to the immersion of the subject are supposed," and his "miscellaneous remarks respecting the manner of supporting the immersion of the subject in Baptism," are well worth reading.

We cannot help observing, that the Author, through the whole of this controversy, writes in the spirit of love and meekness; and that in this, as well as in his former publication, he merits attention, both for the originality of his thoughts, and the general solidity of his reasoning.


These discourses are already so extensively known, and so highly esteemed, that they stand in no need of recommendation. Though written in a plain, familiar style, they are very judicious and instructive,
tive, and each being of a very moderate length, and the subjects treated of peculiarly interesting, they are admirably adapted for the use of serious families. This new edition will, no doubt, be acceptable to the religious world, as they were become so scarce, that it was with difficulty a copy could be procured. What particularly claims our attention, is the thirty-fifth, or last sermon, which was originally delivered at Cambridge, at the ordination of Dr. Conder, in the year 1739, and was never before published.

Whoever compares this discourse with the others, can entertain no doubt of its authenticity. In point of sentiment and language it is not inferior to any in the volume.

It was particularly addressed to the Doctor, and treats on the work of a Christian minister. He strongly recommends to him the diligent study of his own heart, a thorough acquaintance with which he considers as indispensably necessary to animated and useful preaching. Next to this he advises him to divide the word of truth aright, both for his own and the profit of others; to see that every text has its true meaning, every truth its due weight, every hearer his proper portion, every subject its proper season, and that every discourse be delivered in a suitable, intelligible way.

The sermon concludes with some excellent instructions respecting his conduct towards his people. "Know the wants of your flock, and acquaint yourself with their general state. The work of the pulpit is the least branch of a pastor's work. He that would convert sinners or edify saints, must study souls as well as books." "A compassionate, sympathetic spirit, in a Gospel Minister, is very becoming, and very endearing. This will conciliate a lasting esteem of your person, and give a special weight to your exhortations and advice as a minister. Be willing to attend to the particular cases that are brought to you, and never think them any diversion from more necessary work. You may find yourself comforted by the experience of weaker Christians. Some of the sweetest turns I have been helped to give to Scripture, I have learned from conversation." "Show a readiness to visit the sick, and give them a portion at home who are disabled from coming to the house of God. Sick-chambers, and death-beds, have been a great means of enlarging my experience, and of quickening my frames. Never make these visits chargeable, as if you expected any thing by way of return. It is a thing so mean in a Gospel Minster, that it falls even below contempt itself. To fall prayers is one great means to quench the spirit. Never contradict in your life, what you hold forth in your doctrine, whether public or private. We may soon pull down in our lives, what we labour to build up with our mouths." "Be humble and serious, not puffed up with your gifts, proficiency, or success. Spiritual pride is the surest bar and hindrance to all spiritual supplies. Cheerful you may be, but not frothy: This will eat up your spirituality, and in time, take away the relish of divine things." "Be very cautious in choice of friends, and never be delirious of hearing secrets." "Study men as well as things."

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things, that you may know how to meet them in a public discourse, who will give you no liberty to do it in a private way. Only remember that personal reflection always spoils even necessary reproofs."—" Despise the practice of those who defame their brethren to exalt themselves. Honour follows them only who flee from it. He that brings you a little story against the rest of your brethren, will be first in raising one against yourself. They that stand highest, are usually first lashed by the scourge of tongues. Leave your character where you have trusted your soul, your great Master will take care of both."—" Dwell much upon the writers of the last age. They dwelt much with God; and there is a favour in their writings, which is like ointment poured forth. Their words were plain, but their thoughts were great, their matter solid and substantial, and their self-knowledge uncommon."—" Be diligent and industrious in your studies. It was admirable advice which was given by Mr. Nefbilt, "He that does not prepare what to say to the people, tempts God to come out of his ordinary way to his assistance; he that depends upon his own preparations, makes a God of his gifts."—" Begin and conclude every duty with prayer. Those sermons which are studied upon our knees, are most reviving to our own and other's hearts. Sit, as far as may be, loose from the world, while you are passing through it: Remember, that the fashion thereof passeth away."—" As you have freely received, freely give. You have tried God often, be not afraid to trust him. A man must have but a cold heart, to ask the liberality of his people, for Christ's poor, who has not at the same time an open hand to relieve them himself."—" Show a becoming love to those who differ from you, and treat them with affability: Brotherly love is very consistent with diversity of opinion. Rejoice in the usefulness of any to spread real religion, and encourage their good design by your conversation, advice, and prayers. Disavow party matters; and what you see wanting in others, make up by moderation and forbearance in yourself.

We understand that this Sermon is printed separately, price 4d. for the accommodation of those who are in possession of any of the former editions of this volume. We sincerely wish that it was in the possession of every Gospel Minister. Its value may easily be estimated by the few detached sentences we have selected.

Plymouth, printed; London, Deighton, Terry, Trapp, &c.

In this very cheap little tract more is furnished than is promised in the title-page. After the writer has occupied his five minutes with serious and profitable advice, he subjoins short prayers for morning and evening service in a family, with an addition for the Lord's-day. He modestly proposes them, "not as models, but merely as helps for devotion," for the use of persons who need a form of prayer. They are well adapted to answer the benevolent pur-
purpose of the pious author. He concludes with a fragment on watchfulness after prayer, designed for the edification of persons habituated to the privilege. We heartily recommend it to the attention of our readers, as a very valuable morcel of practical theology.

Although the author's name is not prefixed to this useful piece, we do not hesitate to ascribe it to the pen of Dr. Hawker, whose two volumes of sermons on the Divinity of Christ, and the Holy Spirit, we have formerly noticed with the warmest approbation. His present essay for the advancement of private and family religion exhibits him in a very laudable and amiable light. We wish that his larger publications may find the place they deserve in every Christian's library; and that a tract, so well suited to general convenience and edification as that before us, may have the most extensive circulation.

The Cause of our National Judgments, and their Remedy. A Sermon preached in the Parish Church of Christ Church, Spital Fields, on Sunday, Feb. 22, 1795, preparatory to the late General Fast. By John Davies, A. M. Fellow of Trinity College, Cambridge; Lecturer of St. Lawrence, Jewry, near Guildhall; and Joint Lecturer of Christ Church, Spital Fields. 8vo. 24 Pages. Rivingtons, London; Lunn, Cambridge.

We are always pleased when we find young Clergymen modestly declining to vent their own political dogmas in the sanctuary of God. That pleasure we derived from the perusal of this discourse. The text (Joshua, vii. 13.) is happily chosen, and the sermon is evangelical, and well adapted to the occasion on which it was preached.

The Confession and Support of the Godly in Times of National Danger. A Sermon preached at Kingston upon Hull, Wednesday, Feb. 25, 1795, being the Day appointed for a General Fast. By Geo. Lambert. To which are added the Hymns sung upon the Occasion, composed by a Friend. Published at the Request of several of the Hearers. 8vo. 32 pages. Dilly, London; and the Booksellers in Hull.

This is one of the few fast-day sermons, which we can heartily approve and recommend. It is plain, popular, and adapted to the present state of the British nation. The text is 2 Chron. xx. 12; and through the whole discourse politics are kept out of sight, that the eye and the heart may be more immediately fixed on God. The hymns are good; the last of which glances at the substance of the discourse. The particular mode in which the service of the day was conducted, is stated in a short preface.
SOLILLOQUY.

WHEN shall I those sacred raptures prove,
Known only to the happier choirs above,
Fill'd with the highest transports of thy love!

O when shall I from every flame be free,
Which rife's not—in thee! When shall I love but thee, my God, alone?
And when will Jesus seal me for his own?
Say, dearest name! can mercy yet extend—
Unbounded mercy prove a rebel's friend?
Can st thou yet break the adamantine heart,
And point my choice to Mary's better part?
Say, can st thou yet a wretched wand'rer love?

Yes!—thou canst still this stubborn will subdue;
Thou canst, I know, createthis heart anew;—
Nothing I need, but what thy grace can do!
Descend, sweet Spirit! then, a heav'nly guest,
And take possession of my yielding breast;
Descend in all thy mild, pacific charms,
And take once more a rebel to thy arms!
Descend, and from yon wounded victim bear
My pardon, sign'd—for lo! I read it there;
Wrote on the blood-ting'd cross, and on the poignant spear!

O thou, whom yet I love! thy charms reveal;
And with thy glories all my spirit fill!
O thou, whom yet I love! thyself impart,
And flam' thy brightest image on my heart!
Give me with thee that purest bliss to prove,
Which flows from faithful constancy of love!

Oh! give me all that heav'n itself can grant!
For heav'n,—for thee, these burning wishes pant;
Give me thyself!—and that is all I want.
But why—while yet I plead for love divine,
Why do I feel the sacred flame decline,
As though it would expire! Sweet Spirit, breathe
In mercy now, and these dry bones shall live.

O let not earth nor hell from me remove
The blood-bought blessings of my Master's love!
But tell me now, "That my unworthy name
Is written with the followers of the Lamb!"

THE CHRISTIAN MORE THAN CONQUEROR.

They who now surround the throne
Of Majesty above;
Worshipping the Holy One,
And balking in his love;
Once were pilgrims here below,
Wand'ring through this desert land,
Almost overwhel'm'd with woe,
Beset on either hand;
But they have the vict'ry gain'd,
And enter'd into rest;
Have their utmost wish obtain'd,
With endless glory blest.
Not by merit of their own,
Did they gain the heav'nly prize;
'Twas the bleeding Lamb alone,
Who rais'd them to the skies.
Not by their inherent might,
They conquer'd every foe:
Jesus did their battles fight,
And brought them safely through:
Out of weakness, made them strong;
All their num'rous wants supply'd:
He is now their only song,
Who for them liv'd and dy'd.
When he liv'd on earth below,
A servant's form he wore;
But he reigns in glory now,
And all the heav'n's adore:
Once a captive in the grave,
Death and hell shall rue the day!
Thence arising strong to save,
He bore their keys away.
Christ himself for ever lives,
For evermore he reigns;
And eternallife he gives
To captives bound in chains;
Pardons rebels doom'd to die;
Prodigals return'd he owns;
Rais'es beggars up on high
To everlast'ng thrones.
Millions sing his grace above,
Now sav'd from ev'ry fear;
We have cause to sing and love,
Though at a distance here.
With our former state compar'd,
We are brought already high;
Glory is for us prepar'd,
And crowns, above the sky.

But when the Lord himself, with gracious pow'r,
Displays his glories in some fav'rd hour;
When Love appears sup'rn on the throne,
And points the soul to its immortal crown,
Loose fly the rings which held his heart to earth;
Uprising the passions of celestial birth;
And one bright glance of Jesus makes him say,
"I've none on earth—in heav'n I've none but thee!"—JOSEPH.

THE MOUNTING LARK.
"They that wait upon the Lord shall renew their strength; they shall mount up with wings." Isaiah, xl.31.

ON mounting lark—how swift he flies!
With active wing he mounts on high,
And aims to reach the lofty sky.
Now as a spot, he scarce is seen,
While equal atoms float between:
And yet his warbling voice I hear,
Descending gently on the ear...

PLEASING KIND OF CHRISTIAN CONFLICT.

HEAV'N draws my spirit towards its blissful shore,
And bids my heart to things eternal soar;
Earth holds my fancies by a thousand strings,
And, when my thoughts would mount,
Contracts their wings.

From what strange cause springs this peculiar strife?
I long to die, yet still am fond of life:
I blest the Lord who lends me vital breath;
Yet leap for joy, at thought of certain death!

When I look round, how many objects dear
Fix on my eye, and gain upon my ear;
Yea, claim their various stations in my heart,
Nor quit their claim till flesh and spirit part.
At home, what tender cares and sweets combine,
By means of objects this fond heart calls mine;
Abroad, how pleasant is the frequent sight
Of social bliss among the fons of light;
Where many hearts with mutual kindnss glow,
Kindled by love divine—'tis heav'n below;
Yet, though 'tis heav'n's sweet dawn, it helps to bind
To present things, the captivated mind.
And he that's one in heart with Zion here,
In view of heav'n, may drop a parting tear!
REV. JOHN HEY,

Bristol.
A MEMOIR of the Lord's gracious Dealings with ELIZABETH LASKEY, late of Ray-street, Clerkenwell; who departed to a blessed Immortality, on Thursday, April 2, 1795, in the Sixty-fourth Year of her Age.

DIVINE Grace produces in the heart the most benign and generous principles: It teaches its happy possessor to weep with them that weep, and to rejoice with them that rejoice. Next to the sensible presence of the Holy Spirit on the soul, the believer cannot enjoy a more exalted pleasure, than in seeing ignorant sinners brought to the knowledge of the truth, and suffering saints supported and comforted in their various tribulations. To such as are experimentally acquainted with the truth of this remark, the following Narrative will not be unacceptable: It contains a brief account of the Lord's goodness to one, who, though very poor and needy among men, was divinely enriched from her Saviour's fulness, and is now beholding his face without a vail.

ELIZABETH LASKEY, whose experience is the subject of these few pages, was born at Fowey in Cornwall, in the year 1731. She continued in that awful state of enmity and ignorance, in which all are by nature involved, until the month of April 1785; when it pleased God, by the grace of his Holy Spirit, to convince her of her need of Jesus, as a Saviour, in a very remarkable manner. The Lord, who had some time before taken her husband, saw fit to lay his afflicting hand upon her only son, a child between five and six years of age; and the sickness proved unto death. A few days before his decease, the poor boy was particularly desirous of seeing a gracious woman, who had been a kind friend to his
MEMOIR OF ELIZABETH LASKEY.

mother; but he was told it would be in vain to go for her then, as she was gone to Spa-field chapel (the place of worship which she constantly attended): On which, looking earnestly on his mother, he said, "Mother, have you no God?" "Yes, my dear!" she replied. "Then," said he, "why have you never told me of him? Why don't you go and serve him as Mrs. E. does?—Do, mother, when I am dead, go where she goes, and serve her God!" On Mrs. E.'s return from chapel, she came and spake to the little sufferer concerning Jesus, the sinner's friend. He listened to her with deep attention and apparent joy. In a few days after, he was taken to the bosom of that compassionate Saviour, "who gathers the lambs in his arms—and even out of the mouths of babes and sucklings ordaineth strength."

On the Sunday after the child's departure, Mrs. E. kindly came to condole with the afflicted mother, and said to her, "Now I hope you will fulfil the dying request of your child, and go with your burden of trouble to the house of God."—With this request she complied, and went in the evening to Spa-field chapel. The minister was led to discourse upon the words of Jesus to the woman of Samaria,—"Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him, shall never thirst, &c." The impressions which she received from the Lord under the sermon are only to be conceived of by those who can experimentally say, "He told me all that ever I did!—Is not this the Christ?"—"Then it was," said she, speaking of this event with a grateful heart and weeping eyes, "I first saw my sins to be exceeding sinful, and felt the necessity of deliverance from them by the free grace of my Saviour! It appeared to me as if I was singled out from the rest of the congregation; and so exactly was the preacher led to describe my case, that, until I was assured to the contrary, I could not but think that Mrs. E. had been with him, and told him all my past conduct and my present circumstances. I saw my lost and undone condition as a sinner; and, when the minister was setting forth the free love of Jesus, in bestowing his salvation, with all its blessings, upon the poor and the perishing, without money or price, my heart sent up many secret cries that I might be permitted to drink of the fountain of life,—that I might thirst no more after sinful objects; and, I trust, before the close of the service, the Lord gave me encouragement to look unto him, poor and vile as I was, for pardon and life. On my return home," added she, "I kissed the cold lips of my dear boy's corpse, and, kneeling down, blessed that God who put
put it into his heart to direct me where to go for comfort, when he should be taken from me." Thus was that good word fulfilled in her experience—"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness: The meek, also, shall increase their joy in the Lord; and the poor among men shall rejoice in the Holy One of Israel."

From the above period, she became a close attendant upon the means of grace, and was soon after led into the liberty of the Gospel, so that she could cheerfully adopt the language of David, and say, "Come and hear, all ye that love God, and I will declare what he hath done for my soul."

Such is the mercy with which our heavenly Father tempers the severest of his dispensations, that, though deprived of her husband, and the son of her tender love, she had yet one earthly comfort left, an only daughter, who was about eighteen years old at the time of her brother's decease. This affectionate child had been to her mother what Ruth was to good old Naomi, the faithful partner of her deep distress; having, from her twelfth year, laboured hard to soothe the rugged path which Providence had appointed them to tread. But as yet she knew not the Lord Jesus Christ. On her behalf many prayers and tears were poured out before the throne of mercy: Nor were they long unanswered; for soon after, it pleased him, "who hath the key of David, who openeth and no man shuttest," to open her heart under the preaching of his word, as he did that of Lydia of old, to attend to the things pertaining to salvation. From this time, the poor habitation in which they dwelt became a Bethel; and often were their hearts uniting in thankful praises to God, when they had very little, and sometimes nothing wherein to refresh their bodies. Happy souls!—They knew the truth of Solomon's words: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

"Though meanly clad, and coarsely fed,
And, like their Saviour, poor;
They would not change their Gospel bread
For all the worldling's store."

Thus did they go on in the delightful fellowship of the Gospel for about four years; when death had his commission to separate them for a season. This beloved daughter, dear by the ties of nature, but still dearer by the indissoluble ties of grace, was called to her eternal rest, in the twenty-second year of
of her age, having left a blessed testimony that she had not believed in vain.

The afflicted parent, seeing her last earthly comfort expire, and being deprived of the staff of her age at a moment when she wanted it most, was so oppressed by the suggestions of Satan and the remaining corruptions of her heart, that for about six weeks she was reduced to the brink of despair. Under these circumstances, she went one evening to the Rev. Mr. Wills's society (of which she was some years a member), when it so happened that he gave an exhortation on Psalm cxxxxviii. 1, 2, 3. "I will praise thee with my whole heart; before the gods will I sing praise unto thee. I will worship towards thy holy temple, and praise thy name for thy loving kindness and thy truth; for thou hast magnified thy word above all thy name: In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul." From that memorable night, so divinely was her soul set at liberty, that doubts and fears were no more suffered to prevail: So true is that word, "Weeping may endure for a night, but joy cometh in the morning." Let the Christian pilgrim, therefore, expect, whilst in this vale of tears, to meet with pilgrim's fare. His severest trials often lead to his brightest enjoyments, and his happiest moments frequently are the forerunners of his sharpest exercises. Thus it was with our departed sister. She had been for some years afflicted with a bleeding cancer on the side of her neck, and shortly after the Lord had so graciously raised her from the borders of despair, she was confined to her room to go out no more. For, in the month of November 1789, her disorder arising to such an height that a vessel in her neck burst, she bled incessantly for several hours, so that it was expected she could not long survive. It pleased God, however, to revive her in some degree; though, from that time, her right arm withered, and became totally useless. Sharp as these afflictions were, she was not permitted to murmur; on the contrary, she could habitually say, through infinite grace,—

"My Father's hand prepares the cup; And what he wills is best."

Yea, so sweetly did she speak of the love of Jesus, that her conversation was delightful both to ministers and private Christians who attended her. And so kind was the Lord, that he not only gave her large supplies of grace for her soul, but he so inclined the hearts of his people to minister to her necessities,
sities that she was never destitute of such relief as the nature of her situation required.

To hear her dwell upon the glory and preciousness of Jesus, was truly refreshing. Even when agonizing with the most acute pains of body, she would cry out, in the language of grateful admiration, "Let none despair of mercy, since I am not denied it! Let no poor sinner fear to come to Jesus, since he has received one so guilty and worthless as I am!

"O may I never once forget
What a poor worm I am;
From death and hell redeem'd by blood,
The blood of God's dear Lamb."

"I long to be with my Jesus!"

"How long, dear Saviour, O how long
Will that bright hour delay?
Fly swiftly round, ye wheels of Time,
And bring the welcome day."

Then, as if chiding her impatience, she would say,

"Tarry his leisure then,
Although he seems to stay;
A moment's intercourse with him
Thy griefs will overpay."

"Blest is the man, O Lord,
That stays himself on thee;
Who waits for thy salvation, Lord,
Shall thy salvation see."

The passages of scripture particularly blessed to her soul, were the 43d and 51st of Isaiah—the 37th of Ezekiel—the 7th of Micah: and especially that precious text, Heb. xiii. 5.

"I will never leave thee nor forfake thee!"—a promise so remarkably fulfilled to her, even as to temporal supplies, that though on the 5th of November 1789, when the Lord was pleased to lay her on her sick bed, she had not one penny in the world, yet during her long and painful illness she never knew the want of any necessary comfort. "This (she thankfully said) is the wonderful mercy of my God; and

"'Tis his daily care, his help to feed,
To purify their spotted souls, and tend and gently lead."

"My Lord knows that I want purifying, and I am sure that when I am tried I shall come forth as gold, for he hath given me that good word of promise to rest upon, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." (Job, v. 26.)—"The Lord is my light and my salvation, whom shall I fear?—the Lord is the strength of my Lord knows that I want purifying, and I am sure that when I am tried I shall come forth as gold, for he hath given me that good word of promise to rest upon, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." (Job, v. 26.)—"The Lord is my light and my salvation, whom shall I fear?—the Lord is the strength of

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my life, of whom then shall I be afraid?"—"Yea, my Maker is my husband, the Lord of hosts is his name." Then addressing those who were around her bed, she said, "I love you all, my dear Christian friends; but I long to leave you, that I may go to the presence of Jesus.

And when to that bright world I rise,
And join the anthems in the skies;
Above the rest, this note shall swell,
My Jesus hath done all things well.

On another occasion, when the writer of this memoir came to visit her, she said with much earnestness, O my dear father, I longed to see you once more, to tell you how good my Jesus is to me. My pains of body are unutterable, but his presence is so continually with me, that I drink of the cup of full assurance of my interest in his love. I have not a remaining doubt on my mind.—O tell to all around, that the Lord has been, and still is, so good to me, an unworthy sinner, that I can look death in the face with joy. I long for the welcome messenger to close my eyes on this world, that I may see Jesus as he is.

Being for some time before her death incapable of taking any thing but liquids, she was almost reduced to a skeleton. Nor was it without much difficulty that she could utter a sentence. The placid smile, however, which appeared on her countenance, sufficiently indicated the inward peace of her mind, and the ardent longings of her soul for immortality. When enabled to drop a word or two, she would say, "I am happily content"—"Precious Jesus! not my will, but thine be done"—"I am solidly happy, not a doubt or a cloud left"—"Come, O my Saviour, come away."—In one of my last interviews with her she said, "You will soon hear of my departure, and then rejoice—Come, Lord Jesus, come quickly!"

At length the long-wished-for day arrived. On Thursday April 2d, 1795, she was called to leave this vale of tears. The approach of death, of which she was perfectly sensible, instead of alarming her fears, excited more fervent desires to be with Jesus. And having, like the dying Patriarch, solemnly blessed those around her, with a gentle sigh she breathed out her soul into the bosom of her God and Saviour. At her own request her remains were interred in Bunhill Fields, where a funeral oration was delivered upon the occasion to a numerous and affected auditory.

Blessed are the dead which die in the Lord, from henceforth; yea, faith the Spirit, that they may rest from their labours, and their works do follow."
CONSEQUENCES RESULTING FROM THE DOCTRINE OF HUMAN DEPRAVITY.

LETTER V.
FROM GAIUS TO CRISPUS.

MY DEAR FRIEND,

April 9, 1795.

If any thing I have advanced in the course of our correspondence has been of use to you, I am satisfied. The inferences which you have drawn from the doctrine of total depravity, as far as they go, appear to me to be just. I shall offer a few others in addition to them; and, as I have some other necessary employments, which require my attention, you will excuse me, if I propose, with these, to close, for the present, our correspondence.

Your inferences go to an examination of the bearings of the doctrine of total depravity on the Socinian and Arminian schemes; mine shall concern what I should call the Pseudo-Calvinistical scheme, or that view of the doctrines, commonly called Calvinistical, which induces many, in the present age, to disapprove of all exhortations to sinners, except to merely external obedience, or things which contain in them nothing truly or spiritually good. If the foregoing principles be just, three things at least will follow; namely—that the distinction between moral virtue and true religion, has less foundation in truth than is commonly supposed—that men in general are either obliged to perform spiritual actions, or allowed to live in sin, and perform sinful actions—and that we ought not, as ministers, so to compromise matters with God's enemies, as to exhort them to merely external services. Let us particularly examine these consequences. They will be found to be more than a little interesting.

First, Let us inquire, whether the distinction between moral virtue and true religion be founded in truth. It is true, the term religion includes more than that of morality, as it is applied to doctrine as well as practice, and to the performance of things positive as well as moral; but if morality be supposed to exist without true religion, such a supposition I conceive to be unfounded. It is further allowed that what is commonly called morality, is very different from true religion, because much that goes by this name is not morality, nor any thing truly virtuous. Nothing is morality, strictly speaking, but that which is in some degree a conformity to the moral law; and nothing contains the least degree of conformity to the
the moral law, unless it include the love of God and our neighbour. There is therefore no such thing as morality in wicked men. On the contrary, the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. That which constitutes the essence of genuine morality, namely, the love of God and man, contains the sum of practical religion. Repentance, faith, and every species of obedience, are but different modifications of love. If we love God, we cannot but repent of having offended and dishonoured him. If we love God in his true character, and bear genuine benevolence to man, we cannot but love a Saviour, and embrace a salvation which proclaims glory to God in the highest, peace on earth, and good-will to men. A rejection of Christ by the Jews afforded a proof that they had not the love of God in them. If we love God, we shall love his image in those that are born of him. In fine, if we love God, we shall keep his commandments, and his commandments will not be grievous.

It is common for professed infidels, and other enemies to true religion, to cry up morality as something opposed to it; and hence, it may be, some havethought proper to cry it down; Yea, many, who by their practice have proved themselves friendly to a holy life, have yet, on this account, it should seem, found it necessary to to distinguish between morality and religion, as to represent the former as something vastly inferior in its nature to the latter. But it ought to be considered that the morality on which the enemies of true religion love to dwell is of a spurious kind: It does not consist in the love of God in his true character, or of men in such a way as to rejoice in what contributes to their greatest good. It is a morality essentially defective; it leaves God and religion out of the question, and is confined to what are called the social virtues, or things which every man in his dealings with men finds it his interest to promote. When we hear such characters cry up morality, instead of coldly admitting it to be a very good thing in its place, but insisting that religion is something of an entirely different nature, we ought cordially to allow the importance of genuine morality, and insist upon it, that, if this were attended to, true religion could not be neglected. Such characters would then discover their dislike to our morality, as much as they now do to what is called religion. Such a statement of matters, though it might grate on their inclinations, must however approve itself to their consciences. Every man feels himself obliged to act upon the principles of morality: Let us

* John, v. 42, 43. 1 John, v. 4. 3. then
then drive home that point in which we have their consciences on our side: Let us say with the poet,

"Talk they of morals, O thou bleeding love!
The grand morality is love of Thee!"

While you speak of religion as a something entirely distinct from morality, such a character will rest contentedly in the neglect of the one, and think himself happy, inasmuch as you allow him to possess the other: But could you prove to him that morality, if genuine, would comprise the love of God, of Christ, of the gospel, and of the whole of true religion, it would plant a thorn in his bosom which he would find it difficult to extract.

Secondly, If the foregoing principles be true, it will follow that men in general are either obliged to perform spiritual actions, or allowed to live in sin, and perform sinful actions. In the voluntary actions of a rational creature, there is no medium between what is good and well-pleasing, and what is evil and offensive in the sight of God. All our actions are, in some mode or other, the expressions of love, or they are not: If they are, they are spiritually good; they are acceptable to God through Jesus Christ. Whether we eat, or drink, or whatsoever we do, if it be done to the glory of God, this is godliness. The actions performed may be simply natural, but the end to which they are directed, and which determines their nature, denominates them spiritual. On the other hand, if they are not, there is no possibility of their being any other than sinful. The want of love is itself a sin, it is a sinful defect relating to principle; and whatever is done otherwise than as an expression of love, let it wear what face it may, it is a sinful action. We ourselves esteem nothing in a fellow-creature which is not in some mode or other the expression of love. If a wife were ever so assiduous in attending to her husband, yet if he were certain that her heart was not with him, but gone after another, and that no part of her assiduity was the effect of love to him, he would abhor her very endeavours to please him, and nothing that she did would be acceptable in his sight.

Instead of its being a question, whether God requires any thing of carnal men which is spiritually good, it is evident both from scripture and the nature of things, THAT HE REQUIRES NOTHING BUT WHAT IS SO. It has been alleged that the obedience which God required of Israel by the Sinai covenant was merely external, and did not extend to the heart. Their government, it is said, was a theocracy: God acted towards them under the character of a civil governor; and if so,
so, it is supposed, he must forbear to take cognizance of the heart, which is beyond the province of creatures to inspect. That God acted towards Israel as a civil governor is admitted, and that it belongs not to a civil governor, in his executive capacity, to take cognizance of the heart, is also admitted. In the bestowment of rewards and punishments, he must act from what is apparent in the lives of men, having no other medium by which to judge of the temper of their hearts: But it is not so with respect to legislation, or the formation of the laws. No civil government upon earth will allow its subjects to hate it in their hearts, provided they do but carry it fair in their conduct. The spirit of all laws, in all nations, requires men to be sincere friends to their country; but as there is no medium for mortals to judge of the heart, but that of an overt act, it is fit that this should be the established rule for the dispensation of rewards and punishments. It was thus, I conceive, in the government of God over Israel. Every precept contained in the Sinai covenant required the heart, or, which is the same thing, some genuine expression of it; but under its administration punishments were not always inflicted, nor rewards conferred according to what men really were, but what they appeared to be, or what they would have been judged to have deserved if a fellow-creature had sat in judgment upon them. It was on this principle that Ahab's punishment was averted on his humbling himself before God. So far was the Divine Legislator from requiring mere external obedience by the Sinai covenant, that the grand preliminary to that covenant was thus expressed: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.* And what is meant by obeying his voice indeed is sufficiently evident by the subsequent addresses of Moses, Joshua, Samuel, and others; in many of which it is observable, that though the blessings promised were external, yet the provisions on which the promises were made was nothing less than a heart sincerely devoted to God.—"If ye will hearken diligently unto my commandments, to love the Lord your God, and to serve him with all your heart, and with all your soul, I will give you the rain of your land in his season; the first rain, and the latter rain, that thou mayest gather in thy corn and thy wine, and thine oil.—Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and then the Lord's wrath be kindled against you, and be shut up the heaven that there be no rain, and that the land yield not her fruit, and lest ye perish.

* Exod. xix. 5.
take diligent heed to do the commandments which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to cleave unto him, and to serve him with all your heart, and with all your soul!—Only fear the Lord, and serve him in truth, with all your heart: For consider what great things he hath done for you. If external obedience were all that God required by the Sinai covenant, why was he not satisfied with the goodly professions which they made during that solemn transaction, saying, "all these things will we do," and wherefore did he utter that cutting exclamation, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and their children for ever!"

Lastly, If the foregoing principles be just, instead of being a question whether ministers should exhort their carnal auditors to any thing spiritually good, it deserves to be seriously considered, whether it be not at their peril to exhort them to any thing short of it. If all duty consist in the genuine operations and expressions of the heart, it must be utterly wrong for ministers to compromise matters with the enemies of God, by exhorting them to mere external actions, or to such a kind of exercise as may be performed without the love of God. It is disloyalty to God; betraying his just authority over the heart, and admitting that in behalf of him which we should despise from a fellow-creature if offered to ourselves. Nor is it less injurious to the souls of men, as it tends to quiet their consciences, and to cherish an opinion that, having complied with many of the exhortations of their minister, they have done many things pleasing and acceptable to God; while, in fact, every thought and imagination of their heart has been only evil continually.

It may be thought these things bear hard upon the unconverted sinner, and reduce him to a terrible situation: But if such in fact be his situation, it will not mend the matter to daub it with the untempered mortar of palliation; on the contrary, it will render it still more terrible. The truth is, there is no way for a sinner to take, in which he can find solid rest, but that of returning home to God by Jesus Christ. And instead of trying to render his situation easy, it ought to be our business as ministers, to drive him from every other resting-place, not for the sake of plunging him in despair, but, if it please God to bless our labours, that he may be necessitated to

* Deut. xi. 13, 14. Joshua, xxii. 5. 1 Sam. xii. 24.

betake
ON HUMAN DEPRAVITY.

BETAKE HIMSELF TO THE GOOD OLD WAY, AND FIND REST UNTO HIS SOUL! We ought solemnly to assure him, that do what else he will, he sins, and is heaping upon his head a load of guilt that will sink him into endless perdition. If he pray, or frequent the means of grace, his prayer is an abomination to the Lord; if he live in the omission of these things, it is worse. Whether he eat or drink, plow the soil, or gather in the harvest (like the supposed ship's company before mentioned*, who with all their regularity continued in their rebellious course), all is iniquity. 

"Incense is an abomination: It is iniquity, even the solemn meeting." To die is to be plunged into the gulph of destruction, and to live, if he continue in enmity to God, is worse; as it is heaping up wrath, in an enlarged degree, against the day of wrath.

What then, it will be asked, can sinners do? If they go forward, destruction is before them; if on this hand, or that, it is the same. Whither can they go, and what must they do? All the answer which the Scripture warrants us to make is included in the warnings and invitations of the Gospel: "Repent, and believe the Gospel!"—"Repent, and be converted, that your sins may be blotted out!"—"Believe in the Lord Jesus Christ, and thou shalt be saved."—"Deny thyself, take up thy cross, and follow me, and thou shalt have treasure in heaven!" If the answer be, "We cannot comply with these things; our hearts are too hard; advise us to anything else, and we will hearken;"—if this, or something like it, I say, should be the answer, the servant of God, having warned them, that what they call their incapacity, is no other than a wicked aversion to God and goodness; that they judge themselves unworthy of everlasting life; and that their blood will be upon their own heads; he must there leave them. His soul may weep in secret places for them; but it is at his peril to compromise the matter. If, seeing they cannot find in their hearts to comply with the invitations of the Gospel, he should offer any directions which imply that their inability is of such a kind as to afford them any excuse; any directions which imply that it is not their immediate duty to repent and turn to God by Jesus Christ; any directions which may defecnd within the compass of their inclinations; let him look to it: They may be pleased with his advice, and comply with it; and, considering it as about the whole that can reasonably be expected of them in their present circumstances, they may be very easy; and, persisting in such a spirit, they may die in it, and perish for ever; but their blood will surely be required at his hand!

I am, my dear friend, yours very affectionately,

GAIUS,

* See our Number for April, page 141.
THOUGHTS ON THE CHARACTER OF CHRIST
AS THE FRIEND OF MAN.

Whatever is tender, generous, and constant in friendship, Jesus felt and exemplified. He gave not goodly words merely, but his life for his friends. He pitied our miserable, and gave himself for our guilty world. He beheld us stripped, wounded, half dead. He did not pass by on the other side. With all the melting of a brother's heart he ran to our relief, bound up our wounds, and amply provided for our recovery. He endured unnumbered instances of indignity for us. For us he lay in the manger; for us he groaned in the garden; for us he expired on the cross! "Hereby perceive we," says John, "the love of God, because he laid down his life for us!" Now mark, my Christian brother, the conclusion drawn from it—"and we ought to lay down our lives for the brethren." Oh to feel the inspiring, elevating influence of the Saviour's love!

He loved the unlovely. The fair image of divine holiness, which had been originally drawn on the heart of man, was effaced, and the perfection of moral ugliness and deformity superinduced in its place. When man was thus "cast out in the open field, to the loathing of his person," Jesus passed by, and seeing him "polluted in his blood, fain unto him, Live!" when by the righteous sentence of God's law he had been exposed to death. "He thus commended his love towards us, in that, while we were yet sinners, he died for us." So disinterested and generous may our love to others be; to them who have no amiable dispositions yet, with which to draw and secure our friendship!

He rested in his love. No new objects could alienate his heart from his disciples. Their own indocility and cowardice served but to prove the strength and steadiness of his attachment. His friendship, neither the terrors of divine wrath, nor the shame of the cross could shake. Before he would surrender himself to the band of soldiers who came to apprehend him, he provided for the safety of his friends who stood around him: "If ye seek me," said he, "let these go their way." Peter, with a degree of inconstancy which strongly marks the weakness of human resolution, openly denied him; but the love of his master, whom he denied, could not be moved. No sooner, therefore, was he risen from the dead, but, anxious to scatter his fears, and give him assurance of his abiding affection, he ordered the woman at the sepulchre, to return and tell his disciples and Peter, that he was alive and on his journey before vol. III.
CHARACTER OF CHRIST AS THE FRIEND OF MAN.

fore them to Galilee. When he ascended to heaven, and took possession of the glory which was the reward of his humiliation, he was not forgetful of his friends whom he had left behind him in this world. The chief butler, in Joseph's story, after his restoration to former dignity, remembered not the poor Hebrew youth, to speak favourably of him in the ears of Pharaoh, that he might be brought out of prison. The splendour and ease of the Egyptian court made him soon to forget the gloom of the dungeon, the sadness of his countenance on the morning after his dream, and all his professions of gratitude to Joseph for interpreting it. But this was not the manner of our Redeemer with his friends. He left them with his eyes of love fixed on them, while he blessed them; and all the glories of heaven were unable to turn them off. According to his promise he sent his Holy Spirit to be their comforter and guide. He gave a manifestation of himself at the Father's right hand to the first martyr. By his spirit and providence he attended his disciples in all their journeys, persecutions, and deaths. At the day of judgment he will publicly display the inviolable constancy of his friendship, by admitting his faithful followers to heaven, where they shall be for ever with the Lord. May this mind be in us which was in him! Fickle are those friendships which affronts can shake, and even injuries destroy. Not so loved the Son of God, or we should never have heard of his love.

But who can describe the hallowed fervour of his friendship? He bled, he groaned, he died for his friends. The cedar of Lebanon shrunk into a tender sickly sapless plant for us. For us, He, in whom the Father was ever well pleased, submitted to be despised and rejected of men. For us, He, who clothed the neck of the horse with thunder, was weary and oppressed.

Blessed Jesus, be thou the friend of my soul, and it will not move me, though all nature look black upon me, though every earthly friend forsake me. In thy favour is life, and thy loving kindness is better than life.

A. W.

ON HUMILITY.

Humble yourselves under the mighty hand of God.

1 Peter, v. 6.

THERE is no temper on which, perhaps, greater stress is laid in the scriptures, than on Humility. It is there represented as of essential importance, and the reason for this
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is obvious. Humility consists much in low apprehensions of ourselves, and these are indispensible. If we think what we are; if we contrast ourselves with what we ought to be, and more especially with an holy God with whom we have to do; humility is the only proper disposition. And then its connexion with real religion makes it of great moment. It is the ground out of which religion springs, it is the soil in which it flourishes. With this disposition Christians will resemble what they ought to be; but where this is wanting, that which will corrupt a profession, and injure the vitals of religion, must occupy its place.

Many are the reasons why such creatures as we are should be humble. The state of things within us—the aspect of the times—the circumstances of things around us, call loudly for humiliation—for personal humiliation. But if one consideration can be urged more powerful than another, it is this—our being under the mighty hand of God. This is a consideration that is now addressed to us with peculiar energy. Generally speaking, the mighty hand of God hath never been more felt by persons now living than at this period. The appearance of things reminds us of the hand that with so much terror was seen writing on the wall.

By the authority of Heaven, persons in general, and professing Christians in particular, under present circumstances, are called upon individually to humble themselves under the mighty hand of God.

As the divine dispensations are adapted to moral and spiritual purposes, it is worth while to consider the grounds for humiliation which the above passage of scripture, and the state of things within us, may furnish.—The exhortation suggests the ideas of power, of mighty power, chastening us. The idea of power first occurs—The hand of God. This is nothing short of omnipotence: a Power that can as easily send judgments as bestow mercies; nay, that can as easily destroy a world of beings as create them. And then if we follow the train of thought, we must consider chastisement in connexion with power. The hand of God is a mode of expression that commonly denotes affliction.

The awful events in providence, recorded by history, show how much the chastening judgments of God have abounded. The mind at once recollects the dreadful conflagration of Sodom and Gomorrah—the destruction of the world by a flood—the first-born of Egypt cut off in one night—the annihilation of Jerusalem—the overthrow of empires—the abounding of pestilence, famine, &c. The sufferers by such events might all speak
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speak feelingly of the mighty hand of God. And are not cir-
cumstances at this moment such as lead us to do the same? Our situation is affecting. If we have not the sight, we have the knowledge, of a vast abundance of human blood being shed—of thousands of souls being launched into eternity—of all the consequences of war that succeed; and when we look forward, if (without painting things in an improper light) we consider what link there may be in the same chain of events, the situation of things will be found affecting. We know the great designs of Providence must have their accomplishment; and what security have we from personal or united goodness? Open profligacy abounding—insecurity spreading—insensibility and formality prevailing amongst us, Christian professors will do little to avert the chastising hand of God. If we reflect that the Gospel hath shone with a glorious lustre upon our land, yet how great our darkness; if we consider the many Sabbaths with which we have been favoured, and the means of religion to which we have been called to attend, with eternity in view; if we think that every opportunity for gaining or for doing good was a talent to be improved, and then examine how they have been regarded; we shall see and feel our ground for hu-
miliation.

The judgments of God are going abroad in the earth; but still we have not been dealt with after our sins; he hath not been strict to mark iniquity. What his conduct in future may be, our foresight is not sufficient to determine. The Church, we know, shall stand; but it may be shaken, it may be purified as with fire.

From the state of things, we are called upon to humble ourselves, on the one hand, that we have been no more affected, and on the other, that we have often been very improperly affected. That we have been no more affected with the state of things, is a loud call upon us for personal humiliation. Our feelings are shocked at the calamities that prevail, at outward judg-
ments that defoliate the nations; but unhappily we are little moved, little agitated, by what is so shocking within us—the stupidity, the insensibility, the ease in Zion that prevails. How little have we feelingly thought of sin as the cause of the divine judgments! How little have we mourned over sin, when the calamities arising from it so loudly called for godly sorrow! When we have heard of enmities existing abroad, love hath not increased at home. Instead of this, iniquity abounding, the love of many hath waxed cold. When we have heard cursing and swearing, and seen what might provoke the divine judgments, have we with renewed ardour engaged in prayer?
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When we have either seen or suspected lukewarmness to prevail, have we doubled our diligence? When sin hath been sported with, how little have we exposed the danger! When a dear Redeemer hath been trifled with, insulted, and rejected, how coolly have we espoused his cause, and vindicated his honour!

In this respect we have been extremely deficient. On the other hand, we have often been very improperly affected. We have listened attentively to what hath been said of events, great events that are daily occurring, with very little, if any, thought of God. We have not in words said there was no first cause, but in practice we have been looking at second causes, and have scarcely seemed to regard them as agents, but as principals. By all this we have approached very near to the point of saying in our hearts—there is no God!

And then, one wrong step leading on to another, the temper of mind towards God becomes very improper. By forgetting his government, we want gratitude when it should be felt, and are fretful when we should be resigned. We are only satisfied, and then but for the moment, when things run in the train we have marked out for them.

With respect to the attention we pay to things, it is improper. We over-rate some, and undervalue others. The consequence of this is, that we give to things of a worldly nature only, that attention which should be reserved for things of greater moment. How much is this the case, for instance, with respect to political matters! How much are they the topic of conversation, whilst the kingdom of Christ, and the interest of religion, are little thought of and ill supported! Besides this, the temper is foured, bitter passions are excited, friendship is often interrupted, and, what is still worse, the mind is unhinged for duty. Passions, when raised, are not easily allayed. They accompany to the house of God, and even in addresses to the Divine Being, when prayers should be the exercise, it is possible for politics to corrupt the whole and destroy devotion.

Professing Christians! in such circumstances, humiliation under the mighty hand of God is not only the suitable but the necessary temper of mind to cherish. If this is felt and promoted, something may be hoped for—even that God will exalt us. The way to political reformation is by that which is moral. Let us then make these things personal. One heart reformed will be a blessing to society—will strengthen the church—will be joyful to angels—will glorify God. Christians! as far as we are
are ourselves concerned, it becomes us to copy the humility of
the publican, and the penitence of David; as it respects our
country, to be as Abraham in prayer on its behalf.

H. S. J.

MR. BENJAMIN LINTHORN'S SOLEMN SURRENDER OF HIMSELF TO GOD.

THE following may probably be gratifying to some of our

readers. It was lately found among the papers of a person

who lived and died a respectable member of an Independent

church at Poole, in Dorsetshire; being written by him when

he was about eighteen years of age, on the day when he made

a solemn surrender of himself to God. Covenants of this

kind were more frequent in those days than at present, and

were recommended by persons of the first eminence for learning

and piety. Among others, Dr. Doddridge has given us

the form of one in his Rise and Progress of Religion in the Soul.

O MOST dreadful God! for the passion of thy dear Son, I

beseech thee accept of thy poor prodigal, now prostrating

himself at thy door. I have fallen from Thee by mine iniquity,

and am by nature a son of death, and a thousand fold more the

child of hell by my wicked practice. But of thine infinite com-

passion thou hast promised grace to me in Christ, if I will but

turn to thee with all my heart. Therefore, upon the call of

thy Gospel, I am now come in, and throwing down every

weapon, submit myself to thy mercy. And because thou re-

quirest, as the condition of my peace with thee, that I should

put away my idols, and be at defiance with all thy enemies,

which I acknowledge I have wickedly sided with against thee;

I here, from the bottom of my heart, renounce them all,

firmly covenanting with thee not to allow myself in any

known sin, but conscientiously to use all the means that I know

thou hast prescribed for the death and destruction of all my

corruptions. And whereas I have formerly and idolatrously

let out my affections upon the world, I do here resign up my

heart to thee that madest it; humbly protesting before thy

glorious Majesty, that it is the firm resolution of my heart,

and that I unfeignedly desire grace from thee, that, when

thou shalt call me hereunto, I may practise this my resolution,
to forfake, through thy assistance, all that is dear to me in
this world, rather than to turn from thee to the ways of sin;
and that I will watch against all its temptations, whether of
prosperity or adversity, lest they should withdraw my heart
from thee; beseeching thee also to help me against all the
temptations of Satan, to whose wicked suggestions I resolve,
by thy grace, never to yield myself a servant. And because my
own righteousness is but as filthy rags, I renounce all my con-

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fidence therein, and acknowledge that I am of myself a hope-
less, helpless, undone creature, without righteousness or
strength. And forasmuch as thou hast of thy bottomless
mercy offered most graciously to me, wretched sinner, to be
again accepted through Christ, if I would accept of thee;
I will call heaven and earth to record this day, that I do
here solemnly avouch thee for the Lord my God; and with all
possible veneration, bowing the neck of my soul under the feet
of thy most sacred Majesty, I do here take thee the Lord Jeho-
vah, Father, Son, and Holy Ghost, for my portion, and my
chief good; and so give up myself, body and soul, to thy
service; promising and vowing to serve thee in holiness and
righteousness all the days of my life. And since thou haft ap-
pointed the Lord Jesus Christ, the only mean of coming unto
thee, I do here, upon the bended knees of my soul, accept of
him, as the only new and living way by which sinners may
have access to thee, and do hereby solemnly join myself in
marriage-covenant to him.—O blessed Jesus, I come to thee
hungry, poor, wretched, and miserable; a blind and naked,
a most loathsome polluted wretch; a guilty and condem-
med malefactor, unworthy forever to wash the feet of the
servants of my Lord, much more to be solemnly married to
the King of glory; but since such is thine unparalleled love,
I do here, with all my power, accept thee, and do take thee for
my lord and husband, for better, for worse, for richer, for
poorer, for all times and conditions, to love, honour, and
obey thee before all others, and this to the death. I embrace
thee in all thy offices: I renounce my own worthiness, and do
here avow thee to be the Lord my righteousness; I renounce
my own wisdom, and do here take thee for my only guide; I
renounce my own will, and take thy will for my law. And
since thou hast told me I must suffer if I will reign, I do here
covenant with thee, to take my lot, as it falls with thee; and,
by thy grace assisting, to run all hazards with thee; verily sup-
posing that neither life nor death shall part between thee and
me. And because thou hast been pleased to give me thy holy
law, as the rule of my life, and the way in which I should
walk
ON THE PARABLE OF THE UNJUST STEWARD.

walk to thy kingdom; I here willingly put my neck in thy yoke, and set my shoulder to thy burden; and subscribing to all thy laws, as holy, just, and good, I solemnly take them as the rule of my thoughts, words, and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction, and will not allow myself in the neglect of any thing I know to be my duty. Only, because through the frailty of my flesh I am subject to many failings, I am bold humbly to protest, that unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this covenant, for so thou hast said. Now, Almighty God, searcher of hearts, thou knowest that I make this covenant with thee this day, without any known guile or reservation; beseeching thee, that, if thou spiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it right. And now, glory be to thee, O God and Father (whom I shall behold, from this day forward, and look upon as my God and Father), that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer. Glory be to thee, O God the Holy Ghost, who by the finger of thine almighty power hast turned about my heart from sin to God. O dreadful Jehovah! the Lord God omnipotent! Father, Son, and Holy Ghost! thou art now become my covenant-friend; and I, through thy infinite grace, am become thy covenant-servant. Amen, amen. And this covenant, which I have made on earth, let it be ratified in heaven!

BENJAMIN LINTHORN.

1723-4. Age 18 years.

REMARKS ON THE PARABLE OF THE UNJUST STEWARD.

The several replies made to Indagator's question on our Lord's inference from the parable of the unjust steward, though very pertinent and useful, seem not to have exhausted the subject, or to have precluded the propriety of making some further observations upon it.

"The Lord commended the unjust steward, because he had done wisely." The injustice of his expedient was glaring, but the
the policy of it was admirable; and his conduct in this particular was proposed by Christ, to his professed disciples, as worthy of their imitation: And indeed the conduct of worldly men, "in their generation," may commonly suggest useful instruction and reproof to the children of light in their most important pursuits. The steward, perceiving that his trust was expiring, and distress about to seize upon him, formed a plan, at his lord's expense, to secure to himself a maintenance, when deprived of his present resources. We are all stewards; all we have and are, as the rational creatures and subjects of God, is entrusted to us, and an account will shortly be required of the use to which we have applied it. We have all wasted our Lord's goods, and death will speedily deprive us of our stewardship; and if we die under the condemnation we have merited, the doom of the rich man, mentioned in the subsequent part of the same chapter, will be ours. But we live under a dispensation of mercy through our divine Mediator; in whom, when we believe, we are freely justified by faith, made the righteousness of God in him, and heirs according to the hope of eternal life. This justifying faith, however, is an active principle, and influences proportionably our whole conduct. When we first believe the testimony of God concerning the wrath to come, and the refuge provided for us; faith principally works by fear, desire, and hope. When our views become more distinct, and we possess an habitual confidence that "Jesus hath delivered us from the wrath to come, by bearing our sins in his own body on the tree;" faith principally "works by love;" by admiration of the excellencies of Christ; longings after near and intimate fellowship with him; gratitude for inexpressible obligations received from him; zeal for his glory; love of his cause and people; and a cordial desire that all around us, and all men every-where, if it might be, should know, love, honour, and be blessed in him and his salvation. The same principle of living faith overcomes the world and purifies the heart; and when ambition, avarice, sensuality, malignity, and selfish affection, are crucified, and the fears of reproof, contempt, and persecution are overcome, through our "glorying in the cross of Christ, by whom the world is crucified to us, and we to the world;" then we are proportionably brought under the "constraining influence of love to Him who died for us and rose again," and induced to imitate him, who, "though he were rich, for our sakes became poor, that we, through his poverty, might be made rich!" And under the teaching of the Holy Spirit, whose in-dwelling is the seal of our justification by faith.
faith, to exercise the wisdom of using things temporal in subserviency to our eternal good, by improving them as talents to the glory of the Lord, the comfort of his people, and the good of mankind. Thus our present use of the things entrusted to us, will conduce to our advantage, when death shall terminate our stewardship; for then especially the word will be fulfilled, "to him that hath shall be given, and he shall have abundantly; but from him that hath not shall be taken away, even that which he seemeth to have." This indeed will in no sense be the reward of any merit in our obedience: Yet it will not only evidence our faith to be living, but it will ascertain the proportion of our future felicity; for the Lord loves and recompenseth the fruits of his own Spirit; every vessel of mercy will certainly be full, but all will not be found equally capacious; the exercise of holy affections conduces greatly to the increase of them; and liberal love, above all other things, expands and enlarges the heart.

With these observations before us, let us examine the Scripture in question—"The mammon of unrighteousness" denotes those riches in the getting, hoarding, and spending of which so much iniquity is committed, that ungodly men seem to worship a cruel idol, whilst piety, truth, integrity, and mercy, their own bodies and souls, yea their children and relatives, as well as their neighbours, are laid as bleeding sacrifices on the altar of Mammon. Yet in the use of these very riches (which as the creatures of God are good in themselves) professed Christians are exhorted "to make themselves friends;" in allusion to the steward's having made himself friends by disposing of his master's property: For that portion of a man's wealth, which from love to Christ is expended in works of piety and charity, not only supplies the wants of the faints, and excites them to praise God, but it also reminds them to pray for their benefactors in cordial love, which is one of the most desirable proofs of true friendship (2 Cor. ix. 10—15.); and as many persons of this description, after having received the most important good, through the liberality of their brethren, may go before them to glory; so we may conceive of them as standing ready to welcome their benefactors into everlasting mansions, when flesh and heart, and all earthly resources fail them.

Let us fix our thoughts on some one of those distinguished few, whose liberal love to man for Christ's sake, persevered in for a long course of years, among other acts of beneficence, hath sent the word of life to tens of thousands whom they never saw, and were thus instrumental to the salvation of numbers.
May we not imagine we see the spirits of those righteous persons, to whom the liberality of such a believer was life from the dead, waiting the moment of their benefactor's dissolution, and his last expiring groan, to welcome him into everlasting habitations, with shouts of triumphant joy, and fervent thanksgivings, whilst they see him receive a full reward of "his work of faith and labour of love, and patience of hope in the Lord Jesus?" Nor can a more ecstatic, rapturous feeling be conceived, than must thrill through every soul on such an occasion; except we think of the believer's beholding, face to face, that transcendently greater Benefactor, who hath loved him and washed him from his sins in his own blood.

But turn the glass, and behold a professor of the Gospel, who,possessing wealth, hath spent it in ostentation and luxury, or hoarded it in covetousness, saying to the poor disciples of Christ, "Depart in peace, be thou warmed or clothed."

Conceive of this man, when turned out of his stewardship—what an awful reverse! The abuse of his talent proves that his faith was dead, his hope presumption, and his profession hypocrisy. Christ's deserted cause, his neglected disciples, and his violated commandments, concur in proving that he loved the mammon of unrighteousness more than the Saviour of the world; that he resembled Judas or Ananias, more than any other of the primitive professors of the Gospel; and that he copied the injustice, and not the wisdom, of the steward in the parable.

But few of the disciples of Christ are rich: Therefore he adds, "He that is faithful in that which is least, is faithful also in much." Faithfulness in a Christian, who considers himself as a steward, implies a practical conviction that he is bound by every tie, but most by that of love and gratitude, to employ his talent according to the will of his Lord, as far as he knows it. In proportion as a man acts from this principle, and by this rule, he meets with a gracious recompence for the meanest services: The widow's two mites, expressing her fervent love, are as acceptable as the most costly oblations bestowed from an adequate measure of the same love, and far beyond such as spring from another source. And as all we possess is the Lord's, we rob him when we employ it contrary to his will; and this injustice in the use of a little, shows the same bad state of the heart, as when great affluence is thus abused. Nothing we have of this world is properly our own, or given for our own sake exclusively; nothing of this kind can make us truly rich or happy; but grace is our own, and terminating in glory,
AN ANSWER TO W. B.

Was the Fall of Adam fore-determined, or only fore-seen by God?

The concern which the decrees of God have with the fall of man, has often been the subject of inquiry. I do not see the reason, however, why this particular fact should be singled out from others. There is nothing revealed, that I know of, concerning the fall of man being an object either of the divine foreknowledge or decree. The Scriptures declare, in general, that God knoweth the end from the beginning; from which we may conclude, with certainty, that he knew all the events of time, all the causes and effects of things, through all their multiplied and diversified channels. The Scriptures also ask, Who is he that faileth, and it cometh to pass, when the Lord commandeth it not? which intimates that the providence and purpose of God are concerned in whatever cometh to pass. The volitions of free agents, the evil as well as the good, are constantly represented as falling under the counsels and conduct of Heaven. Never did men act more freely, nor more wickedly, than the Jews, in the crucifixion of Christ; yet in that whole business they did no other than what God's hand and counsel determined before to be done. The delivery of Christ into their hands to be crucified, as performed by Judas, was a wicked act, yet was he delivered according to the determinate counsel and foreknowledge of God. The proof of the fall of man

ENNOMOS CHRISTO.
man being an object of divine foreknowledge, is merely inferential; and from the same kind of proof we may conclude, that it was, all things considered, an object of predestination.

That this subject is deep and difficult, in the present state, is admitted; and wicked men may abuse it to their own destruction; but the thing itself is no less true and useful, if considered in the fear of God. There is a link, as some have expressed it, that unites the purposes of God, and the free actions of men, which is above our comprehension; but to deny the fact, is to disown an all-pervading Providence, which is little less than to disown a God. It is observable, in one of the foregoing passages, that Peter unites the determinate counsel and foreknowledge of God together, and seems to have had no idea of admitting the one without the other. It is also worthy of notice, that in his manner of introducing the subject, it appears to have no tendency whatever to excuse men from guilt, by throwing the blame on the Almighty: On the contrary, it is brought in for the purpose of conviction, and actually answered the end; those to whom it was addressed, being pricked in their hearts, and crying out, Men and brethren, what shall we do?

The decrees of God seem to be distinguishable into efficient and permissive. With respect to moral good, God is the proper efficient cause of it. This James teaches, Every good and perfect gift is from above, and cometh down from the Father of lights; particularly the blessing of regeneration, as it follows, Of his own will begat he us with the word of truth. With respect to moral evil, God permits it, and it was his eternal purpose so to do. If it be right for God to permit sin, it could not be wrong for him to determine to do so, unless it be wrong to determine to do what is right. The decree of God to permit sin, does not in the least excuse the sinner, or warrant him to ascribe it to God, instead of himself. The same inspired writer who teaches, with respect to good, that it cometh from above, teacheth also in the same passage, with respect to evil, that it proceedeth from ourselves: Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil: neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. And as if he considered the danger of mistaking on this profound subject, he adds, by way of caution, Do not err, my beloved children! James, i.13—18.

GAIUS.
S OON after a cordial friendship commenced between Mr. Whitefield and Mr. Kinsman, their hearts being united in the same glorious cause, Mr. Whitefield paid Mr. Kinsman a visit at Plymouth, and preached as usual to large auditories, with great acceptance. On the Monday morning after breakfast, "Come," says he to Mr. Kinsman, "let us go to some of the poor and afflicted of your flock, and see if we can administer to them any consolation. It is not enough that we labour in the pulpit; we must endeavour also to be useful out of it." Mr. Kinsman readily consented. Mr. Whitefield not only gave them counsel and advice, but supplied their necessities with a liberal hand, till he had given to a tolerable amount, as they called at several places. Mr. Kinsman, knowing by some means that his finances were low, was surprised at his liberality, and, at his return, gave him a hint, as if he thought he had been too bountiful. Mr. Whitefield with some degree of smartness, replied, "It is not enough, young man, to pray, and to put on a serious countenance: True religion and undefiled is this, to visit the fatherless and the widow in their affliction, and to administer to their wants. My stock, it is true, is nearly exhausted; but God, whose servant I am, and whose suffering saints we have this day been relieving, will, I doubt not, soon send me a fresh supply." The matter thus rested for the remainder of the day. In the evening, while they were at prayer in the family, a gentleman came to Mr. Kinsman's house, and desired to speak with Mr. Whitefield: He was shown into a room, and as soon as Mr. Whitefield was disengaged, he waited upon him. "Sir," says the gentleman, "I happened to be here yesterday, and with great pleasure heard you preach: You are on a journey, I find, as well as myself, and travelling is rather expensive:—Will you do me the honour to accept this?" putting, at the same time, five guineas into his hand. Mr. Whitefield thankfully accepted the present; and, returning to the family, with a smiling countenance, and the money in his hand—"There, young man," says he, to Mr. Kinsman, "God has soon repaid what I bestowed! Let this in future teach you not to withhold, when it is in the power of thine hand to give. The gentleman to whom I was called, is a perfect stranger to me;—his only business was to give me the sum you here see." Though
Though I was pleased with the account of Mr. Whitefield's liberality, and his lively faith, which seemed to promise a sure and speedy return, yet I was much more surprised when the person's name was mentioned to me by whom he received the money: He was one whom I well knew; reputed to be worth ten thousand pounds; but known to be so very penurious, as scarcely to allow himself or those about him what was really necessary: And on a journey he was equally parsimonious; so that he was seldom a welcome guest at any of the inns he frequented. I never think of this part of the story, but it reminds me of the beautiful hymn in the Olney Collection—Elijah fed by Ravens.

J. G.

RELIGIOUS INTELLIGENCE.

Resolutions of Ministers at Maidenhead, respecting the intended Missionary Society.

At a meeting of ministers held at Maidenhead on Thursday in the Easter week, the subject of Missions (so frequently noticed in the Evangelical Magazine) was considered; and their resolutions were,—That they most cordially approved of the design; should be much rejoiced in realizing the practicability of the object; and that, after the intended society is formed, by a general meeting in London*, and the plan fixed, they purpose to exert themselves to the utmost to contribute toward so benevolent a design; which must be considered highly commendable, whatever may be its success.

Society at Leeds.

We have the pleasure to inform our readers, that a number of young persons, at Leeds in Yorkshire, wishing to devote their early days to some particular purpose of religious usefulness, lately agreed to form themselves into a Society for promoting religious Reading among the Poor in that Town and Neighbourhood.

Their intention is, to publish extracts from the works of authors not within the compass of the labouring poor, to be distributed gratis by the members of the society.

The society is to consist of at least a hundred members, each to pay one shilling on his admission, and the same sum quarterly in advance; for which he is to receive six copies of each publication, and thirteen if he double his subscription. One tract is to be published every six weeks or oftener, not exceeding sixteen pages: And, to render the collection more

* We understand that a meeting for this purpose is to be held in London, about the middle of August or September next. It will be composed of such evangelical ministers, in town or country, as choose to attend, either as delegates, or in their own individual capacity, and all serious persons of every denomination, who intend to be subscribers. The conference will probably last two or three days; and sermons will be preached on the occasion.
valuable, all the numbers are to be uniformly printed, to compose complete volumes, if preserved with care. A committee of thirteen members, annually chosen to manage all the concerns of the institution, are to meet in the vestry-room of Salem chapel, at seven o'clock, the first Monday evening after the appearance of each paper, where all meetings of the society are to be held, and where subscriptions and donations will be received.

As they disclaim all views of a party spirit, and pledge themselves to have nothing to do with controversial writings (being desirous of promoting the eternal welfare of men, without any regard to names and characters), they invite their Christian neighbours, in general, cordially to unite with them in this honourable design; and earnestly request the contributions of those friends of religion whose convenience it may not suit to become members.

We cannot withhold our approbation of so laudable an institution. We should be happy, were similar societies to be established in every town in the kingdom.

ORDINATIONS.

FROM our Correspondents in the country, we have received the pleasing account of the ordination of no less than four evangelical ministers, in the course of one month. As the mode of ordaining dissenting ministers is generally the same, there must necessarily be a great likeness in our accounts, were we in every instance to descend to particulars. The service is usually opened with prayer, and reading the Scriptures: This is followed by an introductory discourse; and the minister, who delivers it, receives the account of the proceedings of the church; a recognition of their call of the candidate to be ordained; an acknowledgment of his acceptance of the same; and likewise his confession of faith. To this succeeds the ordination prayer: A charge is then given to the minister; a sermon is delivered to the people; and the service is concluded, as it began, with prayer. These several parts are divided, more or less, among the ministers, agreeably to a previous arrangement. Select hymns are always sung, at proper intervals.

ON Wednesday, April 8, 1795, the Rev. Richard Alliot, late of Stratford upon Avon, was ordained pastor of the Independent church at Castle-Gate, Nottingham. The various exercises of the day were conducted by Mr. Kirk, of Sutton; Mr. Brewer, of Sheffield; Mr. Moody, of Warwick; Mr. Burder, of Coventry; Mr. Gill, of Market Harborough; and Mr. Calvert, of Chesterfield. Mr. Burder gave the charge from John, xxi. 16. "Feed my sheep." Mr. Gill preached to the people from 1 Thess. iii. 8. "Now we live, if ye stand fast in the Lord." In the evening there was a lecture: Mr. Boden, of Hanley, prayed; and Mr. Brewer preached from 2 Cor. xiii. 11. "Live in peace, and the God of love and peace shall be with you."

At the request of the church, the ordination service is intended to be printed.

THE day following, the Rev. Mr. Sugden was set apart as pastor of the Independent church at Moor-Green, in the same county, when Mr. Brewer, of Sheffield, gave the charge; from 1 Cor. iv. 2. "Moreover, it is required in stewards, that a man be found faithful." Mr. Calvert,
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Mr. Chesterfield, addressed the people from John, xiii. 34. "A new commandment I give unto you, that ye love one another." Mr. Wood, of Rowel; Mr. Gill, of Market Harborough; Mr. Boden, of Hanley; and Mr. Milward, of Mansfield; were severally engaged in the other departments.

On the 15th, at the ordination of the Rev. Robert Lovegrove, to the pastoral office of the Baptist church, maintaining strict communion, at Wallingford, in Berkshire; Mr. Price, of Waddesdon, in Buckinghamshire, introduced the service by prayer, and reading a portion of the Scriptures. Mr. Swaine, of Walworth, proceeded as far as to the ordination prayer, which was offered up by Mr. Dyer, of Devizes. As Mr. Davis, of Reading, was prevented from attending by a severe illness, Mr. Swaine delivered a most faithful, affecting, and weighty charge, from 1 Tim. vi. 11—14. "But thou, O man of God! flee these things, and follow after righteousness, &c." Afterwards, Mr. Dyer addressed the church and congregation in an able, bold, and animated discourse, from Acts, ix. 31. "Then had the churches rest, &c." There were several ministers present, and a crowded auditory. The whole was conducted with that seriousness and solemnity, which afforded general pleasure and satisfaction.

On the 29th, the Rev. Benjamin Cracknell, A. M. minister of the Independent denomination, was ordained at Wareham, in Dorsetshire. After Mr. Lamb and Mr. Wilkins, of Weymouth, and Mr. Wife, of Christchurch, had been severally engaged, Mr. Ashburner, of Poole, gave the charge from 1 Tim. iv. 2. Mr. Sedcole, of Swannage, prayed; Mr. Lewis, of Ringwood, preached from Cor. xii. 19. and Mr. Tappend, of Beaminster, concluded. In the evening, he preached an excellent sermon from the last clause of Acts, xiii. 26.

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Severe Conflict and final Triumph of Joseph Hobbs.

Joseph Hobbs, the subject of this memoir, was born at Bethnal-Green, London, in the year 1773. His parents were both eminently pious; but he, from his infancy, discovered a stubbornness of temper scarcely to be equalled; being deaf to the counsel of his friends, and determined to pursue the bias of his carnal mind. But his parents, who chiefly attended at the Tabernacle, Moorfields, were careful that he should attend with them upon the means of grace, the benefit of which he afterwards experienced. His parents being removed by death, he was left in the care of some pious relations, who continued to expostulate with him, but apparently in vain, until the voice of the Lord, which is mighty in operation, reached his obdurate heart; and a visible change soon took place; his stubbornness was removed, so that he listened with eagerness to hear the word of life, and his great inquiry was, how he might obtain salvation. His ungodly companions were now entirely forsaken, and he desired only to be found among the excellent of the earth. The social prayer meetings of his Christian relatives were precious seasons to his soul.
soul: His conscience became very tender: He could not bear any light-
ness in himself or others: He was scarcely ever seen to smile; and was
under almost continual apprehensions of deceiving himself, by taking
comfort from those promises which he feared did not belong to him. These
fears increased in his last illness, which began about December 1790, and
continued until April 1791, during which time I visited him frequently,
being a near relation, and particularly as he wished to converse with me
respecting the concerns of his soul. In the first part of his illness, his lan-
guage generally was, "Oh that I could pray to God with sincerity! Oh
what a hard heart have I! Oh that I could be assured my sins were par-
doned! Oh pray for me! Beg of God to give me an evidence in my
soul, by the witnessing of his Spirit, that I have an interest in the Lord
Jesus Christ! How easy should I be then, under my bodily sufferings?
Oh! how should I rejoice, could I but say, My beloved is mine, and
I am his!" He generally seemed more easy, when any Christian friend
was singing with, or praying for him. One hymn, in particular, he fre-
quently repeated:

"Rise, my soul, and stretch thy wings!
Thy better portion trace!" &c.

After he was confined to his bed, which was about three weeks before
his death, he was buffeted in a most grievous manner by the great adver-
sary of his soul, insomuch that he frequently groaned under the burden he
felt: Yet, blessed be God! who left not himself without a witness; but
was graciously pleased so to impress his mind with a sense of the sufferings
of Christ, as caused him to break out in the following words: "Oh! what
drops of blood did Jesus sweat! what agonies did he endure for sin-
ners! Lord, I am a sinner! sprinkle me with thy blood! I know one
drop is sufficient to atone for me,—to cleanse me, though the chief of
sinners, the vilest wretch out of hell! Lord, suffer me not to doubt of thy
love!

"I know one tender glance from Thee
Will set my burden'd spirit free!"

The Lord, in infinite compassion, now set at liberty the captive exile,
by enabling him to lay hold of the gracious promises of the Gospel; Then
he uttered the following words:

"My soul is on thy promise cast;
And lo! I claim my part!
The universal pardon's part;
'Tis seal'd upon my heart!"

After this gracious manifestation of the love of Jesus, Satan was per-
mitted again to attack him with redoubled force. On the Friday even-
night before he died (being very weak, and scarcely able to speak), he just
said, "Lord, unloose my stammering tongue, and teach me how to
pray!" and immediately stretched himself out, and lay for a considerable
time as one dead. When he recovered, he groaned exceedingly. Diftrea
and horror appeared in his countenance. He tried to speak, but was
unable for some time to vent his grief. At last he cried out, in great
agon, "I am lost! I am lost! I have received the sentence of con-
demnation! I shall soon be in hell!" Again he groaned in spirit, and

* These were very great: He described his complaint, as being like an hot-
iron applied to his stomach, which caused a violent sickness, and rapid wasting
of his body.
lay for a while speechless. Suddenly his countenance changed; a flood of tears burst from his eyes; and he cried, with a loud voice, "Lord, Lord! I am yet the living to praise thee!" He then sang part of several hymns, and prayed fervently, and desired I might be sent for. When I came to him, he informed me of the conflict he had passed through, and desired me to join with him in praising God, who had delivered him; and added, "I shall soon be with my Saviour!" He likewise requested me to preach a funeral sermon for him, from Psalm cxvi. 7. "Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee!" After this, I left him; and on the Monday following visited him again, when he told me Satan had been permitted to buffet him: "But," said he, "I can now believe—"

"I shall behold his face;
I shall his power adore;
And sing the wonders of his grace
For evermore!"

He was afterwards several times assailed by Satan; but his constant language was, "Oh! thou Friend of sinners! save me in the trying hour! Bring down Satan under my feet! Only tell him I am thine, and he can ne'er prevail." The last conflict he endured, was the day before his departure, in which he was tempted to disbelieve the reality of the work of grace in his heart; but out of this the Lord delivered him. He then broke out in singing the following lines:

"Lord, I believe thou hast prepar'd
(Unworthy though I be)
For me, a blood-bought, free reward—
A golden harp for me."

On Saturday morning, April 9, 1791, his gracious Lord delivered him from all his trials and temptations, and gave him, I trust, a crown of life. His last words were,—"All the church doth acknowledge Thee to be the Lord! Now I know that my Redeemer liveth! Lord! into thy hands I commend my spirit! O thou God of truth and faithfulness—"

I fear I have exceeded the limits you allow to pieces of this kind; but as many of the Lord's people are in bondage through the fear of death, I have cast in this mite, with a view to their consolation and encouragement. May the great Head of the Church make it effectual to this purpose!

Chatham, April 4, 1795. J. H.

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Death of John Hobson.

ON Sunday, Feb. 1, 1795, died, at Masbrough, near Rotheram, Yorkshire, John Hobson, for several years a member of the Independent church in that place; who adorned his religious profession by an uniform and holy life, walking wisely to those without, and affectionately to those within. Many of his serious friends remember with what holy fervency and humility he poured out his soul to God in prayer, and how frequently they have been blessed while he has been engaged in that delightful exercise. He was confined to the house a few days only previous to his

* This I did, the evening after his interment.
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During which time, some religious acquaintances calling on him, and inquiring the situation of his mind, he told them he was quite resigned to the will of God, and had no doubt as to the safety of his state. Not long before he breathed his last, he requested his son to reach him the Bible; but having read a verse or two, he was obliged through weakness to lay it down, and, shortly after, his happy soul took its triumphant flight to the realms of endless felicity.

The word of God, which had been the man of his counsel in life, was peculiarly precious to him in his last moments, as containing truths which were the only basis of his hope, and the richest cordials of his mind, in the solemn article of death. His sweetness of temper and unaffected humility conciliated the affection and esteem of all who knew him; so that he lived much respected, and died greatly regretted. May all, who name the name of Christ, be careful, as he was, to maintain good works; and to evidence the reality of religion in the heart, by a conversation becoming the Gospel!

Sudden Death of Mrs. Anne Mends.

[In a Letter from Plymouth, dated April 20, 1795.]

THE human body is justly styled an "earthly house and a tabernacle." This building, however wonderfully made and curiously wrought, must fall into ruins. Sometimes it decays gradually, and sinks into its original dust almost insensibly; at other times, a sudden blast overthrows it at once, and in a moment it tumbles to the earth. This remark is verified in the sudden death of Mrs. Anne Mends, wife of the Rev. Christopher Mends, of Plymouth. She had, indeed, arrived at the 71st year of her age; yet had been favoured with a good degree of health and spirits, until the moment of her seizure. On Monday evening, about eight o'clock, while assisting Mr. M. into bed (who had been confined to his chamber for some time before), she fell by a paralytic stroke, without the smallest previous indisposition, and remained wholly deprived of speech and of all sensibility for the space of two hours and a half, when she breathed her last, and bid an adieu to her astonished family, and to all the scenes of mortality.

On Friday morning, the mortal remains were deposited in the family vault, in the place of worship in Batter-street. The funeral service was performed by the Rev. Philip Gibbs; and, on the ensuing Lord's-day, the Rev. Isaiah Birt preached a sermon on the solemn occasion, from Psalm ciii. 16. "For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

This awful providence speaks aloud to us all: "Watch, therefore, for ye know not the day nor the hour when the Son of Man cometh."

"Our dying friends are pioneers, to smooth
Our rugged path to death; to break those bars
Of terror and abhorrence Nature throws
Crofs our obstructed way; And thus to make
Welcome, as safe, our port from ev'ry storm."

YOUNG, Night III.
Dr. Bryce Johnston’s Commentary on the Revelation of St. John.

[Concluded from our last Number, page 205.]

It would be great injustice to withhold from our author the character of an able divine. Although he does not often indulge in a dissertation on what are called the sedes dioininarum, he sometimes favours us with a few theological remarks; and when he does, we always perceive the energies of a mind that has studied the Scriptures with care, and has meditated profoundly on divine truths.

While with unfeigned pleasure we pay the tribute of merited approbation, we humbly submit the following remarks on what appear to us blemishes in this useful work; or, rather, on points wherein our sentiments differ from those of the author.

Many of Dr. J.’s readers will probably think it a strong objection to his scheme, that he dates the rise of Antichrist at too late a period. Every adept in ecclesiastical history must acknowledge that Antichrist was come; or, in other words, that ignorance, error, superstition, and church tyranny had prevailed, in a very considerable degree, long before the year 756, when Pepin gave the civil government of the Roman state to the bishop of Rome. Nor does the Pope’s becoming a temporal prince, and reigning over a narrow district in Italy, appear to us a matter of so much consequence as Dr. J. and some other commentators would represent it. It is the tyranny exercised by him over the church, which confers his name, and marks his character.

Another considerable fault of Dr. J.’s system is, that he does not allow a sufficient portion of time for the destruction of Antichrist, and the conversion of the world to the Christian faith. Things are to continue, according to this Author, nearly in their present state till the year 1999; and then, in the space of a single year, all the wonderful and important events shall take place which are to introduce the Millennium, or glory of the latter days, over the face of the whole earth in the year 2000. But neither Scripture, nor probability, nor the appearance of things, seems to confirm this supposition. There is, we think, far more wisdom and truth in the opinion of the great President Edwards, that two hundred years are not too large a space of time to intervene between the beginning of Antichrist’s fall, and the full glory of the latter days. During this period he supposes the following events will take place: The Antichristian church will be destroyed, and pure religion prevail in every part of Christendom; the Jews will be converted; the Mahometan kingdoms will be brought to the knowledge of the truth as it is in Jesus; the Pagan nations will be enlightened with the beams of the Gospel; and all the distant islands which are scattered over the mighty ocean be brought to submit to the cross of Christ. These things will, according
cording to him, furnish ample employment for 200 years; and then at the conclusion of them, in the year 2000, the Millennium will everywhere commence in all its glory; and the knowledge of Christ cover the earth as the waters cover the sea.

We could not help remarking the manner in which Dr. J. speaks of Constantine, the imperial convert, and his zeal displayed in “the legal and spirited abolition of the heathen worship and temples, and the legal establishment of the Christian religion.” That is, he employed his power, as emperor, to make the Pagans profess themselves Christians, and to endow the Christian clergy with the emoluments and splendour of the Pagan priests. Many have been greatly delighted with the spirited efforts of this first Christian prince, and the vast shoals of Pagans that glided into the Christian church. Bishop Newton’s imagination is so dazzled with the glory of the scene, as to consider it to be the fulfilment of that sublime description, given by the Spirit of God, Rev. vii. 9, to the end. But, however, angular the opinion may be, we cannot help viewing the conversion of Constantine, as emperor, and his employing his power as emperor, in the cause of Christianity, as the greatest curse that ever befel the kingdom of the Redeemer. The boundaries of the church were considerably extended, and myriads of Pagans called themselves Christians; but, in order to win them over, and to please them afterwards, Christianity was assimilated to Paganism, and the purity of the Gospel was lost amidst an immense mass of heathenish ceremonies and rites. And from that time the church of Jesus Christ, instead of being a spiritual kingdom, not of this world, became a worldly corporation, favouring of the things of earth and sense, and drinking deep of the medicated cup of avarice and ambition.

Dr. J. has some fanciful interpretations; as, for example, in the qualities of the third living creature: But, in so large and extensive a work, allowance must be made for a few extravagancies. Some gross errors in astronomy and geography surprised us much. When the Doctor says, that ministers of Christ are called Stars, because the stars derive their light from the sun, he certainly holds an untenable system. And when he describes the valleys of Piedmont as lying between the Alps and the Pyrenees, he has misplaced them; and, besides, does not consider that these two ranges of mountains are hundreds of miles distant from each other.

The language is, on the whole, perspicuous and forcible; but more careless than it ought to have been in so valuable a work.—When a man is to appear in a dignified situation, we should not think it too much trouble to pull up his stockings, and put on his best coat.

We conclude our account of this valuable book by remarking, that our author was led to the publication from having expounded the Revelation in the course of his ministry. It is customary in Scotland to have an exposition (which they call lecturing) in the Lord’s-day morning service, instead of a sermon. This exercise, when well conducted, is highly beneficial to the people; and it is exceedingly useful to the minister, as it leads him to an accurate study of the sacred Script-
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Scriptures, in the meaning of the words and phrases, and in their scope, connexion, and spirit. We wish it was more practiced in England, and beg leave to recommend it to the attention of our younger brethren, as we can assure them, from long experience, that they will find it much benefit and pleasure.


It is perhaps impossible to review a book of a controversial nature, without giving offence to one side or other of the question; even though the greatest care may be taken to offend neither; And besides, it is more than probable, that an honest reviewer may have an opinion of his own on the subject. However, keeping that out of sight, as far as possible, we shall endeavour to give a just representation of the reasons here assigned for renouncing the principles of Antipædobaptism. The writer seems to be thoroughly acquainted with the nature and extent of his subject, and to have a clear view of all the consequences that may arise from the various arguments urged either for or against infant baptism; and has certainly given a new turn to the controversy, while he has brought forward some new, and much important matter, in such a form, as undoubtedly calls for the very serious attention of those gentlemen who oppose infant baptism. He writes with great perspicuity, and reasons with much force, and with no little effect. He fairly states those interesting points, which are equally admitted on both sides,—such as these; that the baptism of believing adults is right and proper—that every individual, who believes, may and ought to be baptized—that infants are not capable of believing. The question then is not concerning the baptism of adults, nor the baptism of believers, nor yet, whether infants are capable of faith; for in these matters all are agreed; but the question is solely this, Are infants to be baptized, or not? That our common readers, for whose benefit we chiefly write, may understand this statement of the subject, and our author's mode of reasoning, we shall set before them the following specimen. The Baptists say, The Scriptures require faith and repentance in order to baptism. Mr. Edwards says, Granted freely. The Baptists affirm, That infants have not faith or repentance. Mr. Edwards answers, Granted freely. The Baptists then urge, That infants, therefore, are not proper subjects of baptism. Mr. Edwards denies this assertion and rejects it, because no one ever urged baptism on the faith of infants, and because the faith of infants enters not at all into the question: And, were it necessary, Mr. Edwards would further illustrate the subject, in the following manner:—The Baptists attack the Jews, and say, The Scriptures required faith in order to circumcision. The Jew answers, Granted freely. Then the Baptists say, But male infants of eight days old had not faith. The Jew answers again, Grant-
 Granted freely. The Baptists then go on, and say, Male infants of eight days old, therefore, were not proper subjects of circumcision. The Jew answers with ardour, and justly too, I deny that assertion; because none ever rested circumcision on the faith of an infant eight days old, nor does the faith of infants at all enter into the question. Here then it evidently appears, that, if neither circumcision nor baptism was ever grounded on the faith of infants, the arguments for or against the right of infants to these ordinances must be drawn from sources that have nothing to do with their faith.

The question therefore is, Are infants to be baptized, or not? The Baptists say, No; and then assign their reasons: All of which Mr. Edwards reduces to two: First, That a person, who has a right to a positive institute, must be expressly mentioned as having that right; but infants are not so mentioned, and therefore have not that right. This argument Mr. Edwards considers as a mere assumption; as not allowed by any class of men,—nor owned by the Baptists themselves, as of any real force, in admitting women to the Lord's Supper. Here some things are introduced, respecting the controversy as managed by Mr. Booth, which certainly require an explicit answer.

Their second argument is,—That the Scriptures require faith and repentance as requisite to baptism; but as infants cannot have these, they are not proper subjects of baptism. That faith and repentance are required, in order to baptism, Mr. Edwards allows; but I ask, says he, of whom? The answer must be—Of adults; for the Scriptures never require them of infants, in order to any thing. The argument then will be this—The Scriptures require faith and repentance of adults, in order to baptism. Now, you see, infants are gone; they have nothing to do with the argument.” Then Mr. Edwards goes on to show that the argument is altogether fallacious, and points out wherein its fallacy consists; and this, we think, he has completely done, whether he supports his main hypothesis or not. The whole force of the argument, and its consequences, he expresses in a few words: “Infants,” say the Baptists, “must not be baptized, because infants have not faith. ‘He that believeth, and is baptized, shall be saved.’ Something is said of baptism that cannot agree to infants;—faith goes before baptism; and as none but adults are capable of believing, so no others are capable of baptism.” But “If infants must not be baptized,” says Mr. Edwards, because something is said of baptism which does not agree to infants; then, by the same rule, infants must not be saved, because something is said of salvation which does not agree to infants. As none but adults are capable of believing, so (by the arguments of the Baptists) none but adults are capable of salvation: For—He that believeth not, shall be damned.” But the whole of Mr. Edwards’s reasoning, on this point, merits all attention.

However, the question still remains, Are infants to be baptized? Mr. Edwards says, Yes; and assigns the following reasons: First,
God has constituted, in his church, the membership of infants, and admitted them to it by a religious rite. This is shown at large from the Jewish dispensation; and it is granted by the Baptists themselves, that infant children were admitted members of the Jewish Church. Next, the church membership of infants was never set aside, either by the authority of God, or of inspired men; but continues in full force, under the sanction of God, to the present day. This Mr. Edwards proves by a variety of clear and authentic arguments, which will both instruct and entertain the reader; while he will find that the right of infants, in this respect, under the Christian dispensation, is acknowledged both by our Lord and his Apostles. And to talk of their exclusion, without express and positive language, would be very absurd indeed, in a case, where so much stress is laid upon positive and express language. Here Mr. Edwards pushes home his reasoning: "As God has constituted infants church members, they should be received to membership, because God has constituted it. And since infants must be received to membership, they must be received without baptism, or with it: But none must be received without baptism; and therefore, as infants must be received according to a divine command, they must of necessity be baptized. Hence it is clear, that, under the Gospel, infants are still continued, exactly in the same relation to God and his Church, in which they were originally placed under all former dispensations, and particularly under the Jewish Church."

After Mr. Edwards has closed his main arguments, there follows an Appendix, containing "A Short Method with the Baptists." Here it must be naturally expected, that some of the foregoing arguments will be introduced again, for the sake of the Short Method. It would therefore be absurd to make it an objection against his book, that Mr. Edwards repeats his arguments.—He does so, with great propriety, with deliberate design, and for a special end. Till those arguments, which he has repeated, be clearly refuted, the pointless darts, thrown by feeble arms, are not worth regarding.

It has been intimated by some, that Mr. Edwards, in animadverting on the writings of Mr. Booth, uses language too severe and harsh, and that he has recourse to unjust representations. There is no accounting for the different feelings of men, in points that respect more things than they choose to own, and wherein they are much interested. We presume not, therefore, to decide on charges of this kind. If Mr. Edwards has indulged himself in improper severities, Mr. Booth's answer will acquire reputation by a fair and just statement of such follies. If Mr. Edwards has really said any thing that is not true, or has been unjust in his representations, Mr. Booth, so far as his own arguments are concerned, is obliged to him; for his task, in answering, will be rendered much easier, and his refutations cannot fail of being acceptable to a virtuous public. At all events, an answer will be expected from Mr. Booth, or some of his friends.
Allowing for somewhat more, perhaps, than a laudable attachment to the establishment to which he belongs, and which manifests itself in various parts of his work; the Churchman hath shown himself to be no contemptible advocate on the side of Revelation against the violent attacks of Mr. Paine. His motive for undertaking a reply to the *Age of Reason* is highly commendable, and which he thus expresses in a very modest apology: "When Mr. Paine's publication fell into my hand, I read it with that contempt which its futility deserves, but with that horror with which the popularity of the Author, and the miserable tendency of such a production (introduced into vulgar circulation), would naturally inspire every friend to the interest of man. Religion has nothing to apprehend from such attacks; but the faith of the multitude is unstable and easily shaken. I thought of their weakness, and it grieved me that they should fall a prey to a deceiver, that they should tamely surrender the friend of their youth and the staff of their age to the enemy of their peace. Upon this principle I entered the lists with Mr. Paine not an unwilling adversary. I pretend not to have added any new support to the evidence of Revelation. But if I have exposed his sophistry, and detected his arts of delusion; if I have confirmed one doubting mind, or reclaimed one proselyte which his pamphlet might have gained; I shall account my time well spent, and my trouble amply recompensed."

Agreeably to these sentiments, he follows Mr. Paine very closely over the ground, on which he hath presumed to combat Christianity, and in a fair and candid manner opposes argument to argument, to show the impotence of the infidel's arrows. We could have wished the Churchman had not employed so large an exordium as he has done on a matter which must be considered to be altogether irrelevant to his subject—in pointing out the connexion between deism and republicanism. Perhaps his ideas on this point may be ill-founded; and if so, his reasoning upon it will fall to the ground. But even if otherwise, Mr. Paine's present work, the *Age of Reason*, hath no possible reference to his former publications on politics. And the reason is sufficiently obvious why matters so foreign to each other should ever be kept asunder. Besides the ill effects of this unnatural coalition, the digression from the main point becomes injurious to the cause. Our Churchman is too skilful a polemic not to have known that brevity, next to strength of argument, is the object always to be desired in controversy. And a few luminous observations, compressed within the closest circle, which might throw a clear light of conviction on the reader's mind of Mr. Paine's incompetency of reasoning, would have operated more than as many pages, where the length of the remarks fatigues, rather than interests the understanding in the attention necessary to be paid to them.

We
We cannot take our leave of this writer without paying him the just compliments due to his manner of expressing himself on several important subjects of theology. His ideas of the baneful effects of sin, considered as a breach of the divine law; his apprehensions of the justice of punishment following the commission of it; his notions of the incompetency of repentance, considered as the means of propitiation; and his sentiments of the vicarious satisfaction made by Christ for human guilt; are all extremely pertinent, and very happily expressed. We can only plead our usual apology, of the narrow limits necessarily to be observed in this part of our Magazine, for not going further into the review of the Churchman’s pamphlet. To those who have read Mr. Paine's Age of Reason, we would recommend it as fully calculated to refute many of his arguments.


Of the various methods adopted for disseminating error, none have been more successful than the circulation of pamphlets, essays, and periodical publications. The labours of Socinus and Crellius would have been probably neglected, and their names consigned to merited oblivion, had not their speculations been resold to the world by their "humble admirers." On the other hand, the friends of evangelical truth have less to hope from the learned folios of an Owen, and the laboured productions of a Waterland, than from "little tracts on the most important subjects of religion, widely circulated at a moderate expense."

Induced by considerations of this nature, Mr. Scott has published the Essays before us. From the subjects selected for discussion, and the method in which they are arranged, this little work may be very properly termed an useful and compendious body of divinity. The first essay treats of the divine inspiration of the Holy Scriptures; after which, the importance of truth; the duty and manner of searching the Scriptures; the Scripture character of God; the use of the law; a brief exposition of the ten commandments; the condition of man as a sinner; the deity of Christ; the atonement; justification by faith; regeneration, &c. are particularly considered. The general outlines of Christian doctrines and duties are ably drawn, and the connexion between evangelical principles and practice is clearly represented. In defending religious truths, Mr. S. is not a loose or inconclusive reasoner; he states his arguments candidly and judiciously, and presses them on his adversaries in a pointed and forcible manner. The practical part of his work appears to be the best; he has evidently derived his knowledge, not, like certain moralists, who boast of the name of Christianity, from the crude ethics of heathen philosophers, but from the sublime and spiritual instructions of Him, who is eminently styled "the Wisdom of God." Regardless of many of the ornaments of lan-
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In this pamphlet, the author aims at conveying his sentiments with clarity and energy. Even if his style is unnecessarily verbose at some points, it is generally plain, manly, and forcible, and adapted to the capacity of every description of readers.

It will afford us no small pleasure to hear that these valuable Essays have met with a reception suitable to their merit. We sincerely wish them an extensive circulation, as they are, in our opinion, admirably calculated to answer the design for which they were written. We may add, that this is one of the most cheap and useful publications which have for some time passed under our review.


The writer of this pamphlet seems to entertain very obscure and inconsistent ideas of the important doctrine which he attempts to explain. The reader may easily guess at the general sentiments of the author from the following remarks on the atonement of Christ:

"Christ died," says he, "indeed, to atone for the sins of the whole world; but he died more particularly to make perfect by his own sufferings, the obedience of such as have been almost inadvertent or casual sinners."

His representations of some of the principles of the Calvinists are totally false, and his inferences from some of their doctrines are equally unjustifiable. The periods, we confess, are rounded with a tolerable grace; but, in an essay of this nature, men of sense will look for solidity of reasoning, rather than harmony of language, and facts instead of ill-founded surmises.


In circumstances where praise may appear suspicious, and censure can be communicated privately, with as little difficulty as through a public channel, it will not be expected that we should enlarge on the character of a publication. It appears to us, at the same time, an indispensable act of justice to introduce this poem to our readers, as one from which we think they may derive considerable entertainment and advantage. The excellence of evangelical truth, in its application to the passions and interests of mankind, is clearly demonstrated, and is embellished with much fertility and vivacity of imagination. The apparent defects are fewer than might be expected in a piece of the same extent, in which a rhyme is required about every fifth word. The author observes, that it was begun as matter of amusement, and swelled insensibly to its present size. He has used different kinds of verse to prevent a disgusting sameness. He speaks modestly of its recommendations, but "hopes for
for the forbearance of the man of genius, while he wishes for the approbation of the man of piety; and expects that the lessons of truth will be patiently attended to, while borrowing the aid of poetic fiction, by those who might be terrified from listening to its undisguised gravity."

Having thus left Mr. B. to speak for himself, we should gladly leave our readers to form their own judgments by a proper extract, were we not precluded from doing so, in almost every cafe, and peculiarly (where it seems most desirable) in poetry, by the narrowness of our limits. The work is printed in a neat and elegant manner.


In our Magazine for January last, we intimated that, at the ordination of the Rev. Mr. Pyne, at Duxford, in Cambridgeshire, twenty ministers, of various denominations, who were then present, unanimously resolved to call a general meeting of their brethren, with a view to enter into an association, for the purpose of further disseminating the knowledge of the Gospel in that county. We are happy to learn, by the pamphlet before us, that, on the 2d of February, this Association was formed at Cambridge, and an excellent plan, for the regulation of their united exertions, adopted. With peculiar reference to the object in view, they agreed to recommend to their congregations, the first Monday evening in every calendar month for a prayer-meeting. They likewise resolved, that two circulating charity-schools should be instituted, and that two itinerant preachers should be appointed to minister in those parts of the county where their labours may be deemed most necessary. For these purposes, besides subscriptions of individuals, annual collections are to be made among their own congregations; and such as wish to encourage their undertaking, are requested to send donations to Mr. John Audley, of Cambridge (whom they appointed treasurer), or to Robert Maitland, Esq. King's-arms Yard, Coleman-street, London. Should there be a surplus, after defraying the annual expenses, they mean to apply it to the use of a Society for spreading the Gospel among the Heathen. The Rev. Mr. Douglas, who was chosen secretary, was requested to draw up this circular letter, to recommend the object they have in view to the Public, and more especially to the churches in their own county. Their next general meeting is to be held at Cambridge on the 16th of June next; and, in the interim, those ministers, who are not yet members, are to be invited to join them.

As "the profits of this publication will be appropriated to the cause it is intended to promote," we wish it success: But, independent
ent of this circumstance, it is certainly entitled to general attention. It is written with such seriousness, perspicuity, and animation, as reflect no small credit on the author; and is well calculated to impress the mind of every reader with the important object he so earnestly recommends.


Our readers will recollect the observations we made on the first edition of this work, in our Number for February 1794. As we then gave our opinion at large respecting the merits of this useful publication, it would be superfluous to add anything to our former recommendation; except it be, that it is again presented to the Public with some emendations; and the addition of the author’s portrait.

The Cause of National Calamities, and the certain Means of preventing or removing them; a Sermon, on 1 Samuel, xiii. 14, 15. (Intended to have been preached on the 25th of Feb. 1795, the Day appointed for a General Fast; but not delivered on that Day, on account of the Author’s Indisposition,) By D. Taylor. 8vo. Pages 40. Price 1s. Printed for the Author, No. 22, Mile-end-road. Sold by Button, Knott, Marham, Ash, London; and Pollard, Quornodon, Leicestershire.

Fast-day sermons are very seldom interesting to the Public, as the subjects they generally treat on are nearly the same in almost every congregation. If they make a good impression on the minds of those to whom they are particularly addressed, it is as much as can be reasonably expected. Here and there, indeed, a production of genius may attract a more than ordinary degree of attention, and even deserve the notice of posterity. But the bulk of them, though valuable, and printed at the solicitation of friends, must be content to pass silently down the stream of oblivion.

The present performance, however, has something to plead for being ushered into the world through the medium of the press; since the author’s indisposition prevented him, on the fast-day, from communicating, from the pulpit, the serious instruction which he had industriously prepared. It will be read, of course, by his own congregation, and may be perused with advantage by others, who wish to be reminded of the abounding inequities of their “native country,” and the necessity of national reformation.
POETRY.

SPRING.

As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. — Isaiah, lxvi. 11.

THOUGH pausing oft, and lingering long,
Stern Winter tardily retires;
His rigid reign, with tempests strong,
And piercing blasts, at length expires.
The blithesome lark, at early morn,
Ascends with herald voice to sing;
Inviting to the grove forlorn
The cheerful minstrelsy of Spring.
The floods of late so strongly bound
In icy chains, now freely flow;
And spangled flowrets deck the ground,
Of late array'd in dazzling snow.
The trees their swelling buds unfold,
And soon shall spread their foliage gay;
Their silver blossoms deck'd with gold,
And gems of various hues, display.
See, from beneath the teeming earth,
Each flower and plant lift up its head!
Some spring, from scatter'd seeds, to birth;
And some are rising from the dead.
The vales, fresh cloth'd in living green,
With countless blades of corn are fill'd;
And, to our hope, a joyful scene
Of future plenteous harvests, yield.

Thus renovated Nature proves
The constant influences of Heav'n;
And shows how God his creatures loves;
How much to thankless man is given.
With truth unfalling, He'll fulfill
His mighty promises of grace;
The barren souls of sinners till,
And righteousness on earth replace.
Thus, when converting pow'r is felt,
The cold and dreary winter lifts;
The icy heart begins to melt,
And blooming plants of grace arise.

VERSES,

WRITTEN BY THE LATE MRS. CHESTERTON, JAN. 10, 1785.

"The Anniversary of the Day on which my beloved Sister put off Mortality, to be clothed with Immortality."

A
tonother year its reflex course has run,
Since my lov'd Sister's endless life begun:
Ah, fatal day! that all my woe renew'd!
Its rising beams on me no joy diffuse!
With each return my griefs their force regain;
And the sad parting hour renew's its pain.
The last, fond kind adieu I seem to hear;
Each tender accent vibrates on my ear.
Heav'n's best and choicest gift to me she prov'd;
Sweet was our friendship!—sincerely we lov'd!
Oft, when her precious, lovely name I hear,
Struggling, I try to check the starting tear.
—But this sad day, I will indulge my woe;
And my fond tears without restraint shall flow.
O Thou, whose words the raging waves control,
With pity view the anguish of my soul!
Thou only I, my sorrows canst remove,
And my rebellious will subject to heav'nly love!

A CONSOLATORY ELEGY ON THE DEATH OF A LADY.

FROM these lone, dreary scenes, where mortals weep,
And wait uncertain of the passing day;
Where fleeting hours, like rapid torrents, sweep
The joys of earth, and all its cares away:
From these lone, dreary scenes, I turn mine eyes,
And upwards look, to meet more cheerful light:

ALIQUIS.
To-morrow's dawn, we may behold her there:
To-morrow's dawn, we may be safe at home.
Farewell ye dreary scenes, where mortals weep!
With outstretched wings, I wait the word for flight.
Low ye may lay my relics when I sleep,
Soon to rejoin in regions of delight.

SERENA.

SEEKING THE LOVE OF GOD.

Thy love, O God! I cannot claim,
No worth do I possess;
Yet still at that my wishes aim,
Nor can I rest with less.
'Tis true, by crimes so odious made,
Thy hatred is my due:
And yet for love I humbly plead,
For love divine I sue.
Press'd hard, at times, by hopeless fears,
I think the suit is vain;
But yet I judge, till love appeals,
I'd best the suit maintain:
For should I still pour out my cries,
Without one glimpse of love,
And ne'er obtain the wish'd-for prize;
Yet still the suit I'd move.
For one so vile to seek thy love,
I own the aim is high;
Yet since Thou dost the aim approve,
I cannot let it die.
Besides, the Mediator's grace
Supports my earnest plea;
I cannot to despair give place,—
But hope Thy love to see.

T. K.

COMPARISON OF HOPES.

Dum spiro spero! — Dum spiro, spero!
Where still is hope," the World's crying,
"Where still there is life and breath!"
The Christian looks beyond the skies,
And hopes for life—inhis death!

IOTA.
REV. JOHN TOWNSEND,
Rotherhithe.
THE VERY PROBABLE SUCCESS OF A PROPER MISSION TO THE SOUTH SEA ISLANDS.

[As this is a subject of the greatest magnitude, and occupies at present the attention of a considerable part of the religious world, our readers will, we doubt not, be better pleased with the following Letter, than with any Biography we could present them.]

Dear Sir,

I rejoice that God hath stirred up the hearts of others, as he has my own, to think of those souls whom, hitherto, no man hath cared for, and to endeavour to spread the glorious Gospel of the blessed Lord, where the name, that is worthy to be had in everlasting remembrance, hath never yet been heard. O for a mighty out-pouring of the Spirit upon the attempt! May every plan be framed in wisdom, and men full of the Holy Ghost be found as agents and instruments for the work! We know that the residue of the Spirit is still with Him who is at the right hand of God, and if He will work none shall let.

As the subject has for several years past deeply occupied my mind, I wish, through the channel of your Magazine, to submit a few thoughts to the attentive consideration of our brethren who intend to become members of the Missionary Society*, respecting the very great probability of success, if, among other objects that may claim our attention, proper persons were sent, with the glad tidings of salvation, to the poor, benighted inhabitants of the South Sea Islands.

On frequent reflection upon all the circumstances of these islands, ever since their discovery, I have been strongly per-

* We are happy to say a meeting for establishing this Society will be held in London, on the 22d, 23d, and 24th of September next.
suaded, that no other part of the heathen world affords so promising a field for a Christian mission: Where the temper of the people, the climate, the abundance of food, and easy collection of a number together for instruction bespeak, the fields ripe for harvest. No-where are the prospects of success more flattering, or the dangers and difficulties of the Missionaries less to be apprehended, except, as the worthy Admiral Bligh informed me, such as may arise from the fascination of beauty, and the seduction of appetite.

When I see our Moravian brethren hazarding their lives, and blessed in their labours, among the frozen mountains of Greenland, and feeding on whales' flesh to carry the Gospel into the hut of the savage Eskimaux; when I follow them, in their travels to Mount Caucasus on the one hand, or mark them pursuing the wandering tribes of American Indians in their various migrations; and even reconciling themselves to the cabin of a filthy Hottentot, in order to make them know the power of Jesus's blood; I bow before such ardent zeal, and feel the sharp reprove of my own lukewarmness. I reverence their Missionaries, and love the people that thus love the souls of men for the sake of Him, who loved us unto death, even the death of the cross. But if their labours in fields so little promising have been abundant, and the great and afflictive losses they have sustained in the work, so far from discouraging them, have but the more animated their exertions, so that where misery and death have thinned the ranks of the noble combatants, others have instantly stepped forth over their graves, to devote life, health, and comfort to the service of the poor Heathen; if thus perseveringly increasing they have pursued the blessed work;—what reason have we not to hope, that with a like spirit, less danger, and fairer opportunities, much more might be done for the glory of Christ, and the good of souls! The work indeed is wholly divine; but some nations appear in a state more ready than others for the introduction of the Gospel. The castes of Indostan, the government as well as pride of the Chinese in their attachment to established forms, raise barriers terrible against the admission of the Christian doctrines: Whilst the very uncivilized state of the South Sea islanders gives such a high superiority to whatever Missionaries from us can be sent among them, as cannot fail to secure them respect. Shocking to tell, they have offered us at one place divine adoration! and more shocking to tell, it has been accepted! Will no man rend his clothes like Paul, and rush in among them, to teach them the
knowledge of the true God, and Jesus Christ whom he hath sent?

We have discovered them, and in a sort have brought them into existence; but I read with pity, that we have hitherto only excited their curiosity to admire our ships, and the colour of our skin; with grief, that we have contaminated them with our vices, and with indignation behold them perishing with diseases communicated by those who bear the Christian name, without an effort to inform them of the truths which lead to salvation, or to impress them with a sense of moral obligation. When we have brought away some of the inhabitants, we have returned them more wicked than we found them. The foolish Omiah was an expense more than would have maintained a million to the island. Not so much as an attempt was made to give him any knowledge tending to the saving of his soul: He was led about to stare, and be stared at, at our public places, and be as abandoned as those that frequent them; and in the presence of all the officers his introduction at Huahine, the place of his settlement, at his return, was celebrated by an offering to the Eatoa!

It is surely high time that some attempt were made to bring these poor souls out of darkness into marvellous light, and to communicate to them the things which make for their eternal peace. If we have any knowledge of the value of our own souls, we cannot be indifferent about theirs; and if only he that believeth shall be saved, we stand chargeable with a measure of their blood on our heads if we continue to neglect the means which we possess of plucking them as brands from the burning.

When the time, fixed in the eternal purpose for the execution of his merciful intentions towards the lands that be in darkness and the shadow of death, shall come, He only knows who hath written it in his book: But we know that the fulness of the Gentiles is determined; that the signs of the time give every reasonable hope that it is near, even at the door; and providential openings point the way for the execution of what every true Christian is praying and hoping God in his tender mercy will hasten. We must be cold-hearted indeed, and unworthy the name we boast, if we do not feel interested in the great event.

According to the best information I have been able to gather, I will communicate to you the scene of the Mission I propose; the state of the people; the steps most promising of success among them; the difficulties to be encountered; the expense attending the attempt; and the glorious prospects that arise
arise from a well-directed and periferating effort to serve them in their noblest interests.

I. The Scene of a proposed Mission.

The vast body of water which separates America from Siberia, Japan, China, Borneo, Mindanao, the Illes of New Guinea, the vast extent of New Holland and New Zealand, as any eye cast over the map can discover, has been in general termed the great South Sea. In the circumnavigation of various adventurers round the world, it hath been crossed, but was never thoroughly explored, till the reign of his present Majesty; when various expeditions, under that most able and courageous commander Cook, have brought to light countries immense, and islands innumerable, occupying a vast space across the Southern Ocean, and still but partially known.

Among these, surrounded with a cluster of islands alike beautiful, rises as the queen, Otaheite, which has been the principal resort of our navigators; and, if any thing could realize the fable of the gardens of the Hesperides, it seems to be this favoured spot.

Its tropical situation gives it always a genial sun; whilst surrounded by the sea, the heat is tempered with those refreshing breezes which alternately blow to and from the land; and where the vicissitudes of heat and cold in the extreme are not known, clothes are of no use, but for the calls of decency, and these fabricated from the mulberry-tree, sufficient for every purpose of the climate.

Otaheite rising into high land in the centre (and many others resemble it, though some islands are nearly flat), contains a beautiful border all around of level ground highly fertile, and beautifully cultivated, with little expense of labour, and abundant increase. Nature has spontaneously provided a supply of food for the inhabitants in the trees that shade their habitations; particularly the bread-fruit tree, and the coco. The amazing produce of both is well known: The first offering a variety of dishes of admirable relish, and the latter adding the most cooling and delicious beverage to the most grateful and nourishing food; besides all the various fruits natural to a tropical climate, and some peculiar to these islands: So that for vegetable food, the most salutary to the human frame, and peculiar to that climate, it may be esteemed without a rival.

Nor is the profusion of sweet-scented flowering shrubs and trees less admirable. The air is literally perfumed with fragrance, and they afford ornament as well as perfume to the beauteous inhabitants.
The labour required for the cultivation of the land, is rather exercise than toil in that fertile spot, and necessary to amuse and beguile the hours.

Hogs and fowls were the only animals for food in general, and these in abundance; and their mode of cookery rendered them as delicious and savoury as it was singular. At present they have goats and other animals, and poultry of various sorts.

The sea abounds with fish, which is a great part of their food: Fishing is their daily employment, and their ingenuity in catching them is remarkable.

Under these delightful groves the inhabitants have erected their habitations, each distinct, and formed according to the state of the occupier and his family.

From every survey of this pleasing abode, a Mission would, without the least difficulty, find ample means of subsistence; and the great calls of first necessity, food and raiment, be easily and abundantly supplied. How different from the inhospitable shores of frozen Greenland, the seal's oil of the Eskimaux, and the scanty supply of a wandering Indian hunter!

II. The State of the People.

In political arrangements, there seems a difference at different islands. Some have an hereditary king; a number of nobles, almost independent in their several districts; free men; and the inferior class, servants; very like our ancient feudal system. Others approach more to an aristocratical form, the head warriors having the chief weight in their general councils: And a particular society has been found of a singular kind, consisting of men of rank and war, who live in a course of feasting from island to island, attended by a crowd of females, all whose children are destroyed. Much are they to be pitied, however much to be condemned, for practices which ignorance and superstition have consecrated, such as the horrid custom of human sacrifices, the feeding on the flesh of their enemies slain, and the most unblushing impurities.

Before our arrival their diseases were few; fearfully have we infected them with some of the direst scourges of humanity, though their genial climate tends to soften the ravages usually consequent on the infection.

Their assemblies are frequent; and their beautiful nights spent in interludes, dances, and songs, by torch-light from splinters of a resinous wood. Nor would Missionaries find any difficulty in collecting an audience, if once they were masters
masters of the language—an attainment, I am assured, of no
great difficulty; as my informant remembered one Gibson,
a corporal of marines, during the three months he stayed
there, able to converse familiarly with the inhabitants; nor is
there a doubt but one year's abode would enable an attentive
man to speak fluently. Difficulties of this sort must await
every attempt of conversion among the Heathen; but less in
these mild regions, where the language is more soft, and full of
vowels, than elsewhere. The guttural roughness of a northern
savage, and the clack of an Hottentot, are difficulties almost
insurmountable; as well as among the more polished Chinese,
the immense number of their characters.

Their manners are mild and gentle; the strongest marks of
affectionate attachment are manifested; and their sorrow for
the loss of relations is written literally in tears of blood, their
faces and limbs being struck with an instrument of shark's
tooth on this occasion, that wounds them deeply.

As is usual in the state of uncivilized men, their females
are held in a state of inferiority, and not suffered to eat with
the men. Yet it is said, their attachment to their husbands,
and love to their children, is exemplary, however, previous to
marriage, they have been loose in their amours; and I am
assured, their women have been faithfully attached to those
who have taken them as wives during their stay on the island,
and bitterly afflicted at parting.

On the whole, they appear intelligent, and capable of in-
struction; mild, and easy of access; with abundant leisure for
information, and each apparently at liberty to pay attention to
whatever a Missionary may have to communicate.

III. The Steps which seem most likely to be attended with Success
among them.

As a consciousness of the superiority of Europeans, makes
them look up to us with admiration, bordering sometimes on
idolatry, it would be prodigiously in favour of our Missionaries,
that they would be received with certain reverence of their
allowed superior intelligence. And as the knowledge of many
of our common arts, as well as the tools to perform them,
would render us peculiarly serviceable to them; in assisting and
instructing them in these, an excellent opportunity would be
afforded of introducing Christian instruction, and awakening
their attention to the great concern of their souls, even whilst
helping or teaching them the common arts of labour: Hence
a carpenter, a blacksmith, or a gardener, seems the properest
person to unite Missionary talents with manual labour. I am
persuaded
persuaded all the learning of the schools would not be of half the efficacy of a good artizan, with a heart touched with real grace, and well informed of divine truths, disposed to communicate them with zeal and patient perseverance.

Four, at least, or more, should go together; whether they should be married men, or single, or both united in the work, deserves mature deliberation. A gracious woman would be of most excellent use among the females, if such could be trusted in the country without, particular danger of exciting the passions of the islanders. If single men went, which probably will be most desirable to begin, they would do well to form matrimonial connexions with the first converts of the natives, especially with those connected with the superior families; who would thus, receiving them into their bosom, be more engaged to protect them. And if the labours of the Missionaries were not crowned with immediate success in the conversion of many, a very few families established would offer a seed to be brought up in the nurture and admonition of the Lord, and probably equally taught both the language of father and mother.

The strict observance of the sabbath—daily exercise of devotion, to which the natives might be admitted—singing, and if attended with music perhaps the more attractive—careful observance of the strictest purity of conduct—faithful watchfulness over each other—the closest union of heart, and fraternal love and mutual forbearance—persevering endeavours to impress the conscience and inform the understanding of the natives—unwearied efforts to teach the children to understand, to read, and write our language—seizing every opportunity to ingratiate themselves with the natives by every service they can offer them, in order to gain more attention to the truths they wish to communicate—these seem essential steps.

The Missionaries should be able to bleed; and if some little knowledge of medicine or surgery could be obtained, it would be a great acquisition.

IV. The Difficulties to be encountered.

No doubt they will be many and great. It is not in diminishing them that persons should be engaged to undertake the work; but in viewing them under every aspect, to feel courage to surmount them, counting well the cost, and reckoning their lives not dear unto themselves, that they may finish their course with joy.

If I may credit all the information I have endeavoured to procure, I am led to believe that the persons of the Missionaries would be perfectly safe, without improper conduct of their
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their own, or such valuables in their possession as would tempt the rapacity of the natives; and that they might be placed under the protection of some Teyo, or friend, in the first line of influence as would secure them. Yet the dangers of a long navigation—of abode amidst strangers, where no succour is near—and the dependance which must be placed on the pacific dispositions of the natives—are to be well weighed. Indeed no person is fit for such work, but he who counts life only dear as it may be devoted to the glorious service, and as he can spend and be spent for immortal souls; where no danger discourages, no difficulties dismay: But faith says, Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.

It will demand time and patience to attain such a competent knowledge of the language, as will be necessary to communicate their ideas; to this, therefore, they must apply themselves, and not be discouraged with the necessary application, but help each other, and the most ready take pains with the rest, as some have a facility in acquiring languages, which others obtain with great difficulty.

I should hope also there would be found Englishmen, whose long residence among the natives has given them complete knowledge of their language. Shocking and afflictive as was the case of the Bounty transport; yet God can over-rule human wickedness for purposes of his own glory: And Christian and some of his associates, who are still to be met with at some of the islands contiguous to Otaheite, may be referred in the mysterious ways of Providence for furthering the great event of communicating divine truth to the natives, either as interpreters to the Missionaries, or instructors in the language: Or if God, who has in his hands the hearts of all men, give them repentance, by becoming themselves witnesses for that truth which hitherto their conduct has so dis honoured.

The bad customs and inveterate habits—the jealousy of some—and the ill-will of others—must be encountered in the pursuit of this service; and much patience, and meekness, and forbearance, must be exercised. Nor should discouragement relax their efforts, though for a while they see little or no fruit of their labours. It is only by patient perseverance, that they can hope to succeed.

As no men are fit for this work, or I presume would wish to engage in it, but such as are prompted by ardent zeal for God our Saviour, and fervent love for immortal souls; they must, with the sacrifice of their connexions here, and the view of every danger to be encountered, feel a willingness to be offered on the service and sacrifice of their faith.
ON A MISSION TO THE SOUTH SEA ISLANDS.

Their Redeemer is mighty; can make them strong out of weakness, and more than conquerors through his love.

V. The Expense attending the Attempt.

That it would be considerable is to be expected, and provided for; which I am persuaded will be the least difficulty; if the Lord provide the instruments fit for the work, he will assuredly open the heart and the hand to say, "the gold and the silver are thine." How much may be necessary for a first attempt, I cannot ascertain. The persons should be furnished with every thing judged necessary for their comfort and success. A conveyance must be procured; and I should wish a regular communication secured. Nor, I apprehend, would this be a difficult or very expensive matter, if we could get the government to approve our endeavours. I once drew up a petition intended for the Minister, and I doubt not we shall find friends in office to second us, as we do desire to put the government to a shilling expense; we only beg to stand in the same predicament as those transports which they are constantly employing; and I hope they would think it a favourable occasion, for the unhappy convicts to be attended on their passage by men, who would thus begin their mission from the day of their embarkation.

My idea is, that our society should have a transport ship, chartered to carry convicts to Norfolk Island or Botany Bay, and to have a home freight from China on account of the India Company: This on the usual terms. From Norfolk Island to Otaheite, the voyage to China would be very considerably lengthened. The Missionaries might be fixed at their station, with a recommendation to the superior of the island, and an assurance of the return of the ship, or another, as soon as the voyage was completed. By this means, the expense of conveyance, beyond the profit of the voyage, would be trifling; perhaps some advantage might be obtained for the advancement of the work: And the certainty of a regular return within a short space, would be a very strong ground of security and respect for the Missionaries left behind; while all risk of shipwreck might be covered by insurance.

Perhaps some among us are more skilled in these matters than I am, and could suggest how best to put this plan into execution, or offer a better.

VI. The Prospects of Success.

That the prospects of success, if once this plan was carried into effect, are flattering, will, I hope, be evident, when
when we consider how much good has been done by others, under circumstances apparently less favourable. But I mean not to enlarge, nor be reproached as sanguine; the attempt is noble and Christian, whatever be the issue, which we desire to leave in the hands of the great Head of the church, who doth whatsoever pleaseth him, amidst the hosts of heaven and the inhabitants of the earth. He works by instruments; he can make the meanest and weakest effectual for the greatest purposes. Cowardice, coldness of heart, and envy, are always raising objections against the efforts of zeal. But every thing must have a beginning, and it is not from the wisdom of men, nor the influence of power, that success can be secured, but by my Spirit, faith the Lord; and I trust we are conscious, O Lord the Spirit, that our eyes are unto thee: Enlighten, direct, enable, and bless these feeble efforts to the spread of the everlasting Gospel of the crucified Jesus!

T. H.

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

THE happy day was now rapidly advancing, when the powers of darkness were to feel an irremediable overthrow; and the suffering cause of Christ enjoy a long repose. But previous to the consummation of so desirable an event, the great enemy of mankind determined to make one last and mighty effort to save the total annihilation of his kingdom in this world. To give effect to this purpose, he inspired the minds of his subjects with more than common fury; and roused them to the perpetration of deeds the most sanguinary and horrible.

DIOCLETIAN,

Who had hitherto intimated no particular aversion to the Christians, nor rendered them any considerable injuries, was now violently urged by the Pagan priests, to employ his power and authority to save their threatened cause from impending ruin. The emperor, from a love of ease, and an aversion to bloodshed, resolutely withstood the force of their solicitations. GALERIUS, one of the Cæsars*, a man of a

* The supreme government of the empire was in the hands of Diocletian and Maximian, who had respectively chosen two deputies, Constantius Chlorus and Galerius, who were called Cæsars.
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most ferocious mind, by the use of every diabolical art excited him to loose the demon of persecution upon the defenceless flock of Christ.

The day was fixed, and on the 23d of February 303 the dreadful scene began. At Nicomedia, where Diocletian and Galerius resided, in presence of the emperor and his Caesar, the officers of the city entered the Christian churches, brought forth the sacred books and utensils, and threw them into the fire. The next day, an edict was published, excluding the Christians from the protection of the laws; commanding their churches to be demolished, and subjecting their persons to death. Too well was the execution of the same attended to. No respect was paid to age, to sex, or order. Tortures which defied the malice of hell were invented. Some were tied up by their heels, and suffocated over slow fires. Others were broiled upon gridirons. Some had sharp reeds thrust up under their nails. Melted pitch was poured upon the naked bodies of others. Some had their flesh torn off their bones with pincers; whilst others had it scraped off with sharp shells: Besides other refined modes of giving and prolonging misery, at the bare recollection of which human nature sickens.

Under a pretext of clemency, the Christians had their ears, their noses, and their hands cut off; some had an eye burnt out, and a leg disabled by torturing instruments, and then sent to the mines, to drag out an existence infinitely worse than the most cruel death.

In consequence of the long repose which the church had previously experienced, their numbers had increased to an incredible degree; from whence we may infer some estimate of the multitudes of those who had been victims to the rage of their enemies throughout all the provinces. Religion, as usual, acquired additional splendour from the fury of its adversaries; and evinced its own divine nature amidst the sufferings of its illustrious confessors. The power and presence of that God whom they served, enabled them to glory in tribulation; and rejoice that they were counted worthy to suffer for the name of Christ.

Human nature, always frail, lamentably evidenced its weakness, in the conduct of some, who, in order to erase the imputation of Christianity from their names, and thereby shun the sufferings to which they were exposed, delivered up their religious books. Their conduct was strongly condemned by the real friends of the Gospel, who marked them with
the name of Traditores. Such were the effects produced by this terrible persecution, that the very name of Christianity seemed endangered; and in some inscriptions, it was proudly testified, that the name and superstition of the Christians had been utterly defaced, and the worship of the gods restored. But he who is in heaven had them in derision; laughed at all their feeble designs to oppose the accomplishment of his purpose; and was now preparing better days for his faithful servants. Galerius, the soul of all this cruelty, was arrested by the hand of God, and called to give an account of his unparalleled wickedness, after having endured in this life the most grievous afflictions. His inward parts were seized with insufferable pains. Ulcers and cancers spread themselves into his very bowels. The bottom of his belly was consumed, and his bowels laid open. He was preyed upon by vermin; and the whole mass of his body turned into rottenness. His upper parts were exhausted and dried like a mere skeleton; whilst his lower parts were swelled like bladders, &c. &c. Together with the pains occasioned by his disorder, he felt the horrors of a guilty conscience, for his conduct towards the Christians; and hoping that his miseries might be alleviated by their intercession with their God, he published an edict in their favour; and after lingering under the violence of his disorder for a considerable time, this impious wretch expired, in the year 311.

Diocletian, who had been compelled by Galerius to resign the imperial dignity, retired to his native obscurity, where he lived long enough to see his wicked designs blasted, his ambitious views all frustrated, and his authority trampled in the dust. Under the agony of the severest disappointments, and the power of the vindictive hand of Heaven, he could neither eat nor sleep, but sighed and groaned, and tumbling on the ground, was racked with a thousand miseries; and last he died in madness, affording another proof, how fearful a thing it is to fall into the hands of the living God. This happened in the year 312.

Constantius Chlorus,

Who, upon the secession of Diocletian and Maximian, attained to the government of the empire with Galerius, was peculiarly beloved by his subjects, and deservedly esteem- ed as a friend of the Christians; dying at York, his son Constantine, by the intervention of an invincible Providence, succeeded him in the government.

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CONSTANTINE,

For near seven years, had shown no attachment to any religious principles; but in the year 312 he appeared a favourer of Christianity, and after some time proved himself a professed disciple of the LORD JESUS.

The circumstance to which his conversion has been attributed is so famous, as to deserve a particular detail.

In consequence of the cruelties of MAXIMIAN, who had attempted to regain his former dignity, and to govern in the East; and those of his son MAXENTIUS who governed at Rome, the empire groaned under the greatest calamities. Against the latter of these, CONSTANTINE marched with an inconsiderable army, addressing himself to that God whom his father revered, to assist him in his undertaking. On the 27th of October, early in the afternoon, there appeared in the heavens a luminous cross, on which was this plain inscription: TOTUS NIKA—In this overcome. Whilst the mind of CONSTANTINE was in doubt what this signified, in a vision at night our Saviour appeared to him, commanding him to make a standard in the form of the cross which he had seen, and bear it with him in battle, and victory should crown his attempts: All which being done, he advanced against MAXENTIUS, whose army was totally defeated, and his person drowned in the Tyber, by endeavouring to escape.

Learned men are much divided in their judgment concerning this miraculous cross. It is in vain for us to attempt to ascertain a doubtful matter, at a period so very remote from the event: Certain it is, that such a device was upon the standard and shields of CONSTANTINE’s army; and also upon several coins, extant at this very day.

LETTERS ON SANCTIFICATION,

WRITTEN TO A FRIEND.

LETTER I.

On the Importance and Nature of Sanctification.

DEAR FRIEND,

YOU desire my thoughts on Sanctification. Surely no subject of greater importance can ever employ our thoughts, our tongues, or our pens. It is recommended to our most attentive consideration, most affectionate regard, and un-
wearied pursuit, by the glorious character of God himself, "whose nature is all holiness;" by the personal perfection and spotless example of Jesus Christ, who, even in our world, was "holy, harmless, and undefiled," and whose greatest excellence it was to be so. To this interesting point all the means of grace invariably tend. This is the merciful aim of all the dispensations of religion and providence towards the church. From its aptness to promote our sanctification is faith itself so useful and excellent.—Purifying their hearts by faith. Acts, xv. 9.

Indeed the subject on which you request my thoughts is powerfully recommended, as of the utmost moment, by the consideration of our true happiness. Purity of heart and real blessedness are inseparable companions. By sanctification the soul is led to, and qualified for, the happiness of heaven. And while it restores to us the moral image of our Maker, it serves as a blessed medium of communion with him, both now and to eternity. If we expect this privilege and attainment in any eminent measure, let us ever listen to the voice of God founding in his word, and in our hearts—Be ye holy, for I am holy. 1 Pet. i. 15, 16.

But though the importance of sanctification be evident, there is no small danger in mistaking its nature. Not only the world in general, but many professors of godliness, are quite mistaken about it. The Scriptures that treat of it are but too often misinterpreted; and the best of men, while off their guard, have been biased in their opinions on this head, as on many others, according as they have connected it with some peculiar favourite sentiment.

The subject, therefore, being important, and the danger of mistaking its nature great; your request and my compliance appear fully justifiable, in attempting to form and communicate clear and scriptural ideas upon it. But as this doctrine is one of the deep things of God, I am sensible that success in treating it, as well as the blessing in pursuing it, depends on the Father of lights, the only wise God our Saviour. Let us both look up to him, then, that he would impart to our minds that ray of wisdom which may dispel our sinful darkness, and favour us with that unction which teacheth all things.—Who teacheth like him? He can prepare the mind, and form the disposition, as well as impart the real truth. He has the key of all valuable knowledge and experience; nor is he ever backward in communicating the blessings we need, until we are first wanting to our lives in seeking. -- Seek and ye shall find.

For a profitable view of the subject under consideration, there
Letter on Sanctification.

There seem to be two principal questions that claim attention: What is evangelical sanctification in itself? and, What is the most effectual and direct method of obtaining it, as far as our duty is concerned? The former of these questions, though very important, does not require much room on my paper; but the latter, because it refers to duty and daily practice, and enters into the very heart of experimental religion and a life of communion with God, will require a larger space. Happy shall your correspondent feel himself, if he can offer any thing to your satisfaction on these points, from the word of God and his own experience.

To sanctify is to set apart for God: And the nature of that separation for God is principally determined by the nature of the subject to set apart. To sanctify a place or thing, as the tabernacle or temple and their furniture of old, and to sanctify the soul, differ as much as the natures of those things differ one from another. The one is external and ceremonial; the other internal and spiritual. In a word, to sanctify is to make holy; but that holiness, which is effected, is as different in its nature, as the capacity of the subject which is made holy, and the design of God in effecting it. The sanctification which you inquire after, is that of the human soul; that which is evangelical, and not ceremonial or merely legal; that which is the work of the Spirit, and not the offspring of nature; that which is wrought in God's elect, and not the partial change of apostates or Pharisees; that which makes no pretensions to absolute perfection in this life, but always admits of improvements in the use of means: And this may be defined, in brief, "A gradual restoration of a sinful soul to the image of God."

On this definition permit me to make a few remarks. You perceive it pre-supposes, that the soul is previously in an unholy and depraved state; and, that there is a gracious provision made to effect its restoration. — When I say gradual, it is to distinguish it from regeneration, which is instantaneous, as all who attend to the sacred oracles, and the nature of the change, well know. The one is the communication of life; the other its advancement. The one supposes the subject wholly passive; the other both passive and active: As the advancement of our natural life depends partly on the sovereign will and agency of God, and partly on our own use of means through his assistance, while its origin depends wholly and exclusively on God.

Thus, my dear friend, the nature of sanctification is, I hope, sufficiently plain to you. And you will easily perceive, that, when the Scripture says, "This is the will of God, even your..."
Letter on Sanctification.

Sanctification," the meaning is, It is the will of God that you should be separated from sin and the world, made holy, or gradually restored to his moral image; conformed to his law, will, and holy nature, by loving him above all, and in all; and serving him faithfully, diligently, and constantly. For this end is the sacred word given, and all ordinances appointed. For this end Christ came into our world, and loved the church to the death of the cross, that he might sanctify and cleanse it, and present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. For this end were the elect chosen, that they should be holy and without blame before him in love; through sanctification of the Spirit and belief of the truth. For this the faints have ardently panted and prayed, that their whole spirit and soul and body might be sanctified wholly, and preserved blameless.

But the grand point which demands our chief attention is, the method of obtaining it; or, as before stated, "What is the most effectual and direct method of obtaining it, as far as our duty is concerned?" This is the holy art, if you will excuse the expression, to which we should bend our utmost efforts. And we should be exceedingly cautious not to rest in it as a theory, or mere science, however sublime its end, or excellent its nature. The limits of this letter, however, will not permit me to proceed at present; but if you will indulge me with the freedom, on some future day, you may expect my thoughts on that very interesting question. In the mean time, let us be looking, with ardent and growing pleasure, to the uncreated source of life and holiness, that we may be making constant progress in this great work, according to the knowledge we have attained.

I remain yours, &c.

B—m, May 1795.

E, W.

Letter

From the Rev. Philip Henry, to Henry Ashurst, Esq.

Merchant in London,

On Faith.

Sir,

In my last I began concerning Faith; my Sabbath-subject was, Acts, xi. 21.—"The hand of the Lord was with them: And a great number believed, and turned unto the Lord." In this I shall acquaint you, the subject being the same,
same, with the heads of what was then spoken, after my plain country manner. The preachers here were such as had been scattered by the persecution, after the death of Stephen, Acts, viii. which scattering was intended by the devil and wicked men for hurt to the church; but God turned it for good, as he often does, and we ourselves have had experience of it: It was like the scattering of seed or salt, whereby more were seasoned. It seems then that the hand of the Lord may be with us, when the hand of man is against us: Preachers disowned and persecuted by worldly powers, may be owned and blessed in their labours by the God of heaven. The place was Antioch, where these converts were, the first that took the honourable and sweet name of Christians. At Antioch, not at Rome. If Christians should own one place more than another, as the mother church of all churches, methinks it should be that, rather, where they first had their name. The preaching was Jesus: They preached the Lord Jesus, and then the hand of the Lord was with them. We are then most likely to have the hand of the Lord with us, in our preaching, when we preach Jesus: Not when we preach ourselves; but when we preach Jesus, and ourselves your servants for Jesus' sake. By the hand of the Lord with them, is meant the Lord himself, according to his promise: Matt. xxvii. 20. Lo! I am with you. He assisted them in their preaching; made way for the word into the hearts of those that heard it; gave it the setting on there: And this is always all in all; no hand of the Lord with the preachers, no believing, no turning among the people, for faith is the gift of God.—Unto you it is given to believe.—

Turn thou me, and I shall be turned. A great number believed: Sometimes God is pleased to enlarge his hand, in the conversion of many, by the ministry of the word—not a fish or two, but whole shoals caught in the net of the Gospel. Oh that it might be so at this day! Your love to souls, I know, will say Amen!

But for believing: To believe, has three things in it. (1.) Assent to what is spoken, as true, either from the evidence of the thing itself, or upon the account of the veracity of him that speaketh it. (2.) Application of it to myself: I must look upon myself as concerned in it, and say, This belongs to me. (3.) Answerable affections and actions, according as the thing is that is spoken: Without this my believing is nothing. Noah believed and feared, Heb. xi.—The devils believe and tremble, James, ii. If one tell me the house is falling, and I believe it, I'll fear and run out of it; or, there is a pot of gold
gold hid in such a place, and I may have it for digging for it, if I believe I'll dig. Now there are, amongst many others, four great truths revealed in the word of God, the belief whereof, such a belief as hath in it the three things before mentioned, doth always accompany conversion and salvation. (1.) That a sinful condition is a miserable condition: That it is so is certainly true; thou art wretched and miserable, under the wrath and curse of God, liable to all miseries. But, do we believe it? i. e. assent to it? With application: I am the man sinful, and therefore miserable; and are we thereupon afraid—brought under a spirit of bondage? and doth that fear set us upon glorious inquiries?—What shall we do to get out of it?—If so, so far is well. (2.) That Jesus Christ is ordained of God, to be Prince and Saviour; that he is able and willing to save, to save even to the uttermost. Do we assent to this, this faithful saying? and do we apply it?—He is able and willing to save me: And are we suitably affected thereunto? and do we act accordingly?—come to him, close with him, accept of him, as he is offered to us in the Gospel? If so, we are believers; and if believers, then the sons of God, justified by that faith, at peace with God, and heirs of heaven: And to that also we must assent, with application, and be affected, and act accordingly; rejoicing always with joy unspeakable, and abounding always in the work of the Lord. (3.) The absolute necessity of an holy heart, and an holy life—that we must be new creatures, or we cannot enter the New Jerusalem—born again, or we cannot see the kingdom of God: That we must deny all ungodliness, and worldly lusts, and live soberly, righteously, and godly in this world, if ever we mean to be happy in another world. Do we believe this, i. e. assent to it? Is it not plain in the word of God, written there as with a sun-beam, so that he who runs may read? But do we apply it?—I must be regenerated; if I be not, I shall not be saved. My civility and moral honesty, my profession and outward form of godliness, will not serve my turn: I must put off the old man, and put on the new. And doth there follow suitable affection and action?—do I love the word, as a regenerating word?—pray for, and receive the Spirit, as a regenerating Spirit?—set myself in the use of all God's appointed means, to the great work of crucifying the flesh, with all the affections and lusts, walking in all the commands of the Lord blameless? This is believing. (4.) The certainty and reality of future rewards and punishments; that there is another life after this, and that it is to be a life of retri-
retribution: That as sure as there is an earth which we tread upon, so sure there is an hell under it, a place of eternal torments: So sure as there is an outward heaven which our eyes see, so sure there is another heaven beyond it, a fixed state of everlasting blessedness. Are these things so? Certainly they are; for the mouth of the Lord hath spoken it, no room for doubting. But will one of these be our place shortly? For certain it will. I must, I, even I be ere long either in hell miserable, or in heaven happy; Oh then! how should I be affected? how should I act? should I not fear that place of torment, and fly from it? make sure that place of happiness, and rejoice always in the hope of it; having my conversation there; laying up treasure there? This is believing. The same may be said in reference to every other truth of God; precept, promise, threatenings. There are quarter believers, and half believers, but the whole believer is he that assents, applies, is affected, and acts according to what he says he doth believe. Now, the good Lord, work this whole belief in all our hearts, fulfilling in us all the good pleasure of his good ness, and this, this work of faith with power. Amen!

Sir, I have begun the distribution of your last appointed alms, and shall finish it with all speed, as I have opportunity, some living at some distance from me. It is accepted with all thankfulness, and the Lord, I hope, hears prayers and repenses them, and will do it more and more to you and your's, one way or other, in kind or kindness. Amen.

EXTRACT
Translated from "L'Histoire Abregée des Martyrs François du Tems de la Reformation." Amst. 1684. p. 58, & seq.

IN the year 1543, Brissonet, the bishop of Meaux, stood forward as a friend to the reformation in his diocese; but finding opposition and difficulties in the way, his resolution failed, and he preferred his own apparent advantage to the cause of truth. However, there were several who having experienced the enlightening influence of the Gospel, remained firmly attached to it, and carefully cultivated the holy seed which they had received. For this purpose they determined to incorporate themselves into a church after the example of that which had been formed a short time before at Strafsburg. Being then assembled to the number of fourteen or fifteen, they
they proceeded, first of all, to the election of a minister, who
might preach the word of God, and administer the sacraments
to them. After spending several days in fasting and prayers,
they chose Peter Le Clerc, a woolcomber, a man well
versed in the Holy Scriptures, which he had diligently read and
studied in such French versions as were then extant. They
then fixed upon the house of Stephen Mangin, a citizen of
property in Meaux, and a man rather in years, as a place to
meet in.

They now regularly met together every Sabbath-day, and at
other leisure times, to hear the Scriptures read and explained;
to offer up their prayers; to sing psalms and hymns, and to
receive the Lord's Supper, which they celebrated two or three
times.

These sacred assemblies daily increased in number, so that
they were often as many as three or four hundred, who came
not only out of the city, but from the country round about, to
the distance of five or six leagues. Meetings so large could not
long be kept secret. They were discovered; and the magis-
trates informed, that the meeting was to be held on the 8th
of September at seven o'clock in the morning, when the lieu-
tenant of the city, the provost, and a number of officers,
came to Mangin's house; and entering the meeting-room,
they found Le Clerc expounding a passage in the First Epistle
to the Corinthians. The lieutenant asked, "Why so many people
were met together?" Le Clerc replied, "that he might
know, if he would have patience till they were done."—The
lieutenant then said, "that they must go to prison."—"Let
us go," said Le Clerc, "wheresoever the Lord will." He then
suffered them to fetter him, without offering the smallest re-
stance. About sixty more were also taken, of different age
and sex, who went singing psalms into a place where they
well knew the cruel treatment they were to experience.

After this, informations were filed against them, in which
the monks did not fail to insert their calumnies. The whole
number of prisoners were then taken to Paris, where they
were condemned upon these informations, by the parlia-
mentary chambers of vacations in the following manner:

Fourteen to be burnt alive, after being put to the torture to
make them discover their accomplices. One to be hung up
by the body while the others were burning; then to be
whipped and imprisoned for life in a convent, at the expense
of the bishop of Meaux. Four to assist at the execution with
a rope about their necks; and then to be whipped; two of
them
them once through all the squares of Meaux, and the other
two three times for three successive days; and the others to do
the amende honorable, a sort of ignominious and torturous
penance. Four women were dismissed with strict charges
and threats against the like conduct in future; and six females
were unconditionally set at liberty.

After this sentence, the enemies of the Gospel did all in
their power to shake the constancy of those who were to be
burnt, but without effect; though they had been separated, to
prevent them from encouraging each other. Thus they were
all taken back to be executed at Meaux according to their
sentence.

On the way from Paris to Meaux, a remarkable circum-
stance took place. As they were going through the forest of
Livry, a weaver called Couberon, came towards the waggon
in which the prisoners were, and exhorted them to suffer
with constancy for the truth; but finding that he was not
heard by them all, he lifted up his hands, and cried with
all his might, " My brethren, remember him who is in
heaven!" The guards seeing this action, had no doubt of
his being a Lutheran; they seized him, fettered him like the
rest, and put him among those whom they judged the most
criminal. This man was very instrumental towards the con-
solation of the others: His exhortations gave them new
strength to sustain the torments to which they were soon put,
and which they all supported with great constancy and cou-
nage above admiration.

Among the fourteen who were to suffer, there were two
ordered to be drawn to the stake upon hurdles, Peter Le
Clerc, the minister, and Stephen Mangin. The latter had
his tongue cut out when he left the prison; yet he made
two or three successful efforts to say distinctly enough to
be understood, "Blessed be the name of the Lord!" Se-
ven others had their tongues cut out. God enabled every
one of them to persevere with firmness to the last, in the
confession of his truth, notwithstanding the tortures which
they endured.

The names of the sufferers were, Peter Le Clerc, Stephen
Mangin, Michael Caillon, James Bouchebec, John Brace-
bane, Henry Hutinot, Francis Le Clerc, Thomas Honnoro,
John Bandoitin, John Flesche, John Pequeri, Peter Pequeri,
John Matifon, Philip Petit.
WHAT is the true meaning of those parts of the New Testament which declare the Gospel to have a powerful operation in the souls of men, especially in believers; such as Rom. i. 16.; 1 Cor. i. 18. 24.; 1 Thes. ii. 13.? And is the power of the Gospel in any sense to be distinguished from the power and influence of the Holy Ghost; or are they always connected; or do both include one and the same divine operation?

That the Gospel of Christ has an influence on the souls of men, cannot be denied: It as a mean naturally adapted to this end. Even where it is not cordially believed, it is often known to operate powerfully upon the mind and conscience. It is natural to suppose it should do so: The human mind is so formed, as that words, whether spoken or written, should influence it. We cannot read or hear a discourse of any kind, if it be interesting, without being more or less affected by it; and it would be very surprising if the Gospel, which implies our being utterly undone, and relates to our everlasting well-being, should have no effect upon us. The Gospel also being indited by the Holy Spirit, the influence which it has upon the minds of men is ascribed to him. It was in this way, that is, by the preaching of Noah, that the Spirit of Jehovah strove with the antediluvians. It was in this way that he was resisted by the Israelites, that is, they resisted the messages which the Holy Spirit sent unto them by Moses and the prophets. Hence the expressive language in the confession recorded in Neh. ix. 30. Many years didst thou testify against them by thy Spirit in thy prophets; and the pointed address of Stephen to those who rejected the Gospel of Christ, Ye do always resist the Holy Ghost: As your fathers did, so do ye. Acts, vii. 51. This, for aught I can conceive, may with propriety be called the common operation of the Spirit of God.

As the Gospel has an effect upon the minds and consciences even of many who do not cordially believe it, much more does it influence those who do. In them it works effectually (1 Thes. ii. 13.), transforming them into its own likenesses. Their hearts are cast into it as into a mould, and all its sacred principles become to them principles of action. The grace, the wisdom, the purity, the justice, in a word, the glory of it, powerfully subdues, melts, and attracts their hearts to love and obedience. The power of God had often been exerted by various means and to various ends. Thunder and smoke, blackness,
blackness, and darkness, and tempest, as displayed on mount Sinai, were the power of God unto conviction; overwhelming floods, and devouring flames, in the case of the old world, Sodom, and Gomorrha, were the power of God unto destruction. Nor were these means better adapted to their ends, than is the Gospel to be the power of God unto salvation. It has ever pleased God by this mean, weak and despised as it is in the account of men, to save them that believe. This is the victory that overcometh the world, even our faith.

The above is offered as an answer to the former part of the question. But it is inquired, "Is the power of the Gospel (upon believers) in any sense to be distinguished from the power and influence of the Holy Ghost?" That the power of the Gospel in the hearts of believers is the power of the Holy Spirit, is admitted. All that the Gospel effects is to be attributed to the Holy Spirit, who works by it as a mean. It is called the sword of the Spirit (Eph. vi. 17); its influence, therefore, is as much the influence of the Spirit, as that of a sword is of the hand that wields it. That obedience to the truth by which our souls are purified, is through the Spirit, 1 Pet. i. 22. Indeed all the means, whether ordinances or providences, or whatever is rendered subservient to the sanctification and salvation of the souls of men, are under the direction of the Holy Spirit. The influence, therefore, which they have to these ends, is reckoned his influence. But it does not follow from hence that "the power of the Gospel is in no sense to be distinguished from the power of the Holy Ghost; or that the one is always connected with the other; or that they both necessarily, and in all cases, include one and the same divine operation." The contrary of each of these positions appears to me to be the truth. All the passages produced by Holmsdale speak of the influence of the word upon those, and those only, who believe; but query, How is it that a sinner is brought to believe? The word of God cannot, in the nature of things, operate effectually till it is believed; and how is this brought about? Here is the difficulty. Belief, it may be said, in other cases is induced by evidence. This is true; and if the hearts of men were not utterly averse to the Gospel, its own evidence, without any supernatural interposition of the Holy Spirit, would be sufficient to render every one who heard it a believer. But they are averse; and we all know that evidence, be it ever so clear, will make but little impression upon a mind infected with prejudice. The Scriptures speak of sanctification of the Spirit, and the belief of the truth, as distinct things; and as if the one was antecedent to the other,
2 Thes. ii. 13. They tell us also that the Lord opened the heart of Lydia, and he attended to the things which were spoken by Paul. We are said to believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead, Ephes. i. 19, 20. It would not require more power to cause a man to believe the Gospel than any other set of truths, if his heart were but in harmony with it; but as it is not, it becomes necessary that a new bias of heart should be given as a preparative to knowing or embracing it. The Scriptures not only speak of knowledge as a mean of promoting a holy temper of heart, but of an holy temper of heart as the foundation of true knowledge: I will give them an heart to know me, that I am the Lord, &c. Jer. xxiv. 7.

If it be objected that faith is said to come by hearing, and bearing by the word of God—I answer, faith, it is allowed, must have an object, or it cannot exist. The word of God is the objective cause of faith; but it does not follow from hence that it is its sole, or compellative cause. Eating cometh by food, and food by the blessing of God upon the earth. Food may be said to be the objective cause of a man's eating, seeing he could not have eaten without food; but it does not follow from hence that food was the impulsive or sole cause of his eating. For had he not been blessed with an appetite, he would not have eaten, though surrounded by food in the greatest plenty.

If it be further objected that we can form no rational idea of the influence of the Holy Spirit any otherwise than through the medium of the word—I answer, we can form no idea of the influence of the Holy Spirit at all, either with or without the word; but merely of its effects. We may, indeed, form an idea of the influence of truth upon our minds, but we cannot conceive how a divine influence accompanies it. Nor is it necessary that we should, any more than that we should comprehend the way of the Spirit in the quickening and formation of our animal nature, in order to be satisfied that we are the creatures of God. It is sufficient for us that we are conscious of certain effects, and are taught in the Scriptures to ascribe them to a divine cause.

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LETTER FROM THE SYNOD OF NEW YORK:

Rev. Sir,

You will perceive the intercourse that subsists between your country and ours, is naturally productive of a connection between the churches in Britain and those in America: This
LETTER FROM THE SYNOD OF NEW YORK.

This connexion becomes more enlarged and important, as this intercourse increases.

Heretofore the Presbyterian churches in this country have been principally connected with the church of Scotland, and the churches of the same denomination in Ireland. From both these we have received very worthy men, who have been blessings to our country, and some of a different character. This rendered it necessary to be upon our guard, with respect to the principles and morals of the men we admitted among us, as preachers of the Gospel, or ordained ministers; as well as the authenticity of the testimonials certifying their licensure or ordination.

In consequence of this the late synod of New York and Philadelphia (of which the present synod of New York and New Jersey was a part) found it necessary, many years ago, to require from the gentleman offering himself to any of our judicatories for ministerial communion, not only a certificate of his regular licensure, if only a preacher, or of his ordination, if an ordained minister; but some recent testimonials of his good standing, in the churches he had left, by letters or otherwise. And experience has taught us, in repeated instances, the necessity and utility of this guard.

It is wished and expected that the collateral testimonials may be full and explicit, with respect to the attachment of the person certified, to the great doctrines of grace. And it may not be improper here to inform our brethren in England, who may not have had an opportunity of knowing our sentiments, that the Presbyterian churches in this country profess a strict attachment to the doctrines of the reformed churches, as they are explained in the Westminster Confession of Faith, and their Larger and Shorter Catechisms: And that they consider the ordination of a minister, by any association of men regularly ordained themselves, as scriptural and valid; whether that association be called a Presbytery, or by any other name.

We perceive, by the testimonials that have been presented to our judicatories, that our brethren in England, who are styled Independents, have a different mode of certifying their licensures and ordinations, from that in use among us; which is the same with that practised by the Presbyterian churches in Scotland and Ireland. We do not, with however, to prescribe to our brethren on this head; we only request satisfactory evidence of the authenticity of such testimonials, in the way, they may think best calculated for this purpose.

You will please to impart the information and request contained in this letter, to those ministers, or bodies of ministers, with
THE HIDDEN MANNA.

with whom you may be connected, and whose duty and inclination it may be to contribute to the furtherance of the design thereof: This, you will readily perceive, is the purity of our churches; and together with this, the easy and reputable introduction of those worthy ministers, who may choose to emigrate to our country.

May grace, mercy, and peace, from God our Father, and from our Lord Jesus Christ, be multiplied to you and the churches with which you are connected.

Signed by appointment of the Synod of New York and New Jersey, convened in the city of New York.

Oct. 21, 1794.

John Rodgers, Stated Clerk.

The Rev. Dr. Williams,

Birmingham.

THE HIDDEN MANNA.

Rev. ii. 17.

CALVINUS sapuit, quia non scripsit in Apocalypsin, said Scaliger; i.e. Calvin was wise, because he did not write on the Revelations. Dr. Whitby says, it was for want of wisdom that he did not write on that book; not having, as he thought, sufficient judgment to discern the dark prophecies therein contained. What such men have modestly declined, the writer of this paper does not think himself competent to undertake; but is happy to observe, that in this mysterious book of the Revelations, there are many weighty and interesting matters, sufficiently obvious. It has shallows, in which a lamb may safely wade, as well as depths, in which the elephant may swim. But at the same time let it be remarked, and remembered, that the spirituality of the plainest parts is an inexplicable mystery to every carnal mind. The hidden manna, like the new name in the white stone, is only known by those to whom it is given. The spiritual food of that man who is alive to God, is as great a mystery to him who is dead in sin, as the darkest parts of unaccomplished prophecy can possibly be to any one. What faith the Scripture? The Scripture faith, “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

By the hidden manna may be intended those sacred and delicious pleasures, which true believers enjoy through faith in Christ in this world, and shall enjoy in infinite perfection for ever in heaven. These enjoyments may be so called, in
THE HIDDEN MANNA

allusion to that wonderful and miraculous food; which, a bountiful and compassionate God caused to fall in abundance with the dew of heaven round the Hebrew tents, for the space of forty years together in the wilderness; an omer of which, by divine appointment, was put into a golden pot to be preserved by the side of the ark for many generations; and that as a memorial of God's unmerited mercy to a murmuring and ungrateful people. Jesus Christ, that interpreter of infallible judgment and unquestionable integrity, hath taught us, that the manna was typical of himself. The agreement and disparity between such type and its anti-type, have been beautifully illustrated by many learned and excellent writers. They have remarked, that Jesus Christ, like the manna, came from above, and is a free and unmerited gift to poor, fallen, lost, perishing sinners. God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish. Jesus, when talking with the woman of Samaria, styled himself the gift of God. All believers may say, with truth and with one voice, as Paul to Titus, "He gave himself for us." And with the same apostle, every one individually for himself may say, "He loved me, and gave himself for me." Had the Lord dealt with the murmurers according to their demerits, he would have sent fire to consume them in the wilderness, rather than food to preserve their lives: And were he now to deal with us after our sins, and reward us according to our iniquities, instead of a Christ, he would send us a curse. Again, the manna was sweet, pleasant, wholesome, and nourishing to every one, whether male or female, old or young; and so of Jesus Christ it may be said, that he is the sweet and nourishing bread of life, to every hungry, starving soul. The soul must be fed, or it will starve to eternal death. It cannot take its ease, eat, drink, and be merry, with earthly goods, as the rich fool, mentioned in the Gospel, vainly imagined. It is spiritual in its essence, and must have spiritual things for its subsistence. Many spend their time and talents, for that which is not bread for their souls. They labour for that which satisfies not. Of the world they ask bread, and it gives them a stone: They ask a fish, and it gives them a serpent. "In vain they strive with earthly toys, to fill an empty mind." But when once the prodigals, perishing with hunger, and finding it utterly impossible to fill themselves with husks, come to the glorious Gospel feast, of which Jesus himself is the rich provision, they find bread enough and to spare. He, in his person and mediation; in his blood and righteousness; in his offices, his names, and
"The Hidden Manna"

his characters; in his doctrines, and graces, and every thing belonging to him, is found delicious and substantial food. Whether they be Greeks, or Jews, Barbarians, Scythians, bond or free, male or female, old or young, Christ is all in all to them. He as much exceeds their expectations, as the world fell short of them. In him they have all things, and abound. Moreover, the manna not only came down in abundance for every one, but also was to be gathered by all the Israelites every day, the Sabbath excepted. By which we may learn, that it is not sufficient for us merely to know that there is full salvation in Jesus Christ for the chief of sinners, but we must actually for ourselves receive out of his fulness; and must continue daily and diligently to use the means of grace, till we come to the everlasting Sabbath, where we shall have the full, immediate, and uninterrupted enjoyment of Christ, in his glory, and that to the endless ages of a boundless eternity. But it is worthy of observation, that there is a disparity as well as a comparison between this typical food, and Jesus Christ typified thereby. Neither manna, nor any thing else, could ever fully set forth his matchless beauty and supreme excellency. The people who fed on the manna in the wilderness, did not live for ever. Jesus said to the Jews, “Your fathers did eat manna in the wilderness, and are dead.” Jesus is the living bread which came down from heaven, and of which whosoever eats shall live for ever. Happy souls who feed on Christ! on them the second death shall never have dominion.

Jesus is not only manna, but hidden manna: He is only enjoyed by his hidden ones, as the saints are called, Ps. lxxxiii. 3. The life of him who lives by faith on the Son of God, is a hidden life. The sacred influences of the divine Spirit, in revealing the things of Christ to the believing soul, are altogether unknown to the unbelieving world. The world, faith the apostle John, knoweth us not. Believers are not only pilgrims, but likewise strangers on the earth. They are a wonder to many. Their spiritual birth from above is only known to God, and such as themselves. The actions of the divine life are only known to those who have divine life in them. They have fears and hopes, joys and sorrow, sweets and bitters, with which ungodly men are wholly unacquainted. They know something of one another, for the multitude of them that believe are of one heart and of one soul. They therefore can sympathize with, and edify one another. Reader, what is thy condition? Does thy soul hunger for, or does it loathe the heavenly manna? If the latter, what a wretch art thou! From this moment, loathe thyself, for loathing Christ.
THE HIDDEN MANNA.

Fly to the arms of his mercy, before he arraign thee at the awful bar of his tribunal. He receiveth sinners: Has he graciously received thee? Dost thou believe on the Son of God? Dost thou behold his beauty, and taste his sweetness? These are but the beginning of thy joys. Look forwards and upwards to heaven, the most holy place, where thy Jesus, as typified by the golden pot of manna, is for thee entered! There thou shalt, ere long, be with him, be like him, and for ever and ever see him as he is! There shalt thou eat the hidden manna in perfection! There shall thy joys be full!

S.B.

AN EPITAPH

Inscribed on the Tomb-stone of the Rev. John Berridge, M. A.,
late Vicar of Everton, in Bedfordshire.

HERE LIE

The earthly Remains of

JOHN BERRIDGE,
Late Vicar of Everton,

And an itinerant Servant of JESUS CHRIST;

Who loved his Master, and his Work,

And, after running on his Errands many Years, was caught up to wait on him above.

Reader!

Art thou born again?

No Salvation without a NEW BIRTH!

I was born in Sin, FEBRUARY 1716.

Remained ignorant of my fallen State till 1730.

Lived proudly on Faith and Works for Salvation till 1754.

Admitted to EVERTON Vicarage 1755.

Fled to JESUS alone for Refuge 1756.

Fell asleep in CHRIST, JANUARY 22, 1793.

SELECT PASSAGE

From Archbishop Leighton's Works.

THE church hath sometimes been brought to so low and obscure a point, that, if you can follow her in history, it is by the track of her blood; and if you would see her, it is by the light of those fires in which her martyrs have been burnt. Yet hath she still come through, and survived all that wrath, and still shall, till she be made perfectly triumphant.

Vol. III.  R.  SIMI.
SIMILIES.

As the Roman generals, after a complete conquest, first entered the city privately, and, having obtained licence of the senate, made their triumphant entry with all the magnificence and splendour becoming the greatness of their victories: So, after a faithful Christian has fought the good fight, and is come off more than a conqueror, he enters privately into the celestial city; but, when the body is raised to immortality, he shall then, in the company, and with the acclamations of the holy angels, have a glorious entry into it.

As a talent of gold, however valuable, would accelerate the destruction of a man when sinking in the sea, rather than afford him assistance: So speculative knowledge alone, in whatever degree it may be possessed, will but aggravate the final misery of those who depend upon it.

As the eye that has gazed upon the sun admits not directly any other object: So the mind that contemplates the glory of God, in the face of Jesus Christ, has no room for any thing else to enter.

RELIGIOUS INTELLIGENCE.

Ordination of Mr. Coles.

On Wednesday the 22d of April, was ordained at Greenacres, nine miles east of Manchester, the Rev. Mr. Coles. This gentleman was nourished up in the words of truth and found doctrine, under the pastoral care of the Rev. Mr. Moody, of Warwick. Being devoted to the Christian ministry, he was sent for education to a minister who kept a small academy at Newcastle under Lyme. His first labours were at Uttoxeter, in Staffordshire; but the heat of opposition was so great in that place, that the people were deterred from attending his ministry, and he thought it his duty to remove. He then put himself under the direction of Mr. Scott, and was employed at Market Drayton, in Shropshire, and several other adjacent places. Greenacres being destitute of a stated pastor by the removal of Mr. Hale to Hickmondwike, a place celebrated in Yorkshire as a fountain which has enriched the garden of the Lord, Mr. Coles received a unanimous invitation, and thought it his duty there to settle. The ordination was attended with great solemnity. The spirit of religion was kept up to the end, though the service was long; as this service must be in the nature of things, as it obtains among the Dissenters. The introductory duties of the day were performed by the Rev. Mr. Blackburn, of Saddleworth Delph, who received a confession of faith from the Minister, strictly orthodox and well expressed. Mr. Hambly of Stockport, in Cheshire, prayed the ordination prayer with great fervency of mind. Paul’s ministry, as related by himself to the elders of Ephesus, was urged by the Rev. Mr. Cockin, as a pattern to the succeeding servants of God. And the Rev. Mr. Hale enforced the great duties of a congregation, in a pathetic address, from
RELIGIOUS INTELLIGENCE, from Phil. ii. 16. We were honoured at dinner with the company of two very sensible and serious Moravian ministers, and the conversation very agreeably turned upon the best methods of promoting religion in our own congregations and in the distant parts of the world.

Halifax, May 20, 1795.

EUMENES.

Resolution of the Associated Ministers in Kent.

ON Wednesday the 10th of June, the Association of Independent Ministers in the county of Kent, had their annual meeting, at the Rev. Mr. Leggett’s meeting-house at Strood. The Rev. Mr. Buck, of Sheerness, preached the usual lecture on the preceding evening, from 2 Tim. i. 12. In the morning of the 10th, the Rev. Mr. Ralph, of Maidstone, preached on adoption, from 1 John, iii. 1. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;” and in the evening, the Rev. Mr. Townsend, of Ramsgate, preached on justification, from Rom. v. 18. “Justification of life.” The business of the day was conducted with great propriety, and the presence of God was apparently with the people. Among other things it was resolved, that a monthly meeting be appointed in each congregation, for prayer to God, to spread the truth and succeed his Gospel, not only in this county, but particularly in foreign parts, where missionaries are intended to be sent. Two delegates (Mr. Townsend and Mr. Ralph) were chosen to attend the general meeting in London, to communicate to them their intention of forwarding the grand work. It was also resolved, that a letter should be drawn up, and sent to the respective ministers and congregations in the county of Kent, to excite them to come forward in supporting so noble a cause.

General Meeting for forming a Missionary Society.

WE have the pleasure to say, that on the 22d, 23d, and 24th of September next, a meeting will be held in London to form the Missionary Society so frequently referred to in our Magazine. Several particulars relative to this meeting, the members who are to compose it, the ministers who are to preach on the occasion, and the order to be observed at each day’s conference, we hope we shall be able to lay before our readers in our next Number.

OBITUARY.

Character and Death of Mrs. Andrews.

MRS. Mary Andrews, of Olney, in the county of Bucks, widow, departed this life, March 9, 1795. By her death, a numerous acquaintance have lost an affectionate friend, and her family a tender relative; the poor a sympathizing benefactor, and her religious connections a ready and kind supporter.

Her serious concern about religion (as the writer of this account has repeatedly learned from her own mouth) commenced at a very early period...
of life. A sermon she heard from the Rev. G. Whitefield, when she was so young as to be held in the arms of the nurse during the time, impressed her mind in a remarkable manner. Before she was nine, or even seven years of age, she frequently attended the ministry of the word with a peculiar degree of pleasure. Soon she contracted a warm friendship, for closet duties of a spiritual nature. Reading and prayer in retirement were exercises in which she much abounded, and was often very happy. But though, in future stages of life, she would sometimes reflect upon herself for unhappy degrees of spiritual declension in some succeeding years, and mourn that her mind was too much led away by the follies and vanities that are so ensnaring to youth, yet she seems to have been abundantly more sensible of this herself, than any of her connexions around. Indeed, those who are duly watchful over their own hearts, will often have cause to lament secret departures from God, and accuse themselves of manifold defects, which will never be perceived by surrounding spectators.

She possessed and discovered a high esteem for all who appeared to love Christ, and gave suitable evidence of the sincerity of their profession, by a becoming walk. But in the exercise of private judgment for herself, she was a Protestant Dissenter, and from conviction approved of that denomination called Calvinistical Baptists; yet, through her whole life, she never united in full communion with any of their societies.

For many years, particularly in the latter part of life, she would frequently complain of much darkness as to pleasing views of interest in Christ, and that she enjoyed but little pleasure and comfort in religion. Yet she was occasionally indulged with happy intervals of a contrary kind. Her affection to the house of God was exceeding fervent; and her attendance there, often with great bodily difficulty, as diligent. During a total confinement of more than seven months in her last illness, this circumstance did often much affect her spirits, and was a peculiar trial of her patience. On the morning of a Lord's-day, when as many of her attendants as could be spared were about to go to public worship, she would express her earnest concern that assistance might be enjoyed, and a blessing experienced, in a manner that will not soon be forgot, by some who were present. An omission of any opportunitie of social worship, either occasionally enjoyed through the week, or statedly upon the Sabbath, but especially on the morning of that holy day, was what she knew not how to bear. With peculiar grief she would lament over such neglects, when she observed them in any of her connexions. When in any tolerable degree of health, she made it a point to rise sooner on the Lord's-day, than on any other. To indulge sleep on the morning of that day, which is sacred to religious exercises, longer than is ordinarily done the rest of the week, was a practice she could not endure.

Her last afflictions were exceeding heavy. Her agonies through pain of body, at times were great indeed; yet nothing distressed her so much as the fear of dishonouring God by impatience. As to the state of her mind, here was truly a remarkable contrast to what it had usually been for many years. When first confined, she complained of darkness, but the scene soon changed. Her views of interest in Christ were clear, and her fears of death removed. While her afflictions abounded, so did her conconsations. Her comforts and joys carried her often above her pains and distresses. Frequently she exhausted the feeble remains of bodily strength, in the most tender and animated addresses to those around her. Her desires to depart, and be with Jesus and his saints above, were fervent. And if in any instance she discovered impatience, it was in thinking...
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Thinking the time long, ere the hour of her release arrived. Often, with a peculiar pleasure would she repeat those lines, wrote by the pious Mr. Mason, of Water-Stratford, near Buckingham:

"My dearest friends, they dwell above,
Thems will I go and see;
And all my friends in Christ below
Shall soon come after me."

Surely this instance of the Lord's goodness, of his truth in fulfilling his word, that he will never leave nor forsake his people, should encourage such as fear his name, and hope in his mercy, calmly to leave their all with him, and cheerfully to conclude, that he will be their help in a time of need; that as their day, whether in life or death, their strength shall be.

To conclude: Undoubtedly, every character, when attentively examined, stands distinguished by some peculiar trait. That of the deceased, was privacy in the exercise of charity. Whether this disposition, amiable as it is in itself, may not be carried to an excess, is what we shall not now determine. Certainly our Lord forbids doing our alms to be seen of men, Mat. vi. 1. And yet he commands us so to let our light shine before men, that they may see our good works, and glorify our Father in heaven, Mat. v. 16. Hence it appears, that the end we propose, in what we do before men, is the thing immediately designed. Perhaps there is a defensible medium between studiously concealing and ostentatiously shewing what we do in the service of God and religion. But, happy is that character, which, while endeavouring to shun an error on one hand, never plunges into its opposite on the other!

Death of Miss Radford.

ON Monday, May 18, died Miss Letitia Radford, of Coventry, aged 18. She had constantly attended the means of grace, and was a dutiful, diligent, and desirable child to her parents. She had not made any particular profession of religion before her illness, having been rather cold and reserved in her temper. Yet there was reason to hope, from the manner in which she attended to the preached word, her regard to private prayer, and her love of the Bible, that " the root of the matter" was in her. Her disorder, which was a consumption, commenced about Christmas last; and she entertained little expectation of recovery from the first. Her views of approaching dissolution quickened her diligence, and made the Bible peculiarly precious. Her conversation with ministers and others, during the last weeks of her life, was very pleasing and satisfactory. She appeared perfectly resigned to the will of God, and expressed a lively hope: founded "only on Christ crucified, her dear Redeemer." On the morning of her dissolution her behaviour was striking. She called to her bedside, a female acquaintance, and taking her by the hand, and fixing her eyes upon her, said, "Betsy, look at me. I am dying."—After pausing a few seconds, with a view, it should seem, of imprisping her mind with her deathly appearance; and at the same time evidently offering up an ejaculation for the Lord's blessing on what she was going to say; she added, "You see what it is to die. You must die. You are now pursuing the world. It will do you no good. Don't mind drear. It will do you no good. Deter plain and neat. Leave the world. Mind your Bible. Mind prayer. Mind what you hear on the Lord's day. Seek an interest in Christ. That will make you happy." She paused and asked, "Now, will you mind?" The young person, being affected, did not immediately answer. She asked again, "Will you mind?" She then said, "I will."—"Then do," she replied: "Now I have done." And shortly after said with a smile,
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smile, "My dear Jesus!" She then called for one of her sisters, and gave her similar advice. She was frequently very earnest in prayer, and among other petitions, offered this, "Blessed Lord, if my heart is not changed, O change it. If there is any thing wrong, Lord, make it right." Being asked if she had any desire for life, she replied with a smile, "Not the least. I would not live for a thousand worlds, but to glorify God. I thought from the first I should not recover, but I wished to be as the Lord pleased." Afterwards she said, "I am a vile sinner, but my dear Redeemer can save me." A friend then said, "You have a comfortable hope that he will." She replied, "O yes, yes." Being asked just before her departure, "Is Christ precious to you now?" she answered with great affection, "O yes, I love him so much!" She appeared to have strong desires after the spiritual good of her dear relations, especially her brother and sisters, her dying exhortations to whom, we trust, will make a lasting impression on their minds. Being asked, "Whether she would wish that, in consequence of her death, any thing should be said to young people, in hopes it might be useful to them?" she answered, "O yes; I would not have that omitted by any means." Her strength declining apace, she was asked, "Whether she could join with us in prayer." She said, "Yes." And while we were committing her to God, she became apparently insensible, and soon after took her leave of this sinful world, to be with Christ forever and ever.

Happy Death of Miss Maria Webb, late of King-street, Covent-Garden, who died April 8, 1795, in the 12th Year of her Age.

THOUGH Miss Webb was favoured with a religious education, and, as to her outward demeanour, was in every respect moral and amiable; so far from relishing the faithful preaching of the word, she, like too many other young persons, rather liked than received it, until the Lord was pleased to lay her upon a bed of sickness, and then she was happily made to hear the voice of God in the season of affliction.

At the desire of her mother, a serious friend called upon her on Friday, April 3, and was greatly, but agreeably surprised (as he had never before observed any attention to experimental religion in her), to find her much affected and melted under a sense of her sins. On asking her how she found herself, she answered, "My sins have exposed me to the wrath of God." Wishing to be thoroughly satisfied as to the reality and depth of her convictions, her friend said, "But you are young in years, and have lived morally and soberly; don't you think too ill of yourself."—"No," she replied, "the vilest sinner has not got a worse heart; and though I am young in years, I am as great a sinner, as time and opportunity would permit." On this her friend began to speak of the unsearchable riches of Jesus, and of the fulness and freeness of his salvation; and it pleased the Lord to give it a peculiar blessing.

When the physician came, and intimated that there was no hope of her life, she said, "I want a physician for my soul, more than for my body; and Christ is my good physician." With much energy she then repeated part of that hymn, "Jesus, lover of my soul," and spent much of the Friday night in prayer, and in hearing, at intervals, particular passages of Scripture read to her.

Among other pleasing evidences of the work of God upon her heart, were her ardent thirst for the word of life, and her anxious concern for the salvation of those around her. To all who came to her dying bed, she spake of their need of Jesus, and of his willingness and ability to save if they returned unto him.
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On the Saturday before her death, she desired to see a minister of the Gospel, who accordingly came, and whose conversation and prayer were made a great refreshment to her soul. In the morning, she was seized with a fit, and lay for some time after, as if she was really dead; but, while a friend was at prayer with her afflicted mother, she revived again, and said, with a smile on her countenance, "Did you think I was gone?—No; the Lord, I believe, has something more to do for me before I go hence." She then desired that her two younger sisters might be called, and having given each a token of remembrance, exhorted them with much seriousness and affection to attend to instruction, and be dutiful to their mother. In the evening, she had each of the servants of the family to her dying bed, and addressed them more like a mother in Israel, than a person of her years; concluding with these expressive words: "Think on my serious circumstances, and do not despise the advice which I have given you, because it comes from so young a monitor!" To a friend, who sat up with her that night, she said, "My pains are inexpressible; but let me think on the patience of Job, or rather on what the Lord Jesus Christ endured, when he sweat great drops of blood for my redemption!"

On the Sunday previous to her death, hearing one say that a certain great Personage was come to this country, she said to her parents, "I do not envy a Princess, for I shall soon have a crown of glory, that fadeth not away." At another time, waking out of deep sleep, she said, "Mother, I always told you I should learn music; I have got a harp prepared, but I shall not play upon it till the curtain drops!"—meaning, "no doubt, not till the scene of time was closed, and her disembodied spirit was admitted amongst the heavenly harpers in the immediate presence of the Lamb. Before her departure, she was enabled to say that death had no terrors for her; and, when a friend who came to visit her, said he wished her not to alarm herself with fearful apprehensions, as he hoped she would yet recover, she answered, "Sir, you mistake me; I am not afraid of death, nor do I wish to live: I can see no fitter time to die than now!" In this humble waiting frame of spirit she continued till the afternoon of Wednesday, April 8; and then resigned up her soul to God, and sweetly slept in Jesus. Let me live the life and die the death of the righteous, and let my last end be like hers!

June 1, 1795.

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REVIEW OF RELIGIOUS PUBLICATIONS.


Whatever is designed to extend the knowledge or illustrate the meaning of the sacred Scriptures, deserves the attention of Christians. The degree of approbation due to every attempt of this nature, is proportioned to the importance of the particular aim proposed, and the fitness of the method pursued.
Translations of the Bible, which might render it accessible and intelligible to the people at large, were justly considered, by the first reformers from Popery, as objects for which it became them not only to occupy, but even to sacrifice their lives. We believe it is not generally known, that William Tyndal, who made one of the first and best English translations of the New Testament, and part of the Old, was persected to death on the account by Henry VIII. And it is a striking instance of God's sovereignty over the minds of men, that the same monarch, equally capricious as fanguinary, the year preceding Tyndal's martyrdom, A. D. 1535, authorized a new but similar version of the whole Bible, by Miles Coverdale.—The great end and the most arduous task were then accomplished. The numerous attempts that have since been made to improve upon these translations claim, though not equally, a portion of our gratitude and applause. Among these is to be reckoned the translation now in common use; which was the joint production of forty-seven learned men, most of them, either at that time or afterwards, dignitaries of the Established Church. King James I. who interested himself greatly in the execution of this work, appointed it to be used in churches; and it has, in consequence, not only come into universal notice, but excluded every former version from the general remembrance, and every later one from a probability of extensive usefulness. Yet the same reasons, which rendered it expedient for King James's translators to revise and correct the labours of Tyndal, within eighty years after he wrote, might be expected, in the course of time, to make a similar improvement of their performance equally desirable. This, however, has not been executed through the space of almost two centuries; although the remonstrances of learned divines upon the subject have been constantly increasing in number and force.

The merit of the volume before us consists in furnishing, at one view, the opinions of many respectable writers, concerning the point in question, and collecting together whatever may assist the reader to judge for himself. The first chapter treats of the progress of our English versions; the manner of conducting them; and their effects on the minds of men. It contains the substance of Lewis's well-known work, with occasional observations from the author. The next consists of extracts from numerous authors, in commendation or censure of the version now in general use. In the third, the principal objections that have been made, chiefly by Dr. Knox, against a new translation, are examined by the author; and answered mostly in the words of others. In the fourth chapter, he proposes to subjoin his principal reasons in support of a corrected English translation; but their force appears considerably less, by having been partly anticipated in the preceding discussions. The changeable course of living languages, in proof of which some instances are cited from our common Bible; the importance of the style of a biblical version; the numerous corrections of the origi-
nal text, which have been obtained by the collation of manuscripts and the great advantages for its interpretation, which have been drawn from Oriental literature since the date of our authorised version; are the foundation of Dr. N.'s arguments. He inserts, in the fifth chapter, the rules by which he thinks an improved translation should be conducted. They are the same which he published ten years since, in the preface to his work on the Minor Prophets; with six additional canons respecting style, which are not peculiar to the immediate subject. The defects of the common version in some of these requisites have been pointed out by late writers, and the author shows that in others of them modern translators have come short. The volume closes with a copious though incomplete list, with dates, and late or present possessors, of translations and editions (excepting those of our authorised version), of the whole or separate parts of the Holy Scriptures. It is copied from a catalogue first printed in 1778, and enlarged by Dr. N. as correctly as his remote situation admitted, to the period of his own work.

The author, who is lately promoted to the archbishopric of Armagh, is well known to have devoted himself long since to the advancement of sacred literature. His candour and modesty are no less remarkable than his diligence and information. These respectable qualities are conspicuous in his present performance, although so small a part of it is original. We do not hesitate to concur with him, both as to the expediency of an improved version of the Scriptures, sanctioned by public authority; and as to the propriety, with very few exceptions, of his rules for conducting it. We know that many pious people are alarmed at the prospect, distant as it appears, of such an innovation. But we conceive their apprehensions to be ungrounded, and dishonourable to revealed truth, although excited by a jealousy for its interests. Plain truths and simple facts are in all cases stubborn things; and, however the Scriptures may be warped by controversial commentators, we apprehend they would admit of no dangerous disguise from any translator who is at all concerned for his literary credit. The rock upon which Christ's church is founded will receive no material alteration from the most skilful and laborious sculptor. Considerable light might now be thrown upon some passages which have seemed the most obscure; metaphorical expressions, which are at present either wholly lost or greatly distorted, might be made to yield the highest gratification to persons of spiritual taste; and the plainest reader might find benefit from the exchange of ambiguous or obsolete expressions, for such as are familiar and clear.

The present state of public affairs is far from promising the speedy acquisition of an improved authorised version: But a field of usefulness is open for the exertion of individuals who are capable of contributing to the improvement of fellow-christians in the knowledge of the sacred Scriptures; and happy are they who have both the means and disposition to avail themselves of every help to so desirable an attainment. It is with much pleasure that we find the work...
work of revising and correcting the common translation of the New Testament has been undertaken by a clergyman of eminent abilities and zeal; and that, from the progress already made, the Public may shortly expect to reap the benefit of his labours in this important line, as they have long done in the ministry of the Gospel of Christ.

Paine's Age of Reason measured by the Standard of Truth. Wakefield's Examination of, and A Layman's Answer to the Age of Reason; both weighed in the Balance and found wanting. By Michael Nash, Author of 'Gideon's Cake of Barley Meal.' Price 1s. 6d. Mathews, Strand; and Jordan, Fleet-street.

Mr. Nash introduces his measure and his weights, for the purpose of trying the real value of the works of the several authors mentioned in his title-page, with a preface; in which he affixes the motives of his publication. The incompetency of the answers given to Mr. Paine, according to his opinion, is the sole reason for which he comes forward to enter the lists with the respective champions of infidelity; and, under this impression, he presents the Public with his measure and weights, in order to ascertain their value. Mr. Nash, however, would have carried on his dispute more in character, according to his profession in the title of his pamphlet, if, instead of talking of shields and bucklers, and drawing out the spear, and slopping the way against them, he had pursued the man of trade throughout, and never lost sight of his measures and his weights.

We are sorry to observe, however, that Mr. N. is but ill qualified, even in this character which he hath assumed, to make a good theological shopman, in ascertaining the specific quality and value of the wares he examines. Unfortunately for his cause, as well as for the clear apprehension of his readers, by measuring and weighing all together in one undistinguished mass (contrary to all the rules of arithmetic), he hath so confused himself, and involved those who look on in obscurity, that it is sometimes difficult, if not utterly impossible, clearly to discover what is every man's property, much less the respective value or insignificance belonging to each. As reviewers, we are free to confess, that Mr. Nash's performance is too uninteresting to engage our attention so far as to undertake the drudgery of separating and examining the heterogeneous lump; We readily give him credit for the goodness of his intentions; but while we thank him as he deserves for this, we cannot compliment him with having contributed anything to the support of the cause he hath undertaken.

A Brief Sketch of the several Denominations into which the Christian World is divided; accompanied with a Persuasion to Religious Moderation. By John Evans, M. A. Pastor of a Congregation in Worship-street. Pages 80. Price 1s. Crosby. 1795.

To emancipate Christians from the chains of uncharitableness and bigotry, is the professed design of this pamphlet, which is drawn up *Rev. J. Haweis, of Aldwinckle.
up in a neat and animated style. With this view, a brief abstract is given of the distinguishing sentiments of the most remarkable sects on the subject of religion. Atheists, Deists, Socinians, Arians, Trinitarians, Sabellians, Arminians, Calvinists, Antinomians, Papists, Universalists, Swedenborgians, &c. &c. with men of all the various opinions in church government, are drawn up before us, and, as they pass, give a confession of their faith. But it is exceedingly brief, and will scarcely furnish those who are ignorant of theology with a sufficient knowledge of their several tenets.

More than one half of the pamphlet is occupied by reflections designed to inculcate moderation and charity towards those of a different creed, and to point out the criminality of branding them as heretics, and confining them over to everlasting perdition. Whether the intended illustrations and proofs of the several reflections carry light and conviction with them will be with many a matter of doubt.—

Moderation and charity are two very pretty words: To be an advocate for them has something imposing in its air; and to hunt down bigots and zealots (who are fair game), is generally accounted a very laudable employment. On the other hand, to stand up against these beautiful names, is an ungracious task. But truth is our great object; nor have we a doubt but that moderation and charity will be found in her train; while those who have assumed their habit and their title, on being confronted in the light, will be convicted of imposture, and, when stripped of their robes, will stand confessed as the daughters of lukewarmness and indifference. What Mr. E. means by moderation and charity, we acknowledge ourselves such doltsthat we scarcely tell: This, however, we will venture to say, that they do not convey the ideas designed by these terms in the sacred Scriptures. By playing upon the words, the pamphlet acquires a considerable degree of plausibility; But were an idea, that the author chuses to convey by them, fully expressed each time that the words are used, the reasoning would appear futile and ridiculous; were the scriptural meanings annexed, it would be absurd and monstrous. If Mr. E.’s mode of arguing be just, God has not revealed his will clearly on the most important subjects, such as “the object of worship, the office of the Mediator, the way of acceptance with God,” &c. or else man is not endued with faculties capable of perceiving the truth. The Calvinist, likewise, is a bigot, if he doubts of the salvation of the Socinian, who reduces the Saviour to the condition of a mere fallible man; or of the Antinomian, who judges a principle of holiness unnecessary, and that he can travel to the mansions of bliss as safely in the neglect, as his neighbour in the observance of the divine commands.

To pass by many similar propositions, the strain of reasoning here displayed evidently leads (though we believe it was not intended) to this conclusion,—that there are no essential principles in Christianity. The separation of a good life, from just views of the Gospel, is, to say the least of it, extremely unphilosophical; and
we consider Priestley and Belsham among the Socinians, who insist on the importance of religious truth, to be superior, in the philosophy of their system, to Robinson and his followers, who think a person's sentiments of no consequence to the acceptableness of his conduct before God.

We are sorry to appear thus severe: It is painful to ourselves. If we be not mistaken, we are not destitute either of moderation or charity for Mr. Evans: We wish him well; we wish him the possession of truth and happiness. And we take our leave by informing him, that, to the authority of the Bishop of Llandaff, which is here triumphantly adduced, we oppose the authority of the Apostle Paul, who thus delivers the mind of Christ, Gal. i. 7, 8, 9. "There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again unto you, if any man preach any other Gospel unto you than that ye have received, let him be accursed." And of the Apostle Jude, verse 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints."


Mr. T. limits his design in this publication to the gratification of his friends, some of whom, after having heard the discourse, earnestly solicited him to commit it to the press. He even professes that, beyond that circle, he has no desire for a single reader. In such an instance, it would indeed be hard, if the critic, whose recommendation is not desired, should obtrude his censure. But the bounds which the author's modesty has set to his wishes, for the circulation of his sermon, are, in our judgment, by much too narrow. It appears to us adapted for extensive usefulness; especially at a season when serious persons, however they may differ in political sentiments, are, we apprehend, in general, agreed, that God has a controversy with us as a people. A contrast is here formed between the leading features of the Gospel dispensation (described in the text, Luke, ii. 14.), and those of our own character and conduct, which is well suited to promote humility, repentance, and supplication; whilst the hope that is derived from the Lord's overruling Providence, and his revealed design of terminating all human events in his own glory, and the universal peace and benevolence of mankind, affords strong consolation to those who sincerely lament our national calamities and sins.
Reflections on Death; a Sermon delivered at the Old Chapel, Dagger-lux, Hull, on September the 14th, 1794. By Mr. Robert Green, E. M. Occasioned by the Death of his beloved Son, G. M. Green, Surgeon, &c. 31 pages. Price 1s. Kingston upon Hull, printed by D. Innes and A. Gray, 1794.

This sermon was preached, as the title-page indicates, under very peculiar circumstances, when the mind of the author was more than usually affected with the great importance of his subject.

The text is taken from 2 Sam. xii-19—23. After saying some good things on what death is, and likewise on the subjects, causes, and properties of death, he enforces the phrases, I cannot bring him back again; I must go to him, but he cannot return to me.—But on this point (says he) I must be exceedingly brief; and that for several reasons: First, Because my time is almost elapsed for being employed in this exercise. Secondly, Because my feelings come to be extremely keen, especially when the object to whom my discourse has peculiar relation, comes, as it were, more immediately before my view. And thirdly, Because I am afraid of being too much overcome by the subject-matter which I must be more immediately engaged in. I have thus far kept him as much out of my view, throughout the whole of my discourse, as I possibly could; and I am pretty well persuaded that you, who have been attentively engaged, at the time, you must certainly have observed that I have been most wonderfully supported through the whole of my present exercise, even beyond my own expectations; and I think I may venture to say, far beyond most part of yours. But, as something is to be said on this moving subject, and as none else can supply my place at present, I shall still venture to proceed in the Lord's strength.

"I cannot bring him back again. No! The bands of death cannot be loosed; the gates of death cannot be unbarred; the decrees of death cannot be reversed. I cannot therefore bring him back again. I must soon go after him; but he cannot return to me. I have many times been extremely near to the gates of death,—yes, in some instances, even to my own view, seemed to have passed almost through, and, to the view of others, seemed actually to have made my transit. But in all those instances, the soul must not have been entirely separated from the body; and therefore, in a little time, it revived again. But this is not the case with the dear object of my present discourse: He is gone from whence he cannot return; and therefore I cannot bring him back again. I have, moreover, thought many times, that I should certainly have been the first of the family or relatives, who would have passed out of this life into another: But this has not been what the Lord saw meet. But there is one called upon for this debt, full of life, full of bloom, full of youth, full of health, and just coming up to the prime of age, strength, and vigour. But this is the Lord's doing; therefore it becomes us, who are left behind, to say with the holy Psalmist, We must be dumb, and not open our mouths, because the Lord hath done this."

To
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To the sermon are subjoined two poems, of the merit of which our readers may form a tolerable notion from the following extract:

"George is forever gone; his spirit fled,
Hath put immortal on; his body dead.
Soon death's cold hand hath seiz'd his blooming form,
And made his flesh repasts unto the worm."

Evangelical Benevolence recommended, in a Sermon on 1 Thess. I. 8.

This sermon being highly approved by the Associated Ministers before whom it was delivered, Mr. Belt was desired to publish it; that it might be distributed among the members of their respective churches instead of the annual circular letter.

The preacher, having intimated that the text presents to our view a noble instance of public-spiritedness, and that the Worcester Evangelical Society, and the Worcestershire Association, desire to do what the members of the church at Thessalonica, under the influence of primitive zeal, actually did,—"The object we have in view (says he) is not to spread around us the licentious principles, nor the corrupt manners of a degenerate age; not the discordant dictates of proud reason, nor the political principles of a party; not the dogmas of the man of sin, nor the arbitrary decisions of any ecclesiastical power; not the reveries of the wild enthusiast, nor the minutiae of religious difference among brethren; not the useful discoveries of science and philosophy, nor yet the mere rules of sound morality: The object we pursue is, to bring perishing sinners to understand, believe, and act under the influence of the fulness of the blessing of the Gospel of Christ—an object as benevolent as it is sublime: It is like that glorious luminary the sun; the more it is considered, the more its unparalleled utility must appear.

"Now to stir up our minds by way of remembrance, and to invigorate our ardour in this laudable pursuit, I would briefly consider the word of the Lord in its divine evidence, benevolent tendency, and in its vast importance."

These several topics are briefly but pleasingly illustrated; and throughout the whole discourse, there appear such evident marks of modesty, zeal, and good sense, that every reader, when he comes to the conclusion, will probably feel, as we did, no small regret, that the author had not treated his subject somewhat more diffusely.

POETRY.
BIRTH-DAY REFLECTIONS.

AGAIN the anniversary returns,
Of the important day that gave me birth:
But why important?—can a life obscure,
Mark'd by no great events, discoveries rare,
Or painful course of duties well discharge'd,
Be deem'd important? Cease thou reason'ing worm:
Does not the Great First Cause call into being,
From the imperial monarch on his throne,
At whose nod nations tremble and submit,
To the poor villager, whose mud-built cot
Bespeaks him forest-born, and hardly fed?
Dream not blind Chance aliens their different states;—
But own the sovereign Lord has cast their lot,
Where, as it pleases him, it must be best.
And, tho' to views so limited as ours,
The higher station secures liberal thought
With opportunities of succeeding worth,—
All is comparative:—He renders much,
Who thankfully receives what Heaven bestows;
And anxious only how to spend a life
Held but by courtesy, and much too short
To waste on Folly's errands, as best
May prove his sense of the great Giver's bounty.

Think, then, my soul, nor let such reas'ning tire;
This world possesses not amidst its stores
Sufficient food for the immortal mind;
Which, howsoever ignorant and fallen,
Seeks to regain that state from whence it fell,
And pants for happiness, her source unknown;
And oft the blunderer grasps an empty shade.

One sweet sensation occupies the mind,—
The feeling sense of a Redeemer's love;
To live for him who spent a toilsome life,
A life of grief, reproach, and indigence,
Crown'd by a shameful death, to purchase souls.

Author of bliss! can fanners render aught
For love so vast, love so unmerited?
Ah! Mercy infinite demands it not;
And Justice, satisfied, requires alone
Thankful acceptance of th' appointed means.

HAIL, HOLY JESUS! may my ev'ry hope
Depend on thine atonement, all, my strength;
Deriv'd from Thee and treasur'd in thy bestow'd birth-day gift— increase of faith;
Faith to perceive thy righteousness imputed
To the heart emptied of its own acquirements,
And funk in self-abasement; add to this,
The sanctifying influence of thy Spirit,
Working thro' life an evidence of love!
These gifts bestow'd, be thine unerring issue;
And, when dissolving nature feelsthe stroke
Of the last enemy, receivethine own—
Thine by creation, by redemption thine:
Then, glorious triumph! "Where's thy victory, Grave?"
And where the sting of Death?"—By Christ subdued,
Their power prevails not;—Love has cancell'd all!

Be this my hope, thro' ev'ry added year;
And while an heir of heaven, my office here
Is but of little moment;—scenes of grief,
Or weary poverty, would only serve
To
POETRY.

To brighten expectation, strengthen faith,
And cherish in the soul divine communion.
When tottering kingdoms make the world's
"Shake at a falling leaf," a Father's
Cheers the believer, who can humbly boast
An interest with the Ruler of the storm.

HARRIET CHRISTIANA.

THE RESIGNED CHRISTIAN.

A FRAGMENT.

LORD, at thy footstool here I lie,
Willing to live, content to die;
Ever prepared to meet my doom,
To tarry here, or travel home.

Whate'er thy will, shall be my choice,
"Resign'd"—I sing, with cheerful voice;
If thou this night my soul should claim,
Lord, 'tis thy will, my will's the same.

When he calls commands me home,
"Father, thy will, not mine, be done!"
Or if thou lengthen out my span,
My echoing soul replies, "Amen!"
Clothed in the armor of my Lord,
My captain, shield, and great reward;
My feet in the gospel-faiths shod,
Shall march in triumph to my God.

No threat'ning foes shall ever surmise,
While faith beholds the heavenly prize;
I'll fear no dangers in the way,
May I at length but conquer prove, and reign in endless day.

LUDOVICUS.

A BLESSING SUPPLICATED ON THE APPROACHING HARVEST.

"Tou preparest them even." Ps. Ixx. 9.

ORD of the earth, and seas, and skies,
Thou sovereign Source of all supplies,
Now thy preparing hand employ,
Our hearts to fill with food and joy.

Let not our sins before thee stand;
To blight the produce of the land;
From all our follies hide thine eyes,
And pass our vile transgressions by.

Let not deserved wrath destroy
Our high-raised hopes of harvest joy;
Thy care o'er ev'ry crop extend,
And all the fruits of earth defend.

May rip'ning fruits, and fertile dews,
Their genial influence diffuse;
And each kind element combine,
Our hearts to cheer with corn and wine.

May hill and valley join the field,
Their life-preverving forces to yield;
And ev'ry rising rip'ning ear
Laden with finest fruits appear.

Thus may the heav'n and teeming earth,
Bring their most precious treasures forth:
While crops in vast profusion rise,
To wave their homage to the skies.

Lord of the harvest, thee we own!
Pour a redoubled blessing down!
Say, as in ancient days, "I'll give
"More than your garner's can receive;"

Ye sons of need, with fervour pray,
To see a bleft in-gathering day:
Then shall our joy-inspiring lays
Shout "Harvest home," in songs of praise.

And while we plead for earthly bread,
That ev'ry creature may be fed;
O let eternal thanks be giv'n,
For Christ—th' immortal bread of heav'n.

LUDOVICUS.

AN EVENING HYMN.

ORD, when I lay me down to sleep,
Thine arm supports my head;
And whitherto world's unknown I stray,
Thy mercy guards my bed.

I wake, and lo! the morning light
Salutes my waking eyes;
Thy love defends me all the day,
Where thickest danger flies.

The never-reeling sun retires
Behind the western hills;
Thy love like heavenly rain descends,
Like heavenly dew diffuses.

From night to day, and day to night,
I lean upon thy love;
Lord! let thine eye direct my feet
Up to the worlds above:

Above, where faints and angels dwell,
Where love inspires the song;
Love ever new attunes their harps,
And falls from ev'ry tongue.

*Phil. iii. 14.
REV. Mr. GROVE.
THE

Evangelical Magazine,

FOR AUGUST, 1795.

BIOGRAPHY.

MEMOIRS of the Rev. RISDON DARRACOT, Minister of the Gospel at Wellington, in Somerset; who died March 14, 1759, aged 42.

THIS very excellent man was the son of a Dissenting Minister in the Isle of Purbeck, in Dorsetshire, where he was born Feb. 1, 1717. He received an academical education at Northampton, under the care of the pious Dr. Doddridge, and began his ministerial course in 1738, at Penzance, in Cornwall. Here he continued little more than two years, being obliged, by the loss of large quantities of blood from his stomach, to leave an affectionate people. Under this alarming affliction he spent about half a year among his friends in Devonshire, where his own father had lately been a fervent and useful preacher, and where he died about the age of forty. Upon the death of the Rev. Mr. Berry, an aged and excellent minister of Christ at Wellington, in 1741, Mr. Darracot had an unanimous invitation to succeed him. He found the congregation small, and the number of communicants but twenty-eight. His ministrations drew a large concourse of hearers from the neighbourhood, many of whom had never before made any profession of religion, and were at first brought to Wellington out of mere curiosity. His meeting-house was soon insufficient to contain the hearers, and was therefore somewhat enlarged; but after that, it was usual for many to be obliged to stand without the doors. In proportion to the number of his stated hearers, Mr. Fawcet, who preached his funeral sermon, says, "He never knew any congregation which appeared to have so many instances of abiding religious impressions;" and he adds, "I have good reason to believe that his ministry was owned to the effectual conversion of many hundreds of souls."
In consequence of this remarkable success, he left behind him more than two hundred communicants.

Mr. Darracot requested, by a letter he wrote on the day he died, that his dear brother Mr. F. would preach his funeral sermon, but he insisted upon it that he should not say a word in his praise. Under such a restriction Mr. F. could not directly draw his admirable character; but when he depicts the man of God in the following words, his hearers could not but recognize their deceased pastor:

"If a Gospel Minister has a heart ever glowing with love to Christ, and love to immortal souls; if this love makes him abundant in labours, fervent in spirit, and glad to spend and be spent for the people committed to his care: If by this love, he is evidently superior to selfish views, above the influence of filthy lucre, full of anxious concern to convince and convert sinners, and edify saints, ready to every good word and work, and yearning with bowels of compassion towards the ignorant, the stupid, the profligate, the doubting, the distressed, the weak and feeble-minded, the poor and mean: If this love not only pours out a continual torrent of faithful, affectionate, heart-searching ministrations from the pulpit; but opens his house at all times as a common refuge for the distressed; if this love opens his way into the houses of all his friends and neighbours, in order to bring eternal things home to their immediate attention; if this love leaves him no idle moment, and shows him most of all in his element when most directly promoting the prosperity of the church: In a word, if in consequence of this love, he lives, and best of all enjoys himself, when his people stand fast in the Lord:—Is there not a beauty and excellence in such a character which forces esteem, and obliges even the enemies of godliness to admire it?"

At length, the time approached, when this excellent man was to close his life and labours; when, through a tedious illness of three months, and with intervals of excruciating pain (arising from five stones found in his left kidney), nothing was heard from his lips but continual expressions of praise. Expecting his dissolution, he gave in writing particular orders with respect to his funeral: "It is my will and desire, that I be buried about the fourth or fifth day after my decease, about one of the clock in the morning; that the time be kept secret from all, but such as are hereafter mentioned."

* Was not this the meaning of what a profane gentleman once said to his friend as they met Mr. D. going to his meeting-house on a week-day—

** There goes a man that serves God as if the devil was in him."
He also desired that the Rev. Mr. V— should be present with those persons, and spend half an hour in prayer in his parlour, before they carried his corpse away. “At the grave,” says he, “I would have nothing said, but let them commit my body to the dust, in cheerful hope of a resurrection to eternal life; and let them all be concerned to give me a joyful meeting at the great day.” In the paper before mentioned, he says, “Before this will be communicated, I shall be gone to my Judge; and I can, and do, rejoice, that he is my Saviour. I have good hope through grace, and I have once more seriously tried the foundation of it, and I find it will stand in the prospect of eternity. I am able, blessed be God, and I would not for all the world be unable, to give a reason of the hope that is in me. And to my Scripture Marks*, I refer as the solid evidence of my interest in Christ, who in point of all dependance, love, and esteem, is, and has been for more than twenty years, my all in all.”

Some of his dying expressions were these: “I am going to Jesus, whom I love, and whom I have so often preached?” It was then Lord’s-day morning: “Come Lord Jesus, come quickly.” At another time, “O what a mercy is it to have such a rock to build on as the Lord Jesus Christ! I have found him to be a firm rock that will never fail. What a mercy it is to have a covenant God to fly to! A covenant that is ordered in all things and sure, which is all my salvation and all my desire. I have found him to be a covenant-keeping God.” He said to his wife, “My dear, do you speak of the goodness of God towards me, for I want a tongue to do it. I do not want a heart to praise him, sure I don’t.”

At another time, he said, “How good is God! He is all praise, all love, all goodness!” Then added to those about him, “Hold on to the end. I trust I have begotten you in Christ Jesus. May the Lord pour down plentifully of his Spirit upon you!” He then said, “What attendants have I got! Jesus is with me. Angels are my guardians. The blessed Spirit is my comforter and supporter: And you, my dear Christian friends, waiting on me: And my dear wife. But don’t think highly of me; for if you have seen a great deal of grace in me, you have also seen a great deal of corruption.” When he was at dinner, he said, “Blessed be God for this meal.” And to a friend who came in, “I have often sat with you at the table of the Lord here, but I am now going

*A small cheap tract of his, which has passed through several editions in England and Scotland.*
to sit around his board above. Those were days in which I
took great delight."

The Monday before he died, he awoke very calm, and de-
sired to know what the apothecary thought of him; and when
he gave but little hopes, Mr. Darracot replied, "All is well.
Blessed be God, I know whom I have believed, and can rely on
the promises. They are all mine, especially that, I will never
leave thee nor forsake thee, and I am sure he will not."

The night before he died, he said, "O what a good God
have I, in and through Jesus Christ! I would praise him, but
my lips cannot. Eternity will be too short to speak his praises."
He then desired that his tongue might be loosened, to speak
the praises of God; and the Lord heard him. He was in a
delightful frame, full of heavenly joy. The apothecary coming
in, he said to him, "O Mr. K. what a mercy is it, to be in-
terested in the atoning blood of Jesus! you tell me I am
dying; how much longer do you think it will be?" It was
answered, that it was uncertain as to a few hours. "Will it
be to-night?" It was answered, he might survive the night.—
"Well," said he, "all is well! I am ready. This, Sir, is
agreeable to the doctrine I have at all times preached, that I
now come to the Lord as a vilen sinner, trusting in the merits
and precious blood of my dear Redeemer. O grace, grace,
free grace!"

One of his Christian friends came to see him, to whom he
said, "O, I am glad to see you. You are some of the first
fruits of my labours. Never fear. Your labour shall not be in
vain in the Lord. O, could I tell you what I now feel! No
tongue can tell what I now enjoy! I want to be gone! O, glory, glory, glory!" He then begged to see his dear people,
to talk to them of Christ and his grace. But he was intreated:
to forbear, that he might not hurt himself. "Well," said he,
"you must few up my lips, or tie my tongue, if I must not
speak of Christ. If you will not let me see my dear people,
be my trumpeters to tell them what God has done for my
soul. I told you in my Scripture Marks, that my last work on
earth should be praying for my people; and now would I pour
out my whole soul in ardent prayer to God for them." He
then offered a few petitions, but his spirits failed.

The morning he died his wife said to him, "My dear, you
are just on the borders of glory." He replied, "I could not
have thought it, had not the Doctor and Mr. K. told me so,
the passage is so easy." She again said to him, "How will
you behold the dear Lord Jesus, when you come to glory?"
He answered, "I shall behold him face to face." He then lay
in a slumber, while all around thought him dying. About twenty minutes after he awaked, and asked, "Is Mr. K. come?" Being answered that he was, "My dear friend," said he, "did not you tell me last night, that I was dying?" "I did," replied Mr. K. "Surely," said he, "it cannot be, it is so easy. What a mercy is it to be in Christ! O precious, precious Jesus! Now I am hoping and believing, rejoicing and triumphing too." He then called for his wife and children, and took his leave of them with the utmost composure and serenity of mind. Observing them weep, he said to his wife, "My dearest, why do you weep? You should rejoice. Rely on the promises. God will never forsake you. All his promises are true and sure. Well, I am going from weeping friends, to congratulating angels, and rejoicing saints in glory." He then threw abroad his arms, and said, "He is coming! He is coming! But surely this can't be dying, can't be death! O how astonishingly is the Lord softening my passage! Surely God is too good to such a worm! O speed thy chariot wheels! Why are they so long in coming? I long to be gone." His last words were, "Faith and hope."

LETTERS ON SANCTIFICATION,
WRITTEN TO A FRIEND.

LETTER II.

On the Requisites and Means of Sanctification.

My Dear Friend,

In my former epistle concerning sanctification, on which you requested my thoughts, I made some remarks, tending to show what it is in its own nature; and promised to resume the subject in reference to another question of the utmost moment, viz. What is the most effectual and direct method of obtaining it, as far as our duty is concerned? In other words, What is that method which Divine Wisdom prescribes, and the best experience of the saints approves, as the most sure and speedy for obtaining evangelical sanctification? And truly glad shall I be, if any remarks of mine prove in any measure serviceable to you, on a subject so interesting. But as the method of communicating our ideas by words ought, in some cases, to resemble those works, in which what is first and principal in design is left in execution, excuse me if this mode be now adopted,
adopted, which, no doubt, will eventually prove more to your satisfaction than any other.

If we would be holy in our obedience, it is indispensably requisite that we love it in all its branches. Love is the grand principle of all acceptable and holy service. The real character and denomination of all outward observances and works must be sought from the inward principle; and nothing short of love can be acceptable. To perform a service without a love and liking to it, is truly flabby; it is to perform it from selfish motives, or for ignoble ends. Can any thing but love make the yoke of Christ easy, and his burden light? Can any thing short of this render his commandments, otherwise than grievous? Is there any thing but love, that can make us take up our cross daily, with sweet submission and holy cheerfulness? It is our duty to approve of and acquiesce in all the divine dispensations concerning ourselves and others; in all the trials imposed, in all the precepts enjoined, and in all the sufferings endured: But can any thing without love, enable us to bear those trials and sufferings, or thus to acquiesce and approve? It is our duty to rejoice in tribulations; but is there any probability that this will take place, if the heart be not influenced by love? And, indeed, to suppose otherwise, is to contradict all reason and analogy. If any one offered to render you the service of a friend, and you knew it was for sinister ends or from selfish motives, would you be pleased with his pretensions? Surely not: His offers would be despised, and his hypocritical pretensions detested.

Again; as all obedience that is holy and acceptable must proceed from love to the duties themselves, so it must be founded on love to the lawgiver, or institutor of those duties. All duties being ultimately of God's appointment, love to them implies love to HIM, who made them to be what they are. The reason why duties are loved, if loved aright, is, because they are holy, just, and good; answering to and commensurate with the law, which bears that character. But if so, the Lawgiver himself must be loved supremely, because he is supremely excellent, holy, just, and good.

Moreover; as holy obedience implies love to God, because truly and supremely excellent, so it implies that this love has for its object everything in God, or done by him. For he has nothing which is not infinitely excellent; and he does nothing which is not worthy of himself. His operations in grace, providence, and nature, are good in themselves, in their tendency, motive, and end. Therefore he must be loved, not only in his goodness and mercy, but also in his power, justice,
judgments, works, and ways; in all we suffer from his appointment, as well as all we enjoy from his bounty. This, my friend, is a difficult lesson to learn while we are in the present state; and yet nothing can be more true (as plainly follows from what was now said), than that the man, whose real experience does not answer to it, is in the same degree unf Sanctified.

From hence it is plain, that in order to a right performance of these holy duties, and to be evangelically Sanctified, we must possess what the Psalmist prayed for—a clean heart, and a right spirit. The human mind, since the original apostasy, is carnal; the carnal mind is enmity against God, and therefore is not subject to the law of God, nor indeed can be. And this implies that it is averse from spiritual duties, which the law prescribes and requires, and will not perform them farther than self is gratified and served. Whereas there must be, as before shown, a pleasure and holy delight in the service itself, to render our obedience acceptable. In proportion as a man is truly Sanctified, he can lay from genuine experience, I delight in the law of God after the inward man. Rom. vii. 22. The sin of our nature is a tree deeply rooted, and grows with widely spreading branches; and to aim at evangelical Sanctification by the performance of a few or even all outward duties, without this inward principle of renovation, is equally unsuccessful as an attempt to root up a sturdy oak by lopping off its branches. It is to expect a large and fair crop from barren soil; grapes from thorns, or figs from thistles; or, if you please, a burning focus from the moon. First, then, make the tree good, before you expect that the fruit will be so.

Now the question remains, What are the divinely appointed means which we are to use for obtaining this divine principle? St. Peter answers (2 Pet. i. 4.), To us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature. He was here addressing the Jews, who had been long favoured with the promises, as recorded in the Old Testament, but who did not fully understand their nature, use, or preciousness. And the promises he refers to, more especially, are those which relate to the Messiah, the gifts and graces of the Spirit, and life eternal. The end of all dispensations and means of grace in the present state, is a participation of a god-like nature, righteousness and true holiness; and this end is accomplished only by receiving Christ, the Spirit, and immortal life conveyed by the promises. And their preciousness arises principally from the value of the blessings conveyed; the advantageous and easy terms on which
these are to be enjoyed, viz. by faith; and the certain, solid, and blessed effects produced by them in the believer. But to whom are these promises given? To us,—to you and me, my friend. To us are given Christ, and all his benefits: To us God hath given, and still giveth, eternal life, in and with his Son, by way of grant; not because we are sanctified, but that thereby we may be sanctified.

The Scripture assures us, that by believing on the Lord Jesus Christ we shall be saved. Now salvation implies and includes holiness and sanctification. Without holiness and purity of heart none shall see God, or be saved; but by believing we shall be saved, and therefore sanctified. Now believing on Christ being but one uniform continued act and exercise of the mind and heart, and not divers, it must be necessarily understood to mean such a believing as derives virtue from him. "Abide in me," says Christ; that is, continue to believe in me. To what end?—That you may bear fruit; that hereby you may derive life, the constant influence of my love and grace; that hereby you may become strong and vigorous, comfortable in your own souls, and fit to promote my glory. If faith apply not to him for this very purpose, it remaineth alone, as a barren speculation. If it seek only happiness as the end, whatever that happiness be called,—salvation, everlasting rest, glory, &c. and not sanctification as the means for attaining it; no other evidence is necessary to prove that the supposed faith is not a saving grace, but ignorant presumption. That cannot be the faith of God's elect, and what the Gospel requires, which inverts the divine order. Besides, Christ is made to us sanctification,—the procuring and influencing cause of it, no less than righteousness.

I must not close my epistle without observing, that, as by the promises Christ and all his benefits are conveyed, and received by faith, for the express purpose of sanctification in order to future glory; so faith must regard Christ with the express design of being habitually united to him as our living head. Because all vital acts in us presuppose vital influence from Christ, and proceed from it; and all vital influence presupposes a mystical union with Christ. To receive influence is a part of communication, which cannot be without previous union. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: For without me ye can do nothing." John, xv. 5. Faith, as a sanctifying principle, therefore, unites the soul to Christ.

At present I must conclude, with sincerest wishes and earnest prayer that you, and all the disciples of Jesus, may have
THOUGHTS ON FAITH.

I have a daily increase of that faith, which receives from his fulness all mercy to pardon and grace to help. On some future occasion, you may expect my thoughts on the manner how faith seeks union to Christ, and sanctification from him. In the mean time, I remain,

Yours, &c.

B---m, May 1795. E. W.

THOUGHTS ON FAITH, AND THE ASSURANCE OF FAITH.

We may easily conceive of a tree without fruit, but the idea of fruit is naturally connected with that of some tree or shrub which produces it. In this sense, assurance is of the essence of faith; that is, it springs from true faith, and can grow upon no other root. Faith likewise is the measure of assurance. While faith is weak, (our Lord compares it in its first principle, to a grain of mustard seed), assurance cannot be strong.

Jesus Christ the Lord is a complete all-sufficient Saviour. His invitation to the weary and heavy-laden is general, without exception, condition, or limitation. He has said, Him that cometh unto me, I will in no wise cast out. God not only permits but commands us to believe in the Son of his love. The Apostle affirms that he is able to save to the uttermost, all that come unto God by him. When Moses raised the brazen serpent in the wilderness, the direction to the wounded Israelites was very short and simple;—it was only, Look, and live. Thus the Gospel addresses the sinner,—Only believe, and thou shalt be saved.

Why then does not every sinner, who is awakened to a sense of his guilt, danger, and helplessness, and whose desires are drawn towards the Saviour, believe with full confidence, even upon his first application for mercy? Is not the remedy fully adequate to the malady? Is not the blood of Jesus able to cleanse from all sin? Is not the word of the God of truth worthy of entire credit? Yet with such a Saviour exhibited before the eyes of his mind, and with such promises sounding in his ears, he continues to hesitate and fluctuate between hope and fear. Could he rely as firmly on the word of God, as he can on the word of a man, who, he thinks, means what he says, and is able to make good his promises, he would immediately be filled with joy and peace in believing. But experience...
ence and observation may convince us, that, however rational
and easy this assurance may seem in theory, it is ordinarily
unattainable in practice, without passing through a train of
previous exercises and conflicts.

It is true, young converts are often favoured with comfort-
able impressions, which lead them to hope that their doubts and
difficulties are already ended, when perhaps they are but just
entering upon their warfare. They are brought, as it were,
into a new world; a strong and lively sense of divine things
engrosses their attention; the world sinks into nothing in their
estee; the evil propensities which discouraged them are over-
powered for a season, and they hope they are quite subdued,
and will trouble them no more. Their love, gratitude, praise, and
admiration, are in vigorous exercise. An aged experienced
Christian may recollect, with a pleasing regret, many sweet
sensations of this kind, in the early stages of his profession,
which he cannot recall. But he now knows that the strong
confidence he felt in these golden hours was not the assurance
of faith;—it was temporary and transient;—it was founded
upon what we call a good frame. Though his comforts
were strong, his faith was weak; for when the good frame
subsided, his fears returned, his hope declined, and he was at
his wits' end. Then, perhaps, he wondered at his own pre-
sumption, for daring to hope that such a creature as himself
could have any right to the privileges of a believer. And if, in
the warmth of his heart, he had spoken to others of what God
had done for his foul, he afterwards charged himself with
being a hypocrite, and a false witness both to God and man.
Thus, when the Israelites saw the Egyptians, (who had pursued
and terrified them), cast up dead upon the shore of the Red
Sea, they praised the Lord, and believed. They were little
aware of the wilderness they had to pass through, and the
trials they were to meet with, before they could enter the
promised land.

But strong faith, and the effect of it, an abiding persuasion
of our acceptance in the Beloved, and of our final perseverance
in grace, are not necessarily connected with sensible comfort.—
A strong faith can trust God in the dark, and say with Job,
"Though he slay me, yet will I trust in him." Yet it is not
to be maintained without a diligent use of the instituted means
of grace, and a conscientious attention to the precepts of the
Gospel. For notions of truth, destitute of power, will not
keep the heart in peace. But this power depends upon the
influence of the Holy Spirit; and if He is grieved by the wilful
commission of sin, or the wilful neglect of the precepts,
he hides his face, suspends his influence, and then confidence must proportionably decline, till he is pleased to return and revive it. There are likewise bodily disorders, which, by depressing the animal spirits, darken and discolour the medium of our perceptions. If the enemy is permitted to take advantage of these seasons, he can pour in a flood of temptations, sufficient to fill the most assured believer with terror and dismay. But, ordinarily, they who endeavour to walk closely and conscientiously with God, attain, in due time, an assurance of hope to the end, which is not easily nor often shaken, though it is not absolutely perfect, nor can be, while so much sin and imperfection remain in us.

If it be inquired why we cannot attain to this state of composure at first, since the object of faith and the promises of God are always the same?—several reasons may be assigned. Unbelief is the primary cause of all our inquietude, from the moment that our hearts are drawn to seek salvation by Jesus. This inability to take God at his word, should not be merely lamented as an infirmity, but watched, and prayed, and fought against, as a great sin. A great sin indeed it is; the very root of our apostasy, from which every other sin proceeds. It often deceives us under the guise of humility, as though it would be presumption, in such sinners as we are, to believe the declarations of the God of truth. Many serious people, who are burdened with a sense of other sins, leave this radical evil out of the lift. They rather indulge it, and think they ought not to believe, till they can find a warrant from marks and evidences within themselves. But this is an affront to the wisdom and goodness of God, who points out to us the Son of his love, as our wisdom, righteousness, sanctification, and redemption, without any regard to what we have been, or to what we are, excepting that broken and contrite spirit which only himself can create in us. And this broken spirit, though unbelief perverts it to our discouragement, is the very temper in which the Lord delights, and a surer evidence of true grace than those which we are apt to contrive for ourselves. It is written, He that believeth not the record which God hath given of his Son, maketh him a liar. Why do we not start with horror at the workings of unbelief, as we should do at a suggestion to commit murder, or the grossest outward enormity?

Again, our natural pride is a great hindrance to believing. If we acknowledge ourselves to be sinners, and are sensible of our need of mercy, we are not easily brought to see that we are so totally depraved, so exceedingly vile, so utterly destitute of all good, as the word of God describes us to be. A secret dependence
pendance upon prayers, tears, resolutions, repentance, and endeavours, prevents us from looking solely and simply to the Saviour, so as to ground our whole hope for acceptance upon his obedience unto death, and his whole mediation. A true believer will doubtless repent and pray, and forfake his former evil ways, but he is not accepted upon the account of what he does or feels, but because Jesus lived and died, and rose and reigns on the behalf of sinners, and because he is enabled by grace to trust in him for salvation. Further, pride leads us into that spirit of vain reasoning, which is contrary to the simplicity of faith. Till this is renounced, till we become in some measure like little children, and receive the doctrines of Scripture implicitly, because they are from God, requiring no farther proof of any point than a Thus faith the Lord; we cannot be established in our hope. Naaman was very defirous to be healed of his leprosy; but if the Lord had not mercifully over-ruled his prejudices, he would have returned a leper as he came. Before he went to Elifha, he had considered in his own mind, how the prophet ought to treat him; and not having the immediate attention paid to him that he expected, he was upon the point of going away; for his reason told him, that, if washing could effect his cure, the waters of Syria were as good as those of Jordan. "It seems," to use the words of a late ingenious writer, "that the Gospel is too good to be believed, and too plain to be understood, till our pride is abased."

It is difficult to determine by the eye, the precise moment of day-break: But the light advances from early dawn, and the sun arises at the appointed hour. Such is the progress of divine light in the mind: The first streaks of the dawn are seldom perceived; but, by degrees, objects, till then unthought of, are disclosed. The evil of sin, the danger of the soul, the reality and importance of eternal things, are apprehended, and a hope of mercy through a Saviour is discovered, which prevents the sinner from sinking into absolute despair.—But for a time all is indistinct and confused. In this state of mind, many things are anxiously sought for as pre-requisites to believing, but they are sought in vain, for it is only by believing that they can be obtained. But the light increases, the sun arises, the glory of God in the person of Jesus Christ shines in upon the soul. As the sun can only be seen by its own light, and diffuses that light by which other objects are clearly perceived; so Christ crucified is the sun in the system of revealed truth; and the right knowledge of the doctrine of his crosses satisfies the inquiring mind, proves itself to be the one thing.
THOUGHTS ON FAITH.

thing needful, and the only thing necessary to silence the objections of unbelief and pride, and to afford a sure ground for solid and abiding hope.

Once more: We cannot be safely trusted with assurance, till we have that knowledge of the evil and deceitfulness of our hearts, which can only be acquired by painful repeated experience. The young convert, in his brighter hours, when his heart is full of joys, and he thinks his mountain stands too strong to be removed, may be compared to a ship with much sail spread, and that has but little ballast. She goes on well while the weather is fair, but is not prepared for a storm. When Peter said, Thou hast the words of eternal life, we believe and are sure that thou art the Christ, and when he protested, Though all men should forsake thee, yet will not I, he undoubtedly spoke honestly; but the event showed that he did not know himself. His resolution was soon and sorely shaken in the hall of the high-priest, so that he denied his Lord with oaths and imprecations. He was left to fall, that he might learn he did not stand by his own strength. The parable of the Prodigal may be accommodated for an illustration of this point. The Scripture says, Then shall ye know, if ye follow on to know the Lord. But we often want to know at first, and at once; and suppose,—If I was but sure that I am right, and accepted in the Beloved, I could go on with more spirit and success. Many rejoice greatly when they seem to obtain this desire, but their joy is short-lived. They soon resemble the Prodigal; they become vain, rash, and careless; they for-sake their father's house; their attention to the means of grace is slackened; they venture upon smaller deviations from the prescribed rule, which, in time, lead them to greater. Thus their stock of grace and comfort is quickly exhausted. They begin to be in want; and, after having been feasted with the bread of life, are reduced to feed upon such husks as the world can afford them. Happy, if at length they are brought to their right minds! But oh! with what pungent shame and humiliation do they come back to their Father? He, indeed, is always ready to receive and forgive backsliders; but surely they cannot easily forgive themselves for their ingratitude and folly. When he has healed their broken bones, and restored peace to their souls, it may be expected that they will walk softly and humbly to the end of their days, and not open their mouths any more, either to boast, or to censure, or to complain.

For a man, who possesses a scriptural and well-grounded assurance in himself, will evidence it to others by suitable fruits.
He will be meek, unassuming, and gentle in his conduct before men, because he is humbled and abased before God.—Because he lives upon much forgiveness, he will be ready to forgive. The prospect of that blessed hope assuredly laid up for him in heaven, will make him patient under all his appointed trials in the present life, wean him from an attachment to the world, and preserve him from being much affected either by the smiles or the frowns of mortals. To hear persons talk much of their assurance, and that they are freed from all doubts and fears, while they habitually indulge proud, angry, resentful, discontented tempers, or while they are eagerly grasping after the world, like those who seek their whole portion in it, is painful and disgusting to a serious mind. Let us pity them, and pray for them: For we have great reason to fear that they do not understand what they say, nor whereof they affirm.

July 11, 1795.

OBSERVATIONS ON THE INOCULATION OF TREES.

As the proper season for the inoculation or budding of fruit-trees is now approaching, the following observations may probably be acceptable.

1. That every twig of a fruit tree, or even the bud, will admit of no other juice into its fruit but what is suitable to the production of the same fruit with that of the tree from which it is taken; and that, though the scent of the leaves and their taste may be changed by infusions into the stock, yet the fruit cannot. This is fully proved by Mr. Ray's experiments.

2. That when fruit-trees are transplanted from their native soil and climate to one that is unsuitable, the fruit of such trees will degenerate; and that it will be improved by being transplanted into a suitable soil, and by proper cultivation.

3. That the fruit of many trees and plants is often carried by birds to a great distance from the place where it grew, that when they have eaten the fruit, they leave the seeds. Hence we find various kinds of fruit-trees in woods and in the hedges, where they, by growing wild and without cultivation, and also from receiving the male farina from other uncultivated trees, greatly degenerate.

4. That,
4. That, supposing the fruit of a tree to receive its male farina from itself, or from another of the same kind, so that it would produce the same fruit with that by which it was produced, yet it will often be twenty or thirty years before it will produce any fruit from its native stock; as is the case with the walnut, &c.—that this is the reason why the art of budding was practised in former ages, and even where the trees had never been removed out of their native soil and climate. They found that a bud, taken from an old tree, which had formerly been fruitful, though it might have grown in a wood or hedge, would presently bear fruit, when inserted into a young and thriving stock, raised from the seed. This is certainly the case with the orange and lemon, and I suppose also with the olive; for they will have blossoms for fruit the very next year after that in which they have shot from the bud; the natural branches being cut off, that the bud may have a plentiful supply from the stock, and that it may not be injured by them. I also add, that the art of budding was known before our Saviour's time; for Virgil, in his Georgics, tells us when we should bud our fruit-trees, in these words, Oculos inferere, i.e. Insert your buds. We hence learn, that, in the countries where their fruit-trees grew on their native soil, they grafted or budded them only to gain time; whereas we graft to improve the fruit, putting a good apple into a crab-stock, and so in other kinds of fruit. We hence also learn, that the Apostle Paul was better acquainted with budding when he wrote his Epistle to the Romans, than many of his commentators have been, as appears from Rom. xi. 17. “If some of the branches were broken off, and thou, being a wild olive tree, were grafted in among them (or for them, or in their room), and with them partakest of the root and fatness of the olive tree, (i.e. the good olive tree); boast not against the branches &c.” The Apostle here compares the Gentiles to an olive tree, which for want of cultivation was rendered almost wholly incapable of bringing forth fruit, their degeneracy increasing from age to age. The Jews are compared to the natural branches of a tree which had been favoured with the richest cultivation, and yet were unfruitful; that therefore its natural branches were cut off, and the buds or cyons of the old uncultivated tree inserted in their place, that so good fruit might be speedily expected from them. The Apostle then exhorts the Gentile converts to the Gospel, not to boast against the Jews, (ver. 18,) because they did not bear the root, but the root them. And supposing they should say, the natural branches were broken off that they might be grafted in,
he replies, Because of unbelief they were broken off; they had not such a faith as produced the fruits of holiness. The Gentile converts are therefore exhorted to take care that this should not be their own case; for if God spared not the natural branches when unfruitful, they had no reason to expect that he would spare them if they were so unfruitful, but that he would cast them out of his vineyard, as he had already done by the greatest part of the Jewish nation.

R. S.

N. B. That Virgil and Mæcinus, (who invented short-hand writing), lived in the reign of Augustus Cæsar, during our Lord's minority; and we are told he had so strong an affection for Mæcinus, that fretting at his death hastened his own.

From Dr. Mayer's Works.

STATE OF RELIGION IN NORTH AMERICA,
ESPECIALLY IN KENTUCKY.

[Extract of a Letter from a Gentleman residing in Kentucky, to a Correspondent in England.]

Burban County, Kentucky

REV. AND DEAR SIR,

July 30, 1794.

TO give a particular account of the state of the church in the United States would be a Herculean labour. Upon the whole, it is a dead discouraging period in Sion throughout North America in general, especially toward the East, in Boston, New England, New Jersey, &c. From correspondents I learn that little more than the form of religion prevails; and a lamentable departure from the power and practice of godliness! And from the best information, there is no expectation or dawn of a refreshing season of grace from the presence of the Lord; but pride, luxury, and every species of impiety, prevail to a lamentable degree. Notwithstanding these eastern States are supplied with the best and most pious characters in the Gospel ministry, of various denominations, yet there is reason to fear that the churches they supply have lost their first love, and that zeal and warmth of living piety, which are so necessary to promote the welfare of Sion's kingdom.

In the back part of Pennsylvania, commonly known by the name of the Monongahela Settlement, religion has prevailed for about the space of 12 years. In that district, there are about eight counties, supplied perhaps with as large a number of the warmest, most
most diligent, faithful ministers of the Presbyterian class, as any part of equal bounds on the continent. Presbyterianism in general prevails; other professions have little influence among them. I lived about eighteen months among them; in which period there was the power of God under my own ministry, and several of my brethren. It still continues warm; and, from the best of information, the Gospel is the power of God, and the wisdom of God, to the salvation of many. The revival has reached an academy at Hannansburgh, where, I have the happiness to inform you, there are above fifty students truly pious, and, like a nursery, watered with the dew of grace, preparing to supply our vacant churches. The Monongahela is a peculiar spot, chosen and favoured by God, with raising up many to serve him.

The inhabitants of Kentucky are a collection from every part of the habitable world. We have two societies of the Roman Catholic religion. We have four ministers, Universalians, who preach a general restoration both of men and devils. We have Methodists and Baptists almost without number. The two denominations last mentioned have had the prevailing influence over the inhabitants of this district. About two years ago, Presbyterianism began to take footing. Some ministers of this order had settled early in this country; yet, being few in number, they made no great progress, as the people were prejudiced against the Presbyterian tenets, and unacquainted with government or discipline. Since the time above mentioned, we have increased in number, and the Lord has been pleased to revive his work amongst us.

I am best able to give an account of my own pastoral charge. We have had, for two years past, some considerable stir, and I cannot think the Lord has yet forsaken us. This summer has been a solemn season. I have appointed certain days to converse with my young people on practical and experimental religion. I recollect one day above seventy attended; and I must say it exceeded all the days I ever saw for solemnity. I must also observe, that the poor African slaves in my congregation appear somewhat impressed with a sense of religion. I have, for some time, appointed evenings to meet them at my house, and have since got them to appoint certain seasons to meet by themselves for social prayer, which appears to be succeeded with the blessing of God's Spirit and grace. Besides attending social meetings, and preaching on the sabbath, I preach twice in the week, and sometimes thrice.

The harvest in Kentucky is truly great, and the labourers are few. The number of Presbyterian ministers in this district is
AN ACCOUNT OF AN OLD HALL.

is twelve, and about as many young men on trial; some of whom are very promising, and much engaged in the Redeemer's cause. We have forty-five vacancies, or congregations, depending on Presbytery for supplies. I suppose there never was a place more needy of Gospel ministers than we are; nor, perhaps, greater encouragement for the ambassadors of Christ to be instant in season and out of season.

My dear Sir, I wish you all success; and that the Lord may make you abundantly useful in the Gospel ministry; that we may love one another living, and pray for one another dying, and meet in glory as monuments of the rich overflowing grace of God in Christ, is the earnest prayer of

Your affectionate and unworthy brother
In our common Lord,
ROBERT W. FINLEY.

P. S. I request that the first opportunity you will improve the correspondence, and let me know the state of religion in Europe, and particularly in England. We labour in Kentucky under great disadvantage, for want of books to propagate knowledge and promote learning: I should be glad to know how books can be obtained with you.

AN ACCOUNT OF AN OLD HALL.

[In a Letter from the late Rev. R. H. to Mrs. L.]

DEAR MADAM,

WANDERING mentally about for a subject, like an indigent beggar for an alms, I, at last, lighted on an old fabric or Hall, some account of which may not be altogether unentertaining to you; and the more so, as every thing I shall relate respecting it, though somewhat singular, yet is founded on fact. It is said to be the property of a noble Lord, which he purchased some time ago; it having been, as is reported, a part of the ancient family inheritance, but had been fold, or rather mortgaged, for more than it was worth; having gone to decay, and being sadly out of repair, as most places are when it is doubtful to whom they belong. It was, indeed, inhabited; but the refident, Mr. Oldman, was quite careless of it, and, with other inmates, seemed as if determined to take it down by piecemeal, as many old houses are, for fuel. However, it appears that his Lordship had a mind for it, and so paid off the mortgage; and, in the summer season, has repeatedly
peatedly paid it a visit, though he seldom tarried long, as the situation is exceedingly disagreeable; and was once, as it is said, rather worse than it is now. Why my Lord should ever honour it with his presence, and be at so much cost and labour about it, is wonderful. There is no reason can be assigned, that I know of, unless it be similar to what Naboth mentioned to Ahab, *viz.* It was my father's.—You will, Madam, I fear, scarcely credit me, when I tell you what sort of a place it was, and is, never having met with any thing so extraordinary in the whole History of England. However, as I have been long acquainted with it, in some small degree, and have often surveyed it, as well as I knew how, I send you the following observations which I have made upon it, and what I have been credibly informed respecting it.

It stands on the north side of a very high mountain, in a low, dirty, marshy place. How it came to be placed in such a disagreeable situation is matter of dispute. You have heard, Madam, of what the Papists say about Lady Mary's house being carried over the gulph of Venice to Loretto: Well, that of which I am speaking was originally in a delightful spot, surrounded with fine gardens and pleasant walks, and commanding a most extensive and charming prospect; but, by the influence of some invisible agents, perhaps devils, it was brought into the situation aforesaid. The mountain was so high, and the house so near it, that the sun never shone upon the *Hall* for several years; but for the sake of the house, his Lordship was determined to remove the mountain, though it is larger by far than any of the peaks in Derbyshire; and, what is very extraordinary, his servants more than intimate that it is their Lord's design to make a fine plain before the *Hall*, and carry the mountain, by degrees, into the midst of the sea, though it is above sixty miles from the shore. The mountain is, I believe, considerably lower; for in summer, the sun, in fine weather, shines upon the *Hall* for several hours together, which it did not at all, or very little, for above seven years after the taking down of the mountain began, which is, I think, thirty-eight years ago last May.

What renders the prospect from the *Hall* more dreadful, is a number of stupendous rocks, in an awful, projecting position, ready in all appearance to roll down the amazing precipice, and lay the whole fabric in ruins, which makes me think that surely the devil had a hand in fixing the *Hall* in such a situation. However, Madam, some of these hideous rocks are happily removed, which you will own is a great work, and an instance of wonderful kindness and amazing power. Moreover, on the north side
side of the house, instead of a sheltering wood, or fine nursery of evergreens, was a most dreary waste, over-run with brambles and noxious weeds, wherein were concealed a vast variety of hurtful creatures. His Lordship condescended, however, to take a view of it, which he did with grief, and resolved to cultivate the barren desert, cost what it might. In order to which, the first step he took, if I remember right, was to set fire to the brambles and rubbish which surrounded the dwelling. This, to those who knew not his Lordship's design, was extremely alarming. I was on the spot at the very time, Madam, and cannot determine whether the sight or the sound was most dreadful. For the numerous creatures, who were quiet and still before, now, through the fire which molested them, and threatened their destruction, made a most horrid noise. 'I know not that I was ever so frightened in all my life, as at that time; for the flames were so fierce there was no escaping through them. I then, as I still remember, often thought of hell, which it seemed to resemble; and those words, Who can dwell with everlasting burnings? were deeply fixed in my mind. I expected the Hall would be certainly consumed; and sure it was no less than a miracle that it was saved, for the flames caught hold of it in several places, and being very dry, and all the materials of which it was composed of a combustible nature, it burnt with fury, particularly in the centre. However, it was happily extinguished by his Lordship's order. But though the Hall was preserved, yet from that time it has been found a shocking place to reside in; for the reptile race, you know, would naturally make to the house in consequence of the fire. Some think they were bred there, and, being disturbed, would therefore retire to their native abode: It is possible they might; but by the light of the fire, and since of the fun, they are seen there in great abundance; they crawl about in every room, not one is free; the lower rooms, in particular, are so over-run with them, that they are disgusting to behold. Various methods have been taken to destroy them, but hitherto in vain; they have got into the old walls, especially about the foundations, in such a manner that some think the house must be taken down, and set in a new place, in order to get rid of them. This, I verily believe, is possible to be done, as the chief part of it is framed-work, after the manner of building in old time. We, in this country, sometimes wonder, as the house must come down, that his Lordship does not remove it, instead of the mountain; which, I dare say, would be done in less than a day by his Lordship's numerous workmen, if he was to give orders for that purpose. However,
my Lord has a right to do with his own as he will. It is certain that his Lordship would be greatly renowned, if the work he has begun were finished: It will be the world's wonder, and perhaps the admiration of angels. Besides, such a vast work being carried on, employs a great number of hands, which, in these hard times, would not know what to do. They could not have any where so good a master, for he is very generous, and there is no end of his riches. I have known some of his labourers, who were not worth a groat when taken into his service, yet in a few years have obtained greater riches than your famous city would fetch if it were put up to sale before an assembled world; nay, some have risen to such dignity as to become the approved associates of the most renowned princes. However, I doubt not but my Lord has sufficient reason for what he does. And farther, there are those who have long inspected his conduct most narrowly, and are good judges of propriety, who have often said, "He does all things well."

What adds to the dismal situation of the house is, the inhabitants have got it into their heads that there are mines of immense value about the skirts of the hill, and the dreary waste afore-mentioned, and accordingly have been employed a long time in digging for them: Though they have never succeeded, yet they were so infatuated as to continue the fruitless search; on which account they have acquired the surname of earthly-minded. Many deep caverns have thus been made by them; in which there is frequently collected foul, stagnated, sulphurous air, which took fire at the time before referred to, and made a dreadful explosion, which caused the very earth to tremble. There are frequently awful noises still heard from thence, especially in the night, and in very stormy weather. I shall ever remember that being frightened almost out of my wits, I was resolved, if possible, to make my escape; but it being dark, in a hurry, I fleeing for my life, soon, alas! fell into one of these pits. I lay for some time without a gleam of light, or ray of hope. Evil spirits are said to haunt these dismal abodes. I am persuaded the devil was there when I was; the noises were horrible; the sulphurous smell intolerable. I often heard the doleful sound, "Damnation, damnation;" which pierced me to the heart. I could find no way of escape, the air was so sulphurous, I could scarcely breathe, much less cry. I heard, when there, the rustling of mighty waters. By the sound of them I perceived the partition was very thin between them and the place where I was. I dreaded its breaking every moment, and if it had, I must have rolled down with them to the central deep. The bottom of this doleful cavern was mire...
and clay, in which I continued to sink deeper every day; at last, when ready to expire, a gust of fresh air made its way to me; I knew not how; but so it was; and being revived a little, I was enabled to cry, which I did with my whole heart, but very feebly, for, alas! my strength was small; but behold, at that instant, my Lord happened to be passing by; I am apt to think he knew I was there, and kindly came on purpose that way; however, so it was, that hearing my moan, he looked down, and spoke to me with accents of kindness, bidding me fear not, for that he was able to save to the uttermost. Upon which he let down a cord: The darkness was such I could not see him; but hearing his voice, I felt for the cord, as he directed, and eagerly laying hold of it, he drew me up out of the mine and clay. I was much afraid the rope would have broke, for a load of filth stuck to me. Had not his Lordship been uncommonly strong, he could never have drawn me out, for I am persuaded the strength of a Sampson was not sufficient to have moved me. When delivered, I was almost overcome with the amazing change, and fell at his feet as dead; but upon his giving me some reviving drops, I was brought to a state of vivacity, and then I fang and leaped for joy, blessing him again and again with my whole heart, which I found cleave to him, as it had never done to any one before. The very place of his feet was precious to me, and I desired to be wholly devoted to his service, and entreated with tears that he would suffer me to be about his house; I cared not what he employed me in, if even to wash the feet of the servants of my Lord, so that I might be honoured with a place in his family. He kindly granted my request, and gave orders first to wash me from my filth, and that I should be new clothed, for I was a most filthy creature, and my own garments, which were at best but very mean, were now so defiled that it would have been a shame to appear in them. Having clothed me with change of raiment, which he charged me to keep clean, he gave me instructions about what I should be employed in, and for what end, &c. Then, with my Lord’s leave, went to examine the cord, with which he drew me out of the horrible pit; for as it seemed to me soft, and not at all to hurt me, I wondered at its strength; that it did not break. On due inspection, I found it to be of silk, each fold very strong, but being twirled was the more so. I then remembered to have heard of such a one, and with a kind of rapture, said, “A threefold cord is not easily broken.” My Lord even gave it me to keep, as a token of his kindness, and memorial of my great deliverance. But I have wandered from my subject; yet I hope, Madam, you will pardon the digression, for when I reflect...
reflect on that deliverance, I am ready to forget what I am about, like one that dreams.

I was speaking, I think, of the sad situation of the house; to which I may add, the want of water. There is, indeed, a river runs just by, which breaks out of the mountain aforesaid, but it is of a brackish taste, and very black, as if mixed with the ashes of consumed matter. It runs with great fury, and is by some called De'el's Water. It makes every thing dingy that it touches. It is therefore no wonder that they who use it should be of a swarthy complexion. Besides, drinking of it is often attended with very pernicious effects. But, Madam, my Lord has digged a well, and has hit upon a fine spring indeed, which has made an happy alteration; it will take out any stain; yea, make the most impure like snow; nay, I question whether it will not, by frequent use, make a blackamore white; and it has a great spirit in it, being more reviving than new wine. Its medicinal virtues are astonishing, infinitely superior to those of which the waters of Bristol and Bath can boast. But as it pukes and purges those whose stomachs are very foul, many, therefore, dislike it, and give a preference to the De'el's Water aforesaid.

I may add, that I hear his Lordship designs to make a navigable canal, to be supplied by the well aforesaid, which I believe will be quite sufficient for the purpose; for it overflows in abundance, and many think that he will carry the cut to the main ocean. Methods are already taken to stop the course of the De'el's Water, and turn the current another way. All this is done for the sake of the family that resides in the Hall, for the purpose of cleaning, repairing, and preserving the dwelling for his Lordship's use.

Mentioning the family, you will perhaps wonder, Madam, how any that are decent and cleanly dare live in such an house. It is indeed somewhat strange, but so it is, for even one of his Lordship's peculiar favourites is sent to reside there. His name is Mr. Newman, a relation of his Lordship's. To make way for Mr. Newman, warning was given to Mr. Oldman to quit. This was repeatedly given, both by word and writing, according to law; but Oldman would regard no discharge, being determined to continue for life; yea, complains of ill-usage for being disturbed, having kept a quiet possession for many years. Several ejectments have been served upon him in the King's name; but he regards no law, neither will he acknowledge his Lordship's right to the Hall, or pay him the least homage. Yea, to prevent Newman's taking possession, the old rascal barricaded the door, stopped up the windows, and provided himself with arms.
arms of various kinds, in the use of which he trained his fam-
ily, dependants, and relations, who are very numerous.
However, through proper assistance from my Lord, Mr. N. got
possession: Some say it was gained by a coup de main, or ere
the Oldman was aware. However, he and his family continue
to reside there, as well as Mr. N. and his— which likewise is
very large. The Old Man has been more than once appreh-
hended, but he is as subtil as his father, one Old Nick. He
has so many tricks in evading his pursuers, and escaping when
apprehended, that some think he has dealings with the devil,
which I verily believe he has. However, Mr. N. has orders to be
upon his guard, night and day, to keep always well armed, and to
have no intimacy with Mr. O. or any of his; to oblige him in
nothing, but to mortify him as often as possible; for you must
know, Madam, there has been a hearing of his case above, and
sentence of death is passed upon him, and all his, having been
found guilty of high treason. Mr. N. sincerely wisheth his de-
struction, as every other good man does. But Mr. O. has
studied the art of war, and makes terrible resistance: Some
times they are at it all day long, and few days pass without blows.
Neuman generally masters in the day-time, but the old rogue
frequently prevails in the night.

To attend to the contrary disposition and conduct of these
two, would far exceed the bounds of a letter; yea, I am per-
suaded, would fill a volume. Suffice it therefore to say, Mr.
N. is of a religious turn; loves reading, praying, preaching,
holy conversation, and heavenly meditation, &c. The Old
Man has an hatred to each, and is a dear lover of all kinds of
dissipation, as cards, plays, balls, &c. He loves all vain assem-
blies, and has a way of reprenting every thing serious as
mean and low, far beneath the notice, except by way of ridic-
ule, of every person of sense, especially of young people, and
more particularly those in high life. Though Oldman is a poor
deformed wretch, yet he has a way of gaining the attention,
and frequently the affections of young ladies in a surprising
manner. Nevertheless, he can put on a profession of religion,
if needed, and is commonly a pleader for good-works without
lively principles, or else for free-grace in a way that shall sup-
port a licentious conduct. He will attend either church or
meeting, but contrives something to take off the attention from
what, in a solemn manner, is said; and will play upon the
fancy and imagination of his intimates, so as to make them
fulle and titter at one another. In a word, he has a head,
and a hand, for every thing but what is good. The old fel-
low is extremely fond of new fashions, of which he is said to
be
SELF-RELIGION DANGEROUS.

Dear Sir,

I HAVE oftentimes seen the book advertised to which you refer. "The Principles of Religion drawn from the Heart alone," if I remember right, is the title of it. But, what a title for a book to be written, and what a book to be read and received, by a christian man! If the contents answer the title, which by your account seems to be understood, permit me freely to say, that nothing short of eternal danger can attend embracing them; for, if my religion flows from my heart as its source, then my Bible becomes an useless book, and the Holy Spirit's teaching is a thing of nought.

Look at our state of innocence. Did the nature, the object, the end, of religious worship proceed from man? It would be as modest, it would be as true, to suppose his existence to be of himself as his religion; for, in that case, all the revelation which the Creator might choose to make of himself, or of his will, to his creature, would at once be superseded by the previous self-sufficiency of man. It may not be intended by the author of your book, but, if allowed, this would be carrying the principle of Deism to its highest pitch indeed; for, if my heart be the fountain of religion, then all my supernatural revelation comes too late for my service. Yes, it is even more than this—it is Atheism in embryo; for, if my religious principles be drawn from my heart, and not from his perfections and his will, then the most high God can be neither the efficient nor directing cause of the worship I offer him. And though, by present supposition, I am not tainted with sin, and therefore my soul and all its powers are at full liberty to offer him the best and the highest which a creature can produce; yet, can any man soberly suppose that the self-originated religion of a creature, even though innocent, can possibly be suitable to the majesty, the goodness
SELT-RELIGION DANGEROUS.

goodness of God; to the holiness of his nature, the wisdom of his government, and the riches of his grace? The idea, if admitted, supplants his existence altogether. I have long believed, nor is it hard to prove, if any argument can be made conclusive, that the true object of worship is essentially and infinitely superior to the holiest and happiest of all his worshippers; that all worship, which is worthy of and acceptable to him, must necessarily proceed from himself; and that, therefore, it is the province of the creature to receive from him, and not derive from his own heart, the principles of his religion. The highest end of man is to glorify God and enjoy him for ever. But this cannot possibly be experienced, unless the blessed God be himself the sole efficient and directing cause of our religion, both in principle and practice. If, therefore, the heart of man, when innocent, cannot be the supposed origin of religious worship, without such dangerous absurdities and consequences, what is to be expected of him now he is a fallen creature? A moment's reflection will inform us.

That he is a fallen creature has been virtually confessed by heathen moralists, and is openly declared in the sacred page; and stands confirmed by the constant evidence of experience and of fact. Can such principles of religion as are acceptable to God be educed from an understanding that is totally ignorant of him; from an heart that is at enmity against him? This supposition, if possible, is more dangerous than the former; for this idea supposes him to approve that which is not only contrary to his word, but also contrary to his nature! Look at the Pagan, the Mahometan, the Papal religion, and you will see what principles the heart of man produces since the fall. Perhaps it will be said, "This book was written for Protestants." Be it so. A very superficial view of the religion, even of Protestants, will afford us abundant proof that its principles, as drawn from the heart of man, are in friendship with every vice, and with every error; but in opposition to every doctrine of Gospel truth, and all experience of its gracious power. And yet, let his creed and his conduct be as they may, what Protestant does not consider himself a good Christian? Nor is the deception, however alarming and awful, at all surprising; because the heart of every man, the supposed origin of his religion, is deceitful above all things, and desperately wicked; who can know it? Jerem. vi. 9. It calls evil good, and good evil; puts darkness for light, and light for darkness. But there is a woe denounced on the man that is governed by such a principle, which shall not fail of its execution, Isai. v. 20.

You
You will say, "The author does not imagine that good principles of religion can be had from the dregs of mankind, but from reason, which is our guide in religion." Let this be supposed. Must we be determined by your reason or mine? You add, "I mean that reason, or light, which God gives to every man, and which every one ought to use for himself."—"Tis from hence that his religious principles are to be drawn to direct his ways." I would beg leave to ask here, How is it then, that this reason disbelieves, that this light denies, the leading truths of revealed religion, if it be of God? Can God implant in man a principle to oppose himself? But, where is the man, who walks by this said light or reason, that receives the Scripture account of original sin? By whom is not the cross of Christ esteemed foolishness? 1 Cor. i. 18. Who approves the things of the Spirit of God? 1 Cor. ii. 14. Why should an avowal of the distinguishing doctrines of grace be deemed bigotry, and a practical profession of them become offensive? And yet, do you not know, do you not feel, that these things are facts? But what, I would wish to know, what has reason substituted in the room of these divine truths? what religious principle that is capable of healing a guilty conscience,—of supporting the soul in the struggles of a dying hour,—of giving boldness in the tremendous day of judgment? What salvation, what Saviour has it provided? What regard has it shewn for the honour of God in saving sinners? Or, are there no sinners to be saved? Or, is not God to save them? These queries deserve an honest, an earnest attention.

But you inquire, "Is not every man at liberty to form an opinion for himself, and to act upon it when he has so done?" I answer—(1.) No man is lord of his neighbour's conscience; and therefore every man is at liberty to judge for himself; for every one of us shall give account of himself to God, Rom. xiv. 12. But—(2.) Opinion is not a religious principle: If it be, then there must not be only diverse, but contradictory principles of religion; which is absurd and dishonourable to God, and therefore cannot be admitted. If the heart of man, his reason or his light, be designed of God to be the fountain whence his religious principles are to be drawn, how is it that the capital doctrines of the Gospel are either denied, or candidly concealed, or explained away, for fear of consequences? As to God, what dishonour can arise to him from a cordial reception of all his word? As to ourselves, how can a suitable practice be supported, or even exist, without experience? And what sort of religious experience must that be, which is not founded on a gracious knowledge of divine truth? The deity and satisfaction
SELF-RELIGION DANGEROUS.

The person and work of the Holy Spirit, cleansing, sanctifying, and persevering grace; no more enter into the religion of some professors, than seven senses into the human frame. You may as easily persuade them to receive the one for truth as the other. Again, (3.) If men act on their own opinions, especially as they are so various and inconsistent, they must, in fact, reject the Scriptures as a standard of truth, and the blessed Spirit as a teacher of truth; because he is not yea and nay. This, you see, brings us to the thought with which we began. And it is a truth which none can overturn, that, if the Bible be not the man of our counsel decisively, and the Holy Spirit our interpreter without appeal, our religion will not profit us in the day of wrath. As a guide to vital religion, our light or reason is blind, impotent, foolish. It never shows us our real state as sinners,—the importance and necessity of the salvation of Christ; nor the certain, eternal happiness of those who are partakers of it. No, my friend, it never leads the man out of himself for an object of trust and dependance; and therefore his hope is lost, and his thoughts perish for ever.

Ps. cxlv. 4. Prov. xxviii. 26. Jerem. xvii. 5. Here, you observe, the God of truth, without apology, declares such a man to be a fool and accursed. How awfully dangerous is it then to send a man to his own heart for his religious principles; where nothing but darkness and destruction are found! "What! (say you,) must my light and reason be subject to faith?" Yes, and faith itself must be subject to the word and spirit of God, or you will be for ever a stranger to the enjoyment of his presence. At all events, therefore, my soul has a more solid ground of hope than yours; for my reason is the scholar, not the tutor. And, if my tutor be an infallible guide, and you cannot prove it is not, then I am safe; but where are you? You exist, but where? Whither has your light led you? If the light that is in thee be darkness, HOW great is that darkness! And you know who said, Take heed, therefore, that the light which is in thee be not darkness. See Matt. vi. 23. Luke, xi. 35. The fact is, that religion, whose principles are drawn from the human heart, is altogether repugnant to the word of God, wholly derogatory to the character of Christ, and perfectly opposite to the experience and hopes of a gracious man. This, by the way, is no mean proof, in its place, that the Bible is not of man, but of God. Happy the man who is enabled to deny himself, and to rest his whole salvation on a just and gracious God in Christ Jesus. May this be your religion and mine!

I am,

MINOR QUAM NIL.
ON Wednesday, the 17th of June, the Western Association of Calvinistic Ministers was held at Plymouth, in the place of worship belonging to the Rev. Messrs. Mends. Agreeable to the custom observed by the Association, a sermon was preached on the evening preceding, by the Rev. J. Giles, of Exeter, on the subject of adoption, and the Rev. R. Crook, of Kingsbridge, engaged in prayer.

On the morning of the 17th, divine service began at half after ten o'clock; and the worship was opened by the Rev. W. Chaplin, of Totness, with prayer, and reading the Scriptures. The Rev. J. Hook, of Beer, engaged in prayer; and the Rev. J. Small, of Axminster, delivered the doctrinal sermon from 2 Tim. iii. 16. All Scripture is given by inspiration of God: The subject of which was the evidences of divine revelation; which, according to a rule of the Association, was appointed at their last annual meeting. Mr. Small showed himself well acquainted with his subject, and discovered a considerable degree of reading and reflection. This discourse met with universal approbation, and was esteemed peculiarly useful in the present day, in which the foundation of Christianity is attacked with all the rage of licentious infidelity. After the sermon, the Rev. J. Saltren, of Bridport, read the circular letter, which he had drawn up at the request of the Association, addressed to the respective churches connected with this institution. In this letter, (which is to be printed), Mr. Saltren gave a brief but striking and comprehensive view of the arguments in favour of Christianity; and closed with a serious and affectionate address to professors of religion, especially to the young, exhorting them to study the evidences of the Gospel, and to pray for an experimental acquaintance with those important truths, that they may be the better qualified to stem the torrent of opposition, and give a reason of the hope that is in them with meekness and fear. Mr. Saltren also read an account of the state of religiousness in the respective Associated churches; by which it appears that vital godliness was considerably on the revival. Many serious members were added; and it was announced, and received with peculiar pleasure, that several new places of worship had been raised, and that others were now rising in this part of the kingdom.

After this, the first part of the public services of the day was closed by the Rev. S. Rooker, by prayer and the benediction.

The evening service began at six o'clock. The Rev. A. Inglis, of Newton, engaged in prayer; and the Rev. J. Lamb, of Weymouth, preached the practical sermon from 1 Cor. v. 14. The love of Christ constraineth us. This sermon contained a very serious and affectionate exhortation to the cultivation of experimental religion, enforced by the irresistible power of the love of Jesus. The public services of the day were closed by the Rev. J. Stout, of Ashburton.

At seven o'clock in the morning, and also during the interval of worship, the ministers having met for serious conversation and prayer, and to transact the necessary business of the Association; the following resolutions were unanimously passed. That the evening of the first Monday in every calendar month be set apart for the express purpose of praying for the more extensive spread of the Gospel of Christ, and for the prosperity of the attempts now making for carrying the welcome tiding of salvation to the heathen nations. And that the Rev. J. Small, the Moderator of the
RELIGIOUS INTELLIGENCE.

Assembly, be appointed to correspond with the Committee in London, on the subject of sending Missionaries abroad, and to express the earnest desire of this body for the prosperity of this desirable undertaking, and ready concurrence in the support of every plan, which may be adopted, calculated to promote this noble cause.

Missionary Society.

WE have no doubt but our readers will be gratified by the information we are at present able to give, in addition to that in our last Number, relative to the Meeting intended to be held on the 13th, 14th of September next. The Rev. D. Bogue, of Gosport; the Rev. G. Burder, of Coventry; the Rev. S. Greatheed, of Newport-pagnell; the Rev. T. Hawes, of Aldwincle; the Rev. J. Hey, of Bristol; and the Rev. R. Hill, are to preach on the occasion. The places judged to be most convenient for the accommodation of the congregation are, the Rev. Mr. Steven's meeting-house, Crown-court, Covent-garden; Spa-fields Chapel; Surry Chapel; and the Tabernacle. The public service of the first day will begin at Spa-fields chapel, at eleven o'clock: At four in the afternoon, precisely, a meeting will be held, for the purpose of introducing the business, and appointing a committee to produce the general plan for discussion on the following day. It has been resolved that the society and committee for forming the plan may be composed of ministers and laity. The place of meeting for business will shortly be determined upon, notice of which will be inserted in the Evangelical Magazine for September.

ORDINATIONS.

ON Wednesday the 3d of June, the Rev. John Atkinson was set apart to the pastoral office in the Independent church, at Ulverstone, Lancashire.

Mr. Gray, of Bootle, prayed, and read suitable portions of Scripture. Mr. Charrier, of Lancaster, engaged in the intercessory prayer, delivered a short introductory discourse, and received the confession of faith. Mr. M'Quabae, of Blackburn, engaged in the ordination prayer, and gave an excellent charge from Col. iv. 17. "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Mr. Grimshaw, of Forton, preached a very suitable discourse to the people from 1 Thess. ii. 12. "Walk worthy of God, who hath called you to his kingdom and glory." Mr. Collins, of Kendal, concluded with prayer. Mr. Charrier preached in the evening. The attention and behaviour of the audience were highly becoming the solemn exercises of the day.

THE Independent church, at Kilby, Northamptonshire, after having been several years destitute of a pastor, unanimously chose the Rev. Stephen Morrell, late student at Homerton, who was set apart June 9, 1795. The service of the day was opened by Mr. Suntimers, of Wellingborough. Mr. Knight, of Yelverton, read the hymns. Mr. Grundy, of Lutterworth, proposed some pertinent questions, and received the confession of faith. Mr. Saunders, of Coventry, offered up the ordination prayer. Mr. Gill, of Market-Harborough, gave the charge, from 1 Tim. iv. 16. And Mr. Mood, of Warwick, preached to the people from Rom. x. 1. The service was conducted with much propriety, and the whole crowned with a suitable discourse in the evening, by Mr. Toller, of Kettering, from 2 Peter, i. 5—9, inclusive.
ON the 18th of June, the Rev. Richard Pearse Allen was solemnly set apart to the pastoral office over the church of Christ, at Stonehouse, by prayer and the imposition of hands. The Rev. J. Stoat opened the service of the day, with prayer and reading the Scriptures. The Rev. A. Inglis delivered the introductory or ordination discourse. The Rev. R. Tappell, of Beaminster, asked the usual questions, received the answers and the confession of faith, and prayed the ordination prayer. Mr. Allen delivered his sentiments on the grand doctrines of the Gospel, which he intended to make the subject of his future ministry, with great seriousness, and a becoming firmness. These sentiments were perfectly consistent with the great doctrines of the Reformation, and what are styled strictly orthodox. The charge to Mr. Allen was given by the Rev. C. Mends, grounded on 2 Cor. ii. 16. Who is sufficient for these things? The Rev. H. Mends engaged in the intercessory prayer. The exhortation to the church and congregation was delivered by the Rev. J. Saltren, from Jer. xxxi. 12. And their soul shall be as a watered garden. And the Rev. J. Small closed the solemnities of the day.

The whole was conducted with the greatest seriousness and propriety; and every mind appeared to be deeply impressed with the importance of the work in which they had been engaged.

It is a circumstance highly gratifying to the pious mind, to reflect on the progress of the Gospel in this town, which is situated between Plymouth and Dock. A few years since, the number was very small of those who relished evangelical truths, and a great degree of immorality prevailed through the inhabitants of the town. These considerations induced the Rev. Messrs. Mends to commence a lecture in a room rented for the purpose. Soon a signal blessing attended the word, and many more than the room could contain were inclined to attend. This encouraged the friends of the Gospel to erect a place of worship for their accommodation, and which is the first ever built in that town for the use of Protestant Dissenters. The congregation is now considerably increased, and the labours of Mr. Allen, who has now accepted the pastoral charge of this infant society, have been abundantly owned by God, and a prospect of a most pleasing nature opens to our view.

ON Friday evening, July 14, 1795, the Rev. John Griffith was ordained at Spa-fields chapel, in the late Countess of Huntingdon's connexion, after reading Ezekiel, xxxiv. and 1 Timothy, iii. chap. The Rev. Lemuel Kirkman, assistant minister, engaged in prayer, and delivered an introductory discourse. Mr. Griffith then gave a short account of his experience, of his call to the ministry, and the reasons of his decided preference to labour in the above connexion. He read also the articles of faith published by the Secession. The Rev. Joseph Kerby engaged in the ordination prayer. Mr. Griffith was afterward solemnly set apart by imposition of hands. The Rev. Thomas Carter delivered a charge from Rom. xv. 30, 31. and closed the service with prayer.

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OBITUARY.

Peaceful Death of Mr. Bull, of Portsea.

ON Monday evening, March 16, 1795, died, at the advanced age of seventy-two, Mr. Benjamin Bull, many years foreman of the labourers belonging to his Majesty's Victualling Office, Portsmouth; in
which capacity, it may truly be said, he acted with singular diligence and integrity. He had made a public profession of Christ among the Particular Baptists for near fifty years; and though "a man subject to like passions with others," yet, during that length of time, he walked as became the "doctrine of God his Saviour." Some years before his death, finding his health impaired, he withdrew from the public service; and was afterwards greatly afflicted with a nervous disorder, which intermittingly attacked him with great violence. This complaint occasioned at times excessive dejection, which rendered him the more vulnerable to the fiery darts of the adversary; yet, over every temptation, he was enabled to come off "a conqueror, through Him that had loved him." His disease, at last, terminated in an asthma and dropsy. As his dissolution drew near, he enjoyed much serenity of mind, being fixed, as he expressed it, "on the Rock of Ages;" and no subjects were so grateful to him, as those of death, and a blissful immortality: The last words he was heard distinctly to say, were,—"A crown of life." Afterwards he lay in an insensible state for some hours, and then departed to the enjoyment of that which he had long anticipated. His remains were decently interred in Kingstone church-yard, near Portsmouth, on the Wednesday evening following.

T. W. Jun.

Comfortable Death of Mrs. Mary Welch.

ON Saturday, the 13th of June, died, at Collebrook-row, Islington, in the 70th year of her age, Mrs. Mary Welch, the last surviving immediate descendant of the late celebrated Mr. Thomas Bradbury. She was an excellent Christian, of the good old Puritanical cast;—a term which is intended to express the highest respect for her memory. It had pleased God to endue her with a remarkable calmness of temper, which true religion adorned and sanctified. In closet devotion, and the perusal of the excellent practical writings of the divines of the last age, she spent much of her time. By these means, united to a most regular and exemplary attendance on public worship, she rose to a very remarkable eminence in the divine life. Every relation which she filled, received from her conduct a striking exhibition of its peculiar duties. To her partner in life, who now laments her loss, under the influence of Christian principles, she was a most affectionate companion. By the family of her deceased sister, she was beloved and revered as a second mother. Her other relations and her Christian friends, looked up to her as a pattern of piety. No moroseness ever clouded her brow: Her religion was all of the mild and inviting kind. By her death the poor have lost a generous friend; the church to which she belonged, a most ornamental member; and the Christian world in general, one of those lovely examples, in which the greatest affability and the most determined seriousness are happily combined.

A gradual decay of nature brought her gently down to the grave.—Gratitude, resignation, and hope, adorned her countenance, and animated her expressions during this affecting scene. A few minutes before her death, reason and faith appeared, (as had been the case through her illness,) in full exercise. At length, in the most peaceful manner, she breathed her soul into the hands of her Saviour, and had an abundant entrance into the joy of her Lord. May the many, who revere her memory, be followers of her, and of all those who through faith and patience inherit the promises!

**The late Mrs. Winter, of Hammersmith.**
Peaceful Departure of Mrs. Mary Bryfin, Wife of the Rev. Thomas Bryfin.

[Copy of a Letter to a Friend from T. B.]

MY DEAR FRIEND,

June 25, 1795.

I EMBRACE the earliest opportunity, after the first paroxysms of my grief, to transmit you some particulars relative to the happy decease of my late dear spouse.

At the age of fifteen, it pleased God to convince her of the nature and necessity of true religion, by the perusal of Dr. Doddridge's Treatise on the Rise and Progress of Religion in the Soul. This prepared her for the candid hearing of the Rev. Jonathan Scott, who at that time officiated at Lancaster, and to whom she generally attributed the honour of being her spiritual father. A discourse of that Gentleman's, on 1 Pet. ii. 7, proved the happy mean of freeing her from that distress which generally arises from found conviction of sin. She afterwards joined the church at Lancaster, and continued an ornamental member thereof, under the ministry of the Rev. Mr. Burder, now of Coventry. The most honourable testimony was presented in favour of her life and conversation, by the church at Lancaster, upon her joining that of which I am the unworthy pastor. And, during the period of almost ten years in which we were united, I have perceived with pleasure every proof of genuine Christianitv in her principles and practices. But what shone with peculiar lustre were her meekness and patience. Faults the doubtless had; but I have forgot them all, and can remember only my own.

Constitutionally consumptive, her health for years had evidently been upon the decline, especially in the spring feason of the year. Last spring, after suckling, (far too long,) a fine boy, such a sudden and alarming change took place, as seemed to indicate a rapid approach towards dissolution. However, by an immediate removal into the country, and proper attention, she recovered a considerable degree of strength; which continued until the very wet feason which succeeded the hard frost, when again her health was very much affected by the wet and damp with which our house was very much incommoded. The state of the weather, and the rapid increase of her weakness, were such as rendered a removal into the country impracticable. Nothing remained but her acceptance of the kind invitation of some Christian friends, whose houses were free from our inconveniences. During her absence, (well knowing her strong attachment to home), no time was lost in rendering the house as safe and suitable for her as possible. A new kitchen was erected, the former raised, and every precaution used against what might prove injurious to her health. She returned much weaker, alas! than when she left; and, in spite of the best medical advice, and of "all the balmy blessings which nature lends to succour frail humanity," she became weaker and weaker, until her dissolution. Easily believing what we fondly wish, I entertained hopes of her recovery, till within a fortnight of her death. But about that time, such a change took place, as effectually destroyed my hopes, and, for a period, left me in such distress, as is much easier conceived than expressed. "How blessings brighten as they take their flight!" I was, however, mercifully supported, and, agreeable to her wish, was almost continually with her. What materially contributed to my relief, was the uncommon serenity of mind with which she was indulged, with very little interruption, during the whole of her illness. For several months before her death.
OBIITARY.

dead she seemed to possess a premonition of its near approach, and her frequent expression was, that she should never get up May hill; that her mother died in that month; and she expected to die in it too. After receiving the ordinance of the Lord's Supper, on the 3d ult. upon my return into the house, I found her in tears. Upon inquiring the cause, she replied, that "though she was mercifully freed from all fear of death, yet she could not help being affected by the consideration that this was the last time she should ever commune with the people of God on earth;" but added, that "she doubted not, but that she would ever long, meet them again in heaven, never more to separate." On the 6th ult. from a back parlour, casting her eye on the meeting, "I shall never" said she, "see the inside of that place any more." I expressed my hope that, if so, she would then be in the heavenly sanctuary above. "Yes, blessed be God!" she returned, "I confidently hope I shall! Free mercy and sovereign grace, through Christ alone, is the sole ground of my hope; and I know it cannot fail." She then proceeded to lament, with considerable emotion, that, for some time, her affections had not been so spiritual and fervent as they should have been. "Oh! the vast difference," she observed, "between a near and a distant view of death! Were my time to come over again, I think it would be more devoted to God and my eternal concerns than it has been. But, though grieved on the account of my backslidings, blessed be God! I am not discouraged; for my great High-priest has fully atoned; and to his dear hands I have committed my eternal all a thousand and a thousand times, and I know all is safe." She then proceeded, with astonishing composure, to give a circumstantial account of the manner in which she wished to be interred.

In the evening, for the last time, I carried her up to her bed; where her peaceful confidence in the divine mercy through a Redeemer continued, in general, with her to the last. The very short intervals of doubt which occurred, served only to excite fresh application to the sources of general consolation, where she was never disappointed. "I rest my eternal all on Christ!" were her frequent expressions; "I wish for no other; I need no other than him. While I have life and sense, my continual employ shall be, by constant faith, committing and leaving my soul in his dear hands, as my loving and faithful High-priest; and if I perish, it shall be at his feet—but I know it is impossible to perish there. I shall shortly meet my dear children in heaven; but, above all, see Him, in whose presence is fulness of joy. O! what a wonderful and happy change shall I very soon undergo! O! what could I now do without Christ, and the promises of his word! What would the whole world avail me now! Blessed for ever be God, for Christ and his Gospel!"—with much more to the same purpose. Notwithstanding my efforts to suppress the grief which often wrung my heart, she sometimes discovered it, and tenderly rebuked me; alleging, that it occasioned her more uneasiness than any thing she found in herself. And, indeed, I believe it to be almost impossible for any believer to languish more easily into life than she did. To my frequent inquiries whether she felt any considerable degree of pain, her constant reply was, "No, not in the least. I am quite easy; and, blessed be God, my mind continues quite comfortable." She was often surprised herself, at her freedom from all pain: "Never, never, surely," said she, "was ever a poor, unworthy, sinful creature, so tenderly dealt with in this world, as I have been, by an infinitely gracious God. O! praise him for me. I sometimes fear that this peace and ease are too great to last long, and that I shall have a sharp conflict at last." Against this fear, every religious and reasonable opposition was made; and
and she appeared to be peacefully resigned to the divine will. My almost constant employ, when she was awake, was either reading or repeating such divine promises as were considered to be suitable to her circumstances, and expatiating a little upon them. Select passages out of certain authors were also read to her; and particularly several instances of peaceful and easy deaths, out of Burnham's Pious Memorials. It affords me occasional satisfaction to recollect the attention paid to both her mind and body.—My sister-in-law, with great tenderness and experience, attended her, much to her satisfaction, during her last illness. The night before her departure, with peculiar solemnity, she said, "My eternal state will very shortly be decided; and what if I should be found mistaken in my hopes at last!" In replying, I found peculiar freedom of thought and expression, in pointing out, from Heb. vi. 16—20. the everlasting security of all who have fled to the refuge which the Gospel presents. She presently refuted her former confidence, and with great modesty and earnestness affirmed, "If it were at all possible to know what passed in the mind, and the operations which it performed, she was sure she had fled for refuge to that hope, and that her whole dependance still was, and, through divine grace, should ever be there.—And why then should I fear? "My God is faithful to his saints, is faithful to his Son."

After a short separation, returning by her request early in the morning, I learned that she had been a little restless in the night, and apprehensive that her departure was just at hand. I reminded her of several consolatory truths and precious promises, and she soon regained her former tranquility, and, at intervals, slept with composure, and conversed with religious pleasure. About nine o'clock we sat down to breakfast, by her desire, at the foot of the bed, just having been informed, "She was quite easy, and her mind very comfortable; that Christ was her eternal all, and her everlasting portion." Shortly after, inquiring if the continued ease, she replied in the affirmative, but thought she should be easier still if she were turned on her other side. This was immediately done; and "Now," says she, "I am quite easy!" She then went into a gentle slumber, and would certainly have dipt out of life unperceived, notwithstanding my sister and myself sat observing her, had I not laid hold of her pulse, and found, to my extremedistress, that it had stopped. After this, she breathed shorter and shorter, till, without the least motion whatever, she breathed her last.

By her desire, the Rev. Mr. Morton performed her funeral service; and her remains now lie in our family vault, in the midst of her four children, two on each side of her; and my frequent employ is shedding a tear of sorrowful remembrance over them; while my little surviving girl waters the willow which weeps over their bones, and uses a prayer I have taught her for grace to prepare her for a peaceful death, and a happy immortality.

With affectionate regard, I remain,

Your disconsolate friend and brother,

T. B.

DIED, July the 1st, the Rev. J. Dowers, aged 76; and 38 years pastor of the Baptist church, Little Ayliffe-street, Goodman's-fields.

On Tuesday, July 14, at Hackney, of a decline, the Rev. William Love, A.M. late of St. Saviour's, Southwark; Lecturer at St. Michael's, Wood-street; and one of the stated contributors to the Evangelical Magazine:—On Sunday, July 26th, between twelve and one in the morning, after a few weeks illness, that venerable servant of Jesus Christ, the Rev. William Romaine, M. A. late Rector of St. Ann's, Blackfriars; and Lecturer of St. Dunstan's in the West: Of whom some farther particulars may be expected in a future Number.
REVIEW OF RELIGIOUS PUBLICATIONS.


IN giving an account of this work, we are aware of peculiar occasion to distrust our own judgment. On one hand, it seems almost impossible to decide, with strict impartiality, upon a book that comes recommended to us by the long experience, and the extensive usefulness, which have so conspicuously distinguished the venerable Author. On the other hand, if, in some things, we might incline to think and express ourselves differently from such a writer, we should still be more disposed to hesitate than to dispute.

Mr. Romaine's qualifications for handling this subject are undeniably eminent. Versed, perhaps singularly, in the exercise of faith on Gospel promises, and long habituated to the enjoyments which are its proper fruits; he is now rapidly advancing towards the mark, to possess the prize of his high calling. Those who are familiar with his mode of preaching or writing, know that he has, from the first, invariably adhered to the same doctrinal principles, and has purposely made them the constant theme of his labours, whether from the pulpit or the press. With a striking sameness of matter and expression, he has, however, the unusual talent of giving distinctness, and even variety, to his discussions. We cannot conceive a case in which this would be attended with more difficulty, than in the work before us. The Life, and the Walk of Faith, (which are well known as the subjects of three former volumes by Mr. R.), suggest ideas different from that of the present volume, which is designed as a sequel to them. But the author probably had not formed his whole plan when he published the preceding part of it; and it is therefore not surprising, that, in either, or both of them, the present treatises should have been in some respects anticipated. In topics so intimately connected, and necessarily branched in the practical application, similar reflections, and the same texts of Scripture, will naturally recur in the several volumes and respective chapters.

But we acknowledge that the tautology we have sometimes met with, in a perusal of the whole, only reminds us of what is observable in the sacred Scriptures themselves. The same views of Christ, and the same affections towards him, may, surely, be reiterated, without disgusting a spiritual mind. Yet, if the mode in which the believer's triumph over the defilement, guilt, and dominion of sin, is treated in this volume, calls to mind some parts of the Life and Walk of Faith; the victory over infirmities of age, and attacks of death, is conducted with a novelty and force which evidently result from mature experience and brightening hope. The work is also diversified.
REVIEW OF RELIGIOUS PUBLICATIONS. 341

Diversified with frequent and beautiful quotations from other writings, which have excited our wish to know the sources whence some of them were drawn; but references, even to Scripture, are usually, and, we suppose, purposely omitted.

The venerable author is still unus et idem, not only in faith and hope, but in the simplicity, perspicuity, and liveliness of his style and manner. He evidently writes from the heart; there is an ease in his language not to be imitated by study; and the vigour of his descriptions shows them to have been taken from the life.

Mr. R.'s works, and this in particular, are doubtless best adapted to the use of persons who have already attained to some establishment and comfort of faith in Christ. To render them "stedfast and unmoveable, abounding in the work of the Lord," that view of the Gospel, which is here presented, is admirably suited. But those believers who are most sensible of their weaknesses, have no reason to apprehend that the subject is beyond their sphere. "Herein," says the author (p. 219), "consists the triumph of the Christian: In every step of his work and warfare he is led from self to Christ—kept humbled in his own eyes, that he may exalt the Saviour,—emptied of self, that he may live upon the fulness of Jesus, and may thereby be taught to rest his heart on him at all times, and for all things."

To those who have no serious concern for salvation, and no conviction of the necessity of faith in the sacrifice and righteousness of Christ, this work is not addressed. Yet the peace and joy that are diffused throughout, might rationally lead the most sceptical and worldly-minded reader to consider whether the objects of his dependance and pursuit are productive of any thing that will bear a comparison. He cannot rank this performance among the flights of transient enthusiasm, or ignorant dogmatism. The principles here maintained have supported the author through an unusual course of years spent in exemplary piety, and a very successful ministration of the Gospel. To which we may add, that the solid learning and scriptural research, so well known to belong to Mr. R., are discernable, through the veil of the simplest language, and in the accuracy with which the texts of Scripture, every-where interspersed, and often beautifully paraphrased, are generally applied.

If we were to characterise, in one word, this work, and those connected with it, we should be inclined to use a term as old-fashioned as the form in which they are printed: They may be called the Marrow of divinity; whether for the richness of the food they present to the spiritual taste, or for the importance of the truths which they enforce to the health and vigour of Christ's body on earth. They do not set aside the need of other provision, although some disrelish for it may possibly be occasioned: So the veins, the muscles, or the bones of the human frame are not less valuable, on the account that their usefulness is dependent upon the unct with which the latter are supplied and preferred.

VoI. III. 3A
An expostulatory Letter to the Rev. W. D. Tattersal, A. M. in which
the bad Tendency of the Admission of Stage Amusements, in a religious
and moral Point of View, is seriously considered. By Rowland
Hill, A. M. 8vo. Pages 44. Price 6d. Matthews, London;
Bulgin, Bristol; Raikes, Gloucester; Bence, Wotten Under-
edge. 1795.

About five years since, Mr. Hill published “Aphoristic Observations respecting the Propriety of admitting theatrical Amusements into country manufacturing Towns.” He now resumes the subject on a particular occasion. It appears that Mr. T. the vicar of Wotten Underedge in Gloucestershire, had, with the concurrence of one other gentleman only, petitioned the magistrates to admit a company of actors into the town, during the hard weather, and the consequent sufferings of the poor, last winter. A counter petition, from almost all the respectable inhabitants, failed, through delay. Notwithstanding this expression of the sense of the town, and even the Bishop of Gloucester’s advice to Mr. T. against the step; notwithstanding the licence seems to have opposed the act of parliament on the subject, and to have been obtained in an illegal mode; notwithstanding the cities of Gloucester and Hereford had excluded the same party of players, on account of the general calamity and distress; and the small town of Wotten Underedge had before severely felt the baneful effects of a similar visit; yet these dissolute and pernicious vagrants gained a footing there again, under the sole patronage, and by the zealous exertions of the clergyman, appointed, by the laws of the land, to the cure of souls at that place.

In exposing the inexcusable conduct of this gentleman, Mr. H. mingles with serious remark the vein of humour which he naturally possesses. The absurdity of the common arguments by which play-houses are vindicated, is very strongly pointed out. As the pamphlet, though relative to a local and temporary matter, applies to a subject of extensive importance, we heartily wish it may be read by all who are under the temptation, either of attending theatrical performances, or of allowing others to do so. It will assist them in judging whether such exhibitions are best entitled to the character of moral and innocent amusements, or to the cenfure of archbishop Tillotson; who called the play-house, “The Devil’s chapel, the place of debauchery, the school and nursery of lewdness and vice;” and added, concerning parents who lead their children to such places, “They are monsters,—I had almost said, devils.”


The pious and benevolent Author of this useful tract ushers it into notice by a modest preface, an extract from which will serve to explain the design of this charity, and will afford a pleasing specimen of the overflowing compassion of the author’s heart.
The Misericordia (from whence this humble work borrows its name) is a charitable institution lately opened in Plymouth, for the express purpose of relieving the wants of the forlorn and distressed stranger. In every large town there may be found numbers of this description; and not merely among such as come forward to public notice by knocking at the door to ask alms,—but much more so in those retired places, where, from peculiar considerations, either in the feelings of the mind, or through fear of offending the law, and incurring the displeasure and punishment of a parish, modest poverty too often secretes itself; preferring rather to suffer all the accumulated horrors of solitude in want and misery, than to make its case known.

In such abodes of human woe, are sometimes discoverable, beings of more real wretchedness than the imagination can well conceive; at once contending, amidst all the pressing necessitites of nature, accompanied very often with sickness and pain, against every sorrow to which the heart of man is accessible; without a friend to console, and not unfrequently without all sense of religion, to soften the severity of the gloom around!

To explore such haunts of wretchedness, and to extend the friendly hand towards characters so truly meriting commiseration,—in administering to their wants both in body and mind, by blending religion with humanity; these are the professed objects of the Misericordia. The very name of the charity manifests at once the intention of it: That it is formed to help the wretched, and the wretched of every description. In dispensing its comforts, it knows no restriction of sect, or party, or persuasion; but folds within its benevolent arms, the distressed stranger of every country. That the person discovered is a human being, and that he is in misery and want,—as these are sufficient reasons to claim compassion, so are they the only recommendation required. For though the finances of the Misericordia may oblige the proportioning the relief given, according to its ability—its good wishes to relieve are circumscribed within no limits; and even where its power cannot extend, it still feels for all.

We have the pleasure to find that this excellent institution, which was set on foot under the immediate patronage of Dr. Hawker, is countenanced by many inhabitants of Plymouth.

The author divides his book into several conversations, which are supported in a familiar style, suitable to instruct the most ignorant mind. Each concludes with a prayer.

The first conversation supposes that the man of religion and humanity has discovered in one of those haunts of woe, where misery hides itself, "A poor stranger;"—"and having made himself acquainted with all the circumstances of his wants, and provided for them according to the rules of the Misericordia, and as his own discretion shall have directed him; assuming now the privilege and freedom of a real friend, is seated by his bed-side (if misery hath not laid him lower), and endeavours to attract his attention to the
important concerns of religion and the care of the soul."—In this conversation the author endeavours to awaken the mind to a serious attention to the present state of the soul, as it relates to the important concerns of eternity. This subject is treated with a simplicity well calculated to make a deep impression on the minds of the poor and the afflicted; and, at the same time, with an animated seriousness, highly adapted to awaken the attention of readers of every class.

In the second conversation, the Doctor endeavours to affix the distressed object of his affectionate addresses, in forming "just conceptions of God and of himself;" rightly judging, that from these alone can just conceptions be formed of those duties which are incumbent on man towards his Creator.

The mind of this poor stranger being awakened to the most lively anxiety respecting his eternal state, the Doctor proceeds, in the third conversation, to answer the most important of all inquiries,—"What must I do to be saved?"

Having, in the preceding conversations, endeavoured to prepare the mind for the reception of the grand truths of the Gospel; in the fourth and last, the author brings forward the scheme of salvation by Jesus Christ. And in this part of the subject he discovers an experimental acquaintance with the great truths of the Gospel, and the most affectionate desire to promote the eternal welfare of his fellow-creatures.

A fragment is added, in which the pious writer throws out a few judicious hints, to guide the anxious inquiries concerning the everlasting welfare of our friends at their departure from the body.

On the whole, notwithstanding the eye of the critic may discern several marks of haste in the composition, and negligence in the language; yet we readily acknowledge, that we have received much pleasure in the perusal of this valuable tract, and most cheerfully recommend it to ministers of every denomination, as well as to those private Christians who may be in the habit of visiting the abodes of misery and of ignorance. And we, most ardently join in the desire that the divine blessing may rest upon it, and give it an extensive circulation, as "the profits arising from the sale of this tract are to be applied to the carrying on the benevolent purpose of the Misericordia in Plymouth."

The Moral Law considered as a Rule of Life to Believers. Designed as an Antidote to Antinomianism. By Samuel Burder. Small 8vo. Pages 79. Price 1s. Button, Matthews, Chapman, Priestley, Murgatroyd, London; Luckman and Merridew, Coventry; and James, Bristol.

Wherever it pleases God to carry on his work in any eminent degree, the enemy of souls is ever watchful for an opportunity to subvert its progress, by the introduction of enthuysiasm or antinomianism. When the Gospel, being sent to a place, is so accompanied by the power of God, that many persons are awakened, it has been usual for this subtle adversary to take an advantage of their zeal; to lead them into
into some extravagancies which may excite prejudice, and bring upon them reproach or persecution. As religious knowledge increases, undue fervour abates; and their holy and useful lives remove prejudice, and conciliate esteem. By temperance and industry, which always accompany genuine piety, they procure wealth; and feeling their obligations to their teachers, who have endured much opposition for their sakes, they cheerfully recompense their labours of love, by communicating to them of their substance. What was once the post of danger, now attracts the notice of avarice and ambition. Persons of low extract and mean occupations, quit their stalls or their garrets, and thrust themselves into the Christian ministry, allured either by the bait of popularity, or the hope of gain. To gratify their fordid passions, they commence zealous advocates in a cause they dare not have espoused, if attended with persecution or poverty. The more effectually to carry their purpose, they revile the faithful servants of God, pretend to pity their coldness and ignorance, and arrogate to themselves superior degrees of zeal and illumination. Having no love for holiness, they are careful to represent those who endeavour to promote its interests as legal and unfounded. They dwell with great fervour on the doctrines of grace, not in the manner in which they are set forth in the Scriptures, but so as to quiet an unsanctified conscience. Such preachers are sure to meet with encouragement from a certain set of professors, who, perceiving the temporal prosperity of many religious characters, and the confidence reposed in them even by the profligate parts of mankind, join their societies with a view of acquiring credit and extending their business, or to form matrimonial connexions with their wealthy widows or daughters. When these persons have obtained their end, they either throw off the mask and turn apostates, or blunt the feelings of conscious guilt with the pleasing opiate of antinomianism. While the real Christian rejoices that Christ hath redeemed him from the curse of the law; they exult in being told from the pulpit and the press, that they are freed from all obligations to obey it, as though obedience, so sweet to holy angels and redeemed men, were the very curse from which they desire to be delivered.

Arguments will have little effect on minds thus blinded; and therefore, we may venture to tell Mr. Burder, that, so far as they are concerned, he hath laboured in vain. But as there may be some well-meaning persons who have doctrinally, but not practically, rejected the moral law as a rule of life, from a mistaken apprehension that by so doing they magnify the riches of free grace; to them his well-written pamphlet may be of great utility. His explication, or general view of the subject, is clear; his distinctions and cautions are proper; and his arguments convincing: The objections that may be urged against what he advances, he takes care to obviate; the danger and absurdity of antinomianism he briefly exposés; and concludes his treatise with a practical, and, we may add, with a suitable address.

A note subjoined to the first page of this small republication states, that "as the Poems are best known to the world under this title, the editor would not alter it;" however, we cannot but think, as the principal subjects of these poems are above the comprehension of young people, the author must mean the children of God. We think the title should have been changed, in order to remove the possibility of deception. But if any of our readers should have purchased it by mistake, and, in consequence, laid it down with displeasure, we would advise him to take it up again, and give it an attentive perusal; as we think he will find it profitable for himself, although not suitable for his children. By the pithiness of sentiment, and the uncouthness of versification, which mostly characterise these pieces, we should have supposed them productions of the last century; but internal marks fix their date at an early part of that which is now closing. A short account of the author might have thrown light upon some of the subjects.


The charitable institution to which this discourse relates, appears to have been the first school supported by Dissenters, and was founded in 1687, with the view of counteracting the influence of a Jesuit, who set up a school to educate the poor in the Popish religion. The most indigent children are prepared for useful and creditable stations in life; and the number of scholars has been gradually increased from 40 to 180.

The text of this ingenious discourse (Eccles. I. 4.) is well adapted, both to its immediate design, and the season of its delivery; and it contains a variety of profitable and interesting observations, tending to promote serious reflection and charitable exertion. These, however, would, in our judgment, have derived an important accession, both of force and beauty, by a less sparing application of the peculiar motives deducible from the Gospel of Christ. A frequent recurrence to the doctrines of grace is, indeed, attended with difficulties, in discourses that have particular points of practice for their objects. But the apostles have furnished us with excellent patterns for our conduct in surmounting these obstacles; and we surely give up our most essential advantages for usefulness, if we suffer a large proportion of our exhortations to stand upon a par with the morals of a Seneca, or the baseless philosophy of a modern Deist.

* As this title is not likely to belong to a Dissenting place of worship, it is indefinite.

POETRY.
"I said not unto the seed of Jacob, Seek ye me in vain." Isa. xlv. 19.

POETRY.

SAY, 0 despairing Christian, why these fears? Why heave'rd thy bosom with that swelling What source of care ejects those falling tears, Which dim the lustre of that sprightly soul? Hath God withdrawn his cheering beam of light, And left thy foul the dreary change to suffer? Are all thy prospects lost in fable night? And will the morning rays no more return? Think'st thou that heav'nly Grace regardless of thy joys? The seeking suppliant before his throne, And will his suit in Jesus' name refuse? Since time began the thing was never known. 

Ask under heav'n of saints that dwell below, From those bright regions where the Far as remotest climes that mortals know, Down whose fair skies the setting sun declines. Inquire of generations now no more; Consult the writings of the pious dead; Peruse, with care, their faithful hist'ry o'er, And hear the ancients speaking as you read. Could sleeping saints wake from the dusty tomb, And here present themselves before our Indulge the thought,—Behold! I see them come, I see the venerable fathers rise! Amid the throng stand men of high renown, Heroic champions in religion's cause; Their various acts in sacred story known, Have gain'd them endless honours and applause.

To this illustrious crowd the living join, Then put the interesting question plain; Ye num'rous seed of Jacob's praying line, Diddles battle seek the Lord in vain?

Methinks I hear the gen'ral answer,—No! In peals reiterated, long and loud; Like roar of waves when winds tempestuous blow, Or thunders rolling in the distant cloud. But hear Jehovah speaking from his word, And on that truth repose thy fainting mind; He there declares that all who seek the Without exception, his salvation find. And sooner than that gracious word shall fail, Day's brilliant orb shall lose its golden Primeval darkness shall again prevail, And blot the splendours of the queen of night. Hills shall depart, and mountains flee away, And hide their heads beneath the liquid main; Heav'n's azure arch in ruins shall decay, And ancient chaos once return again.

EUGENIO.

LINES

On the Death of Miss Maria Cooper Webb, by a female Friend, subo was Witness to her dying Testimony for the Truth of Jesus. [See Obituary of the last Number.]

In vig'rous youth her heav'n-born spirit fled, But seventeen,—and number'd with the dead!—calm my soul, she's Heav'n's peculiar care, Her fun soon fat, but fat to rise more fair. The lovely maid, meet for celestial joys, With kindred saints her noblest pow'r employs; Now tunes her golden harp in grateful praise. Now sing of Jem's love, and sov'reign grace. Transcendent comforts in that love she found, And gladly spread its favour all around; She pray'd, she praised, exhorted, edify'd, And, all absorb'd in love,—rejoice'd and dy'd!

Meth
POETRY.

Most happy soul, highly belov'd of Heav'n,
And ye, to whom so rich a boon was giv'n!
But Heav'n demands, and you the boon resign,
She was but lent,—but for a season thine.

O! could I be indulg'd, my wish should be,
In heav'n to sit, my dearest girl, with thee:
To join the rapt'rous throng in concert sweet,
And lay our crowns at the Redeemer's feet!
And lay our crowns at the Redeemer's
With ecstasy his lovely face we'd view,
And drink in pleasures ever, ever new;
Delights ineffable! by love prepar'd,
For the dear objects of his high regard.

Hail happy souls! dislodg'd, and gone be before,
And safely landed on the heav'nly shore;
The joys you feel, and shall forever know,
Nor eye hath seen, nor heart conceiv'd below!

E. W.

SELF DEDICATION.

All that the world calls good, or great,
I would resign at Jesus' feet;
And there, from sin and self set free,
Experience that he died for me.

May I adore his charming name,
And find it set my powers on flame;
Jesus, whose blood has purchas'd peace,
Jesus, my only righteousness!

When lowest in the dust I lie,
Jesus can raise me to the sky;
Can bear me hence on wings of love,
To dwell with him and faints above!

MARA.

"And they with one consent began to make excuse." Luke, xiv. 18.

God makes a feast, and bids his creatures come;
But strange excuses keep the moat at home,
Some are too busy to partake the treat,
And some too idle 'en to rise and eat.
Some too well settled to seek endless rest,
And some too happy to be truly blest,
Some are too learned to be really wise,
And some too rich the pearl of price to prize.
Some are too knowing Wisdom's voice t'
And some too stupid truth to comprehend.

Some are to bold the God of heav'n to dread,
And some too timid duty's path to tread,
Some are too good free mercy to receive,
And some too bad their wickedness to leave.

'Tis yet too soon, says youth in vigorous To waste my time in dull religious gloom.
While bustling manhood pleads for short delay,
'Tis time enough,—I'll seize a future day.
E'en wither'd age still asks a longer date,
And then exclaims, Alas! 'tis now too late.

Happy the youth to early zeal inclin'd,
Whole God delights and awes his op'ning mind:
The man who first pursues the world above,
Then leaves the rest to his Creator's love;
The weary, faint, with honour'd age oppressed,
Who quits his load, and wings his way to rest.
[leaf,
Who timely comes, the meanest and theleast,
Shall find a welcome to the Gospel feast.

ALIQUIS.

A FREE PARAPHRASE ON THE LORD'S PRAYER.

Our Father, who in heaven art!
White grace to woe doth joy impart,
O hallowed be thy name!
May thine eternalkingdom come:
And, when I stand to meet my doom,
Preservemy soulfrotashame.
Through the short space that time shall run;
On all the earth, thy will be done
E'en as in heav'n above:
Give us this day our daily bread;
And while our mouths are richly fed,
O fillour heartswith love.
Our every trespass, Lord, forgive;
And the same grace shall men receive,
Who against us offend;
O keep us from the tryinghour;
And when oppressed by Satan's power,
Thy gracious succour send.
For thine's the kingdom, mighty God!
(Oh happy state, O blest abode!)
The power and glory's thine:
And when the bounds of time are past
Thy kingdom shall for ever last,
Eternal and divine.

JUNIOR.
REV. MR. NICHOLSON,

Chaplain.
THE

Evangelical Magazine,

For SEPTEMBER, 1795.

BIOGRAPHY.

MEMOIR of Mr. THOMAS BUDDEN, Junior, of Blandford, Dorset, who died on Monday, December 22, 1794, in the 35th Year of his Age.

[In a Letter from his Brother.]

NUMEROUS engagements prevented me from transmitting, as soon as I could have wished, the following narrative respecting my deceased Brother. Such as it is, I submit it to your candid inspection, and hope, if you think proper to lay it before your Readers, it will be a mean of stirring up some, and encouraging others to hold on in the ways of the Lord.

Though he was naturally of a tender and delicate constitution, yet upon the whole he enjoyed a tolerable good share of health, till about eight or nine years previous to his departure; when some alarming symptoms of a disorder appeared, which had about a year before proved fatal to one of our dear sisters; who, though cut down in the bloom of youth, died, we trust, in the Lord, March 6, 1785. By the advice of his physicians and friends, he went to the Hot-wells, Bristol, in hopes of obtaining relief; and after a few weeks continuance there, he returned home, much improved in health and spirits. Taking notice of this excursion in a diary which he always kept, he says, "If it be the will of God, may the means that I am using be blessed to the restoration of my health and strength! or, if he has otherwise determined, may I be prepared for all events, especially for the great and important change; and be willing to leave the world whenever it shall please God to call me hence! knowing and firmly believing that his time is the best."

About two years after, his former complaint returned, attended with a cough, night sweats, and other unfavourable appearances; but he was enabled to bear up under it with amazing fortitude.
and composure of mind; and frequently did he express his entire resignation to the will of his heavenly Father. Lamenting in his diary his inattention to the providential favour of God towards him, in returning him from the Hot-wells, two years before, in health and safety, "O how soon," says he, "does a sense of the mercies of God wear off my mind! How do they

Forgotten in unthankfulness,
And without praises die!

Perhaps God is again afflicting me in the same way, to convince me of my sin of ingratitude. I desire to take shame to myself, and bewail it before God. I would likewise resolve in future, in a humble dependance upon the grace and strength of Christ and the assistance of his Holy Spirit, (for I find my own resolutions and strength will not do), to live more to the glory of that God who has done such great things for me." From this indisposition also it pleased God to restore him, and for some months he continued in the enjoyment of his usual health. In May 1790, he was visited with a severe fever which confined him to his room above a fortnight; but, through the goodness of God, he was again, in a great measure, recovered. These repeated instances of divine favour he records with peculiar thankfulness:—"Verily God is a God hearing and answering prayer. I have experienced him to be so, in numberless instances, through the course of one and thirty years. May this encourage me to trust in him at all times, to pour out my heart before him, and make him my refuge and my portion!"

In the month of June 1791, we received an account of the death of our only surviving sister, which was attended with many very affecting circumstances. She went to Bristol for the recovery of her health: On her return home, attended by her dear partner, on account of her extreme weakness, she was unable to proceed, and was obliged to be taken out of the carriage to the first convenient inn; where, the next morning, she breathed her soul, we hope, into the hands of that Jesus in whom she trusted. The last words she was heard to speak, were those with which that truly devout and pious man, the Rev. James Hervey, closed the scene of life—precious salvation! This awful Providence affected my brother very much. In recording it, he says, "I trust she had upon earth experienced what a precious salvation begun means; and that she now experiences what a precious salvation is, perfected in eternal glory." His health being very precarious, he was advised, by his relations and friends, to relinquish business entirely, which, after solemn and earnest prayer to God, he determined to do. In removing
moving to another dwelling he thus expressed the pious disposition of his mind: "I desire to enter on this new habitation with fervent prayer to God, that his presence may rest upon us, as it does upon the habitations of the just. O may the glory of this second house exceed the glory of the first! may it be a Bethel, a house of God; and a Profechta, a house of prayer, in which the Lord of Hosts delights to dwell." The state of his health still continued very fluctuating. He complained much of shortness of breath, attended at times with a violent pain in his stomach. But he was cheerful; and though the outward man decayed from day to day, the inward man appeared to grow stronger and stronger. He had so familiarized himself to the thoughts of death, that he frequently conversed on the awful subject with great composure and serenity. A week or two before Christmas last, there was a visible alteration in his countenance for the worse, and his cough became exceeding troublesome. But still he walked about as usual, and on the last Sabbath but one before he died, filled up his place in the house of God, where he delighted to dwell: There it was his earnest wish to have spent his last Sabbath, had not his cough been so painful, that he thought it prudent to refrain. He desired, however, that no one of his family might absent himself on his account. On this day, while he was confined at home, a friend from the country called to see him; upon which he came to the door, and conversed cheerfully and familiarly with him. Neither himself, nor any of his friends, apprehended his dissolution was so near. But in the evening, it was remarked, that he exhorted his children, with peculiar earnestness, to attend to the concerns of their souls. "My dear children," says he, particularly addressing himself to his two eldest boys, "remember the Sabbath-day, to keep it holy; this is God's day—a day which he has peculiarly set apart for his own service: Be constant in your attendance on the means of grace." Taking up the Bible which lay on the table, "This," said he, "is God's book—this is a precious book; esteem it above all others: This is able to make you wise unto salvation." Many other expressions, of a similar kind, he uttered with great affection and tenderness. At his usual time he retired. About six o'clock the next morning, December 22, his wife finding him restless, and his breath very quick, asked him if he found himself worse. He replied, "No," and added, that "he should be much better could he disengage the phlegm from his throat." Again she inquired, if he was in much pain; he replied, "Blessed be God, in no pain." Finding a visible alteration in him, she desired to know if the
children might be introduced. He assented. On their approaching his bed-side, he extended his arms towards them; and, having placed his hands on the head of each of his two eldest boys, with eyes lifted up to heaven he pronounced this emphatic benediction; “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.” These were the last words he was heard distinctly to utter: For when his wife returned from the children, who had left the room, she found him just departing; and, in a few moments, his happy spirit took its flight to the regions of immortality.

Such was the peaceful end of one who feared the Lord from his youth: And may not the words of the Psalmist be truly applied to him, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

What encouragement and consolation must a devout soul receive, on visiting the dying chambers of those who have thus given themselves up to the Lord! With great propriety does Dr. Young say, in the most striking and beautiful manner of expression,

> “The chamber where the good man meets his fate,
> Is privileged beyond the common walk
> Of virtuous life—quite on the verge of heav’n.”

How must it animate the Christian to go forward, and persevere in the good ways of God, when, standing by the bed of a dying faint, he beholds him resigning, with composure, his departing soul into the hands of Jesus; saying, with the Apostle, “I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day”†. Though the children of God do not always enjoy such confidence when walking through the valley of the shadow of death, yet truly it shall be well with the righteous. Grant therefore, O Lord, that I may be a sincere professor of religion, and a partaker of thy grace; that, when it shall be my turn to combat with the king of terrors, I also may be victorious!

On the morning of the 28th of December, the first Sabbath after his decease, the mortal remains of my dear brother were committed to the silent tomb. Two most excellent and suitable discourses were delivered on the occasion, by his worthy pastor, the Rev. Mr. Field. The morning discourse was from, *Psalm xii. 1.* “Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.” And that in the afternoon, from Phil. i. 23. “For I am in a strait betwixt

* Numb. vi. 24—26. † Psalm, xxxvii. 37. ‡ 2 Tim. i. 22.

two
two, having a desire to depart, and to be with Christ, which is far better." The church of Christ at Blandford, have reason to mourn his loss, being deprived of a truly valuable member. They are witnesses of his earnest and affectionate prayers with them and for them; his solicitous concern for the revival of religion among them; and the pains he took to promote the cause and interest of the dear Redeemer in that society to which he belonged. In a letter received from him, dated December 15, but one week before he died, relating some matters which had been recently discussed at a vestry meeting, he thus expresses himself, "I hope that all circumstances respecting us, as a church and congregation, will be ordered in infinite mercy, and that there will be no divisions among us, but that we may be perfectly joined together in the same mind, and in the same judgment. It is my earnest prayer, that whatever means be made use of for increasing the congregation,—for adding to the church, and bringing souls to Christ; that the Gospel may spread far and wide, that the kingdom of Christ may be advanced, and that the number of real converts may every where increase." In the latter part of this letter, mentioning the indifferent state of his health, he adds, "My health continues very poorly; my breath is so very short, that it is with difficulty I can walk up to my chamber. May God, in whose hand my breath is, fit me for his whole will! We have all something here, to teach us this is not our rest. May we seek that rest which remains for the people of God!" I quote this to show the constant disposition of his mind. Very few letters I received from him, but were interspersed with serious reflections; and, I hope, I have reason to bless God for the many valuable remarks they contain. I have been favoured with a sight of a correspondence he maintained with a Mr. James Simms, of Bridport, Dorset, who died in the Lord about nine years ago. The letters that passed between them are truly valuable; and discover that genuine spirit of vital Christianity, and real favour for the things of God, which will be more or less manifested in all those who are truly renewed by divine grace. On the 1st of January 1782, he drew up a covenant or written dedication of himself to God, which concludes thus, "Being, through the divine goodness, entered on the beginning of a new year, on full consideration and serious reflection, I have this day entered into covenant with God, the Father, Son, and Holy Ghost, as my covenant God and Father. May this covenant, which I have made on earth, be ratified in heaven!"
ECCLESIASTICAL HISTORY.

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.
SECOND PART.

CONSTANTINE, CONSTANTIUS, AND CONSTANS,

SUCCEEDED their father, CONSTANTINE, in the Empire, 337, and like him proceeded in the demolition of Pagan superstition and idolatry.

JULIAN, THE APOSTATE,

Nephew of Constantine the First, commonly called the Great, upon the death of the three brothers was declared Emperor. He had been educated in the Christian religion, but like too many apostatised from it, and exercised all his power to restore the faded glory of expiring Polytheism. Under the profession of moderation he attempted to sap the foundation of Christianity; encouraging those who had brought dishonour upon the Gospel; and by every machination that insidious malice could invent, he attempted to foment the divisions which obtained among the Christians. But a design, the most formidable that ever was devised, emphatically marked the character of this man as an enemy of Christ. After having revoked the honours and revenues which had in the preceding reigns of his uncle and cousin been granted to the ministers of the church, as well as fining and banishing others, he exerted himself for the purpose of destroying all their religious books; and caused the Christian name to be changed to that of Galilean. Still there remained one triumphant monument of the truth of the Gospel, to confound every bold opposer. The destruction of the temple at Jerusalem had been foretold by Jesus and the Prophets; and Julian resolved to give the lie to their predictions by effecting its restoration.

By this experiment the great struggle between superstition and Christianity must be determined. He committed the conduct of this design to one Alypius, who had formerly been a lieutenant in Britain; who vigorously set himself to the execution of this mighty project. Every assistance had been rendered necessary to give success; but what a fruitless thing is it for man to strive with his Maker! "Horrible balls of fire breaking out near the foundations, with frequented and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element
element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought best to give over the enterprise; thus he, whose counsel shall stand, made the wrath of man to praise him; and eternized the Gospel of his Son, in the indelible disgrace of the daring opposer.

Though defeated, yet not fully discouraged, he determined to persevere in his design of exterminating the Christian cause; but in an expedition against the Persians, his folly was repressed, and all his impious designs frustrated by his death. He was shot in battle to the heart with an arrow; when, catching the blood which issued from the wound in his hand, the enraged victim threw it up towards heaven, exclaiming, "Vicisti, O Galilea." Oh Galilean, thou hast overcome me!

It is mentioned that about this time, one Libanius meeting a Christian Schoolmaster at Antioch, asked him in derision, What the carpenter's son was now doing? "The carpenter's son," replied the schoolmaster, "is making a coffin for your hero." The event proved the truth of this prediction.

**Jovian, Valentinian, &c. &c.**

Succeeded Julian, who all professed Christianity, and employed themselves in the design of eradicating Paganism, and giving stability in the earth to the Gospel of truth; so that towards the close of this century the splendour of superflition, by its lengthened shadows, indicated its irrecoverable decline.

**The Destruction of Rome.**

The time had now commenced, which had been marked out by him, who disposes of kings and kingdoms according to his own will, when proud Rome, who had sat as a queen, impatient of a rival, and enforced her authority throughout the world, must be brought down, and sit in the dust.

Those people, who by the terror of their name had insured victory wherever they appeared, were now enervated by oppression. From the days of that mighty tyrant, Julius Cæsar, they saw the consequence of a Roman Citizen, which hitherto had been the glory of the empire, declining to a mere shadow. There was nothing to contend for. Unconscious of that patriotic energy, which had urged them on to prodigies of valour, they fell at last an easy prey to the power of a numerous and determined foe.

* Ammianus Marcellinus,
The reduction of this mighty people was destined for Alaric, King of the Goths. For some time he had opposed the Roman power with various success. He learned wisdom from his enemies; and was taught to conquer by his defeats! and always, after a discomfiture, returned more formidable to the charge. Having presented himself to the astonished inhabitants, at the gates of Rome, he was bought off at an immense price. However the recess was but of short duration; returning, he besieged and took the city. His soldiers were indulged in the dreadful privilege of pillage, which continued in an unbounded manner for three days. How mysterious are the ways of Providence! So sacred was the Christian name esteemed by these fierce invaders, that with rigid scrupulosity they shunned every appearance of the most remote hostility towards those who bore it. How strangely was the state of things reversed! The Pagans, who formerly, with savage joy had rioted in Christian blood, now applied to them for protection. Those illustrious monuments of art and learning, which perished amidst the indiscriminating fury of a barbarous and triumphant enemy, will ever be the subjects of regret. Rome itself still existed, though but for a little time. It was to be destroyed. The execution of which was effected by Gesneric, King of the Vandals. For fourteen days did his ferocious soldiers proceed, with implacable fury, in the desolation of that place, which had long been the terror and astonishment of the whole world: Scenes of slaughter were there exhibited, too horrible to relate. Babylon fell, never to rise again.

In the case of this great people, we see how uncertain are all sublunary things. If wisdom, if prowess could have given stability, Rome would never have been insulted in her ruins: The glory of this world passeth away. How infinitely more enviable is the character of the meanest subject of the Prince of Glory, than an Emperor of Greece or Rome. His citizenship is in heaven, Phil. iii. 20. Despised and rejected like his Divine Master, he may be, he will be, amongst men; yet he was born to shine. With pious heroism he is willing to endure hardships; but in a little, a very little time, he shall break forth resplendent as the sun travelling in his strength. His enemies confounded shall stand amazed at the greatness of his salvation; whilst he, emancipated from the hand of every enemy, shall for ever dwell “high in salvation and the climes of bliss.”
HANDS May 29, 1795.

HAVING a little leisure, I now attend to the request of Brightonenss, who wishes to see a "Scriptural and reasonable defense of the eternity of hell torments, in opposition to the notion of the final redemption of both men and devils, from eternal fire to the enjoyment of God in glory."

If this correspondent wishes to see the subject thoroughly discussed, he should read Dr. Edwards's Answer to Dr. Chauncey upon it. I know nothing that I can offer more suitable to the present occasion than the copy of a letter which was addressed to a minister now living, who had embraced the universal scheme.


"It has afforded me some painful concern to hear of your having embraced the scheme of universal salvation. When you was at K—, you appeared to me to be of a speculating disposition. I have long thought such a turn of mind to be very advantageous, or very dangerous: Persons of this description either make great advances in truth, or fall into great errors. I cannot, in this letter, enter deeply into the controversy; nor is there any necessity for it, as I am told that Dr. Edwards's Answer to Dr. Chauncey is in your hands. I earnestly wish you may read that piece with care, impartiality, and openness to conviction. I think you ought to have read it before you advanced your change of sentiment; and I greatly wish you had. For though I do not question your openness to conviction, any more than I should that of any other person in your situation, yet I know something of what is in man; I know it is a very rare thing when we have once openly disavowed a sentiment, to return to it, and openly avow it again. There are many instances of people changing their principles, and there may have been instances of the other, but I do not recollect any. False shame, supported by mistaken pride, forms here a very powerful temptation. The dread of being accused of veracity and indecision, insensibly obtains such a dominion over the mind, as to blind it to one side of the argument, and to give efficacy to every thing that looks like an argument, or the shadow of an argument on the other.

"It is certainly a very serious matter that we do not err in our ministrations. Error in a minister may affect the eternal welfare of many. I hope I may presume upon the friendliness of
of your temper, while I expostulate with you upon the subject. I will not be tedious to you, but let me intreat you to consider the following things:

"First, Whether your change of sentiment has not arisen from an idea of endless punishment being in itself unjust. If it has, consider whether this does not arise from diminutive notions of the evil of sin; whether you be not too much infected by sin yourselves to be a proper judge of its demerit; (a company of criminals would be very improper judges of the equity and goodness of a law which condemns them); whether you do not hold a principle, from which it will follow, that millions will be finally happy who will not be indebted to either the grace of God, or the death of Christ, for their happiness, and consequently must have a Heaven to themselves, not being able to join with those who ascribe theirs to God and the Lamb. For if endless misery be unjust, exemption from it must be the sinner's right, and can never be attributed to mercy; neither could a mediator be needed to induce a righteous God to liberate the sinner, when he had suffered his full desert. In fine, consider whether you do not contradict your own experience. I think you have told me of your great distress of soul, arising from a consciousness of your deserving to be cast out of God's favour, and banished forever from his presence. Can you now say, that you did not deserve this? Do you not deserve it still? If you do, why not others?

"Secondly, Consider whether the genius of the sentiment in question, be not opposite to that of every other sentiment in the Bible. The whole tenor of Scripture faith to the righteous, it shall be well with him, and to the wicked, it shall be ill with him: But universal salvation faith not only to the righteous, but to the wicked, it shall be well at last with him. Do consider whether you can find any one Scripture truth that resembles it in this respect. What doctrine, besides this, can you find in the Bible, that affords encouragement to a sinner going on still in his trespasses, and which furnishes ground for hope and joy, even supposing him to persevere in sin till death? Instead of siding with God against a wicked world, as a servant of God ought to do, is not this a siding with a wicked world against God, and encouraging them to believe, what they are apt enough to believe without encouragement, that they shall have peace, though they add drunkenness to thirst? Wo is me, said an Apostle, if I preach not the Gospel! If an angel from Heaven preach any other gospel, he is declared to be accursed! Do seriously consider whether the doctrine of universal salvation will not render your preaching another Gospel. The Gospel of Christ
ETERNITY OF FUTURE PUNISHMENT.

Christ is good tidings to the meek, healing to the broken hearted, and comfort to them that mourn; but must not yours be good tidings to the proud and the impenitent, and comfort to those whom the Scripture declares under condemnation and the curse? The Gospel of Christ is a system of holiness, a system entirely opposite to every vicious bias of the human heart, a system, therefore, which no unrenewed heart embraces—be that belief that Jesus is the Christ, is born of God:—But the good news which you must publish requires no change of heart that it may be embraced, being just suited to the wishes of an abandoned mind.

"Thirdly, Consider whether your ministrations, on this principle, will not favor of his who taught our first parents, Ye shall not surely die. If you should raise the hopes of the ungodly part of your audience, that though they should live and die in their filthiness, yet they shall not be filthy still; though they go down to the pit, yet it shall not prove bottomless; though the worm may prey upon them, yet at some period or other it shall die; and though they may have to encounter devouring fire, yet they shall not dwell in everlasting burnings: If, I say, you should raise such hopes, and if all at last should prove a deception, think how you will be able to look them in the face another day; and what is still more, how you will be able to look Him in the face who charged you to be pure from the blood of all men, and to say unto the wicked, it shall be ill with him, for the reward of his hands shall be given him!"

"My dear friend! do not take it unkindly. My soul is grieved for you, and for the souls of many around you. How are you as to peace of mind, and communion with God? Beware of the whirlpool of Socinianism. From what I understand of the nature and tendency of your principles, it appears to me you are already within the influence of its destructive stream. All who hold this sentiment, I know, are not Socinians; but there are few, if any Socinians, who do not hold this sentiment, which is certainly of a piece with their whole system. It would greatly rejoice my heart to be able to acknowledge you, as heretofore, my brother, and fellow labourer in the Gospel of Jesus Christ. Do let me hear from you, and believe me to be

Yours, very affectionately, &c. &c.

N. B. The writer of this letter was never indulged with an answer. If it may be thought of any use, you are at liberty to insert it in the Evangelical Magazine.

From yours,

GAIUS,
THOUGHTS ON THE IMPORTANCE OF RELIGION.

WHOEVER has a tolerable acquaintance with the world, and has paid a particular attention to the behaviour of men in general, must acknowledge that religion is, by a great part of mankind, too much disregarded, and practically, at least, slighted as a thing of no moment or importance. By the Infidel it is speculatively rejected, and all pretensions to it ridiculed; and by multitudes of others, who are ready, in general terms, to acknowledge its importance, it is practically disregarded, and their conduct shows that they have it not at heart. But shall we, with the Gospel revelation in our hands, treat the great and gracious author of it with so much contempt, and be such enemies to ourselves, as to join with the deluded, unthinking multitude, and reject religion as a fable, and live without hope and without God in the word? God forbid! Let me, reader, affectionately exhort thee to consider it as the one thing needful, and diligently to seek an experimental acquaintance with it. Genuine religion, be assured, whatever the Infidel or the profane may say to the contrary, has its peculiar and distinguishing excellencies. For instance, it alleviates the sorrows of this life. "Man," says an inspired writer, "is born to trouble, as the sparks fly upward," Job. 5. 7. All persons who have resided for any length of time in this world, find, that troubles of various kinds attend them in their journey through this life. The sorrows which accompany mankind are various and complicated, and sometimes sharp and pungent. Genuine religion is the only balm to heal the bleeding heart, the only solid and permanent support to the sinking mind. Religion supports the mind in adversity, upon the noblest principles, and upon principles common to all that have an experimental acquaintance with it. There is a wide difference between that stoical apathy which some persons discover under trouble, and that genuine tranquillity of mind which the religion of the Gospel is calculated to inspire; the former may be called only a stupid or insensibility, which has neither reason, nor sound philosophy, nor Scripture, to countenance it; while the latter is a calm and steady serenity of mind, founded on the noblest principles, and therefore highly conducive to the honour of God, and the happiness of him who enjoys it: This tranquillity, with which religion inspires us under affliction, is also a distinct thing from, and greatly superior to, that natural fortitude of mind which it is the privilege of some persons to possess, and which often arises
arises from great strength of constitution, from health and unbroken spirits. So great is the natural spirit of some persons, that it sustains the greatest infirmities and disappointments of human life. But this state of mind, valuable as it may in some respects be, is greatly inferior to that sweet serenity and composure of spirit which religion produces, as the result of a firm faith in the providence and grace of God, and a quiet and unfeigned submission to his will, as the sovereign and wise disposer of all things. Besides, it should be remembered, that it is not the privilege of all persons to enjoy so much natural fortitude of mind: There are thousands and tens of thousands in the world, who have weak constitutions, infirm bodies, tender and languid spirits: What are persons of this cast to do without the benefit of religion? Alas! they would sink under their troubles, were it not for the consolations of the Gospel, for the supports which they derive from the religion of Jesus; this, however, supports and comforts their souls, and enables them, not only patiently to bear, but sometimes even to rejoice in tribulation. "True," says the afflicted Christian, "I meet with a variety of troubles in my journey through life; but there are many considerations which afford relief to my mind, and induce me patiently to bear them. My Bible teaches me to believe that all my concerns are in the hands of God; that God to whom I have solemnly and cheerfully committed myself and mine; that God whom I have chosen for my all-sufficient portion; and who, I have reason to hope, is my father, and will be my unchangeable friend in Christ Jesus. My trials are all under his direction, and he designs my good by them. A state of affliction, when sanctified, is favourable to the interests of piety in the heart; for tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in my heart by the Holy Ghost. Rom. v. 3, 4, 5. By these means, God is also weaning my affections from this world, weakening my attachment to created enjoyments, and drawing my heart nearer to himself; thereby he is also gradually meering me for a better world; and the harder my labour is here, the sweeter will rest be hereafter; the sharper my sorrow here, the more exquisite and delightful will be the joys of the celestial world."

Again, religion, reader, sweetens the enjoyments of this life, and gives an additional relish to its pleasures.

There is not a more false and delusive, though perhaps not a more common idea of religion entertained by its enemies than this, that it is a gloomy, melancholy thing, and lays a restraint...
362 THOUGHTS ON THE IMPORTANCE OF RELIGION.

restraint upon all pleasure and enjoyment. Religion, indeed, forbids all sinful pleasures; pleasures which have a tendency to disfigure God, impair the vigour of the body, dissipate and carnalize the mind, and make it prevailingly inattentive to its real and eternal interests: But it forbids no rational or beneficial pleasure; the substance of all the precepts of the Gospel being (as Dr. Doddridge well observes) "do thyself no harm;—promote thy own interest." The man of religion may and does enjoy all the rational pleasures of life in common with others; the advantages of society, the endearments of friendship, and those delights which arise from conjugal, parental, or filial affection: He enjoys his family, his friends, his property, and all the comforts of life which God has given him in common with others; and with this peculiar sweetnes, that he considers them as blessings from God, and his heart is led by them to adore and love the great and gracious giver of them: He is led from his enjoyment of the creature, to the great Creator, the source of all bliss, the fountain from which flow all the streams of comfort he experiences in created enjoyments.

Further, religion confers upon the possessor of it many pleasures peculiar to itself, pleasures to which others are perfect strangers.

The man of religion is frequently enabled to rejoice in that victory which the grace of God enables him to obtain over his passions and corruptions. He has the pleasure to find (and an unspeakable pleasure it is) that he is, by the aids of the divine Spirit, making real and gradual, though it may be sometimes slow, improvement in the virtues and graces of Christianity; those virtues and graces which are the brightest ornaments of human nature, which render men blessings to society, and comforts to themselves: He greatly rejoices in being enabled, under the influences of Heaven, to add to his faith virtue, and to virtue knowledge, &c. &c. 2 Pet. i. 5, 6, 7. None, I conceive, but those who are experimentally acquainted with this subject, can form any just or adequate idea of that noble and exalted pleasure which every true Christian feels, when conscious, that, under the influences of divine grace, he is making real advancement in the divine life and likeness, and growing in every branch of the Christian temper. He is enabled, also, to rejoice in that communion with God, which he sometimes enjoys; in a sense of his love of Christ Jesus; and in the lively hope of endless felicity. The holy and blessed Spirit, the comforter, takes up his residence in his heart, and fills him with all joy and peace in believing, causing him to abound in hope. Rom. xv. 13. At these happy seasons he can
can view himself as among the number of those Christians, to whom the Apostle Peter addresses himself, when he says, in relation to the Lord Jesus Christ: "Whom, having not seen, ye love, and in whom, though now ye see him not, yet believing, ye rejoice, with joy unspeakable and full of glory." 1 Peter i. 8.

What pleasures, I would ask, can the Infidel, the profane, or the sensualist boast, comparable with these? These are real, substantial, and refined pleasures; pleasures suited to the nature of man, as an immortal creature, and formed for endless felicity.

But I must not omit another of the distinguishing excellencies of religion, and that is, that it takes away the terror of death, and the gloom of the grave.

The brightest prospects of human life are, in the minds of those who are strangers to religion, darkened and rendered gloomy by the thoughts of death and the grave. One quarter of an hour's close meditation on death would spread a gloom over the mind, and mar all the pleasures of the careless impenitent sinner. But the Christian can contemplate this solemn subject with a cheerful serenity; he can view the hour approaching, when he shall take a final farewell of all sublunary enjoyments, without any gloom upon his mind, or dismay in his countenance; yea there are some happy moments when, like our Lord with his Disciples on the mount of transfiguration, he can converse with his Christian friends on the subject of his decease, with a ray, not merely of lively hope, but of triumphant joy, beaming on his countenance; and there have been many instances, in which it is evident, that these have been the Christian's views and sensations, not only while the king of terrors has been at a distance, but also on his near approach: He has found the efficacy of religion, not merely to support the mind, but to raise it to a very elevated degree of holy joy and triumph, while actually conflicting with this tremendous tyrant; the consolations of religion have actually triumphed over the pangs of expiring nature; and the views and sensations of the departing laint, when past the power of utterance, have realized to his surrounding friends, the affecting sentiment of our excellent Poet, as expressive of his experience at that important moment:

Thus while ye hear my heartstrings break,
How sweet my minutes roll;
A mortal paleness in my cheek,
And glory in my soul.

Canst thou then, reader, be content without an acquaintance, an experimental acquaintance, with real religion?
How valuable, how inexpressibly excellent must that be, which can thus support and comfort the mind, when every other source of comfort will utterly fail.

Finally, Religion, reader, forms and meetens the possessor of it for future, endless felicity. Its benign influences are not confined to this world, but extend to a future, eternal world. It is the work of religion, to form in the soul those habits of virtue, piety, and holiness, in the present world, which shall be improved, strengthened, and perfected in that which is to come. The hour is coming, when the solemn sentence will (virtually, however, if not actually) be pronounced: "He that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is a sentiment that cannot be too deeply engraven on our minds, that death makes no real alteration in the characters of men, it only improves and perfects the character already formed before our departure out of this life. The character of the faint then being formed by the power of omnipotent grace in this world, it shall be improved and perfected in the realms of glory: On his departure out of this life, he shall be admitted to the beatific vision and the full enjoyment of that God and Saviour, whom in this world he has loved, and whom it has been his delight to serve; and there shall he love him with the purest and most ardent flame, and serve him without imperfection and without end.

Would you then, reader, live happily, die safely and comfortably, and be formed and fitted for everlasting felicity in another world, seek an acquaintance with genuine religion; however a gay and carnal world may affect to despise and ridicule it, depend upon it, the hour is coming when it will be found to be, emphatically, the one thing needful.

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ON CHRISTIAN BROTHERLY LOVE.

LOVE to one another is an essential part of the Gospel system, and a leading feature in the Christian character.

To understand, and to exercise it aright, are matters of vast importance! When rightly exercised, it ennobles and exalts the soul. It unites it not only to man but unto God. "He that dwelleth in love, dwelleth in God, and God in him."

A few strictures on a subject so interesting, will not, I presume, be deemed unworthy of a place in a publication that has
ON CHRISTIAN BROTHERLY LOVE.

the Gospel for its title, and proposes the good of mankind as its end.

But, in order to contribute a little to an end so laudable, I must endeavour to be understood by my readers.

It is possible, that many reckon this happy disposition to be much more universal, than it really is.

You are not to suppose yourselves to be possessed of it, because, on some occasions, you find yourselves ready to pity, and relieve your indigent brethren.

I allow, indeed, that he who hath received that loving and charitable frame of mind, recommended by Christ and his Apostles, will be endued with that liberal heart that deviseth liberal things.

But a man may give much away; may seasonably feed and clothe many; be applauded highly by those whom he has relieved, and by the world at large, as a truly good man; while at the same time, he is a stranger to the virtue under consideration.

The Apostle makes a distinction between our bestowing much on the poor, and charity, or rather, as more agreeable to the original, love, and shows that the one may be practiced without the other, when he says, "Though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing."

You are not to suppose, that you are possessed of this temper, because you respect highly your benefactors, and make it your study to requite them, in the best manner in your power; and because you are affectionate to those that are related to you.

"If you love them that love you, what reward have you?" Wherein do you hereby distinguish yourselves from heathens?

"Do not the publicans the same?"

All this length you may proceed in doing good to your fellow men, and yet be destitute of that love to them that will meet with the divine approbation.

There are two great points necessary to constitute this kind of love. It must flow from a divine source, and extend to all mankind. Our love to man, if of a right kind must proceed from love to God. We, as Christians, ought to love mankind, not because they are of the same species with ourselves, but because we love their and our God; we should love them, as those who love certain children for their Father's sake. We should love them, because our merciful heavenly Father has stamped his divine image upon them; because he is their creator and preserver, as well as ours; because he has provided a Redeemer for those that are enabled to believe on him; and because
cause they either are or may be united to this Redeemer, in faith and love, by the grace of God:

Thus, then, we must love mankind because we love God; because we love what he loves. Whatever our exertions of benevolence are, unless they flow from the source I have mentioned, they will by no means prevent our being condemned at the last, by our great Judge, who has assured us, that the best external actions will not, from him, bring a favourable verdict to their author, unless they proceed from good motives, who tells us, that we cannot bear fruit unless we abide in him, and that if a man abide not in him, he is cast forth as a branch, and is withered, and hence men gather them and cast them into the fire, and they are burned.

As to the objects of this virtue, it must not be confined to our relations and to those whom we reckon to be our friends.

We are required by the highest authority, both by the precept and example of our blessed Lord, to love even our enemies. We are not indeed required to love them, so as to approve of their injuring us; but we are to love them so as to forgive them, even though they should be so far lost to all ingenuity, as neither to acknowledge their offence, nor solicit our pardon; to love them, so as to interest ourselves in their temporal and eternal welfare, so as to pray for both; to love them, so as not to lose any opportunity that may occur of rendering them good for evil.

But while treating on this subject, there is one class of people that must not be forgotten; I mean those that appear to be good men—"Israelites indeed."

We should, in an especial manner, love good men, where ever we met with them, though they should be connected with us by no other tie but that of our being brethren according to the Christian faith: Nay, this connexion ought to be considered as a strong tie; it is surely one of the strongest that can bind the heart of man to man.

Though you may love other men, yet you cannot love their practice. Though you may rank them among the number of your acquaintance; yet you dare not, you must not, make them your companions. This dislike to their practice lays your love under a painful restraint; it keeps it always low and languid. But when you have before you a good man, you can give your love full scope. To regard him with a generous kind of affection is not enthusiasm; it is rational and manly, because it is founded on approbation. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the house-
ON CHRISTIAN BROTHERLY LOVE.

household of faith." O that this preference to a truly religious character, that the Apostle recommends, were more carefully observed. A sense of this high relationship, that he speaks of, should prevail above all things with us.

What matter what the rank or station of such a man is? Is he, Christian, in this respect, thy inferior? Is he in a state of obscurity? Is he poor? Is he covered with rags?

Notwithstanding all these circumstances, remember he is nearly related to thee; he is thy brother, a branch of the same family with thyself; an heir of the same glory; and remember that thou and he will soon be, and for ever continue fellow citizens in the Jerusalem above.

Fearing, however, that my paper may take up more room, than may be convenient to allow for it, I must draw to a conclusion sooner than I at my setting out intended.

But, that I may not write altogether in vain, permit me to remind my readers that this disposition of mind is one of the fruits of the holy Spirit.

If any of you then suspect yourselves to be without it, pray that the divine Spirit may do for you what no man, no minister, no angel can—that he may implant and continually nourish it. Let those, who are praising God for having already received such a valuable blessing as this is, look up to the same Spirit for its increase.

And while looking up to, and depending on, the sanctifying influence of this Spirit, let me entreat you to use your best endeavours to promote this grace, both in yourselves and others.

Be courteous in your deportment to those around you. Give no cause of offence to any man. If a brother shall take an offence, when none was meant, or expected by you, be not above the convincing of him of his mistake, without delay.

Should he take an offence when none has been given or designed by you, and while no such a thing can, with any reason, be supposed by him; should he become full of, neglect you, and even treat you with contempt, without any fault on your side; should he behave in this manner, for no other reason than that of your being blest with some superior advantages, or of your being better treated by the world while he thinks himself your superior, or witheth the world to esteem him as such:— Should he even go to all this unaccountable length, never treat him in the same manner. Rather than retaliate, mention to him, wherein you think he is blameable; but with such privacy, in so dispassionate, in so humble, and at the same time so striking a manner, as may be likely to convince without offending. If after all, he shall remain incorrigible, pity, pray for, and
and forgive him. Never secretly wish him ill, or do him the smallest injury; nay, neglect not any opportunity of doing him good.

When he makes any approaches towards a reconciliation, and these he likely will make sooner or later, meet him with as much cheerfulness as if you had never received any injurious treatment from his hand. With all that cheerfulness displayed by the father to his prodigal son, as recorded in a certain beautiful parable.

Hereby you shall nobly distinguish yourselves, from a malicious, a revengeful world, as the children of your Father who is in heaven; who maketh his fun to rise on the evil and on the good, and who sendeth rain on the just and on the unjust; and as the followers of the meek, the lowly, the forgiving Jesus, whose whole life was a continued series of doing good to sinners, and therefore his enemies; and whose dying moments were employed in praying and apologising for his very murderers. Amen.

PRESBUTEROS.

THIRD LETTER
(Second Letter lost.)

From the Rev. Philip Henry, to Henry Ashurst, Esq.

Dated September 28, 1687.

ON FAITH.

Sir,

YOUR continued kind acceptance is still my encouragement to perform this monthly service to you, wishing I could do it better, to your soul's advantage and edification. The grace of faith, which was the subject of the two last letters, is indeed the grace of all graces. (1.) The grace that God hath most honoured, in making it, whether the condition or the instrument, I am sure, the means of our justification, reconciliation, acceptation, and salvation. Of all graces, faith doth most abase the creature, and lift up God; it is a self-emptying and a God-advancing grace; and, therefore, of all graces, God doth most advance and lift up faith: For so is the word that he hath spoken, "Them that honour me, I will honour." (2.) The grace that, of all graces, we do live by; for "The just shall live by faith." Hab. ii. 4.—than which, I think, there is scarce any one passage in the Old Testament more often quoted in the New; and good reason, for it is the mar-
row of the Gospel. We live by faith:—(1.) Spiritually, as to justification, sanctification, consolation; in which three things stands our spiritual life.—We are justified by faith, Rom. v. 1. Acts, xiii. 39.—justified from the guilt of sin, the curse of the law, and the damnation of hell; in the want of which justification we are but dead men, i. e. under a sentence of death. So that, in that sense, by faith we live; we live by it as we are made just by it.—The just by faith shall live. —We are sanctified by faith, Acts, xxvi. 18. as by it we receive the spirit of sanctification, who finds us dead in trespasses and sins, as to our spiritual state, and then breathes into us the breath of spiritual life, whereby we become living souls, alive to God through Jesus Christ our Lord.—We are comforted by faith, Rom. xv. 13, and that comfort is our life, 1 Thess. iii. 8. Now we live, (i. e. now we are comforted,) if ye stand fast in the Lord. Non est vivere, sed valere vita.—Faith comforts as it applies the promises, which promises are our breads of consolation, at which the believing soul sucks and is satisfied;—and there are two of them, one concerning the things of the life that now is, the other concerning the things of that which is to come; for godliness hath both, and hath need of both, in order to comfort upon one occasion or other, every day. They are also called well-springs of salvation, and, as such, faith is the bucket by which we draw water from these wells. If the well be deep, as good no well as no bucket: So as good no promise as no faith.(2.) As we live spiritually by faith, in all these three great concernments of the spiritual life, so we live our life in the flesh by the faith of the Son of God. Gal. ii. 26. he means, his life of converse—. We walk by faith, 2 Cor. v. 7. not by sight. If by sight be meant heavenly sight; we walk not as glorified faints do in heaven, by immediate vision; how then? by faith:—If carnal sight be meant; we walk not as the men of the world do, who look only at the things which are seen with bodily eyes; how then? by faith: So that faith is a principle of living, quite different both from the one and the other. 'Tis far short of living by heavenly vision; but it is infinitely above and beyond living by carnal sense.—The life of reason which a man lives is not more above and beyond the sensative life which a brute lives, than the life of faith which a faint lives, is above and beyond the life of carnal reason, which men as men live. For 'tis by faith and no otherwise that we set the Lord always before us, and see him that is invisible, and what influence that hath upon the
THOUGHTS ON THE DEATH OF

conversatiou, to make it what it should be, they can best tell
that have tried.—'Tis by faith and no otherwise that we
close with the word of God as our rule and square, by which
we regulate and order our conversation; the commandments
are to be believed, Psalm cxix. 66. as well as the promises.
—'Tis by faith that we fetch strength from the Lord Jesus,
for the doing of what we have to do every day in every thing,
for without him we can do nothing, John xv. 4.—'Tis by
faith that we look at the recompence of reward, which is like
oil to the wheels, making us lively and cheerful in our obedience
both active and passive, for as much as we know our labour shall
not be in vain in the Lord. (3.) Then for the next thing which
is life eternal, as we look at it by faith; so by faith it is, that
we have a title to it; he that believeth shall be saved, Mar. xvi.
16. whoever believeth shall not perish, but have everlasting life.
John iii. 16. We are all the children of God by faith in Jesus
Gal. iii. 26. and if children then heirs, heirs of God, and joint
heirs with Christ, of an inheritance incorruptible, undefiled,
and that fadeth not away. If all this be true of faith, and not
the one half has been told you, then there is good reason why
it should be called precious faith; it closes with a precious
Christ, and to them only that believe is he precious; it embraces
precious promises, and it saves precious souls. Is Christ our
all in all? So in a sense is faith our all in all—Oh! faith, (but
that also must be taken with a grain of salt), thine is the king-
dom, the power, and the glory; not thine to rest with thee, but
thine to hand to him whose it is. Amen.

THOUGHTS ON THE DEATH OF THE REV. MR.
ROMAINE.

EVERY event in the dispensations of Providence affords
subject of improvement to the Lord's people. To them
whose senses are spiritually exercised to discern both good and evil,
there is no one circumstance of life which can occur, either of
joy or sorrow, but what comes divinely commissioned, and
laden with a blessing: The Apostle Paul, when upon a par-
ticular occasion he was enumerating the privileges of the faith-
ful in Christ Jesus, carries this argument so far, as to assert,
that they have an interest in all things. "All things (says he)
are yours, whether Paul, or Apollos, or Cephas, or the world,
(that is ministers or people) or life, or death, or things present,
or things to come; all are yours." 1 Cor. iii. 22. So that what
hath been feignedly said of the power of alchemy; that it
pos-
possesses the happy art of transmuthing bodies into gold; may, with strict truth, and in a much higher sense, be ascribed to the property of the blessed gospel of Jesus: For it teaches the sacred science of converting all things into a source of advantage to the believer. The most unpromising, and seemingly the most calamitous events, are by means of it changed into good. Nay even death itself, whose very name carries in it terror, and whose most distant approach damps all the prosperity of sinners, to the regenerated and faithful christian becomes a blessing. And while men of the world behold it always as the minister of evil, and the fatal hand to put a stop to all their comforts; to his better view death appears as the messenger of sanctification and mercy, bringing with him light and happiness.

It behoves faithful souls, training under grace, upon every renewed occurrence of this world’s mutability, to be always prepared with divine help to extract good from any apparent evil; and, from being accustomed to behold objects through the inverted medium, with the eye of enlightened christians, to see things as they really are, and to gather from them as much as possible, the gracious designs of the Redeemer’s love in their appointment: Perfectly convinced of this unquestionable truth, that as the Lord cannot possibly mistake, so neither can he possibly order any event, but with a view to their final happinesses.

All things, how unpromising soever they may appear, shall certainly work together for good to them that love God. Rom. viii. 28.

The recent death of that much beloved, and highly honoured instrument in the Lord’s hand, Mr. Romaine, opens, to the true believers mind, a very considerable subject of contemplation for the exercise of his duty. When a general in the holy army dies the common death of all men, no soldier in the field of battle, while resting upon his spear to contemplate the event, silently to adore, and as submissively to bend to the divine decree, but will be led humbly to explore the gracious intentions of God in the appointment. The subject will no doubt employ the serious study, and exercise the pen of many a ready writer among the Lord’s people. We cannot but express our hopes that this may be the case. So bright a luminary, and which through the gracious indulgence of our God hath shined so long, amidst the darkness of our hemisphere, ought not fully to go down unnoticed, and unattended with our grateful acknowledgments, while we behold his orb of usefulness now set, never to rise again upon this opaque earth which we at present inhabit. We would follow him in the moment when the information of his decease
THOUGHTS ON THE DEATH OF

is first made known to us, with those reflections, which such an event awakens; and which we offer not as the result of much study, but rather the spontaneous effusions of the mind, in the paroxysm of seriousness induced by the event. May the Lord render them profitable by his grace, both to writer and reader!

The first idea which crosses the mind, on the consideration of a faithful soul’s departure from the body, will perhaps (generally speaking) be in relation to the good man himself. For him we drop no tear. The exchange in every point of view must be to his account. When the righteous is taken away from the evil to come, for him no man taketh it to heart. With such to live is Christ, and to die is gain. Particularly respecting him of whom we now speak. Coming to his grave as he hath in a full age, like as a flock of corn cometh in its season: long ripe for glory; why should we mourn, because the harvest is houled? Could he now communicate with his friends as heretofore, what think ye, would be his language, but similar to that of the dear Redeemer’s: If ye love me ye would rejoice, because I go unto the Father. John xiv. 28.

The death of our venerable friend, calls forth the improving reflection, not so much on his account, as on our own. How far the interests of religion are concerned, and national evils may be induced by it, become the serious inquiry. And how far the divine goodness may overrule the seemingly calamitous event to good, challenges the attention of all his faithful people. The church of Christ hath sustained in the death of this man, we will not say an irreparable injury; for we perfectly know, that God can raise up whatever instruments he sees necessary to accomplish the purposes of his will; and rather than the interests of his Zion shall suffer, things which are not shall be chosen, to bring to naught things that are. But certainly the church of God lost a valuable servant upon earth, when Mr. Romaine died. And when a spirit so gracious and beneficent took its flight to the upper world; all that felt warmth and nourishment under his wings may well mourn his departure. While he continued here below, the effusions of God’s grace upon his soul supplied a source for refreshing his church and people. Those prayers, and tears with which he daily watered the Redeemer’s flock, committed to his charge, are now ceased, or rather, have followed him to glory. And must not that flock mourn when such a pastor under the great shepherd no longer lives, to lead them to the still waters of comfort? It was probably somewhat of a similar event which David mourned over, when he said, Help Lord for the goodly man ceased, the righteous fail from among the children of men. Psalm xii. 1.

But
But in how especial a manner ought the ministers of the sanctuary to mourn between the porch and the altar, when so great a man is taken from their head to day? The hands and hearts of all God's faithful servants in the ministry are united, or supposed to be, in never ceasing night and day in their supplications to the throne of grace for blessings on Zion. When the Lord therefore separates by death one, and that so eminent a one, from the praying congregation, what an increase of fervour ought to animate the devotions in the remnant that are left. When God makes a breach among those who stand in the gap, surely the voice of a supplication must be lifted higher, that the chasm may be again filled by a pastor after the Lord's own mind, whose law of truth may be in his mouth, and iniquity not found in his lips.

Neither is religion alone, and its awful concerns, all that is interested in the lives of God's faithful ministers. The nation to which they belong derives the most beneficial influence from their very existence and example. Surely except the Lord of Sabaoth had left us a feed, we had been as Sodom and been made like unto Gomorrah. The stability, the welfare, the very preservation of a kingdom, are blessings it owes to the prayers of the faithful. Every gracious soul in the community is like the ark of God in the house of Obed-edom; for it is said that the Lord blessed the house of Obed-edom, and all that pertained unto him, because of the ark of God, 2 Sam. vi. 22. Faithful ministers in particular, are descendents of those disciples whom Jesus declared to be the light of the world, and the salt of the earth. They illuminate the general darkness, and they act as preservatives from universal putrefaction. Every removal therefore by death, is by so much a loss of this enlightning and purifying principle; and the nation at large have cause to deplore the sad event. It would open a very serious, though unquestionably an highly improving subject, if the death of Mr. Romaine, (happening as it doth, just at the present period, when religion is with too many in a declining state, and its interests visibly decaying), was to call forth a more awakened inquiry into the purposes of the divine mind concerning it. Whether our little improvement under the long services of this laborious servant of God; our unthankfulness for the mercy, and our continued obstinacy in walking in darkness, while blessed with the light of his shining; are not among the causes for which God hath been pleased to remove the candlestick out of its place. These would furnish out much room for serious examination. But we desire not to anticipate by these remarks, the solemn investigation; neither shall we add any thing further by way of practical improvement to what we have offered. The above observations
tions are thrown out, rather to stimulate the pen of some able
writer, to raise spiritual instruction from this event, for the
Lord's people, than to supersede the necessity of it. We hope
the tomb of our dear departed friend will be plentifully
flourished with offers of this kind; and our very fervent
prayers will we hope be called forth, while we cannot but confi-
dently trust God for the gracious answer to them, that both, as
it concerns ministers and people, this afflicting dispensation will,
by his allwise and gracious providence, fall out rather to the fur-
therance of the Gospel.

RELIGIOUS INTELLIGENCE.

A General Meeting of the Society for the support and encouragement
of Sunday Schools, was held at the Paul's-Head Tavern, Cateaton-
street, London, on Wednesday the 8th of July 1795, Thomas Boddington,
Esq. V. P. in the chair.

The Committee reported, "That from the commencement of this in-
itution in 1785, the society have distributed 91,915 spelling-books, 24,232
Testaments, and 5,360 Bibles; which have been applied for the use of 1,012
schools, containing about 65,000 scholars; and that since the last general
meeting, the society's assistance had been extended to the establishment of
several new schools.,

The Committee farther reported "That a legacy of 300l. Bank Stock,
had been bequeathed to the society, by John Jackson, late of the parish of
St. Pancras, in the county of Middlesex, Esq.,

"That this society has been instrumental, either directly or remotely, of
affording the means of instruction to 65,000 persons, chiefly children; who,
probably without its aid, had remained ignorant and un instructed; is surely
a reflection that must awaken the most pleasing sensations in every bosom
that rejoices in the happiness of its fellow men for by the benevolent ex-
certions of the friends of this institution, children, apparently doomed to
ignorance and vice, have had the blessings of divine revelation opened to
their view; and many, there is reason to believe, have been successfully
taught, that "Wisdom's ways are ways of pleasantness, and her paths,
paths of peace."

The Committee farther observed, "That notwithstanding these happy
effects, they are sensible that there are multitudes, in almost every part of
the kingdom, that yet remain ignorant and untaught, respecting the duty
they owe to their Creator, to their fellow-creatures, and to themselves; and
were the question now asked, What shall we do to promote their happiness?
the answer would be, Institute and encourage Sunday Schools amongst
them; These will not fail, under the divine blessing, to teach that fear of the
Lord which is the beginning of wisdom; and steadily inculcate the duties
of sobriety, industry, temperance, and subordination, as well as a due re-
gard to, and observance of, the Christian Sabbath; being persuaded that
these important truths, duly improved, will have a powerful tendency to
stem the abounding torrent of vice and prophaneness which so generally
prevails; and have a benign influence on the present and future happiness
of mankind."

"Actuated by these considerations, the Committee look forward with
confidence to the friends of this institution for a continuance of their ap-
probations;
RELIGIOUS INTELLIGENCE.

probation; that, encouraged and supported by their benevolence, they may still be enabled to offer aid and affluence to those persons, in every part of the kingdom, who are desirous of establishing Schools upon the plan of the Society. Institutions like this claim the regard of the friends of mankind.”

A donation of ten guineas constitutes a Governor for life; and a subscription of one guinea per annum a Governor during the continuance of the subscription.

Subscriptions are received at the following Bankers:
Misters. Barret, Hoare, Hill, and Burdet, Lombard-street; Dorrians, Mello, Martin, and Harrison, Finch-lane; Dorset, Johnson, Wilkinson, and Bernets, New Bond-street; Down, Thornton, Free, and Cornwall, Bartholomew-lane; Drummonds, Charing-Crofs; Fuller, Son, and Co., Lombard-street; Martin, Stone, and Foot, Lombard-street; by the Members of the Committee; and by the Secretary at the Society’s Office, No. 47, Cornhill, where a plan of the Society, an account of the schools, printed extracts of letters received, &c. may be had.

Attendance Tuesdays, Wednesdays, Thursdays, and Fridays, from twelve till two o’clock.

By order of the Committee,
THOMAS PESTILL, Secretary.

Missionary Society.

WE understand, that the Rev. Tho’nas Hawes, L. L. B. will preach the first sermon at Northampton Chapel, Spa-Fields, on Tuesday the 2nd of September, at 10 o’clock in the morning; and that the business of the meeting will be introduced immediately after the service is ended. In the evening, a sermon will be preached at Mr. Stevens’s Meeting-house, in Crown-Court; and two sermons on each of the succeeding days. The Ministers, and other friends to the intended institution, will meet at the Castle and Falcon, Alderigate street, on Monday evening at six o’clock precisely, to prepare the business for the ensuing days, when the attendance, of as many as possible is particularly requested.

WE have the pleasure to inform the public, that the Rev. Mr. Goode, near ten years curate to the late Mr. Romaine, is, at the request of the parish, presented, by the Chancellor, to the rectory of Black-friars.

ORDINATIONS.

ON May 13, 1795, Henry Paice was ordained to the pastoral office in the Particular Baptist church at Waddesdon-hill, near Aylesbury, Bucks. Mr. Clement, of Tring, prayed. Mr. Sharman, of Chenies, opened the business of the day; received an account of the leadings of Providence, which brought on the connexion, and the confession of faith. Mr. Sleap, of Chefsham, prayed the ordination prayer. Mr. Pilley, of Luton, gave the charge from 1 Tim. iv. 16. “Take heed unto thyself, and to thy doctrine; continue in them, for in doing this thou shalt both love thyself and them that hear thee.” Mr. Wake, of Leighton, preached the sermon from Heb. xiii. 17. “Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you.” Mr. Hunt, of Watford, concluded in prayer.—Suitable hymns were sung at intervals.
Met again in the evening. Mr. Hunt prayed, and Mr. Hughes, of Dunstable, preached from 2 Thes. iii. 1. "Finally brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is among you." The meeting-house was crowded with people from different places round the country. All heard with attention, and most with apparent pleasure and satisfaction.

ON Tuesday, May 6, 1798, the Rev. John Gould was solemnly set apart to the pastoral office over the Church of Christ at Hornesham, in the county of Wilts, by prayer and imposition of hands. The Rev. Mr. Sibree, of Froome, opened the service of the day by prayer and reading the Scriptures. The Rev. Mr. Dunn, of Bradford, delivered the introductory discourse, proposed the questions, and received the confession of faith. The Rev. Mr. Stevenson, of Trowbridge, prayed the ordination prayer. The Rev. Mr. Edwards, of Wilton, gave the charge from John, xxi. 15, 16, 17. The Rev. Mr. Ball, of Welbury, engaged in the intercessory prayer. The Rev. Mr. Jackson, of Warmington, preached to the people, from Col. ii. 6. And the Rev. Mr. Denham, of Froome, closed the solemnities of the service with prayer.

ON Thursday, July 11, were ordained, by prayer and the imposition of hands, to the office of deacons, in the Baptist church, Unicorn Yard, Southwark, Mr. Fell, Mr. Jackson, and Mr. Meek. At the same time, the Rev. Mr. T. Hutchings was ordained to the pastoral office. The service was introduced by Mr. Sowerby. The questions proposed, the confession received, and the ordination prayer, by Dr. Stennett. The charge by Mr. Martin, from 1 Cor. iv. 1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." The general prayer by Mr. Button. The sermon to the people by Mr. Booth, from 1 Thess. iii. 16. "Now the Lord of peace himself give you peace always by all means, and the Lord be with you all." The dismission by Mr. Timothy Thomas.

ON the 4th of August, Mr. Buck, late a student at Hoxton, was ordained over the church of God, at Sheerness, co-pastor with Mr. Shrubsole. An unforeseen circumstance having occurred, to prevent a great body of the shipwrights, &c. attending in the morning; Mr. John Townsend, preached a sermon from Micah vi. 9. A seasonable discourse, upon the present gloomy providences. In the evening at half past five, Mr. Ralph, of Maidstone, began with reading and prayer. Mr. Bryson, of London, introduced the service, and requested Mr. Buck to make a declaration of his faith, which he delivered extempore, in a serious and collected manner. Mr. Simpson, his tutor, prayed over him, and afterwards delivered a warm and faithful charge from 1. Tim. iv. 16. Mr. Shrubsole, then delivered a short judicious discourse to the people, from 1. Thess. v. 12, 13. and Mr. Leggett, of Srood, concluded the service in prayer. It was pleasing to behold the number and attention of the people, at this new and unprecedented scene, in that part of the county of Kent; and considering the numbers that regularly attend the preaching of the word, the goodly company who have felt its saving influence, the large, substantial, and neat building for the service of God; we could not but feel and join in the chorus of the last hymn, sung on the occasion, "What has God wrought!"

This
RELIGIOUS INTELLIGENCE.

This place is an encouraging example to the ministers and people of God, not to despair, or be cast down, at the day of small things. The seed of prayers is sometimes a long time springing up. There has been a religious society, at Sheerness, for 70 years past, which met in a small room, after the afternoon sermon, on a Lord's day, for reading, praying, and singing. In 1751, the Tabernacle preachers visited them, and continued their labours till 1758. The society kept on as usual, and increased after these visits ceased. In 1762 they built a meeting on the upper story of a large brick house, and in 1766 chose Mr. Shrubsole to preach to them; they continued increasing till 1784, when the present place, called Bethel Chapel, was erected. Great success, after this, attended the Word. The society soon doubled in number, so that, in 1786, it was found necessary to enlarge it. The addition and alterations, with the original building, has cost £1001. Their minister having preached gratis, the money collected from the pews, and the collections obtained in London, and other places, have entirely paid the debts. May these encouraging appearances revive the spiritual energy of their ancient pastor, and be a powerful stimulus to his younger brother in the ministry, to labour much in the Lord. Sic Speremus.

ON Wednesday Aug. 5. the Rev. William Gould, (brother to the before-mentioned John Gould) was set apart to the pastoral office, over the church of Christ, at Ebbourne, Wilts, by prayer and imposition of hands. Mr. Warlow of Wincanton, prayed, and read suitable portions of Scripture. Mr. Morley, of Tisbury, delivered the introductory discourse; proposed questions, and received the confession of faith. Mr. Merchant, of Shaftesbury, prayed the ordination prayer. Mr. Adams, of Salisbury, gave the charge from 1 Tim. iv. 16. Mr. Loder, of Frodingham, engaged in the intercessory prayer. Mr. Edwards, of Wilton, preached the sermon to the people, from 2 Cor. viii. 23, 24. And Mr. John Gould, of Hornelham, closed with prayer.

AT the Scots meeting house, London-wall, on Thursday the 20th of August, at eleven in the forenoon, the Rev. Dr. Tenant (late a preacher in Scotland), was ordained with a view to his going to the East Indies, in character of a chaplain to the 101st regiment. The service was conducted after the form of the established church of Scotland. The Rev. Mr. Lods, Larimer and Steven began and concluded with prayer. Places of Scripture, suited to the occasion, were read by the Rev. Mr. Rutledge. The Rev. Mr. Todd preached the ordination sermon, from Mat. ix. 37, 38. The Rev. Mr. Love prayed the ordination prayer, which was accompanied with the imposition of hands. A very excellent charge was given by the Rev. Dr. Hunter, from 1 Timothy, iv. 16.

It may perhaps afford information to the English reader, to insert the form of questions put to the candidate for ordination, agreeably to the usage of the Scots church. These were nearly in the following words:

Do you believe the Scriptures, of the Old and New Testament, to be a revelation from God, given by infallible inspiration, and the rule of faith and obedience?

Are you persuaded, that the Westminster confession of faith is agreeable to the Holy Scriptures, and founded thereon; and does it contain the confession of your faith?

Do you promise to conform to the order of worship, government, and discipline, of the established church of Scotland, being persuaded that it is agreeable to the Holy Scriptures?
Do you promise meekly to submit to the admonitions of your brethren in the ministry, and to avoid all such practices, as tend to disorder and division in the Church?

Are not a regard to the glory of God and concern for the salvation of immortal souls, the grand governing motives which induce you to enter into the office of the holy ministry?

Do you promise to devote yourself faithfully to the work of this ministry, so long as Providence gives you opportunity, and to continue in it, notwithstanding whatever reproach or persecution you may meet with?

To all which he intimated his assent.

OBIITUARY.

Copy of a Letter to the Rev. Mr. H. on the death of Mrs. Jones, who departed this life 25th of June, 1795, [wife of the Rev. Mr. Thomas Jones, one of the six Students, formerly expelled the University of Oxford, for praying, reading, and expounding the Scriptures.]

DEAR SIR,

As Mrs. J. made no choice of a subject for her funeral, ever wishing to be hid from public notice, I have chosen 1 Tim. i. 15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

Grace, rich grace, the great Apostle ardently desired and longed to make known to sinners, from the moment of his conversion, through the whole of his life, and through the whole of his writings, especially in the words before us. Though he was more abundant than any in faith and in zeal, his soul ever burning with love to his Saviour, he had nothing more to say respecting his attainments, than "by the grace of God I am what I am." He had the deepest sense of his former wickedness, and he had the most pungent sense of his remaining depravity and unthankfulness. All his hopes sprang from mere mercy, the atoning mercy of God in Christ—mercy for the chief of sinners.

This was the creed, this the only source of comfort to the dear departed saint. In early life, the Lord was pleased, of his grace, to separate her from the world, and make her his own. And all who knew her can testify respecting her, that mighty grace preserved her soul from that period to the last moment of her life, cleaving to her Lord as all her salvation, and all her desire. But her praises are here forbidden. She wished to give God all the praise. Her theme on earth was, "I the chief of sinners am; but Jesus died for me." She had the most profound view of her own unthankfulness and remaining depravity, and was sensible that nothing but boundless grace could obliterate the imperfections of her best deeds. Her only refuge, her comfort, and joy, was the boundless love of God the Father; the redemption of God the Son; and the sanctifying operations of God the Holy Spirit; disposing her whole soul to rejoice in Christ Jesus, having no confidence in the flesh.

To this refuge she was taught to flee under her first religious impressions; and here she fought, and found safety, under all the imperfections, and in all the vicissitudes of her life; being enabled to rejoice in the words of one of her favourite hymns, "Jesu, lover of my soul, let me to thy bosom fly," &c. The Lord was gracious to her, and did not disappoint her faith and hope in him. He enabled her, through the whole of her pilgrimage,
and particularly through the whole of her long and painful illness, to declare to the praise and glory of God, "She had a good hope in the grace, and faithfulness, and love of God to her;" and that, though she was not blest with singular comforts, or manifestations of the Lord's favour, she was happy, truly happy in the belief, and in expressing that belief to her friends, that she was a sinner saved by grace, and commonly called upon them to unite with her in the words of the hymn, "The fountain of Christ assist me to sing, the blood of our Priest, our crucified King," &c. Hence her end was placid, resigned, satisfying to her own soul, and a source of delight to her friends left behind to lament their loss.

A little before her departure she talked much with me respecting herself, her sins, and infirmities, from her youth up, and of the Lord's dealings with her; in the retrospective view of the whole, admiring the wisdom and justice of all his dispensations: While the saw, in clearer views than ever, that Scripture which had often engaged her serious attention through life, "Why doth a living man complain for the punishment of his sins," she declared "she never before had seen it so forcibly true, that all her sufferings in the body were the natural consequence of her sins, which she had a full view of." But here she adored the Lord, for his goodness and tenderness to her, who enabled her, in this view of herself, with comfort, to commit herself, with all her unworthiness, to his mercy, exulting, "Mercy! Mercy! this is the total sum I" singing "This God is the God we adore, our faithful, unchangeable friend, whose love is as great as his power, and neither knows measure nor end. 'Tis Jesus, the first and the last, whose spirit shall guide us safe home; we'll praise him for all that is past, and trust him for all that's to come.'" She was ever a close attendant upon the house of God, and she enjoyed a present reward there. There the Lord was peculiarly gracious to her on the Sabbath before he ascended to glory. Literally on that day, a day never to be forgotten by them who heard her relation of it, (she found it to be to her the gate of heaven. She heard, and she feasted three times that day on the word preached to her; returning each time from the Lord's house, manifesting she had had fellowship with her God. And, in the conclusion of the day, she said that the whole of the service of that day seemed to have been one gracious plan and design (not of the preachers, for they had no thoughts of her attendance, but) of her God; uniformly tending to remove her doubts, confirm her hopes, and inspire her with joy unspeakable and full of glory, in the view of her own particular interest in the complete and hastening blessedness of redeeming love. The morning text was Hos. ii. 14. "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." The afternoon text, Col. i. 3—6. "We give thanks to God, and the Father of our Lord Jesus Christ (praying always for you; since we heard of your faith in Christ Jesus, and of the love which we have to all the saints), for the hope which is laid up for you in heaven, whereof ye heard before in the words of the truth of the Gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." The evening text, Jer. xxxi. 15. "I have satiated the weary soul, and have replenished every sorrowful soul." Her expressions, and the manner in which she made them, were strikingly great, glorious, and heavenly; awfully solemn, spiritual, and almost angelic. "The preaching, the prayers, the preachers, and her own enjoyment under them, appeared more glorious and heavenly than any she had ever before been witness to—all appeared new and transporting.
She had a prospect, and an enjoyment of the hidden mysteries within the veil; and was already treading upon the borders of the celestial regions, viewing the shining harpers harping the praises of redeeming love, while a small impediment only prevented her stepping into the full completion of her joys.

The last prayer she expressed, an hour before she closed her eyes, was, "Lord, have mercy upon my soul;" that, she said, was all. But, instantly recollecting herself, added, "Yes, there is one thing more: Lord, have mercy upon my body." And, after directing me to lay her easy, said she was faint, asked for a little water, which having drank, without a sigh, in a few minutes, entered into rest.

Now, blessed be God, that bar is broken by death which, on her last sabbath here, she said, kept her out of glory. Her bands are now burst asunder, burst for ever, and her blessed soul is singing amidst the heavenly choir, ten thousand times ten thousand, and thousand of thousands, "To him who loved us, and washed us in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

Now she has a perfect enjoyment of what throughout her pilgrimage she tasted by the way; which, by faith anticipating, she perpetually sang in the words of Mr. Cowper,—

There is a fountain fill'd with blood, drawn from Immanuel's veins;
And sinners, plung'd beneath that flood, loose all their guilty stains.
The dying thief rejoic'd to feast that fountain in his day;
And there have I, as vile as he, wash'd all my sins away.

When this poor liping, flam'ring tongue, I'll sing thy pow'r to save,
For me, a blood bought free reward; a golden harp for me!

*Tis strung and tun'd for endless years, and form'd by pow'r divine
To sound, in God the Father's ears, no other name but thine.

That you and I, dear sir, may ever partake of this blessedness, living and dying, is the prayer of
Your unworthy Brother in the Gospel,
T. J.

——

A HYMN composed on the Occasion, and sung after the Funeral.

Dear Martha! tho' long press'd with care
Has now outstrip'd the winds!
Her soul is fled to regions fair;
Where Jesu's love the fence.

His face, which blis to angels yields,
She doth, unvel'd, behold!
His praise, thro' the heav'nly fields,
She sings to harps of gold!

This bliss, thro' time, in flam'd her heart,
Tho' temper'd with alloys;
And now her soul doth e'er impart
The song of all her joys.

My Father and my God! My All!
Who wrought all for my good!
Blest Spirit! Thou my soul didst call,
To wash in cleansing blood!

Jesus! My Saviour, and my Lord!
Who wipes away my tears;
The fount, I ever will record,
Which banish'd all my fears.

The wonders of redeeming love!
A sinner saved by grace!
The theme of every faint above,
Our dear Immanuel's praise!

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Eter-
OBITUARY.

Account of the Death of Mrs. J. B.

DIED June 8th, 1795, at —, near Edinburgh, Mrs. J. B. aged 36.

From her early youth she was called by the grace of God, and was then much employed in secret prayer, and committing to memory Watts's Hymns, Erskine's Sonnets, and the precious book of David's Psalms of the Scotch version. The following Scriptures were comfortable to her through life, "I have loved thee with an everlasting love, &c.— Because I live, ye shall live also.—I will estiate every soul.—So shall we be for ever with the Lord.—With gladness and rejoicing shall they be brought; they shall be brought into the King's palace.—Truth Lord, yet the dogs eat of the crumbs.—What will thou that I should do unto thee? He is faithful who hath promised; I will see you again, and your heart shall rejoice.—Turn to your strongholds, ye prisoners of hope."

'She used to remark, that in hearing or reading sermons, it was the word of God contained in them, that did her good. She loved those sermons best, that were searching, and were full of offers of Christ and his grace. In hearing the Gospel she used to attempt to receive Christ and salvation. She was at much pains with her children and servant, as to religion, and used secretly and seriously to advise them in a modest manner. She prevailed on several of her own sex to set up praying societies. During her last illness, which was a gradual decline, she was composed and resigned, and always expected her dissolution. She then complained of her corrupt heart, and would lay her hand upon her breast and say, "O if you knew what is here!" She declared, in the view of eternity, she wished to venture on free grace, and on the Lord Jesus in the promises; but added, "O I wonder how one with such an unholy heart can ever enter heaven!" The following Scriptures were peculiarly comfortable to her in her weakness: "If ye believe, ye shall see the glory of God!...I will not leave you comfortless; I will come unto you.—Simon, Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for you." One observing to her she had a fight; "yes," says she, "but there remaineth a rest." Another observing that notwithstanding her weakness she might recover, she replied, "If it be for the glory of God, and I get grace to glorify him here, I have no objection; but I had rather be yonder." She declared to a near relation, that this distress had been the best of all the troubles ever laid on her, by an holy Providence; that she had been more in it than ever; and farther, that though she had no temptation to be weary of the world, yet she had long ago been made willing to leave all. When she could not sleep, she used to repeat to herself the Psalms of David, with the Poems of Craig, Watts, and Erskine; particularly she repeated the following lines:

He doth give strength when he on bed
Of languishing doth mourn;
And in his sicknes sore, O Lord,
Thou all his bed will turn.

SCOTCH VERSION.
OBITUARY.

Look gently down, almighty grace,
Prison me round in thine embrace;
Pity a soul which would be thine,
And let thy power my love confine.

WATTS'S LYRICS.

Long nights of darkness dwell below,
With scarce a glimmering ray;
But the bright world to which I go,
Is everlasting joy.

WATTS'S HYMNS.

Two days before she died, she desired a near relation to write out a list of promises for her, particularly some of these marked in her Bible; this she desired, because, through a remarkable deafness, she could hear but little that was said to her. These she often read, and would say, "O what a sweet promise this and that is, particularly these words, "The eternal God is thy refuge, and underneath are the everlasting arms— I will never leave thee nor forsake thee." A few minutes before she died, she again read over the list of promises, and with a peculiar pleasure said, "Hath he spoken them, and will he not do them? hath he promised, and will he not perform? He is not a man that he should lie." A near relation then asked, Do you trust in these promises? She answered, "Through grace I desire to trust them." Does Satan now trouble you? She replied, "Not much;" and then in a very short time went home to that Lord, in whose presence there is fulness of joy.

LATELY died on the Friars, Exeter, the Rev. William Clarke, M. A., for several years pastor of the Particular Baptist church in that city, and formerly minister of the church of the same denomination, in Unicorn-yard, Tooley-street, Southwark.

AUGUST 16th, died at Hoxton, aged 73, the Rev. John Beafley, who, for fourteen years, had been pastor of the Particular Baptist congregation at Wantage, Berks; but for the last nineteen, was incapacitated for public service.

TUESDAY Morning, August 25th, died, at his house, at Muswell-Hill, near Highgate, after a short illness, the Rev. Dr. Samuel Steene, minister of the Particular Baptist denomination, in Little Wild-street, Lincoln's-inn-fields.

REVIEW OF RELIGIOUS PUBLICATIONS.


We have already found occasion to declare our opinion that a new version of the Scriptures is, in a general view, desirable; and the opportunity which we had met with, of inspecting a part of Mr. H.'s
H.'s work, induced us to announce it in a favourable manner, when closing our remarks on Archbishop Newcome's view of English Biblical Translations. It is true that the New Testament has been published, in our own language, much more frequently than the Old, especially since the middle of the present century. Dr. Doddridge's version, extracted from his Family Expositor; Mr. John Wesley's, separated from his notes; and Mr. John Worley's, printed in 1770, in a volume similar to Mr. H.'s, were executed in a style adapted for usefulness, and appeared in commodious and pleasing forms. Had any of these obtained, from serious Christians, the attention it deserved, the necessity of the present work would have been in some measure diminished. But, after a careful examination of Mr. H.'s performance, and a collation of several of its parts with almost every English version, ancient or modern, that has preceded it, we do not hesitate to give it, upon the whole, our decided preference.

In the author's preface, he observes that, "As the words of the Spirit contain one precise meaning, and to communicate his mind is the intention of Revelation, it must be our endeavour not to leave them equivocal, but to fix a clear and determinate idea to each, in exact conformity to the original, that the true sense may be understood, which can be but one." "That I have endeavoured (he proceeds) to obtain this knowledge, it is no presumption to affirm. During forty years and upwards, this blessed book of God hath been continually in my hands; never a day hath passed, in which it hath not been matter of my meditation; I may venture to say I have read it over more than an hundred times, and many of the passages much oftener. I have consulted the works of the most godly and ingenious of the dead, and often conversed with some of the ablest and most experienced ministers of Christ among the living. I have at two different times of my life translated and transcribed the whole of the New Testament, and considered every word, and phrase, and passage, with attention: Indeed the leading object of my whole life hath been to discover and communicate to mankind the truth as it is in Jesus; and every day have I bowed my knees to the Divine Interpreter, who giveth understanding to the simple, that he would lighten my darkness, and shine into my heart, to give the light of the knowledge of the glory of God, as it is manifested in the face of Jesus Christ."

If this extract raises the serious reader's expectations, from Mr. H.'s version, we trust they will not be disappointed in a perusal, if it be made with a disposition in any degree resembling that of the pious and laborious author. But, surely, it should have a farther effect upon such as have, like him, professedly devoted themselves to the ministry of the Gospel. It affords a comment, that must be understood, and should be felt, upon Paul's exhortations, 1 Timothy iv. 15. "Meditate upon these things, give thyself wholly to them (ἐπιτιθέντας ὑμεῖς τιμήτω), that thy profiting may appear to all."

Although the author's conscientiousness of the rectitude of his aim and the diligence of his application have led him to speak, in the paragraphs...
graphs we have quoted, with a manly and Christian confidence, he expresses himself in a very modest and candid manner, respecting the result of his efforts. He cordially invites amicable criticism, and welcomes real information, should it even be accompanied with undue severity. Had we room we would gladly furnish our readers with extracts of a sufficient length, to become the ground of their own immediate judgment, or supply them with references to his aviations from the common translation, numerous enough to answer the same purpose. But we must confine ourselves, as usual, to general character; and shall attempt impartially, however imperfectly, to point out what appears to us the chief merits or defects of the work. The latter, however, are obviously not the effect of a want of affability or information: And all that we mean to suggest relative to them, is a difference of opinion in some cases, which we leave to be rejected or accepted as the author and his readers may upon reflection deem most proper.

The distinguishing cast of this version is pointed out by the following words of the preface: "I have endeavoured to render every passage with the most literal exactness—to use the most forcible and clear expressions, corresponding with the original—not to omit a particle—preferring the participles—and following, as much as the genius of our tongue will permit, the exact order of the Greek words, persuaded that, thus placed, the sense often receives clearness and energy." Of this we are equally persuaded: But the difficulty of accommodating the idioms of two languages, so different from each other, must obviously be very great. We think that, on the whole, Mr. H. has rather exceeded than come short of a proper adherence to the principles here laid down. The style of his translation might, we apprehend, have been more familiar, and sometimes more perspicuous, had he deviated from them more frequently. A comparison with the original has convinced us, that, besides the objects abovementioned, Mr. H. has likewise aimed at variety of expression. When the same Greek word recurs, he commonly substitutes for it different English terms, nearly synonymous. The authors of our common version seem, by their preface and their practice, to have been of the same opinion; in opposition, we believe, to the mode recommended for their adoption. The argument is stated by Archbishop Newcome, in his eighth rule for conducting an improved translation. We shall only suggest, that repetition of the same words and phrases is a striking feature of the simplicity which characterizes ancient writings, whether oriental or classical; and the excellent translation of Homer, by Mr. Cowper, affords a proof that it may be preserved with advantage in our own language. The cordial desire, which the author expresses for friendly correction, induces us also to intimate our wish, that, in future editions, he may define the beautiful metaphors of Scripture in some instances more distinctly. In 1. Tim. vi. 10. he has judiciously restored one figurative expression, of the original, by substituting "wandered away" for "erept," but he has suffered the English reader to remain under
under the mistake, that the verb translated "to covet," relates to the word "money," for which there is no separate term in the original. Had ἀβαρεία been Englished by a single word, as "avarice," and the definite article been omitted, as it is in the Greek; ἀποκεραυνακός, been translated literally, by "grasping at;" and ἰπποκράτες, by "pierced around;" the continuation of the metaphor might have been as evident as it is correct and elegant; and the covetous professor of faith in Christ, might have been struck with his resemblance to a traveller, who, for the sake of some alluring but noxious fruits, the produce of a root that grows amidst the thorns at some distance from his path, wanders from this, and, grasping at the seducing object, finds himself transfixed all over by the surrounding thorns, that afford so lively a picture of the numerous griefs to which avarice subjects its votaries. It seems strange that the accuracy of Coverdale, and the Rhemists upon this remarkable metaphor, should not have been imitated by succeeding translators. Similar observations might be made upon 1 Cor. ix. 26, 27. a passage, which, through mere inattention to the continuation of the metaphor, has been not only grossly mistaken by most, but abused by many, to their present misery, and we fear to their everlasting disappointment. Dr. Doddridge's version comes nearer to the original in this place, than any other we have met with.

With very few other exceptions we have the pleasure to give Mr. H's work our warm approbation, and we heartily wish it a far more extensive sphere of usefulness, than what appears to have fallen to the share of his predecessors in the undertaking. It is our firm persuasion, that an attentive perusal of this translation, and a comparison, wherever it appears to be necessary, with that in common use, may be of more service in assisting serious christians, to obtain a consistent idea of the meaning of the New Testament, than one half of the numerous and voluminous commentaries which have been written upon it*. The form of this publication is adapted, perhaps, better than any other, to general use. The print is large enough for almost any sight, which is a matter of some importance in a work of this nature. Room is saved by the introduction of double columns on the page. The separations between the verses unhappily adopted by our Genevan translators, and copied by others, are exchanged for paragraphs determined by the meaning and connexion of the text; and, although real advantage would have accrued, in this view, by removing the breaks between the common chapters also, the retention of these will be found, by common readers, a great help in referring to particular passages. Such as are capable of giving a more critical attention, would, we apprehend, be essentially obliged to the author for the early publication of an edition, in which the

* In correspondence with this opinion, see an excellent sentence from Bishop Coverdale's preface to his translation, quoted by the Rev. Clement Cruttwell, in the preface to his invaluable edition of the Bible (with the various renderings, and Bishop Wilson's notes,) published for the benefit of a charitable institution.
distinctions of chapters and verses should be wholly suppressed; the
inspired writings arranged according to the best ascertainment
of their dates; the corrections of the original text, adopted by
Gnesbach, inserted, where they seem well grounded; and the whole
printed in a single column, and perhaps, in a size more generally
portable.

We cannot conclude without expressing our own acknowledg-
ments for the translator's disinterested and indefatigable exertions on
this subject, and our opinion of the taste as well as information dis-
covered by him. His variations from the common versions are more
numerous than in most others. Where he has adopted the amend-
ments of predecessors, the selection usually proves his discernment.
But we have been often struck with the propriety of a correction,
which appears to be entirely new. The similarity of his improve-
ments, in frequent instances, with those adopted by Dr. Macknight,
in his learned and laborious work on the Epistles, just published,
appears to us highly creditable to both these gentlemen, and is an evi-
dence, not only of their studious research, but (as there is probably
no small difference between their doctrinal sentiments) of the im-
partiality with which it has been conducted.

Dogmatism exposed, and Sophistry detested; or a Conversaticn of
"Paine's Age of Reason." To which is prefixed, a brief Account of
the Replies already published. By Daniel M'Neil, A.M. London:
Printed for T. Chapman, 1794. 1s. 6d.

Mr. M'Neil hath introduced his pamphlet to the notice of the
public with a short dedication of the work, to the Fellows, Schol-
ars, and Students of Trinity College, Dublin; in which he pays
them a handsome compliment, "by ascribing all the merit of those
exertions by which he hath been able, under Providence, to com-
batt the errors of Deists and Sectaries with any success, to the ex-
cellent system of education established in the University of Dublin."
This address is followed with a preface, in which he points out, ac-
cording to his apprehension, the incompetence of the former replies
made to Mr. Paine's book of the Age of Reason; and the motives
which led him to the attack. Whether he has succeeded or not in
the attempt, his pamphlet is certainly entitled to some attention,
from the very modest manner in which he speaks of his perform-
ance. "How far (says he) I have succeeded, it is not for me to
affirm: But if I have failed, the blame is not to be imputed to
the subject, but to the writer."

We have to regret, that the manner in which Mr. M'Neil ar-
ranges his subject, prevents his readers from having that clearness
of apprehension which becomes necessary to the discovery of the
merits of his work. But, indeed, he affirms a reason for it, which
we confess is but too well founded,—"that there is so little method
observed by Mr. Paine, and so loose and defultory are his argu-
ments, or rather his assertions, that it is not easy to reduce them to
any order."
As a specimen of Mr. M'Neille's style and manner of reasoning, we subjoin the conclusion of his preface, which will at least serve to show the sincerity of his labours. "I cannot conclude (says he) this preface, without entreating all who profess to believe in Christ to be diligent in searching the Scriptures, for they contain the words of eternal life. Life and immortality have been brought to light by the Gospel. Let us walk honestly in the light. Christ has foretold, that before his second coming, there will be a great falling away. This prophecy we see now fulfilled: Deism, Arianism, and Socinianism, have made a fearful progress, and there is reason to apprehend they may extend farther. Woe to the inhabitants of the earth and of the sea, for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xii. 12.

"Another sign of the times is the appearance of "false Prophets and false Spirits." But Christ says, "Immediately after the tribulation of those days, will be the appearance of the Son of Man coming in the clouds of Heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from the one end of heaven to the other. Matt. xxiv. 24. to the end."

"In that day, when we shall appear before the judgment seat of Christ, may all who call on his name, be presented without spot or wrinkle, in the white robes of righteousness, washed in the blood of the Lamb, slain for the sins of the whole world before the foundation thereof: He which testifieth these things faith, Surely I come quickly. Amen. Even so come, Lord Jesus!"


The right exercise of our reason in religious concerns is of the utmost importance. Through the neglect of it, much that might be understood and enjoyed, concerning the Lord's will and ways, is lost even by sincere believers; and by extending it beyond a proper sphere, many have made shipwreck of their own faith, and have become very injurious to the faith of others. The great Witsius left, among the short exercitations which compose his Miscellanea Sacra, one which Mr. C. professes to have translated for his own amusement. He intimates, that the publication of it is chiefly designed for the use of his friends. Whether on their account, however, or that of others, into whose hands it may fall, we could wish that he had previously given it a careful revision. The translation is very close, and usually faithful, but in several parts obscure, and in some, we think, mistaken. In sections 17 and 18, Mr. C. represents Socinus and Suælius as confessing that the incarnation and atonement of Christ are frequently written in the Scriptures.
Tures; whereas Witius's quotations from those Hereticks only assert, that if it were so, they would not receive the expressions in their literal import. The university spoken of by the author in section 25, was that of Leyden, not Lyons, as the translator has called it, mistaking Lugdunum Cellaorum for Lugdunum Batavorum. Cocceius is also reprepresented, in the translation, as having written on the fifth verse of Psalm 131, which has but three verses: Witius referred to the fifth section of Cocceius's Commentary on the Psalm. In the quotation of a line from Hesiod, eu is substituted for ο. The periods are usually much too long, by throwing several of the original into one of the translation.

We take the liberty of making these remarks, because we think it an injury to an author, if, through mere negligence, he is presented to persons who are strangers in an unbecoming dress. We doubt not Mr. C's ability to have done more justice to the excellent piece of argument which has passed through his hands, and is published very much in season. His language, though defective of the luminous style of an original, is moitly correct, and not inelegant; and, in its present form, we do not hesitate to recommend the publication to our readers. If another edition is called for, we hope Mr. C. will make it more complete. The concluding paragraph affords the result of the author's investigation: "Hence it appears, that the uses of human reason are many, and very excellent, in knowing, distinguishing, proving, and defending the mysteries of revelation, with truth and force of argument; not only as it signifies a faculty of the mind, but also as it notes certain known principles and axioms: Yet it ought not to be considered as a perfect standard by which all the mysteries of religion must be measured before they are received by faith."


These very cheap and profitable tracts are the fruits of an institution extremely laudable in its principle, and highly promising in its progress. Its design may be best understood from an account circulated by its patrons, to which we shall be glad to call the attention of such as are hitherto unacquainted with it:

"The immediate object of this institution is the circulation of religious and useful knowledge, as an antidote to the poison continually flowing through the channel of those licentious publications which are vended about our cities, towns, and villages, chiefly by the means of hawkers, of whom above 20,000 are supposed to be employed, more or less, in this pernicious traffic."

"When
When it is considered what vast multitudes there are whose reading is, in a great measure, confined to these corrupt performances, which consist principally of immoral songs and penny papers, and what invention and pains are used to tempt people to the perusal of them, by hanging them on walls, exhibiting them at windows, as well as offering them to passengers in the streets, and at the doors of houses, it must be obvious, that it is become a point of no small consequence to correct so great an evil, which is not likely to be done effectually without condescending to supply tracts equally cheap, and adapted in like manner to the capacity of the common people. And since the poison which is to be counteracted is but too palatable, it is the more material to endeavour that the antidote shall be made plesant also. A variety of harmless allurements will be used, in order to invite a perusal; the tracts will, in general, be short; and they will be distinguished, as far as may be found practicable, by a neat and agreeable appearance. When it is recollected what numbers have been lately taught to read by means of Sunday Schools, an additional motive is furnished for endeavouring to supply the lower part of the community with some profitable reading. Being well aware that sermons, catechisms, and other grave and religious tracts may be had from some existing societies, it is not intended to furnish in general from this institution the same kind of didactic pieces. Instructive and entertaining stories, lives, deaths, remarkable dispensations of Providence, and moral ballads, will form a considerable part of the intended publications; and whatever is enthusiastic, superstitious, or absurd, will be carefully avoided. It may be proper to add, that the cause of no religious party is intended to be served; and that the endeavour will be to promote general Christianity, on practical principles.

It is obvious, that to accomplish the end proposed, the bulk of such publications must not treat directly of religion. It has been, however, very properly determined, to set apart one out of three tracts, published monthly, for subjects entirely religious; and they are called "Sunday Readings," to point out the use for which they are peculiarly adapted. We have given the titles of those already printed, and add our testimony to the propriety and utility of the manner in which the subjects are treated. The doctrinal principles are those of the genuine Gospel of Christ. The most simple mode of illustration is generally the best, and, here, the only one to be kept in view. The tracts before us are by no means censurable in this respect; but would, perhaps, admit of improvement from a closer imitation of the different excellencies of Mrs. Barbauld and Mrs. Trimmer. A few expressions that we have met with in these, and in some of the moral pieces, induce us strongly to recommend to the benevolent and pious writers to guard, in the most careful manner, against the intrusion of political opinions. In the ferment of the public mind, of the continuance of which there are still too many proofs, this would be found the bane of every plan that requires associated support or extensive acceptance. It is true, indeed,
indeed, that the strictest neutrality, and the profoundest silence, will not exonerate from the cenure of bigots. We have found it so on either hand; and nothing has afforded us more satisfactory evidence of our own constancy with the maxim we at first adopted, and are now recommending to others, than the contradictory nature of the clamours that have industriously been excited against us. Whilf, therefore, we are favoured with the success which we desire for the praise of Christ, and the benefit of fellow-creatures, and which we humbly ascribe to the blessing of God upon our endeavours, we venture to advise a similar conduct in others, who have likewise a single aim at the most important interests of mankind.


We are firmly persuaded, that the duties of morality ought to be often inculcated from the pulpit and the press. If, however, they are not enforced on the pure principles of the Gospel, we believe that in general they will be but little regarded. Unlesf the grace of God be represented as the source of all genuine obedience, the philosopher and the divine will amuse us with essays and sermons in vain. No arguments produce such conviction, nor have any motives such influence, as those which are derived from the cross of our Lord Jesus Christ. Moral truths viewed through any other medium than that of the Gospel, may excite a kind of cheerless admiration, like that produced by the contemplation of the glittering luminaries of night; but, as they communecae no vital heat, we may be frozen to death while we are gazing.

Had the author of the volume before us posseessed sentiments of this nature, his sermons would probably have appeared to much greater advantage. Though we are pleased with many excellent sentiments they contain, and the neatness of the style in which they are written, we can neither consider them as evangelical, nor recommend them as calculated to serve the cause of real virtue and religion.

Evangelical Providences; or the Destruction of Antichrist, demonstrated to be the Tendency and Design of Divine Providence, in modern Changes and Revolutions; and the Duty of a professing People in the present Crisis Illustrated with historic and prophetic Proofs. By the Rev. Richard Leggett. Chapman, 1794. Price 1s. P. 67. 12mo.

Mr. L. endeavours to prove in this pamphlet, that the important events which are now occurring, are designed to introduce the complete overthrow of Popery. In illustration of this, he mentions the conduct of Providence, as it related to the church in past ages, which he confirms by many prophecies, which seem to favour his views: Hence he stimulates professing Christians to united supplications for the speedy approach of a period so glorious. Though the author does not enter very deeply into the subject, his observations are adapted to animate the hopes and the prayers of those who long for the destruction of Papal superstition and tyranny.

POETRY.
POETRY.

THE REFUGE.

Lord! Thou dost all my wants supply,
Still I am needy grown;
Necessities still multiply,
And keep me near thy throne!
Where, O my Saviour, can I go,
To find a friend like thee,
Whose benefits unbounded flow,
And flow divinely free?
I have a warrant from my Lord,
To ask and to obtain;
I have the promise of his word,
And cannot ask in vain:
But were it at some great man's door,
Where I had often been,
I should not dare to ask for more,
Though want was 'ere so keen.
Not so with Thee, my gracious Lord!
I cannot weary Thee!
Thou never wilt my suit discard
For importunity!
Such needy beggars Thou dost love,
Who trust not human aid;
They shall thy loving-kindness prove,
And Thou wilt not upbraid!
Treasures the world can ne'er bestow,
Dispens'd by Thee alone,
From thine exhaustless storehouse flow,
From treasures all Thy own.
Such faith as was in Abram found,
Give me, O Lord, I pray;
In wisdom let my soul abound,
To tread the narrow way!
With steady hope to run my race,
Nor faint when I am try'd;
Each day I live to grow in grace,
Taught by my heavenly guide,
Through self-denying force, to part
With the besetting sin;
Thy spirit, Lord, to cleanse my heart,
And keep it pure within.

These, and a thousand wants are mine,
And daily mine they are;
But ev'ry gift Thy pow'r divine
Will grant to fervent pray'r.
And, Lord! if Thou these gifts bestow,
On a poor worm like me,
How ought my thankful heart to glow
With gratitude to Thee! CECILIA.

PLEASURES OF RELIGION AND
THE COUNTRY.

How pleasant and happy our lot!
How free from each heart-rending care!
Our humble and peaceable cot
Is far from all hurry and fear.
No foes to our quiet without,
Afflict with their horrible din;
And joy and contentment, no doubt,
Make every thing pleasant within.
The lark, the sweet herald of morn,
Awakens, and bids us arise,
To taste all the sweets of the dawn,
While singing, she mounts to the skies:
With her, too, we join our glad song
To heaven, for safety and rest;
For sure to our keeper belong
All praises that can be express'd.
Thus early, with appetites good,
We need no incentives to eat,
But gratefully relish the food,
Prepared in our happy retreat.
No gift from our heavenly Friend,
Unthankfully would we receive;
These bountiful blessings all tend
To comfort and make us believe!
We know that the Lord does provide
His servants a plentiful feast;
And this we are certain, beside,
Unworthy we are of the least:
But mercies un dimed shine
In all his kind actions to man,
And above ev'ry blessing divine,
REDEMPTION! that wonderful plan!

'Tis
Tis this fills each mind with delight,
And soothes all our sorrow and care.
'Tis our theme from the dawning of light,
'Till the shadows of evening appear;
And when, in the regions above,
Our souls full enjoyment shall have,
We shall still sing the wonderous love
That ransom'd our souls from the grave.

Uaddenham. W. B.

ON THE INTENDED MISSION.

"O send out thy light and thy truth."

Psalm xliii. 3.

BRIGHT as the Sun's meridian blaze,
Vast as the blessings he conveys,
Wide as his reign from Pole to Pole,
And permanent as his control:
So, Jesus, let thy kingdom come!
Then sin and Hell's terrific gloom
Shall, at its brightness, flee away,
he dawn of an eternal day.

Then shall the Heathen, fill'd with awe,
Learn the blest knowledge of thy law;
And Antichrist, on every shore,
Fall from his thrones, to rise no more.

Then shall the lofty praise refund
On Afric's shores, through India's ground;
And islands of the Southern sea Shall stretch their eager arms to Thee.

Then shall the Jew and Gentile meet
In pure devotion at thy feet;
And earth (hallyield Thee, as thy due,
Her fulness, and her glory too.

O! that from Britain now might shine
This heavenly light, this truth divine!
Till the whole universestiallbe
But one great temple, Lord, for Thee!

JUNIOR.

THE RAVEN.

MY thoughts upon the raven's tow'ring wings
Shall trace the azure regions of the sky;
To learn from whence the sable parent brings
Her hungry brood a regular supply.
She neither sows nor reaps, nor has the where
To lay up sustenance for future use;
Yet, without barn or storeroom, thought or care,
Her loaded beak does constant food produce.

'Tis God who hears the callow nestlings cry,
And infant lions roaring in the wood:

To him each creature looks with longing eye,
His bounteous hand gives all their proper food.
How much superior, then, am I in worth,
To fowls of gaudy plume or pleasant song:
For whom the great Creator form'd this earth;
To whom the various animals belong.
Sure, if a helpless solitary bird
Croaks not in vain, but constantly is fed;
Believe, my soul, that thou art always heard,
When thou dost humbly pray for daily bread.

Then let me to my heavenly Father look,
As did the Tishbite; and the raven's wing
Which fed Elijah by the chrysal brook,
Leaving her young, shall my provision bring.

THE DAWN OF MERCY.

Isa. xii. 1, x.

WHEN first sweet Mercy's gentler beam
Shone in upon my mind,
How alter'd did all nature seem,
What raptures did I find.
The low'ring gloom which veil'd the skies,
Then vanished from my sight,
And all that met my ravish'd eyes
Was beautiful and bright.

I praise thee, Lord, and I adore
Thy grace divinely free;
Thou wilt be wrath with me no more,
But bless and solace me.

My sins thy vengeance did provoke;
I well deserv'd to bleed;
But Jesus his own blood has spilt
In the vile sinner's room.

Justice can ask no higher price,
Nor more could mercy give:
Sinners could need no more than this,
Nor creatures more receive.
Satan can have no stronger foe,
Nor I a firmer friend;
My praise shall, like his mercy, flow,
And never know an end.

Aug. 1786.
ITSAK'G-EMCAL MAGAZINE.

REV. JOHN CONDER. D.D.

Published by J. Chapman, Esq., Fleet Street. Oct 1786.
MEMOIR of the late Rev. JOHN CONDER, D. D.

This Gentleman descended from ancestors, who were not remarkable for shining abilities or extraordinary achievements; they made no figure in church or state, nor is the name of one of them to be found in the annals of history: But what is abundantly more excellent and honourable, they were distinguished by the grace of God, enabled consistently to preserve their Christian character, were useful in their day and station, and when removed hence, were had in lasting and affectionate remembrance, by their surviving friends and neighbours.

Of these, the first of whom any account is preserved, was Richard Conder, who was a dairy farmer, at Croydon-cum-Clapton, in Cambridgeshire, who had one son also named Richard Conder, who succeeded him in the farm. This Richard had three sons, Jacob, Jabez and Joshua, and a daughter Rhoda. Jabez had only one child, a son, John, the subject of this memoir.

Concerning Richard Conder, senior, the following interesting anecdote is preferred, which was related to Dr. Conder in the early part of life, by an old gentleman who remembered, when a boy, to have heard it from Mr. R. Conder himself:—

"I used (says he) when young, to accompany my father to Royston market, which Mr. Conder also frequented. The custom of the good men in those days was, when they had done their marketing, to meet together, and spend their penny together in a private room, where, without interruption, they might talk freely about the things of God; how they had heard on the sabbath-day, and how they had gone on the week past, &c. I was admitted to sit in a corner of the room.
One day when I was there, the conversation turned upon this question, By what means God first visited their souls, and began a work of grace on them. It was your great grandfather's turn to speak, and his account struck me so, I never forgot it. He told the company as follows: “When I was a young man, I was greatly addicted to foot-ball playing; and, as the custom was in our parish and many others, the young men, as soon as church was over, took a foot-ball and went to play. Our minister often remonstrated against our breaking the sabbath, which however had little effect, only my conscience checked me at times, and I would sometimes steal away and hide myself from my companions. But being dextrous at the game, they would find me out, and get me again among them. This would bring on me more guilt and horror of conscience. Thus I went on sinning and repenting a long time, but had no resolution to break off from the practice; till one sabbath morning our good minister acquainted his hearers, that he was very sorry to tell them, that by order of the King (James I.) and Council, he must read them the following paper, or turn out of his living. This was The Book of Sports, forbidding the minister or church-wardens, or any others, to molest or discourage the youth in their manly sports and recreations, on the Lord’s day, &c. While our minister was reading it, I was seized with a chill and horror not to be described. Now, thought I, iniquity is established by a law, and sinners are hardened in their sinful ways! What sore judgments are to be expected upon so wicked and guilty a nation! What must I do? whither shall I fly? How shall I escape the wrath to come? And God set in so with it, that I thought it was high time to be in earnest about salvation: And from that time I never had the least inclination to take a foot-ball in hand, or to join my vain companions any more. So that I date my conversion from that time; and adore the grace of God, in making that to be an ordinance for my salvation, which the devil and wicked governors laid as a trap for my destruction.”

“This” said the good man, “I heard him tell; and, I hope, with some serious benefit to my own soul.”

Richard, his son, Dr. Conder's grandfather, lived and died in the same farm, and partook of the same spirit with his father: Inasmuch, that on the restoration of Charles II. and the ejection of the nonconforming ministers, he joined himself to a congregational church, gathered by Mr. Francis Holcroft and Joseph Oddy, in Cambridgeshire.
MEMOIR OF THE LATE REV. JOHN CONDER.

These two good men preached, as they had opportunity in private houses—in woods, and fields, in the night, when they could not by day; for which practice Mr. Holcroft was imprisoned twelve, and Mr. Oddy six years, in Cambridge castle. But the keeper of the jail favoured them, and often let them out on Saturday evening, after it was dark, and they returned on Monday morning, before day-light. In this practice they were never detected. (See Palmer's Memorial of ejected Ministers.) The grandson of the jail-keeper, whose name was Prophet, was in the same office, and attended on Dr. Conder's ministry, when he lived at Cambridge.

After the Revolution, liberty of conscience being allowed, Mr. Holcroft's church separated into small communities, and chose pastors from among themselves. Mr. Richard Conder, was one of this number, who preached and administered in his own hall, gratis, to a little congregation, till removed by death, at the age of 69, 1718.

Near his house was a fine spring, and a pleasant grove. Here, in the summer time, his flocks sat down in companies, ate their morsels, which they brought in their pockets, drank of the fountain, and conversed of the things they had heard. The meeting continued some years after, under Mr. Dixey, till about 1725, when Mr. Jabez Conder, second son of Richard, who was settled in a farm, at Wimple, and a member of the church, fitted up a meeting-house at Croydon, where he preached, and became their pastor. Under his ministry, this little interest considerably increased. But alas! in a few months after his ordination, he was taken off by death. Two or three ministers were invited by the people, who having never been used to contribute any thing for the support of the Gospel, could not maintain their minister; till at length Mr. Matthew Dutton, a Baptist minister, coming among them, made some converts to his opinion: In consequence of which, the church divided; the part, who embraced his sentiments, established a Baptist interest at Great Graniden; and the remaining part of the church at Croydon was scattered, and the church dissolved.

Mr. Jabez Conder married Elizabeth, the eldest daughter of William Linkern, a farmer, at Everton, Bedfordshire, by whom he had one son, John, born June 3d, 1714. He was baptized by his grandfather, who with tears kissed him, and said, "Who knows what sad days these little eyes are likely to see,"—things wearing at that time a threatening aspect, relative to dissenters. But in two months after, the clouds broke with Queen Anne's death, and fair days succeeded. "So
MEMOIR OF THE LATE REV. JOHN CONDER.

"So that (as Dr. C. remarked, upon mentioning the above circumstance) these eyes have, for more than sixty years, seen nothing but goodness and mercy follow me, and the churches of Christ, even to this day."

The death of Mr. Jabez Conder, was occasioned by an awful providence. On the 28th of October 1727, he and Mrs. Conder rode over to Potton, to visit their mother Mrs. Linkern, and their son John, who boarded with her, and went to school to a Mr. Hicks, a clergyman in that place. Leaving Mrs. Conder there, Mr. Conder went forward to Biggleswade, where his brother in law, Mr. Linkern, junior, resided. With him he dined. In the afternoon as he was returning to Potton, on a gallop, a cow which it seems had only one eye, hearing the noise of the horse, started suddenly across the path : The horse ran against her fellow over her, and threw Mr. C. off with such violence, as occasioned a large, contusion over his eye, and gave such a shock to his whole frame, as broke a blood vessel within him. A neighbour that was with him, recovered his horse, and setting him upon it, conducted him, in this wretched condition to Mrs. Linkern's, perfectly sensible, but so weak that he expired within a quarter of an hour.

Doctor Conder, who was from home when he arrived, returned just time enough to see him breathe his last. Then (as he has often observed) he first knew, that lesser sorrows produce tears, but greater ones stun and stupify. This event, which happened when he was between 13 and 14 years old, made a very deep impression on his mind; and was indeed a striking instance of the truth of this observation, that we know not what a day may bring forth.

Mr. Conder died intestate; his widow was disconsolate, being left in a very encumbred situation. For Mr. Conder, being an active intelligent man, and taking delight in assisting the widow and fatherless, had engaged as executor to several of his neighbours, and as guardian for their children. And Mrs. Conder, being of a tender delicate constitution, found herself incapable of attending to these things properly, in conjunction with the business of her own farm. But after a while, a relation of Mr. Conder's came, and managed affairs for her, and helped her through her difficulties. In about four years after, she married again, to Mr. George Hawkes, eldest son of Mr. Stephen Hawkes, a respectable farmer near Clavering, Essex.

When she was about forty, she was seized with a painful knot in her breast, which proved the stone cancer. Lord Oxford and the Duke of Portland, calling one morning at the door,
door, and hearing her complaint, kindly invited her up to
town, to try the famous Dr. Ward's skill, who was then in
high repute. She went and staid near a twelvemonth under
his care, taking his pill and drop, which so hastened the di-
order, that her breast was reduced to a deplorable condition
indeed. The celebrated Mrs. Stevens, (who afterwards ob-
tained 6000l. by a vote of Parliament, for divulging her me-
dicine for dissolving the stone,) dressed her breast a long time.
This old lady took great notice of Mrs. Conder's son, who
used often to visit his mother, as he was then living at Clerken-
well, under the tuition of Mr. Parsons. Mrs. Stevens courted
him much to go to St. Omers for education, which she pro-
vided he should be all gratis, and with a full supply for the
pocket, &c. by which it appears what religion she was of, and
how diligent the Papists are to gain proselytes. But he was
helped to make Moses's choice, choosing rather to suffer afflic-
tion with the people of God, then enjoy the pleasures of sin
for a season. Poor Mrs. Courier, after eleven or twelve months
thus spent, returned home; and died about a week after,
aged 41.

But to return to our more immediate subject. From his
birth, it seems, his father conceived a strong desire, and with-
al a strong impression on his mind, that he should be a mi-
nister, and therefore determined, as he grew up, to give him
all the learning he could, knowing the want of it himself.
With this view, he placed him with Mr. Hicks, of Potton, as
before mentioned, to learn Latin under him; he made but little
progress, having unfortunately contracted an acquaintance
with several young persons of a wild turn, who enticed him
into the habits of idle gossiping, card-playing, and other vani-
ties, which prevented his mind from being properly fixed on
the acquirement of learning. But the death of his father occa-
sioned his removal to Hitchin, to an excellent grammar school,
called the Biggin, under the care of that able instructor, Mr.
John Newman.

Thus was he taken from these dangerous connexions; and
though the event of his father's death was so very sorrowful
and distressing to the family, he was led in riper years, to see
that it was to him the greatest mercy.

At Hitchin, he first boarded with a Mr. Francis Robinson,
a draper; with whom he lived more than a year, very pleasantly,
for Mr. Robinson was a cheerful, facetious man, and became
much attached to him, but he was taken off by the malignant
small-pox, and a fortnight after, young Conder was seized
with the same disorder. However, the Lord dealt mercifully
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with
with him. He soon recovered, and removed into Mr. Newman's family. At first, he did not relish strict confinement, and close application to books. His head ran much after going home, and being a farmer; which his mother was much against, urging that it was his father's purpose, he should be a scholar, and she was resolved to fulfil his will. However, Mr. Newman persuaded her to take him home for the harvest, and advised her to work him hard, and he would then be glad to come to school again when it was over. But he was loth to return; though after a while he was brought to consent, upon her promising that if he continued so averse to it, he should come home again, and be the farmer.

On his return, Mr. Newman behaved with much tenderness, and then he applied with cheerfulness, and never wanted to leave his studies more. He continued in this situation, between three and four years, during which he made considerable proficiency. In the mean time, his mother was married to Mr. George Hawkes, as before mentioned; soon after which, in 1732, the Rev. Richard Pain, pastor of the church in Petticoat-lane, London, being on a visit to Mr. Stephen Hawkes, father of the above Mr. George Hawkes; and mentioning a society newly established, called the King's Head Society, for educating serious young men for the ministry; Mr. Hawkes recommended him as a candidate.

Upon this he was sent for to Royston, that Mr. Pain might have an opportunity of conversing with him. But Mr. Pain, being in great haste to return to town, and unable to wait his arrival, directed him to write an account of his experience, and send it by post to London. He returned home that evening, full of disappointment and concern, never having entertained the thought, that he had experienced the grace of God in truth. But as the letter must be written, he was put upon very close thought and examination. What indeed he had to say was, in integrity of heart; and this was so little, that he persuaded himself, that upon Mr. Pain's receiving his letter, the old gentleman would quite desist, judging he was not fit to be countenanced by the society.

He had, however, to write, that he made conscience of secret prayer, and hearing the word; that sometime before, the Rev. Robert Wright had preached at Hitchin, from Luke xiii. 5. "I tell you, nay; but except ye repent, ye shall all likewise perish," which came home to his heart with a convincing power; and that when he came over to Royston, Mr. Pain preached from the same words, which he judged to be a particular voice of God to him, as the message was thus repeated.
repeated. Some texts of Scripture, which gave him relief under his convictions, were added, as Isa. i. 18. “Come now, and let us reason together, faith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” John vi. 37, “All that the Father hath given me, shall come to me; and him that cometh to me, I will in nowise cast out.” So the letter was sent, and by return of post, an order came, requiring him to come, and be converted with by a committee.

He went with much fear and trembling, and was examined by the Rev. John Sladen, Mr. Jonathan Rowlet, treasurer, and Mr. Hartgrave. They reported favourably—He was admitted, and ordered to repair, as soon as convenient, to the Rev. Samuel Parsons's care in Clerkenwell. Sometime after, he was received as a member of Mr. Pain's church. But after two or three sacrament days, Mr. Pain, unhandsomely left his church, and retired into the country and died. This event was matter of great discouragement to his mind, as he supposed, that the Lord hereby rebuked him, for his precipitation.

After the failure of Mr. Pain, he removed to Mr. Hill's church, which met near the Three Cranes, and was admitted a member, May 29th 1737, being then a student under Mr. Parsons, at whose house he boarded, at Clerkenwell. Upon his death, he was a short time under Dr. Ridgley, and afterwards attended the lectures of Mr. John Eames, in Moorfields, who was formerly the continuator of the Abridgment of the Philosophical Transactions, begun by Jones and Lowthorp, and was a man of great knowledge, and a very able tutor. Under him were bred many young men, who afterwards became eminently distinguished, for learning and abilities. Among them were the late Mr. Perry, of Cirencester, the late Dr. Furneaux, Dr. Gibbons, and Dr. Price.

He boarded at that time at a house in Jewin Street, with Mr. James Webb, who was likewise attending upon the lectures of Mr. Eames, with whom he contracted a most intimate friendship, which continued as long as he lived. They likewise promised, that the survivor of them should preach the other's funeral sermon, which promise Mr. Webb performed.

He began his ministry in 1738, and preached his first sermon in Mr. Hill's meeting-house, from Rom. i. 16. “For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.” Soon after being invited occasionally
sionally, to preach at Cambridge, he received a call from the people there, to be their pastor, which he accepted, and was ordained September 27th, 1739.

Here he continued about sixteen years, with acceptance and usefulness. In particular one elderly woman, who had unprofitably attended on the preaching of Mr. Hufsey, was, by his means awakened, and afterwards expressed her admiration, that the, who so long remained unmoved under the discourses of such an experienced and able old man, should be at last roused from her stupidity by such a stripling. The following anecdote, will furnish an additional instance, of the success attending his labours in early life:

During his residence at Cambridge, having taken a ride to Peterborough, for the benefit of the air, on his return he saw a Gentleman, in a private lane, at some distance, standing by his horse. As he approached, the supposed gentleman mounted, and coming up to him demanded his money. The Doctor (then Mr. Conder) immediately recognized him as a former inhabitant of Cambridge, but thought it prudent to conceal his knowledge. Not satisfied with receiving all his cash, to the amount of several guineas, the highwayman asked him for his watch. This being a family piece, he pleaded hard to retain it; but the man persisting in a menacing tone, in his demand, he surrendered it, though not without strong symptoms of reluctance.

The Doctor was a man of tender sympathy. This amiable quality soon suppressed all concern for personal safety, and the property thus violently wrested from him, and led him to commiserate an unhappy man, whose evil practices were leading him, in hasty strides, to the chambers of death, and to attempt to reclaim him. He immediately addressed him with great civility, inquired what way he was going, and proposed, if agreeable, to ride in company; assuring him at the same time, that he need not entertain the least fearful apprehension upon his account. His obliging manner won upon the highwayman, and opened the way to a familiar conversation.

During the robbery itself, the man, with all his assumed courage, could not conceal the agitation of his mind. From this circumstance, the Doctor took occasion to suggest, that his present mode of subsistence, separate from its moral turpitude, was both unwise and dangerous; as the small sums generally collected at one time, in these adventures, were inadequate to the risk, as they required the frequent exposure of his person, and must subject him to perpetual alarms. The robber urged the common plea of necessity. The Doctor represented, that
it was an unpleasant, and commonly a fatal necessity, as it was not only a trespass upon the rights of society, and the authority of God, but would subject him to a dreadful penalty in the life that now is, as well as in that which is to come. Here he intreated him to desist from these pernicious habits—urged him to repentance, assuring him that there was forgiveness through Jesus Christ, for the most atrocious offenders, and that he did not doubt, if he implored direction from above, but Providence would so direct his way, as to enable him to "provide things honest in the sight of all men."

This conversation appeared to make a deep impression, the immediate effect of which was, the robber took the watch and returned it to him, saying, "he conducted himself so much like a gentleman, that he could not think of retaining it." The Doctor replied, that he greatly valued the watch, and received it with pleasure; but acknowledged that he had a higher object in view, than the restoration of his property.

As they continued their discourse, he took the money out of his pocket, and tendered that also to the Doctor, saying, "that his conscience would not permit him to keep it." But the Doctor absolutely declined receiving it, begging him not to consider it as forced from him, but as the gift of benevolence to a necessitous man. At this instance of generosity, he appeared additionally affected.

Coming nearer to Cambridge, the robber told him, "he was under a necessity of leaving him," and on parting wept considerably, saying, "he hoped he should attend to his advice." He then took a cross road, on the skirts of the town. But having previously committed other robberies in the neighbourhood, was almost immediately identified and seized. The Doctor leisurely continued his ride, and on his arrival at Cambridge, was greatly surprised to meet him in the street, in the custody of the persons who apprehended him. On his commitment to the castle, he sent for his spiritual monitor, who found him in very great distress. During his confinement, both before and after trial, he made him repeated visits, which were rendered eminently useful, and at his execution, he had every reason to believe, he died a real convert.

On the 8th of March 1744, he married the daughter of Mr. John Flindell, of Ipswich, who survived him, and died, January 7th 1788.

While at Cambridge, he was acquainted with several young men, belonging to the university, who used to visit him; particularly the three following, whom he lived to see suc-
cessively, bishops of Chester, Dr. Edmund Keene, Dr. William Markham, the present archbishop of York, and Dr. Beilby Porteus, the present bishop of London, and with whom he was more intimately acquainted.

He continued here, after his marriage, near ten years, when having published a little piece, intituled, "A serious Address to all sober Christians," on the subject of the Gospel ministry, it met with such acceptance in London, that after he was discovered to be the author, (it being published without a name,) the managers of the King's-head Society, gave him an invitation to become the tutor of their academy, about to be removed from Plaisterers-hall, London, to Mile-end, a vacancy then being in the tutorship, by the death of Dr. Marriott. This he accepted, and accordingly removed from Cambridge, in October 1754.

October 3d 1759, he was chosen one of the preachers of the Merchant's lecture, at Pinner's-hall. While at Mile-end, he preached only occasionally, till 1760, when Mr. Richard Winter, assistant to Mr. Thomas Hall, at the meeting on the pavement in Moorfields, being called to the co-pastorship, with Mr. Thomas Bradbury, he was invited to succeed him, and was accordingly settled as co-pastor with Mr. Hall, May 21st 1760; and on Mr. Hall's decease, in 1762, became the sole pastor of that church. In this capacity he continued till May 27th 1778, when Mr. William Bennett was ordained co-pastor with him. In April 1762, the University of Aberdeen, without his knowledge, conferred on him the degree of Doctor in Divinity, of which the diploma was sent him in the most respectful manner. This token of honour and esteem he accepted with a modesty and decency becoming the Christian.

In January 1769, it pleased God to visit him with a very severe trial, by the sudden death of his son William, in the twentieth year of his age, which so much affected him, as to give a shock to his constitution, which he never recovered. From that period we may date his declining health, though it was more visibly so in the two or three last years of his life.

In September 1770, he removed with the academy to Homerton. But Dr. Walker, the classical tutor, dying soon after, and Dr. Fisher being chosen his successor, he left the charge of boarding the students to Dr. Fisher, and removed to Mare-street, Hackney, at Lady-day 1772, where he continued till his death.
It was the constant object of his ministrations, to recommend Christ, in his person, offices, and grace, to poor sinners. There have been few, in any age of the Christian church, who were more deeply acquainted with the things that accompany salvation, or could more skilfully divide the word of truth. He would frequently declare his steadfast belief of that Gospel which he had preached, and his unreserved dependance upon Christ alone for salvation. Though he did not enjoy those raptures, which some have experienced in dying circumstances, yet he possessed a tranquility of mind, a resignation to the divine will, and a comfortable hope of a blessed immortality, through the mediation and intercession of the great Redeemer.

Those words, 1 Thess. v. 24. "Faithful is he that calleth you, who also will do it," which were the subject of his funeral discourse, were a great support to him under his heavy trials, and in the approaching views of death and judgment. He also expressed a steadfast and unshaken affiance in the grace, faithfulness, and love of a covenant God in Christ Jesus.

Some months before he was laid aside from his public work, conversing with Mr. Bennett on the great importance of evangelical doctrines, with a peculiar degree of emphasis and affection he told him, "he had attained a full assurance of faith; for after searching the Scriptures with the closest attention and care, he had not a doubt or scruple respecting the truth of those great and fundamental doctrines, he had preached, and lived upon;" at the same time, exhorting him "to continue immoveable in them, as he was sure nothing else could build up the church of Christ, or administer support to his own soul."

To a friend, at another time, he said, after having recovered from an illness in which he had been confined, "hitherto the Lord hath helped, and blessed be our rock. He seems to be sending a poor unprofitable weak worm to take another little turn in the wilderness; for what farther service in the family or church of God, I desire to leave to his allwise disposal; and I bless his name, he has favoured me with a calm resigned frame through this visitation. Nature's enemy seems to work by slow and secret efforts, and not by apparent violence: But I would be dumb, and not open my mouth; God's time and ways are best. I submissively wait till my change come, and believe that all will be well."

About six weeks before his dissolution, it pleased the Lord to afflict him with a paralytic stroke, which entirely disabled him from public service. Mr. Bennett going to see him soon after,
after, and being much affected at his situation, he said to him, "Well, my dear brother, it is now over with me for this life. I must leave you to take care of the church, and doubt not but the Lord will be with you. How long I may have to suffer in this way, ere I get my dismission, I cannot say: I desire to leave it. But I blest God I can say with Dr. Grosvenor, that I have no doubt but that all things are rightly settled between me and my master; and all that I am now concerned about, is to take a decent farewell of the world."

At another time he said, with his usual cheerfulness, that "had he his life to spend over again, he would preach the same Gospel, for it was the truth of God, and that he would neither change Gospel nor state with anyone." Frequently also, when Mr. Bennett inquired about the frame of his mind, he told him that, "though he did not enjoy those bright manifestations with which some had been favoured, he had an unwavering confidence in God, as his God, was carried above all doubts respecting his interest in the love of Christ, and had no fears as to the consequence of death, though he often dreaded the pains of dying."

He frequently exhorted his children, to think of those words, "God is our refuge and strength, a very present help in trouble;" saying, "I have found him so, and if you fear and trust him, you will find him so to you." To which he added, "those who eye Providence, shall never want a Providence to eye."

On the Monday before his death, one of his sons being with him, he desired him to sing a hymn, entitled, "The Longing Soul," as expressive of the state and frame of his mind.

On the morning of the day in which he was seized with the immediate stroke of death, hearing the bells of Hackney ringing, he asked "why they rung so?" and being answered, "it was the restoration day," he said, "who knows but it may be my restoration day." About an hour after, he was attacked with another paralytic stroke, which entirely deprived him of his senses, and from which he never recovered. After this, he never spoke, but continued motionless till a few minutes after one in the morning of the 30th of May, 1781, when he fell asleep in Jesus.

He was interred in nearly the centre of the new ground, in Bunhill-fields, on the Tuesday following. Mr. Bennett delivered the address at his interment; and on the following Sabbath Mr. James Webb preached his funeral sermon to a crowded auditory.

Soon
Soon after a neat stone was erected to his memory, over his grave, with the following inscription, the latter part of which was composed by himself:

H. S. E.
John Condé, S. T. P.
Præco Evangelicus.
Pastor.

John Condé, Professor of Divinity.
A Preacher of the Gospel.
Pastor.

Annos sexdecim Cantabrigiæ.
Deinde, Londini unum et viginti.
Inter Fratres Dissentientes Praeses Academicus;
Vici Homertonensi.

Pastor of a Church at Cambridge sixteen years:
And afterwards,
Of one in London, one and twenty.
President of the Dissenting Academy,
A. S. 1714.
At Homerton.

He was born in Cambridgeshire;
In the year of our Salvation, 1714.
Died at Hackney, 30th day of May,
1781.

In the 67th Year of his age.

Peccavi.
Recupui—Confidi.
Amavi—Requiesco.
Refurgam.
Et ex gratia Christi,
Ut ut indiget,
Regnabo.

...I have sinned.
I have repented.—I have trusted,
I have loved.—I rest.
I shall arise.
And through the Grace of Christ,
However unworthy,
I shall reign.

A LETTER
From the late Mr. Joseph Williams, of Kidderminster, to the late Rev. Richard Pearsall, at Taunton.

[As this Letter contains the most circumstantial account of Mr. Williams of any that has been given to the public, we hope it will not be an unacceptable present to our readers.]

My dear and much honoured brother,

Your sweet letter of February 2d, has often, and greatly refreshed my spirit; and not mine only, but that of many others. No matter who are the instruments, if so be the work of the Lord be really going on. They will take no honour to themselves; but it is a very great honour he puts upon them; for indeed the work is honourable and glorious. I think I do esteem it a greater honour to be a worker, together with God, in bringing home precious souls, who are as sheep going astray, to their great shepherd and bishop, than to be the king's son-in-law. This is an honour the Lord has not altogether denied me. Though I cannot say he has made me the instrument of converting one soul; I trust he has made...
my poor endeavours some way serviceable, in connexion with more excellent labours, towards the conversion of seven young ones in my own family, within these few years. I have the joy to see all my children walking, I trust, in the truth, and servants serving the Lord Christ.

But alas! I have been a very unprofitable servant: Many talents have been put into my hands for improvement, and still more and more talents, and yet I have not a heart nor zeal to improve them as I ought. I am sensible many blame my too great forwardness, and too much zeal about the affairs of religion: But my own conscience tells me it is too little, and that I am too apt to hide my talent in a napkin.

Oh, pray for me, that God would show me what he would have me to do, and give me courage, resolution, and unwearied diligence to do it. And yet to the praise of his rich, free, glorious grace be it spoken, he is exceeding kind and gracious, and ever indulgent to me. I may truly say as you do,—I know none he has bestowed greater favours upon, and I know none that have slighted them more than myself.

To look over the various scenes of his providence and the methods of his grace, for forty years past, towards a poor, worthless, sinful worm, is quite amazing, and shows me to myself a monster of ingratitude. What a gay, giddy, unthinking creature was I! prone to all manner of vanity, and averse to every thing of a serious religious nature; though I had a religious education, and had religious principles early and diligently instilled into me.

But how rich and adorable was that grace, which saw me labouring to break asunder the bonds of education, and making provision for the flesh to fulfill the lusts thereof,—saw me, and pitied me; and sometimes by a threatening providence; sometimes by a seasonable word of counsel, caution, or reproof from a pious parent or friend; sometimes by a rousing sermon, at other times, by the reasonings and reflections of my own mind, when solitary; and once or twice by a reproof from a playfellow, much more wicked than myself, who would ask me, Whether my father, who was a remarkably grave and pious man, taught me this or that, which he either saw or heard in me? I say by these, and a much greater variety of methods, the Lord often checked, controlled, restrained my eager career in sin and vanity, and made me think seriously of my immortal interests and everlasting concerns. Well do I remember the times and places, when taking a solitary walk, almost forty years ago, and conversing with myself about present and future things, I had such an affecting sense given me, of the emptiness
ness and insufficiency of all created comforts, and the vast importance of invisible realities, that it swallowed up all my thoughts, all my soul; made me for the present, quite dead to every thing here below, fixed my resolution, whatever became of me here, to make the immortal crown, the object of my main pursuit; and caused me one time, under a rick, another time behind a buttress of the steeple, under a bush, or into an hedge corner, to pour out my soul with strong cries and floods of tears to him that sees in secret, that he would save me from the sins and follies of giddy youth, draw me to Christ, and give me an inheritance among them that are sanctified, through faith that is in Christ Jesus.

Well I remember the morning, it was a Lord's day morning, sometime after this, when awaking pretty early in summer time, and reflecting with bitterness on my inconstancy in religion, and the unevenness of my walk, it was strongly and suddenly impressed upon my mind, to rise and put the grand important concern out of doubt. Accordingly I arose, my heart was hot within me: All the while I was dressing, I resolved to be the Lord's: I bowed my knees before the God and Father of our Lord Jesus Christ, and made a solemn dedication of myself, soul and body, with all that I have and am, to God, the Father, Son, and Holy Ghost; and begged his divine aid to confirm my resolution. I rose from my knees, made a new book, and wrote down as the Lord was pleased to enable me, my solemn covenant with God, my renunciation of every sin and lust, the dedication of myself to his service, and resolution through grace to be the Lord's, on his own terms. I then determined to call myself to an account every evening, how the several parts of the day had been spent, and the several duties of it performed, and to record what observations I made. Thenceforward I was filled with such a reverential awe of the divine majesty, as in secret prayer swallowed up all my thoughts; so that I have hardly been conscious of a wandering thought, while I have been praying a quarter of an hour or more.

Thus did my gracious God and Father restrain and guide my giddy youth: And whereas I felt but little comparatively of my absolute need of a Saviour, but trusted too much in my early piety, and the sensible and visible change in my heart and life, the goodness of my frame, &c. &c. he took occasion by degrees, from my many falls and backslidings, to lead me to Christ, and to trust in him alone for salvation, and for every thing preparatory to it.

My hopes and fears after this prevailed by turns, for many years; though generally hope had the ascendancy. For now
and then the Lord was pleased to lift up the light of his countenance upon me, and give me peace and joy in believing; and one time, about the year 1718, this continued with little interruption, by the space of a month or more.

But in the year 1724, having been married then many years, and the Lord having blessed me with considerable increase from a small beginning, covetousness began to prevail. I was aware of it, and not wholly insensible of the danger; and yet such was the sweetness of gain, that I observed my first and last thoughts were apt to run very much upon it.

One Lord's day afternoon, after the second meeting, having been reading in a very searching book, a Treatise of the Affections, by one Mr. Fenner, I was led to a close examination of myself. I was willing to be tried to the bottom; but the more I compared my heart and life with the rules laid down, and the more I drew conclusions, the more reason I saw to see, I was but an almost Christian. I went on, nevertheless; and at last my conscience convinced me that I was but an hypocrite, and I was filled with dreadful fears, that all I had done in religion had been done in hypocrisy, and that all my comforts had been delusions of Satan. I had now been a communicant for 13 years; and I concluded, if after all, I had been a hypocrite, a hypocrite I should live and die.

Oh, what a consternation did it put me into! my flesh trembled for fear of God, and I was afraid of his judgments.

Having occasion to come down stairs, walking through the kitchen, my dear and pious wife, when I returned, observing my countenance changed, followed me into the place of my retirement, and with pensive looks, "My dear," (she asked) "what is the matter?" My heart was so swollen with grief and anxiety, I could not answer a word, but begged of her to leave me to myself. She was not to be so put off, but, in the most endearing yet pressing manner, urged me to tell her, what was my grief? My heart was ready to burst; I would fain have been excused from publishing even to her my shame.

But when she would by no means be satisfied, without knowing what had altered me so, I gave vent to my sorrow, and owned to her, I was afraid I was an hypocrite. She, poorheart, thereupon said all she could to comfort me; told me of many good marks of sincerity she had observed in me, and some even of late: But it was all nothing to me; "the heart knoweth its own bitterness," and with a heavy heart I went at five o'clock to the last meeting.

Good Mr. Spilsbury, who has been in heaven these twenty years, used to expound some portion of Scripture in the evening.
He knew not of my case, but the Lord had directed him to a passage the most suitable of any in the whole book of God. He expounded the last verses of the 57th chap. of Isaiah. While he was reading the first verse, "For the iniquity of his covetousness, I was wroth and smote him, I hid me and was wroth, and he went on frowardly in the way of his own heart," Oh! thought I, this is for me; this is my very case: He went on, "I have seen his ways and will heal him, I will lead him also, and restore, comforts unto him, and to his mourners." Oh! thought I, there is help, there is yet hope. I ate up all his words as they fell from his lips. I perfectly hung upon his lips, through the whole of the sermon. He arraigned me, he condemned me, and then he pardoned me. I came home cheered; my spirit was greatly refreshed. I could say with Jeremiah, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart."—After this I went on comfortably for a while, but not without some mixture of fear. The next spring, having accustomed myself to devote the first hour of every day, to reading, meditation, and prayer, and being then upon Mr. Baxter's "Saints everlasting Rest," when I came to that part, where he gives particular directions in the work of self-examination; Now, thought I, will I give diligence, to make my calling and election sure. He advises us, in this important work, in order to discern the truth of our state Godward, not to multiply marks, but to clear up these two points:—Have I, in my practical judgment, chosen God for my portion? and then, Have I, in my practical judgment, chosen Christ for my Saviour? In this matter, I took abundance of pains from morning to morning; searching and sifting both my heart and life, and begging earnestly that God would search and try me, and discover me to myself; and this for several weeks. Still my soul hung in doubt; sometimes hope and sometimes fear prevailed. But hope had generally the ascendancy: And I am convinced more and more, that though it be every Christian's duty, to give diligence to make his calling and election sure, it is not in his power to accomplish it. It is God alone, can give us, on the behalf of Christ, to believe; as well as it is he alone can give us to suffer for his sake.

Well, when the Lord had convinced me I could not do it, with all my diligence and labour, (but he will have us to labour for it), he took the matter in hand himself, and did it for me presently in his own way. He brought me into the wilderness, and there he spake comfortably unto me. He brought me into sudden and deep adversity, so that, whereas I had begun the
he world with a little more than—and in five or six years, had gained twice that sum, he at one stroke, took away one third from me, and at another stroke, three months after, another. The stock I had to begin with, still remained with me; but I began to think, as in Job's cafe, all was gone; and, which was the most humbling trial of all, my character was severely cen-fured, and my good name, though very unjustly, trampled in the dirt. I had now no refuge but the Rock of Ages; I could appeal to him, with humble confidence; I sought him more than ever; I redeemed time every evening for solemn meditation, to converse with God and my own soul. He did not fail to meet me.—He, who joined himself to the travellers going to Emmaus, did not withhold his presence from a poor suffering worm. It is pleasant still at the distance of twenty-two years, to survey the private walks I then took in the twilight, and one particular hedge under which I had many sweet tokens of his presence. By this time my joy was such as a stranger intermeddled not with. I had lost two thirds of the little I had possessed, but I had found the pearl of inestimable price. My heart was dead to the world, (and, blessed be his name, it has been so in a great measure ever since), and I could no longer doubt whether God was my portion; for I found enough in him to fill all my wishes, and satisfy all my desires. I found I could enjoy all in God, though I were stripped of all. Oh! how good, how kind was he to sinful dust and ashes! He might have justly withheld his presence, lest me to struggle with my difficulties alone, and have abandoned me to contempt and despair. But as a father pitieth his children, so the Lord pitieth them that fear him: He gave me beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. To this day, I always reflect on that humbling season, with pleasure and praise.

And having cured me of covetousness, the next year he more than made up all my losses; and ever since has given me prosperity enough, and has given me to enjoy him in all.

For ever blessed and adored be his name, for what he has done for a worthlefs unprofitable servant, and is still doing. He has called me since that, to encounter greater trials; but he is always before hand, with the gifts of his bounty, and the tokens of his love; so that I could pretty well conjecture, when any sharp trial was coming, by the sweet manifestations he first made of his love to my soul. O magnify the Lord with me, and let us exalt his name together!—But, indeed, I did not intend to fill up so much of my paper with an account of myself.

Pray
ON THE ABUSE OF TERMS

Pray, write to me again, and send me all the particulars you can of the Lord's way of working on particular souls. The Lord fill you more and more with his presence, and increase your joy of faith. Commend me with dear respect to every lover of Christ Jesus. Pray, and cease not to pray for your unworthy, though happy brother, in the kingdom and patience of Christ,

J. WILLIAMS.

ON THE ABUSE OF TERMS.

NUMBER IV.

Another abuse of terms occurs to my mind, which I will make a few remarks upon. The terms I mean are found in use, when a person informs his friend, of the death of one known to them both. In such a case, it is usual to say, "that such a one has paid the debt of nature." This I consider, as spoken without consideration, and in thoughtless conformity to general usage. But the terms will not bear good examination: When a man dies, he does not pay the debt of nature, but the debt of sin; for, not to insist on a man's having no agency in this case, I assert, that to die is the most unnatural thing that can happen to a man; for natural operations are easy, but this is a rending the man in sunder, and violently separating the two natures that constitute the man, against which violence he struggles with all his might, and plans and devises with all his skill to avoid it. It may, indeed, be said, that it is paying the debt of our fallen nature: But this saying, though true in some respect, had better be changed for the phrase, he hath paid the debt of sin; for the wages of sin is death. Such an observation would be profitable, and lead our minds back to that fatal breach with God, for which we are condemned to die, to be parted from our bodies, and they reduced to their original dust. But to take it in the common sense, tends to hide our original sin from us, and carries in it a tacit reflection on God, for framing us in such an imperfect manner, that by our very nature and constitution we are subjected to misery, pain, and death: But we should not have such an opinion of our heavenly Father, as to think him capable of forming the human nature, that it necessarily should bring misery and dissolution into the world with its being. Let us render him all praise for his goodness to his creatures, and take the blame of our misery and death on ourselves; by acknowledging, that when we die, we owe that violence and dissolution to our sins, and not to the cruelty of the most benevolent God of Nature.

PROBUS.
ON SEARCHING THE SCRIPTURES.

THE following Rules are very useful:—First, No part of Scripture appears mean, if it be rightly understood. 2d, Though there be a most lively and alluring simplicity, in the true explication of Scripture, yet nothing but spiritual experience can make that evidence rightly understood. 3d, As a passage of Scripture, truly understood, under the illuminating influence of the Holy Ghost, doth, by its own light and power, manifest itself to be the true mind of God, it is not safe to deal too much in criticisms; as they are apt to lead men into uncertain speculations. 4th, If a truth be manifested to our conscience, as clearly taught or enforced in many places of Scripture, we ought to hold it fast, notwithstanding many apparent difficulties, still waiting on the Lord, till he solve them in his own time and way, (Prov. ii. 1 to 7.) 5th, Though every adult child of God be, in his own measure, enlightened in the knowledge of the Scriptures, by the Holy Ghost, all of them ought earnestly to endeavour to obtain more and more of his illuminations. (Hos. vi. 3. 2 Pet. i. 19. Prov. iv. 7.) 6th, As we must carefully beware of imposing a meaning of our own upon any text of Scripture, so we ought to beware of confining its sense, and so neglecting to dig farther into its meaning. In many cases, a proper conociation of parallel texts will be found of great use for explaining of the Lord's word, which is exceeding broad.

TIMOTHY.

EXTRACT of a Letter from a Gentleman, residing in America, to his Correspondent in England. —

Philadelphia, December 19th 1794.

Rev. and Dear Sir,

By the ship Pegou, I received two letters from you, the one of the date of the 1st, and the other of the 11th of September last; together with the book which you mention. For these favours, I now offer you my sincere thanks. The pains you have taken to return me accurate answers to the inquiries proposed, I esteem a particular favour. From my local situation, the knowledge which you have communicated to me, on the topics to which the inquiries relate, is of considerable importance. I had supposed that the number of Dissenters in England was greater than I find it. The Monthly Reviewers had likewise led me to imagine, that a major part of them were Arians.
Asians and Socinians*, and that the remainder were fast coming over to those sentiments. I sincerely rejoice that the fact is otherwise. In the established church I was aware that of late years an evangelical spirit had, in some measure, revived; but I had believed that it was far otherwise among the dissenters. The forms of the church of England are by no means to my taste, and it has frequently been to me a matter of some surprise, that they have not been more laid aside; but when the great doctrines of grace are received, and appear to have a practical influence on the heart and life, it is of little importance what forms are adopted, or by what names men are called. Every heart that loves the Redeemer will be glad to see the number of such increase, though they belong not to the particular description of Christians with whom he has chosen to associate.

But, on the other hand, it is extremely distressing to observe or hear, that vital piety is declining among a denomination of persons, who had once been distinguished as the lovers and examples of it. Such I have ever considered the Puritans in England, and those who were persecuted by the Act of Uniformity, after the restoration of Charles II.; and it gave me much pain, when, misled by the reviewers, I thought that their descendants had become, or were fast becoming, so unworthy of their ancestors; for I never did consider Socinians as having any just title at all to be denominated Christians. I cannot indeed mention the particular part or page of any Review, where the idea I have mentioned is distinctly asserted as just, but the impression I have mentioned is, I think, that which any person would receive, who should derive all his information on this subject, from the writers concerned in that work. For a considerable length of time, I have made it a point to form an opinion of the religious tracts mentioned in the Review by the rule of contraries. Sometimes, indeed, they furnish a quotation, which is of assistance in making up an opinion against their own. But when this is not the case, (and it often is so), I think there is little danger of error in supposing, that they condemn what is excellent, and approve what is vile. By your letter it appears also, that I am to extend this rule, not only to books but to facts, which relate to orthodox religion. Your estimate is, that at least two thirds of the dissenters are

* Quere: Whether Bishop Horley, in 1786, and Mr. Foley, of Stourbridge, in 1795, while they represent Calvinism as almost extinct among Dissenters, and that these are almost without exception Antitrinitarians, derived their information from the same fallacious source?
orthodox; they had certainly induced me to set them down as being three fourths Arians or Socinians.

**Fuller's Letters** I have read with great pleasure. He has certainly taken hold of the subject by the right handle, and presented it in a very clear and masterly view. It is by such appeals to common sense and common observation, that important and practical truth is always best supported. An ingenious sophist may suggest a thousand specious arguments in favour of a point which, after all, no candid mind will ever admit. If Mr. Fuller has not seen a discourse of Dr. Witherspoon's, entitled, "The trial of religious Truth by its moral Influence," I could heartily wish he might peruse it; and if he would consent to publish it, in connexion with his letters, in case a third edition is called for, I think it might be of use. The point is there formally established, that the test to which Mr. Fuller appeals is, of all others, the best and most decisive. I expect that an edition of these letters will be printed in this city before next spring, and I shall endeavour to have this sermon connected with it. The demand which exists for the book is a circumstance favourable to religion, as well as flattering to the author.

Dr. Priestley is, I believe, disappointed in his expectations from this country. He has republished a number of his smaller acts, and in a new preface to his "Serious Address" says, that, in point of liberality, we are not equal to the people of Britain. He will be perfectly free from political persecution, or inconvenience among us; but if he continues to be the active apostle of heresy, he will probably lead as uneasy a life on this side the Atlantic as he did on yours. If he sought quiet and repose, he should have known that, in order to it, a resignation of controversy is essential. The Universalists are building a new house of public worship in this city, in which, it is not improbable, he will occasionally officiate, as every set of sentiments, on their plan, is equally good.

In America, at present, infidelity greatly prevails. The enthusiasm which has seized on the popular mind, in favour of the cause of the French, has reached from their political to their religious, or rather, their irreligious sentiments. Paine's book (Age of Reason) has had a considerable currency; and though it is a compound of falsehood, ignorance, and ribaldry, yet it is, on that very account, better calculated to spread contempt of religion among the ignorant, and those who wish to be free from the restraints of conscience. In the midst of these unpromising appearances, however, there are some of a more favour-
favourable kind. The friends of religion have visibly become more active and zealous, within the space of a year or two, than they were before. One proof of this you will see in a plan for a concert in prayer, which accompanies this letter. The plan is already ripe for execution, and in the space of a year I have no doubt that it will be very general throughout the continent. This is certainly an important and favourable circumstance. In several congregations, likewise, in different parts of the country, there have been revivals of vital religion. A very remarkable one has taken place under the ministry of Dr. Robins, to which he alludes in a letter he wrote to the agents for the concert. In many places there is a more general and engaged attention to public worship, than there was sometime since. On the whole, we have much cause to lament that true religion is so little prevalent, and yet much reason to hope that God is about to arise and plead his own cause.

On some future occasion I hope for an opportunity of returning your favour; and in the mean time, let me request of you, if it will not be too much trouble, to send me the publications of Dr. Williams, which you have mentioned. I own his Abridgement of Owen on the Hebrews, and esteem it highly. His piece entitled "Antipædobaptism Examined," I am particularly desirous to see.—If the publication of any thing in my letters can be of the least service to religion, you are welcome to make that use of them. They are, through necessity written in haste, but on the facts which I state you may unreversedly rely. Requesting a remembrance in your prayers, and wishing you much consolation and success, in your ministerial testimonies for our dear Redeemer, I am, with much respect,

Your friend and brother,
ASHBEL GREEN

P.S. Proposals are now made for printing by subscription a Magazine, entitled "The Christian Herald; or, The Union Magazine;" instituted as an aid to the plan of general concert in prayer, now preparing, and to be entered upon the first Tuesday of January 1795. The design of this Magazine is, to report to the churches, from one quarter of the year to another, the state and progress of the proposed concert—to convey information respecting the state of religion in general, and in respect to particular churches, where such information may tend to the edification of Zion at large; and especially of all concerts for prayer, in these and in foreign parts—to serve as a vehicle for short and nervous discourses, on the subject of
the promises and prophecies, which respect the glory of the latter day &c. — to preserve an history of the proceedings of the different judicatories of the church of Christ on this subject, &c. — to open a door for the reception of the literary and pious communications of all Christian ministers and people, on the subject of religion, that a foundation may be laid for the most perfect concord and cordiality in the essentials of our holy religion, among all branches of the Redeemer's kingdom — to contain such reviews of publications, printed in Europe or America, as any of our literary or Christian brethren may be disposed to forward for publication.

N. B. This magazine is to contain 80 pages, well executed, to be delivered, one number in each quarter of the year, at one quarter of a dollar per number. Those who obtain 12 subscribers, and are willing to be answerable for the amount, shall receive the 13th gratis. Subscriber's names will be published in the concluding number of each volume, and those who enter for the first year will be continued, unless the agents are notified to the contrary. The names of subscribers may be returned by post, to the Rev. Walter King, Norwich, Connecticut; or to the Rev. David Austin, Elizabeth Town, New Jersey. The neat profits of this Magazine are to be applied to the promotion of the interests of the concert, and of religion in general.

ACCOUNT OF MR. JOHN COOK, OF BARTON-HILL, NEAR BRISTOL.

MR. JOHN COOK was son to the Rev. Mr. Cook, pastor of the Baptist church, at Pershore in Worcestershire: He was either born deaf, or lost his hearing while a very young infant; so that he had never any idea of sound, but he appeared to have a very good capacity, and was a very sprightly, active lad. His father died while he was a child, and had used frequently to mourn over him, lamenting that "poor Jackey will never hear the joyful sound;" however, there was afterwards full evidence that God had given him the knowledge of the Gospel, without hearing. He was a very intelligent person, and, if he did but see the speaker's lips, could tell the meaning of almost every thing that was said, being very ready to apprehend news, and fond of learning it. Before his conversion, he was greatly addicted to sport and fun; but the alteration produced in him by religion, was very conspicuous to all who knew him, and his subsequent conduct very consistent and exemplary.
ACCOUNT OF MR. JOHN COOK.

The following account is taken from a letter written by the Rev. John Tommas, pastor of the Baptist church, in the Pithay, Bristol, dated October 17th, 1764, just after Mr. Cook had joined the church:

"He came to me sometime in August 1764, and made me to understand, that he had a desire to be baptized. That I might have all the satisfaction that his circumstances would admit, (besides his constant attendance on the word, and being at times evidently affected under it, which I and others had observed for some years past), I asked him how long he had prayed? He told me ever since the year 1750, and had continued it to that time; and then he referred me to the following Scriptures which had been good to him:

"Mic. vii. 7. Therefore will I look unto the Lord, I will wait for the God of my salvation, my God will hear me.

"Matt. xi. 28. Come unto me all ye who labour and are heavy laden, and I will give you rest.

"Eph. iii. 9. And to know the love of Christ, which passeth knowledge.

"Phil iii. 8, 9. Yea, doubtless I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but the righteousness which is of God by faith.

"Psa. cxix. 5. O that my ways were directed to keep thy statutes.

"Isa, i. 18. Come now, and let us reason together, faith the Lord: Though your sins be as scarlet, they shall be as white as snow, &c.

"Psa. lxxiii. 10. O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is.

"After he had referred me to the texts, I asked him the following questions, by writing and by action:

1. "Are you willing to part with all sin? He answered by actions expressive of detestation, and referred me to Hosea xiv.
2. Take away all iniquity, and receive us graciously: Particularly pointing to those words, "take away all iniquity."
3. "I asked him, Do you love holiness? He answered by putting his hand upon his breast, as expressing how good it was in his estimation, and referred me to Psa. li. 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.
4. "I asked him, Do you love the word of God? He answered by putting his hand upon the Bible in such a manner. as expressed
pressed how good it was to him, and referred me to Psal. cxix. 97.
O how love I thy law, it is my meditation all the day.

4. "I asked him, Do you love prayer? He answered by putting his hand in a praying posture, with the greatest indications of pleasure, and referred me to Psal. lxxiii. 28. But it is good for me to draw near to God.

5. "I asked him, Do you love good men? He answered by action declarative of his regard for them, and referred me to Psal. xvi. 2, 3. My goodness extendeth not to thee, but to the saints who are in the earth, and to the excellent, in whom is all my delight.

6. "I asked him, Do you love Jesus Christ? He answered by action that declared the most affectionate regard for him, and referred me to S. Song, v. 16. His mouth is most sweet, yea, he is altogether lovely! This is my beloved, and this is my friend, O ye daughters of Jerusalem.

7. "I asked him, If he expected his prayers would save him? He answered No, by actions, and referred me to Titus iii. 5, 6. Not by works of righteousness, &c.

8. "I asked him, if ever he had been afraid he should go to hell? He answered by actions that he had, but referred me to Psal. ciii. 3, 4. which had been comfortable to him.


10. "I asked him, if he wanted to eat and drink at the Lord's table. He answered me by action, and referred me to Psal. xxvii. 4. One thing have I desired of the Lord, that will I seek after, &c. and to Psal. lxxxiv. 1. How amiable are thy tabernacles, O Lord of Hosts, my King and my God!"

He was 23 years old when he was baptized, and had begun to pray and fear God 13 years before. He died in July 1789, aged 48 years.

His last illness was lingering, in which he discovered great support and resignation. He was eager, as long as he was able to get out, to see the word preached; and, towards his end, he signified to a friend, that he was bound down now with pain, but he should soon be up above, where he should be free from all suffering and sorrow.

Mr. Tommas told me lately, (January 1795), that he well remembers going to see Mr. Cook, in a former illness, sometime before his death, when he found him rolling on the floor, with the most excruciating pains of the cholic, but upon seeing Mr. Tommas, he made signs to him, to pray by him, which he did, and his pain presently abated, on which Mr. Cook
Cook seemed filled with an ecstasy of joy, and an overwhelming sense of the divine goodness.

Mr. Tommas also observed, that Mr. Cook would readily distinguish the difference between evangelical preaching, and discourses of a different stamp, and whenever he perceived the truths of the Gospel to be opposed, or greatly neglected, he would turn his back on the preachers and show his dislike by frowns and other gestures.

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**Extract of a Letter from the late Rev. Robert Hall, of Arnby, Leicestershire, to a friend under peculiarly perplexing trials.**

"Since I saw you, I have thought much on your difficulties. I feel great concern for you, that you may be kept in a calm, serene, spiritual state of mind; and hope the Lord will lead you through them with profit, which, when experienced will afford pleasure and excite praise. If all things work together for good, must not the Christian, when in his right mind, survey his many trials as a person of consequence does his vast number of workmen, employed in his service, and consider the greatest of them as able, stout, dextrous servants, whose employment will turn to vast account? And may not the constancy of trials be compared to the diligence of servants? And if so, may you not take pleasure in yours, who are no loiterers, but vigorous and constant; not making many holidays, as we say, but are at it every day? And if things are so, then we not infer, that in process of time you'll become a very rich man? In the mean time, there is a domestic handmaid of yours that ought to be retained in your service, whom I am afraid you should at any time in a pet dismiss; without her, I am sure you will not do well, till all your other numerous servants have completed what they are about. Then, indeed, and not before, you and she may amicably part. She is a still, quiet creature, as any you have about you, and is an enemy to none but such as are so to you; and if she were dismissed, these would gain an undue ascendancy over you. Therefore for the sake of your child, yourself, and all that is dear to you, by all means retain her in your service. Her language is similar to David's, *Put not thy servant away in anger. You have need of patience. Let patience have her perfect work.*"
ANECDOTES.

Happy Deliverance of a young Man, who had been long under Divine Convictions.

"At last," says he, "when I had lost all hope these words were deeply impressed on my mind; Believe on the Lord Jesus Christ, and thou shalt be saved. I cried out in an agony, What is Believing? What is real Scriptural faith? Lord teach me! I know nothing! I can do nothing! If thou save me not, I perish! It was then brought to my mind—Cast all thy care upon him. I cried, Lord, the burden of my sin is all my care, and may I cast this upon thee? Wilt Thou receive such a sinner? I know Thou art able to save me, and thy blood is sufficient to atone. But art Thou indeed willing? It came into my heart—Only Believe. I felt a rising hope, and cried, I will: But my sins stared me in the face, and I thought, O it is impossible! My sins have been so secret, so complicated. It came to me again—Only believe. I thought, it cannot be now. I must repent more, be more earnest. It is impossible he should be so merciful, to forgive all my sins now. It was applied a third time—Only Believe. I said, Lord, help me to believe, and to cast my soul upon thy free mercy! Let me know, that I am indeed born of Thee; that I do believe to the saving of my soul. I have nothing to plead; but Jesus came to save sinners, even the lost. I am lost! Thou hast said, Come unto me, all ye that are weary and heavy laden, and I will give you rest. I am weary and heavy laden; I come; therefore the promise is for me. Whilst I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises. Then I was happy indeed: His love was shed abroad in my heart; and those precious words were applied,—He that loveth, is born of God. Now, if I had a thousand souls, I could have trusted him with them all. I found a real change in my heart: I was a new creature,—I was a child of God.

AN aged minister having asked a young preacher, if ever he sought the blessing of God on his learning, he having answered, that he had not, he told him, with an austere look, that "unsanctified learning had done much mischief to the church of God." His words leaving a deep impression on him, he afterwards, when in any strait, prayed for the Lord's help and blessing.
HAVING for several months directed the attention of the public, to the desirableness and necessity of sending Christian Missionaries to the pagan world, we rejoice that the various pieces which have appeared in the Evangelical Magazine, have contributed in an eminent degree to the formation of a Missionary Society. It is with infinite satisfaction and joy unspeakable, that we now inform our anxious readers that their wishes are not only gratified, but our own expectations far, very far exceeded. Never did we think that our eyes would behold a scene so pleasing as that which has on this occasion been presented! The dear Friend of Sinners has put our unbelief to the blush, and shown that his arm is not shortened, nor his ears inattentive to the united cries of numerous religious societies, assembled in this kingdom and America, to pray for the spread of the everlasting Gospel at home and abroad. Happy should we be, in attempting to detail the proceedings of the conference, could we diffuse the same spirit among our readers, that animated the multitudes who attended the public services on this occasion.

Monday morning, September 21st, the London, and as many of the country ministers as were come to town, met at the Castle and Falcon, Alderidge-street, to arrange the proceedings of the conference; and, to show their devotedness to this sublime object, opened a subscription among themselves to the amount of 740l. donations, and about 50l. annual subscriptions.

In the evening, the first general meeting was held at the above place, at fix o'clock. This was attended by so respectable a number of ministers, and well-known friends of the Gospel, that it was evident the religious public only waited for the signal to unite their efforts in this blessful pursuit. Sir Egerton Leigh, Baronet, being voted into the chair, Mr. Boden, of Hanley-green, opened the meeting with a short but impressive prayer; Mr Steven, of London, next stated what steps had been taken to rouse the public attention, and to assemble the general meeting.

A circular letter, which had been sent to ministers throughout the kingdom, was read by the chairman. Mr. Love, of London, read many letters from ministers in the country, assuring the London committee of their hearty concurrence, and their individual and united determinations to co-operate in every measure that had a tendency to promote a Mission to heathen and unenlightened countries. Encouraging letters from Scotland were also read, and the company visibly affected when informed, that praying societies had resolved to engage in intercessions at Glasgow, at the very time the ministers and their friends were assembled in London. Thus it is manifest, that in different parts of this island, the hearts of Christians were actuated by that one spirit, who animates the one body of the church of Christ. Mr. Haweis, next read letters from several persons who had tendered their services, as Missionaries in this glorious cause.

It was then resolved, and with perfect unanimity, That it is the opinion of this meeting, that the establishment of a society, for sending Missionaries to the heathen and unenlightened countries is highly desirable.

The thanks of the meeting were unanimously voted to those associated and individual ministers, who had favoured the society with their communications or presence, and the secretary was requested to make them, and
through them, their congregations, acquainted with this resolution. About
nine o'clock the meeting was adjourned in the most perfect harmony,
with the highest expressions of satisfaction with the proceedings of that even-
ing.

Books of subscription were immediately opened, and the liberal con-	ributions and annual subscriptions of that evening sufficiently demon-
strated, that this excellent cause would never fail for want of pecuniary
affluence.

Tuesday morning, ten o'clock, a numerous and respectable congregation
assembled at Northampton chapel, Spa-fields, including about two hundred
ministers of various denominations. Prayers were read by Mr. Kirkman.
Mr. Sibree, of Froome, gave out the 2d of the Missionary Hymns *; Mr.
Haweis preached; Mr. Leggett, of Strood, gave out the 8th hymn; Mr.
Haweis preached from Mark xvi. 15, 16. "And he said unto them, Go
ye into all the world, and preach the Gospel to every creature. He that
believeth and is baptized shall be saved; but he that believeth not shall
be damned." Mr. Cook, of Maidenhead, read the 23d hymn; and Mr. Lam-
bert, of Hull concluded the service with prayer.

Immediately after, all persons desirous of becoming members of the so-
ciety, were requested to assemble in the area of the chapel. Mr. King-
bury, of Southampton, being chosen moderator, introduced the busi-
ness of the society with prayer; Mr. Eyre gave a concise history of Mis-
sions; a committee, consisting of the Rev. Messrs. Bogue, Eyre, Greathed,
Haweis, Hey, Hill, Kingbury, Lambert, Love, Reynolds, Saltern,
Steven, and Waugh, were appointed to bring forward the plan of the so-
ciety. During their absence, Mr. Wilkes gave out the 1st hymn, and
delivered a short congratulatory address to the ministers. On the return
of the committee, the following plan was presented and approved; and about
three o'clock, the meeting adjourned.

PLAN OF THE SOCIETY.

1. The name — THE MISSIONARY SOCIETY.

II. The object — The sole object is to spread the knowledge of Christ
among the heathen and other unenlightened nations.

III. The Members — Persons subscribing one guinea, or more annually;
every benefactor making a donation of ten pounds; one of the executors,
on the payment of a legacy amounting to fifty pounds, or upwards; and mini-
sters, or other representatives of congregations in the country, which sub-
scribe or collect for the use of the society five pounds annually.

IV. General Meetings — To be held annually in London on the second
Wednesday of May, and oftener if necessary, to chuse a treasurer, directors,
secretary, and collectors, and to receive reports, audit accounts, and de-
liberate on what farther steps may best promote the object of the society. —
At every such meeting one sermon, or more, shall be preached by one or
more of the associated ministers, and notice given as is usual on such occa-
sions; the president for the day shall open and conclude the meeting with
prayer, and sign the minutes of the proceedings. — All matters proped
shall be determined by the majority of the members present.

V. The Direction — To consist of as many directors annually chosen out
of its members as circumstances may require. — At the first meeting, twenty
five shall be elected, with power to associate with themselves such an addi-
tional number, as may be judged by them expedient, when the extent of the

* Missionary Hymns, composed and selected for the service of the conference,
were printed, by order of the committee, and sung at the different places of wor-
ship. Sold by T. Chapman, No. 137, Fleet-street; price, Two pence.
society is ascertained.—Three fifths, and no more, of these Directors shall reside in or near London; where all monthly meetings shall be held for transacting the business of the society.—Not less than seven shall constitute a board.—For greater facility and expedition they may subdivide into committees, for managing the funds, conducting the correspondence, making reports, examining missionaries, directing the missions, &c.; but no act of these committees shall be valid till ratified at a monthly meeting.—No expenditure exceeding 100l. shall be made without consulting all the Directors, or 500l. without calling a general meeting of the subscribers.—Annual subscribers of 10l. or upwards, and benefactors of 100l. and more, may attend, if they please, with the directors, at any of the monthly meetings.—On any emergency the directors shall call a general meeting of the society, to whom their arrangements shall be submitted: Nor shall they enter upon a new mission till they obtain the general concurrence.

VI. The funds—Arising from donations, legacies, subscriptions, collections, &c. shall be lodged as soon as collected, in the hands of the treasurer. The directors shall place in the public funds all monies so paid, whenever they exceed 300l. until they are required for the use of the mission; excepting it appears to them prejudicial to the interests of the society.

VII. Salaries—The secretary shall receive such a salary as the directors may appoint: But the directors themselves shall transact the business of the society without any emolument.

In the evening of Tuesday, the worship was conducted in Crown Court Meeting-house, Covent-garden. But before the commencement of the service, it was crowded to such a degree, as to prevent a considerable number of ministers from gaining access to the doors. Mr. Hey, of Bristol, began: with the third hymn,—Mr. Waugh, of London, prayed,—Mr. Hey then gave out the fourth hymn, — Mr. Burder, of Coventry, preached, from Jonah iii. 2. "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee,"—after which the eleventh hymn was given out by Mr. Hey; and Mr. Parsons, of Leeds, concluded with prayer.

Service being ended, Mr. KingstWy was again chosen moderator,—Mr. Burder read the plan of the society, and the committee was appointed to nominate gentlemen to fill up the directors. About nine o'clock, the people were dismissed.

So great was the pressure of the people, as to excite apprehension, that Mr. Burder would be unable to proceed; but to our agreable disappointment, he had no sooner began his discourse, than the most serious and pleasing attention, pervaded the whole congregation.

On Wednesday morning, the second day of the conference, the people assembled at ten o'clock, at Haberdasher's Hall Meeting-house. Mr. Lowell, of Woodbridge, began with a short prayer, and reading the 110th Psalm and the 10th Chapter of St. Luke. Mr. Sloper, of Devizes, read the 15th hymn; Mr. Saltern, of Bridport, prayed; Mr. Herdman, of South-Petherton, gave out the 7th hymn; Mr. Greatheed, of Newport-Pagnell, preached from Luke 10th, and the last clause of the 29th verse, "And who is my neighbour?" Mr. Smelle, of Great-Grimsby, gave out the 16th hymn; and Mr. Whitridge, of Olveston, concluded with prayer.

After service, Dr. Hunter being chosen Moderator, the ministers proceeded according to the regulations of the plan, when, having discussed several subjects relative to the Mission, and nominated twenty-five directors, they adjourned about three o'clock. The meeting was begun and closed, by the moderator with prayer.
A vast congregation assembled in the evening, at the Tabernacle, an hour before the appointed time. Thousands are said to have gone away, unable to get in. The front seats of the four extensive galleries, containing room for an hundred and fifty persons, were occupied wholly by ministers; besides whom, many others were dispersed through the congregation; Mr. Slatterie, of Chatham, offered up a short prayer, and read the 11th Chapter of Isaiah; Mr. Ralph, of Maidstone, read the 14th hymn; Mr. Jay, of Bath, prayed; Mr. Kooker, of Gold-hill, gave out the 10th hymn; Mr. Hey, preached from Eph. i. 10. "That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." The 5th hymn was then read by Mr. Beaufoy, of Town-Sutton; and Mr. Townfend, of Ramsgate, closed with prayer.

After the service, Mr. Wilks announced the names of the intended directiors.

On Thursday morning the ministers assembled, between eight and nine o'clock, in the school-room adjoining to Surry Chapel, and gave in their names and abode. Those delegated from associations or particular churches, sat by themselves, and communicated the probable extent of the pecuniary assistance, which their respective constituents might be able to contribute. It was afterwards resolved, that their first Missionary efforts should be directed to the South-Seas.

Public service began at ten o'clock, and considerably more ministers attended than the front seats round the gallery could contain.---Prayers were read by Mr. Percy, of London.---The 18th Hymn was read by Mr. Wood of Rowell.---Mr. Griffin, of Portsea, prayed.---The 12th hymn, by Mr. Audley of Cambridge.---Mr. Rowland Hill preached from Matt. 24, 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." ---The 24th hymn, by Mr. Douglas, of Newmarket.---Mr. Ray, of Sudbury, Suffolk, prayed.---Mr. Hill then gave out the 25th hymn of the Surry Chapel collection.---After this Mr. Hewes, in a speech of considerable length, assigned various reasons for making the first missionary attempt among the inhabitants of the South-Sea Islands.---The service concluded about two o'clock, with a doxology, "Praise God from whom all blessings flow, &c."

The last public service was at Tottenham Court Chapel, on Thursday evening. Here also the congregation was immensely great.---The first seats round the gallery, and the second seat in the front gallery, were occupied by ministers.---Prayers were read by Mr. Edwards, curate of the chapel.---Mr. Jefferson, of Basingstoke, gave out the 11th hymn.---Mr. Cook, of Maidenhead, prayed.---Mr. Golden, of Croydon, read the 19th hymn.---Mr. Bogue preached from Haggsai 1, 2. "Thus speaketh the Lord of Hosts, saying, This people say, the time is not come, the time that the Lord's house should be built."---Mr. Thresher, of Abingdon, the 9th hymn.---Mr. Ciole, of London prayed; and Mr. J. A. Knight, of London, closed with a short exhortation.

Thus concluded the solemn services of the conference, long, long to be remembered by thousands; all appearing to unite in this sentiment, it was never so seen in our Israel. Some of the ministers present on Monday evening, finding so large an assembly pass a resolution with cheerful unanimity, that a missionary society was desirable, could not, for a time, proceed for tears of joy.

The grandest object that ever occupied the human mind,---the salvation of souls, was presented in such a variety of views, and in so striking a man-
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manner, by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been attempted by them, and longing, by future exertions, to redeem lost opportunities. Many ministers, who before doubted whether the Lord's time for such an attempt were come, are now completely satisfied, and join with equal ardour in a cause so glorious. The great number who attended as delegates from various parts of the kingdom,—the multitudes who thronged the largest places in London,—the countenance and liberal donations of the wealthy,—the appearance of so many ministers in one place, and in so conspicuous a situation, were grand and pleasing—The suitableness of the hymns, and the fervour with which they were sung,—and above all, the most evident and uncommon outpouring of the Spirit on the ministers, in their sermons, exhortations, and prayers, impressed the whole congregation with a solemnity and pleasure, not usual even in religious assemblies, and constrained them all to say, This is a new Pentecost; nor was it a doubt with any whether the Lord was among us or not.

Another consideration that rendered these seasons unspeakably delightful, was the visible union of ministers and Christians of all denominations; who, for the first time, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ. This sentiment was so universal, that, when Mr. Bogue in the course of his sermon, said, “we are called together this evening to the funeral of bigotry,” and he hoped it would be buried so deep, as never to rise again,” the whole vast body of people manifested their concurrence, and could scarcely refrain from one general shout of joy. Such a scene was perhaps never before beheld in our world, and afforded a glorious earnest of that nobler assembly, where we shall meet all the redeemed, and in the presence and before the throne of the Lamb, shall sing, as in the last hymn of the service, Crown him, crown him, crown him Lord of All!

On Friday evening, the whole body of the members of the society, met at the castle and Falcon, where several important resolutions were passed, the plan finally settled, and about thirty gentleman chosen directors for the present year.

We feel a strong inclination to give an account of all the liberal donations, and annual subscriptions, together with the affecting circumstances with which many of them were made; but are prevented by the necessity of sending our materials immediately to the press. In a future number, we may, perhaps, gratify our readers with the names of the directors chosen by the society, and with the amount of our subscriptions; and hope in the mean time, that their own liberal contributions will enable us to swell the sum.

The six sermons preached on the occasion, with a minute account of the proceedings of the conference, are to be immediately printed by the desire, and at the expense of the society. The public are requested to guard against every spurious publication. That which we announce will be published by T. Chapman, the printer of this Magazine.

On Monday morning, 26 directors, met at ten o'clock, and immediately appointed two secretaries, the Rev. John Love of Hoxton; and Mr. W. Shrubsole, of Old Street Road. Mr. Love to manage all the correspondence out of England.
ORDINATIONS.

ON the 8th of July 1795, at the ordination of the Rev. Charles Holmes, to the pastoral office of the second Baptist church, maintaining strict communion, at Wantage, in Berkshire, Mr. Holloway, of Wallingford, in the same county, after a hymn was sung, engaged in prayer and read a portion of the Scriptures. Mr. Dyer, of Devizes, Wilts, spoke on the nature of a Gospel church and on ordination, received Mr. Holmes's confession of faith, (which was excellent), and delivered a lively, faithful, and affectionate charge to him, from 2 Tim. iv. 2. "Preach the word; be instant in season, out of season."

Afterwards Mr. Lovegrove, of Wallingford, addressed the church in an animated and affectionate discourse, from 1 Deut. part of 38th verse, "Encourage him."

Several hymns were sung at proper intervals, and the whole afforded general pleasure and satisfaction.

ON Tuesday the 18th of August, the Rev. Mr. Oddy, was publicly ordained to the pastoral office, over the dissenting congregation at Bildestone in Suffolk. The Protestant dissenting congregation at the above place, is of considerable standing, and has at different periods enjoyed the labours of independent and Baptist ministers. Their present pastor is of the latter persuasion, but joins in communion with the independents. The service of the day which was very serious, and managed with great propriety, was conducted by neighbouring ministers of the independent and Baptist Denominations.—The Rev. Mr. Hickman, of Lavenham, began with prayer and reading the Scriptures.—The Rev. Mr. Wearing, of Rendham, asked the questions, and received Mr. Oddy's confession of faith, which was according to the good old orthodox plan, united with a spirit of candour, and containing cogent reasons for his own conduct in preferring free communion.—The Rev. Mr. Lowell, of Woodbridge, engaged in the ordination prayer, which was conducted without imposition of hands.—The Rev. Mr. Crathern, of Dedham, delivered the charge from Rev. ii. 10. last clause;—The Rev. Mr. Trivett, of Longham, preached the sermon 1 Thes. v. 11, 13, and the Rev. Mr. Bromil, of Needham-market, concluded with prayer. Though the service continued about four hours, it was by no means tedious, and many united in calling it a good day.

OBITUARY.

Death of Benjamin Longley.

Benjamin Longley, the subject of this brief memoir, who on the 7th of March 1795, quitted the tempestuous ocean of this world, for the desired haven of perfect security and uninterrupted repose, was an intimate friend of J. Hobson—an account of whose death was given in the magazine for June last: These two, living not far from each other, and being partakers of "like precious faith," frequently conversed together, concerning what God had done for their souls—of the sovereignty of that grace, which had subdued the native rebellion of their hearts, making them thereby to differ from many others, and of the obligations they were consequently under, to live to him who died for them and rose again: By which they proved fellow-helper to each other, in the road that leads to the
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the heavenly Jerusalem; for—"as iron sharpeneth iron, so does the face of a man his Friend."—The deceased was one of those who adhered to the Rev. Mr. Thorp, when he left the methodist connexion, on account of having embraced the principles of Calvinism, and was chosen a deacon of the independent church at Mafbro, when it was first organized, which station he filled with usefulness and credit to the cause of Christ till death, the believer's covenant friend, removed him from the church militant to the church triumphant.

It pleased the Lord, before he took him hence, to visit him with a complication of disorders, with which he was severely exercised, but was in general, enabled to bear his sufferings with Christian resignation; persuaded that the rod of chastisement was in the hand of a kind father, who had his spiritual advantage in view, and that his comparativel y light affliction would work out for him a far more exceeding and eternal weight of glory. He was not favoured with those ephatic joys, which some of the Lord's people experience with death in view; but was helped to believe and rest upon the promise of an immutable God, and to ground his hopes for final acceptance on Christ Jesus, that sure foundation laid in Zion. The writer of this was with him a few days previous to his death, when he seemed very desirous to depart and be with Christ—but was apprehensive he should linger a considerable time; however, contrary to his expectation, but pursuant to his wishes, the welcome messenger speedily arrived, and his happy soul—

"Clapp'd her glad wings and tower'd away,
And mingled with the blaze of day."

A funeral sermon was preached by the Rev. Moses Taylor, of Sheffield, from 1 Thess. iv. 16. 17. "The Lord himself shall descend from heaven," &c. &c. No fulsome panegyrics were heaped on the dead, but he was held up as an example worthy of imitation, in his uniform devotedness to God, and punctuality to man.—May the exemplary lives and peaceful and happy deaths of good men, recommend the religion of Jesus as a grand reality to the men of the world; be the means of causing many to declare themselves on the Lord's side, and to become followers of them who through faith and patience are now inheriting the promises!

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Memoirs of the late Mrs. Cobby, of Brighton, who died Saturday April 25th 1795.

IN the early part of her life her parents died, and she was brought up with a religious aunt, who in the course of a few years died also. She was then removed to some other relations, from whence she was married when she was about 21 years of age. Her husband went to sea, and she was left alone. In this time of retirement, the Lord brought to her mind the serious conversation that passed between the people of God, at her aunt's house, in her childhood, and she was forcibly struck with conviction that she was a lost sinner, and could not sleep for fear of waking in hell. The agonies of her mind was so great, that though it was in the depth of winter, she sweat for fear, till one drop followed another. But the Lord being gracious did not leave her long in that state, but brought this passage of Scripture to her mind, "I will allure her, and bring her into the wilderness and speak comfortably unto her." Hosea ii. 14. Another portion of God's word was applied to her—"Look unto me, and be ye saved!" Isa xliv. 22-- which came with such force that she actually believed, she was interested in the sufferings of Christ, and viewed him

by
by faith, so clearly, that her guilt was removed and she was comforted; and from that moment, the Lord alone was her trust and confidence, and though exercised with many trials, she never lost her hope in Jesus. Some time ago, she said to one of her daughters, "Keep close to the Lord, my child, I have found a refuge in six and in seven troubles, and there is no comfort but in him. At another time, she was speaking of the mercies of the Lord—"Bread has been given me, and my water has been sure: yea the Lord does all things well."

She often repeated "Look unto the generations of old, and see. Did any ever trust in the Lord, and were confounded? I have been young and now am old, yet I never saw the righteous forsaken, nor his seed begging their bread: She often repeated that Scripture, "Who so walketh in darkness and hath no light, let him trust in the Lord, and stay himself upon his God."

At another time her daughter said, Mother how do you find yourself? Are you comfortable? She replied, I am for the most part comfortable. I am in the Lord's hands, and he has promised that none shall pluck me out of his hands; and his promises cannot fail. On a friend speaking of the flesh and heart failing, she said, "O, that the Lord may be the strength of my heart and my portion for ever!"—She said to the same friend, "The inhabitants above, no more say, I am sick. Eighty-five years and five months I have travelled through this wilderness, but the Lord has hitherto helped me."

"She prayed that the Lord would have mercy on this ungodly nation, adding "We have been partakers with a neighbouring nation in their sin. I pray God we may not partake with them in their punishment." She prayed fervently for the continuance of the Gospel, at Brighton, and that England might be preserved from the judgments of God.—On a friend saying, You would not change your situation with any in the world: She replied, "O, no! I would not." The same friend said, You have not followed cunningly devised fables. She answered, "O, no! I have not."

The night before her death, she said, The Lord be praised for all his mercies, he hath brought me one day nearer home. On the morning she died, she prayed the Lord to stand by her to the end, and if it was his blessed will, to make her passage easy that she might not dishonour his holy name, which was her frequent petition. Soon after she fell asleep in Jesus, as composed as a lamb; and thus, leaning on his bosom, found strength equal to her day, and gained a complete victory over all her enemies by faith in Jesus.

N. B. The above was communicated to the minister, then labouring at the Countess of Huntingdon's chapel, by one of her daughters. Brighton, May 4th 1795. YOUNG TIMOTHEUS.

The happy death of Thomas Brown, of Knareborough, who died 12th May, 1794.

THIS poor man became a monument of grace at the close of his days, after a life of sixty-one years spent in the service of sin and Satan.

It should seem, that several months before his illness, which brought him to the grave, he had felt the pungent accusations of a guilty conscience; and probably its clamorous, pointed, and powerful suggestions may best account for a tormenting sensiation of mind, which he expressed by the words of...Having Satan continually about him. This appeared however, to have a happy effect, as it evidently restrained him from some of those evil practices, which by long use, had become habitual. But it was referred...
served for a wasting complaint of body, as a mean in the hands of God, to give him something like a just sense of his guilt and danger. Though far from intelligent, having been brought up in ignorance of everything but just to get an honest livelihood, he did not want words to make us sensible that he found himself a wretched condemned sinner, and that it was out of his own power to make himself otherwise. With this view of his case, his very soul was frequently oppressed and overwhelmed with sorrow and fear; and though hardened and insensible in the extreme before, having little doubt of the safety of his state, like many others, the most pleasing signs of sensibility and genuine contrition of spirit now dropped from his lips, and ran in torrents from his eyes. He saw himself, to his own apprehension, for ever lost; and begged night and day like a condemned criminal for his life, at the footstool of divine mercy. The stubbornness and stout heartedness of his former days were indeed happily changed through grace, for that poverty of spirit and humility, and self-abasement of soul, to which so many promises are made, and which form such satisfactory proof of a gracious work of God. It seemed impossible to give him relief, by endeavouring to persuade him that his state was less dangerous than he apprehended, or his iniquity less aggravating than what he represented it to be. His convictions were too spiritual and powerful to be overcome by such vain and dangerous reasoning, and his maladies too obdurate to yield to such feeble remedies; nothing but the pardoning mercy of God could satisfy his conscience; and from this, his anxiety and concern were not to be diverted. His extreme weakness of body, and the load of affliction with which he was burdened, became notwithstanding now and then strong temptations to impatience and hastiness to those about him; but such was his tenderness and sensibility of conscience, and his knowledge of the evil of sin in what many would deem in such circumstances unavoidable human frailties, that if he were overtaken in this manner, his grief was proportionately renewed, and the anguish and bitterness of his soul concealed from none. He did, indeed, confess his transgressions and lament his sin in the most unequivocal and humiliating terms. All this time he was a broken hearted sinner, and a diligent seeker of mercy, which was a period of about a fortnight or three weeks continuance. The knowledge of forgiving mercy was yet behind, of which these symptoms of contrition and repentance are the usual and almost certain forerunners. A few days, however, before his decease, it pleased God to hear his prayer, and to satisfy him in a manner he never supposed possible till now, that his case was not only not beyond the reach of mercy, but that his soul was accepted through the atonement of Christ for him, and his iniquity done away. Though much impropriety of language was mixed with his description of this blessed change, it required very little penetration to perceive that it was no delusion, and no imposition. His simplicity and honesty were more discoverable than he intended they should be, while he told the pleasant tale of a gracious visit from the Lord; to one who had felt the same sensations, by an experience of the same grace, it could not fail to approve itself as genuine, and to revive some of those reflections which had formerly arisen from a similar state of mind, and had accompanied a similar case. His heart was elevated with joy, in the measure in which it had been sunk and depressed by the fear of deserved wrath. The sensations of bodily pain were gone with his burden of conscious guilt, and with the strong and almost invincible temptations to despair; and the mourning sinner was lost in the joyous and happy faint. It may suffice to say, he had found all he wanted in the discovery of a gracious, all-sufficient Saviour; and his joy on the occasion could not be exceeded by that of a
condemned malefactor, at the news of a pardon under the fatal tree. I was also, not only abundant, but rational and well founded: It was pure, spiritual and full of glory. He knew the best comment on those words of the Apostle, "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works," and was enabled to preserve and exemplify the sweet influence of such consolatory sentiments to a case like his, to the last. Previous to this, whenever he was reminded of his iniquity, his anguish of soul appeared unutterable; and now, every remark upon the love of Christ, in dying for sinners like himself, affected him to the same degree, but in another form. He seemed at a loss to make us sensible what a view he had of that surprising grace. When his wife, who was able to share in his joy, by having gone through something of the same scene, expressed her tender feeling for his afflicted body, his instant and unprrmeditated reply showed how little he thought about it, and how much his mind was otherwise engaged. "I have not enough suffering from Christ," says he, "I could bear as much again with pleasure. He has been with me all the night, and I have prayed to him, and conversed with him as if he stood there," pointing to his bed side. To many pious Christians, this language may seem to savour of enthusiasm; but what the writer of this article has experienced of the same kind, will warrant him to give it another name correspondent with, if not illustrative of the words of the Psalmist,—The Lord is nigh to them that call upon him in truth. He often attempted to describe the preciousness of Christ, and to speak highly of him; but his language was too imperfect to be copied verbatim; and the sentiments and sensations of gratitude, love, pleasure, and peace, were perhaps better expressed in his countenance, than by his words. He said more than once, he should soon be with Christ, and he longed to be gone, that he might love him and praise him better; that he could give all his family up to the Lord, and leave them in his hands with great satisfaction. Being asked just before his removal, how he felt his mind, he replied, Quite happy in Christ; and his very appearance testified the same. With this comfortable frame of mind he fell asleep, and breathed forth his spirit into the hands of his gracious Saviour, without the least visible symptoms of pain or uneasiness.

It was particularly pleasing to hear a man so exceedingly illiterate, able to say anything intelligible on a subject so heavenly and sublime, as the love of Christ shed abroad in the heart by the Holy Ghost; and not less so, for one that seldom spoke in his family with temper, to appear teachable, gentle, and meek as a little child. But what cannot the grace of Christ effect in the most unpromising subjects? And if these be not its effects, and the sure tokens of a new heart thereby, what probable cause can we assign for them, or in what way must we account for them? Has philosophy ever been known to change a sinner into a saint; or a proud, peevish, ill-natured being into a character the very reverse? or rather to inspire amiable tempers and Christian graces, without the medium of reading, study, and erudition? I trow not so much: Then has the Gospel the advantage of this idolized phantom, and the man that knows and feels it, though a way-faring man and a fool, the superiority of a mere moral philosopher:

May but this grace my soul renew,
Let sceptics gaze and hate me too;
Their boasted, vain, and reason'ning scheme
Has no such efficacious claim.

W. H.
OBITUARY.

On Saturday August 15th, the following melancholy event happened at the Mill, near West-lane, Rotberhithe.

As John Barefoot was superintending some part of the business of the mill, he was suddenly entangled by it, and literally torn to pieces before it could be stopped. He has left a wife and one child. His widow, who is again pregnant, is in necessitous circumstances; and the gentlemen who own the mill are soliciting subscriptions for her support, till she has laid-in, when she means to go out to service.

About a year and a half ago, as this young man was passing Mr. T—'s meeting, on the evening of a Lord's day, after having spent the other part of it in a careless, profligate manner; he was prompted by curiosity to go in. He no sooner was seated, and began to listen, than he suspected Mr. T—'s eyes were principally directed towards him, and he was, he thought, confirmed in this idea, by the things spoken being so very applicable to his character and conduct. He was ashamed to go out, and yet the address which the minister was making to thoughtless sinners in general, appeared so immediately directed to him, that he was much agitated, and ashamed to look up. Service being ended, he hastened out of the place, and told some of his companions that he would never be caught in there any more. Notwithstanding this strong and hasty resolution, the truths he had heard continued so powerfully to impress his mind, that he could not get rid of them, and the more he thought of them, the more his mind was affected by them; and on the return of the Lord's day, he found himself unable to resist the desire he had to attend worship again in the same place. He accordingly went, and so abundantly did the Lord bless the word to his soul, that he became an earnest seeker after the kingdom of God, and his righteousness, Matt. vi. 33; never more forsook the ordinance of God's house, but walked in the way of God, with growing comfort and delight, to the day on which God took him home to himself.

The morning on which this awful providence befell him, he was reading his Bible the whole time he was at breakfast: His breakfast finished, and his Bible closed, he returned to the mill, little suspecting that he was just upon the point of going to his father's house above. John xiv. 2.

On Thursday September 3d, died, aged 78, the Rev. Benjamin Beddome, M. A. near 60 years pastor of the Baptist church, of the Particular denomination, at Bourton on the Water, Gloucestershire.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Friendly Monitor, or Advice to a young Man upon coming out of his Apprenticeship; in eight Letters. By R. L. Master of the Orphan Working School. 12mo. 21 Pages. Price bound 1s. 4d. Sold at the City Road, Button's, Conder's, &c. 1795.

At a period of the world, when publications have become innumerable, nothing but utility seems a justifiable motive for adding to their multitude. The call for an attempt like that indicated by...
by the title of this article, cannot be disputed. The situation of the author was such, as, at the same time, would impress his mind with the desirableness of such a work, and might furnish him with useful reflections upon the subject. We give therefore our cordial approbation to his design, and are happy to add our testimony in favour of the manner in which he has executed it. He inculcates, together with the dictates of pure and undefiled religion, many excellent prudential maxims, well adapted to the various steps of the progress through life, which he notices in his several letters. In a word, we recommend Mr. Liddel's performance, not only as likely to prove an additional benefit to those who have received assistance from the admirable and well-conducted charity which is entrusted to his care, but to every person in the lower and middle classes of society, of the age, and in the circumstances of life referred to, which are, perhaps, of all, the most critical and important.

The consistent Christian; or Truth, Peace, Holiness, Unanimity, Stedfastness, and Zeal, recommended to all Professors of Christianity: The substance of five Sermons. 2d Edition, corrected, with an Appendix, on Self-examination 8vo. 110 Pages, Price 1s. 6d. Printed for the Author No. 20, Mile-end Road; Button, Knott, &c. 1795.

The author observes in his preface, that these pages contain, "the substance of five sermons, delivered in the year 1783, to the congregation at Wadsworth, in Yorkshire, among whom he spent the most active part of his life, and were published principally for their use."—"On a revision, he is very sensible, that in style, composition, and method, they admit of much improvement; even to such a degree, as to make them appear a new work. As a new edition of them has for several years been much desired, rustic as their dress is acknowledged to be, he has at length consented to republish them, without any material alteration."

The piety, the candour, and the aims at practical usefulness, which characterize Mr. D. Taylor's other writings, will be found in this, by such readers as are not already acquainted with the performance. The Appendix is very short: It urges the importance of "proving our own selves," and lays down some profitable directions for the duty.

Free Grace exalted, and the proper Use of the Moral Law evinced: In a Sermon, on Romans, viii. 3. 4. By W. Moore, Minister of Glasbouye-yard Meeting, Aldersgate-street 8vo. 31 Pages. Price 6d. Mathews and Stradford, London; Elliot, Falmouth 1794.

No reason is assigned for the publication of this Sermon, but it is in our power to supply a very substantial one, as far as dependence may be placed upon our judgment, for we think it deserved to be
be printed, and are only sorry that it is printed incorrectly. The discourse is a very good exposition of the text, and has afforded us considerable pleasure in the perusal. After taking notice of man's moral inability expressed in the words, "What the law could not do in that it was weak through the flesh," as the first head of his discussion, he introduces an application of it in the following terms:—

"If there is any truth or propriety in what has been advanced, then it inevitably follows, that all those who are seeking acceptance with God by any thing they are capable of doing, are just in the same state the Jewish pharisees were in, i.e., "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. x. 3.—It is not enough to say that your obedience is evangelical obedience, because the precepts you observe are found in the New Testament. It has been shown that the morality of the Law and the Gospel are both one; and to render your obedience truly evangelical, you must have an evangelical faith, even faith in the blood and righteousness of the Lord Jesus Christ, which is to all and upon all them that believe. Your best obedience, without this, will amount to no more than those "deeds of the law by which no flesh livingshall be justified." You will never attain a justifying righteousness this way, "because you seek it not by faith, but as it were by the works of the law." We cannot help subjoining his next reflection: "How exceedingly wrong are those teachers who represent Jesus Christ as no more than a reformer of mankind, a teacher of morals." The scripture says, "He came not to destroy men's lives but to save." Luke ix. 56. But, if he be no more than a teacher of morality, I would say he came not to save but to destroy, at least to torment them before their time: For, to enlarge upon the subject of duty, to persons circumstanced as we have seen all men are, is no better than to mock their misery, and to sport with their distresses." It is evident from the rest of the discourse, that Mr. M. means here the teaching of duty only.

The Continuance and Constancy of the Friendship of God, as a Covenant God with his People. Considered in a Sermon, preached on Sunday Morning, Aug. 9, 1795, in the Parish Church of the United Parishes of St. Andrew Wardrobe, and St. Anne, Black-friars; upon the Death of their late venerable Rector, W. Romaine, A. M. By W. Bromley Cadogan, A. M. Rector of St. Luke's, Chelsea; Vicar of St. Giles's, Reading; and Chaplain to the Right Hon. Lord Cadogan. P. 39. Price 6d. London; Rivingtons, Mathews, Reading, Smart and Cowlade, and J. Rushor.

Among the numerous sermons preached on this occasion, some of which have been published, this has the first claim to our attention, having been delivered at the particular request of Mr. Romaine's family, in the church of which he was for so many years rector. Few persons are better qualified to describe either the sentiments or
or character of Mr. Romaine, than Mr. Cadogan himself, as the
closest intimacy subsisted between them for nearly twenty years past,
and as their views in religion and philosophy were perfectly similar.

The text is selected from Psalm xlviii. 14. "For this God is our
God for ever and ever: he will be our guide even unto death."
He acquaints his numerous auditory, that he was induced to make
choice of this passage, by his having heard that they were the last
words spoken by the deceased; a circumstance which, he says, he
has since had reason to doubt, but none for doubting that a better
illustration of them was never produced than what is to be found in
the life and death of this venerable man.

His explanation of the text is brief and pertinent, the far greater
part of the sermon being occupied with a description of the life and
character of Mr. Romaine, and a circumstantial account of the
ferenity of his mind, and the triumph of his faith, from the beginning
of his illness to the moment of his dissolution. It concludes with a
pathetic address to the audience, particularly to those who loved and
attended his ministry.

Faith triumphant in Death. A Funeral Sermon occasioned by the Death
of the Rev. W. Romaine, A. M. Rector of St. Andrew Wardrobe,
and St. Anne, Black-friars, and Lecturer of St. Dunstan's in the
West. Preached in the Parish Church of St. Dunstan, Sunday Even-
ing, Aug. 9, 1795. By the Rev. W. Goode, A. M. late Curate
to Mr. Romaine, and Tuesday Evening Lecturer of St. Lawrence

This, like the preceeding, is an admirable sermon in every point of
view; whether we consider the pleasing style in which it is written, the
manly sense and evangelical instruction with which it abounds, or the
faithful delineation it exhibits of the character of the deceased, as a
scholar, a Christian, a divine, and a preacher. Never was due respect more
gracefully paid by a dutiful son to an affectionate parent, than that
which is here presented by Mr. Goode to the memory of his vener-
able rector and predecessor, whose praise, for more than half a
century, has been in all the churches. With great propriety is
Mr. Romaine associated with the mighty dead recorded in the
eleventh chapter of the Epistle to the Hebrews, from the thirteenth
verse of which the text is taken—"These all died in faith." After
a judicious description of faith in general, and a consideration of its
peculiar advantages in the hour of death, which cannot fail to please
and edify every serious reader; views to which Mr. Goode informs
us he was led from the well-known character of this eminent serv-
ant of Christ, and the peculiar circumstances and progresive deal-
ings of God towards him in his last affliction; we are favoured with
a concise account of his useful life, from his entrance at college
to his triumphant departure, including a period of about sixty years.

Upon the whole, we are of opinion that this discourse will not
only be perused with satisfaction by the friends and family of the
deceased, at whose particular request it was published, but that it
will be very acceptable to readers in general.
POETRY.

AN ADDRESS TO CONTENT.

I ASK thy aid, O! gen'rous Power!
To pass each precious fleeting hour
Free from corroding care;
Come, with sweet peace, to my sad heart
Thy cheering influence impart,
And all my passions dare.
Teach me to bear the ills of life,
To smile amid' the toils of strife,
Whilst heav'nly joys are mine;
What e'er my lot beneath the skies,
Rule thou my heart; beam from thine eyes,
And o' er my features shine.
Should Heav'n unerring hand ordain
Each adverse state, in dismal train,
To bend my drooping soul;
Do thou support my fainting head,
Bid angels camp around my bed,
Impatient grief control.
And thus, as moments creep along,
Do thou dictates my constant song,
Heav'n's high benefits are right;
My earnest wish, soft Pow'r, attend,
Bring cheerfulnessto be mv friend,
Thy first-born and delight.
But should my God on me bestow
Exemption from each scene of woe,
And bless with good in store;
O! gen'rous Pow'r, still sway my soul,
And ev'ry needless wish control,
Nor let me covet more:
Be it my care with heedful art,
Some happiness to all t' impart,
And sooth the woe-fraught breast.
To wipe the tear from sorrow's eye,
To guide the troubled thoughts on high
To heav'n's all-acting pow'r;
While neat economy attends
My table, for my cheerful friends
To pass a social hour.
Then O! my Saviour, to my heart,
Thy store of love and joy impart,
And ev'ry grace increase;
Whilest loving and below'd, I glide
Down life's rude streams, a ruffled tide,
And yield my soul in peace.

Contented at the hour of death,
I shall with joy resign my breath,
A captive to thy love;
The sinner's refuge, Saints delight.
The Seraph's song, the glorious light,
Which joys the realms above.

SERENA.

HARVEST AFTER SCARCITY.

"He restores unto us the appointed weeks of the year." Jer. v. 24.

THE months have urg'd their way with rapid wing,
And brought unnumber'd blessings in their train;
The winter's gloom and the reviving spring
Have leit us now to summer's fultry reign.
The vig'rous sun in mellowing beams descends,
And scatters fire prolific all around;
With blushing fruits the burthen'd orchard bends;
With waving corn the valliesshine em-brown'd:
Mild was the threatening, mix'd with words of peace;—
"Man," said the Lord, "shall reap with sweatful brow;
Yet shallnot seed-time nor the harvest cease!"
And plenty still succeeds the laborious plough.
Now grateful earth the husbandman repays
His patient toil, that he had for good to come;
And rustic mirth, or more religious praise,
Each village fills, with joyful Harvest Home.
From dewy morn till ev'ning shades appear,
The fields, the humble gleaner's hands employ;
Her wandering troop collect each scatter'd ear.
And bind their little sheaves with heartfelt joy.
How chang'd our scene—What blessings fill the hand,
Whence thankfulness man his daily bread receives!
Pale famine threatn'd to devour the land,
But mercy, undeserv'd, abundance gives
Oh! Britons, mingle grief with cheerful strain,
To God with penitential praises cry;
We look'd for peace, but trouble yet remains;
We dreaded want, but thou hast sent supply.

THE FOX.
The Fox, detested by mankind
For plunder and his odious scent,
Does, in a gloomy cavern, find
Secure repose and sweet content.
Plumage and limbs promiscuous lie
Thick scatter'd round his bloody den;
Preaching with grim solemnity,
Alas! how vain the care of men!
Number had seiz'd Agricola,
Unmindful of his henhouse, door,
When Reynard caught the cackling prey,
And home the farmer's poultry bore.
Those wilder fowls which skim the air,
Trusting themselves to God alone,
Into their lofty nests repair,
Till glistening day-break call them down.
A stinking Fox, a croaking Rook,
Is not so odious or so mean;
But God for each will lodgings look
Where they may rest by man unseen.
No more shall unbelief invade
My soul, or lower upon my face;
A creature in his image made,
Will ever find a dwelling place.

THE SHORTNESS OF LIFE.
How short is the lot of a man,
How soon his frail life must decay!
At best but the length of a span,
And fade's like a short winter's day.
In youth, how forgetful he seems
Of age, that's still hurryng on;
At length he awakes from his dreams,
But ah! his best moments are gone!
Then hurried away with his cares,
His life, is but labour and pain;
Old age is the garment he wears;
He wishes for youth, but in vain.
Now, crush'd with the load of his sin,
He trembles at death's cold alarms;
But just recollected where he's been,
And yields to the conqueror's arms.
But reason no farther can go,
He stands at the bar of his God:
Now sinks to the regions of woe;
Or heaven he makes his abode.
Let youth then no longer delay,
Since time makes so rapid a flight;
If you work while it's called to-day,
You may hail the approaches of night.

THUNDER AND LIGHTNING.
When bellowing thunders roar aloud
And lightnings flash across the sky,
Let sinners know there reigns a God
Of sov'reign power in worlds on high.
What, but an arm of strength unknown,
Doth hang the cloud's in empty air?
And pour their vast contents down?
We hear and see, rejoice and fear!
Anon, (adore his mighty name!) With forked fury Lightnings dart!
The skies are clad in sheets of flame, And terror seizes ev'ry heart.
But hark! — a slow, but awful sound!
The Thunder grumbles through the space.
It trends the vault, it shakes the ground, While paleness broods in ev'ry face.
At that great, last, and dreadful day, When flames shall wrap this mighty ball; When yonder heav'n's palls away, Je sus, be thou my hope, my all!
But see!— of import all benign, It's form how grand, and dipp'd in heav'n!
Th' eternal Bow,— a pledge divine, Of wrath appeas'd, and sins forgiv'n!

LUDOVICUS.
REVEREND WILLIAM ROMAINE, A.M.

Late Rector of St. Ann's, Blackfriars, London.

Died 26 July 1795, Aged 81.
BIOGRAPHY.

The Rev. WILLIAM ROMAINE: A. M.
Late Recler of St. Andrew by the Wardrobes, and of St. Ann's, Black-friars, and Lecturer of St. Dunstan's in the West.

FROM the long standing and great reputation of Mr. Romaine in the church of God, it is natural to suppose that our readers will be led to expect a Biography of considerable length. We are sorry that the narrow limits of our publication, on the one hand, and his invariable regularity on the other, deprive us of the opportunity of being so copious as we could wish, and of embellishing this memoir with that variety which never fails to interest and gratify. We contemplate Mr. Romaine, not as a wandering comet, but as the majestic sun, who, while he diffuses unspeakable blessings, by pursuing an uniform course from day to day, affords less opportunity for novelty and speculation.

Names, in some instances, stamp celebrity on places, which would otherwise have remained obscure and unnoticed. This remark may not be inapplicable to Hartlepool, a small town on the coast of Durham, which gave birth to this very eminent member and minister of the established-church. His father, a pious man, an encourager of Gospel ministers, and an alderman of the above place, had two sons and three daughters, two of the latter of whom yet survive. His son William, the subject of this memoir, was born September 25th 1714, a year remarkable for the birth of several celebrated Divines*, raised up by Providence to be the instruments of reviving evangelical preaching in this country, and particularly in the establishment. He received the first principles of his education at Houghton-le-spring, in the bishoprick of

* Mr. Hervey, Mr. Whitefield, and about fifteen months after, Mr. Berridge.
Durham, at the grammar-school, founded by that distinguished character, the Rev. Richard Gilpin, M. D. who, for his great liberality, was called the father of the poor, and for his ministerial abilities, and indefatigable labours, the Apostle of the North.

Being perfected in all those branches of education taught in the school at Houghton, he was removed to Hertford College, Oxford, and afterwards to Christ-Church College in the same university. Here the brilliance of his genius, a thirst for knowledge, and an aptitude to acquire it, soon recommended him to the respect and confidence of some of the brightest literary ornaments of his day. Indeed the desire of mental improvement had gained such an entire ascendancy over him, as to render him inattentive to that decency of dress which generally distinguishes the clerical order. Passing by the apartments of the master of one of the colleges in his deshabille, a gentleman who was a visitant, asked, "What slovenly fellow is that with his stockings about his heels?" The master returned for answer, "That slovenly fellow, as you call him, is one of the greatest geniuses of the age, and is likely to be one of the greatest men in this kingdom."

Previous to an experimental acquaintance with the power of the Gospel, he entered largely into the study of elocution, and sometimes attended the performances of the late Mr. Garrick, to improve himself in the graces of oratory. From the testimony of a dignitary of the established church, who compares him to Cicero, the prince of Roman orators, it appears, that he had made considerable proficiency in this science.

"Nor Tully's eloquence forsake Romaine."

He was cotemporary at Oxford, with Messrs. Wesley, Hervey, Whitefield, and other pious young men; but it does not appear that he cultivated an acquaintance with them, or attended their devotional exercises. It may not be improper to observe, that there was at that time another description of students at the university, distinguished as admirers of the celebrated Hutchinson, who drank deeply into his philosophic and theological sentiments. This necessarily led them to a strict investigation of the Hebrew language, and the study of the Old Testament Scriptures. These were persons of a considerable share of learning and decency of morals, but strongly biased in favour of high-church sentiments. Mr. Romaine, and several late dignitaries who have favoured

* Middleton's Biographia Britannica.
the religious world with their literary productions, were of
this number.

In October 1736, and in the 23d year of his age, he was
ordained to a curacy in Devonshire, and from thence removed
to Windlesham, in Surry. He had not long entered upon
the ministry, before he began to make his appearance in print.
His first publication was a sermon in the year 1739, and the
25th of his age, before the university of Oxford, from Mark
xii. 24, 27, in which the sentiments of Dr. Warburton, on
the divine legation of Moses, are controverted. The next
year he published a discourse from Judges xi. 30, 31. entitled
" Jephtha's vow fulfilled, and his daughter not sacrificed;" and
in 1741 a sermon, preached at St Paul's, before the lord
mayor, from Romans ii. 14, 15. "On the impossibility of jus-
tification by the law of nature." In the subsequent year,
from the same text, a discourse " On future rewards and
punishments proved to be the sanctions of the Mosaic dispen-
sation;" Though he had not, at that time, an intimate ex-
perience of the efficacy of the Gospel, yet his acquaintance
with Hutchinsonian sentiments naturally led him into clearer
views of evangelical truth than most of the clergy then en-
tertained.

From Windlesham he came to London, strongly intrenched
in notions of his own exalted abilities, and flattering himself
that he required no other recommendation to a rapid prefer-
ment, in a city where talent was always admired and justly
estimated: But God having intended to stain the pride of his
nature, to make him acquainted with his own heart, and to
confer on him the honour of reproach for the cross of Christ,
disappointed all his sanguine expectations. It was his so-
vereign pleasure to make these mortifying dispensations
subservient to the acquirement of that knowledge of the
power of grace on his heart, so necessary to qualify him
for those exalted services, which were always crowned with
eminent success. To this circumstance he seems to refer in
the following extract of a letter to an intimate friend:

" The Holy Spirit will glorify nothing but Jesus. He
will stain the pride of all greatness, and of all goodness, ex-
cepting what is derived from the fulness of the incarnate God.

" I know one who learned this very slowly, but has had
much pains taken with him; and to make what I have been
saying more plain, I would illustrate it by his experience.
He was a very, very vain proud young man; knew almost
every thing but himself, and therefore was mighty fond of
himself. He met with many disappointments to his pride,
which only made him prouder, till the Lord was pleased to let him see and feel the plague of his own heart. At this time my acquaintance with him began. He tried every method that can be tried to give peace, but found none. In his despair of all things else, he betook himself to Jesus, and was most kindly received. He trusted in the word of promise, and experienced the sweetness in the promise. After this he went through various frames and trials of faith, too many to mention.

With the legal workings of his heart under convictions, and with the methods by which the Holy Spirit led him into the liberty and fulness of the Gospel of Jesus Christ, we have a circumstantial account in the following letter:

"I was in a sad taking about the account which I had sent you of myself, having never found any freedom to do it to any body living before; and I feared either it should be lost, or fall into any other person's hand. I am glad it is in your's. Now you know whereabouts I am, and what my present state is, it may be of some use to you to be informed how I was brought into it. God's dealings with me have been wonderful, not only for the royal sovereignty of his richest grace, but also for the manner of his teaching, on which I cannot look back without adoring my meek and lowly Prophet. He would have all the honour (and he well deserves it) of working out, and also of applying his glorious salvation.

"When I was in trouble and soul-concern, he would not let me learn of man. I went every where to hear, but nobody was suffered to speak to my case. The reason of this I could not tell then, but I know it now. The Armenian Methodists flocked about me, and courted my acquaintance, which became a great snare unto me. By their means I was brought into a difficulty which distressed me several years. I was made to believe that part of my title to salvation was to be inherent, something called holiness in myself, which the grace of God was to help me to; and I was to get it by watchfulness, prayer, fasting, hearing, reading, sacraments, &c. so that after much and long attendance in those means, I might be able to look inward, and be pleased with my own improvement, finding I was grown in grace, a great deal holier, and more deserving of heaven than I had been.

"I do not wonder that I received this doctrine. It was sweet food to a proud heart. I feasted on it; and to work I went. It was hard labour, and sad bondage, but the hopes of
of having something to glory in of mine own, kept up my spirits. I went on, day after day, striving, agonizing, (as they called it) but still I found myself not a bit better: I thought this was the fault, or that, which being amended, I should certainly succeed; and therefore set out afresh, but still came to the same place. No galley-slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hindrance set me to work again. Then I would redouble my diligence, and exert all my strength. Still I got no ground. This made me often wonder; and still more, when I found at last, that I was going backward. Methought I grew worse. I saw more sin in myself, instead of more holiness, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was divine teaching, and that God was delivering me from my mistake in this way; so that the discoveries of my growing worse were dreadful arguments against myself, until now and then a little light would break in, and show me something of the glory of Jesus: But it was a glimpse only—gone in a moment.

"As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of Gospel-grace, and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work; the old leaven of self-righteousness, new christened holiness, stuck close to me still, and made me a dull scholar in the school of Christ. But I kept on making a little progress; and as I was forced to give up one thing and another, on which I had some dependence, I was left at last stript of all, and neither had, nor could see where I could have, aught to rest my hopes, that I could call my own. This made way for blessed views of Jesus. Being now led to very deep discoveries of my own legal heart, of the dishonour which I had put upon the Saviour, of the despite I had done to the spirit of his grace, by resisting and perverting the workings of his love, these things humbled me. I became very vile in mine own eyes. I gave over striving; the pride of free will, the boast of mine own works, were laid low: And as Self was debased, the Scriptures became an open book, and every page presented the Saviour in new glory. Then were explained to me these truths, which are now the very joy and life of my soul. Such as,
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"First—The plan of Salvation, contrived by the wisdom of Jehovah Alehim, fulfilled in the divine person and work of Jesus, and applied by the Spirit of Jesus. The whole was so ordered, from first to last, that all the glory of it might be secured to the persons in Jehovah. The Devil fell by pride, and tempted and seduced man into pride: Therefore the Lord, to hide pride from man, has so contrived his salvation, that he who glorieth should have nothing to glory in but the Lord.

"Secondly---The benefits of Salvation are all the free gifts of free grace, conferred without any regard to what the receiver of them is; nothing being looked at by the giver, but his own sovereign glory. Therefore the receivers are the ungodly, the worst of them, the unworthy, the chief of sinners; such are saved freely by grace, through faith, and that not of themselves, it (namely, salvation by faith) is the gift of God, not of works, lest any man should boast.

"Thirdly---When I considered these benefits, one by one, it was the very death of self-righteousness, and self-complacency; for when I looked at the empty hand which faith puts forth to receive them, whence was the hand emptied—whence came faith—whence the power to put forth the empty hand—and whence the benefits received upon putting it forth? All is of God; he humbles us, that we may be willing to receive Christ; he keeps us humble, that we may be willing to live by faith upon Christ received; and, as it is a great benefit to have this faith, so it is,

"Fourthly---A great, inestimably great benefit to live by faith: For this is a life, in every act of it, dependent upon another. Self is renounced, so far as Christ is lived upon; and faith is the most emptying, pulling-down grace; most emptying, because it says, and proves it too, In me, that is, in my flesh, dwelleth no good thing; and therefore it won't let a man see aught good in himself, but pulls down every high thought, and lays it low in subjection to Jesus. It is called the faith of the son of God, because he is the author and the finisher of it; he gives it; he gives to live by it; he gives the benefits received by it; he gives the glory laid up for it; so that if I live to God, and in any act have living communion with God, it is by nothing in myself, but wholly by the faith of the son of God. When I want to do any thing commanded, (what they call duties) I found,

"Fifthly---A continual matter for humiliation. I was forced to be dependent for the will and for the power, and having done
done my best, I could not present it to God, but upon the
golden altar that sanctifieth the gifts; not the worthiness,
ot the goodness of the gifts, but the sanctifying grace of
the great high-priest alone can make them holy and accept-
able. How low did this lay the pride of good works! since,
after all, they were viler than dung, unless perfumed with
the sweet incense of Jesus's blood and righteousness. Here
I learnt to eye him in all my works and duties, the alpha
and omega of them—the life and spirit of all my prayers,
and sermons, and hearing, and reading, and ordinances; they
are all dead works, unless done in and by the faith of the
Son of God. Against this blessed truth, of which I am as
certain as that I am alive, I find my nature kick. To this
hour a legal heart will be creeping into duties, to get between
me and my dear Jesus, whom I go to meet in them. But
he soon recovers me from the temptation, makes me loathe
myself for it, and gets fresh glory to his sovereign grace;
and as all the great and good things ever done in the world
were done by faith, so all the crosses ever endured with pa-
tience were from the same cause; which is,

"Sixthly—Another humbling lesson. I find to this mo-
ment, so much unbelief and impatience in myself, that if God
was to leave me to be tried with any thing that crossed my will,
if it was but a feather, it would break my back. Nothing
tends to keep me vile in mine own eyes, like this fretting and
murmuring, and heart-burning, when the will of God in the
least thwarts my will. I read, the trial of your faith worketh
patience, the trial of mine, the direct contrary. Instead of
patient submission, I want to have mine own way, to take
very little physic, and that very sweet; so the flesh lusteth:
But the physician knows better, he knows when and what
to prescribe. May every potion purge out this impatient,
proud, unbelieving temper, so that faith may render health-
ful to the soul what is painful to the flesh. And as no cross
can be endured without the faith of the Son of God, so,

"Seventhly, and lastly—There is no comfortable view of
leaving the world, but by the same faith. Those all, who
had obtained a good report in every age, died in faith. On
their death-bed they did not look for present peace and fu-
ture glory, but to the Lamb of God. Their great works,
their eminent services, their various sufferings, all were cast
behind their backs, and they died as they lived, looking at
nothing but Jesus. He was their antidote against the fear
and against the power of death. They feared not the cold
death-sweat; Jesus's bloody sweat was their dependence.
"The dart lost its force on Jesus's side. The sting was lost in his corpse. Death stung itself to death when it killed him. There is life, life in its highest exaltation and glory, in not breathing the air of this world. This life, through death, Jesus entered on, and we enter on it now by faith; and when our breath is stopped, we have this life, as he has it, pure, spiritual, and divine. Because he lives it, we shall live it also. Yes, my dear friend, we, you, and I, after we have lived a little longer, to empty us more, to bring us more out of ourselves, that we may be humbled, and Jesus exalted more, we shall fall asleep in Jesus; not die, but sleep; not see, not taste death, so he promises us; but in his dear arms sweetly go to rest in our weary bodies, when our souls shall be with the Lord. And then we shall be perfect in that lesson, which we learn so very slow in this present world; namely, that from him, and of him, and to him, are all things, to whom be all the glory for ever and ever. Amen.

"These are the things which God himself has taught me. Man had no hand at all in it. No person in the world, not I myself; for I fought against them as long as I could: So that my present possession of them, with all the rich blessings which they contain, is from my heavenly Teacher alone. And I have not learned them, as we do Mathematics, to keep them in memory, and to make use of them when I please; no, I find in me to this moment, an opposition to every Gospel-truth, both to the belief of it in my head, and to the comfort of it in my heart. I am still a poor dependent creature, sitting very low at the feet of my dear Teacher, and learning to admire that love of his, which brought me down, and keeps me down at his feet. There be my seat, till I learn my lesson perfectly: That will soon be. There is nothing in his presence, but what is like himself. In heaven all is perfection. The saints are as humble as they are happy; clothed with glory and clothed with humility, with one heart and one voice, they cry, WORTHY IS THE LAMB. They look not at, they praise not one another; but the Lamb is glorified in his saints, and will have from them never ending praise and glory, for the glory which his sovereign grace has bestowed upon them.

"In a measure, I now feel what they do. My heart is in tune, and I can join that blessed hymn, looking at him as the giver of grace, (and grace is glory begun, nota bene) as they look at him the giver of glory. I can take the crown, most gladly, from the head of all my graces, as
they do from the head of their glory, and cast it down at his loving feet. **Worthy is the Lamb.** He is—he is—blessings on him for ever and ever."

After meeting with continual disappointments, he **resolved** to leave the metropolis; but at the instant of his departure was detained by the intervention of a remarkable Providence. Having sent his trunk on board, he was himself going to the water-side, when he was met and accosted by a gentleman, a total stranger, who inquired if his name was not Romaine. He replied, "It is." The gentleman, apologizing for the abruptness of his address, informed him, that having been many years ago acquainted with his father, and observing a striking likeness between them, he was induced to make that inquiry. After a little open conversation concerning his family and himself, the gentleman told him that the lectureship of that parish was then vacant, and promised to use his influence on his behalf, if he was disposed to become a candidate. Mr. Romaine consented, on condition that he should not be obliged to canvass. He was successful. Thus, by an occurrence, in which the hand of God was strikingly apparent, he was detained, and became the instrument of kindling that flame of evangelical truth in the established churches of London, which, we hope, will never be extinguished.

About the year 1744 or 1745, he was appointed morning preacher at St. George's, Hanover-square. Here his light brake forth as the morning, and his path resembled that of the sun, which shineth more and more unto the perfect day. He now disrobed himself of the flowery dress of the orator, and put on the simplicity that is in Christ. His discourses were better adapted to the wants of the thirsty soul, than the whims of the curious hearer. The consequence was, his ministry was greatly attended by persons of all descriptions, and he was at last dismissed "under the glorious imputation of crowding the church," but not before many souls were savingly converted.

In the year 1747, he published, by subscription, the first and second volumes of a new edition of Calasio's Hebrew

* St. George's, Botolph-lane.
† "It was well observed by a nobleman, to one who made the complaint, that he wondered such complaints should be made with respect to the house of God, by those who could bear to be much more incommode at the play-house without complaint." Mr. Goode's sermon.

† One of whom was Mr. S——, late his Majesty's state-coachman, a venerable Christian, now approaching to ninety years of age.
Dictionary and Concordance *, with great additions and emendations; and in the years 1748 and 1749, the third and fourth volumes of the same work. These productions gained him great literary fame. To this work he obtained the signature of every crowned head in Europe, his Holiness not excepted.

In 1749, he was chosen lecturer of St. Dunstan's in the West, and, to the edification of thousands, lived to go through an entire commentary on the Bible in his evening exercises. At that time there was no other like-minded with himself in all the established churches of London; so that he had to sustain the attacks of pharisaical and ecclesiastical opponents; but his blessed Lord and master made him stand as a brazen wall against all opposition, and gave him the pleasure of seeing nearly half the churches in the city, and more than half in the Borough, occupied in whole or in part, by ministers who preach the unsearchable riches of Jesus Christ.

At St. Dunstan's he was greatly harrassed by his parishioners, who engaged him in a law-suit; but he was at length relieved by the voluntary interposition of the late Bishop of London; who, remembering the familiarities of their youth at college, knowing him to be a man of approved abilities, of untainted morals, and a warm advocate for the established forms of worship, could not forbear to interest himself in his favour. Some time after he preached at Westminster-chapel; but was driven out by the Dean and Chapter. Though his stay here was but a few months, his labours were blessed to several well-known characters in London.

In the year 1753, he wrote an answer to Dr. Tucker's pamphlet in favour of the Jew-bill. February 11, 1755, and in the forty-fifth of his age, he married Miss Price, of Shoreditch, a pious lady of genteel fortune, now his mournful relict. Only one of his children, Dr. Romaine, survives him, of whom he said, to several friends a few days previous to his death, on hearing him expound in the family, "O what a marvellous mercy it is, that I should have a son who is a son of God!" In the same year he was chosen Professor of Astronomy in Gresham College; but the ad-

* F. Marius de Calasio was a Franciscan friar, professor of Hebrew at Rome, in the beginning of the seventeenth century, and composed an excellent Concordance of the Hebrew Bible, founded on the Concordance of Rabbi Nathan, printed in four large volumes folio, at Rome, 1622.
mirers of Sir Isaac Newton not relishing the philosophy of Mr. Hutchinson, nor the spiritual remarks with which Mr. Romaine's lectures were spiced, soon deserted him, and he resigned. In this year also he published several single sermons, and a volume, containing nine practical discourses on the 107th Psalm; and shortly after twelve sermons on the Song of Solomon, and twelve on the Law and Gospel.

The lectureship of St. Dunstan's was instituted by the will of Dr. White, who bequeathed to the lecturer eighteen pounds per annum, to preach two sermons a week for about eight months in the year. Mr. Romaine held no other situation than this in the church for the space of sixteen years. In the long vacation he frequently preached in the domestic chapels of the Countess of Huntingdon, from whom also he received a scarf. In this interval he had offers of livings in the country; and was applied to by the Rev. Mr. Whitefield, as we have been informed, to resign his lectureship for a situation in America, worth many hundreds a year; but he declined all these proposals, not seeing it his duty, in the latter case, to leave the established church; nor, in the former, to retire from London, where he was set for the defence of the Gospel. His sentiments upon this subject may be collected from the following extract of his letter:

"As to what you mention about —— I know not what to say. It is in the best hands. He knows what to do. Let him alone. Remember he is the head of the church, and he will look after his own matters, and well too. At present I see not my way clearly from London. Here my master fixed me, and here I must stay till he call me to some other place. When he would have me to move, he will let me know his will. Besides, what am I? What does it signify where I am? A poor dumb dog, the vilest, the basest, of all the servants of my Lord. If you could see what is passing for any one hour in my heart, you would not think any thing of me; you would only admire and extol the riches of Jesus's love." In another letter he expresses himself in this language: "Would —— be worth my acceptance? The worth of it does not come before me; but what my master expects of me. His will must be my rule. And it has been a long time as plain to me, as that two and two make four. I am stationed by himself. I am alone in London, and while he keeps me there, I dare not move; and when he has a mind to remove me, my way will be as plain from London, as it is now to abide in it. If I hearkened to self, and wanted to run away from the cross, I know
I know of no place so snug as ———; but would you have me such a coward, as to fly, and such an one to stand by me — one, who has kept me in many battles, and one, who, I trust, will presently make me more than conqueror?"

August 1764, not a year after the date of the above letters, he was chosen to the rectory of Black-friars; but, by the opposition of some, who were unfriendly to the Gospel, was kept out of the pulpit till early in the year 1766; when the Lord Chancellor, to the inexpressible joy of thousands, terminated the dispute in his favour. His election is said to have been principally owing to the influence of a publican. Mr. Romaine, being informed of this circumstance, we are told, waited on him to thank him for the zeal he had shown on that occasion. "Indeed, Sir," he replied, "I am more indebted to you, than you to me; for you have made my wife, who was one of the worst, the best woman in the world."

What effect his induction to this parish had upon him, may be learned by the following quotation from another of his letters:—"All the blessings of Jesus's love be with dear ———. I was not in a hurry to answer your letter, because Mr. Berridge promised to make his acknowledgments to ————, and because the time was at hand when my Lord Chancellor declared he would end the affair of Black-friars. You have heard of the event. My friends are rejoicing all around me, and wishing me that joy which I cannot take. It is my master's will, and I submit. He knows what is best, both for his own glory, and his people's good. And I am certain he makes no mistake in either of these points. But my head hangs down upon the occasion, through the awful apprehensions which I ever had of the care of souls. I am frightened to think of watching over two or three thousand, when it is work enough to watch over one. The plague of my own heart almost wearies me to death; what can I do with such a vast number? Besides, I had promised myself a little rest and retirement in the evening of life, and had already sat down with a, Soul, take thine ease. And lo! my fine plan is broke all to pieces. I am called into a public station, and to the sharpest engagement, just as I had got into winter-quarters—an engagement for life. I can see nothing before me, so long as the breath is in my body, but war—and that with unreasonable men—a divided parish, an angry clergy, a wicked Sodom, and a wicked world; all to be resisted and overcome: Besides all these, a sworn enemy, subtle and cruel, with whom I can make
make no peace, no not a moment's truce; night and day, with all his children, and his host, is aiming at my destruction.

"When I take counsel of the flesh, I begin to faint; but when I go to the sanctuary I see my cause good, and my master is Almighty—a tried friend, and then he makes my courage revive. Although I am no way fit for the work, yet he called me to it, and on him I depend for strength to do it, and for success to crown it. I utterly despair of doing any thing as of myself, and therefore the more I have to do, I shall be forced to live more by faith upon him. In this view I hope to get a great income by my living—I Shall want my Jesus more, and shall get closer to him. As he has made my application to him more necessary and more constant, he has given me stronger tokens of his love. Me-thinks I can hear his sweet voice—Come closer, come closer, soul! nearer yet; I will bring you into circumstances, that you cannot do one moment without me."

In the year 1764 he published that excellent treatise, the Life of Faith, and in 1771, the Walk of Faith. The former of these had an exceeding rapid and extensive sale. During his thirty years residence in the parish of Black-friars, the utmost regularity pervaded all his proceedings. It had been his invariable custom, the last fifty years, to rise at five in the morning—breakfast at six—sup at eight, and retire at nine. He always entered upon the new-year, by preaching a sermon in the morning; and generally made a single significant word, such as Immanuel, Shiloh, Hosanna, &c. the subject of his discourse. This he designed to be a motto for the year. On Whit-monday he likewise preached to young people, on Tuesday to old people, and on the anniversary of his election to Black-friars, he commonly gave a short account of the state and progress of the Gospel in the kingdom. In one of these discourses he mentioned, that himself and three others agreed to spend one hour in the week, at a stated time, in prayer for the revival of the power of Godliness in the established-church. To so small a number were spiritual Clergymen reduced, that out of twenty thousand, there were not twenty who preached the truth as it is in Jesus; but before his death he had, in his possession, a list of more than three hundred. What an encouragement for the ministers and people of God, to devote a small portion of their time to supplicate the throne of grace for the extension of the kingdom of Jesus Christ! We are happy to say that the same spirit is now poured out upon a great number of evangelical societies, of all denomi-
MEMOIR OF THE LATE

nations in England, Scotland, and America; and hope the period is hastening

“When Jesus’ praises shall be sung,
In every land—by every tongue.”

Early in the present year he published his last work, entitled *The Triumph of Faith*; and in a few months after happily realized, in its fullest extent, the truth contained in that title.

On Friday, June 5th, calling on an intimate friend, as soon as seated, he said, without any introduction, “Set thine house in order, for thou shalt die and not live.” His friend asked him, if he had any particular meaning in reciting this Scripture; he said, “No, but the words are much impressed on my mind, and they are a proper admonition to us all.”

He slept that evening at the house of Mr. W——, at Balaam-hill. He came down to breakfast next morning at six o’clock, presided as usual in family devotion, and prayed earnestly “that God would fit them for, and support them in, all the trials of that day, which might be many.” After breakfast, being about to return to London, to prepare for the services of the next day, he was suddenly taken ill, but not so much indisposed as to prevent his immediate return to town. On his way he conversed very profitably, with pleasure and energy, on the approach of death, and the near prospect of eternity; and said, “O how animating is the view which I now have of death, and the hope which is laid up for me in heaven, full of glory and immortality.”

As soon as taken ill, though sensible it was for death, there was that sweet reliance upon the promise and truth of God, the necessity of which he had so often inculcated. Hence arose that remarkable patience, that not one fretful or murmuring word ever escaped his lips. His only companion was his Hebrew Psalter, which lay close before him, and out of which he frequently read a verse or two, not being able to attend to more. The nature of his disorder was such that he could speak but little; and being asked if he could see some company, he replied, “I need no better company than I enjoy.”

At various times he was asked how he was; his general answer was, “As well as I can be on this side heaven.” At another time he replied, to the same question, by saying, “As well as possible while in this vile body, which plagues and torments me.” A few days after his seizure, he said to those about him, “You are taking much pains to prop up this feeble body; I thank you for it, but it will not do now.”

At
At another, in one of his lowest frames, being asked if God was with him, he replied, "Yes he is indeed, and he is my God." To another friend he observed, concerning the weakness of his body, "It is all mercy, all mercy." A person calling upon business, he took the opportunity of saying, he hoped he was better, and happy in his views. "Yes," replied he, "upon that point I have no doubt, for I have much of the presence of Jesus with me." To a brother in the ministry, who came to see him in his journey through London, he said, "I do not repent of one word that I have ever printed or preached on faith in Jesus; for I now feel the blessed comforts of that precious doctrine." At another time, he said, "I have been in deep waters, but I have enjoyed much comfort." After having been from home, upon his return Mr. Goode visited him, and found him a little revived, to whom he said, "I have lain long in the arms of death, and if recovering, it is very slowly; but this is but a poor dying life at best; however, I am in His hands who will do the best for me," and added, with peculiar energy, "I am sure of that; I have lived to experience all I have spoken, and all I have written, and I bless God for it."

To another friend he said, "I have the peace of God in my conscience, and the love of God in my heart, and that, you know, is sound experience;" and again, "I knew the doctrines I preached to be truths, but now I experience them to be blessings." He had been accustomed to say, in health, "I desire to die with the language of the Publican on my lips, "God be merciful to me a sinner." In this his desire was fulfilled; for to an acquaintance he said, "I thank you for coming to see a saved sinner." At another time, stretching forth his arms, he said, "I shall soon be upon the Mount Sion that is above; there I shall dwell forever, and there I shall enjoy my everlasting rest." When he again left town, his strength rapidly decayed; but now, as his outward man perished, his inward man was renewed day by day. A friend, admiring his patience in the weak state to which his body was reduced, quoted that scripture, My soul is even as a weaned child. He replied "A child is sometimes cross when weaning." Mrs. R----- said, "Yes, but when weaned it is quiet;" thereby intimating that he had fully proved that he was as a weaned child. He frequently said, "O how good is God! what entertainments and comforts does he give me! O what a prospect I see before me of glory and immortality. He is my God through life, through death, and throughout eternity." A few mornings before his death, he read, in family worship, a chapter which records Hezekiah's sickness, and

3 Q 2
said, "Now I should have none of this weakness and languishing, if I had no sin; but God be thanked for hope in death; yea, for life in death."

On the 23d of July, as he sat at breakfast, he said, "It is now sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation of Christ Jesus; and it has now pleased him to shut my mouth, that my heart might feel and experience what my mouth has so often spoken."

The next day, after he had been helped down stairs, he said, "O how good is God! what a good night he has favoured me with! O what a blessed prospect I now see before me!" requesting, as he had often done, that prayer, without ceasing, might be made for him, that his faith and patience might not fail. Mrs. R------ coming in, said, "I hope, my dear, you now find God your support, and his promises of life in Christ Jesus your comfort." "Yes," he replied, "now my heart, and flesh, and strength fail, my God is the strength of my heart, and my portion forever." He then spoke to her in language expressive of the most tender affection, and thanking her for all her care of him, said, "Come, my love, that I may bless you. The Lord be with you, a covenant-God forever to save and bless you!" He spake with the same tenderness and affection to his son.

The lady of the house on hearing this, said, "Have you not a blessing for me, Sir?" "Yes," said he, "I have. I pray God to bless you;" and so he said to every one that came to him. A person inquiring after his health, he replied, "My dear good friend, I am very weak and low." He was answered, "God is with you, and will never leave you, nor forsake you." He replied, "Yes, he is my God forever and ever, and will be my guide even unto death."

The night following he was rather restless; and not being able to come down stairs, when his friend returned from town, about three o'clock, and went up to ask him how he did, he answered, "Very well, I am glad to see you." He then shook hands with him and said, "Are you going to town again?" His friend replied, "No, but I am come to pray to God to bless you now with the comforts of his sweet salvation, and to give you the blessed possession and enjoyment of life everlasting:" Upon which he cried out, with solemnity, earnestness, and delight, "Amen, Amen; Amen!"

About an hour before he died, his friend and host went up to him, and said, "I hope, Sir, you now find the salvation of Jesus Christ precious, dear, and valuable to you." He replied,
replied, "Yes, yes, yes, he is precious to my soul;—"
"More precious than rubies," said his friend?—"Yes, yes, yes, all that can be desired is not to be compared to him."
"Now," said his friend, "he is the chiefest of ten thousand!" "Yes, yes. a tree of life."

The last words he was heard to utter were, "Holy, Holy, Holy, blessed Jesus, to Thee be endless praise!"

Unable any longer to articulate, he continued in the exercise of devotion; for his lips were seen to move, and his hands were so clasped as to indicate that his soul was in communion with God: And a little before one o'clock, on the sabbath morning, July 26th, he fell asleep in Jesus, and entered into that eternal rest which remains for the people of God.

On Monday, August 3d, his remains were brought from Balaam-hill, followed by about forty coaches. To prevent confusion, from the multitudes that thronged, the avenues to the church were guarded by the City Marshall and his officers; and about noon the corpse was interred in a vault appropriated to the deceased Rectors of that parish.

As a token of sincere respect, most of the pulpits of the Calvinistic Methodists, in London, were hung in black. His death was improved by many funeral discourses; and, as a testimony of their affection to his person, and regard to his memory, a monument will shortly be erected in Black-friars Church, at the joint expence of his particular friends.

Mr. Romaine was rather above the middle stature. His countenance was prepossessing, and, when discoursing on the excellencies of Jesus Christ, illuminated with a majestic and pleasing smile. His voice was weak, but clear and harmonious, and his pronunciation distinct. If ever he desired to conciliate the esteem of society, it was rather by the acquisition of useful knowledge, than by the outward decorations of dress; for in youth he was negligent and slovenly; and through the subsequent stages of life, unornamented. In the uninterrupted enjoyment of health he had been equalled by few. Till within a short time previous to his death, he was never interrupted in his delightful labours a single sabbath—he never brought glasses into the pulpit, and could walk with the erectness and celerity of youth.

His body was certainly the residence of a capacious and exalted mind. His understanding was strong and manly, his perception quick and penetrating, and his literary acquirements such as entitled him to superior respect among the wise and intelligent. By partial admirers he was made the
the standard of critical knowledge; but for our own parts we have been free to confess that some of his criticisms never appeared to us to merit a rank among his chief excellencies. However, he made all these point to the Lord Jesus Christ, the great object of his supreme confidence and affection. Had his conscience been pliant and accommodating, he certainly possessed those natural and acquired talents, calculated to accelerate his early preferment in the church; but in his adherence to truth he was firm and inflexible.

Considering his attachment to the Hutchinsonian philosophy, we can easily account for the singularity of his opinions on some parts of the Holy Scriptures.

As a Divine, he was a scribe well instructed in the kingdom of God. His public and private discourses; his publications and epistolary correspondence, sufficiently demonstrate the familiarity of his acquaintance with the plague of his own heart, the mighty influence of that faith which the Holy Ghost inspires, and the unutterable pleasure that results from an uniform dependence on the infinite merits of Jesus Christ. His subjects were the leading topics of the Gospel. On these he preached, wrote, and conversed with peculiar emphasis. No man of distinguished abilities ever preserved so great a sameness of subjects, or supported so great a variety in discussing those subjects. As these enter into the hopes and fears, the joys and sorrows, the trials and triumphs, the wants and supplies; in short, into the life and death of Christians, they were to his hearers ever new and ever sweet. This insured to him an unabated and distinguished popularity through a series of more than fifty years.

As a Reader, he was the best we ever remember to have heard. As a Preacher, he had the happy talent of saying much in a little. His text was generally explained in a few minutes, and the remainder of the time appropriated to the application and improvement of his discourse. His style was neither mean nor flowery, and was well adapted to the generality of a pious and Christian auditory. Few examples have occurred, of similar standing, diligence, and viveliness of address, to the end of his labours. No person in his congregation ever appeared to realize and feed upon the truths he proclaimed more than himself. Many divines have attempted to imitate his manner, but have invariably failed in the attempt. Indeed the talent was properly his own. It deserves to be noticed as a singular circumstance, that few, if any ministers, like Mr. Romaine, ever lived to complete
complete a commentary on the Bible, in a course of evening lectures, in one place.

As a Christian, his morals were uncontaminated. In his family he was revered and beloved; and though we cannot say, that he invariably possessed the mildness of insinuating address, yet in his friendships he was undeviating. As a subject, his loyalty was unsuspected—As a member of the established-church, he was regular and steady, and has preached in a greater number of her pulpits than any clergy-man for a century past. In early life, his zealous attachment to her ceremonies and discipline betrayed him into some unguarded expressions against dissenters; yet in declining years he was not only become more moderate, but in several instances has exerted himself for the relief of some necessitous ministers of that description.

His works have been many, and will prove a treasure to the Christian world for ages to come.

Though his admission to the living of Black-friars was violently opposed, yet the purity of his doctrine and propriety of his conduct conciliated the esteem of those who had taken the most decided part against him; and after his death, the whole parish petitioned the Chancellor to appoint Mr. Goode his successor. He was extensively and justly celebrated as a minister raised up for exalted services in the church of God, yet no man ever spoke or wrote in terms more expressive of conscious nothingness in himself.

As through a series of more than fifty years he proclaimed to others the grace and faithfulness of Jesus Christ, with peculiar emphasis and effect, so, in the struggles of dissolving nature, he found this faithfulness and this grace inspire his departing soul with "joy unspeakable and full of glory."

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A LIST OF HIS PUBLICATIONS.

1753 An Answer to Dr. Tucker's Pamphlet for the Jew-Bill.
Nine Sermons on the 107th Psalm.

1756 Two Sermons at the University at Oxford.
A Sermon on the Parable of the Dry-Bones.

1757 Two Sermons at the University of Oxford, A Sure-Foundation.
A Sermon on the Duty of praying for others.

1759 Twelve Sermons on Solomon's Song.
A Sermon for Mr, Hervey's Funeral.

A Sermon
ON COVETOUSNESS.

What is Covetousness? It is an easy besetting sin, from which few persons are entirely free; and it is eminently deceitful. It is decried and condemned in others, by multitudes who live in the habit of it themselves. It is very difficult to fix a conviction of this sin upon those who are guilty of it. Whether drunkards or profligates regard the warnings of the preacher or not, when he declares that they who persist in those evil practices shall not inherit the kingdom of God, they know at least their own characters, and are sensible that they are the persons intended. But if he adds, Nor the covetous man, who is an idolater—the covetous man usually sits unmoved, and is more ready to apply the threatening to his neighbour than to himself. If he is willing to entertain the ministers or friends of the Gospel sometimes at his table, if he now and then gives a few shillings to the poor, and a guinea or two to a charitable subscription, he cannot suspect that he is liable to the charge of covetousness.

There are two words in the Greek Testament, which are rendered covetousness, in our version. The one literally signifies, The love of money; the other, A desire of more. The senses are indeed as coincident: For no man would desire more of that which he does not love; and as he that loveth
On Covetousness

loveth silver, cannot be satisfied with the silver that he already possesses, he will of course desire more. Money is generally loved and valued at first, as a mean of procuring other things which appear desirable; but many who begin thus, are brought at length to love money for its own sake: such persons are called, misers. We meet with those, who, so far from being benevolent to others, are cruel to themselves, and though abounding in wealth, can hardly afford themselves the necessaries of life. But a man may be very covetous, though not being yet given up to this judicial infatuation, he may congratulate himself, and thank God, that he is not a miser.

I consider covetousness as the most generally prevailing and ensnaring sin, by which professors of the Gospel, in our commercial city, are hindered in their spiritual progress. A disposition deeply rooted in our fallen nature, strengthened by the habits of business, the immense circulation of cash, the power of custom, and the fascinating charm of a balance sheet, is not easily counteracted.

If we are indeed believers in Christ, and partakers of the power of his resurrection, we are bound by obligation, and required by our rule, to set our affections on the things that are above, not on the things on the earth. He has called us out of the world, and cautioned us against conformity to its spirit. While we are in the world, it is our duty, privilege, and honour, to manifest that grace which has delivered us from the love of it. Christians must indeed eat and drink, and may buy and sell as other people do; but the principles, motives, and ends of their conduct, are entirely different. They are to adorn the doctrine of God their Saviour, and to do all for his glory. By his wisdom and Providence, he places them in different situations, that the power and sufficiency of his grace may appear under a great variety of outward circumstances. He gives them talents, to some more, to others less; but all to be improved for him. Whether they are rich or poor, bond or free, they are so by his appointment; with which, if they cheerfully comply, they shall, in due time, be sensible that he chooses better for them, than they could have chosen for themselves. The language of faith, when in exercise, will not be, "What is most conducive to my temporal ease and prosperity? but, What will give me the fairest opportunity of glorifying him, who has bought me with his blood, and called me out of darkness into his marvellous light! Too much of my time has already been wasted; how shall I improve the little un-
certain remainder for his service? I am too short-sighted to judge for myself, but he has thus far determined it. I am where he has placed me: And the calling in which his mercy found me (if it be a lawful one) is that in which, for the present, I am to abide, as the best for me. When it ceases to be so, I may depend upon him to appoint me another. But till then, I desire to be contented with such things as I have, and to be thankful for them. He knows my frame, my feelings, my wants, and my trials; he permits, yea invites me to cast all cares upon him; he assures me that he careth for me, and therefore I only wish to do or to suffer according to his will to-day, and to leave the concerns of to-morrow in his hands. While I live, may I live for him, and when I die, may I go to him! May his grace be sufficient for me, and all shall be well."

The Christian knows, or should know, that it is not necessary to be rich, or to be admired or envied by an unthinking world; but it is absolutely necessary for him to maintain peace of conscience, communion with God, and a cheerful activity of spirit in his service. And as his gracious Lord accepts him, not according to what he actually does, but according to what he would do if he could, so that he who can only give a cup of cold water to a prophet, in the name of a prophet, should receive a prophet's reward; in this respect all his people, however differently situated, are exactly upon a par. Luke, xxi. 3, 4.

But alas! how many who profess to know and value the Gospel are so otherwise minded! The chief mark of their profession, is their attendance upon the ordinances of worship! At other times, and in other respects, they are not easily distinguished from the world. If their houses, furniture, tables, and other appendages, secure them from the suspicion of being misers, the manner in which they follow their business, sufficiently prove them to be covetous. If, when they can find leisure to speak of religion, they complain that their frames are low, and that they have but little comfort in the ways of God, this is the most favourable token we can find to encourage our hope, that in the midst of all their hurry, there may be a latent sincerity at the bottom. For how can it be otherwise, if they have a spark of life and grace in their hearts, while they attempt to look two ways at once, and to reconcile the incompatible claims of God and Mammon? The love of money, and the desire of more, are always in exercise. As to these, their frames seldom vary, from the beginning to the end of the year.
ON COVETOUSNESS.

They rise early, take late rest, and eat the bread of carefulness, that they may be able to vie with the world in their outward appearance, and to lay up snares, and thorns, and incumbrances for their children. Often, when already possessed of a lawful business, which affords a competence for a comfortable support, if opportunity offers, they eagerly catch at some other prospect of gain, though they thereby double their anxieties, and encroach still more upon that time (too little before) which they could afford to allot to the concerns of their souls. Such opportunities they call providential openings, and perhaps say they are thankful for them; not considering that such openings of Providence, are frequently temptations or tests, which the Lord permits a man to meet with, to prove what is in his heart, and to try him, whether he will hold fast his integrity or not, and whether his affections be indeed set on the things above, or still cleave to the earth.

It is sometimes the pleasure of the Lord to give a servant of his what the world calls prosperity. He places him in a line of life suited to his turn and ability, prepares a plain path before him, and by a blessing upon his industry and economy, the man, perhaps from small beginnings, increases in wealth, almost imperceptibly, with little other solicitude on his own part, than a faithful attention to the duties of his calling from day to day. Such a person is a public benefit. The Lord, who gives him riches, teaches him likewise how to use them. He chiefly values the increase of his property and influence, as they enlarge his sphere of usefulness. He is ready and active to promote the cause of God in the world, and to relieve the wants and miseries of his fellow-creatures. He is eyes to the blind, and feet to the lame; the friend of the fatherless and the widow. Persons of this character are to be found amongst us; but compared with the bulk of professors, we may apply to them what the poet says of the fleet of Æneas after the storm:

Apparentran, nantes in gurgite vasto.

A few still swim upon the waves, which have swallowed up many. For those who, as the Apostle expresses it, will be rich, who will strain every nerve to load themselves with thick clay, and to be found in the list of those who gain much money, or transact much business, may, and often do, obtain the poor reward they seek. As in the case of Israel, when not satisfied with bread from Heaven, they importunately clamoured for flesh likewise: God gives them...
their desire, but sends withal leanness into their souls. They expose themselves to temptations and snares, to foolish passions and pursuits; and thus too many, who promised fair at their first setting out, are drowned in destruction and perdition. For it is written in the Scripture, that no covetous man, who is an idolater, shall inherit the kingdom of God; and the Scriptures cannot be broken.

At the best, if they do not finally perish, they are in great danger of erring from the faith, and certainly pierce themselves through with many sorrows; for the love of money is the root of all evil. We may err from the faith, without changing the form of our creed, or imbibing doctrinal errors. Faith is an active powerful principle; it realizes things unseen, it leads to the throne of grace, it feeds upon the word of life, it desires and obtains communion with God, and power from the Spirit of grace, by which it purifies the heart, works by love, and overcomes the world. These are the sure effects of faith; and he who does not in some measure experience them in himself, may have an opinion, a notion of the truths of the Gospel, and may be right in theory; but he is either an utter stranger to the faith of God's people, or has greatly erred from it.

Who can enumerate the many sorrows with which the covetous and worldly-minded professor is pierced! Especially if it be the Lord's pleasure to be gracious to him, and he purposes to bring him at last out of the snares in which he is entangled. Then sooner or later his schemes are broken; losses, crosses, disappointments, and anxieties, wear down his spirit. Improper connexions which he would form, because he would be rich, become thorns in his sides and in his eyes. He trusted in men, and men deceived him; he leaned upon a week reed, which breaks, and he falls. Thus he finds that the way of transgressors and back-sliders is hard. His distresses are aggravated by the voice of conscience, which will speak, and will be heard—"Hast thou not procured these things to thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?"

Covetousness, or the love of the world, is one great cause of the many trials we meet with in life. The principle of this evil is so strong in us, and so powerfully nourished by almost every thing around us, that it is seldom suppressed but by a course of sharp discipline. Many persons have now reason to be thankful for those dispensations of Providence, which once seemed most severe. If the Lord had not seasonably
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ably defeated their plans of life, withered their gourds, broken their cisterns, and wounded them when they were most keenly sensible, they might, yea, they would have gone on from bad to worse. But losses are gains, and the heaviest trials are mercies, when sanctified to bring us to our right minds, and to guide our feet into the paths of peace.

If therefore, my dear reader, you wish to avoid trouble, and to pass through life as smooth as possible, take heed and beware of covetousness. If the Lord loves you, he will not lose you, and therefore he will beat you, as it were, in a mortar, if necessary, rather than permit that to remain in you which his soul abhors, and which, if it were to remain, would exclude you from his kingdom. He has said, and daily experience and observation confirm his aphorism, "A man's life (the real comforts of it) consisteth not in the abundance of the things which he possesseth." Gold cannot communicate peace of mind, nor compensate for the want of it. Surely they who are satisfied with a little of this world's goods, must be more happy than they who are not satisfied with a great deal. Remember likewise, that where much is given, much will be required; and seriously consider, what will it profit a man, if he should gain the whole world, and lose his own soul!

October 2, 1795. OMICRON.

A LETTER to a young Female Friend, cautioning her against the danger of an improper Connexion.

Madam,

Some apology would perhaps be necessary for troubling you with the following lines, did not the exigency of the case warrant me to trespass on your patience; and as it is on a subject which of all others most concerns your future welfare, I trust you will attend to what I have to say with deliberate composure, and weigh whatever arguments I may adduce in the scale of unbiased judgment. But as it is requisite to make known the motives which induced me to interest myself in a cause which cannot any way affect me, I must premise, that, from my situation in life I cannot have the smallest interest, either directly, or indirectly, in the issue of any transaction of yours; and consequently must be exonerated from the most distant charge of sinister motives in the present case. I have for some years known you as a professor of Christianity, and may venture to say, have long respected you as a disciple of Christ; and though I can boast of an acquaintance with you, yet it is by no means pru-
prudent to myself to hazard a verbal conversation on the subject. With a view therefore to save you from destruction, I take up my pen to say it was with much astonishment I lately heard you were on the eve of a matrimonial alliance with Mr. ——. At first I considered it as the production of a slanderous tongue; but it has since been told me in so unquestionable a shape, that I am necessitated to give credit to a tale, I would gladly have believed to be untrue. You cannot be unacquainted, Madam, with the treatment the late wife of Mr. —— received at his hands; as I am persuaded there are but few persons who knew that part, but can witness her ruled her with a rod of iron. If this was experienced by a woman whose age was nearly parallel with his own, is it likely you will meet a milder fate, whose years are so disproportionate? Reflection must convince you there is no station in life where jealousy is more predominant than in the unequal union of the sexes, whether considered as to age or fortune.

Love is caused by a similitude in the dispositions and affections, and must be cemented by a mutual confidence and esteem! but, is it probable that youth and age can experience the power of attraction, when their passions and pursuits are not the same? Surely not; and therefore such an union must be contrary to the laws of nature, and the moral precepts of the Deity. Mr. —— is also a man whose debilitated habit of body renders him totally unfit to be the companion of a woman of sensibility; more than half the year he is afflicted with a disorder which often overbalances the tempers of the meek and patient; and if so, I leave to your own reflection what must be the experience of a man whose conduct is by no means such as should adorn the husband of a pious woman.——It cannot be unknown to you, that the family in general, so far from being professors of Christianity, evidently evince the depravity of their morals, by living in the open practice of iniquity, and declaring by their actions, that, if not professional, they are practical Atheists. As the younger branches of that family are (I believe) individually older than yourself, you will naturally imagine they are (and I know it to be the case), totally-averse to the union in every point of view: What felicity can you then expect in your domestic concerns? Can your happiness center in a man, whose age is more than double your own? especially when you find yourself degraded and despised by his own kindred? Suppose for a moment, Madam, your partner taken off by death, yourself perhaps surrounded with an infant family, neglected by your husband's relations;
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your offspring exposed to the insults and degradation of those who ought to protect them, and their mother forsaken and condemned by those whom she formerly called their friends, for the inconsiderate action which exposed them to misery and woe?

Can you believe, Madam, that a man who has hitherto lived in the practice of vice and immorality, will permit you to attend the ordinances of God with your accustomed regularity? Can you, dare you hazard the falling off from religious duties by subjecting yourself to the caprice of one who is a stranger to them? Or can you expose yourself to the indignation of a justly offended God, by uniting yourself with a man who has lived in open rebellion against him? I hope not; and if it be too late, would I entreat you to reflect on the fatal consequences that would ensue, and avoid a step that must prove your inevitable ruin. As you value your immortal part, flee from the delusive dream, and by immediately dismissing him from your company, preserve your character from just censure, and your mind from the insupportable torture of self-reproach.

I fear you have fostered a serpent in your bosom, having reason to believe a female acquaintance (friend I cannot call her,) has endeavoured to forward the addresses of Mr. ——— by an artful concealment of his real character. If this be truly the case, remember that even religion may be a cloak for vice, and the specious mask of friendship may be used to deceive unguarded innocence.

For thus intruding on your patience, I think there is little cause to apologise, the writer having your welfare at heart, and being actuated by no other motive than your private good, and the preservation of your future peace. I will therefore close this epistle by recommending you in prayer to the interference and protection of the Almighty, that he may preserve and keep you from the impending danger. Whatever your present opinion may be of me, you will one day think me your friend, though at present,

UNKNOWN.

Galashiels 21st March, 1764.

A few Sentences indistinctly recollected from Mr. JOHN McLEAN'S last Words, being part of an hour's conversation just before his departure.

"As the physicians, no doubt, intend their medicines for healing the weak parts of the body, in like manner God
God has laid these afflictions on me, for healing the weak and disordered parts of the soul.

"Oh! how easy is it to bear the heaviest afflictions when Christ supports! and though I were to bear the greatest torture, it is nothing when compared with that weight of glory which is to be revealed. As the Lord in his providence disposed me to preach the Gospel, how shall I stand before Christ's judgment seat, if I have not preached him to sinners? I am a great sinner, and deserve nothing but eternal damnation, according to the tenour of the first covenant; but glory, glory to God in the highest, that there is peace proclaimed on earth, and goodwill towards the children of men: All my desire is to be found in Christ, and clothed with his righteousness; for in that, and that alone, can I stand before him with acceptance. — And now, O Lord, thou knowest, and I can appeal to thee, that I, while here on earth, have endeavoured to preach the unsearchable riches of Christ with great warmth, till my bowels were sometimes like to rent within me; and had I an eternity of time, it would all be too little to preach and praise Christ, who loved me, and gave himself for me—for me in particular. I see the gates of heaven opened; I see a cloud, and I see the guardian angels in the cloud, ready to carry me to glory. And now, O Lord, if these should say, choose life or death, I would not exchange the views I have of death for ten thousand worlds, for ten thousand worlds, for ten thousand worlds, &c. &c."

He spoke of the vanity of the world, but could not be distinctly understood or heard, he was so low; and observing his sister weeping, he said, Are you mourning because I go to wear a crown? Know you not, that those who sleep in Jesus, will God bring with him! and though the body be brought to dissolution in the grave, it must be so, that it may be fashioned like Christ's glorious body in the morning of the resurrection.

He gave many advices to every one in the family, and particularly exhorted to secure an interest in Christ before death-bed sickness. He said, "God is love, and oftentimes at a throne of grace, I have been made to say, My Lord, and my God. Precious Christ, precious promises, and precious grace! Christ was precious to me while preaching him, and he is much more precious in dying.—Free grace,"—and with his last breath spoke another word, which was not understood.

N. B. Mr. John McLean died before he was ordained.
ANECDOTE.

Extract of a Letter to the Rev. Mr. Brooksbank, of London, containing the following Anecdotes.

"I THINK myself much obliged by your friendly letter, and the information you communicated concerning the proceedings of your Society, in which I feel myself deeply interested; and most ardently wish that the friends of the institution may be gratified with the sight of the idols, mentioned by Mr. Hill, of those poor people, as the happiest proof of the mighty influence of the all-conquering Gospel.

Castle-Heddingham.

R. STEVENSON."

I am intimately acquainted with the surgeon who performed the last voyage to Otaheite, with Captain Blyth. He is the eldest son of Dr. Harwood, and has since his return paid several visits to his sister in this village. Among other accounts of the natives, he related to me the following anecdotes: Conversing with one of the chiefs, the Otaheitan was very inquisitive concerning the religion of this country. Mr. Harwood told him, "Our God came down from heaven, and lived three and thirty years upon earth, to teach us the way to heaven." "Did he," replied the Chief, "then what a scoundrel must my God be! for though we have worshiped him continually, we have never seen his face yet."

Captain Blyth took with him two young Otaheitans, who were employed to look after the bread fruit trees on board, in their way to the West Indies. On their passage, one of them was taken ill. After two or three days, he applied to Mr. Harwood for relief, who gave him some medicine, the good effect of which he was soon sensible of. "Now," says he to Mr. Harwood, "you shall be my God; for I have been praying to my God these three days to heal me, and he has not; therefore you shall now be my God."

RELIGIOUS INTELLIGENCE.

Account of the new Independent Academy at Rotherham,

[In a Letter from Eumenes.]

WHATEVER tends to the glory of God, in the salvation of man, may be considered as a subject worthy the view of the religious public. Confident of your inclination to insert in the Magazine what may be both pleasing and profitable, I beg leave to give some short account of the new...
Independent Academy at Rotherham, in Yorksrie, under the care of the Rev. Dr. Williams. I do this the more cheerfully, as the institution was unanimously voted to appear in your periodical work, at a special meeting holden at Huddersfield, June 18.

To raise up ministers is the special work of our Lord Jesus Christ, and belongs to him as the Head of his church. He called men from the common employments in life, in the days of his flesh, and gave them a commission to go and preach his Gospel. With this commission was connected the necessary qualifications for the due discharge of their sacred functions in an extraordinary way. Were it his pleasure, he could raise up men without the aid of human literature now, and make them eminently subservient to the advancement of his cause. But perhaps we have no good reason to expect it; and though it has been sometimes the case, it has by no means been common in any age of the church. The knowledge of the Gospel is obtained by the special teaching of God; but the knowledge of languages, by which we make that Gospel known; the decent attire in which it appears before the world; and especially if it is decorated with any ornaments, or strengthened with arguments taken from philosophy, must be the work of the schools of the prophets. It is therefore matter of joy that so many institutions for raising up youth, and sending them into the world with credit and reputation, are established; that so much good has been done by them, and that there is the pleasing prospect of still further usefulness.

By the blessing of God, we have had reason for thankfulness for an institution similar to this, in which many of the Independent ministers in this county, and some in others, received their education. Perhaps no institution of the kind, has been on the whole, and for the extent to which it went, more singularly blessed. The men who have come from thence have been, for the most part, both orthodox and experimental. They have preached what they have known of the word of life, and promoted the spirit and power of true religion. By their instrumentality, decayed congregations have been revived, and many new ones raised up. Of late years, indeed, the Almighty has frowned upon us, and we have found it necessary to ask his direction in the choice of a tutor, whose heart was set on the prosperity of Zion, and whose life was an ornament to his profession. We humbly hope that our proceedings in this business, have met with the approbation of the friends of the former institution; and, while we gratefully acknowledge their former favours, we beg leave to ask their continuance, and especially as the enlarged plan upon which we now go will require a much greater support.

The directions of Providence have been wonderfully seen in the several stages of this business hitherto. Where to turn our thoughts, or upon whom to fix as tutor, was difficult; nor was a suitable situation much less the object of our concern. After several special meetings, and much prayer to God, a committee was appointed; to whom we are under great obligation for their diligence and attention. Being much pleased with the correspondence of Dr. Williams, with his general character, and the great reputation with which he had discharged the office before; our friends mentioned him as a person eminently qualified, if he could be obtained. This proposal was universally approved. The Doctor has since seen it his duty to accede to the invitation as tutor to the academy; and also to comply with the request of the church at Rotherham, as their pastor. For the performance of both these important offices, we pray that he may be filled with all wisdom and spiritual understanding.

The constitution of the academy, in respect to religion, will perhaps be best understood by the sixth and thirteenth resolutions of the meeting holden at
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at Halifax, September 11, 1794. Resolved,—That no person be chosen tutor, or sub-tutor, but such as are of most approved piety, learning, diligence, fidelity, and Calvinistic Independent dissenters; and if they who are chosen should afterwards depart from their once professed Calvinistic principles, the subscribers shall be at liberty to dismiss them.—That none but truly serious men be educated for the sacred ministry: Such as wish to enter the academy, shall bring a recommendation from the minister and church to which they belong, as persons who know the power of divine grace upon their hearts; that, along with this recommendation, they shall produce, in writing, reasons of the hope that is in them: And the committee shall then examine them, as to their religious and moral conduct, and qualifications for entering upon an education for the important work they have in view.

It is pleasing to see the appearances there are in the world for the advancement of the kingdom of Christ. With these we wish to join our humble efforts, and earnest prayers; hoping that God will make them subservient to the advancement of the general cause. To make our design the more effectual, it is earnestly desired that the several churches would pay a particular attention to the seriousness and character of the young men they recommend. Literature, however useful in other respects, can never inspire the heart with love to God, and a sincere concern for the salvation of men. Learning is no substitute for grace. It is not the honour and respectability of that particular party of Christians to which we belong, we have in view, but the conversion and edification of mankind in general: and we are fully convinced that these desirable ends will never be accomplished by an unconverted ministry. Unhallowed victims on the altar of God, are worse than none at all. It is hoped therefore that the public will strengthen our hands, and encourage our hearts, not only by their prayers and contributions, but also, and especially, by their diligent care, to bring forward such young men, as shall, by the blessing of God, be burning and shining lights in the Christian church. Thus shall we have the abundant pleasure to see our infant cause flourish; new resources will be opened in different places for its support; Zion will extend its boundaries; other churches will be raised, and old ones fed with the bread of Life; yea it will grow and increase with the increase of God.

Above all, let us in this affair still continue to acknowledge God, and pray for his blessing, without which our attempts will be vain. "Unless the Lord build the house, they labour in vain who build it." Have we not seen very splendid and promising beginnings, in this way, come to nothing? The united strength of literature, property, and exertion, have been found too feeble to support a cause not founded on the Rock. "He that honoureth not me," saith Christ, "honoureth not the Father." Brethren, what is it for which we come forward? Is it not that which is dearer to us than our lives? that which uniteth the happiness of man with the glory of God? Not the mere form of Christianity, but as containing its life and spirit. Christianity clothed with all its evangelical doctrines, fed and nourished with the constant supplies of experimental power, and exemplified in the ornaments of a meek and quiet spirit, and the practice of every moral virtue,—nothing less than this is our object. Attached to a cause so glorious in its nature, and so happy in its consequences, surely we may have the confidence to ask, and the encouragement to expect, the blessing of God, and the support of good men.
RELIGIOUS INTELLIGENCE.

EXCITED by a desire for the spreading of the Gospel, a number of serious persons in Edinburgh, sometime ago, agreed to join together in prayer for that purpose. These meetings are now increased, and are conducted on such a plan as not to interfere with the duties of the family or closet. They meet at 7 o'clock on Sabbath mornings; and continue about an hour and an half, during which time, three or four members usually pray, after having sung part of a psalm, and read a portion of Scripture.—It were to be wished that the people of God everywhere would adopt similar measures. Who knows what may be the result? At any rate it might tend to increase our own esteem for the inestimable blessing of the Gospel of Peace.

MISSIONARY SOCIETY.

AGREEABLY to our promise in the last number, we insert the names of the gentlemen already chosen directors.

Mr. John Alday, Carlisle-street, Soho. Rev. Herbert Mends, Plymouth.
Mr. Robert Campbell, Marybone-street. Mr. Robert Steven, Upper Thames-street.
Rev. George Lambert, Hull. Thomas Wilson, Esq. Wood-street,
Sir Egerton Leigh, Bart. Warwickshire. Deputy Chairman.

For the greater dispatch of business, they have divided themselves into several committees. We learn that committees of examination sit frequently. Several candidates have been already examined, some of whom have given great satisfaction. One of these is a gentleman of classical knowledge, and we are happy to learn it is intended, that, at least, one of this description shall be included in each mission. Others, of good natural abilities, well acquainted with divine truth, and of found experience, will, we understand, be accepted, tho' not possessed of a learned education. Some acquaintance with useful mechanical arts will be a further recommendation, to those who are intended to be sent into the most uncultivated countries. We hope that a laudable ambition of being honourably employed for the bodies and souls of men, will discover itself among the churches; and that the number who tender their services in this good work, will clearly evince that the spirit of primitive Christianity is not wholly lost.
We are informed that there are full three thousand pounds in hand and subscribed. This amount, it is hoped, will form but a small part of what will be brought into the missionary fund. The congregations in town, who favour the institution, are now busy in collecting among themselves; and, if our information be correct, they are not less active in the country. The Rev. Mr. Kingsbury's church, at Southampton, has raised above two hundred and seventy pounds. Other congregations, less able, are equally zealous; in one of which a poor woman came to her minister, and said, "Sir, here is sixpence halfpenny; it is all the money I am possessed of; I can't be happy except you will receive it; and though I am without a morsel of bread, I will go and work for more."—A minister who had resolved to subscribe half a guinea a year to the society, was so impressed at the public meeting, that he first increased it to a guinea, then to two guineas annually, and ten guineas donation. Another, who had subscribed one guinea only, begged that his sum might be increased to ten; alleging, that his mind had been so informed, and his heart affected, that he should be wanting in his duty, if he did not assist to the utmost of his ability. Several instances of a similar nature have occurred.

At the ordination of the Rev. J. Wadddell, an account of which we have given in this number, the Rev. R. Stevenson, and the Rev. J. M. Ray, who were known to have been present at the late meetings of the Missionary Society, in London, were requested to give as full and particular an account as they could of what had passed. Having done which, Mr. Ray moved, and was seconded by Mr. Stevenson—"That the objects of the Missionary Society are of the greatest importance to the present and eternal welfare of mankind, and that the ministers now assembled be requested to co-operate with the said society in promoting them."—The motion was carried unanimously, and the ministers all declared their affection and zeal for a cause so glorious.

It has been recommended (and we suppose will be shortly adopted), to hold a circulating prayer-meeting, in London, on the first Monday in every month; and should it be resolved upon, we shall take the opportunity of announcing the particulars in a future number.

We are authorized by the Directors to say, that they intend to make the Evangelical Magazine the medium of information to the members and friends of the institution, concerning the general affairs of the society.

Such gentlemen and ladies who are disposed to favour this undertaking by present donations, or annual subscriptions, may forward them to the Treasurer, or any of the directors, to either of the secretaries, or to the following banking-houses: Messrs. Down, Thornton, and Co.; Hankey, and Co.; Welch, Rogers, and Co.; and Fuller, Son, and Co.; Birch, Chambers, and Hobbs, No. 152 Bond Street.

Should they be inclined to remember the institution in their Will, the following is a proper form of a donation to the Missionary Society by Will.

Item, I A. B. do hereby give and bequeath the sum of unto the Treasurer, for the time being, of a voluntary society, commonly called, or known by the name of, The Missionary Society, established in London, in the year 1795; the same to be paid within months next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of that society.

At a late meeting of the Warwickshire association, the ministers agreed to excite the attention of their respective congregations to the grand object of the Missionary Society; and to solicit subscriptions and collections towards its support, and pay the same to their treasurer, at the next meeting at Birmingham, Nov. 24.
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IT was also resolved, that, having, without effect, made much inquiry in the neighbourhood, for an itinerant preacher, to labour in the villages of the county, instead of their former itinerants, now settled with congregations; to request the assistance of their friends in other parts of the kingdom, in recommending a suitable person, should they be acquainted with such an one. Application may be made to the Rev. G. Burder, Coventry.

ORDINATIONS.

ON Wednesday, the 20th of May last, Mr. Joseph Slatterie, late student under the Rev. Robert Simpson, tutor at the academy at Hoxton, was ordained pastor of the independent church, at Chatham, in Kent. It was a very solemn feast; there was a large congregation, and the service was conducted with great propriety. The Rev. Mr. Leggett, of Strood, began with reading and prayer. The Rev. Mr. Brookbank delivered some introductory remarks, and received the confession of faith, which Mr. Slatterie delivered with fortitude and perspicuity. While several ministers laid their hands on Mr. Slatterie, the Rev. Mr. Simpson prayed an affectionate and suitable ordination prayer, and afterwards delivered the charge from 2 Timothy iv. 2, 3, and 4. which was very warm and solemn. The Rev. W. Shrubsole, of Sheerness, concluded with prayer. The service was then adjourned to the evening; when the Rev. Rowland Hill exhorted the church, from *Cor. iii. 5, 6. to a becoming conduct towards their minister, and each other, with his usual zeal for the glory of God, the good of the church, and the interests of morality.

There has not been a resident pastor and organized church in that place for many years. The service has long been conducted by Mr. Harrison, a worthy person in his majesty's dock-yard, and by ministers procured from London, and elsewhere. The meeting has been lately purchased of the proprietor, and undergone a large repair. In doing this, the church was considerably assisted by the executors of the late John Simmons esq. of Faversham, who was many years surgeon at Chatham, and attended divine worship at that place. The society have now agreed to quit their former method of procuring ministers, to be formed into an independent church, and have called Mr. Slatterie to the pastoral office. He appears to be an able and zealous minister of Christ; and we trust will be a blessing to the town and places adjacent.

OCTOBER 20th.—was ordained the Rev. James Waddell, of Nayland, Suffolk. The service was introduced by Mr. Atkins, of Ipswich, with prayer and reading the Scriptures. A discourse on ordination, as practised in the primitive church, was delivered by Mr. John Mead Ray, of Sudbury; who propounded the usual questions, and received Mr. Waddell's confession of faith. Mr. Bass, of Halsted, engaged in the ordination prayer. Mr. W. B. Crathern, of Dedham, addressed a solemn exhortation to Mr. Waddell, from Rev. 2. 10. "Be thou faithful unto death, &c." Mr. R. Stevenson, of Castle-Hedingham, delivered an affectionate discourse to the church and congregation, from 2 Cor. 7. 1. "Having, therefore, these promises, dearly beloved, &c." The services of the day were concluded by Mr. Shepherd, of Wrentham, who fervently implored the divine blessing. The hymns, which were all suitable to the occasion, were selected and read by Mr. Kemp, assisting minister in the congregation, under the pastoral care of Mr. Hobbs, of Colchester.

OBITUARY.
OBITUARY.

The peaceful Death of Mr. William Cuzens.

MR. Cuzens died at Portsmouth on the 4th of July, 1795, aged 84 years. His parents were godly people, united in Christian fellowship to the dissenting church at Portsmouth; whose pious instructions, being attended by the influence of the Holy Ghost, were blessed to him in early life; for though the work of God on his soul was gradual, it was very evident, as he was a man of real devotedness to God, and of an exemplary character.

He was an officer in his majesty's dock yard at Portsmouth, near forty years; during which time, his conduct, as an officer, and a Christian, was such, as to gain the confidence of his superiors, and equally to command the affection of his inferiors; for though few of either loved the religion he professed, yet each was constrained to admire its effects. He was for many years a member of the same church with his parents; but when those sentiments which he had been accustomed to hear, and which he believed to be from God, and of the greatest importance, were no longer preached, he united in Christian fellowship with the church of Christ, in Orange Street, Portsmouth, then under the pastoral charge of the Rev. William Dunn, of which he continued a member till his death. Mr. Cuzens was peculiarly favoured with nearness to God, in the exercise of communion with him. The last years of his life were almost solely devoted to God and religion; reading, meditation, and prayer, occupied most of his time. He was particularly attached to the works of Dr. Watts, by reading which, his soul was informed, established, comforted, and often elevated to God, with holy joy and unfeigned gratitude.

Though he was highly favoured of God by the enjoyment of his presence, he was not without trials from his Providence, nor the less opposed by Satan. He knew what inward conflicts and outward trials were; and what it was to feel both at the same time; yet he often said, with humble confidence, "Though he slay me, yet will I trust in him." He was confined by illness, about three weeks previous to his death; through the whole of that time his experience was such as confirmed the children of God, who had the happiness of being frequently with him, in the faithfulness of God to his promises, and in the truth of that Scripture, "Mark the perfect man, and behold the upright, for the end of that man is peace;"—and must have constrained even an Infidel to say, had he heard his language, and witnessed his composure of mind, "Let me die the death of the righteous, and let my last end be like his."—He was evidently resigned to the divine will, but would often express the most earnest desire to depart and be with Christ. On being asked if he was desirous of living longer, he answered, "Oh! no; I long to be in glory. O! the wonders of redeeming love. Whom have I in heaven, but thee? and there is none upon earth I desire besides thee." A friend coming to see him, and asking him how he was, he replied, "Safe in Christ, a covenant God." Another asking him, "How do you find yourself?" he said, "Strong in the Lord; and in the power of his might;" and when one of his family asked him, "What further advice will you give us before
OBITUARY.

before we part?" he said, with remarkable emphasis, "Walk with God." Some little time before he died he was asked, if he was afraid of death; to which he replied, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me; for thou art the strength of my heart and my portion for ever." The latter passage was the means of great consolation to his mind for several years before his death.

This was the reason of his appointing it to be the subject of his funeral discourse, which was preached by the Rev. J. Griffin, on the Lord's day evening, subsequent to his death. On this occasion a considerable number, who had formerly stood connected with, and served under him, as an officer, attended to testify their regard for him.

The meekness of his temper, the piety of his conversation, and the consistency of his deportment, had gained him great esteem, both among the people of God and the men of the world. His death was attended with such pleasing circumstances, as afforded solemn and comfortable reflections to his relatives and friends; for his character was without stain, and his experience solid and scriptural. "Thus he came to his grave in a full age, like as a shock of corn cometh in, in his season."

THURSDAY, the 8th of October, died, the Rev. Andrew Kippis, D. D. F. R. S. and A. S. Presbyterian minister, for many years, at Long-ditch, Westminster; a gentleman well known in the literary world.—On Tuesday, Oct. 8th, died, the Rev. Roger Bentley, A. M. rector of Camberwell, Surrey.

REVIEW OF RELIGIOUS PUBLICATIONS.


The two first volumes of The Spiritual Register, having been for several years in the hands of the public, there can be no necessity of any observations of ours, to enable our readers to form an opinion either of the nature or execution of this performance.


This piece appears to come from the hand of a truly serious minister, well versed in the evidence of Christianity. He evidently aims to write for uninformed persons, who alone indeed are those to
REVIEW OF RELIGIOUS PUBLICATIONS.

To whom Mr. P.'s production can be in the least dangerous. If Mr. M. has not detected all its sophistry, the limits of his own publication may apologize, as that task would require a perpetual comment upon the text of his antagonist, period after period, to the close of the whole. Such a commentary would, we apprehend, be the only complete reply to such a performance as Mr. P.'s, but it would occupy a bulky volume. If the respondent before us sometimes pursues an argument further, than, all circumstances considered, it was eligible for him to do, and does not everywhere express himself with precision, these imperfections ought not to depreciate a good deal of solid, and (we think) unanswerable reasoning against Mr. P.'s groundless assertions and contemptible quibbles. As the author now and then indulges himself in a Latin quotation, we shall avail ourselves of his example, in suggesting what seems to us a necessary hint. *Fas est ab hoste doceri.* He need not to have gone out of his way to fall upon mathematics. He may indeed easily have studied that subject more than Mr. P. ever did his bible: But the dispositions avowed by both parties, as connected with the attention given by them, were equally unlikely to be productive of satisfaction to their minds. Yet should Mr. M. be thought by any to have failed in this part of his argument, it is a comfort that those for whom he professedly writes, will receive as little injury from his failure, as they would have experienced of advantage from the most solid and profound investigation of such a topic. They may, however, derive real benefit from perusing by much the greater part of this Reply, if they have already found damage from the occasion of it. Of the style we shall furnish our readers with a specimen (from page 41), which may be useful in different views: "'At the fatal stupidity of mankind I have often sighed in secret. While they deem five or seven years necessary to learn to make a table, a spoon, or a pair of shoes, they think no qualifications requisite for expounding the doctrines of divinity. A mechanic out of employment, with nothing to recommend him but impudence, equal to his folly, will abandon the hammer, and knock his head against the pulpit. Conscious that he will everywhere meet with as big fools as himself, he knows he must always find employment, while he can distend his gullet. What such a man is to the pulpit, Mr. Paine is to the press, when he writes upon Theology.'"

If this should seem too severe to be just, we can vouch to those who have not read Mr. P.'s *Age of Reason*, that we have never met with any book of any kind that betrayed so astonishing an ignorance of the subject in which it was written. Those who have read it may rest assured that the falsehood of Mr. P.'s assertions is usually proportioned to their positivity.
A Discourse on the Nature of a Christian Church, by the Rev. J. Brewer; a Charge, by the Rev. G. Burder; and a Sermon by the Rev. G. Gill: With the Confession of Faith, &c. delivered April 8th, 1795. at the public separation of the Rev. Richard Alliott, to the Pastoral Office, in the Independent Church, Castle-Gate, Nottingham. Published by desire of the Church. 8vo. 50 Pages. Price 1s. Luckman, Coventry; Wilson, Nottingham; Smith, Sheffield; and Button, London.

The provision of faithful and enlightened preachers of the Gospel, under whatever denomination, will be a subject both of prayer and of praise with all serious Christians, whose vital godliness is not corroded by the canker of bigotry. The accession of a minister of this description to the united wish of a respectable religious society, must be highly interesting to them, and therefore should not be indifferent to the people of Christ in general, as fellow-members of that body, of which he is acknowledged to be the head. To solemnize such an event by public devotion, an explicit avowal of distinguishing the important sentiments, and serious admonitions of respective duties, seems consistent with the principles of any class of sincere believers, and well adapted to mutual edification. It is true, that in transactions of this kind, which we have the pleasure so frequently to notice in our religious intelligence, little of novelty can be expected even by the immediate attendants, still less by the public when the discourses are committed to the press. Recollection, not information, appears to be their principal use; and this may be greatly promoted by printing the substance of such exhortations for the perusal of those who have listened to them with pleasure. More extensive advantages from publications of this nature obviously depend upon the manner in which the subjects are treated.

Mr. Brewer states his views of the rights, the offices, and the order of a Christian church in a clear and energetic manner. The sentiments are those most usual among Independent Churches. It is not our province either to question their propriety, or to maintain their superiority. In a merely critical light we think the title of "Pastor," should not have been made use of, in preference to those of "elder" and "bishop," or overseer, without being vindicated or explained; as it is a figurative term, and sparingly used in the New Testament. Mr. Burder indeed gives a very pleasing and useful illustration of the duties of the pastoral office from John xxi. 17.; but this does not supersede the occasion of supporting, by proper authority, a term which seems to be exclusively adopted by all Independent Congregations. Mr. Brewer recommends to the minister, in a serious and affecting strain, a proper course of instruction, discipline, and exemplary conduct. His remarks
REVIEW OF RELIGIOUS PUBLICATIONS.

remarks upon the matter and the manner of preaching are highly worthy of general attention. Mr. Alliott's statement of his sentiments is brief, comprehensive, and consistent. The concluding exhortation to the church, from 1 Thes. iii. 8, by Mr. Gill, of Market Harborough, bears the stamp of the author's amiable and respectable qualities as a christian and a minister. The reply of Anaxageras to Pericles, "Those who have need of a lamp should take care to supply it with oil," is introduced from Plutarch's Life, very pertinently, in speaking of the attention that is necessary from a congregation to the temporal support of a minister.

We think it would be an improvement to prefix to discourses, published on similar occasions, a succinct narrative of the rise and progress of the society to which they relate. Where the services are not designed to be printed, we shall gladly insert an account, proportionable to our limits, that may be sent to us with the intelligence of the transactions.


THIS discourse is not merely or principally a tribute of respect and friendship to the memory of a worthy and eminent preacher of the Gospel. The views, in which the venerable author has displayed that fulness of joy which results only from the presence of God, are well suited to the support and delight of every spiritual mind. After having briefly and judiciously distinguished what is meant in his text (Psalm xvi. 11.) by the presence of God, he considers, it as giving a peculiar and most lively relish to every other enjoyment in this world, whether of the beauties of nature and art, of social connections, or of the exercises of devotion. He then dwells upon the complete fulness of this joy which is reserved to a future world, as it will there be absolutely pure and unmixed, will answer every want and desire of our natures, and fill the endless ages of eternity; being derived from, and supported by, the fulness of Christ. From such a view of things he infers how mean, wretched, and pitiable the sentiments and pursuit of the bulk of mankind appear; how great a charge is necessary in our corrupted nature, before we can have this real and supreme enjoyment of the divine presence, and how invaluable a blessing the Gospel is. He concludes with an affectionate eulogium on his deceased friend, and suitable advice to all upon the occasion. To this analysis we feel a wish to add an extract, but prefer recommending the whole Sermon to the attention of our readers, as every part seems equally profitable.
WE embrace the earliest opportunity of noticing again the productions of this excellent institution. The little pamphlet before us is a beautiful improvement of our preservation from immediate want, by means of a harvest, which, though not peculiarly abundant, has been much more favourable than it was, at one period, expected to prove. The great Author of the blessing, its largeness and its continuance, and our own and the general unworthiness are very profitably pointed out; and our dependence in the Lord, our gratitude to him, the diligent use of these mercies for his praise, and a proper estimation of everlasting blessings, are inculcated with simplicity and force. We especially recommend this cheap and useful tract to all persons connected with farming, as highly proper to be distributed among labouring people.

Having some reasons to believe that a hint, suggested to the benevolent supporters of the Cheap Repository, in our Review for September, has been misunderstood, we think a farther explanation requisite. The expressions, then alluded to, appeared to us no otherwise exceptionable, than in being capable of a construction that would endanger the usefulness of the undertaking. We are happy to find that the principle to which we have ourselves adhered, and which, in this instance, we presumed to mention as eligible, is perfectly congenial with the original design of the institution, and is meant to be kept in constant view.

The Duty of Frugality, and the Sin of Waste considered; with a View to recommend Christian Benevolence and good Works. By Basil Woodd, M. A. Minister of Bentinck Chapel, St. Mary le-Bone, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Honourable the Earl of Leicester, 36 Pages, 12mo. Price 4d. Watts, Rivington, Martin, Mathews, &c.

THIS address to the religious public was delivered by the author to his Congregations, in the form of a sermon, about the latter end of March, when there was such a melancholy prospect of scarcity as excited general alarm, and suggested to the minds of serious persons the necessity of devising probable means of lessening the evil, and alleviating the distresses of the poor. Frugality appeared best calculated to answer the purpose; the duty of which Mr. Woodd recommends by the example and authority of Christ, and enforces by a variety of arguments which carry conviction to every conscience. We sincerely hope that his labour of love will not be in vain; but that very many, who may peruse his little treatise, will be disposed, by the grace of God, to reduce it to practice.

POETRY
The following lines were composed by a respectable Minister of the Baptist denomination, who was present at the formation of the Missionary Society.

TO THE EDITOR.

Dear Friend,

I need not tell you what I felt this week, when attending at the solemn conference. These lines will do better, as they are chiefly the result of those pleasing sensations, which occupied the breast of

Your sincerely affectionate Brother in the Lord,

Sept. 26, 1795.

JOSEPH.

THOUGHTS,

OCCASIONED BY THE MISSIONS TO INDIA, AFRICA, THE SOUTH-SEA ISLANDS, &C.

The morning dawns on Zion, and the night Hangs over Babylon. Her sun goes down, And Jesus, the bright sun of righteousness, Begins to reign, with his celestial beams, On distant shores. Bright on America, More than an age, his vital rays have shone, As happy thousands round the throne of Bear witness; and as thousands yet below Give living proof, and hope to join them soon. There the bold heralds of the Prince of With fervent zeal, clear light, and rich success, Have long proclaimed salvation. May that Glow with increasing leav'ring! May that light Strengthen, shine with increasing evidence and And richer fruits of mercy crown their work. Who labour there to make salvation Our noble brethren of Moravian name Have long endur'd the cross, to make it known; And on the dis Of barb'rous Esquimaux: Nor think it hard To spend their lives, with filthy Hotentots, In hope of saving their immortal souls.

But oh! what groans does harden'd Europe hear (Echo'd from one vast quarter of the Unfeeling, though they sound from breaking hearts, And rent relations of our kindred men! Yet deep as Oppression's iron gripe Wounds those who feel it, a still darker cloud Than savage ignorance, and slavish toil, Involves our brethren of those burning realms. The vast extensive coasts of Africa, From Barbary to her most southern cape, Have long remain'd a mental wilderness. No seeds of life immortal have been sown, Few plants of grace train'd up for paradise, In those vast regions for long age past, Though, from her fruitful soil, all earthly good In rich variety and plenty springs, Almost spontaneous. Though she shines with gems, And golden treasures in her mines lie Yet one rich jewel she has seldom seen, The brilliant of inestimable worth, Beaming with rays of righteousness and peace; Set graceful in fair mercy's diadem By skill divine; and worn with equal grace By him whose temples once were crown'd with thorns. Oh! may the smile of heav'n propitious rest, On those, whose hearts with injur'd Africa Feel sympathetic! who lament those wrongs They can't redress. Peace to the noble Which glows with higher zeal to see her shores Enrich'd with rivers of immortal bliss, By the pure Gospel, whence salvation flows: But may all blessings in one centre meet, To crown their heads whose generous souls expand With strong desire, and labour with desire By grace divine assisted, to convey The joyful tidings of redemption there. Ye social band of heralds, who proclaim

Near
Near England's centre, the Redeemer's grace,
Hail, few in number, but magnificent
In your benign designs! Though small
your pow'r,
Not wanting in good-will, you cannot
Go on and prosper, for success is sure
To him who lifts the standard of the cross
With one design alone. Who wields the sword
[in sin;]
Of truth divine, to smite the pow'r of
And draws his bow with this fair mark
in view,
GLORY TO GOD—SALVATION TO MANKIND.
Already some bright beams of blissful hope
[shores.]
Reflect encouragement from Indian
And now, with zeal, which bears no obstacles,
[man race.
And love which grasps at the whole hu-
[sons;]
Your eyes are turned to Afric's burning realms,
Your hearts are yearning o'er her captive
Fain would you free them from the chains of sin,
Fain would you send them Gospel liberty,
And teach the most enslav'd of all man-
kind
The highest freedom in the universe.
Our eyes have seen the men that pant to
leave,
[lov'd shores.
For burning sands, their native much-
Because much more they love the souls
of men:
Our ears have heard the Gospel from their
Yea, more, our hearts have felt the sa-
cred bands
Of holy union to their heav'n-born souls.
Go then, ye champions of the king of
kings,
[but the friend
Leave your dear friends, and England;
Who loves you best, the friend whom
most you love,
Confined within no limits, can attend
With his sweet presence, all your war'ry path;
[heav'n;
His smiles will make the ship a floating
His name, like a strong tow'r, will keep you safe
[harb;
From every dangerous foe; for what can
The men whom God preserves? Oh may
he bring
[ground
Your joyful feet to tread on that free
Which long was known a part of slavery*

* Free-Town at Sierra Leone, where there is a baptist church, consisting of
between fifty and sixty members, besides
other Christian societies.

And grant you there, with those that love
his name
A happy meeting, and a useful stay;
Till his wise Providence point out the
steps
[work.
Which lead you on to your more arduous
Then may the Lord, who suffer'd on the
cross
[zeal,
To runs in sinners, fire your souls with
And furnish you with wisdom and with
might.
To lift his banners where the hosts of hell
Have long defended their infernal holds:
And make you valiant in his glorious
cause.
And crown your noble effort with success.
But mark the force with which example
shines:
Struck with the fitness of a work so good,
Find'd with the zeal by which that work is
wrought,
An host assembles—'Tis a glorious host;
From north to south, from west to east
they come,
[sight
And throng the gates of Zion. What a
Has grac'd our city, and made London
seem
A new Jerusalem! The Lord of hosts
Is surely waging war with sin's domains,
When thus he calls his holy armies forth,
And marshalls them together. 'Tis the
cause
[unite;
Of God and Christ, in which they all
The sacred sword they draw is truth di-
vine,
[fence;
The pow'r that helps them is omnipo-
The end they seek is universal peace,----
Peace with the king supreme, and peace
on earth,
Built on the basis of fraternal love.
Oh, let us aid them, saints of every name,
Oh, let us aid them in the glorious work?
'Tis not to form a party, but to spread
The strong cementing energy of love
Thro' the wide world, that these have
join'd their pow'r. [such joy
Wisdom has grac'd their counsels, and
As mark'd the glorius day of Pentecost,
Was felt in their assemblies; such in
kind
[Lord
Though in degree not equal. Sure the
Was then among us! 'Twas the house of
God,
The gate of Heav'n to our adoring souls.
May his approving smile who rule on
high.
[work
Shine on your efforts, and in this good
'Your hearts encourage! May his spirit
rest
On all your heav'n-illuminated minds.

The
The spring of wisdom, and the source of strength,
And may his wise and gracious providence
Supply you with an host, for war with our solemn lands
Excite our pity, and your grand designs
Enlarge our hope, become more solemn still.
We ask more boldly when we hear the
Which spoke creation into motion first,
Summons the angels of the churches round,
And give them charge to spread the Sa-
Wide as the sun extends his useful beams.
With sacred awe, we turn those pages o'er,
Where ancient prophecy points out these
And feel our hearts expand. "It is the Lord!"
Each glad disciple whispers to his friend:
Do we not feel our hearts within us burn
With something more than common fellowship?
"It is the Lord," that by his spirit moves
The heart of thousands! Do not Zion's gates
Flack like doves, With praise resound? While converts
And crowd her windows, to escape the storm.
Oh! may the light of life diffuse its rays
O'er all benighted nations round the globe,
And love dissolve all kindreds into one!
The breath of prayer shall fill the gallant sails,
By love unfurl'd, to bear your missions
And they, though few, while fervent, are an host,
Sufficient to alarm th' infernal pow'rs,
When they perceive what praying souls can do.
The multitude of Islam's will be glad,
When once they understand the Saviour's grace,
To cast their idols to the moles and bats,
And worship him alone, who died to save,
And lives to make his great salvation known.
The time is hast'ning when all shores shall ring
With loud Hosanna's to the Lamb of God:
All nations bend before him; Christ alone
Will be exalted. God will set his King
On Zion's Holy Hill; and all the world
Shall flow to his dominions, and become
The willing subjects of his righteous reign.
Thus sounds the sacred harp of prophecy;
And who can hear it, but must feel desires
Within his bosom which no power can
No bounds can circumscribe? He comes!
He comes! Big with anticipation; each glad heart
Sings to itself; and inwardly exults
With blissful expectation. Even the sound
Of his triumphal chariot-wheels awakes
Inquiry into God's revealed will.
He comes! He comes! The groans of Babylon,
The shouts of Zion, and the fervent prayer
Of saints of every name in unity,
Join as one voice, and all proclaim, "He comes!"
Soon will all eyes with ecstasy behold,
In one exalted person manifest,
A reigned Saviour, and a smiling God.
Then for the morning of immortal day,
When the bright sun of righteousness shall rise,
When Love, and Joy, and holiness shall crown
The fruitful seasons through a thousand years.
The multitude of man is will be glad,
When once they understand the Saviour's name,
To cast their idols to the moles and bats,
And worship him alone, who died to save,
And lives to make his great salvation known.
The time is hast'ning when all shores shall ring
With loud Hosanna's to the Lamb of God:
All nations bend before him; Christ alone
Will be exalted. God will set his King
On Zion's Holy Hill; and all the world
The glorious angels stood prepar'd,
Soon as the beggar dy'd,
Fled parting spirit to convey
To faithful Abraham's side.

In all my ways those morning stars
Have been my daily guard;
And will they not, when loosed from clay
Direct me to my Lord?

Soon as pale death hath closed my eyes,
Those radiant sons of light
Are present to my mental view:
O what a joyful sight!

They'll bear me up in friendly hands,
To regions yet unknown;
And wafted o'er ethereal seas,
Safe land me near thy throne.

How glorious is thy gift of faith,
That cheers the darksome tomb,
And, thro' the damp and noisome grave,
Can shed a rich perfume!

Precious the faith that lifts the soul
Above desponding fear;
Joyful in hope of heaven's home,
And longings to be there.

'Twas God that gave the god-like plan,
(As instrument he uses man)
To make his mercy known;
All climes and colours—bond and free,
The great Salvation now shall see,
And Jesus' name shall own.

Can doubt yet longer fill the mind,
As if 'twas not by heav'n design'd,
Nor this the time decreed?
See—heav'n itself has interpos'd,
Since party-variance now is clos'd
And 'Bigotry is dead.'

All-hail! those days of new felt joy!
An emblem of the blest employ,
When all in heav'n shall meet!
Send forth, Thou God of Mercy, send
Thy Gospel to earth's farthest end,
And thy designs complete.

REST IN CHRIST.

NOW my soul has found a rest;
Now the tedious search is o'er;
Gather'd to my Saviour's breast.
Never may I wander more!

Longer than enough I try'd
Solid peace elsewhere to find;
But could not be satisfy'd,
It was feeding on the wind.

Lying vanities be gone,
Fool was I to hearyour call;
Happiness is here alone,
Jesus Christ is all in all.

Jesus is my love, my light,
He my life, my portion he;
May my soul in him delight,
May his soul delight in me!

Let my heart be closely knit,
To my dearest Lord alone;
Oh! let nothing sever it,
Lord, unite it with thy own.

Nothing would I wish beside
More experience of his love;
Here to live to him who dy'd,
Then to live with him above.
REV. JOSEPH SWAIN.

[Portrait of a man]
SKETCH of the LIFE of JOHN HENRY NAIMBANNA, an African Prince.

It may be proper to inform our readers, that about the year 1786, the numerous blacks that swarmed in the streets of London, excited the humanity of many gentlemen, and led to the resolution of settling them on some part of the coast of Africa. About four hundred, in company with sixty whites, mostly women of bad character and in ill health, were accordingly sent out at the charge of government to Sierra Leone. Sierra Leone is situate on the western coast of Africa, in about nine degrees north latitude, and twelve west longitude from London, in the territory of king Naimbanna.

The above gentlemen, many of whom were serious characters, formed themselves into a company, for the purpose, through the medium of lawful commerce, of exploring the interior of Africa—of promoting civilization—the abolition of the slave-trade, and diffusing the knowledge of Christianity among the miserable natives. To secure as much as possible these important objects, they obtained a charter in the year 1790, denominating them THE SIERRA LEONE COMPANY. Captain Thompson of the Navy, who carried out the first settlers, obtained for their use a grant of land to his majesty, from king Tom the neighbouring chief, and afterwards from king Naimbanna. This land, being about twenty miles square, his majesty was enabled to grant by act of parliament to the Sierra Leone Company; and it was also confirmed by a direct grant from king Naimbanna.

The Directors of the Sierra Leone Company, with a view to promote the general security and prosperity of the colony,
Iony, encouraged settlers from various parts of the world. But convinced that their objects would be best promoted by the introduction of persons of uncontaminated morals, they used the utmost caution to prevent the settlement of those of a contrary description. In religion and morals the natives were wholly uninstructed, perpetual feuds seem to have prevailed between families and their descendants, once hostile, and to carry off for slaves such as they could lay their hands on was a common retaliation. They are generally pagans, without priests, worship, or stated rites. They have some superstitions, but in general have no strong religious prejudices, and appear extremely desirous of all European improvements. They are polygamists; and, having no schools among them, give their children no education. One of the chiefs sent his son three hundred miles to Bisagos, to learn to read and write. King Naimbanna, whose territory is said to reach three days journey up the country, was of a mild and peaceable disposition, and was generally respected and obeyed by his subjects. He sent one of his sons to France for instruction; another is under a Mandingo teacher, a Mahometan. The eldest, John Henry * Naimbanna, the subject of this memoir, at the age of twenty-four, was induced by the suggestions of a free-black, belonging to the first body of settlers from London, to determine on coming over to England, with a view of acquiring an education; intending to commit himself to the liberality of an English gentleman, to whom he had heard that the free-black had been indebted for some degree of schooling. He was on the point of coming to an agreement with the master of a slave-vessel, who was to receive three slaves as the price of his passage, through the West-Indies hither, when a ship sent out by the Sierra Leone Company, to explore the country, arrived in Sierra Leone river. Having been brought by this vessel to England, he was placed under the care of two clergymen successively, who have furnished the chief part of the information concerning him.

A desire of knowledge was the predominant feature in his character. His instructors have mentioned that he would continually urge them to prolong the time employed in reading together. He was also forward in declaring his

We understand he assumed the name of Henry, as a lasting remembrance of the gratitude he owed, both on his own account and that of his country, to Henry Thornton, Esq. M. P. the worthy, liberal, and disinterested chairman of the court of directors of the Sierra Leone Company.
obligations to every one who would assist him in the acquisition of useful learning: He would express regret if he had been led into any company where the time had passed away without improvement; and when it happened that he was left entirely to himself, he would employ not less than eight or ten hours of the day in reading. Though the disadvantages arising from the long neglect of his mental faculties, were apparent, he showed signs of very good natural sense; he had also a faculty at distinguishing characters; and his mind, as might naturally be expected, was ready to receive impressions from those persons of whom he had conceived a good opinion. He had few advantages of person, but he was uncommonly pleasing in his behaviour, showing much natural courtesy and even delicacy of manners. He was also of a kind and affectionate disposition. He was quick in all his feelings, and his temper was occasionally warm: Some degree of jealousy also entered into his character; in particular he was indisposed to answer questions put to him by strangers concerning the state of his own country; for he was apt to suspect that they meant to draw comparisons between England and Sierra Leone, unfavourable to the character of the latter; and he would therefore, on such occasions, turn the conversation, by remarking that a country so unfavourably circumstanced as Sierra Leone had hitherto been, was not to be supposed capable of having made any attainments worthy of being the subject of conversation in Great-Britain.

The following anecdote will show still more strongly the extreme sensibility which he felt when any circumstance arose which touched the honour of his country; and it will also explain the grounds of his peculiar jealousy on this subject.

The name of a person having been mentioned in his presence, who was understood by him to have publickly asserted something very degrading to the general character of the Africans, he broke out into some violent and vindictive language against this person. He was immediately reminded of the Christian duty of forgiving his enemies; upon which he answered nearly in the following words:—" If a man, said he, should rob me of my money, I can forgive him; if a man should shoot at me, or try to stab me, I can forgive him; if a man should sell me and all my family to a slave-ship, so that we should pass all the rest of our days in slavery in the West-Indies, I can forgive him; but, (added he, rising from his seat with much emotion,) if a man takes away the character of
of the people of my country, I never can forgive him.”

Being asked why he would not extend his forgiveness to those who took away the character of the people of his country, he answered, “If a man should try to kill me, or should sell me and my family for slaves, he would do an injury to as many as he might kill or sell; but if any one takes away the character of black-people, that man injures black-people all over the world; and when he has once taken away their character, there is nothing which he may not do to black-people ever after. That man for instance will beat black-men, and say,—O! it is only a black-man, why should I not beat him? That man will make slaves of black-people; for when he has taken away their character, he will say,—O! they are only black-people, why should not I make them slaves? That man will take away all the people of Africa, if he can catch them; and if you ask him, But why do you take away all these people? he will say, O! they are only black-people, they are not like white-people; why should not I take them? That is the reason why I cannot forgive the man, who takes away the character of the people of my country.”

The improvement which he made during his residence in England, was in every respect considerable. Though at the time when he arrived, he laboured under the disadvantage of knowing but little of the English language, he learnt in the space of the year and half which he passed in England to read very fluently, and to write a letter without much difficulty. The alteration which, during the same time, took place gradually in his mind, was in the whole also very great. When he first landed, he had most of the same peculiarities of character which have been ascribed to the Africans in general; he believed in witchcraft, and he had no idea of forgiving injuries. He had even endeavoured, when he was in Africa, to make himself, as he expressed it, as proud as he could. Before his departure from England, his pride as well as his revengeful spirit had evidently subsided, and were become wrong and odious in his eyes. His belief of witchcraft had entirely left him, and he appeared to feel a considerable degree of fear and diffidence in respect to his own future conduct. His morals were pure; he had carefully abstained from drunkenness; even while he had lived at Sierra Leone; and he showed when he was in England a very strong abhorrence both of profane conversation and every kind of vice; as appeared more particularly about the time of his departure, from the evidence of some striking and un-
undeniable facts. That his mind was impressed with religious principles, might be presumed in some measure from several of the preceding remarks. He paid great respect to the teachers of Christianity, whom he wished much to invite over to his country. He had also the utmost reverence for the Scriptures, with which he had become very conversant; and he would discourse on religious subjects with much openness and simplicity. He was at the same time free from enthusiasm, according to the account of the instructor with whom he passed the latter part of his time. He appeared to be improving in every respect, when the news of the death of his father king Naimbanna arrived, and called him away suddenly to Sierra Leone. If the deplorable situation of his country at the time he left it, together with the change which had now arisen in his own dispositions and views be contemplated, it must be evident that many new duties and obligations would be likely to suggest themselves to his mind, and to excite a peculiar degree of anxiety when he was on the eve of his return. A few days before his embarkation, he conversed much with some of his friends in England, concerning the line of conduct which it would be his duty to adopt after his arrival at Sierra Leone; and it appeared that there was no personal sacrifice, which, if the principles of Christianity required it, he was not prepared to make.

According to the information of a servant of the company, who sailed in the same ship with him, he had left Plymouth in perfect health; but as soon as he had reached a warm climate, he began to feel a slight complaint in his throat, and occasional pains in his head. His mind was at the same time anxious and uneasy; for he was evidently dismayed at the prospect of those difficulties with which he expected that he should have to combat after his return. Numberless were the plans which he amused himself with devising, for the purpose of preaching Christianity, and opening the eyes of his rude countrymen. But he seemed constantly to be tortured by the idea that something would obstruct his designs; and the dread of disappointment seemed to press upon him more strongly in proportion as he drew nigh to his native shore. The heat also began to affect him very violently, and a fever ensued, which was attended with a delirium. In one of his lucid intervals, he desired the person who gave this account to assist him in making his will, by which he entrusted his property to his brother for the use of a young child, his son; and he introduced into the
will an earnest request that his brother would exert every
endeavour to put an end to the slave-trade. When he
reached Sierra Leone, he was insensible of every thing that
passed, and his life was despaired of. His mother, with
some younger branches of the family, came down to the
governor’s house, where he was laid; and after a few hours
attendance on his dying bed, they saw him breathe his last.
Nothing could exceed the agitation and distress shown by
his mother on the event of his death.
Thus died this amiable and enlightened African, from
whose exertions, had he lived, not only the Company might
have derived important services; but, under his government,
Christianity might have found a fostering friend.

QUERY,
BY AN INQUIRER AFTER TRUTH.

"HOW may a man ascertain his election of God to the
ministry of the Gospel? and what are sufficient
qualifications for that important office?"

ANSWER.

I conceive an answer to the latter part of the question
will enable a person to decide upon the former, it being a
principle which may be taken for granted, that whoever pos-
sesses the essential qualifications for the Christian ministry,
is called of God to exercise them. Every man that hath re-
ceived the gift is commanded of God to minister the same, as
a good steward of the manifold grace of God. Only let him
take heed that if he speak, it be according to the oracles of
God. 1 Peter iv. 10, 11.

Now the Scriptures are not silent on the qualifications of
a bishop. See 1 Tim. iii. 1. 7. By a bishop I must be
allowed to understand, not a lord in lawn, but a Christian
pastor: And besides those requisites which belong to his
moral and religious character, there are two things which
appear to be absolutely necessary to the discharge of this
sacred office; one is, that he have a true desire after it, and
the other, an ability for it. The first of these qualifications
is included in the terms, if a man desire the office of a
bishop. It is supposed that this desire shall spring from a
pure motive; not from the love of ease, affluence, or ap-
plause; but from a concern to glorify God, and promote
the salvation of men. It is necessary, in my judgment,
that there should be a special desire of this sort; a kind of
fire kindled in the bosom, which it would be painful to extinguish. The second qualification is contained in those expressive terms, apt to teach. He must possess not only an inventive mind, but a kind of natural readiness in communicating his ideas.

Neither of these qualifications is sufficient in itself. A man may have a desire after the Christian ministry, and that desire may arise from the purest motives; and yet, having no competent ability for the work, he is certainly not called of God to be employed in it. I doubt not but that the Lord will take it well that it was in the heart of such persons to build him a house, though their desire may be never accomplished. Ahimaaz was eager to run, though he had no tidings ready; but his running answered no good purpose. On the other hand, a person may be not only a good man and judicious, but possess a readiness in communicating his ideas; and yet, having no special thirst after the work of the ministry, or of thus promoting the salvation of souls, he is unfit to engage in it.

Of the first qualification, every man must be his own judge; for who else can be acquainted with his desires and motives? Of the last, those with whom we stand connected. Whether we be apt to teach, is a question on which we ought not to decide ourselves; those are the best judges who have heard us, and been taught by us. When a congregation of Christians invite a person to serve them in the Gospel, it is a sufficient proof that they consider him as equal to the undertaking. If a person so invited be but clear as to the former qualification, I conceive he may leave the latter to the judgment of others, and conclude, that, so long as a door is opened for him to preach the Gospel, he is called of God to do so.

QUERIES.

**BY ITALICUS ETURCUS.**

"IN what sense is faith reckoned (Matt. xxiii. 23.) by our Saviour, among the weightier matters of the law?"

**ANSWER.**

I have no doubt but that a belief of the Gospel of Christ, even such a one as is connected with salvation, is required by the moral law, and is one of its most weighty matters.
ALLEGORY.

For the moral law requires love to God with all the heart; and love to God would certainly lead us to embrace any revelation which he should make of himself, such a revelation especially, in which the glory of God is provided for in the highest degree. But the term faith, in Matt. xxiii. 23. I consider as synonymous with fidelity or veracity, being ranked with "judgment and mercy," which are duties of the second table.

GAIUS.

ALLEGORY.

HAVING lately in my travels met on the road a person going the same way, conversation naturally commenced, and a growing acquaintance led my companion to relate some anecdotes of his life. What my fellow-traveller related, left so pleasing an impression on my mind, as I shall not easily forget; and the history of himself may be of singular utility to you, who I know to be a little valetudinary.

"Sir," said he, "I was exceeding ill, and my heart under the deepest oppression; I felt sunk in my spirit, and my body suffered by the distress of my mind: I truly groaned being burdened. The parson of the parish, to whom I made known my case, advised me to apply to a famous doctor who lived in the neighbourhood, and whose name was Dr. Do; to him I went, and he gave me promises of a speedy recovery. He ordered me, though I felt myself very weak, a regimen the most exact and severe, insisted on my sincere endeavours to follow it, and told me I must go on trying to get rid of the pain by closer adherence to his prescriptions; and that I must spare no expense if I would live. Accordingly I set about taking his medicines without delay, but after several months trial, the pain at my heart remained as bad as ever; and though I had nearly spent my all in following the doctor's orders, I was never the better, but rather the worse. My sores ran night and day, and ceased not; and were as disgusting to others, as they made my own life wretched.

"Despairing now almost of a cure, I happened to meet one day a rosy-cheeked man with a large wig, who observed how ill I looked; and when I described my complaint, the deep pain I had at my heart, the leprous eruptions on my skin, and the entire corrupt state of my blood, he smiled and said, I had been wholly wrong advised; that Dr.
Dr. Do's prescriptions would never cure me. He felt my pulse, and assured me that if I took his medicines I should soon be well: He said his name was Dr. Easy, and that he had cured thousands in my case. He apprehended no danger. I must therefore go into cheerful and merry company, frequent the playhouses, and other innocent amusements. I think he called them, and not harbour such hard thoughts of the Deity, who was too merciful to make any man for misery; at least, that I had nothing to apprehend, whatever might become of others who were much wickeder than I had been; that the pain of my heart would soon abate, when I had cast out the gloomy ideas that haunted my imagination; and as for the spots on my skin, he could give me a varnish that would quite smooth it; and if I would admit him to bring me into the gay circle of such as had been his patients, I should find my spirits every day better, and my constitution quite repaired. So away I went with him; but, notwithstanding all his assurances that I had nothing to fear, and the good company he introduced me to, my heart remained as pained and miserable as ever. The varnish hid, indeed, some of the pimples; but they were breaking still out under my clothes, if I got rid of those on my face and hands; and my constitution was so far from amending, that I felt within me, however others complimented me on my better looks and certain speedy recovery, such a growing pain, such an increasing decay of strength, and such a cadaverous smell in my nostrils, as seemed the prelude of dissolution.

In this state of misery and restlessness, where to go and what to do, I knew not; when, providentially, I saw an advertisement, that there was "balm in Gilead, and a physician there;" and that the cures he had wrought were as surprising as numerous. To him, therefore, I hasted, and knocking at the door, I was shown into a large room with a dome, an open book lay on the desk. The physician received me with a benignity that was truly paternal; he heard my complaints with attention, and said my state, no doubt, was very dangerous, and die I must infallibly under the regimen I had pursued. But he assured me that there was yet hope: So he took out a precious ointment; "The grand ingredients of this," said he, "are blood, and the Lacryma Christi, and, when applied to the region of the heart, according to my directions, you will find the sharp pain you complain of greatly mitigated, and, probably, wholly
wholly removed; try this to-night, and come to me to- morrow."

"I don't know how, but the words of his lips seemed to drop like sweet smelling myrrh, and revived my hope when I was on the borders of despair.

"Applied according to his direction, the balsam procured instant relief; and it was one of the sweetest moments I ever enjoyed in my life. I then felt what I had remembered somewhere to have read, that the blood of Jesus Christ cleanseth from all sin. When I went again, as you may be sure I did, to thank him as soon as I awoke, he received me with a gracious smile, and, taking the book which lay on his desk, he said, 'My prescriptions are here written, and every patient, according as he attends to my directions, and most closely follows my regimen, enjoys a proportionable greater measure of health and soundness. You will observe certain sharp and unpleasant remedies; but they are absolutely necessary to remove some symptoms; and even when the most agreeable food is allowed, you will remember the bitter herbs to fortify the stomach. The object is not so much to please the palate, as to re-establish your constitution.' So I took the book, you may suppose, with a transport of joy, and felt a confidence my cure would be completed. 'Sir, said I, I can never enough repay you, what is your fee?' for all the doctors I had hitherto applied to, had always their hand behind them before they left the room. He looked upon me with a mixture of compassion and displeasure, and said, 'Friend, the ingredients I have given you, were too-inestimably precious to be purchased; and all my patients find my doors open, without money and without price.'

"I was bowing to depart, when he called me back. 'You will grow better,' said he, 'under the course I have put you, every day; but I do not promise you a perfect cure whilst you reside here. When your business is completed that now detains you in this climate, too unfriendly to health, I would advise you to cross over to another land, where I generally fix my presence and abode; there the inhabitant no more saith I am sick. It is quite a new earth compared with this, and a far better country; where under the beams of a genial sun that never goes down, the citizens enjoy uninterrupted health and tranquillity, and as disease and death are never known, eternal life crowns their enjoy- ments.'"
"So I took the book, and am every day bound to bless him for the benefits I find; but I am winding up my affairs, and among the first of my enjoyments, I count the happy prospects which the book directs me to view; and with a plan of the country and a clear map of the voyage I amuse myself at every leisure moment, and feel a singular satisfaction that it is nearer than when I first received it, and that I am so very much better in health, and capable of undertaking it."

The relation was very pleasing to me. Having many complaints, I resolved myself to apply to the same physician, and to recommend him to all my acquaintance; and I can confidently attest from the most unequivocal evidence, that there was never a single individual within the circle of my knowledge, who ever trusted their health to his prescriptions, and followed the regimen he enjoined, but he healed them all. I own the narrative may appear to bear a little of the marvellous; but I solemnly declare, it is no more strange than true, and if any person doubts the facts, they may receive the most satisfactory information on the subject by applying to

T. H

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Some Particulars concerning the Wonderful Conversion of MAHOMET PASSAN, Son to the Grand Aga of the Jenizaries, at Constantinople.

[Found among the Papers of the late Rev. Mr. Whitfield, and subscribed with his own hand. We do not recollect that we have ever seen them in print.]

SOME few years since, the ambassador from France, residing at the Ottoman Court, concealed among his retinue, when he was called home by his sovereign, a youth who had endeared himself to his friendship by his earnest desires of becoming a Christian. He arrived safe in France with the young Turk, who immediately was put under proper tutors in order for his instruction in the principles of the Romish religion; and in a short time was baptized. But as he was the son of a person of great eminence, his disappearing so suddenly occasioned a great noise among his relations, and caused a strict inquiry to be made after him; and, by means, to which I am at present a stranger, the place of his retreat was discovered. Messengers were quickly dispatched to France, with positive orders not to return without him, whatever danger they might encounter in the execution of these
these orders. But as open violence could not be attempted in a country where all thought it their duty to oppose every thing of that nature, the messengers proceeded by fraud, and found means to accomplish their wicked designs. No sooner were they arrived at Constantinople, but, in an assembly of the young man's friends and relations, he was summoned to give a reason for his sudden departure; and, upon his declaring that it was on account of religion, he was told that he must immediately renounce that faith or be burned. Not discovering however the least concern in his countenance, nor betraying any fear of death or torments, he told them "he was resolved, by the grace of God, never to forsake the religion of Jesus Christ." After much entreaty and threatening, finding him immoveable, they gave orders for his execution; the apparatus for which, in order the more to terrify him, and to protract the time, were three days in preparing; during which interval no pains were spared to induce him to recant: At length, finding neither force nor flattery made any impression upon him, they again summoned their friends and relations to be spectators of the execution. Among the number of youths that were brought thither by their parents, to deter them from the like offence, was a son of the Aga of the Janizaries, and the person to an account of whom the foregoing particulars are only an introduction. The constancy of the behaviour of the young martyr, and the holy confidence he expressed in the all-sufficient merits of his Saviour, with an assurance of eternal happiness, so wrought on the heart of young Mahomet, that, from that time, he resolved to be a Christian. After many endeavours, to no purpose, to get instructions from an European Christian, (his high rank in life excluding him from any intercourse with trading people) he resolved at last to try what he could learn from a person in the family, who was of the Greek Church, and with whom he soon contracted an intimate friendship; and from him obtained the first glimmerings of light, and, among thick clouds of ignorance and superstition, first heard the welcome tidings of a Redeemer. But however blind his human instructor was, his spiritual unerring guide so blessed that weak instrument, as to make him the means of his conversion, and bringing him to the knowledge of the truth, as it is in Jesus. About twelve months ago his father sent him to Holland to his brother, who is a considerable merchant. With joy he received the welcome news from his father, of his going thither, and begged that his faithful Greek might accompany him. As the Aga
suspected nothing of their correspondence, he agreed; and they both arrived in Holland some time last summer. Thinking himself near his long-expected happiness, of being not only almost, but altogether a Christian, he now grew less watchful in his conversation with his Greek, supposing there could be no danger in a Christian country; but, alas! he soon discovered his mistake; for his brother, who is a Turk, overhearing them converse of religious matters, in a great fury broke into the room, charged him with being about to apostatize from the faith, threatened to send him to his father, and, declaring that he never should see that vile Greek any more, he left the room, taking the Greek along with him. It is easier to imagine than describe the heart-breaking that this young man felt at losing his friend for ever; but his brother’s absence giving him a little time for reflection, he consulted not with flesh and blood, but immediately made his escape to the next port, where he found a packet-boat just sailing for England. The captain, on seeing his gold, without delay admitted him on board. He had fifteen guineas in his pocket, ten of which the vile captain cheated him of in the voyage; which, with the two he paid for his passage, reduced his stock to three. When he came on shore the captain conducted him to a lodging, where he made him believe he should have every necessary provided for him; but in the morning he found himself stript of his fine vest, rich scymiter, and the rest of his cash, except a single guinea, which he had concealed. The people, with a great deal of seeming civility, took him abroad, and in St. Paul’s Church-yard left him to shift for himself as he could. Words would be here too poor to express the heart-breaking sorrow this poor young man must feel on being thus abandoned by those—I cannot tell what to call them. He wandered as far as Ludgate-church, upon the steps of which he remained for near a week, till a charitable gentleman and his spouse agreed to take him home, and endeavoured to find out who he was, and how he came so distressed; for which purpose they sent for the Rev. Mr. Moore, curate of St. Sepulchre’s, who is a master of languages; for none could understand his, nor he ours. Mr. Moore, after a few months spent in teaching him English, in which he improved to admiration, has been with him to the bishop of London; who, astonished at his knowledge in the great truths of the Gospel-Scheme, said, “he was as truly a regenerate soul as ever was or could be,” and desired Mr. Moore to give him the baptism he so earnestly requested, which was ad-

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ministered at St. Sepulchre's in a full congregation, who were so much affected by the devout behaviour of the young Christian, that there was hardly a dry eye in the church. He is now at Mr. Jones's, Jeweller, in the Old Bailey, who was his Godfather, and uses him like a son. There are many more remarkable instances of God's care and providence over him, in order to bring him to the knowledge of himself; but time will not permit me to add any more.

February 4th, 1750.

THOUGHTS ON THE PROPHETICAL PART OF SCRIPTURE.

The prophetical part of Scripture is very valuable. St. Peter declares the word of Prophecy to be more sure than an audible voice from heaven; for a voice may deceive, but the vision of Prophecy is true, and no lie. Known to God are all his works from the beginning of the creation; for God calleth the end from the beginning. He worketh all things after the counsel of his own evil; this counsel being always present to the Divine mind, it was easy for him, by his Holy Spirit, to inspire men to record whatever part of it he thought proper to lay before his people.

There was only one grand object that the mind of God was set upon, which was the exhibition of Redemption by his Son, Jesus Christ our Lord. This was the plan formed by the blessed Trinity, and perfected in the counsel of heaven. The Holy Scriptures take up this scheme; and the whole design in them, as Jesus says, is to testify of Christ.

The Holy Spirit is very brief on the creation, and on the interval between that and the fall of man. The Divine Author hurries on, as it were, to bring on a declaration of God's design to save man. Accordingly on the very evening of the first day of sin, the criminals were judged, and the prophetic epitome of the glorious Gospel was laid before the human sinners. In this prophecy the infinite mind and unbounded grace of God step over four-thousand years, and present the son of God and the son of Perdition conflicting for the souls of men; the head of the serpent was at that time to be bruised by the almighty heel of the Messiah, the promised seed of the woman.

This prophecy was the parent seed, from which other prophecies sprung, and successively discovered the great and gracious designs of God; which, in different periods of time, were revealed to the prophets by the holy Spirit; and
begat faith, love, hope, and joy in the hearts of God's people. By these means it was that Abraham saw Christ's day, and was glad; and thus also the Worthies, mentioned in the xith chapter of Hebrews, saw God's designs afar off, were persuaded of the truth of them, and embraced them in love, and resolutely turned their eyes from this wilderness unto a better country.

The punctual accomplishment of Old-Testament prophecies is an encouragement for us to expect the fulfilment of those respecting Gospel times; and the preservation of the Jews, as a distinct people, is a living evidence that God remembers what he has said concerning them, viz. "That the Redeemer shall come to Zion, and turn away ungodliness from Jacob."

The prophecies, like the other parts of the Scriptures, have a vast fulness in them, and admit of several gradations, or steps, before they arrive to their final issue. Thus, the first coming of Christ was included in the prophecies of the deliverance of Israel from Babylon, and his second coming is included in those prophecies which respect the destruction of Jerusalem; for neither the prophecies of vengeance against his enemies, or redemption to his people, will be fully accomplished until all his enemies are under his feet, and all his friends with him in glory.

Forbidding appearances in the affairs of this world should not weaken our faith in the prophecies. If we consider how God has worked in former times, we shall be convinced that there is no ground for unbelief on that account. The deliverances from Egypt and Babylon, and the state of things at Christ's coming, were exceedingly forbidding; yet the deliverance from Egypt was on the self same day that God foretold: The same may be said of the release from Babylon; and our Lord was sent forth as God's Son in the fulness of time. From hence we may justly infer, that when the time, set of God, shall draw near, every unpromising appearance in the affairs of the world shall be removed. The man of sin shall be consumed by the Spirit of God's mouth, and destroyed by the brightness of his coming: the Jews shall be converted, and be gathered to their own land, and the kingdoms of the world shall become the kingdoms of our God and his Christ, and he shall reign for ever and ever.

We may hope that the late assembling together of so many ministers of the Gospel, in London, of different denominations, for the purpose of deliberating on sending 3 Y 2 missionaries
missionaries to preach the Gospel to the Heathen, will be a leading circumstance towards the accomplishment of the latter-day prophecies, of the general spreading of the knowledge of Christ. There was never before such a respectable convention of the ministers of Christ among us; they were also of different denominations, but laid aside their prejudices, and were harmonious in the work. The Holy Spirit seemed to be poured out on this assembly and their committees; and the subscriptions entered into for the support of this undertaking, is a happy presage that some great event is drawing near; which the present commotions in Europe, however impious, hostile, and bloody the agents may be, shall help forward rather than hinder.

PROBUS.

TO THE EDITOR.

REVEREND SIR,

I AM a constant reader of the Evangelical Magazine, and have been much edified and refreshed by the accounts of Christian experience, communicated through that channel from time to time. The benefit I have derived from these recitals, have excited me to throw my poor mite into the treasury, earnestly praying, that the God of all grace would be graciously pleased to make it useful to some one or other of his dear children.

About my 14th year, I was severely attacked with nervous complaints. This indisposition obliged me to give up my studies. My attention was now turned to an inquiry, what I should do to be saved? My views of Gospel truths were very obscure, and I set about establishing a righteousness of my own. I was punctual and strict in the performance of religious duty; but this refuge of lies was soon swept away by the prevailing blasts of various temptations; nor could I find any solid rest to my tossed mind.

But after a variety of painful steps and discouraging circumstances, the Lord was pleased to give me more clear views of divine truth, and enabled me simply to take refuge in the atonement finished on Calvary. And now for a considerable time I went on my way, rejoicing in God my Saviour. I had no doubt of obtaining complete Salvation through the Lord Jesus Christ. My great aim was, to live to
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To his praise, who had delivered me from a fearful pit, and from the miry clay.—Like the Psalmist, I thought that my mountain stood strong, and that I should never be moved. But by and bye I found myself mistaken; for, as the sequel will show, the Lord was pleased to hide his reconciled face, and I was sorely troubled.

In the year 1786, I took a long ride in company with some others for the benefit of my health. In the midst of our journey, my animal spirits fell, almost instantaneously, low. The frame of my mind became greatly altered; doubts and fears about my personal safety gradually increased, till almost absolute despair racked and tore my troubled mind. I came at last to have no idea of the existence of truth, and was so incapable of attending to my worldly business, that I many a time resolved to give it up. In this awful situation I continued six years and nine months. I was reduced to a skeleton. My friends and neighbours thought I was hastening to my grave: This was also my own opinion. But, what was still more alarming, I thought the lowest hell was the place of my destination.—But, O, wonderful to relate! that omnipotent Saviour, on whom the sinner’s help is laid, and to whom I was enabled in days that were past to commit myself, was pleased to remember me in my low estate. He, by his sovereign power, calmed the storm, dispelled every thick cloud, and enabled me in patience to possess my soul.

I had been kept in a regular attendance upon the means of grace, though my attendance seemed to be in vain. It happened that the Lord’s Supper was to be administered in April 1793, in the place where I lived, and I was appointed as an elder to officiate on the occasion. It was painful to me to appear as an office-bearer in the church, while I apprehended that I had neither part nor lot in the matter.—Just before I went out on the communion-sabbath morning, I stepped aside by myself a few minutes, and on my knees told the Lord, with tears, “That though I was a vile guilty wretch, and deserved to perish, yet I would look for salvation only through the blood and righteousness of his own Son.” An impression was made on my mind, as if a voice had echoed back, “This is a foundation on which you may rest with safety.”—For a little while my frame was exceeding pleasant, and I wondered at the unaccustomed tranquillity of mind I enjoyed. Though this delightful experience did not last till I reached the church, it was a stay to my mind all the day, and through the week, when I endured hard conflicts from the enemy of my peace, while he suggested that all I had
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had met with, was nothing but delusion. But the Lord was graciously pleased to settle the point in my favour on the following sabbath, by a sermon from a stranger, on these ever-memorable words, Rev. xxii. 17. "Whoever will, let him take the water of life freely."—The truths I heard from these words were made spirit and life to my soul. I now received an establishment in the hope of the Gospel, which divine grace has maintained for me unshaken to the present moment.

"Bless the Lord, O, my soul, and let all that is within me bless his holy name! Who forgiveth all thine iniquities? Who healeth all thy diseases? Who redeemeth thy life from destruction? Who crowneth thee with loving-kindness and tender mercies? Return then unto thy rest, O, my soul! for the Lord hath dealt bountifully with thee. Into thine hands I commit my spirit; for thou hast redeemed me, O, Lord God of truth!"

SCOTLAND, 12th of May, 1795. W. G.

P. S. It may be proper to observe, that, previous to the depression of mind mentioned above, I was too apt to live upon my feelings: since that period, (though I wish to be thankful for a pleasant frame, when the Lord is pleased to indulge me with it) my trust is more simple upon the faithful word of a faithful God; and in my deadest seasons I am not without joy and peace in believing. Let such then, as walk in darkness, and see no light, be encouraged from the above to trust in the name of the Lord, and stay themselves upon the God of Salvation.

A CAUTION TO CHRISTIANS, TO TAKE HEED LEST THEY FALL.

The doctrine of the final perseverance of the saints, is the joy and rejoicing of their hearts. They cannot bear the thought of drawing back, as they well know, that so to do would be their perdition. They are not of such, but of them that believe to the saving of the soul. They have in them those things which inseparably accompany salvation. Jesus hath said, "They shall never perish." They are the gift of the Father, the purchase of the Son, and the temples of the Holy-Ghost. Their patient continuance in well doing is as certain as the same can possibly be made.
A CAUTION TO CHRISTIANS.

It is effectually secured by the purposes, the promises, and perfections of God. Believers have many foes; and no wonder if they have some fears, even of falling away; but rather than they shall perish, mountains and hills shall be removed; yea, the sun, moon, and stars shall sooner rush from the skies.

He that hath lov'd them bearsthem thro',
And makes them more than conquerors too.

But, notwithstanding believers fall not finally, some of them do it shamefully. Since the fall of Adam, many have been the falls of saints. Those of Noah, Abraham, Lot, Moses, David, and Peter, swell the mournful catalogue. Benevolent was the design of recording them in the Scriptures. It was for the admonition both of that and succeeding generations. Similar is the design of the writer of this paper; and, in pursuance of which, he admonishes the Christian reader, that he now lives in a world of danger. He sojourns where sin and Satan have their strong holds, and where they have sometimes foiled great and eminent saints. He travels in a wilderness where many true pilgrims for a season have lost or missed their way; in a wilderness where he needs both a guide and a guard. Besides, his own heart is prone to wander. If left to himself, he will presently fall from his steadfastness. He will slide into the omission of known duty, and by degrees into the commission of known sin; than which, there is nothing more dreadful. There is something so good in the right performance of known duty, and something so shocking in sliding from it into the allowed practice of known sin, that surely, if angels tremble, it is at such a sight. As further cautions to prevent falls in real Christians,

Let them consider, that if they stumble and fall, essential damage will ensue. Their heavenly father will visit their transgressions with a rod, and their iniquity with stripes. If they fall, they must feel the smarting rod. They do not sin at so easy a rate as others. They know more of the evil and malignity of sin, more of the mercy and love of God in Christ. They have made greater vows, and are under greater obligations to please God in all things. If they be grieved when they behold transgressors, what must they be, when brought to repentance, in the review of their own transgressions? No wonder that Peter wept bitterly! No wonder that David cried out as of broken bones, "Surely the remembrance of such sins is grievous,
grievous, and the burden of them intolerable." But the injury done is not confined to themselves; they by their falls hurt others also. They have many eyes upon them for evil, watching for their halting; and when they see them act amiss, they are so like Satan, that their hearts rejoice in such iniquity. Being destitute of Christian love, they do not study to hide and cover a Christian's faults, but spread them far and wide. Such is the state of man, that a Christian's virtues are little-minded, compared with his faults. The former are not in so much danger of being magnified as the latter; nor are they likely to be so long remembered: In equal proportion as the knowledge of them spreads, and the memory of them is retained, the consequences of them are deplorable. There is joy, not only in the Church militant, but even in heaven among the angels, when a sinner repents; but, when a saint falls, how different is the case! When a brother falls, the fraternity feel as brethren. They well know that the scandalous offence of a brother, will bring a scandalous reproach on the brotherhood. Hereby the weak in particular, whose hands need strengthening, and whose feeble knees need confirming, will be very much discouraged, having such awful stumbling-blocks thrown in their way. They are subject to think too highly of those whose standing in the Church has been much longer than their own, and consequently to put too much confidence in them; it is therefore no wonder that they stagger, when those fall on whom they had so much dependence. But not only are the weak discouraged, and that which is lame turned out of the way, when saints do not make straight paths for their feet, but the wicked are thereby the more hardened in their wickedness. When the Christian's conversation is as becometh the Gospel of Christ, by his well-doing he puts to silence the ignorance of foolish men, who have spoken of him as an evil-doer. He makes them ashamed, who have falsely accused his good conversation in Christ. When his light so shines before men, that they may see his good works, the same may be productive of the happiest effects; but, when his conversation is inconsistent with his profession, and, instead of aspiring after God, he falls into sin, then he opens the mouth of the enemy to blaspheme. Nathan faithfully told David that by his evil deed he had given great occasion to the enemies of the Lord to blaspheme. There is indeed much blasphemy in slanderously reproaching religion for the sins of its professors, in condemning all as hypocrites for the misconduct of some, and in making the crimes of any one
one matter of rejoicing and ridicule. But as sinners will do so, saints must take good heed to give them no occasion so to do: On the whole, it is evident that the falls of professors are replete with mischief; not only to them that fall, and all who see and hear thereof, whether saints or sinners; but also to the good cause of God. What a pity that Christ should be wounded in the house of his friends! that his name and doctrine should be blasphemed through their instrumentality! How much better for them to adorn the doctrine of God their Saviour in all things! When others see their good works, they will glorify their heavenly Father. Herein is he glorified, that they bear much fruit.

To avoid, the dire effects of falling, we must take heed lest we fall. We must be daily committing ourselves to him who is able to keep us from falling, and to preserve us to his heavenly kingdom: If he hold us up, we shall be safe, and not otherwise. By the power of God alone it is that we can be kept through faith unto salvation. If we attempt any thing in our own fleshly confidence, we shall prove like Sampson when shorn of his locks. Let us beware what places we frequent, and what company we keep. Evil communications corrupt good manners. Example, especially bad example, is exceedingly influential. Men, who wish to preserve the life and health of their bodies, carefully avoid places and persons infected with plagues. Let us walk with those whose labour is to hold one another up. Let us be much in prayer, and ever on our watch. That we may walk safely, we must walk circumspectly: If we would not offend, we must take heed to our ways. That the little child may not fall, the tender mother and careful nurse repeatedly tell it to mind its feet; so let God's children mind their steps, and not run or walk at random, lest they fall.

S. B.

TO THE EDITOR.

Sir,

Your Magazines are highly esteemed in this country; the different essays in prose inform our judgments, and the various pieces of poetry warm our hearts. When we read the narratives at the beginning of each number, we feel a desire to live the life of the righteous; and, when we look at the dying sayings at the conclusion, it is impossible to forbear
forbear saying, "And let our latter end be like his." The remarks which you make on religious publications, meet with general approbation; and, as to the intelligence which you give of the spread of the Gospel, it is as cold waters to our thirsty souls. We hope that the time is at hand, when God shall send his servants to the isles, even to them that have not heard Christ's fame, nor seen his glory; and they shall declare his glory among the Gentiles. If you think the following lines are worthy of being inserted in your miscellany, you may give them a place; if you think not, you may throw them aside.

LIST OF IMPROPER PHRASES SOMETIMES, USED IN THE PULPIT.

1st. "God is reconcileable to sinners on Christ's account." Improper. God was reconcileable prior, in order of nature, to the engagements of his Son as our surety; now justice is fully satisfied, and God is actually reconcile to our salvation: Hence in the Gospel he is revealed as a God of peace, and is represented as beseeching men to be reconcile to him. 2 Cor. v. 19.

2dly. "God excludes none from receiving Christ, but such as exclude themselves." Improper. Unbelief doth not exclude men from a right to receive Jesus in the Gospel-offer, but, by rejecting that offer, unbelief prevents our possession of what is given. According to Scripture, unbelievers have an equal right or warrant to believe with the best of saints. Prov. i. 22. 23.

3dly. "Sinners may hope in God for mercy, but they must not immediately appropriate him." Improper. View God as in Christ, and he is given to all who hear the Gospel: I am the Lord thy God is the preface to a law which every man is obliged to obey: Its first commandment binds us to know and acknowledge God, not only as the true God, but as our God; nay, if sinners do not appropriate him, they are condemned for their refusal. Ps. lxxxi. 8—12.

4thly. "Many would take Christ as a priest for salvation, who refuse him as a king." Improper. The salvation which those persons desire, is not the salvation of Christ, but a salvation in sin; nor is it salvation from him as a priest, but a deliverance obtained, in part, by their own works. Divine grace is most gloriously displayed, and the wileness of our own righteousness most evidently discovered, by the office of the priesthood; hence the man's
LIST OF IMPROPER PHRASES.

1stly. "Obedience to God's law, while out of Christ, is more than men are able to perform; but they should ask assistance from their Maker." Improper. Sinners are naturally under the law as a covenant of works, and in this form Christ hath completely fulfilled it. Every attempt therefore to obey, that we may live, is a virtual neglect of Christ's righteousness, and to pray for divine aid in such endeavours, must be sinful. Rom. ix. 30, 31, 32.

6thly. "Christ is freely offered to every penitent sinner who is truly sensible of his sins, but not to the unconcerned and self-righteous." Improper. It is a truth, that till men be convinced of their sin, they will not prize the Saviour; but Jesus is offered to all without exception. In the Gospel he is presented as the gift of God to the careless and impenitent, as much as to the most contrite or convinced. Indeed, were he not offered to sinners as such, penitent persons would absolutely despair; for who more hardened in their own reckoning than themselves? Isa. xlvii. 12, 13.

7thly. "Assurance is a rare attainment, and not to be looked for by every one." Improper. Assurance of sense, by which we are certified from feeling, that the work of God begun upon our soul is saving, is, I am afraid, a rare attainment; but a persuasion on God's word, that God hath given to us eternal life, and that this life is in his Son, is a privilege, I hope, enjoyed by numbers. But why not look for assurance? Why not press after both the assurance of faith and of sense? Paul and Peter, who attained assurance, met with great opposition from in-dwelling sin as well as we; and the commands obliging to seek assurance, are no less binding on us than they were upon them. Heb. x. 22. 2 Pet. i. 10.

8thly. "Men should conduct themselves in such a way as that they may neither be ashamed to live, nor afraid to die." Improper. The best of men, though they have no ground to be ashamed of the master whom they serve, or of the religion which they profess, yet have cause to blush on account of their own inactivity and unsteadfastness. As to fears of death, I apprehend, that not a reflection on our own good conduct, but the faith of Christ's
TO THE EDITOR.

CHRIST'S FINISHED ATONEMENT, must remove them. Luke xvi. 10. compared with Mat. xxv. 30. 1 Cor. xv. 55-57.

ZEBEDEE.

TO THE EDITOR.

SIR,

YOUR useful publication having been the channel employed by providence for diffusing over the island, not only much important information, but likewise many copious streams of divine knowledge, will you permit a stranger to avail himself of it, to convey a few thoughts on a subject which has for some weeks occupied the public mind, and which cannot be a matter of indifference to any person who feels an interest in the success, duration, and extension of the Redeemer's kingdom?

I had the satisfaction of attending the several meetings which issued in the formation of the Missionary Society. In the first instance, my attendance, I frankly acknowledge, proceeded from curiosity, perhaps from a worse motive: The truth is, I was under the influence of prejudice. I knew that some of the promoters of the design were men of enlarged capacity, men of wisdom, as well as men of piety and fervour. I was apprehensive of an ungracious collision between them and others of similar piety and fervour, but of inferior liberality and enlargement. Nebuchadnezzar's vision presented itself to my imagination. I beheld an ill-assorted mass of gold, silver, brass, iron, and miry-clay, huddled together in haste, and ready to fall in pieces before it had well assumed a form. But how agreeably surprized was I to find metals of such various texture and quality happily amalgamating, and reduced to a state of common fusion by fire from heaven, transformed into a Corinthian brass more precious than gold itself. Imagination now transported me to a far different region, and presented me with a far different object. I felt myself conveyed to Jerusalem, and to the day of Pentecost; for I saw a multitude of one heart and of one soul; and I heard men of as various descriptions, almost, as those enumerated in the second chapter of the Acts of the Apostles, and in dialects as various as their faces, speaking the wonderful works of God, and embarking in the self-same glorious enterprise with the primitive Apostles of our Lord Jesus, that.
hat of preaching among the Gentiles the unsearchable riches of Christ. My apprehensions vanished, prejudice melted away, my heart caught the hallowed kinderend flame, and I determined to cast in my lot among them.

Whatever success may attend this infant purpose, whatever effect providence may see meet to deduce from it in foreign and heathen lands, one thing is certain, much good has already actually been done at home—good which all the malice of hell is unable to undo. Is it not a good thing, and a pleasant, for brethren to dwell together in unity? Is it not pleasant to behold the Ministers of Christ sacrificing their little personal and party peculiarities to the great leading object of their ministry? Was no good done in a series of six solemn religious assemblies, consisting of many thousands of professing Christians of almost every denomination, engaged together in devotional exercises, conducted by Ministers possessing all the diversity of gifts, but together animated by one and the same spirit? Whatever may be the case with regard to others, I testify what I do know respecting myself: The recent transactions have instructed me to renounce the pitiful prepossessions I entertained in my ignorance, against the persons and opinions of some of my brethren, who, in their turn, are disposed, perhaps, to think more kindly of me than heretofore. We are mutually instructed, I trust, with the Apostle Peter, not to call that common which God hath cleansed.

Feeling as I do on the subject, I cannot help expressing my sorrow and astonishment at the absence of many whom I expected to find taking a lead in this business. Little support was to be hoped for from men cold or inimical to the doctrine of Christ's divinity; but what became of by far the greater part of our Independent brethren? Surely they cannot dislike the object! Surely they cannot think the worse of a good cause, because it is favoured by persons not exactly of their own description! Surely they are not actuated by the unworthy pride which induces some men to keep also from an interest of acknowledged importance, because they themselves were not the first to stir in it! Surely they are not meanly sitting still to watch the event, in order to declare themselves! I dare not presume to pronounce the curse of Meroz on any one. I am bound in charity to believe that our neutral brethren are satisfied with their own reasons for acting, or not acting, as they have done; but shall I be thought to have violated the obligations of charity, if I address them in part, and in the spirit of
Mordecai’s message to Esther? "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; and who knoweth whether thou art come to the kingdom for such a time as this?"

The public expectation is now highly raised. We are anxiously looking toward the issue; and multitudes in every corner of the united kingdoms, are making it the subject of their daily addresses at a throne of grace.

May he, who sitteth in the circle of the heavens, who walks in the midst of the golden candlesticks, and holds the seven stars in his right hand, direct all the measures of the Society to an end so prosperous, as to exceed the expectations even of the most sanguine of its members!

I am, Mr. Editor,

Respectfully yours,

PHILANTHROPOS.

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**FEMALE ORNAMENT RECOMMENDED.**

The word of life is to be preached orally in the pulpit, and practically in the conversation. The former is the province of Christian Ministers, the latter is the common business of all Christian professors. When the power of religion is known, love to Christ, and love to souls will constrain the believer to the practice of good works; that so, the doctrines of grace may be adorned; and that even "those who will not hear the word, may be won" by a holy walk. This idea will receive additional force by the following anecdote.

A married woman was called effectually by divine grace, and became an exemplary Christian. Her husband remained in the gall of bitterness, a lover of pleasure and of sin. When, spending an evening, as usual, with his jovial companions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives. The husband, just mentioned, gave the highest encomiums of his wife, saying she was all that was excellent, only she was a d—d Methodist. "Notwithstanding which," said he, "Such is her command of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness."

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The company looking upon this merely as a brag, dared him to make the experiment by a considerable wager. The bargain was made, and about midnight the company adjourned, as proposed. Being admitted, "Where is your mistress?" said the husband to the maid-servant, who sat up for him. "She is gone to bed sir." "Call her up," said he, "Tell her I have brought some friends home with me, and desire she would get up, and prepare them a supper." The good woman obeyed the unreasonable summons; Dressed, came down and received the company with perfect civility; told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. The supper was accordingly served up; when she performed the honours of the table with as much cheerfulness, as if she had expected company at a proper season.

After supper, the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madam," said he, "your civility fills us all with surprise. Our unseasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot approve of our conduct, give me leave to ask What can possibly induce you to behave with so much kindness to us. "Sir," replied she, "when I married, my husband and myself were both in a carnal state. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever; I think it therefore my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left an impression of great use on the husband's mind. "Do you, my Dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God I will change my conduct." From that time he became another—a new man, a serious Christian, and, consequently a good husband.

Married Christians—especially you who have unconverted partners, receive the admonition intended by this pleasing anecdote. Pray and labour for their conversion; for "What knowest thou O wife! whether thou shalt save thy husband? or knowest thou, O man! whether thou shalt save thy wife?" 1 Cor. vii. 16.

The reader will now be at no loss to account for the title of this paper, or what that female ornament is which we pro-
proposed to recommend: It is *The ornament of a meek and quiet spirit, which is, in the sight of God, of great price.*

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**A CAUTION.**

PERSONS who attend crowded places of worship in London and its neighbourhood, should be very cautious, when coming out (especially in the evening), that they carefully secure what property they may have about them, as it is a lamentable fact, that a number of men and women, exhibiting a very genteel appearance, make it their business to visit places of worship just as the service is concluding, solely for the iniquitous purpose of picking pockets. D. E.

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**RELIGIOUS INTELLIGENCE.**

**MISSIONARY SOCIETY.**

We doubt not but our readers will be pleased, if we lay before them an abstract of the information we have received of the steps taken by the Directors of the Missionary Society, during the course of the last month, to carry into effect the grand object, so generally and cordially approved.

The gentlemen who composed the Committee of examination, have paid great attention to the important charge devolved upon them by the Society. Besides the numerous letters they have written, and the personal inquiries they have made, they have met together twice or three times in the week for the purpose of examining candidates. On the 9th of November they made a report to the whole body of Directors, assembled at their monthly meeting, recommending four persons, whose religious knowledge and experience had, on the most minute investigation, given perfect satisfaction. They likewise reported, that of the many others who had made application, some have been already partially examined, who appeared to be very promising; but, where so much depended on the character and abilities of persons sent out by the Society, they thought it a duty they owed to the public to proceed with the greatest deliberation. The Directors received with pleasure the report of their Committee, and the persons they recommended were finally accepted.

Soon after, we understand, the Committee approved of another candidate of great seriousness; and as they are proceeding with the utmost diligence as well as caution, it is highly probable that the number of those who will compose the first mission to the South-Seas will be speedily completed.

An African mission, we apprehend, is the next object to which their attention will be directed; and happy shall we be to hear that some of our fellow-Christians, feeling for the injuries done to the harmless tribes of that vast country, by persons professing the Christian religion, and defirous of proclaiming to that benighted and long-neglected people, the glad tidings of salvation; are disposed to come forward, under the patronage of the Society, and generously devote themselves to the work.
regardless of the difficulties they may have to encounter. Our Baptist brethren, actuated by Christian zeal, are already leading the way; and the Arminian Methodists, influenced by the same benevolent motives, are preparing for a similar attempt. Spacious is the field; arduous is the work; and blessed, thrice blessed the man, whose labours God shall honour with success!

Though it has been judged inexpedient for the Society to engage in any commercial concern, yet there are so many objections to the sending of missionaries in common trading-vessels, the crews of which are generally profligate and abandoned, that we presume several friends of the institution will procure a ship themselves, that those servants of God may be properly accommodated, and that their first entrance among the nations of Otaheite, may not be attended with disgusting and mortifying circumstances. A serious captain, constrained by the love of Christ, has already made a voluntary tender of his services; a man whom God hath peculiarly qualified for such an enterprize. Several pious sailors have offered themselves to navigate the ship; others, we doubt not, will soon follow their example. None but men of true godliness will be accepted. So favourable are persons in exalted situations to the undertaking, that we have every reason to hope protections for the seamen will be easily obtained. May our wishes, in this respect, be realized! and may a vessel soon float on the mighty waters, so manned with praying souls, and so freighted with heavenly treasure, as to present a new and solemn spectacle to the admiring view of men and angels!

The funds of the Society are gradually increasing. Several letters from town and country, we believe, have been received, giving accounts of sums collected; and, we hope, we shall soon have it in our power to lay the particulars before the public.

Ministers in the country, if we mistake not, might considerably assist the design of the institution, by seeking out, in their congregations and other connections, proper persons to become missionaries, or godly and skilful sailors, to navigate the vessel. An account of these should be immediately transmitted to one of the Secretaries.

None should be deterred from making application, by a mistaken opinion, that learned men alone are qualified for such an employment. Successful missions, to those heathen countries which have made little or no progress in arts and sciences, must, we presume, be chiefly composed of serious mechanics, whose means of subsistence must in a measure depend upon their own industry. Blacksmiths, whitesmiths, carpenters, gardeners, rope-makers, boat-builders, persons skilled in pottery and earthen-ware, and such as understand the smelting or fusing iron, might therefore, provided they have the gift of communicating religious knowledge by their good conversation, be eminently useful.

As many of the members of the Missionary Society have, in their attempts to procure subscriptions, &c. found it needful to explain the object of the Society to persons who have not read any of the missionary publications, a small address for that purpose, has lately been printed by the directors, proper to be put into the hands of such persons, and which may be usefully distributed in those societies, where subscriptions or collections are not yet made. Any Minister, willing to have fifty, an hundred, or more of them, may be supplied gratis, by applying to Mr. Shrubsole, the Secretary.

The Society will also be thankful for any communications from Ministers concerning godly men in their respective congregations, who have expressed a desire to become missionaries. The number necessary for Otaheite...
Religious Intelligence.

The information is nearly completed. Communications respecting other desirable objects of the Society, and hints of instruction to the missionaries, or for their provision, will be esteemed a favour.

As a select library might be highly beneficial to the missionaries, gentlemen or ladies disposed to favour the Society with such books as they think will be most useful, are desired to forward them to either of the Secretaries, or any of the Directors.

On Wednesday, the 9th of September 1795, a meeting of Ministers was held at Wareham, in the county of Dorset. The Rev. Thomas Pike, of Weytown; the Rev. George Harvey, of Sherborne; and the Rev. Joseph Wilkins, of Weymouth, engaged successively in prayer. After which the Rev. John Saltren, of Bridport, preached a sermon on the importance of union, in our desires, prayers, and endeavours to extend a knowledge of the truth, as it is in Jesus. Thy kingdom come were the words which the preacher selected on this occasion. The Rev. Henry Field, of Blandford, concluded the morning service with prayer.

The evening service began at 6 o'clock, when the Rev. William Sedcole, of Swanage, and the Rev. William Gray, of Stalbridge, engaged in prayer. The Rev. Edward Ashburner, of Poole, preached from Isa. ix. 3. "Thou hast multiplied the nation, and not increased the joy: They joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil." The Rev. Joseph Lamb, of Weymouth, concluded with prayer.

Between the morning and evening services the following resolutions were unanimously agreed to: That the Protestant Dissenting Ministers, of the Independent denomination, now present, do form themselves into an association.—That they meet annually, in the month of May, on the Wednesday after the first Sabbath.—That a circular letter be addressed to their respective churches and congregations annually; and that the Rev. Richard Taperell be appointed to draw up a letter after our next meeting, on the utility of religious associations.—That in our respective congregations we meet on the first Monday in every calender month, at seven o'clock in the evening, to pray for the success of the Gospel in the world.—That the Rev. Benjamin Cracknell, of Wareham, be chosen Secretary, and requested to invite several Ministers in this county to join with us.—That our next meeting be held at Blandford; the Rev. Joseph Wilkins and the Rev. George Harvey to preach.—That at this meeting, between the morning and evening services, Ministers bring forward such plans as are adapted to promote the interest of religion in this county; and that the plan, which appears best adapted to answer this important end, be adopted.

Ordination.

On September 30th the Rev. William Williams was ordained to the pastoral office over the Church of the Independent denomination at Hitchin, Herts. The services of the day were introduced by Mr. Carver, of Melbourne, with prayer and reading the Scriptures. Mr. Jennings, of Thaxted, having briefly discoursed on the nature of Church government among the Dissenters, at his sequent Mr. Williams delivered a compendium of those doctrines which he promised should be the basis of his future ministrations. Mr. Wickins, of Dunmow, offered up the ordination-prayer, which was accompanied with the imposition of hands, and gave suitable charge from Col. iv. 17. "And say to Archippus, &c." Mr. Grib, of Hertford, engaged in the general prayer. The sermon to the Church.
OBITUARY.

Church and congregation, from Rom. xvi. 3. "Greet Priscilla and Aquila, &c." was preached by Mr. Smith, of Bedford; and the service concluded by Dr. Gordon, of St. Neots, with solemn prayer. Suitable psalms and hymns were sung at proper intervals. The place was crowded; and great seriousness and attention were visible among the people.

OBITUARY.

The Dying Experience of Miss Hannah Goodman, of Ecclcs, who departed in the 26th year of her age, June 8th, 1792.

FRIDAY afternoon she said to me, "Sister, I want to have some talk with you; I wished to have showed you how I would have my things ordered, particularly my papers. I did settle some part of them last Saturday; but I am so ill, that it is quite a toil to me; Perhaps I shall have a better day. Do you think I shall die at this time, sister?" "I cannot tell what to think," said I, "God only knows; symptoms are favourable as present Mr. B— says." "I have been labouring," said she, "to get my mind into a more resigned, patient state; and, thank God, I have, I think, in some measure, attained to it. And this afternoon, O, how happy have I been! I have had for one hour such near communion with God as I never knew before; I would not have exchanged that one hour for kingdoms. O! To know the love of Jesus! But we can never know the inexpressible worth of a Saviour till we are deeply sensible of our exceeding sinfulness; and then he will appear altogether lovely in our eyes. It has not yet impressed my mind that I shall die at this time; but if I do live, I hope my life will be spent in quite a different manner; The vanities of life will, I hope, have no more power over me. I have had deep convictions these six years past; but when I went into company, the vain trifling of the world always drew me aside: But if, after this, I was to go on in the same way, my guilt would be greatly aggravated, O, that we could have the same ideas of things in health as in sickness!"

On Sunday afternoon she said to me, "Dear sister, sing an hymn." I asked her "What hymn?" Upon which she sung two verses of "Christians awake" herself. She then prayed, "Deign, O Lord, to visit me, and leave me not a moment." I said, "My dear, I believe he does, and has visited you." "Undoubtedly," said she, (with such an emphasis), "he is my Saviour, and shall stand at the latter day on the earth, and shall judge my cause in righteousness. O, my sweet Saviour! Shall you be grieved to part with me?" continued she. "Why do you ask us, my dear?" said I. "Why," says she, "I think, I do not know, if I was in your place, if I saw them so happy in a rejoicing state"—"You know," said I, "A Christian does not grieve as other men." "O, no!" said she, "quite different, quite different. My dear sister, I told you I had a great deal to say to you; but it would take up a deal of time, and I have not strength now; if I had but one tolerable day, I might show you my mind, especially concerning my writing; but I told you that I had settled some matters last Saturday, as you will see." Then she asked for Mr. B——, saying, she wanted to see him and I alone; but he was gone four miles from home. She then proceeded to tell us how she would have her things disposed of after her decease with the utmost composure, and who she would have at her funeral. Afterwards she gave some excellent advice to us all severally, with many useful hints for our future conduct in life. She particularly reminded us not to slight convictions.
and to be diligent in self-examination; and prayed that those remarkable
dispensations of Providence towards us might have their due weight on
our souls. She particularly charged me to enforce whatever she said to
those that were absent, "with all the earnest solicitude," said she, "that
you know I should in my particular situation if they were here." She,
when Mrs. Bennet was come, asked her to pray; after which she sung
a verse of "Awake, my soul." "My beloved friend, Mrs. Bennet,"
says she, "you will, probably, not be long after me." She often ex-
pressed herself amazed at the goodness of God, who had so often spared
her, and did now give her such comfortable manifestations of his love,
when she had so often-flighted her convictions, and conformed so much
to the world. But, O! my thoughts are quite changed: I think differ-
ently of every thing. That we should ever halt between God and the
world! What strange infatuation! What a sad thing is it for people
to deceive a sick person, and be afraid to tell him he is in danger! but
those are they who know not God; their hearts have not been changed.
O, thank God!" continued she, "that I have my friends about me, and
Christian friends too. Jane," said she, "do you grieve? I do but go
a few years before you; and you ought rather to rejoice that I am taken
away from the evil to come. You are all affected; but I have left these
feelings: But I love you all, and my bowels yearn on you all; and if I
had strength, I could ease you."

On some occasions I said to her, 'Have you no doubts then, no fear of
death?' "I cannot," said she, "absolutely say that I have no doubts;
but every fear brings fresh salvation." On Monday morning I went a
little way with Mr. B; but as soon as he knew it, he desired they
would fetch us again immediately, "if they would see me while I live,"
said she.

Whilst we were away, the Rev. Mr. Sutcliffe prayed with her; and
she talked with him in such a manner as astonished them all. As soon as
she saw me returned, she said, "Dear sister, stay by me; do not leave me
if you wish to see a dying sister." She asked Mr. B, (whom she fre-
quently expressed great affection for,) to come to her; and, putting out
her hand to him, "Am I almost done?" said she. "I know you all
love me; but what can you do for me? My dear Mr. S.," says she,
"farewell! Farewell my beloved friend Mrs. Bennet! My dear sister B,
farewell! Farewell sister Betsy! Farewell brother Tom! Farewell bro-
thother Bennet! and farewell brother George! Farewell all my friends, and
thank ye all." To her mother she said, "May the Almighty possess
your soul, and be in you, and may the remainder of your days be confe-
crated to his service!" She likewise begged her forgiveness for any undu-
tifulness she might have been guilty of. After lying still awhile, the
suddenly exclaimed, "My Saviour! my Saviour! come, come! I long
to see thy beauteous face; I would kiss thee with the kisses of my mouth!
I want to lay hold on the lap of my beloved's coat; if I touch but the
hem of his garment, I shall be whole." But this part seemed all raptu-
rous confusion. It is out of my power to express the heavenly breathings
of her soul, and the ardent love to her Saviour, which she uttered at
every sentence: They, who were present, could only feel the scene, but
never describe it. O, might it ever live in our minds, with all the weight
of its first impression! She repeatedly called on her Saviour, and expres-
sed her joy at the thoughts of singing his praises with the angelic choir.
"See! see! see! Angels! glory! glory! glory! --My joy is so great," said she, "that I am ready to doubt whether it is real: But, no; it is no
delusion; delusion-could never give me such peace as this I feel. Do I
dispute thy goodness, O my God? I have waited for thy salvation, O
king.
OBITUARY.

On Saturday, October 24th, died at his house, in the Tything, Worcesterc Mr. Timothy Gillam, aged 62, a gentleman well known, and universally respected, for his activity, order, and integrity in business, for his unaffected humility, benevolence, and tenderness in all the relative duties of life, and for his sincere and steady attachment to the principles and practices of Christianity.

He lived a great ornament and support of the Protestant Dissenting Church, meeting in Angel-street; and though disabled from appearing much in public concerns, yet his head, and heart, and hands were constantly and successfully engaged in promoting the great interests of truth, righteousness, and charity. He has left a widow and five children, besides a very numerous circle of friends, to testify his unassuming worth, and embalm his grave with heart-felt lamentation. Yet they sorrow not as those without hope; “for, relying on the great atonement, and casting all his care on the Redeemer,” without rapture and without fear, he committed his departing spirit to his God and Saviour, in the great, but assured, prospect of immortality.

The writer of this long marked and highly esteemed the character of this amiable and useful man; and, when he saw him sinking into death, could form no better wish for himself and the bereaved family, than that of the prophet, “O, may our latter end be like his!” REVIEW
REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons preached in London, at the Formation of the Missionary Society, September 22d, 23d, and 24th, 1795. To which are prefixed, Memorials respecting the Establishment and first Attempts of that Society. By Order of the Directors. Published for the Benefit of the Society. 8vo. Pages 184. Price 2s. 6d.—Chapman.

THE author of one of these sermons concludes his discourse with expressing a hope that the present year, and particularly the formation of the Missionary Society in September last, may constitute an epoch in the History of Man. In this hope we cordially concur; and honourable shall we deem it for the British Metropolis, and for the promoters of this piously-intentioned institution, if thence, as from a source, a fresh tide of saving knowledge shall issue to enrich, in all directions, the nations which are now "barren and unfruitful in the knowledge of our Lord and Saviour Jesus Christ." Nor will such hope appear totally groundless, when, in connection with the magnitude of the object, we take into consideration the singular unanimity which prevailed, in a series of deliberative assemblies, very variously composed, respecting the adoption and pursuit of it, the ardour of spirit manifested in devotional exercises, both private and public, for a continuation of days, and the munificence of pecuniary contribution, towards carrying into effect the benevolent design.

To the sermons, six in number, is prefixed a well-written and impressive memorial, containing an account of the steps which led to the formation of the Society, and of its still infant progress, in sketching a plan, forming a board of directors, and electing the proper and necessary committees, and officers. In the discourses themselves, the discerning reader will observe considerable diversity of gift, but wonderful co-incidence of spirit; as will appear in the following short analysis of them in the order of their being delivered, and their correspondent arrangement in the publication.

The Rev. T. Haweis, L. L. B. Chaplain to the late Countess of Huntingdon, and Rector of All-Saints, Aldwinckle, Northamptonshire, takes the lead in this respectable series. He entitles his sermon, The Apostolic Commission, founded on Mark xvi. 15, 16. The pious and learned author, though professedly and actually a member of the Church of England, with a liberality that does him honour, congratulates himself, and his splendid and numerous audience, in the prospect of "merging, that day, the petty distinctions of names and terms, the diversities of administrations and modes of Church order, in the greater, nobler, and characteristic name of CHRISTIANS." Having forcibly stated the opposition to be apprehended from the derision of the infidel, the carelessness of the indifferent, and the worldly-mindedness of the mere formal professor of Christianity, from the aspiring churchman and interested dissenter, from proud priests and frozen sectaries; he proceeds to unfold the Apostolic Commission still in force, arranging it in the following method,
"Where we must go." Into all the world. Beginning his survey at home, Mr. Haweis takes a rapid glance of the globe, along the burning sands of Africa, from the pillars of Hercules to the Cape of Good-Hope: he passes to Asia, and dwells for a moment on the populous empire of China, said to contain no less than 300 millions of souls; he expatiates along the banks of the Ganges, where a company of British merchants have acquired the sovereignty of ten millions of subjects, without making a single effort to christianize them; he penetrates into the vast regions within and without the Ganges, Tartary, Siam, Pegu, and Japan, and into the islands scattered over the Indian ocean; he passes over to the new world lately emerged to view, New Holland, New Zealand, and the innumerable populous islands of the Pacific Ocean. Such is the ample field presented to the cultivating industry of evangelical missions.

"Whom shall we send, and who will go for us?" Mr. Haweis expresses a belief that men properly qualified for the work, are already prepared of Providence, ready to appear the moment that they hear a door is opened for them; and exhibits a detail of what he deems the necessary qualifications, and then proceeds to his inquiry, "What must the missionary preach? The Gospel—"the pure, powerful, unadulterated Gospel of the great God and our Saviour Jesus Christ." For ascertaining this, Mr. Haweis refers to the doctrinal articles of his parent Church, to the Helvetic Confession, and the Assembly's Catechism; and inveighs, with temperate severity, against modern corrupters of Christianity, who "pretending high veneration for the Gospel, yet dare to deny the Lord who bought us with his blood." The 4th and last particular of the plan of this discourse, is to display the result and consequences of the proposed missions. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned. The import of this awful alternative the preacher justly considers as the most powerful stimulus to employ immediate, energetic, and unremitting endeavours to convey the light of the Gospel to Heathen lands.

Mr. Haweis is followed, on the evening of the same day, by the Rev. George Burder of Coventry, who takes for his subject Jonah's Mission to Nineveh, contained in Chap. iii. of his prophecy. After a modest introduction, declaratory of diffidence in his own ability, but, at the same time, of ardent zeal in the cause, Mr. Burder proceeds to suggest from the passage under review, what he, in the spirit of humility, terms "Hints of instruction, adapted to the present undertaking." They are as it follows: 

"When God has designs of mercy to a people, he will send a messenger to them to call them to repentance.

"When difficulty and danger attend the delivery of God's message, his servants are too apt to decline the task.

"God is greatly displeased with those who shun his work, because of its danger; and, in fact, we expose ourselves, by disobedience,
obedience, to far greater dangers than those which we would avoid."

These hints are suitably illustrated and enforced. Other ideas are deduced from the text, and amplified; such as, "A real friend to missions must know the Gospel, and love it.—The judgments of God must be denounced, Cry against Nineveh.—The great subject of the Missionary preaching—The Gospel.—The Gospel of God.—The Gospel of Christ.—The Gospel of Salvation.—The glorious Gospel.—The everlasting Gospel.—"The greatness of Nineveh, urged by Jehovah himself as an inducement to the prophet to undertake and execute the mission."

From this last suggestion Mr. Burder takes occasion to display a very affecting view of the wretched condition of the Heathen world, in respect of civilization, of superstition, of ignorance, of immorality, as so many motives to attempt the melioration of their state. He further urges the encouraging argument of success, in the instances of Elliot, Brainard, the Maybewes, the Danish Missionaries, and the Moravian brethren: and the pious author very properly concludes with warmly recommending to his audience, to make the cause, in which they had embarked, the subject of incessant and earnest prayer.

The third discourse in this series was delivered on the morning of September 23d, by the Rev. Samuel Greathead, of Woburn, Bedfordshire, and is entitled, A Mission to the Heathen, founded upon the moral law; and is suggested by the question put to our Saviour, by a certain lawyer, And who is my neighbour? The answer to which is given in the instructive history of the good Samaritan, recorded in the tenth chapter of Luke's Gospel. The preacher strenuously insists that both the spirit and letter of the second table of the law, Thou shalt love thy neighbour as thyself, bind on Christians, as an indispensable duty, persevering endeavours to convey the knowledge of the Gospel to heathen nations. He notices distinctly the principle to be adopted; the extent of its application, and the exercise of it which the present occasion demands. The principle is that most comprehensive term supplied by language, Love; for John emphatically declares that God is Love. The extent embraces "the whole human race," near and remote, friend and enemy, known and unknown, absorbing all personal party, national distinction, and animosity. A humane, compassionate, relenting Samaritan, shewing mercy to a miserable perishing Jew, is the pattern for imitation held up by the Saviour of mankind. The exercise of love, demanded on the present occasion, must be regulated by the measure of ability, by opportunity, and by the necessity of the miserable object. This last topic leads Mr. Greathead into an animated and interesting exposition of our Lord's reply to the lawyer, in a light which strongly reflects on the Missionary Institution; and he concludes with forcibly inculcating the practical application of the subject made by Christ himself, Go ye, and do likewise.

Our review of the sequel of this valuable publication must be deferred till our Magazine for next month.

THIS volume contains ten sermons, of which the first was preached on Advent Sunday last year. The author begins with some remarks upon that chosen period, then assigns his reasons for the undertaking, illustrates his context, and lays down the plan of the ensuing discourses. He observes, that the text "most clearly relates to the members of Christ, or the aggregate body of Christian people, wheresoever dispersed over the surface of the globe."

"But," says he, "in the application of these words, I must confine the term to its more limited sense: my design being to shew you, that the Church of England is in fact possessed of those qualifications which Saint Paul declares to be characteristic of the Church of Christ in the more extended sense; or that it is, as far as the imperfections of every merely human institution will admit, a glorious Church, not having spot, or wrinkle, or any such thing."

To these inspired words we acknowledge ourselves unable to affix any other meaning than that of entire freedom from all imperfections whatsoever.

In the second and third discourses Mr. F. gives a concise, and, we think, a fair account of the state of Christianity from its earliest age to that of the reformation. Whether the Church of England stopped precisely at the proper point of deviation from the Church of Rome, or whether other reformed Churches were commendable in going farther, is not a subject for our discussion. The next three sermons maintain the doctrine of the Divinity of Christ. Whilst we have the pleasure to give our hearty concurrence to the author's sentiments on this important truth, and our approbation of the rules he suggests for a plain inquirer to obtain satisfaction respecting it, our readers will probably have anticipated a remark which we think it necessary to subjoin; viz. that this part of the plan relates merely to those opponents of the Church of England who deny the Divinity of Christ. But what will every well-informed person conclude, when he finds that Mr. F. assigns it as a reason for making this argument a principal part of his work, that "the dissenters of this day almost universally reject it?" It is well known that the reverse of this position would have come much nearer to the truth.

After the author has involved all Sectaries indiscriminately in this charge, and directed it accordingly, he seems inclined, in the seventh discourse, to reduce the supposed limits of Unitarianism to "the Presbyterians in that part of the kingdom." But, with the confusion and inconsistency which strongly characterize his performance, he considers the general or particular objections which dissenters make against the government and ritual of the established Church...
Church, as being "strictly presbyterians." The last four sermons in the book are designed to answer these; which, however, he observes before-hand to be mostly "trifling captious cavils, scarce worth noticing; and some upon matters totally indifferent." If so, it was surely a damage to devote four Sundays to the investigation of them. Whether entitled, or not, to the censure Mr. F. has passed, we do not consider them as of a nature sufficiently important to occupy a place in this Magazine.

Before we take our leave of the author, it seems proper, by a doctrinal quotation, to enable our readers to judge whether he is better acquainted with the opinions of the founders of the Church of England, than he is with those of her opponents. In the sixth sermon he informs us, that "The Christian religion is founded on a mutual covenant between the Creator and the creature. Faith and good works are the conditions, salvation the reward of obedience, damnation the punishment of disobedience." In the foregoing discourse, Mr. F. had told those of his hearers who were "utterly unable to read at all," that "their faith, not being grounded on knowledge, must be taken up on trust." That they "can but have the word" of their pastors for doctrines of which they "press upon them the implicit belief." Happily, the use of illiterate worshippers in parochial churches is not so deplorable. By the advantage of having the Scriptures statedly, read on seasons of public worship (an advantage which we wish may be speedily extended to every dissenting congregation) he who cannot read may discern when the desk is at variance with the pulpit. And if such a person, on hearing Mr. F.'s explanation of Christianity, should recollect that St. Paul says, in the very epistle from which the text was chosen, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast;" we presume it would not be his duty to take upon trust this flat contradiction to the Scriptures of truth.

A true State of the Case; or a Vindication of the Orthodox Dissenters, from the Misrepresentations of the Rev. Robert Foley, M. A. &c. in five Letters, addressed to him: Wherein the important Subjects of Sobriety, the Divinity of Christ, and Obedience to civil Government, are considered. By Thomas Best, Minister of the Chapel at Cradley, near Stourbridge. 8vo. 52 pages. Price 1s. Robinson, Stourbridge; Pearson, Birmingham; Longman, Priestley, &c. London.

It is so uncommon to find the Christian temper preserved in a controversial publication, and so peculiarly pleasing to see it maintained on one part where egregious provocation has been given from the other, that we cannot help presenting our readers with the following quotation from Mr. B.'s introductory letter. "That you, Sir," says he to Mr. F., "have misrepresented the Sectaries, as you are pleased to call them, and have said many things of the dissenters, which will not apply to them as a body, it is one design of these
these letters to prove: And when I say, I cannot believe a person of your moral character would intentionally charge innocent persons with such criminal things, I am obliged to believe the accusations in question are owing to the want of information. Busily employed in discharging the parochial duties of a large and very populous parish, and frequently secluding yourself from the hurry of active life, to enjoy the sweets of learned reflection, you have not had an opportunity of taking an accurate view of the present state of the religious world. Hence your mistake: To rectify which, and to prevent the injurious consequences, is the principal design of the following sheets: And though, Sir, I am much inferior to you as to family connections, the advantages of education, situation in life, and the veneration due to advanced age; yet, I hope, the above candid remarks will afford a sufficient apology for addressing you again upon this important subject."

In the second letter, Mr. B. collects almost all the opprobrious epithets which Mr. F. had lavished upon dissenters indiscriminately, and they are not few, nor small. In the third, he endeavours to vindicate the dissenters from the charge of Schism. It is certain that the primitive Christian writers expressed themselves on this subject in language very different from that of many good and great men since the reformation. But there is an obvious difference between the state of Christianity in the former and in the latter ages, and both may have erred in extremes. Mr. B. apologizes for those who have been educated as dissenters, and for those who have been involuntarily excluded from opportunities of preaching under the banners of the establishment. It is evident that a very numerous and respectable class of dissenters must be vindicated upon a different ground. For this purpose Mr. B. appeals to the scriptural use of the term ἐκκλησία, and supports his opinion by that of Mr. Locke. The fourth letter defends dissenters, as a body, from the charge of Unitarianism; and, in answer to Mr. F.'s assertion respecting the Presbyterians in his neighbourhood, affords us information that the number of Unitarians in the Presbyterian congregation at Stourbridge are but few; and that the Rev. James Scott, who presides over that which meets at Cradky, entertains no such sentiment. Of these facts Mr. Best is probably at least a good judge as Mr. Foley. The closing letter warmly controverts the reflections scattered through Mr. F.'s sermons, concerning general disloyalty among the dissenters. The respondent's arguments, on this head, would have derived no disadvantage from the same equanimity which adorns his former letters; but his indignation is certainly justified by the dangerous tendency of such insinuations at the present crisis, and the insidious manner in which the preacher had conducted this part of his attack. We are happy to be able from our own knowledge to vouch that the accusation is, in a great measure, ungrounded, and, we believe it to be, absolutely untrue.

WHEN an author at once possesses evangelical piety and eminent abilities, it is extremely pleasing to find so happy an union of qualifications for usefulness improved with remarkable industry. We know no writer of the present day to whom this observation is more justly applicable than Dr. H. It affords us also much satisfaction to see him, after having acquired high reputation as a controversialist, repeatedly directing his labours to practical edification, and the spiritual and temporal advantage of helpless ignorant fellow-mortals. Nor do we think it a small merit in a writer, whose genius is obviously exuberant, when he subject himself to the pains of condensing and confining his performances within bounds which are generally accessible to private Christians. The impartiality of these remarks will be acknowledged, we apprehend, by most who have attended to the several publications of Dr. H. which we have already had the pleasure to notice; but we have reason to believe that these are far from being all the fruits of this author's diligence, benevolence, and zeal.

In our Magazine for last May, we had an opportunity of recommending a little tract, called, Five Minutes Advice to prayerless Persons and Families; of which we are glad to see a fourth edition advertised. The present publication may be considered as a sequel to that. It supposes the reader to be attentive to social worship, but less so to familiar intercourse with God in private. We believe this case is not unfrequently reversed; and that householders, who cannot pass a day without pouring out their hearts before the Lord, give way, notwithstanding, to an unreasonable and hurtful difficulty, or to some other impediment to family worship. But we also know others, of the character here addressed by Dr. H. perhaps, indeed, those who regularly conduct domestic devotion, or who merely unite in it, especially if repeatedly with different branches of the family every day, are under greater temptation than others to neglect separating themselves for intercourse with the Lord. Many topics are equally proper for domestic, and for private prayer; and others are too likely to be disregarded, except when a lively and constant sense of the plague of a man's own heart, and a proper attention to his own grief and his own sore, are prevalent. Some of our readers will probably here recognize their own situation. We earnestly recommend to their early and serious perusal, this very valuable and very cheap tract. All who feel their need of admonition, encouragement, or direction, for perseverance and fervency in private prayer, may derive important advantage from it. We cannot promise that it will not call for more than ten minutes of their attention; but it will profitably occupy, and amply reward, a larger portion of their most serious and secluded hours.

Long have we observed with pleasure the tuneful daughters of our land, in increasing numbers, cultivating an acquaintance with the muses. Every species of poetry, the epic excepted, is probably more congenial with their disposition and genius, than with the feelings and powers of men; and were a suitable degree of attention paid to their mental improvement, many might be added to the number of those illustrious characters who have burst the cloud of obscurity, and appeared as the ornament of their sex, by the exertion of superior abilities. Nor would useful knowledge prevent them from being excellent matrons. Still attentive to their domestic concerns, their enlightened minds might sometimes transport them beyond the limits of their families, to instruct and delight the world with their literary productions.

Though the poems before us cannot be ranked among works of the greatest celebrity, yet are they very far from being contemptible. But the subject which Serena has chosen, is unfavourable for the display of her eminent talents. As poetry frequently delights to soar into the regions of fiction, historical narrative is not adapted for poetical efforts. In subjects especially taken from the records of Scripture, surrounded by the sacred and inviolable boundary of truth, few writers have ever succeeded. The history of the Israelites is familiar to every one. If a poet confine himself to an accurate detail of facts, he will be anticipated by the reader in all his descriptions; or if he endeavour to embellish his poem by fiction, his profane additions to the sacred testimony will be sure to create disgust. Labouring under these disadvantages, this amiable lady discovers a considerable portion of genius in her attempts. We perceive in the introduction two or three masterly strokes. The verses on the government of Providence are, with an exception or two, admirable; the picture of the ambitious man is very well drawn; and the cruel sacrifices of the Egyptians, in the fourth canto, are described in an interesting manner. Notwithstanding many defects in this Juvenile Poem, we could with pleasure favour our readers with a few extracts, but we refer them for a specimen of Serena's poetical talents to the beautiful elegy which appeared in our Magazine for June, and to another ode, but of inferior merit, which we inserted in September.


Devotional poetry has very much contributed to the comfort and edification of the people of God. The poetical labours of Dr. Watts have probably been as useful as any uninspired productions which
which have ever appeared. Every singer in Israel indeed has not the harp or the skill of David; but we are much indebted to the pious and ingenious endeavours of all, whose compositions have sided the devotions of our solemn assemblies.

In this little volume there is a vein of piety and poetry united, which will render it very acceptable to serious persons. Though the hymns are unequal in merit, none of them are beneath mediocrity; several of them are truly excellent. The rhymes, perhaps, are not always sufficiently exact for a species of poetry, from which ornaments are oftentimes necessarily excluded. A few other imperfections now and then occur; but these are so slight as scarcely to deserve notice. The book is small and neatly printed; and though principally designed for the use of the author's own congregation, may be profitably adopted by any other society of the Baptist denomination, as several of the hymns are peculiarly suited to their mode of administering the ordinance of baptism.

Independent of this circumstance, they have sufficient merit to entitle them to their approbation, and to recommend themselves to the esteem of all experimental Christians who are fond of religious poetry.

Experimental Essays on Divine Subjects, in Verse and Prose.

The greater number of these essays are written in prose. The longest, though not the best, of the poetical pieces is a versification of the well-known history of Poor Joseph. An ode on "seeking an absent God," and another on "the person of Christ," are the most valuable. All of them are entitled to general praise.

Poetry, however, is Mr. Swain's forte. His compositions in prose display a spiritual mind and a lively imagination; and contain many just and important observations. His periods often abound with metaphors and similies; but they are not in every instance judicious; nor can it be said his diction is always neat and accurate. We can, nevertheless, assure our readers, that on perusing this little performance, we found it both entertaining and useful.

ERRATA in last Month's Review.
Page 473, line 12, for contemptible, read contemptible.
474, 19, for the, read or.
475, 3 from bottom, for Brewer, read Burder.
475, 7, for Anaxagoras, read Anaxagoras.
475, 54, for change, read change.

POETRY.
PRAISE TO THE DIVINE HUSBANDMAN FOR A PLENTIFUL HARVEST.

"That he that soweth, and he that reapeth, may rejoice together." John, iv. 36.

WHILE such bright scenes of harvest joy,
Our laden'd hearts and tongues employ,
Let Britain now an altar raise,
The all-providing GOD to praise.

His eye beheld our fear and dread,
Lest he should break the staff of bread;
He saw our wants, he heard our cry,
And sent the land a full supply.

The fertile hill and burden'd field,
Their fruits in vast profusion yield;
Nature luxuriant proudly pours Beneath our feet her golden stores.

May our replenish'd land adore
Such rich displays of love and pow'r!
While all the churches join, and pray
To see a nobler harvest-day.

Great Husbandman, let Zion see
The whirling fields grow ripe for thee;
And golden ears immum'rous stand,
The eternal produce of thy hand.

From the Redeemer's death and toil,
(Thrice precious, all-prolific soil !)
Abundant crops of grace shall rise
To fill the garner of the skies.

O what a harvest will appear,
When ripe, and perfect ev'ry ear,
And not a tare or weed is found,
On the peculiar, chosen ground.

Then harvest-home, with shouts of praise,
Shall tune our harps, and fill our lay,
And harvest of eternal joy,
bower * and reaper shall employ.

* "He that soweth the seed is the Son of Man." Matthew, xiii. 37.

THE FALL OF THE LEAF.

[By the late pious Dr. Horne, Bishop of Norwich.]

"We all do fade as a leaf." Isaiah, xlii. 5.

SEE the leaves around us falling;
Dry and wither'd to the ground,
Thus to thoughtless mortals calling
In a sad and solemn sound.—

"Sons of Adam once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
It's, alas! the truth we tell.

"Virgins, much, too much presuming
On your boasted white and red;
View us, late in beauty blooming,
Number'd now among the dead.

"Gropin; misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

"Sons of honour fed on praises,
Fluttering high in fancied worth,
Lo! the fickle air that raises,
Brings us down to parent earth.

"Learned sophs, in systems jaded,
Who for new ones daily call;
Cease at length, by us persuaded
Every leaf must have its fall.

"Youths, tho' yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to Autumn place.

"Venerable sires, grown hoary,
Hither turn th' unwilling eye;
Think, amidst your falling glory,
Autumn tells a winter night.

"Yearly in our course returning,
Messengers of shortest stay;
Thus we preach the truth concerning,
Heaven and earth shall pass away.'

"On the Tree of life eternal,
Man, let all thy hopes be staid,
Which alone for ever vernal,
Bears a leaf that shall not fade."

A MIS-
A MISSIONARY HYMN.

Father of all! we bless thy name,
We sing thy condescension, Lord,
That put it in the heart of man,
To spread the glories of thy word.

England's high favour'd happy isle
Shall not alone thy mercy see;
Millions, the barbarous and the rude,
Shall stretch their hands abroad to thee.

Thanks to thee, Lord, thy word declares
That of one blood all nations are;
We hail thy num'rous and thy tribes,
And their salvation is our pray'r.

O, may our souls with rapture glow!
See thousands listening to the voice,
That sweetly sounds the happy news
Of our Immanuel's wondrous cross!

Joyful they throng, and bless the day
That dawn'd with tidings on their coast,
Tidingsof pardon by the blood,
That Jesus shed for sinners lost.

The Blessed Spirit owns the work,
And seals the solemn truths within;
The rude barbarian drops the tear,
And heathens murmur the guilt of sin.

Lord, we implore thy matchless pow'r;
Send faithful labourers soon, we pray;
And, by the splendours of thy truth,
The midnight darkness turn to day.

A HYMN,

Composed for the Use of the Congregation and Sunday School Children, belonging to the Rev. Mr. Asbourn's Meetings, Poole, Dorset.

Children.— To sing a song of praise;
For favours so divine
Our grateful notes we'll raise.

Congregation.— To God alone
His praise belongs,
The love demands
Your noblest songs.

Children.— When wandering far astray,
In paths of vice and sin,
You kindly pointed out
The danger we were in.

Congregation.— To God alone
Be all the praise,
Who turns your feet
From sinful ways.

Children.— Now we are taught to read
The Book of Life divine:
Where our Redeemer's love
Thro' all the pages shine.

Congregation.— To God alone
The praise is due,
Whose sacred Book
Is sent to you.

Children.— Within this sacred house
Our youthful feet are brought,
Where prayer and praise abound,
And heavenly truths are taught.

Congregation.— To God alone
Your praises bring,
And in the church
His glories sing.

Children.— For favours such as these
Our grateful thanks receive;
Lord, here accept our hearts,
'Tis all that we can give.

Congregation.— Great God accept
Their infant songs:
To thee alone
The praise belongs.

Chorus.— Lord, let this glorious work
Be crown'd with large success!
May thousands yet unborn
This institution bless.

Then shall thy praise
Be sounded high,
Throughout a vast
Eternity.

W. B.

GOD MY PORTION.

While the moments swift are flying,
Still are thoughtless sinners crying,
(Tho' eternity's in view)
"Let us take our fill of pleasure;
Worldly honour, joy, and treasure,
Are the objects we pursue."

But the world, deceitful, smiling,
Tens of thousands is beguiling,
With its false alluring charms;
When the present scene is over,
Cheats its poor deluded lover,
Flies forever from his arms.

My ambition rises higher;
Quite unbounded my desire;
Nought can satisfy my soul,
Till I be the blest receiver
Of my God's eternal favour;
Having this, I have the whole.

Of the world, the flesh, the devil,
Would persuade me 'tis no evil,
Now to share with thee my heart;
But thro' thy rich grace prevailing,
It shall be thy Spirit's dwelling,
Never, never more to part.

H.
REV. JOHN NEAL LAKE, A.M.
SUPPLEMENT
TO THE
Evangelical Magazine,
FOR DECEMBER, 1795.

EXTRACT OF A LETTER,
Written by a School-Divine, at Stockholm, in Sweden, (who formerly had studied at Halle) to Dr. Francke, Professor of Divinity at Halle, dated August 5, 1756.

[Found among the papers of Mr. Whitfield.]

In the year 1752, a little Moor, of seven years of age, was brought to me, whose whole education I was to take care of, at the request of a person of high rank, who had taken him up as an orphan. The captain of a ship who had brought him hither, 1751, gave him out to be a prince; and his father may well have been a person of distinction: But be that as it will, he kept the name of a prince. He was a child of fine and excellent parts; and though at first he was somewhat savage, yet, by his natural sincerity, he rendered himself superior to our children in many things. In the space of a year he learned perfectly the Swedish language, and could speak it when he was committed to my care. He learned also to read it in one year’s time, and understood his catechism, and another summary of the Christian faith and duties, entitled, the Rule of Salvation. Besides this, he got pretty well by heart the histories of the Bible, published by John Hubner, and delighted much to relate them on all occasions to his school-fellows. He was very attentive to what he heard and read, and would reprove those who offered to play with him in the church, telling them they ought to hear the sermon with attention, otherwise the priest would preach in vain: And indeed he was always mindful of the word of God, and taught and admonished others, with great simplicity, to do the same.

To mention an instance or two of it. He came once to a place, where different persons were at dinner. At his opening
ing the door, some of the female sex were frightened, on account of his black colour; but after hearing him speak, they could not but confess, that he had received grace, and was a blessed youth. One of the company asked him this question, Which of the little ladies who were at the table he liked most? He replied, "I do not care for any thing save the word of God." Again he was asked, how he came to be so black? He answered, "I am white also." "How can you say so?" replied one of the company, "look at your hands! our hands are white, and yours are black?" He answered, "That is but outwardly; turn ye within, and then you will see how you look there." Upon which tears came out of their eyes, and one of the guests began to discourse upon these words: "They shall come from the east and from the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out."

Last summer, about this time, he was called to go with me to some persons of high rank. One of them asked him, why he had not stayed in his native country? He answered, "I could not be saved there." "Why not?" said the same person, "Because," replied he, "I had not God with me." Another person of eminence asked, what course of living he would choose to take? He answered, "Such as pleases God." Being asked again, whether he would choose this or that? He said, with a cheerful countenance, "As the Lord pleaseth." But as he did not know what other answer to return to such questions, I asked him, what then he would wish most for in this world? Upon which he replied, "I will die." This answer appearing somewhat strange, I proceeded to inquire where he would go when he died? He answered, "Into Heaven." I asked him how he knew that he should go into heaven? He gave for answer, "Because I believe in Jesus." These, and other circumstances, which occurred in the course of the conversation, gave occasion for two other young Moors, of the age of ten or twelve, who came hither from Holland, to be committed to my care. These were but just come to me, when the other fell sick. Neither he nor they had been, as yet, baptized. The physicians gave us hopes of his recovery; but, keeping my eye upon all the circumstances of his disease, I desired not to defer his baptism any longer. The archbishop, who was then in the city, gave his consent without any hesitation, though the youth, in consequence of his sickness and shortness of breath, was not
not very able to give an account of himself. As soon as he was baptized, he experienced an exceeding great joy; and spoke much, though I could not hear him articulate more than these words, “I have put off the old man, and put on the new man.”

When he was in health, he frequently spoke of a spiritual baptism. A maid-servant said once to him, she would not eat with him out of the same dish, because he was not baptized. He gave for answer, “He was baptized in some respect.” She asked how? He answered, “I am baptized spiritually.” She asked how it appeared that he was baptized spiritually? He replied, “If I was not baptized spiritually, I could not have had faith in Jesus.” Being at church a little before his sickness, there was sung at the end of divine service a verse out of a Swedish hymn, to this purpose, “I am certain, and rely on it, that neither death, nor life, shall separate me from my Jesus; at which he smiled. I asked what he laughed for? He said, “My laughing is not earthly.” What then? I asked. “I rejoice,” said he, “that I can be saved.”—O! what joy is excited by the redemption from sin, death, and hell; and how admirable that great salvation, of which he enjoyed a foretaste! and concerning which the Lord Jesus said to his disciples, “Rejoice, because your names are written in heaven.”

Every one loved his company; he was dear and acceptable to God and men. His conversation will be remembered with pleasure by all who knew him. He was a sweet savour of Christ wherever he came. If, at any time, silly people teased him on account of his blackness, he gave only for answer, “I am the work of God.” A woman asked him, “When shall you be white?” He replied, “Sometime hereafter I shall become white, when the righteous shall shine forth as the sun, in the kingdom of their Father.” Scripture passages flowed from his lips like living water. Whatever he heard or saw among wicked children he reprehended; especially he was grieved, if his Jesus, whom he tenderly loved, was not spoken of with due reverence. His Jesus was all in all to him. In his last sickness, though he was very weak, yet he was much pleased to hear such texts as contain something of Jesus; got them instantly by heart, and recited them with joy; particularly, “As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.” He prayed also in his own words, sometimes longer, sometimes shorter. He thanked God more especially for having brought him out of the wilderness.
S the Gospel Method of Salvation.

Dearthness, (as he expressed it) to the light of the Gospel, and made him his child. Before he was baptized, he prayed under his sickness in the night, "Lord Jesus! thou dwellest in my heart, and I long for thy glory." Though, on account of the pain in his breast, he could not speak for three or four weeks, yet in the night before his death he recovered his speech, prayed fervently, and spoke so clearly and distinctly, as he had not done in his health. In the morning the nurse set him upon the chair; and telling her at last that he was chilled with cold, she laid him in the bed again; upon which he suddenly expired, on December 14th 1754. Blessed be the Lord, who has given and taken according to his pleasure!

Thus far the letter; upon which Dr. Francke justly exclaims, "O! how wonderful is God in his ways, who has led out such a child from the midst of heathen darkness, and prepared him, as a vessel of mercy, for glory."

THE GOSPEL METHOD OF SALVATION,
HONOURABLE TO GOD AND SAFE TO MAN.

CREATION is a vast theatre, in which the eternal Jehovah displays his glory. "The heavens declare the glory of God, and the firmament showeth his handy work." His wisdom, his power, and his beneficence shine in every beam of the sun, in the milder rays of the moon, and "his rich glories sparkle in every rolling star." The thunders, the lightnings, the tempest, and the flames, as well as the gentler scenes, all proclaim the existence and the attributes of Deity—of that stupendous Being, who created, and upholds all things by the word of his power! Jehovah brought intelligent beings, such as angels and men, into existence, chiefly for the purpose of beholding, contemplating, (and therein of enjoying) the boundless perfections of this Great First Cause. From the archangel to the worm, all live, move, and have their being in Him; and thus is his glory displayed!

But when we turn our eyes from nature to grace, from creation to redemption, wonders more sublime, mysteries more inexplicable, arrest the attention, and awaken all the faculties of the soul.—

"Here in thy Gospel's wondrous frame
Fresh wisdom we pursue;
A thousand angels learn thy name,
Beyond whate'er they knew."

Watts.

Come
THE GOSPEL METHOD OF SALVATION.

Come then, O my soul! and survey the wondrous scheme; trace the surprizing steps by which this salvation has been completed, and the result of thy reflections will be, that the method of the redemption of a guilty world, by the agonies and the death of the Lord of glory, is not only replete with the noblest wonders that can engage the attention of men or angels, but that it is glorious in itself, and glorious in its effects.

It is glorious in itself. It is indeed truly astonishing, that the abasement of the Son of God should be the advancement of the glory of deity. But so it is; this is the mystery of godliness. "What if God had thrown open the gates of heaven, and given the world a prospect into that glorious palace, there to have seen the throne of Majesty, and his glittering attendants—ten thousand flaming spirits ready to execute his will, cherubim and seraphim flying as swift as lightning within those boundless roofs, would not this have been more expressive of God's glory, than thus to imprison the Deity in clay? To expose Him, who was God, to the miseries of wretched Man, to an ignoble and cursed death? The manger in which he lay, and the cross on which he hung, were not places of any glorious appearance." True, but we are justified in saying, that there was no other method, in which so much glory would redound to God, as by the incarnation, the sufferings, and death of the Son of God; because

The infinite wisdom of God was glorified. This was a contrivance which could never have entered the breast of the highest order of intelligent beings. Angels are continually expressing their wonder and astonishment; they are bending forward with an inquisitive eagerness to learn of the Church the manifold wisdom of God. The Gospel is the wisdom of God in a mystery.

The difficulties attending the salvation of one sinner were great. Man, having violated the laws of God, had incurred the penalty of death: Justice therefore pleads the enormity of the crime, and demands the execution of the sentence, as necessary to vindicate the veracity of God. Mercy steps forward, arrests the uplifted arm of vengeance, and pleads—"Spare the rebel—let not mercy be excluded.—Is there no method by which Justice might be satisfied, and yet man redeemed?'"—Here is a most important struggle—and the whole assembly of angels attend in a melancholy silence.

* Bishop Hopkin's works, p. 636. † 1 Cor. ii. 7.
They wished to save the sinner, but dared not undertake the arduous work. At length, the eternal Father speaks, "My Son shall become man, and shall give his life a ransom for many; thus the claims of justice will be answered, and mercy triumph in the salvation of the sinner."

How did the arches of heaven re-echo applause, while the shining inhabitants shouted, O the depth of the riches both of the wisdom and knowledge of God!

The infinite love of God was glorified. This divine attribute was the first moving cause in the redemption of man—the first wheel that moved in this stupendous machine. God so loved the world that he gave his only begotten Son, that whoever believest in him, should not perish, but have everlasting life. Here mercy first appeared. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Mercy was not suffered to interpose on their behalf. What reason can then be assigned why man, a race far inferior to that of angels, should have terms of reconciliation offered to him? and that his salvation should be accomplished by no less a person than the eternal Son of God?—No other solution can be offered than this—so it seemed good in thy sight, O God!

But we must add, that although love and mercy shine and triumph through the whole, yet it is guarded by inflexible justice. This is one of the essential attributes of Jehovah.

"The Lord God, holy and pure, cannot save the sinner but in a method perfectly consistent with his justice and purity; for there is no salvation without righteousness, and wherever there is the righteousness of God, there shall be his salvation: All those, and those only, that are justified and sanctified, shall be glorified."

And the salvation of the Gospel secures the honour of God's justice and purity; for the Lord Jesus entered the world, assumed our nature, submitted to the law, bore our sins in his own body, and, in the same nature that had offended, bled and died on the cross, and thus has obtained eternal redemption for us.

And we may venture to affirm that, by the sufferings and the death of the Son of God, justice was more fully satisfied, than it would have been by the utter destruction of the

* John iii. 16. † Jude vi. ‡ Henry's Expof.
sinners themselves. Therefore, God is just, as well as merciful, in justifying the ungodly who believe in Jesus.

This method of salvation also glorifies the infinite power of God. Obstacles dreadfully formidable opposed the redemption of the sinner; justice, inexorable and injured, demanded satisfaction—the purity of God tarnished—his authority resisted—his allegiance thrown off; the violated law must be repaired and made honourable, and the veracity of God fulfilled. The powers of darkness, thrones, dominions, principalities and powers, and spiritual wickednesses in high places, these strongly opposed the salvation of man. Let it also be observed, that the depravity, and enmity, and obstinacy of the human heart, raised an insurmountable obstacle in the way of the application of the purchased redemption: All these difficulties must be removed—all these enemies must be vanquished before the rebel man could obtain mercy. Therefore, nothing less than Omnipotence could effect this arduous task. Hence then arises the necessity that the Saviour of man should be the mighty God, as well as Prince of Peace.

But notwithstanding this doctrine is supported by the strongest arguments drawn from the word of God, yet we are aware that very plausible objections are raised against the idea of the vicarious sufferings of Christ, and a satisfaction being rendered to divine justice by the appointment of a Mediator. But we ask, and ask with confidence, are there not arguments much more powerful against the opposite sentiment? Is it not utterly inconsistent with all the ideas we are led to entertain of the nature and the perfections of a holy God, to shew himself favourable to, or wholly indifferent about, the conduct of his creatures, and suffer the wilful violation of his sacred laws to escape with impunity? The sentiment is highly dishonourable to God, and cannot be supported without an impeachment of the justice, the purity, and the veracity of God.

But we add, in the next place, that the Gospel method of salvation is glorious in its effects. It not only glorifies all the attributes of God, but also

It effectually secures the salvation of man. It has opened a charming scene, and mercy has triumphed in the salvation of millions. It has laid a solid foundation, on which the despairing sinner may build his hopes for eternal happiness and glory. It has opened a precious fountain, whose streams have washed the scarlet and the crimson stains away, and rendered the polluted soul as white as snow—streams which

have
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have refreshed a thousand fainting souls, and made glad the city of our God.

It produces an universal and lasting change in the recipient. It is a divine light and understanding, whereby the soul is enabled to view himself and the things of God in a very different light than that in which he once beheld them. The Gospel of Christ, when applied by the sacred operations of the eternal Spirit, illuminates the ignorant, melts the obdurate, purifies the unholy, reclaims the wanderer—in a word, it creates the soul anew: Old things are passed away, and, behold, all things are become new. It opens new views—excites new desires, cherishes new hopes, awakens new fears, and furnishes new pleasures. It is a resurrection from the death of sin, unto the newness of life in Christ Jesus.

All these glorious effects are not known in this world; but when the ransomed soul shall be led through the golden streets of the New Jerusalem, clad in his celestial robes, clothed in a body like the Son of God, and the brilliant convoy shouting as he moves along, Thus shall it be done unto the man whom the King delighteth to honour—then the salvation will appear in all its glory. Let it be observed again, that

This salvation is glorious, because it shall be universal and everlasting. It is everlasting in its nature and in its consequences. Jesus the Messiah has brought in an everlasting righteousness*, and is become the author of eternal redemption†. And the consequences of this salvation will be everlasting; for the eternal state of man will be determined by it.

And ere long this salvation shall become as universal as it is glorious. The Lord God has left many promises on record, and many prophecies, which yet remain to be accomplished. "The Lord will comfort Sion: He will comfort all her waste places, and be will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody‡. And Jesus expressly says, that this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come§. A spirit of prayer and supplication is poured out on the Churches of Christ; and many attempts are making to send the Gospel unto the untutored tribes of Heathens, who have never heard of the name of Jesus. Thus we are emboldened to look forward to that charming period, when the awful scenes of desas-

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The tyrants of the plain
Their savage chase give o'er; No more they rend the plain,
And thirst for blood no more;
   But infant hands
Fierce tyger's stroke,
   And lions yoke
In flowing bands.

The
PIOUS WISHES.

The joy attendant on this season will be unspeakable and full of glory. The redeemed of the Lord shall return and come with singing unto Sion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away.

Let the prospect awaken the Christian, and rouse him up to greater activity and zeal in the cause of God. Let it inspire him with greater fortitude under present distresses, and greater courage to meet whatever difficulties or dangers he may be called to encounter.

However dark the night, yet remember, O ye of little faith! it is but a night; and though darkness endure for a night, yet joy cometh in the morning. And already the morning dawns; the day-star is arisen; and, from every appearance, we may conclude, that ere long it will burst on our view in all its splendour. Ere long angels shall again descend with the same welcome song—Glory to God in the Highest, on earth peace, and good will towards men!

HORATIO.

PIOUS WISHES OF DR. COTTON MATHER,
FOR THE SPREAD OF THE GOSPEL AMONG THE HEATHEN.

Dr. Cotton Mather, who wrote at large the Life of the Rev. John Elliot, called, "The Apostle of the American Indians," in the year 1696, closes that excellent work with some devout wishes; which, as they exactly correspond with the earnest desires of many Christians among us at present, cannot but be acceptable to the evangelical reader.

(Abridged.)

"I have not obtained the end of this history until I earnestly bespeak the endeavours of all good men to labour in the same harvest with the blessed Elliot. Themistocles confessed that the victory of Miltiades would not let him sleep, May the greater victories of Elliot excite a similar emulation!"

"May the people of New England prosecute the civilization and the evangelizing of the barbarians in their neighbourhood! May they be so politic, as well as religious, as
PIOUS WISHES.

to send a mission to the mighty nations of the Western Indians!"

"May the plantations that live on the labours of the negroes, no more wickedly neglect and oppose the means of bringing them to Christ; but see that, like Abraham, they have catechized servants; and not imagine that God made so many thousands of reasonable creatures, merely to serve the lusts of epicures, or the gains of mammonists, lest the God of heaven be provoked to a vengeance that cannot be thought of without horror!"

"May the factories and companies who trade to Asia, Africa, or America, be persuaded that they owe to God certain quit-rents, by the honest payment of which they may secure and enlarge their possessions! May they consider the obligation they are under to communicate of their spiritual things, to those heathens, by whose carnal things they are enriched!"

May sufficient numbers of great, wise, rich, learned, and godly men in the three kingdoms, procure well-composed societies, by whose wise counsels the noble design of evangelizing the world may be more effectually carried on! And if such persons will but make the attempt, who can tell, but that, like some other celebrated societies here-tofore formed from such small beginnings, they may soon have that countenance of authority which may produce most glorious effects; and give opportunity to gather vast contributions to promote the progress of Christianity.

May many worthy men get the language of some heathen nations, and wait upon Divine Providence, for leading them to, and owning them in their apostolic undertakings. When they remember what Ruffinus relates concerning the conversion wrought by the instrumentality of Frumentius and Ædesius in the Inner India, as it were by accident, surely it will make them try what may now be done by design! Thus let them see, whether, while we at home are angling with rods to catch now and then a soul, they shall not be fishing with nets for thousands. I am well satisfied that if men had the wisdom "to discern the signs of the times," all hands would be at work to spread the name of our Jesus into all the corners of the earth, Grant it, O my God! and Lord Jesus, come quickly!"
ON THE NECESSITY OF GUARDING AGAINST AMBITION.

NOTHING is more opposite to the genuine spirit of Christianity, than immoderate desires for great things in this world. When the first disciples of Jesus discovered the risings of ambition, how seasonably did their kind master reprove them, and inform them of the spiritual and humble nature of his kingdom! The natural effect of the Gospel is to loose our affections from things below, and raise them to things above. In regeneration, the Christian is, in some measure, impressed with just conceptions of eternal things, and, by faith, he obtains victory over the world. Being, however, still imperfect, sometimes he feels the motions of an ambitious spirit. The following thoughts are, therefore, suggested, in the humble hope that they may be useful in reconciling the Lord’s people to the ways of Providence respecting them.

That the lot of every man is ordered by the Lord, is a truth fully established in Scripture. In this truth every real Christian rejoiceth. It may be, his situation is poor and afflicted; but sanctified adversity, in his view, is far preferable to unsanctified prosperity.——“It is the will of my Father,” he reasoneth, “that poverty and affliction should be my lot in this world. And why not? I am here a pilgrim and a sojourner. In my Father’s house, to which I am hastening, is all fulness, without any temptation. Why refuse to suffer the want of all things here, if this be the cup my heavenly Father giveth me to drink? He hath given me the cup of salvation and of divine consolation; and shall I complain because he hath refused me that of worldly prosperity? Certainly he knoweth such a cup would not be proper for me; and therefore I say, “Lord, thy will be done.”

This holy frame suits well the character of a redeemed soul; and the refined pleasure, and solid enjoyment connected with it cannot be expressed. Realizing the wisdom and goodness of Providence, he gathers honey from every flower, and hath his songs even in the night. He knows that all the paths of the Lord toward him are mercy and truth. Enjoying the blessing of God with his scanty fare, he feels that his little is better than the riches of many wicked; and even in the days of famine, he is satisfied.
ON GUARDING AGAINST AMBITION.

It is by no means intended that a Christian should not use lawful endeavours to increase his outward estate. This is certainly his duty. But in doing so, he must take care that nothing may lead away his heart from God. In this some have failed, and all need warning. Immoderate desires for the riches and honours of this world, though lawful measures for their attainment are pursued, grievously hurt the believer, and do certainly pierce him through with many sorrows. Something like the following should rather be the breathing of his soul: "Hath Jesus committed to me the true riches; and shall I be immoderately desirous of the unrighteous mammon? Hath he caused me to inherit substance, and filled my treasures; and shall I complain because I have little of the gold that perisheth? I will receive his instruction, and not gold, and wisdom rather than choice gold; for wisdom is better than rubies, and all the things that can be desired are not to be compared to it. I will follow thee, my Lord, wherever thou art pleased to lead me. Whether thou leadest me to the more lightsome path of prosperity, or to the darkness of adversity, I desire to say, All is well! Winter is necessary, is salutary, as well as summer. I desire to follow, not to precede, the leadings of thy providence. Humbly to walk with thee is the desire of my soul. Every thing else is comparatively mean and trifling. In my humble obscurity, I will occupy till thou comest. Thou wilt guide me by thy counsel where I am, and afterwards receive me to glory."

May such sentiments as these enter deeply our hearts, and regulate our conduct! Spiritual prosperity excelleth that which is earthly, as far as the heavens do the earth. What though we should attain the summit of earthly happiness, if our souls languish! Can the joy derived from this world's good things be compared to the divine, the transforming joys of devotion and fellowship with God? "Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich." That station which God appointeth us, is best for us. With prudence, simplicity, and holiness, let us fulfil the duties of it. Let becoming industry also mark our character. Let us attend business as the work of Christ, and we shall find him a good master: No good thing will he withhold from them who walk uprightly.

To conclude: What an amiable appearance would believers exhibit, and how much would it conduce to their

* Prov. viii. 21. † Prov. viii. 8, 10, 11. ‡ Prov. xxviii. 6.
CONSIDERATIONS ON CONVERSION.

happiness and comfort, did they habitually exemplify the following beautiful character? " Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down as grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

PRIVATUS.

SOME CONSIDERATIONS,
WITH RESPECT TO THE PERSUASION OF A PERSON BEING TRULY CONVERTED.

GRACE may be really in the soul, though it do not appear gloriously to it. Though all graces exist wherever one exists, yet all graces are not always exercised together. The actings of sin and grace, in the affections and passions, are not so much to be regarded in the examination of our state, as their actings in the mind and will, where sin hath its principal strength. True repentance consists in a sweet melting of heart for sin, and loathing and forsaking it, rather than in any sensible apprehensions of God's wrath. The spirit of bondage, and a mere law-work, do, of themselves, produce bad effects. There may be love to God, and sincerity in the heart, where God hides his face, and smites one in all the labour of his bands. The quality, nature, and sincerity of actions and graces, are more to be looked to than their measure. It is the duty of all to believe on Christ, be their state, frame, or way, what it will. Afflictions, spiritual and temporal, though evil in themselves, may flow from God's love, and be intended for good. God may have heard and accepted a prayer, which he doth not answer for a long time, God's love to his people is more vented in humbling, strengthening, and sanctifying the soul, than in comforting it with extraordinary raptures. God's love doth not always vent itself in the manner his people wish: Instead of removing trouble

* Psalm xxxvii. 1-7.
trouble, he often supports and comforts under it. Christ's love and our happiness appear more in him and his promise, and what he will give, than in what he hath already given. Though true grace itself never perisheth, gracious frames often last but a short time.

As God's mercy and truth are the ground of our hope, joy, life, light and comfort, our sinfulness or weakness should never discourage us, nor make us doubt of heaven. The Lord Jesus may enter into a soul very indiscernibly. God's word, not his dealings with others, is our only rule. In every saint there is indwelling corruption, bent on every wickedness, as well as real grace, which delights in the law of the Lord. At some seasons saints' graces continue in their root, but do not flourish, because it is a spiritual winter. The exercise of faith is most pleasing to God, and profitable to ourselves, and unbelief is most hateful and dishonourable to God, and most prejudicial to us. God's word, and neither books of men, nor providences, nor suggestions, is our only rule of faith and practice. We ought not to look so much on the beginning of a Christian's life or exercise as to the end of it.

TIMOTHY.

COPY OF A LETTER,

Written by an Attorney at Law, in one of the Northern Counties, to an Attorney in the City of London.

MY DEAR FELLOW TRAVELLER,

I HAVE lately been very busily employed in taking a survey of an estate which you and I are heirs to. While I was viewing it, I met with a great deal of ill usage, the particulars of which I will acquaint you with as soon as I have made a few remarks on the inheritance itself, as well as on the validity of our title to it.

As to the TITLE I cannot help taking some notice of its antiquity. It is more ancient than any I ever saw or heard of. By referring to some of the different acts, assertions, and oaths, whereby our right to this land is substantiated, I may venture to say that it may be traced through the most remote and distant period. Indeed our interest in it is so antique, that I cannot, after the most diligent search imaginable, discover any thing that can assist me in finding out its commencement.

You know I am not a bad genealogist, and, in this instance, I have paid more than usual attention in tracing out the history
Copy of a Letter.

tory of our lineal ascendants. I have an elaborate table of descents in my possession, by which I am enabled to discover our title to the premises in question, as far back as the time in which there lived an old man called Abraham: But it is most undoubtedly far more ancient than that period.

As to the writings respecting it, they are so accurate that it is impossible for wayfaring men, though fools, to err in their opinion. In all the covenants relating to it, I observed that they were more absolute and unrestrained than any contained in my huge mass of manuscripts. I could not forbear noticing that it was entirely free from all incumbrances whatsoever: In short, it was unexceptionable, which fully convinced me that there must have been some wonderful counsellor employed, to whom the greatest praise imaginable is due. None but those that can gainsay matters of fact, and totally reject every appeal to reason and common sense, can possibly presume to deny our indefeasible right to the property in question.

The value of this inheritance is absolutely inestimable. The price it cost, I am told from the best authority, was very great: It was not money, but blood, that purchased it. It was precious blood; because the blood of him, whose name alone is excellent, and whose praise is above heaven and earth.

There is, on the inheritance of which we are speaking, the most magnificent edifice that ever was erected, formed of the richest materials, and decorated with the most costly ornaments. It was founded by the most skilful architect you ever knew. He built it without hands! He raised it upon the most permanent foundation, called the rock of ages! Though stormy winds and boisterous waves have frequently and vehemently beat against it, it hath stood immovable and unimpaired; because it was built upon a rock. Belonging to it there is an exceedingly delightful garden, in which there is a flourishing vine, that produces more branches than you or any man is able to number. These branches bring forth much fruit; they are continually watered and pruned, and the greatest possible care is taken of them. Here are trees of every kind, which bring forth fruit in rich abundance, whose leaves never fade. Here the rose of Sharon, the lily of the valley, and a variety of other flowers, with their fragrant odours perfume the air. In one part of the garden there is a beautiful mount called Zion, upon which there is continual music. Here are many harpers.
COPY OF A LETTER.

Harper's harping with their harps, and singing the song which very few indeed can learn. Here likewise is heard the voice of the turtle, and the melody of birds. Near to this spot precious stones are found in great abundance, such as the jasper, the sapphire, the chalcedony, the emerald, the sardonyx, the sardius, the chrysolite, the beryl, the topaz, the chrysoprasus, the jacinth, and the amethyst. Here likewise may be found the pearl of great price, and pure gold tried in the fire.

Not far off runs a river clear as crystal, the streams whereof make glad the hearts of all who reside on this inheritance. The water is pure, it has many peculiar qualities: They who drink of it thirst no more; it washes all kinds of robes white as snow; it cleanses from all defilement, and takes out spots of the deepest dye. I have often tried, and as often found it to answer this description. On each side of this river there is a tree, which bears twelve manner of fruits of the most delicious flavour. It yields its fruit every month, and the leaves thereof can effectually heal all maladies and diseases of every nation, and people, and kindred, and tongue.

The land itself is uncommonly fertile, and flows with milk and honey. Every part of it is highly cultivated: It is not annoyed with thorns and briars. There is neither stony ground nor barren way-side; but the whole of it is good ground and fruitful. Its soil is so deep, as to admit the roots of the largest trees; among which may be seen many very lofty cedars, superior to those which grew in Lebanon. Wherever you turn your eye, the prospect is beautiful: The pastures are clothed with flocks, the valleys also are covered over with corn, they shout for joy, they also sing.

Scarcely had I set my feet upon the ground, with a design of viewing the estate, before a malicious adversary resisted my attempt, and asserted, that I had neither part nor lot in the matter. I knew he was a liar, because I had, with the greatest care and attention, previously perused my title to it. I therefore continued to walk on, though he disputed with me every inch of the way. He was so irritated on the occasion, that he afterwards came to me as a roaring lion, and would have devoured me; but I stedfastly resisted him; in consequence whereof, he fled from me: And thus I proved him to be both a coward and a liar. I had not proceeded much farther before I was again interrupted by an enemy, more subtle than the former was malicious. He attempted to reason me out of my right to the property.
COPY OF A LETTER.

He frequently attacked me on every side. He made his onset in various forms and modes: Sometimes his words were smooth as butter, at other times they were as drawn swords. Adder's poison was under his lips; his tongue devised mischief; it was like a sharp razor working deceitfully; he loved evil more than good; there was no truth in what he said; he would insist upon it that I had no documents, whereby I could claim an interest in this inheritance. Producing my title-deeds, I immediately answered, "thus it is written," at which he was so confuted and ashamed, that he instantly left me. Now I thought all my foes were dispersed, and I could execute my designs without any farther molestation. But, alas! I was sorely disappointed; for I met with one with whom I had a far more severe struggle than with either of the former: And who should this be but the very associate who accompanied me! Had he been an open enemy who had reproached me, then I could have borne it; but it was not: Neither was it he that hated me that did magnify himself against me; for then I would have hid myself from him; But it was mine equal, my guide, and mine acquaintance. We had taken sweet counsel together; We had communed of this goodly heritage and while we talked by the way, my heart burned within me. He was a deadly enemy, deceitful beyond conception; he was desperately wicked, and I knew it not. I was not aware of him. I little thought he was so treacherous. His thoughts were very deep. But the greatest grievance is, that he is not to leave me until I be of age to possess the promised land. He is always warring against me, and I against him. Sometimes he overpowers me, at other times I gain the victory. Think not, my brother, that I am dismayed or cast down on these accounts. No; I still take courage and am of good cheer: I doubt not but that I shall at last come off more than conqueror.

I am sorry it is not in my power to give you a more perfect account of our interest in these valuable premises: It is because I only know in part. I have nothing further to add at present, but that it is my full determination to examine more minutely into my evidences, to see whether these things are really so or not.

Your's affectionately,

PHILALETHES.
OBITUARY.

SELECT SENTENCES.

To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

Every man has just as much vanity as he wants understanding.

A man should never be ashamed to own he has been wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

To be angry is to revenge the faults of others upon ourselves.

A brave man thinks no one superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving him.

OBITUARY.

Death of Mrs. Ewing.

MRS. EWING died on the 23d of August, 1795. She was only in the middle of her twentieth year, and had not been much above nine months married. During the greater part of her life, she had lived in the country; and, being naturally of a reserved and timorous disposition, she never could relish the bustle of the crowd. In retirement she had peculiar delight; her amusements always were those of tranquillity; and her pursuits, such as were calculated to make her a blessing to him who should be fond of domestic happiness. She had every advantage of a religious nature, which example, education, and other means of grace can afford; and it appears that, from an early period of her short life, she was seriously impressed. They who have known her from her infancy unite in bearing witness, that she was soon made to know the God of her fathers; that, with wonderful constancy, she walked humbly with him as her God; and that, when she opened her mind, she always declared the only foundation of her hope to be, the Lord Jesus Christ.

Amiable as her manners uniformly were, her worth was, in a great measure, concealed from the eye of a stranger. When God was pleased to favour me with her acquaintance, I soon saw enough to attach my heart; yet she every day grew in my esteem; and, had she still been spared to me, had we been destined to live together for years, I am persuaded that, to the last, I should have been learning the value of the gift which I was permitted to enjoy. But the mighty disposer of events, the God of my salvation, had ordered it otherwise. Scarcely had I called her my own, when her beauty was made to consume away like a moth, and death cruelly began to dispute my title.

Besides the consumptive habit which proved fatal, she was afflicted with complaints of a nervous nature, and these, joined with extreme natural timidity, must have heightened her sufferings to an uncommon degree. Throughout the whole, however, of her hopeless distress, I never heard a single murmur. At first indeed she was often very much cast down; yet even then her resignation and patience were conspicuous. While she called upon God in the day of trouble, and cast upon him all her cares, she endeared herself beyond expression to those who attended her, by the most lively gratitude for every little service, and by the sweetest gentleness and meekness.
meekness of spirit, in a situation in which people often become fretful. In short, it appeared, from her behaviour in the solemn prospect of death, that she was "partaker of a divine nature;" and her deep depression was at last so completely removed, and succeeded by such unexpected composure, and even cheerfulness of mind, that her case may judiciously be considered as a remarkable evidence of the precious truth, that "the grace of God is sufficient for us."

With regard even to the state of her body, there were many circumstances most mercifully ordered. She never appears to have had much pain, nor was she a single day confined to bed. On the day of her departure, she was got up, as usual, before breakfast. At twelve o'clock, she proposed going out in a sedan-chair, as she had done the day before. She even ate a bit of dinner between one and two. But her hour was come.—She, in a little time, told us, that her eyes were growing dim; that there was a confused noise in her head, and a pain in each side of her breast; then, pausing a moment, "I fancy," said she, "this is death." I was unable to make her any answer; but God was pleased, for my comfort as well as her own, to "open her lips" in the most delightful manner. "Let patience," said she, "have her perfect work, that I may be perfect and entire, wanting nothing.—Jesus hath said, Because I live, ye shall live also.—Fear not little flock.—I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." She then expressed, in the words of the Psalmist, a natural desire, at which he who knoweth our frame would not be offended, "O spare me, that I may recover strength, before I go hence, and be no more." "My dear love," said I, "if it be for your good, he will; he can lift you up from the gates of death, when you are brought low, he will help you;" and "precious in the light of the Lord is the death of his saints." She was immediately comforted with this last delightful passage of Scripture, and repeated the words that follow it: "O Lord, truly I am thy servant, I am thy servant, thou hast loosed my bonds." I began to repeat a part of the xxiid psalm: as soon as she observed this, she went on with it herself; and, as she had always reflected on the whole of her lot with peculiar thankfulness, it was with much emotion that she pronounced the words, "Goodness and mercy have followed me all the days of my life." I could not help anticipating her in the conclusion: "And you shall dwell," said I, "in the house of the Lord for ever."—"O yes!" said she, "O Praise the Lord!" These, I think, were her last words. In a few moments her pulse ceased to beat; and, after two or three feeble respirations, at perhaps half a minute's interval, her soul departed without one struggle.

Thus did she fall asleep in Jesus, with his own faithful and precious words in her mouth; and the did so in such a sweet and gentle manner, that we could hardly ascertain the moment of her decease. 'O what a blessed moment for her! when our Lord Jesus Christ, whose word she was enabled to believe, received her spirit. Now she knew by joyful experience, that "to depart, and to be with Christ, is far better." While she, before her departure, was calling upon his name on earth, must not she have been answering from his dwelling-place in heaven, "Verily I say unto thee, To-day shalt thou be with me in paradise?"
OBITUARY.

We have here no formal recital of experience, but we have an expression, which is warranted by Scripture, of belief in God and in Jesus Christ. Behold the blessing of one ready to perish coming upon the Saviour! Behold an addition to the cloud of witnesses, who bear testimony to his power to save to the uttermost! Behold a poor, trembling, afflicted soul, who by faith has been enabled, in a very remarkable manner, "out of weakness to become strong!" I cannot but feel my bereavement. We have stood to each other in an endearing relation, which to all eternity must cease. But, to the glory of God I cheerfully confess, that "he hath put off my sackcloth, and girded me with gladness." I invite all my brethren in Christ, especially the feeble-minded, to encourage themselves in the Lord their God; and I ask the thoughtless and the profligate, (beseeching them seriously to consider the question), "Have any worldly men or women a death like this?"

G. E.

Divine Goodness manifested in the last Sickness and Death of E. C.—n.

In the summer of 1794, it pleased God to visit my dear partner with a long and threatening illness, but through his blessing, on the use of means, she was recovered to a tolerable state of health again.

This continued till the beginning of the present year, when she was again brought into the furnace of affliction. For some time we entertained hopes of her recovery, but, at length, some unfavourable symptoms appeared, when her physician pronounced her case beyond the reach of medicine. She was desirous that the opinion of the doctor should not be concealed from her, nor did she wish to foster in herself any hopes improbable or unfounded; her principal concern was to have the affliction sanctified, and to be prepared for her great change.

Through the kind providence of God, she was brought to attend upon the preaching of the Gospel several years ago, and continued to do so (except when the circumstances of the family, or her indisposition prevented) to her last confinement, nor did she attend upon it in vain: The word was rendered profitable unto her, the eyes of her understanding were gradually opened, and she was brought to know the truth, as it is in Jesus. The knowledge of Christ and his truth was made the joy and rejoicing of her heart when all other supports failed.

In a conversation with her at the beginning of her illness, I interrogated her closely with respect to the views and feelings of her mind: and, with reference to her views, she said, "My views are directed to Christ, my hopes are fixed upon him; I have no other dependence; I dare not make my own righteousness, if I had any, the ground of my confidence; and, should the present affliction be unto death, I hope all will be well; I desire to be submissive, and to be satisfied with the will of God, whether to live or die." She farther said, "I have frequently had deep convictions of sin, and a sight of my lost and ruined condition; and were it not that salvation is of grace, I should be miserable."

She often expressed herself in a pleasing and satisfactory manner to those who visited her, as possessing a strong confidence in God, and desiring to be patient under whatever he might lay upon her.

It pleased God to afford her considerable support and consolation. Her afflictions were long and severe, but the frequently observed to those about her, that she was enabled to look forward to the end of them, when they should appear light and short. I once appearing more uneasy than usual,
usual, she said to me, "My dear, what makes you so unhappy? If I am called away, I hope you will be enabled to give me up." I should be thankful to be spared to you and my dear children, were it the will of God, but I can leave you and them to him; I hope he will take care of you, and provide for you; hitherto he has been kind to us, and we have many mercies to be thankful for."

She was defious of glorifying God in the fire, and feared lest she should by impatience dishonour or offend him. I would here notice one instance, in which the happy frame of her mind was peculiarly evident: A few weeks before her decease, when she herself, and those about her, thought her going off, and apparently sinking into the arms of death, feeble as she was, she sung the following lines:

"I should were he always so nigh,
Have nothing to wish or to fear;
No mortal so happy as I,
My summer should last all the year." Newton.

After this, however, she revived again, but the happy frame of mind continued, and she would sometimes sing her favourite Psalm:

"The Lord my shepherd is,
I shall be well supply'd:
Since he is mine, and I am his,
What can I want beside?" Watts.

A few days before her departure, she expressed herself with great confidence respecting her hope in Christ, and the pleasing expectation she enjoyed of soon being with him. I observed to her, that I hoped she was not deceived with respect to the foundation of her trust; and how awful the consequence of a mistake in so important a concern. To which she replied, "I hope you have no reason to fear; my hopes are built upon Christ the rock of ages; and were the Lord to call me away, I have no doubt but it would be well with me."

After this she was not able to talk much, but continued happy and composed to the last. About three hours before she departed, I inquired into the state of her mind, to which she answered; "All is very well." I then for the last time prayed with her, that God would, in his own best time, grant her an easy dismission. Her last conflict was not so severe as we feared, and expected it might be; through divine mercy she went off as one falling asleep, about one o'clock on the 29th of August, 1795.

An occasional discourse was preached on Lord's day, Sept. 11, from and Cor. iv. 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal."

See, reader, that it is peculiarly the privilege of the Christian to look to the end of his trials and afflictions, with a pleasing and allured expectation, that they will terminate in an entire freedom from every pain and every woe! Everlasting glory and happiness awaits him! Immortal life and endless felicity shall succeed the arrows and distresses of the present state; and this supports him, this keeps hope alive in his breast, and causes him to rejoice with joy unspeakable. On the other hand, the careless, unconsidered sinner shall lie down in confusion, and be covered with everlasting shame and disgrace. The hypocritical professor too, shall no longer profess his hope, when God taketh away his soul.
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At first the God supreme, Jehovah, spake
By holy prophets, and inspir'd their lips
To preach repentance to a guilty world,
Denounce his threatenings, and proclaim his grace.

At length, (amazing, love!) th' All-His only Son, his image, and his heir,
(Refulgent brightness of his Father's glory,
The fountain, the foundation of all things)
To purge contaminated rebel souls.

A sacrifice he dy'd, to save mankind
From death eternal, and eternal woe:
By his propitiatory death to satisfy
His father's justice, and his broken law.

But now exalted, high, in heaven he reigns,
Angels, archangels bow before his throne,
And, prostrate, pay they homage.

"My first begotten Son" (the Father cries),
Sit thou at my right hand; sit and reign,
The adoration due by every order of the blissful beings;

My vengeful arm shall crush thy rebel—
And lay them bound, bound at thy feet,
In adamantine chains.

Here shalt thou ever reign till time shall end,
Here shalt thou ever reign till time shall end,
And flaming seraphs fly at thy command
To minister unto thy chosen race,
And make thy Gospel known to latest days,
[ceive

At thy omnific word, the sky's bright
Shall leave their orbs, and set the world on fire.

The heavens, like as a vesture, shall thou
And, by thy power, shalt change
The whole material globe to chaos:
But thou art still the same; nor shall thy years
Know diminution, or experience change,
By Nature's vast and universal wreck."

Thus spake th' eternal Father
From the empyrean where he sat enthron'd;

While hymning angels loud Hosannas

ADORATION.

TO my God what shall I render? Mercies manifold and tender
Me have follow'd all my days;
All attempts to count their number
Fill my soul with holy wonder,
Far exceed my highest praise.

It becomes me to adore thee,
Humbly would I bow before thee,
And confess that worthy name;
Who, to purchase my salvation,
In his love, and great compassion,
Bore my guilt, and sin, and shame.

When appear'd the new-born stranger,
"God with us," thro' in a manger,
Angels hail'd him with their songs;
Tho' he's now enthron'd in glory,
Still the wond'rous sacred story,
Dwells on their harmonious tongues.

While the heavenly choir rejoices,
Raise, ye ransom'd ones, your voices,
Loudly spread his lasting fame,
Till on high you take your station,
And with unceasing acclamation,
Sing, "Salvation to the Lamb."

A SMALL TRIBUTE OF RESPECT
To the Memory of an affectionate Mother.

As the fair floweret blossoms in the morn,
And oft at noon is of its beauties shorn,
So frail the tenure of her modest worth,
So short her virtues bloom'd, who gave me birth.

The pale consumption's sure, but lingering power
Nipped at an early date the tender flower:
She mark'd its near approach without a sigh,
Mildly resign'd—alike to live or die,
With sweet composure, and with smile serene,
She calmly quitted every mortal scene;
And the soft sigh bespoke the dawn of bliss,
The entrance of the saint to happiness.
O may I tread those steps her pattern taught,
And my last hour with equal peace be.
Then, tho' in youth, Death calls me from this scene,
And willingly hang on the cross
That raises my spirit the higher.

The image of Jesus to bear,
I would above every thing chase;
If I in his glory shall share,
How can I his sufferings refuse?

But grant I may find that thy love,
The curse from the cross has disjoin'd;
And let me thy sympathy prove,
To stay and to strengthen my mind.

I long to be wholly thine own,
Let sin, and let self be subdu'd;
Then, Lord, it shall clearly be shown,
My trials are working for good.

---

EXAMINATION AND PRAYER.

O thy indwelling seeds of sin
Yet remain unquell'd within?
Am I Satan's servant still,
Led a captain at his will?

Dreadful evil thoughts invade,
And but small resistance made; Should I find such thoughts intrude, If my powers were all renew'd?

Sad propensities arise,
In my heart the evil lies; O what base affections spring, From this dreadful source of sin!

God of love, and power divine,
Witness now that I am thine! Tell me in this doubtful case, Whether I partake thy grace?

Smile in mercy on my soul,
Every evil thought control, Every sinful doubt remove, And reveal thyself in love.

---

ON GALATIANS, iii. 4.

Of trials I meet by the way,
I would not presume to complain; But grant, blessed Saviour, I may Not suffer so often in vain.

Thy children are chasten'd I know, And wholesome correction receive; Nor would I the blessing forego For all that the world has to give.
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— 2:9, — 16, read, as we do not de-
fire, &c.
— 272, — 11, from the bottom, read,
and at last, &c.
— 339 — 4, from the bottom, deله(*)
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— 35:1, Title, read, Memoir.
— Opposite to Page 752, read, 351.
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frequented read, frequent.
— 354, — 28, read, despise.
— 370, — 12, from the bottom, read
a fiръ
— 375, under the Article, Missionary So-
tiety, line 10, deله, Parish.
— 376, — 20, deله and
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— 378, — 18, from the bottom, read
were the bundles, &c.
— 325, line 8, read, everlasting day.

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