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## **THE WESLEYAN METHODIST MAGAZINE -- MAY 1823**

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01 -- BIOGRAPHY -- MEMOIR OF JOHN DEAN -- By Rev. William Moulton

Mr. John Dean was born in the village of Rowton, three miles distant from the City of Chester, in the year 1765. His parents occupied a considerable farm, and lived respectably. It is now between thirty and forty years since I first became acquainted with the family: the aged pair, at that time, feared God, and received the Methodist Ministers under their hospitable roof. They had then three sons and one daughter, who were all members of the Methodist Society; and some members of the family have continued to entertain the preachers of the gospel to this day.

Mr. John Dean was the youngest son. He was called to repentance in his youth, under the ministry of the Methodists; and his religious experience was truly scriptural. When first enlightened by the Divine Spirit, so as to discover the sinfulness of sin, and his own wickedness of heart and life, his distress was great. He would frequently traverse his father's fields, and in secluded spots, pour out his soul in strong cries and tears for mercy, to Him who is able to save. His fervent prayers and earnest wrestlings were not in vain. He was enabled to claim an interest in the Savior's death; believing that our Lord loved him, and gave himself for him. His feelings of exultation were then unutterable; the Spirit of God bearing witness with his spirit, that he was adopted into God's family, and enabling him with filial boldness to cry, Abba, Father. His anguish and terror gave place to confidence and to joy unspeakable.

About the time of his conversion a Methodist society was formed in Rowton; Mr. Dean was one of its earliest members; and, at the earnest request of the rest, he was appointed the leader. By his vigilance and care, the little flock increased while he remained with them, and, I believe, are now in a state of spiritual prosperity.

In the year 1788, our worthy brother began to act as a local preacher, from the fullest conviction of duty; (for his temper was the reverse of bold and self-confident;) but, after surmounting his natural timidity, and being strengthened by divine influence, he proceeded in the work to which he believed himself to be called by God. In those days the local preachers in the Chester circuit were inconsiderable in number, and were therefore generally employed every Lord's day. Mr. Dean having a horse at command, and his situation in life not rendering his attention to business constant and unremitted, he often went to the extremities of the circuit, and to some places in North Wales, where there was then no regular preaching; so that it might be said with truth, that he labored more abundantly than his brethren.

In the exercise of his ministry, he brought before his congregations, their privileges as Christians; the knowledge of salvation by the remission of sins; the direct and abiding witness of the Spirit; together with a present, a free, and full salvation from all sin, by faith in Jesus Christ. The late Rev. John Wesley preached these glorious doctrines, and has stated and enforced them in

his sermons published to the world; and his fellow-helpers, whose labors were so greatly honored by the Head of the Church, entertained the same views, and insisted on the same truths.

Mr. Dean's temper was placid and unassuming, and his manners gentle and easy; yet his ministry was powerful and practical. He exemplified the Gospel in his life, and was received with Christian affection and esteem, wherever he labored. In every part of the Chester circuit, his conduct and usefulness were spoken of in terms of approbation.

In June, 1790, several persons belonging to our society in Chester, as well as in other places, inferred from what they had heard concerning him, that he was called to more extensive usefulness, than that of laboring in a local sphere; and in order to be fully satisfied, they requested him, in the most affectionate manner, to preach in that city. Here his feelings were put to the severest test. He was desirous to stay at home, and to labor, as he had opportunity, in his own neighborhood: this was also the wish of his parents and relatives: He respected, however, the call of God, and the judgment of his religious friends. I well remember the words which he selected as the foundation of his discourse on that occasion:-- "Ho, every one that thirsteth, come ye to the waters," &c. (Isaiah Iv. 1) Having overcome his fears, he treated the subject with clearness and energy. A divine unction attended the word, and a general blessing was felt; so that it appeared evident, that God had called him to the important work of saving souls from death, by the regular ministry of his word. On leaving home, and taking a circuit as an itinerant Methodist preacher, my intercourse with him was interrupted. However, on his short visits to his relatives, I availed myself of his company and converse, and always found him the same man of piety and uprightness.

In the year 1796, Mr. Dean was married to a pious and amiable young woman, a native of Gloucestershire, with whom he lived in a state of connubial felicity for several years; when it pleased the Almighty to take her to himself: her end was peace.

As my worthy brother and I were never stationed together in the same Circuit, nor very near to each other, we seldom met except at our annual Conferences; where we related to each other the merciful dealings of God with us. As he did not keep any regular journal, and as we kept up no regular correspondence, a chasm of more than twenty years must unavoidably occur in this account. By referring to the Minutes of Conference it will be seen where he traveled and labored; and his name is cherished with pleasure in the remembrance of those persons who were favored with his ministry. His character as a Christian, and a Preacher of the Gospel, always stood fair with his brethren, and was always respected; but concerning his walk with God, and the gracious dealings of the Lord with him, little can be said, for want of authentic documents in his own writing, or from those who were intimately acquainted with him. With several of his colleagues I have frequently conversed; and whenever his name was mentioned, it was always with marked respect; expressive of their high opinion of his real worth, of his kindness to them, and acceptableness to the people of his charge.

About the year 1803, Mr. Dean entered a second time into the marriage state. Mrs. Theobald, who resided, at that time, near Diss, in Norfolk, was the object of his choice. This step was highly approved by his friends; and Mrs. T. became indeed a help meet for him.

Mr. Dean's health was in general very good; and his constitution appeared to promise many years of labor and usefulness: but while he was in Manchester, at the Conference of 1821, he experienced a slight indisposition; from which, however, he did not anticipate any serious consequences. Being called soon after to London; on some important business, he felt, while he was there, a difficulty in his breathing, accompanied by other symptoms of ill health. On returning home, he found the complaint increasing; yet he still went on in his work. Having to attend several places in the Lynn Circuit, it soon appeared that walking greatly distressed him; yet still he supposed, that, by the assistance of a horse, he might fulfill his appointments; being very unwilling to relinquish the work in which he had delighted for many years. In the first stages of his complaint, he was not painfully affected by public speaking; but towards the middle of November, he was obliged entirely to desist from his work. He nevertheless still cherished a hope, that he should be able in the spring to resume his wonted labors. When he was first confined to his room, he said but little concerning his views and feelings with regard to the eternal world; being rather reserved in his manner; yet one day when "an aged disciple" called to see him, and made an inquiry respecting the state of his mind, he said, apparently with deep humility and fervent gratitude, "The following lines express my present religious experience:--

'O Love, thou bottomless abyss!  
My sins are swallow'd up in thee;  
Cover'd is my unrighteousness,  
Nor spot of guilt remains on me,  
While Jesus' blood, through earth and skies,  
Mercy, free, boundless Mercy cries!"

From that time he became more communicative, and often expressed his astonishment that he should feel so much at liberty to speak on the faithfulness and condescension of God to him; and that he should dwell so largely and so frequently on the subject of divine love, by which he felt his own heart to be cheered and supported.

During the latter period of his sickness, his soul was indeed filled with the love of Jesus; so that he would frequently sit, and meditate, till he could refrain no longer; and, in an ecstasy of joy, would express the feelings of his exulting mind. For his heart was indeed in heaven, and heavenly subjects occupied his undivided attention. -- One day he requested his wife to read to him a hymn in Mr. Brackenbury's Collection, on the joys of the heavenly world; but when she repeated the following lines,

"Hark, the thrilling symphonies  
Seem, methinks, to seize us:  
Join we too the solemn lays,  
Jesus! Jesus! Jesus!"

he requested her to desist; saying that it was more than he could bear; his cup of joy was full. Thus it was evident, that his Soul was ripening for glory. He remarked more than once, in the time of his affliction, that the Scriptures had been a source of the richest consolation to him; that he had formerly seen beauties in many passages while meditating upon them, but never so clearly as he did then; and that he never so sensibly felt their animating and transforming influence. In these

exercises his soul was preserved in peace, and in communion with God. His whole conversation expressed the goodness and faithfulness of the Almighty, and the sure hope of glory which he possessed.

On the 16th of February, 1822, he fell asleep in Jesus, without a struggle or a groan, in the fifty-seventh year of his age, and the thirty-second of his Ministry. "The memory of the just is blessed."

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## 02 -- MEMOIR OF MR. THOMAS SLATER

Late of Shottle, near Belper

By The Rev. Joseph Taylor, Senior

The venerable Mr. Thomas Slater, of Shottle, near Belper, was a Local Preacher upwards of fifty years, and preached the first Gospel-sermon I ever heard. He visited Duffield, the place of my nativity, about the year 1770; and met with the treatment which might be expected from an ungodly multitude: but he bore it with patience and fortitude. He came frequently, and preached in the open air while the weather would permit; and then procured a small dwelling-house for the winter season. He formed those of us, who were under religious impressions, into a small society, of which he was the leader; and although he had each week to walk three miles to meet us, and to return, I never knew him hindered by any kind of weather. But Duffield was not the only place where he planted the Gospel: his love to the souls of men carried him to all parts of the surrounding country. He was a means of beginning the good work of God in more places than any man I ever knew! His constitution was remarkably good and strong; and he never spared it in the least. Some years before I began to travel, I, and a few more young men, used to go with him from village to village, where he preached the Gospel of the kingdom, and we assisted him in singing. He preached some hundreds of sermons at my native place, and had always something to say which was interesting to his hearers; and many persons, during those seasons, were awakened and converted.

When I went out to travel, in the year 1777, he engaged to see me once in two years, unless my Circuit should be more than one hundred miles from Derby. To this promise he punctually attended, and preached in those places where I was stationed, with great acceptance.

I am indebted to his son, Mr. John Slater, who has for many years been a Local Preacher in the Belper Circuit, for some account of his father, at a more early period than when I first knew him. He says, that his father was born in August, 1738. When only four years old, he had contracted so great a taste for reading, and particularly the holy Scriptures, that the neighbors used to say, he would be a Parson. And from his attachment to the word of God, his parents had some thoughts of giving him an education suited to the Christian Ministry. But as he grew up, he became careless, though not grossly immoral. About the twentieth year of his age, he entered into the marriage-state, and, soon after, heard a Clergyman preach in Duffield church, on the subject of the General Judgment. Under this sermon, God showed him his awful state, and convinced him, that he was not prepared for the scrutiny of that day. His distress was indescribable: but, alas, the

Minister showed no way to escape the wrath to come. Believe on the Lord Jesus Christ, and thou shalt be saved, would have been seasonable advice; but it is not improbable that the Minister himself did not know the remedy which God has provided for sin-sick souls. He continued to call upon the Lord for mercy; but often concluded that there was no mercy for so vile a rebel as he felt himself to be. These deep waters through which he passed, taught him to sympathize with people in like circumstances, and he had always suitable words and feelings for the weary and heavy-laden. The Lord, however, would not suffer the spirit to fail before him, nor the soul which he had made. He proclaimed liberty to the captive, and said to his troubled breast, "Peace, be still." This joyous event he told to his wife, and to another friend; and declared his assurance that all his sins were blotted out. But having no one to speak to, who had received the same blessing, and being ignorant of Satan's devices, he soon began to doubt the reality of what he had received: he unhappily gave up his confidence in God; and thought that all which had passed in his mind was nothing but delusion. He now concluded that his case was desperate. All his peace and comfort were gone; nor had he the least hope of the removal of his distress. He walked in darkness, and had no light, about five years before deliverance came. The day of salvation, however, drew nigh. -- A stone-mason, who was a member of the Methodist Society, came from a distant place, to erect a barn for him. This man, having the love of God in his heart, began to talk about Jesus Christ, and about being converted to God. He sang hymns, and prayed with Mr. Slater; whose drooping hopes of salvation soon began to revive. He also invited him to a place called Crich, where a little chapel had been built, that he might hear the Methodist Preachers. He went, and the trumpet did not give an uncertain sound. He heard the truth, the whole truth as it is in Jesus: and the second time he heard, God set his soul at perfect liberty. This was in the year 1765. The preacher was Mr. Joseph Gilford, and his text was, "Is there no balm in Gilead," &c. Mr. Slater stood all the time the sermon was delivering, and the floor was wet with his tears. At the close of his discourse, the Preacher inquired, why the spiritual health of his congregation was not recovered? The cry of Mr. Slater's heart was, Lord, why is not my health recovered? The Lord gave him all he wanted. His cup overflowed, and such great grace rested upon him, that the change was manifest to nearly the whole congregation. He was so filled with the spirit of prayer and praise, that he could scarcely contain what he felt! At the close of the service, he went through the congregation, shook hands with many of them, and declared what the Lord had done for his soul. He had now five miles to return home; but how to perform his journey, he knew not. His mind was so carried above, that he found it difficult to keep the road. However, that he might give full vent to the feelings of his heart, he turned aside into a piece of waste land, and continued upon his knees, blessing and praising God for about an hour; in which time, his clothes were nearly frozen to the ground. He immediately erected an altar to the Lord in his own house, and called his family to the sacrifice. He became mighty in prayer. So great a gift for that holy exercise is indeed seldom known. He found room in his heart for all his neighbors, and ardently desired that every one of them should know the Lord. He invited them to go with him to the place where he had found the pearl of great price; but the distance of five miles was thought too far; many of them soon began to grow weary and faint in their minds. But Mr. Slater continued with increasing vigor, and spared no labor to find food for his soul. He constantly met in class at this distant place, and hardly ever omitted to improve that means of grace for several years together. But having a great desire that his kindred and neighbors should share his happiness, he invited the Traveling Preachers to come to his house, where he kindly entertained them for many years, and counted it a privilege to have a servant of God under his roof. The neighborhood where he lived was full of darkness, ignorance, and strong prejudices against the truth. And all manner of evil was said of him falsely for Christ's sake; but none of these

things moved him: he still invited all to come under the sound of the word, and many were convinced of sin, and converted to God; so that a class was formed in his own house. He lived to see chapels erected in almost all the villages adjacent, and also one raised in his own garden, by a member of his family. The chapel and dwelling-house at Belper stand upon land which belonged to him. One thing in which he particularly excelled, was his attention to the sick. I never knew him decline to visit them on any account. Distance, dark nights, bad roads, contagious diseases, &c.: none of these things could keep him at home, when his help was wanted. And the Lord did great good by him in this way. He always maintained a mean opinion of himself, and of his performances; and he felt a great reluctance to write: on these accounts I am at a loss to mention periods when events connected with his personal history took place. I do not precisely know the year in which he began to preach; but being doubtful that he had run before he was sent, his fears prevailed upon him to decline the work. Mr. Thomas Olivers, who was in Derbyshire in the years 1770 and 1771, encouraged him to begin again. In dependence upon the Almighty, he took the advice, and labored in his Master's vineyard for more than half a century! He never spared himself in the least; and has sometimes performed what is almost incredible. His domestic concerns were never neglected; for he was diligent in business, as well as fervent in spirit. He has left the harvest-work at the same time that his laborers have done, and has gone to a place at a distance of eight miles to preach, and has been ready to begin with them the next morning. In a conversation with Mr. Meek, he told him that he had preached at Leicester, Nottingham, and Derby, on the same Sabbath, and had performed the journey on horseback. In labors he was indeed abundant; and yet, so sensible was he of his obligations to his Lord and Master, that he always considered himself a debtor.

Being informed that a great degree of affection subsisted between Mr. Slater and Mr. Everett, and that it was probable Mr. E. had preserved some account of him in writing, -- I desired him to transmit to me all he knew which related to my design. A short extract from his letter I here

"Believing that it was his duty to call sinners to repentance, he spoke a few times; but, afraid of running before he was sent, he soon declined, and brought darkness upon his mind, and distress into his soul. He made it matter of prayer to God, and vowed on his knees, that if God would only impart to him his lost peace, and show him some fruit of his labors, he would preach the Gospel in every town and village throughout Derbyshire. God broke in upon his soul with a flood of light and joy; he went forth, and preached the unsearchable riches of Christ: and in 1809 he remarked, 'Mr. Everett, the covenant which I then entered into with God, I have nearly, if not altogether fulfilled: there may be some places in the county in which I have not preached, but I know of none.' In addition to this, he frequently journeyed into Leicestershire, Nottinghamshire, Staffordshire, Cheshire, and Brookshire, to preach; the greater part of which places were in the Circuit, or 'Round,' as it was then termed.

"His conversations relative to the first Preachers were always interesting to me. Mr. Thomas Olivers, to whom he was very partial, preached in his house. So did the late Francis Asbury, who was then a youth not quite out of his apprenticeship, and whose voice Mr. Slater used to compare to the 'roaring of a lion.'"

About the year 1805, in using a tool, he cut into the cap of his knee, which brought on so great a degree of inflammation, that a partial mortification took place. This was not only a time of sore affliction, but also of great darkness of mind. But it pleased the Lord to heal both body and soul together! His medical attendant told him that he would always have a stiff knee; but feeling a great desire one morning to kneel at prayer, the moment he attempted, the joint was set at liberty, and continued so to the day of his death. Nevertheless, his constitution was very much shaken at this period, and never regained its usual strength. Something like a paralytic affection came upon him, and his mind appeared to suffer as much as his body. His recollection has sometimes failed him when going to preach; but after walking backward and forward for a short time, he has recovered himself, gone to his appointment, and preached as of nothing had been the matter. The last time he preached was in his own house. About the middle of his discourse he made a pause, and said, "You know, my friends, the poor state I am in: I hope you will bear with me." Immediately he recollected what he meant to say, and made a proper conclusion. He often spoke of being cut off from his friends; but his greatest fear was, lest he should dishonor God by his weakness. The last time he was at the chapel was at a Missionary Meeting: he was called to the Chair; with which he appeared to be pleased, because it was another proof that he had still the confidence and affection of his brethren. His strength now began to decline very fast, and he was confined to his bed for near twenty weeks, except about one hour each day. His humility was such, that he ever thought and spake of himself as the most unprofitable of all God's servants. Once, when speaking severely against himself, because he thought his attainments so small, his Son said: "Father, if religion were to be purchased, I think you would sell yours at a very cheap rate: you seem to think it of little worth." He answered, "No; not for ten thousand worlds would I part with it." When his friends called to see him, he would speak with the liveliest pleasure for several hours upon the subject of his pilgrimage, and the way in which he had been conducted. He prayed frequently and fervently, that the Lord would finish the work in his soul, and that he would bless and save all his family. When his friends prayed with him, although his weakness was very great, his responses might be heard all over the room. To the last his mind was remarkably tranquil; and he died in great peace, September 4th, 1821, aged eighty-three years. He left a widow nearly eighty-five years of age, to whom he had been married about sixty-four years; together with nine children, sixty grand-children and twenty-four great-grandchildren, to lament their loss.

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### 03 -- MEMOIR OF MISS ANN JONES, LATE OF LIVERPOOL -- By William Naylor

Prior to her conversion to God, Miss Jones was moral in her conduct, diligent in her attendance upon the means of grace, took great pleasure in visiting the sick, and in reading to them the Word of God. In her dress she avoided conformity to the world, cultivated habits of industry in the concerns of life, and was careful to sanctify the Sabbath-day. This outward uniformity of deportment, though lovely and of good report, falls very far short of a meetness for the kingdom of heaven. Of this our young friend was convinced by the Word and Spirit of God, and made sensible of her lost condition, and consequent unfitness for eternity. During that period in which the convicting hand of the Lord was heavy upon her, commenced that painful affliction which terminated in her death, by which she was excited to be more in earnest with God for his salvation. The thought of dying without a sense of divine favor, caused sleep to depart from her: thus on her knees, and frequently prostrate on the ground, she wept over her state, and cried unto God for



mercy. His ear was attentive to the voice of her supplication; and, faithful to his promise, he manifested himself to her as a pardoning God; fear was then removed, and peace and joy possessed her mind. In reference to this change she observed, "I was filled with love; I was happy; the dread of death was taken away; I was willing, even desirous to die." Shortly after she received forgiveness, the Lord discovered to her the remains of evil in her heart. At that time she knew not that it was her privilege to be fully saved from sin; but hearing a person, who had obtained sanctifying grace, relate her experience, she was convinced of her need of entire holiness, and was induced to seek the full salvation of God. He at length said unto her, "I wilt be thou clean." This was three years before her death; and, to the close of her life, she never lost her evidence of perfect love. Many who heard of her great sufferings called to see her, some out of curiosity, and others to be profited by her holy and heavenly conversation; and she availed herself of those visits to speak for God. Of her own religious attainments, she spoke with humble confidence; and never was backward to declare, to both rich and poor, what God had done for her. Her delight was in the company of pious persons, and in Christian conversation; when her language used to be, "I want to know nothing, nor to speak of any thing, but Jesus Christ; I want to love God more, I do not love him half enough; I am not satisfied with myself." Her sufferings were exceeding great: nights and days were spent in agonies of pain; yet no murmur was heard; but perfect resignation to the will of God was manifested. When visited by her Christian friends, she often observed, "I am worse; but God is all in all. He raises me above my sufferings; so that I scarcely feel them." Great was her rejoicing in the Lord; and the prospect of being with him for ever, cheered her through a protracted affliction. Her desire to depart was a fervent longing after the purity and enjoyment of the presence of God. "Were I going to die," said she, "I should leap for joy; for I have more union with the spirits in heaven, than with saints on earth: yet I am willing to suffer for God." A few days before her death, to one who spoke of her sufferings, she said, "I have not one pain too many; the body is nearly worn out, but the soul is ready for glory; and I shall soon be there. Glory be to Jesus! Victory through the blood of Jesus! It is enough, my Lord! Lord, let me suffer as much, and as long as thou wilt; only let me glorify thee through all." To her weeping mother she said, "Do not weep; I shall soon be in heaven; and, if you be faithful you will have another daughter to welcome you to the shore." On the Monday before her death, she said, "I am longing to be with Christ; I cannot tell you how happy I am; words cannot express what I enjoy; I feel that, as the body sinks, my spirit rises into God. Glory be to God, my prospects are bright! O help me to praise God! I have no doubt, no fear; not a cloud, nor the shadow of a cloud; all is clear. We shall soon meet above; urge on your way; and never stand still till the Master appear." She then began to sing aloud, observing, "My voice is among thousands." On Tuesday she was very blessedly supported; and at night, as if heaven appeared open to her view, and seraphic sounds were heard by her, she exclaimed, "Sing louder! Glory be to God, I am more happy than ever: Glory! glory! glory!" On Thursday she was not capable of speaking, but remained sensible, and engaged with God. The following day, August 3d, 1821, while her mother was observing, that the chariot-wheels had been long in coming, but that now their sound was heard, she waved her hand, smiled, and entered into the joy of her Lord.

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04 -- DIVINITY -- EXTRACTS FROM NATHANAEL TAYLOR'S DISCOURSE  
ON THE NATURE AND NECESSITY OF FAITH IN JESUS CHRIST

3. Reliance upon Christ is the Third Act of Saving Faith; dependence upon his death and sacrifice, as the only procuring meritorious cause of pardon, grace, and eternal life. I say, the only procuring meritorious cause: for there is no other. And he who puts his confidence in any person or thing besides, as a meritorious cause, will find it to be a fatal error. If a man set one foot on a rock, and the other on a quicksand, the latter, which is so is placed, will sink, and draw the whole body after it. Hence we read so often of trusting in Christ. (Ps. ii. 12; Eph. i. 12) And a true believer is described as one that "flees for refuge, to lay hold on the hope that is set before him." (Heb. vi. 18) Fleeing implies some sense of danger, and some glimmering hopes (at least) of a possibility of safety. For fear and hope are the two wings on which a soul does fly. That which a sinner is in danger of being seized by, is the justice of God; whereupon he hasteth away to Christ as his strong-hold, where alone he can be safe. This Act of Faith is sometimes expressed by the committing of our souls unto him; (II Tim, i. 12;) and at other times by resting, staying, leaning upon, and laying hold on, and apprehending him; -- because a dependence on the merits and death of Christ gives the same ease to an awakened mind and troubled soul, as those actions do to the bodies of men when they are ready to faint and sink. And hence we read of God's "setting him forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins;" and of "submitting" ourselves to "his righteousness, not establishing our own." (Rom. iii. 25,26; x. 3)

Now because some have talked very indiscreetly, whence others have taken occasion to write very profanely, of this Act of Faith, I shall speak a little upon it, in the five following particulars:--

(1) It supposes a steadfast persuasion of the Deity of Christ. For if he were a mere creature, though ever so excellent a one, no man could rationally expect to be blessed by putting his trust in him for pardon, grace, and glory, as long as he has his reason about him, and his Bible in his hand, wherein it is written, "Cursed is he that trusteth in man, and that maketh flesh his arm." (Jer. xvii. 5) Christ must be trusted in by us, both living and dying. Now a considerate man would tremble at the thought of being guilty of idolatry and creature-worship all his life long; especially making that his last and concluding act, of which there is no possibility for him to repent. He would not dare to give the glory of a jealous God to another, just as he is going to his bar to receive an unchangeable sentence from his mouth.

(2) It is a very difficult Act of Faith. Very good men, who have had many experiences of very extraordinary supplies, yet when new straits and difficulties come upon them, find it very hard to trust God for their bodies, for a few morsels of bread, and a little clothing, for themselves and their children. How many unbelieving thoughts arise in them upon a fresh trial! They could never have thought there had been so much of this evil principle in them. But the tide running out, and the channel being almost dry, (they being reduced to great extremity,) the mud and filth are easily seen, which lay hid before. How much harder is it for a sinner under the condemnation of God's law, and his own conscience, to trust in Christ, whom he never saw, whom he has never yet tried, for pardon and eternal life; to put his soul into his hands, lay the weight and stress of his everlasting concerns upon him; and renouncing every thing else, to venture his all in this single bottom; especially to do so in a dying hour, when a man is in the near view and prospect of eternity, and hath a very lively sense of the justice, holiness, and majesty of that God, before whose tribunal he is immediately to appear!

(3) And as this is a difficult, so it is a noble Act of Faith too, whereby Christ is highly glorified. For in doing thus, we practically declare, in despite of all discouragements, that we are firmly persuaded of his love and grace, faithfulness and power; the merits of his blood, the value of his intercession, and the truth of his promises; and set our seal to the record given of him in the word, that he "is able to save to the uttermost all that come to God through him;" (Heb. vii. 25;) and that he "will not cast out any" that seriously apply themselves unto him. (John vi. 37)

(4) And as it is a noble, so this is a necessary Act of Faith. For when a man sees himself in danger of eternal ruin, and knows he hath none other besides Christ to trust unto; if he do not rely upon him, his heart must sink in despair, like a stone in the water. A single man in a poor shattered leaky vessel, in a dark night, far remote from the very sight of land, in the midst of a tempestuous sea, whose foaming waves are furiously dashing upon it, so that on every side it is continually sucking in water, without pump or sails, or pilot, is but a very faint emblem of such a person, who, under a quick sense of his own sins, and the wrath of God, hath nothing at all on which to depend. And yet

(5) This Act of Faith may sometimes be very feeble, even in a sincere person. It may be so on a man's first believing. If we could but stand at his closet-door, we might overhear him breaking forth in some such language as this. "My sins are many, and my danger is great, and my fears are proportionable to both. What will become of me to all eternity God only knows. But yet, however, there is salvation for lost sinners through the blood of a Redeemer. Many discouragements break in like wave after wave on my distressed soul, and I have much ado to keep my head above water, yea, it is often covered by it; yet I see a safe harbor; but, Lord, at how great a distance am I from it, so that I can but just perceive it! O that I could but swim to it! Well, I will make towards it, though I fear I shall sink long before I reach it. But however I will try what rich, sovereign, free grace will do. If I am indeed the vilest sinner that ever was; then Christ never yet had so fair an opportunity of showing his tender love, his infinite power, his unshaken faithfulness, and the value and efficacy of his blood, in all their beauty and glory, as now he has. What though I am an obscure person, and should never have the opportunity of publishing it on earth? yet it will not die as a secret in my bosom: the happy tidings will run through the heavens; and the blessed inhabitants above will wonder at his exceeding abundant grace overflowing to me; and sing hallelujahs to the Lamb of God on my account. And though Christ at the last day will be admired and glorified in all his saints; yet if I be found among them, I shall more signally adorn his triumph than any one besides. I will therefore venture into his presence, cast myself into the arms of his mercy: but that is too presumptuous a word; I would rather say, I will throw myself at his foot. If he spurn me away, I can but die then. But it may be he may stretch out the sceptre of his grace to me, and then I shall live: and who can tell but he will? But if not, if I perish, I perish. So I must, if I do not apply to him. Therefore, though he should 'slay me, I will put my trust in him.' If I die, I will die laying hold on the horns of this altar. If ever help come, I know it must be in this way: here therefore I am resolved to abide, come of it what will; I will wait the issue of it, and see how it may please the most compassionate lover of souls to deal with mine."

This single cord many times hath a soul to bear it up; and it is often ready to break, or he to let go his hold of it. If such a one continue thus looking towards Christ, waiting upon him, and resigning himself to him, he shall be dealt with as a true believer. His faith bears some proportion

to his discouragements, for it prevails over them; and therefore it is great because they are evidently so. Surely that is no inconsiderable taper, which, being borne in the open air and high wind, trembles and wavers this way and that, so that one would expect every moment it should be puffed out, yet burns on.

These are the several Acts of Faith. But now, that we may not deceive ourselves to our ruin, there is another point to be spoken to, viz. the genuine Fruits, and necessary Effects of it. It is a grace that purifies the heart, cleanses the life, overcomes the world; is a vital spring and principle of all manner of holy obedience. St. James hath spoken so fall and plain to this purpose, that some men will never forgive him. He calls him a vain man, who sets up for faith, if he hath not good works as his credentials. (James ii. 20) It is but saying he has it. (Ver. 14) He will not allow it to be called by that name. He compares it to the hypocritical wishes of a covetous worldling, who, when he has the good things of this life in store by him, only saith to his needy brother, "Be thou warmed and filled," but gives him nothing but his empty farewell blessing of "Depart in peace," and is glad he can so be rid of him. (Ver. 15, 16) Such empty words are not the virtue of charity; nor is an idle flourish about religion, or a dead assent, the grace of faith, any more than a carcass is a man. For "as the body without the spirit is dead, so is faith also without works." (Ver. 26) It will not profit a man, and it cannot save him. It is no better than a gilded vanity, or a painted bubble, that will please none but a child or a fool.

There was a faith in the power of Christ, which they who wanted were not healed by him of their bodily diseases; "He did not many of his mighty works in his own country." (Matt. xiii. 58) What should be the reason of that? It happened "because of their unbelief." If no cure be wrought on our souls; if the unclean spirit be not cast out of our hearts; if we remain dead in trespasses and sins; it does proceed from the same cause, and is a plain argument, that the faith of God's elect hath not been wrought in us.

We read in the Scriptures of a two-fold pouring out of the Holy Spirit; one before faith, in order to the working of it, which proceeds from Christ as a designed Head, for the enlightening of dark minds, the quickening of dead souls, and drawing unwilling ones to himself, that they may be made living members of his mystical body; virtue goes forth from the lodestone, to attract the distant iron. But then, after this, there is a solemn bestowing of the Spirit by Christ as an actual Head, on those who by saving faith are united to him. Our Savior speaks of this royal gift of his in those words, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive," (John vii. 38, 39,) as the Evangelist interprets that speech of his. And, saith the Apostle to the Ephesians, "In whom after that ye believed, ye were sealed with that Holy Spirit of promise." (Ephes. i. 13) The seal of a Prince Sometimes has his own image upon it. The Holy Spirit of Christ had impressed his likeness on them, as a token of their being separated to be his. And "the blessing of Abraham is come on the Gentiles through Jesus Christ," and so "we receive the promise of the Spirit (i.e. the Spirit promised) through faith in him. (Gal. ii. 14) The Holy Ghost then takes charge of them as Christ's members, possesses and actuates them for him, secures and promotes his interest in them, restrains them from sin, strengthens them against temptations, quickens them to duty, and helps them in it and leads them in the way of holiness, till he hath safely conducted them into the presence of Christ in heaven. Which is so certain a truth, that the Apostle doth not scruple to say, that "He who has not the Spirit of Christ is none of his." (Rom. viii. 9) Now he who is in

the flesh, and walks after it, is not under the Holy Ghost's conduct; and consequently is not a true believer on Christ, whatever he may seem to be.

Now from what has been said, we may easily form in our minds a right and full notion of faith in our Lord Jesus Christ. "It is such an Assent to the truths laid down in the Scriptures concerning Christ, on the account of divine authority revealing them; and such a consent to him thereupon as Prophet, Priest and King; together with such a Reliance on his merits, as is productive of universal, sincere obedience both in heart and life.

And now since the power of self-reflection is the peculiar dignity of our nature, whereby we are advanced above the rank of brutes, I beseech my reader to show himself a man, by considering whether he be a Christian; and seriously examine himself, whether this grace, thus described; has been wrought in him. To provoke him to it I have a double motive to lay before him.

1. Wherever faith is described by, or the promise of pardon and life made to any single part or branch, it must be taken in the full latitude and extent as I have now opened it. It must be understood *sensu composito et caeteris paribus*, i.e. provided there be all the other parts of faith, and that it be of the right stamp and kind, a working faith: and that for this very plain reason; because otherwise we put such a sense on one Scripture, as would notoriously contradict several others. For instance; it is said, "Whoever believeth that Jesus is the Christ is born of God." (I John v. 1) And "These things are written to you, that ye might believe that Jesus is the Christ, the Son of God; and that believing (this) ye might have life through his name." (John xx. 31)

This is to be taken thus, provided a man so assent to this truth, as thereupon to receive him in all his offices, and trust in him, and live in holy obedience to him. For if it were thus to be understood, that if he merely assent to it, and live ever so wicked a life, yet "he is born of God;" this would be to make St. John openly contradict himself, seeing elsewhere he says, that "He who is born of God," doth not and cannot "commit sin, (i.e. live in a course of willful sin,) because he is born of God, and his seed remaineth in him:" and that "such" a committer of sin "is of the Devil, and not of God;" and that this is a clear case, "In this the children of God are manifest, and the children of the Devil." (I John iii. 6-10) And so the same man, at the same time, must be a child of God by one Scripture, and yet a child of the Devil by another. So if it should be thus understood, that he who assents to this truth, that "Jesus is the Christ the Son of God," though he lead ever so ungodly a life; yet "believing this, he shall have life through his name:" this would be to make St. John fight with St. James, who tells us, such an idle faith will not stand a man in any stead another day. And so one and the same man, at one and the same time, would be saved and damned by the two different parts of the same rule of judgment; have a right to eternal life by this Scripture, and yet be doomed to eternal death by those other innumerable texts which assure us, that all the wicked shall be turned into hell.

The same might be shown as to trusting in Christ, and the other branch of faith; but this instance may suffice. To this I will add another motive; and therefore,

2. The more a man hath of that which looks like saving faith, if he has not all of it, or if it be not of the right kind, the sorer will his damnation be how bitterly will men complain another day. We did pretend to believe every thing contained in the Scriptures to be true, and yet we lived

as though we had been sure every word of it was false. Wherefore we are justly plunged the deeper into hell for acting directly contrary to our own light and persuasion, and "holding the truth in unrighteousness."

How fiercely will the never-dying worm gnaw others, when they shall consider, We not only seemed to have the Faith of Assent, but that of Affiance too; we strongly relied on Christ as our Priest, but never submitted to him as our King. We were often told, this was wretched presumption; and forewarned what it would come to at last. But we would not regard it; and so we fall into hell not pitied by others, and condemned by ourselves.

How loud will the cry be among others, when they shall bethink themselves, We not only pretended to assent and rely, but to consent too; only we stuck at our darling lust. And we are eternally ruined for the sake of that one sin. We walked with Christ many a step; and had we gone but one more, we had been in the mansions of glory; but for want of that we are fallen down into the region of everlasting horror and despair; and are damned for being fools, as well as for being sinners.

And how quick and tormenting will be the reflections of conscience among others, when they shall say, We went further than any of these. When we lay on our sick-beds, we not only seemed to assent, and consent, and rely, and began to obey, but verily thought we had been sincere; and were ready to fly in the faces of those who did with ever so much modesty insinuate and drop a suspicion of us. But the disease being perfectly removed, the stream of corrupt nature, that was only driven back, returned to its old channel; the world gained upon us again; we were entangled in our old corruption, and grew a great deal worse than ever; like rotten fruit, putrefying every day more and more. And now we are justly loaded with heavier chains, and beaten with many stripes, and deserve to be lashed with whips of steel and fiery scorpions for ever and ever.

I hope what has been said will make the reader serious, and very cautious that he does not bless himself in a thing of nought. If conscience do not work now, it wilt when sickness comes, and danger approaches. Modern Philosophers tell us very surprising stories concerning a mighty spring in the air; so that when its particles are violently compressed together, it endeavours a restitution to its former natural state; and the greater the oppressing weight is, as soon as ever they can get themselves unfettered from it they fly out with the greater force. Among many other experiments, this is one; that a glass-bubble being hermetically sealed, and put into the receiver, and the surrounding air pumped out, that which is imprisoned in the bubble will so expand, as in four minutes' time to make it fly in pieces, and break into powder as small as sand. (Boyle's Works Epit. vol. i. p. 450) Every man finds somewhat like this in his own breast. Conscience hath a native spring in it, that will endeavor to recover its ancient power, if oppressed; and when it does, the greater violence has been offered to it, it will return to its throne with the greater fury. And when the sinner is empty of all his outward comforts wherein he is now encompassed on every side; all his present peace, which is as thin, contemptible, and brittle as a glass-bubble, will be utterly shivered in pieces by the workings of that mighty principle within. And awake it wilt in the hour of death, or certainly the next moment after; whereupon the pleasant dreams of him who was not a sound and thorough believer, will be gone for ever. Men will find at last, that peace spoken by the Father of Lies will not prove true, and comfort fetched from hell will end and leave the fool there. (To be continued)

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## 05 -- MISCELLANEOUS COMMUNICATIONS

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### FURTHER CORRESPONDENCE, &c. ON THE WITNESS OF THE SPIRIT

Occasioned By The Observations On That Subject In A Review Which Appeared In Our Number For January Last.

#### A -- LETTER FROM CLERICUS

[We willingly insert at full length the following Letter from a Correspondent who adopts the signature of CLERICUS. It is written in a frank and candid spirit, and in the same spirit we shall endeavor to reply. The subject is so important, that the space we have occupied in discussing it will not be considered as ill appropriated, if any misapprehension or error be removed, and if any one shall, in the result, be better established in "the belief of the truth."]

"Sir, -- In preparing your Review of Mr. Cunningham's Sermons, it was doubtless your aim to draw the attention of 'the evangelical Clergy' to certain points in which you think them materially defective. I give you full credit for sincerely wishing the improvement of a body of men, whom you in the main respect and esteem, and with whom your present correspondent has had the honor to be numbered for more than twenty years. I am happy also fully to accord with you in your observations on 'preaching the law,' as the means of producing 'conviction of sin;' on 'warning, inviting, persuading, obtesting, if by any means we may gain some;' and on the Holy Spirit's 'usually working by those means, which are best adapted to produce the effect intended.' All this I think both just and highly important; though without at all pretending to judge of the degree in which it may be called for by the Sermons under review, which I have not read.

"In the subsequent and more extended portion of your Review also, in which I cannot at present, at least, equally agree with you, I still have no quarrel against you; because I verily believe you do not 'Set down aught in malice,' but really wish to do good to us and by us. I would only hint that, in bringing so heavy a charge as this, 'To the important question, as put by a contrite sinner, What shall I do to be saved, the Divines to whose opinions we have adverted, never give a full and explicit answer,' -- you should be well assured of the grounds on which you go. But, supposing that to be the case, -- supposing you to be 'fully persuaded in your own mind,' after adequate deliberation and inquiry, that such is indeed the fact with respect to us; then you do right to say so, and to put us upon our guard.

"By these observations you will perceive that the Review in question has pretty strongly drawn my attention; and that, I hope, a tolerably fair and unprejudiced attention; which must be the sort of effect that you would wish in the first instance to produce. I hope, then, you will as candidly answer, as I am about frankly to propose some questions, on which I really wish for information,

and which I think need to be satisfactorily answered, in order to the subject's being rightly understood by one party as well as the other.

"1. You state that direct witness of the Spirit, for which you so earnestly contend, to be 'an impression from on high, conveying to him who has believes an assurance that he is now a child of God;' -- 'satisfying' such persons 'as to their pardon, in the moment when sin is forgiven, -- independent,' for the present, 'of all fruits, because instantaneous upon their pardon.' -- Now what I wish, so ask here, and what I entreat you to answer, as you would deprecate being necessary to the delusion of souls in such an important point, is, How is this 'impression' proved to be 'from on high?' How is it to be distinguished from the many strong impressions which numbers have felt, as the effect of human fancy, or of Satanic delusion? How, from the false confidence which many deceived souls have held fast as 'a lie in their right hand?' If one be 'from on high,' and the other 'from beneath,' and so much stress is to be laid upon the former, even 'independent of' (because antecedent to) 'all fruits,' surely there must be some satisfactory method of distinguishing them. Let me entreat you distinctly to point it out.

"2. Even admitting the existence and genuineness of this 'impression from on high,' this 'direct witness of the Spirit;' supposing it vouch-safed in some, or, if you please, in many instances; still I wish to ask, where is your warrant for insisting upon it as indispensable and necessary in all cases, in the manner that your Review implies? -- Concerning repentance I read, 'Now God commandeth all men every where to repent;' and, 'Except ye repent, ye shall all likewise perish.' Concerning faith, 'He that believeth' on the Son of God hath everlasting life; but, 'He that believeth not shall be damned.' Now here is a clear warrant for insisting on 'repentance towards God and faith towards our Lord Jesus Christ,' as indispensably necessary to salvation: but where will you show me the like for requiring the assurance of the forgiveness of sin, and still more an assurance to be obtained in this particular way? Give me something explicit, and not a questionable inference from a doubtful passage. The language of Scripture appears to me to be always of this in "Blessed is he whose iniquity is forgiven;" and not only he who knows it to be forgiven.

"3. That you do insist upon this 'direct witness,' thus conveying assurance, as indispensable, will further appear from the subject of my third and last inquiry, which is this: How do you succeed in making your different positions, relative to this matter, hold together, and accord with sound doctrine?

"You say that this 'impression from on high' 'follows justifying faith;' and, of course, you held that forgiveness, and much more the knowledge of forgiveness, must be considered as posterior to repentance and faith. Yet Mr. Wesley, in the passage which you quote with such high approbation, argues, that 'this testimony must precede the love of God and all holiness.' And you yourself pronounce it a 'mere hypothesis,' -- and that 'all the reason lies against it,' -- to suppose that 'the fruits or the Spirit. . . can, in reality, exist where there is not a previous evidence of the forgiveness of sins.' What, then, is repentance no 'fruit of the Spirit?' Is 'justifying faith' none? And is there nothing 'holy' in either one or the other? A late venerable Clergyman wrote a great part of a book to show the downright ANTINOMIANISM of the last of these suppositions: and I confess it would astonish me to receive from you a negative reply to the two former interrogations. You must



extricate yourself well here, or I shall be tempted to meet your charge of 'a very confused system of experimental religion,' by something corresponding to it!

"I have only one thing to beg, that, if you make my letter the subject of comment in your Magazine, you will let it appear there in propria persona: otherwise I shall not feel that I am fairly dealt with. Some friends, indeed, might be ready to think there was somewhat rash in thus adventuring to meet you on your own domain, even with this proviso. But I freely trust myself with you; confiding, not so much on the rights of hospitality, as on your Christian courtesy. Till I find the contrary, I shall believe that you will take me by the hand, and not by the beard.

"If you treat my present address in a fair and candid manner, I may probably trouble you with one more letter, designed to show, that the evangelical Clergy do not, as you suppose, leave comfort and even confidence, in the earliest stages of the Christian life, unprovided for; but that they provide for them in what I at present think a more safe and satisfactory manner than you do, by what you term 'the direct witness of the Spirit.'

I trust I may subscribe myself your Christian brother,

"Feb. 11, 1823."

"Clericus"

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## B -- REPLY TO CLERICUS

Before we reply to the questions proposed to us by our Correspondent, we may remark that it might be inferred from the former part of his communication that we had gratuitously stood forth to lecture the evangelical part of the Clergy on the point in dispute. We must, however, in fairness, be fully acquitted of having assumed the theological chair; for we were, in fact, by some of the passages we quoted from Mr. Cunningham's sermons, put upon the defensive; and in clearing ourselves from the opprobrium of holding a dangerous and unscriptural tenet, we were naturally led both to prove its accordance with Scripture, and to point out the defects of that system of experimental religion from which the direct witness of the Spirit to the forgiveness of sins is excluded, and the comparative powerlessness of the preaching which is founded upon it: And being led thus far, we did enter at some length into the argument, with the sincere purpose of turning the attention of such of this highly respectable class of Ministers, as might peruse our observations, to the subject, and in order, as far as our ability extended, "to do good to them, and by them;" for which our Correspondent liberally gives us credit.

Clericus very gently hints, that in saying, "To the important question, 'What shall I do to be saved,' the Divines to whose opinions we have adverted never give a full and explicit answer," we have made a bold and an unsubstantial charge. We thank him for turning our attention to this part of our Review, and for giving us an opportunity of saying, that if it conveyed the impression of an illiberal and uncandid feeling, we were, in that particular, very unfortunate in expressing the thoughts which then occupied our minds. From the sentiment itself we have nothing to withdraw, in the construction under which we wish the words to be taken. We certainly did not mean to convey

the idea that the "Divines," to whom we adverted, kept back willfully any part of that full and explicit answer which that question requires; but simply, that as their system does not furnish "a full and explicit answer" to it, their preaching cannot, except by some happy aberration, uttered in the fullness of the heart, exhibit an answer of that character. And upon reviewing the subject, with a wish to retract any thing which might have been unguardedly stated, we are of the same opinion, for a reason which we shall briefly state. He who asks "What shall I do to be saved" in earnestness and in sincerity, cannot be said to be fully answered, if he is not taught the principle, the object, the end, and the evidence of that faith by which only, we all agree, he can be justified. We, and Clericus, and "the Divines" whom he thinks "heavily charged," will probably agree that the principle of this faith is personal trust; that the object of it is the Christian Sacrifice; and that the end of it is forgiveness of sin; but we shall not so soon agree as to the evidence of its reality, or, in other terms, of its satiny nature; a point respecting which every penitent must be most anxious to obtain information, because if he knows not whether his faith be now counted to him for righteousness, how shall he be delivered from his sense of guilt and apprehension of danger? Our arguments go to prove that this evidence cannot be obtained by inference from a supposed moral change, and that the direct testimony of the Spirit of God to his pardon and sonship is the only means by which he can be assured that "with the heart he has believed unto righteousness." Without this, therefore, no answer is "full and explicit," because if our argument has been made good, he is left without the means of ascertaining whether he is a believer, in the full sense of the New Testament, or not.

Against a misapprehension, by the general reader, of another kind, we may also guard. It might seem, from the general tenor of the letter of Clericus, that we were attempting to urge upon "the evangelical Clergy" a tenet wholly peculiar to ourselves. This is far from the case. The doctrine in question is so often found in the writings of "the evangelical Clergy" of former times, that the onus lies rather upon Clericus to show why he and others dissent from the opinions of many of the ancient evangelists of his own and other reformed Churches in this particular, than upon us to offer reasons to commend their theological views, and explicit preaching in this particular, to the Clergy of the present day. It is for him to show why, (omitting the Confessions, Formularies, and writings of the Divines of foreign reformed Churches,) he declines to admit with Bishop Hooper that "the Spirit of God that striketh man's heart with fear, prayeth for the man stricken and fearing; and after God hath made you know what you be of yourself; he will doubtless show you comfort, and declare unto you what you be in Christ his only Son: " -- why he will not allow with Bishop Andrews, that "it is the proper effect of the blood of Christ to cleanse our consciences from dead works, which, if we find he doth, Christ is come to us, as he is to come, and the Spirit is come, and puts his teste; and if we have this teste, (witness,) we may go our way in peace: " -- why he does not agree with the venerable Hooker, that "the Spirit which God hath given us" is "to assure us that we are the sons of God, and to enable us to call upon him as our Father;" -- with Bishop Brownrigg, that "it is one great office of the Holy Ghost to ratify and seal up to us the forgiveness of sins;" -- with Bishop Pearson, that "it is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God toward us, and to give us an earnest of our everlasting inheritance; " -- with Dr. Barrow, who says, "This is that 'pneuma huiiothesia,' that 'Spirit of Adoption,' which constituteth us the sons of God, &c., certifying us that we are so, and causing us by a free instinct to cry, Abba, Father: " -- and finally why he should scruple to connect pardon, and the comforts of the Holy Ghost, as intimately as it is done by the Church of England herself, throughout her beautiful and truly evangelical offices? Citations

aught with ease be multiplied to the same effect; but these are sufficient to show that we do not recommend a new doctrine, or one hitherto confined to sects; but a more explicit exhibition, by "the evangelical Clergy," of what was formerly taught in the same Church by men whom Clericus will not rank with enthusiasts, and to whose authority he will acknowledge a very respectful deference to be due.

We must be allowed, also, another preliminary remark; for which we are sure we shall be excused by our Correspondent. It is in substance the same as that which we addressed to Euphronius in our Number for March. The Scriptures alone are the source from which we draw all our primary information on such subjects as that under consideration: and therefore the first step in an inquiry is not whether a doctrine professedly derived from them is accompanied with some difficulties, or whether it may be abused, or whether it is involved in some obscurity; but whether it is explicitly taught in Holy Writ, or fairly deduced from it. Now we ask Clericus if he has satisfied himself on this point? We take two texts out of many, Rom. viii. 14-16, and Gal. iv. 5, 6; and inquire whether the doctrine in question be not stated in them? And if he denies this, we ask further, whether he will abide by the consequence, should we take that principle of interpretation which he must apply to those passages, in order to rid himself of their testimony, and fairly apply it to other texts of Scripture which he believes to contain doctrines of which he has no doubt, and which he holds most sacred? We do not pledge ourselves to this, should he furnish us with his criticisms, for we know not how far such a discussion would carry us; but it may assist him in his Scriptural inquiries into the subject to recollect, that all of us must abide by this plain principle, -- to apply the same rules of critical interpretation to every part of the word of God, into the meaning of which we inquire, and not to criticize by one canon in one case, and by an opposite one in another.

We now proceed to the queries which our Correspondent has proposed.

The first respects the means of distinguishing the testimony of the Spirit from the false and delusive imaginations of the heart, as to our acceptance with God. Solemnly as we are adjured to provide the means of guarding against these delusions, which Clericus speaks of as though they were of frequent occurrence, we incline to think that the number of such cases is greatly exaggerated by those who often exhibit them as the fatal results of the doctrine in question. Many "fancy" themselves in the favor of God on pharisaic grounds; many, as the Antinomians, because of the supposed correctness of their doctrinal views on certain favorite points; many more, from mistaken views of the mercy of God, or rather of his want of justice: not in what instances has delusion arisen in the case of those who, being burthened with a sense of sin, have been taught that justification is by faith alone, and, in the exercise of a full reliance upon the merit of the Atonement, have been further taught earnestly to pray for, and expect, a "testimony" from the Spirit of God immediately conveyed to their spirits, that "their iniquities are forgiven, and their sin, pardoned?" We do not deny the possibility of mistake; but does Clericus know, or did he ever know, any instances of it? Under the circumstances we have described, and when the doctrine has been properly stated to those who are seeking pardon, such instances we believe to be very rare. We know of none; and we are sufficiently in the habit of observing the practical effects of the doctrine to judge. We therefore conclude that the spiritual dangers with which it is supposed to be environed, and which are often exhibited in terrorem, are much less formidable than the solemnity of our Correspondent's appeal would seem to indicate, and, where careful instruction has been

given, do scarcely in any degree exist. If, however, they were as numerous and as great as they are supposed, Mr. Wesley himself has supplied an answer to the query of Clericus; and we cannot do so well as to quote it:-- "How am I assured, that I do not mistake the voice of the Spirit? Even by the testimony of my own spirit; by the answer of a good conscience towards God: hereby you shall know that you are in no delusion, that you have not deceived your own soul. The immediate fruits of the Spirit ruling in the heart are love, joy, peace, bowels of mercies, humbleness of mind, meekness, gentleness, long-suffering; and the outward fruits are, the doing good to all men, and a uniform obedience to all the commands of God" -- Can Clericus himself desire stronger guards against delusion? Thus stated, does he not perceive, that the doctrine of the direct witness of the Spirit is not at all more liable to abuse than the doctrine of justification by faith alone; nay, are not the instances of the abuse of the latter infinitely more numerous, and more obvious? And yet he would be one of the last, we hope, to depart an iota from the strong and pointed manner in which this fundamental point of Christian verity, and of Protestant doctrine, is stated in the Scriptures, and in the Articles of his own Church, under pretense of preventing supposed or real dangers.

Here too we must observe, that when our opinion, as a body, on the Spirit's direct attestation of the sonship of believers is questioned, it is necessary for our opponents, if they would speak with fairness, and prevent a waste of words, to take into account our views as to justification, and its necessary consequents, with which that opinion is essentially bound up. Justification, in our view, is the pardon of sin; and its immediate consequents are, the adoption of sons, and regeneration. We do not, as some, make regeneration to precede justification, but to be consequent, though immediately consequent upon it; for which some of our reasons, drawn from Scripture, will be found in our reply to Euphronius. The moral change which accompanies justification is therefore, in our view, of a very decided character, and one of which there must be at the time a strong and impressive consciousness. Let this, then, be connected with the question put to us by Clericus, how the "impression," which is from "on high," is to be distinguished from impressions of fancy, or of diabolic delusion; and the force of Mr. Wesley's reply is obvious. The Spirit attests our sonship; this "impression from on high" is followed "immediately," says Mr. Wesley, with love, joy, peace, meekness, &c.; and the conscious existence of these graces, though distinct certainly from this "impression," and consequent upon it, (for we must know God as a pardoning God before we can love him under that character,) yet immediately blends itself with that impression, and sufficiently characterizes it as from God. Conscious love to God, and to all mankind, a principle in so high a sense, and pure a character, before unfelt, conscious aversion to evil in all its forms, and desire after all holiness, with conscious power to practice it, the reverse of the state in which the cry of the soul was, "When I would do good, evil is present with me," -- conscious humility, meekness, &c. &c., -- are all the fruits, or rather the constituents of that regenerate mind, which we then receive, if truly "reconciled to God," and made his children " by faith in Christ Jesus." Such an "impression," it is clear, therefore, cannot delude. Clericus, and many others, speak on this subject as though that persuasion of actual reconciliation to God for which we contend existed some considerable time alone, -- as though we taught that, after justification, the only work of the Spirit, at least for some time, was to attest our sonship. This is their error; and the answer is, that on the contrary we believe and teach that the justified are in that moment regenerate, and that the Spirit of Adoption, the Comforter, is also the Sanctifier. His attestation is "independent of (because antecedent to) all fruits;" but the fruits are immediately sequent, in the exercise of regenerate affections, and the consciousness of a power to perform regenerate acts, which follow actually as opportunity calls for them.

To this we know it has been said, "If the genuineness of the impression itself must be tried by the "fruits," what purpose does it serve; and why not go at once to the moral effects which follow pardon for the proof of pardon?" The reason is given by Mr. Wesley: the thing is impossible, and we might as well look for fruit from a tree when severed from its root. We must be holy before we can be conscious that we are so we must love God before we can be holy at all, this being the root of all holiness, -- we cannot love God till we know he loves us, -- and we cannot know his pardoning love till his Spirit witnesses to our spirit.

We trust that this will be considered as a satisfactory answer to the first question proposed to us by Clericus. In the second, he asks for a passage of Scripture as plainly "requiring" the assurance of the forgiveness of sin, and still more an assurance obtained in this particular way, as those in which we are required to repent and believe. Let the reader refer to the question itself in full, as stated in the letter. Here also we are earnestly called upon by our Correspondent to be explicit, and we are warned that he will not be put off by inferences. Suppose, however, that we had nothing but inferences to give him, he ought to recollect, that holding such opinions as a Clergyman of the Church of England must hold, that would be no sufficient reason for him to reject the opinion in question. How does he prove the obligation to observe the Sabbath, and the first day of the week as that Sabbath, but by inference? How does he prove the validity of Infant-Baptism, but by inference? Suppose that, after quoting the two express commands to repent and believe which he has selected, we were to add, "but where will you show us the like for requiring" Christians to observe the Sabbath, and to bring their children to holy Baptism, Clericus would be very much at a loss for an answer; and yet, with us, he cordially believes both to rest upon divine authority, inferred, it is true, but not the less certain, on that account; for if the inference be just, it is doubtless contained in the premises, and is of equal authority with them. We do not, however, avail ourselves of this, and our answer to the question is,

1. That the blessing in question, the persuasion of our acceptance with God, and the forgiveness of our sins, is matter of promise, more properly than of command; and that, therefore, it would be absurd to look for an explicit command to be "assured of forgiveness." Clericus does not deny the doctrine of forgiveness; but where are we commanded to be forgiven? He does not deny, though he provides for it more safely, as he supposes, than we, that a believer may have "comfort;" but where is it said, in so many words, " Except you enjoy religious comfort, ye shall all likewise perish?" Duties are the subjects of requirement; the benefits which follow are the subjects of promise.

2. We are not inquiring what God requires of us in order to salvation; for our comforts, from whatever source they arise, whether they are direct or reflective, form no part of the conditions of salvation; but we are inquiring into the evidence of our having fulfilled the great condition of faith, which is "indispensably necessary to salvation." This is the true state of the question, and it brings us back to the original inquiry. Now if those who are not justified have not believed in the full sense of the divine requirement; and if none are justified, but those in whom the fruits of the Spirit are immediately sequent; and if, as before proved, the first and leading fruit of the Spirit, the love of God, as that affection is understood by the Sacred Writers, cannot exist without a sense of his love to us as our God reconciled; and if this, being antecedent to habits and acts of holiness, cannot be, in the first instance, inferred from them, but must be directly

communicated by the Holy Spirit; then those who have not this persuasion are not believers; and thus we see that it is indispensable, not per se, but as it is inseparably connected with the faith whereof cometh salvation, and which "God commandeth all men every where" to exercise, as explicitly as he commandeth them "to repent."

By the third query our Correspondent thinks he has put us into a dilemma; and he gives us fair warning, that, unless we "extricate ourselves well," he will not fail to make us feel the horn on one side or the other. But we hope that a few words will convince him that his threat, if it had been less good-natured than it really is, has nothing formidable in it. We feel no entanglement, and need make no effort to extricate ourselves. If our readers will turn to the question itself, they will perceive that it is intended to bear upon our observation in the Review of Mr. Cunningham's Sermons, "that it is mere hypothesis to assume that the fruits of the Spirit can in reality exist where there is not a previous evidence of the forgiveness of sins." "What then," says Clericus, "is repentance no fruit of the Spirit? Is justifying faith none? And is there nothing holy in either one or the other?" But Clericus has here strayed out of the course of the argument, or he would see that these questions are totally irrelevant. The phrase, "The fruits of the Spirit," is used in this discussion in a definite sense, for those moral effects which follow pardon; and that not by us only, but by those who advocate the mode of obtaining the knowledge of forgiveness by inference from such effects, -- the only persons whose opinion is in question. On both sides it is allowed; that "the fruits of the Spirit," love, joy, peace, gentleness, goodness, &c., are consequent on pardon; but one argues that from these pardon is to be inferred, the other that they cannot exist but as consequent upon a previous evidence of pardon. In this phrase, therefore, those fruits only are understood on both sides which can be referred to as evidences of justifying faith: and Clericus surely will not urge that repentance is an evidence of justifying faith, or that justifying faith is an evidence of itself. In a large sense, all good is a fruit of the Spirit -- the penitent in the seventh chapter of Romans felt the convincing and "killing" power of the law only by the Spirit; and by the same Spirit be assented to the law that it was good, and, because he had not the power to do what he would, cried out under a sense of both guilt and bondage, "O wretched man that I am, who shall deliver me from the body of this death? These were "fruits of the Spirit;" but it would be very remarkable, should any one argue that they are such fruits as prove him pardoned and regenerate, when the Apostle plainly declares that he was neither. Clericus must know that there are "fruits of the Spirit," as the Spirit of Conviction; and fruits of the Spirit, as the Spirit of Adoption.

Thus have we explicitly answered the questions put to us by our Correspondent; and the more at large, because the subject is weighty, and because Clericus himself asks for information. He promises in conclusion to show that he and his clerical brethren, who agree with him, provide for the "comfort and even confidence" of their hearers, in a more "safe and satisfactory manner." If they do it in a scriptural manner, we are sure that it will at least be "safe;" but if not, however "satisfactory," they will raise up their wall with untempered mortar, and their cautions against enthusiasm will let in evil in another direction. "I will hear what God the Lord will speak," is the resolution which we most respectfully recommend to Clericus, and which we would more fully impress upon ourselves. His words are "pure words," and do not need our prudential guards to render them more so. Should Clericus transmit his promised second communication, we shall be ready to insert it, provided it appears likely to serve the purpose of general edification, either in itself, or in any remarks it might call forth, which would be appropriate to it. Towards him and his brethren of the evangelical Clergy we feel the highest respect; knowing, however we may differ

from any of them on this and on other points, the zeal and fidelity of their labors, as well as the reproaches they bear, and the sacrifices they make, for the truth. Our earnest prayer is, that their number may be increased; and that in exhibiting "the whole counsel of God," amidst their peculiar difficulties and discouragements, they may obtain adequate help, and abundant success, from the blessing of Him who "giveth the increase."

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## C -- OBSERVATIONS ON A SECOND LETTER FROM EUPHRONIUS

(See our Number For March)

The editor has received a Second Letter from Euphronius; and he feels himself bound to intimate to that Correspondent, that it is not, in his judgment, such as it ought in fairness to have been, as to its spirit and manner, after the argumentative reply which his first candid letter received from the Reviewer on whose statements he animadverted. His insinuation respecting Mr. Wesley's intentional ambiguity, in the passage of his Sermons been the subject of consideration, we firmly believe to be utterly baseless and unwarranted by fact; and we must say that it ought not to have been suggested. "The great logician," as Euphronius terms him, was, at least, an honest writer on this important doctrine. We respectfully remind Euphronius, who says "he cannot dogmatize," that there are points on which, as a believer in the Bible, even he must "dogmatize," though at the risk of being deemed "unlovely," "Athanasian, and illiberal. We now use the word "dogmatize" in the sense in which we suppose him to have employed it; though we think that there is more of real "dogmatism" than of philological accuracy in such an application as he has made of the term. The only question is, whether the Connexion of the Witness of the Spirit with the blessing of Justification, as the stated and ordinary privilege of all Christian believers, can be proved, by fair inference from the promises and histories of Scripture, to be one of those points which God himself has decided. Euphronius, we apprehend, is not a Stranger to Methodistical publications; and we recommend the late Mr. Hare's able pamphlets, in answer to Mr. Cooke, to his renewed and prayerful attention. -- We must add, that a Minister of the Gospel as seriously violates his duty, when he ventures to "loose" what Christ hath "bound," as when he presumes to "bind" what Christ hath loosed." This subject can never be argued safely, but when it is examined, not as a matter of feeling in respect to its hearing on individuals, or on different religious denominations, but as one to be determined, soberly but fearlessly, by an appeal to that revelation of God, whose teachings all parties agree to hold infallible. An attempt to be more charitable and benevolent than our MASTER, would indeed be, in the worst sense, an attempt to be "righteous over-much." The proper inquiries, in this case, therefore, are, "What account is given in the New Testament of the privileges which are ordinarily and immediately annexed to faith in Christ, and to that justification which takes place on believing?" Is not the Holy Ghost as "the Comforter" and as "the Spirit of Adoption" promised to all true believers? Does that promise ever fail? Are not "love, peace, and joy" represented as a necessary part of the undivided and indivisible "FRUIT of the Spirit," when given? If so, they who, on the careful examination and most candid interpretation of their religious experience, (not of their phraseology merely, which may, in many cases, from various causes, fall considerably below their actual attainments,) appear to be habitually destitute of such fruit, even in its lowest degrees, must not be taught that they already possess the faith which justifies, but urged and encouraged to seek it with restless and persevering importunity. The Popish Indulgences,

which pretend to set men at liberty from the precepts of religion, are not more unauthorized than those dispensations in reference to Christian privileges, which some Protestant Divines assume the right of proclaiming to their hearers; -- confounding the character of convinced and penitent sinners, (sincerely seeking salvation, and in the way to find it, but who do not yet so much as profess any thing which can be scripturally considered as the faith which justifies,) with that of believers, actually accepted in the Beloved, and adopted into the family of God. Thus they speak peace, before God hath spoken peace; and virtually (however undesignedly) supersede that very "dogmatical" and "Athanasian," but most weighty declaration of Scripture, "He that believeth not is condemned already; and the wrath of God abideth on him." We know that "not believing" is the thing to which the condemnation is attached. But how is any man to be convicted of his want of that special faith which is here referred to, but by the proof that he has not the scriptural adjuncts and fruit of such a faith? Or by what authority do we recognize him as a partaker of the Christian adoption, who is habitually and confessedly destitute of the "love, joy, and peace," which the Apostolical Epistles (the only proper rule and standard of Christian experience) show to have been as uniformly enjoyed by the primitive believers as any other of the various graces which flow from such adoption?

These observations, made, we can assure Euphronius, under a deep and conscientious impression of their truth and importance, we respectfully submit to his consideration, and to that of our readers; and shall be happy if the friendly controversy which has occurred be rendered subservient, by the blessing of Him who "worketh all in all," to the interests of vital godliness.

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#### 06 -- EXTRACT OF A LETTER ON CHRISTIAN PERFECTION

May 23d, 1761

My Dear Friend,

I sincerely rejoice on MR. D----'s account; and I hope that by this time I may also congratulate you on your having entered into that happy land of uprightness, which is always favored with God's peculiar smile; where he keeps his own in perfect peace, and everlasting rest. May you Sweetly abide in Jesu's love, and be filled with his abundant fullness!

You bid me tell you what I think of you. I will speak freely: I believe you are not far from that "love which casteth out all" "slavish fear." The Lord hath arrested you, and made you a prisoner of hope: you are, for a time, detained in the wilderness, but your Lord will, with his own arm, deliver you. Be strong, be bold, fear not; Jesus, the Captain of your salvation, goes before you. He will send forth judgment unto victory; and destroy all your enemies. When he hath made you all fair, then will he behold no spot in you. You shall as perfectly bear the image of the heavenly ADAM, as you have borne that of the earthly one. Your Savior has blessed you, and will bless you forevermore; yea, he will keep you night and day, and water you every moment.

But remember this: as your Lord was "a Man of Sorrows, and acquainted with grief," so must you, as long as you abide in this earthly tabernacle, drink of the same cup which your Savior



drank of, and, less or more, "be baptized with the baptism which he was baptized with." "Every one that is perfect shall be as his Master." You are called to be conformed to a suffering, as well as a glorified Savior; and must have fellowship with him in his suffering, that you may partake of his glory. Through much tribulation all the saints enter into the kingdom of God; and especially those who enter deepest into the spirit of it on earth, and highest into the glories of it in heaven. Yet blessed are they who follow Christ in the painfully pleasant path of regeneration, and abide with him in all his temptations. Their crown shall be as much distinguished for its brightness in heaven, as their sufferings were distinguished for their blackness on earth. The way of the Cross is the sure way to eternal glory.

Do not think that a bare freedom from evil tempers is the highest Christian perfection you can possibly arrive at; but aim at "perfecting holiness in the fear of God." Neither expect, when you shall come into this state, to appear in your own eyes a fine, wise, and glorious creature. No: expect to be like a little child that has to learn to walk, and to ask almost every thing of its parents. Expect to be astonished, as well at your ignorance, simplicity, littleness, and meanness, as at the infinite blessing bestowed upon you, and the inconceivable change wrought in you. An unutterable depth of humility, teachableness, and mildness, is the supreme height of that Perfection, which none can conceive but those who arrive at it.

You cannot follow your Master, and fight under your Captain, unless you are clothed with "all the armour of God." And then you will find many and hard battles to fight; but victory, sure victory, will ensue. Do you now "walk in white" with Christ? If you do, praise your loving Lord, and look to Jesus every moment. Go forward, and may the Lord teach you by his blessed Spirit, and refresh you by his love. If not, now dare to believe; lay hold on the hope set before you, the glorious hope of perfect love. Jesus will give you all you stand in need of The Lord will bury you in his grave, that you with him may rise. Then, when he who is your life shall appear, you also shall appear with him, and be for ever with the Lord. Even now behold the fair beauty of the Redeemer: be at the feet of the ever-living, ever-loving Jesus: let your soul rest in his mighty hand, that he may form and mold it into his own image. He waiteth, and wanteth to be gracious; cleave unto him, and lose yourself in him!

I bless the Lord, I feel myself lying safe in his hand, and I am kept in perfect peace. While I am in a multitude, my soul is retired with Jesus from the noise and show there of. Yet how little is what I have received in comparison of that which I see before me, and at which I aim. Grace is of a growing and increasing nature; and wherever the incumbrances of self-indulgence, pride, evil-desire, unbelief, &c. are cleared away, it will not fail to ripen into perfection. Many, it may be, have received a larger stock than I have; but it is my duty, and I believe ever will be my care and pleasure, to be thankful for what I have, and to pray for what I want. I want to have any life more sensibly hid with Christ in God; and to believe, love, and obey, in a fuller manner, and, larger measure, than I do at present. Yet a little, a very little while, and Eternity, will be here, and we shall be safely landed in the wished-for port. We shall meet in the realms of endless day. We shall then see the glorious face of our beloved Savior without a veil. The paintial distance shall subsist no more. We, even we, shall behold him on his great white throne, and delightfully cast our crowns at his feet, and hail the Lamb who died to redeem us unto God, in endless songs which angels cannot learn. I am his by twice ten thousand ties, which bind me to his heart. He is my God, and my all. Is he not your God? Surely he is. Do you not love him with all your heart? "He is

altogether lovely." "Behold the Lamb of God which taketh away the sin of the world." Can you hold out any longer? Will you yet refuse to give Him your heart, who has bought it with blood divine? O, now let, redeeming love make an entire conquest of your yielding soul.

I remain, &c.

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## 07 -- INTERESTING NARRATIVE

Of The First Success Of The Moravian Missionaries In Converting The Calmuc Tartars To Christianity, And Introducing Them To Settled And Civilized Habits Of Life.

(From the Sheffield Iris)

More than seventy years ago, a Mission was begun by the Moravian Brethren among the Calmac Tartars, which, after a short trial, was necessarily abandoned; but the object itself was never abandoned. Failing in the direct attempt to plant the Gospel among these fierce and restless barbarians, in the year 1765, a colony was established on the banks of the Wolga, to which various families and individuals from German congregations emigrated; and the place, which they called Sarepta, is now one of the most considerable of the Brethren's settlements. The station was expressly occupied for the purpose of cultivating a friendly intercourse with the numerous hordes that frequent the neighborhood, till the time should come when they would hearken to the Gospel. Though no opportunity of preaching Christ to these Gentiles was neglected, all instruction seemed to be vain, till within a few years past, when the way was opened for the renewal of a regular Mission among them. Since then, several Brethren, wandering or sojourning with them, as they roved or rested, in the adjacent region, have been diligently endeavouring to teach them the truth as it is in Jesus; and by the blessing of the Lord, now one, and then another among the Calmucs, have had their hearts opened, and their minds enlightened by the Holy Spirit. So gently, yet so safely, hath the good shepherd led these lost sheep, after he had found them in the wilderness, that, their lives being endangered from the wolves among their countrymen, on account of their christian profession, they were moved to take a step, perhaps unexampled among their tribes, who are rovers from their birth, -- to leave the horde, and settle upon a little island in the Wolga, near Sarepta, where, under the eyes of their teachers, and the protection of the Emperor Alexander, they hoped to live quiet and peaceable lives, in all godliness and honesty. This migration has been effected, and the desolate island is now inhabited by a class of people hitherto unknown in the history of man, -- Tartars become Christians, and settled upon one spot for the purpose of agriculture and commerce! It was on a stormy evening that these firstlings of the Calmuc race arrived on the land belonging to the colony of Sarepta. Their teacher, brother Schill, on horseback, led their march: he was accompanied by several of the heads of families, and followed by the main body of the men on foot. Behind these came the camels, three in number, loaded after the manner of the East, with tent-skins, on which the women were seated. The next objects in the procession were two Calmuc carts, drawn by horses, and another drawn by a bullock, likewise loaded with tent-skins and furniture, on which the young children were placed, while the elder walked by their side. Some of the stoutest boys brought up the rear, driving before them seventy head of cattle, sheep, and goats. Their march lay along the banks of the river, and a boat, containing a small

party, accompanied it on the stream. The evening grew calm, and the sun was set before they had all reached the end of their pilgrimage. It was a spectacle never witnessed on earth before, and surely there was joy in heaven among the angels of God over these sinners that thus repented. Day after day, before they had taken full possession of their island, the brethren and sisters, young and old, from Sarepta, visited the encampment of the fugitives, and bade them welcome in the name of the Lord. They had pitched their tents about three miles from the village, and there they abode, hearing the word of God preached, praying, and praising him, both in the great assembly, and in their family-circles. Among their visitors was the venerable brother Steinmen, eighty-three years of age, and one of the first settlers at Sarepta. He, as well as the few surviving fathers of the colony, had never forgotten the original purpose of the place, -- to be a frontier post on the verge of the kingdom of darkness, horn which to send glad tidings of salvation into the heart of Asia. For this consummation he and they had been offering up daily prayers, for more than half a century. When, therefore, he heard of the arrival of this company of Calmuc confessors, the patriarch seized his staff, which he had long laid aside, and, notwithstanding the distance, and his infirmities, by the help of friends who supported his steps, he reached the camp. There, after beholding with his own eyes what God had wrought for these poor savages, and having heard them sing, in their native tongue, various hymns that spoke of the sufferings of Christ and the glory that should follow, he broke out into a transport of joy, and returned home, thanking and blessing God. Two days afterwards, he closed his eyes, and departed in peace, having seen the salvation of the Lord thus come to the outcasts of Tartary.

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## 08 -- EXTRACT FROM THE SPEECH OF JOHN MASON GOOD

Delivered At The Tenth Anniversary Of The City Of London Bible Society, Held In The Egyptian Hall Of The Mansion-House, On Thursday, November 7, 1822.

To determine what the light of unassisted nature can accomplish, and what it cannot, it is necessary to ascend into times which preceded the great gift of evangelical knowledge to the world, -- to hold converse with the sages of antiquity, -- to pass back into some part of the four thousand years that anticipated this glorious era, -- through a considerable portion of which, be it remembered, the light of reason was as closely cultivated, as nicely trimmed, and burned with as bright a lustre, as in our own day; yet, to what part of this vast tract of time are we to turn for a religion, that is to satisfy the cravings and the hopes of the human soul? Where, amidst all these mighty journeyings of the sun, can we discover that beau ideal, that fair phantom of an infidel imagination, which is to become a substitute for the Bible, and to render its sacred pages no longer of any use? Are we to carry up our investigations to the gymnosophists of India, the hierophants of Egypt, or even the philosophers of Greece and Rome? Such researches have been made, and repeated without end: the individual before you has engaged in them with no trivial toil; and I here freely confess, that, so far as I have been able to discover, -- while in the maxims of families, and followed by their moral wisdom, the beauty of their poetry, and the profundity of their speculations, there is much that is excellent, and well worthy of being committed to memory, -- in every thing that relates to a religion that can come home to the business and the bosom of man, they are all, and equally, Vanity or Vanities. Where, amidst the whole, are we to look for those primary

doctrines, that be at the very basis of every genuine religion whatever, -- holiness of heart, humility of heart, universal charity of heart? -- that charity which is "the bond of perfectness," and of which the Bible-Society affords so splendid and impressive an example, harmonizing every minor and unessential distinction, and sacrificing every asperity at the foot of the cross, in the great primitive desire of going forth and publishing the Gospel to every creature. Where, more especially, except in Christianity itself, are we to look for a religion that lifts man up to God, and draws down God to man? -- that compels us to love him, because he first loved us?

So far from it, that let us direct our eyes to whatever quarter we may, we shall find the Priests and the Philosophers of every country, unillumined by the lamp of revelation, altogether incapable of satisfying themselves concerning the existence and the nature of the deity, and the government which he exercises over the world. Insomuch, that even at Athens, in the splendid meridian of her literary glory, amidst the thirty thousand altars that were erected within and around her, to as many distinct divinities, we find one, -- and we have the authority of both sacred and profane writers for asserting so, -- with the marvellous inscription, [gr.], "To The Unknown God;" and that this was not the feeling of the people alone, or even of the priesthood, but of the philosophers as well, we have the fullest information from the well-known fact, that even amongst the boldest of their sects, that which took the greatest pains to unshackle themselves from all the superstitions, and even the religious ties of the day, -- I mean the Epicureans, -- whenever any event of a striking and alarming character occurred around them, as the roar of an overwhelming tempest, the wide wreck of an earthquake, or the sudden fall of some mighty empire, -- incapable of resolving it into any of the principles of their own school, they contented themselves . with ascribing it to the agency of some Unknown or Hidden Power, a vis Abdita Quedam, to quote the language of the most celebrated writer of this sect; for, "So," says he, (if I may be allowed to render the passage into our own tongue,) --

Usque adeo res humanas Vis Abdita  
Qaedam  
Obterit; et  
pulchros fasces, saevasque secures,  
Proculcare, ac ludibrio sibi  
habere, videtur.

-- Lucret. v. 1232 --

So, from his awful shades, Some Power  
Unseen  
O'erthrows all human grandeur; treads to dust  
Rocks, ensigns, crowns, the proudest pomps of state;  
And laughs at all the mockery of man.

The experiment is not now, therefore, to be made, -- it has been made; and it has been in a course of trial for upwards of three thousand years: the wisest and most learned sages of antiquity have been employed in conducting it, and the wisest and most powerful of monarchs have assisted them with their patronage, -- those of Assyria, of Persia, of Greece, and of Rome. And what, after all, is the result? I will give it you in the words of an inspired writer, -- of a writer who could not

be deceived, and who was present at the very time when this result was taking place; who tells us, and tells us, too, in direct allusion to this experiment, and to its occurring with the full cognizance and under the immediate superintendance of the ALMIGHTY for this very purpose:-- "After that, IN THE WISDOM OF God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, (thus triumphantly retorting their own words upon themselves,) to save them that believe:" -- to save them that repose their whole hope and confidence in this despised and repudiated revelation.

It is in this "foolishness of preaching," -- in this diffusion of the word and will of God, -- that we are now called to co-operate. -- To co-operate? --Yes, Sir, to co-operate with the glorious company of Apostles, who first published it, -- with the noble army of martyrs, who have sealed it with their blood; -- to co-operate, (and I speak it, Sir, with reverence,) with the DEITY himself, in the execution of his own gracious design: a design, from the beginning of the world foretold by Prophets, superintended by Angela, hailed by the Church in every age; which Time has only travelled to fulfil; and which, whether we allow ourselves the matchless honor of co-operating in it or not, wilt assuredly, he fulfilled in its own due time; for it is founded, not upon an arm of flesh, but upon the immutable promise of the Eternal -- upon that Rock of everlasting Ages, which, when the fashion of this world, ye, Sir, and when the world itself, and all that it inherits, shall dissolve and pass away, -- will still continue firm to its own engagement, and execute its purpose in .

Let then this great and noble City, so forward in every other good deed, be forward also in the present; and, in the language of the Motion in my hand, he peculiarly "impressed with the necessity that exists for persevering in distributing the sacred Volume." here is no vain speculation, but a concern of solid and everlasting interest. Whoever embarks in this commerce can never fall: whoever bottoms himself in this freight, whatever may be the whirlpools or the tempests around him, can never founder. Let then the inhabitants of this Metropolis, amidst the wealth and the wisdom of secular concerns, learn also to become wise unto salvation; nor ever may the goodly, the gratifying sight be wanting, of its being headed in so momentous a cause, as on the present occasion, by its own Chief Magistrate. And, finally, may each of us in thus persevering, have the full verification of that short but impressive prayer, which the Forefathers of this City have adopted as their metropolitan motto, -- a prayer, Sir, which, though not at this moment hung up in your presence, is, I am persuaded, through some part of every day, before your eyes, and which I pray God may never be absent from them, -- Domine, Dirige Nos.

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## 09 -- ACCOUNT OF THE DOOB GRASS OF INDIA

(From a Paper, by Capt. David Richardson, in Vol., VII. of the Asiatic Researches)

This is probably one of the most common, useful, and beautiful grasses in this (the East Indies) or any other country; and, like the cow which feeds upon it, is held in high veneration by many tribes of Hindoos.

A natural velvet carpet, if the expression be admissible here, may, at any time, be formed of this elegant grass, in the space of two or three weeks, merely by chopping it in pieces, and sprinkling these on prepared ground mixed with earth. In this way the banks of rivers, public roads, fortifications, ditches, gardenwalks, and marginal borders, are frequently prepared in India, upon principles which unite expedition, elegance, and strength, in one verdant sward, which, to people not acquainted with the rapidity of vegetation in these climes, has almost the appearance of enchantment.

Every lover of agriculture and rural economy, at home, must regret that this charming plant has not yet been fairly tried in Europe, where it would probably yield both profit and pleasure to all its admirers. The roots are esteemed medicinal by the natives, and there can be little doubt of the nutritive quality of the whole plant, considered as the food of animals. It is well known to the Hindoostanees, and probably so often the object of attention, in the rural sports and excursions of the people, or their children, that the expression *doob ka eh hulla*, a ring of doob, is frequently introduced in their stories, to express that a petitioner did not receive a doob ring from the person solicited, or what we might render, he did not even see the color of his coin. As rings are exchanged at weddings by the parties, it is possible their poverty may sometimes cause them to substitute, at least *pro tempore*, those formed of the grass in question.

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#### 10 -- REMARKABLE INSTANCE OF ANIMAL VITALITY (From the Literary Gazette)

Accounts of animals found imbedded in the hearts of trees, and in solid rocks, have never been so well authenticated as to establish beyond question the existence of these extraordinary phenomena; but a recent instance has come under our own cognizance, which affords distinct proof, not only of the preservation of life, but of the natural growth and progress of an animal in a state which seems to preclude every idea but that of annihilation. -- The history of the specimen to which we allude is short and curious. Among the woods imported into this country for veneering and other ornaments of furniture, one of the dryest, hardest, and most beautiful, is the zebra wood. In December last, in adzing the edges of an inside plank of this tree, about two inches within the edge of the plank, a species of *Cerambyx* was discovered. Its position was longitudinal with the grain of the wood; and the sides of the cavity containing it were smooth. The wood itself was perfectly dry, and had been brought to the saw-mill, near Stratford, in Essex, from the London Docks, where it had probably lain many years. On Dec. 31, the specimen was carried to that able Naturalist Mr. Clift, of the College of Surgeons; it was then in a torpid state, and apparently dead; but on that gentleman's bringing it near the fire, it recovered its vivacity, and ate some brown sugar very greedily. Being placed in a warm situation, it lived till the 15th of January, taking very little nourishment, except milk or water. It was kept upon a chimney-piece on some twigs of a tree, under a bell-glass; so that perhaps the temperature might have been too high, and its powers too much excited to allow it to live through the winter. -- There was another specimen in the same log of wood, which was destroyed by the teeth of the saw, and led to the discovery of his more fortunate companion, who not only escaped a violent death, but has thrown a light upon Natural History. The animal thus remarkably found and revived in our climate, is two inches long. The colour is darker than a cinnamon brown; and what, considering its habitation, was the most

wonderful, his head was armed with two delicate feelers, twice the length of his body. -- How these tender filaments were disposed in the hard wood puzzled conjecture: while alive it usually carried these antennae over its back, but occasionally brought them forward. Having ten joints in each, it had the power of folding them on its body. Some of our readers may remember an instance somewhat resembling the present, and which also originated under very singular circumstances. A clerk in one of the courts at Guildhall had been often staggered, if not frightened, by the sound of something like what superstition has named the Death-watch. His old desk had been a court-appendage for a number of years: and the clerk's astonishment may be surmised, when one day, his attention being peculiarly attracted by the ticking noise, he first saw a minute hole perforated to the surface from the inner wood, and soon after a portion of the insect instrument, by which this operation was performed, protruded. With his penknife he carefully enlarged the orifice, and ultimately succeeded in digging out an animal resembling the *Cerambyx* of the zebra wood, but of brilliant colors and smaller dimensions. This specimen was presented to Sir J. Banks, and is, we presume, still in the Collection left by him. The inferences which maybe drawn from these memorable phenometa, we leave to the Natural Philosopher: in a popular point of view, they are worth recording for their extreme curiosity.

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## 11 -- REVIEW

Theological Institutes: or A View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. Part First. Svo. pp.288. 6s.

With us it has long been an occasion of deep regret, that although there are many systems of theology in the English language, there is scarcely one which is not either greatly defective, or seriously objectionable in point of sentiment. Some of them consist almost entirely of dry and unimpressive disquisitions concerning religious and moral duty, without a sufficiently prominent exhibition of the distinguishing doctrines of Christianity; and without that habitual reference to them by which the Apostolical Epistles are characterized, and which is indispensably necessary to render successful exhortations to piety and holiness. In others, those doctrines are openly impugned, and an attempt is made to supersede them by the substitution of Pelagian and Socinian speculations. And, in a third class, the vital truths of revelation, to a considerable extent at least, are neutralized, by being identified with the bold and revolting deductions of Calvinian metaphysics. Under one or another of these classes may be arranged many a system of divinity, from the semi-infidel production of Fellowes, then inanimate compilations of Fronas and Stackhouse, and the cold and occasionally heterodox details of Limborach, to the high supralapsarian volumes of Witsius and of Gill. With whatever advantage some of these works may be occasionally consulted by men of learning and experience, whose minds are established in the knowledge and belief of the truth; we should feel greatly reluctant to put them, as authorities, into the hands of young men who are just entering upon the study of theology. Much valuable information may doubtless be derived from the Lectures of Dr. Doudridge; but their mathematical form renders their general tendency injurious, rather than otherwise; as leading inexperienced minds to subject even the most sublime discoveries of revelation to a mode of proof of which they are not legitimately capable.

It is therefore with feelings of high gratification, that we find announced, from the pen of the able and excellent writer whose name appears at the head of this article, a systematic "View of the Evidences, Doctrines, Morals, and Institutions of Christianity." For this important and responsible task we believe him to be admirably qualified; and its execution will call into useful exercise his extensive reading, his correct habits of thought, and the various energies of his powerful and discriminating mind. We are the more pleased to see this work in the hands of Mr. Watson, because of that peculiar sobriety of manner with which he is accustomed to treat sacred subjects. Unlike many speculative theorists, in all his writings he displays the most implicit deference to the authority of Scripture, and a perfect inaptitude to associate its hallowing truths with philosophical refinements. On this subject one of the most profound thinkers that ever lived, has said, "We ought not to attempt to draw down or submit the mysteries of God to our reason; but, on the contrary, to raise and advance our reason to the divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess: whereto I have digressed, because of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make an heretical religion and a fabulous philosophy." [Lord Bacon]

The First Part of Mr. Watson's work, which now lies before us, treats exclusively of the Divine Authority of the Holy Scriptures. This is a subject which has been often discussed by men of the greatest abilities, both natural and acquired; and on which, therefore, little that is strictly novel can be fairly expected. It would indeed be hazardous to the reputation of a man of ordinary attainment, and qualifications, to enter at large into the evidences of revealed religion at the presenttime, when the writings of Leland, of Lardner, of Watson, of Paley, and of others equally gifted, have occupied no much of the public attention; and when nearly all that is valuable in the volumes of those eminent men has been nobly embodied by Mr. Hartwell Horne in his admirable "Introduction to the Critical Study and Knowledge of the Holy Scriptures." We are, however, far from considering this part of Mr. Watson's work to be superfluous. On the contrary, we have no hesitation in saying, that in our judgment, at least, it is one of the most valuable treatises of the kind that has ever issued from the British press. It contains none of those dangerous concessions on the subject of what is called natural religion, which several preceding apologists for Christianity have unhappily made; and, in no publication with which we are acquainted, is the necessity of a revelation from God more strongly proved, or the evidence in divine authority of the Jewish and Christian Scriptures placed in so just and advantageous a light.

Our author enters upon his work by establishing the moral agency of man; and then proceeds to show, that the rule which determines the quality of moral actions must be presumed to be matter of revelation from God. In further support of this principle, he argues from the weakness, corruption, and uncertainty of human reason; and from the want of authority in opinions which are destitute of divine sanction. To this succeeds an inquiry into the origin of those truths which are found in the writings and religious systems of the heathen. The necessity of a revelation is then clearly shown from the state of religious knowledge and of morals among pagans, both in ancient and in modern times; and from a survey of their different systems of religion. The evidences which are necessary to authenticate a revelation are next discussed. -- These are divided into three classes, the External, the Internal, and the Collateral; each of which is distinctly explained, and its proper rank assigned in this great argument. After these, we have an excellent chapter on the use and limitation of reason in religion.



Having gone through these preparatory discussions, our author proceeds to establish the antiquity of the Holy Scriptures, and to prove their uncorrupted preservation. The credibility of the testimony of the Sacred Writers is next examined, and their inspiration proved from the miracles they wrought, and the prophecies they delivered; as well as from the peculiar adaptation of Christianity to the state of men, its original propagation and establishment in the world, and its manifest tendency to promote the happiness both of individuals and of nations. The work concludes by in answer to miscellaneous objections; especially those which are deduced from the infant science of Geology.

On all these interesting topics Mr. Watson expatiates with great clearness and force of argument; but there are some parts of his book which are entitled to special attention. The facts which he has adduced to show the lamentable ignorance of pagan nations on the Subject of religion, and their consequent depravity and wretchedness, are peculiarly impressive, and fully demonstrate the necessity of a revelation from God, to guide the feet of his erring and guilty offspring into the way of truth and holiness. Even those broken fragments of truth which he scattered in pagan literature, Mr. Watson has clearly shown, were not the original discoveries of the men in whose works they are found, nor are they to be attributed to what is called "the light of nature;" but were derived from those early revelations which were made by God to his chosen people. No proof whatever exists, that, when the knowledge of God and of the nature and sanctions of true religion had become extinct in any nation, such knowledge was ever recovered by the mere efforts of the human intellect; even when that intellect has been the most gigantic, and in the highest state of scientific cultivation. The case of Zoroaster, the celebrated reformer of the religion of the ancient Persians, has been urged as an instance to the contrary; but without any authority, as Mr. Watson has manifestly proved in the following paragraphs:--

"The old religion of the Persians was corrupted by Sabianism, or the worship of the host of heaven, with its accompanying, superstition. The Magian doctrine, whatever it might be at first, had degenerated; and two eternal principles, good and evil, had been introduced. It was therefore necessarily idolatrous also, and, like all other false systems, flattering to the vicious habits of the people. So great an improvement in the moral character and influence of the religion of a whole nation as was effected by Zoroaster, a change which is not certainly paralleled in the history of the religion of mankind, can scarcely therefore be thought possible, except we suppose a divine interposition either directly, or by the occurrence of some very impressive events. Now as there are so many authorities for fixing the time of Zoroaster, or Zeratusht, not many years subsequent to the death of the great Cyrus, the events to which we have referred are those, and indeed the only ones, which will account for his success in that reformation of religion of which he was the author: for had not the minds of men been prepared for this change by something extraordinary, it is not supposeable that they would have adopted a purer faith from him. That he gave them a better doctrine, is clear from the admissions of even Dean Prideaux, who has very unjustly branded him as an impostor. Let it then be remembered, that as 'the Most High ruleth in the kingdoms of men,' he often overrules great political events for moral purposes. The Jews were sent into captivity to Babylon to be reformed from their idolatrous propensities, and their reformation commenced with their calamity. A miracle was there wrought in favour of the three Hebrews, Confessors of one only God, and that under circumstances to put shame upon a popular idol in the presence of the King, and 'all the rulers of the provinces,' that the issue of this controversy between Jehovah and

idolatry might be made known throughout that vast empire. -- Worship was refused to the idol by a few Hebrew captives, and the idol had no power to punish the public affront:-- the servants of Jehovah were cast into a furnace, and he delivered them unburn; and a royal decree declared 'that there was no God who could deliver after this sort.' The proud Monarch himself is smitten with a singular disease; -- he remains subject to it until he acknowledges the true God; and, upon his recovery, he publicly ascribes to Him both the justice and the mercy of the punishment. This event takes place also in the accomplishment of a dream, which none of the wise men of Babylon could interpret: it was interpreted by Daniel, who made the fulfilment to redound to the honor of the true God, by ascribing to him the perfection of knowing the future, which none of the false gods, appealed to by the Chaldean sages, possessed; as the inability of their servants to interpret the dream sufficiently proved. After these singular events, Cyrus takes Babylon, and he finds there the sage and the statesman, Daniel the worshipper of the God 'who creates both good and evil,' 'who makes the light and forms the darkness.' There is moral certainty, that he and the principal Persians throughout the empire would have the prophecy of Isaiah respecting Cyrus, delivered more than a hundred yea, before he was born, and in which his name stood recorded, along with the predicted circumstances of the caption of Babylon, pointed out to them; as every reason, religious and political, urged the Jews to make the prediction a matter of notoriety; and from Cyrus's decree in Ezra it is certain, that he was acquainted with it, because there is in the decree an obvious reference to the prophecy. This prophecy so strangely fulfilled would give mighty force to the doctrine connected with it, and which it proclaims with so much majesty.

I am Jehovah, and none else,  
Forming Light, and creating darkness,  
Making Peace, and creating Evil,  
I Jehovah am the author of all these things.'

-- Lowth's Translation

"Here the great principle of corrupted Magianism was directly attacked; and, in proportion as the fulfilment of the prophecy was felt to be singular and striking, the doctrine blended with it would attract notice. Its force was both felt and acknowledged, as we have seen in the decree of Cyrus for the rebuilding of the temple. In that, Cyrus acknowledged the true God to be supreme, and thus renounced his former faith; and the example, the public example of a prince so beloved, and whose reign was so extended, could not fail to influence the religious opinion of his people. That the effect did not terminate in Cyrus, we know; for from the book of Ezra it appears, that both Darius and Artaxerxes made decrees in favor of the Jews, in which Jehovah has the emphatic appellation repeatedly given to him, 'the God of heaven;' the very terms used by Cyrus himself. Nor are we to suppose the impression confined to the Court: for the history of the three Hebrew Youths; of Nebuchadnezzar's dream, sickness, and reformation from idolatry; of the interpretation of the hand-writing on the wall by Daniel, the servant of the living God; of his deliverance from the lions; and the publicity of the prophecy of Isaiah respecting Cyrus, were too recent, too public, and too striking in their nature, not to be often and largely talked of. Besides, in the prophecy respecting Cyrus, the intention of Almighty God, in recording the name of that monarch in an inspired book, and showing beforehand that he had chosen him to overturn the Babylonian empire, is expressly mentioned as having respect to two great objects, First, the deliverance of Israel, and,

Second, The making known his Supreme Divinity among the nations of the earth. I again quote Lowth's Translation. --

'For the sake of my servant Jacob  
And of Israel my chosen,  
I have even called thee by thy name,  
I have surnamed thee, though thou knewest me not.  
I am Jehovah, and none else,  
Beside me there is no God;  
I will gird thee, though thou hast not known me,  
That they may know, from the rising of the  
sun,  
And from the West, that there is none  
Beside me,' &c.

It was therefore intended by this proceeding on the part of Providence, to teach not only Cyrus, but the people of his vast empire, and surrounding nations, First, that He was Jehovah, the self subsistent, the eternal God; Second, That he was God Alone, there being no Deity beside himself; and, Third, That good and evil, represented by light and darkness, were neither independent nor eternal subsistences, but his great instruments, and under his control.

"The Persians, who had so vastly extended their empire by the conquest of the countries formerly held by the monarchs of Babylon, were thus prepared for such a reformation of their religion as Zoroaster effected. The principles he advocated had been previously adopted by several of the Persian Monarchs, and probably by many of the principal persons of that nation. Zoroaster himself thus became acquainted with the great truths contained in this famous prophecy, which attacked the very foundations of every idolatrous and Manichean system. From the other sacred books of the Jews, who mixed with the Persiana in every part of the empire, he evidently learned more. This is sufficiently proved from the many points of similarity between his religion and Judaism, though he should not be allowed to speak so much in the style of the Holy Scriptures as some passages in the Zendavesta would indicate. He found the people, however, 'prepared of the Lord' to admit his reformations, and he carried them. I cannot but look upon this as one instance of several merciful dispensations of God to the Gentile world, through his own peculiar people the Jews, by which the idolatries of the heathen were often checked, and the light of truth rekindled among them. In this view the ancient Jews evidently considered the Jewish Church as appointed not to preserve only but to extend true religion. 'God be merciful to us, and bless us, that thy ways may be known upon earth, thy saving health unto all nations.' This renders pagan nations more evidently 'without excuse.' That this dispensation of mercy was afterwards neglected among the Persians, is certain. How long the effect continued we know not, nor how widely it spread; perhaps longer and wider than may now distinctly appear. If the Magi, who came from the east to seek Christ, were Persiana, some true worshippers of God would appear to have remained in Persia to that day; and if, as is probable, the prophecies of Isaiah and Daniel were retained among them, they might be among those who 'waited for redemption," not at Jerusalem, but in a distant part of the world. The Persees, who were nearly extirpated by Mahometan fanaticism, were charged by their oppressors with the idolatry of fire, and this was probably true of the multitude.

Some of their writers, however, warmly defended themselves against the charge. A considerable number of them remain in India to this day, and profess to have the books of Zoroaster.

He who rejects the authority of the Scriptures will not be influenced by what has been said of the prophecies of Isaiah, or the events of the life of Daniel; but still it is not to be denied that whilst the Persian empire remained, a Persian moral philosopher who taught sublime doctrines flourished, and that his opinions had great influence. The connexion of the Jews and Persians is an undeniable matter of historic fact. The tenets ascribed to Zoroaster bear the marks of Jewish origin, because they are mingled with some of the peculiar rites and circumstances of the Jewish Temple. From this source the Theology of the Persians received improvements in correct and influential notions of Deity especially, and was enriched with the history and doctrines of the Mosaic records. The affairs of the Greeks were so interwoven with those of the Persians, that the sages of Greece could not be ignorant of the opinions of Zertushta, known to them by the name of Zoroaster, and from this school some of their best notions were derived." (pp.38,-41)

Mr. Watson urges the Internal and Collateral evidences of Revelation with superior effect; but lays the main stress of his argument upon Miracles and Prophecy; and the manner in which he argues on these subjects is peculiarly convincing. It is difficult to select passages from a work which is strictly argumentative, without doing injury to the whole: for, however just and beautiful such selections may be in themselves, they unavoidably lose much of their effect when broken off from their connexion. The following extracts, however, on the Miracles of Scripture, our readers will peruse with lively interest; though to feel their entire force, recourse must be had to the treatise from which they are taken.

"A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension; or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act or by the concurrence or by the permission of God, for the proof or evidence of some particular doctrine, or is attestation of the authority of some particular person.

"The force of the argument from miracles lies in this, -- that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the Author of nature, when they are Wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a divine mission by a special and sensible interposition of God himself.

"To adduce all the extraordinary works wrought by Moses and by Christ, would be unnecessary. In those we select for examination, the miraculous character will sufficiently appear to bring them within our definition; and it will be recollected that it has been already established, that the books which contain the account of these facts must have been written by their reputed authors; and that, had not the facts themselves occurred as there related, it is impossible that the people of the age in which the accounts of them were published could have been brought to believe them. On the basis then of the arguments already adduced to prove these great points, it is concluded that we have in the Scriptures a true relation of the facts themselves. Nothing therefore remains but to establish their claims as miracles.

"Out of the numerous miracles wrought by the agency of Moses we select, in addition to those before mentioned in Chapter IX., the plague of DARKNESS. Two circumstances are to be noted in the relation given of this event, Exodus x. It continued three days, and it afflicted the Egyptians only, for 'all the children of Israel had light in their dwellings.' The fact here mentioned was of the most public kind; and had it not taken place, every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long. Some of the Roman writers mention a darkness by day so great that persons were unable to know each other; but we have no historical account of any other darkness is so long continued as this, and so intense, that the Egyptians 'rose not up from their places for three days.' But if any such circumstance had again occurred; and a natural cause could have been assigned for it, yet even then the miraculous character of this event would remain unshaken; for to what but to a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighborhoods were immediately adjoining? Here then are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element the atmosphere. That it was not a chance irregularity in nature, is made apparent from the effect following the volition of a man acting in the name of the Lord of Nature, and from its being restrained by that to a certain part of the same country:-- 'Moses stretched out his hand,' and the darkness prevailed, every where but in the dwellings of his own people. The fact has been established by former arguments; and the fact being allowed, the miracle of necessity follows.

"The destruction of the First-born of the Egyptians maybe next considered. Here too are several circumstances to be carefully noted. This judgment was threatened in the presence of Pharaoh, before any of the other plagues were brought upon him and his people. The Israelites also were forewarned of it. They were directed to slay a lamb, sprinkle the blood upon their door-posts, and prepare for their departure that same night. The stroke was inflicted upon the first-born of the Egyptians only, and not upon any other part of the family, -- it occurred in the same hour, -- the first-born of the Israelites escaped without exception, -- and the festival of 'the passover' was from that night instituted in remembrance of the event. Such a festival could not, in the nature of the thing, be established in any subsequent age in commemoration of an event which never occurred; and if instituted at the time, the event must have taken place, for by no means could this large body of men have been persuaded that their first-born had been saved, and those of the Egyptians destroyed, if the facts had not been before their eyes. The history therefore being established, the miracle follows; for the order of nature is sufficiently known to warrant the conclusion, that, if a pestilence were to be assumed as the agent of this calamity, an epidemic disease, however rapid and destructive, comes not upon the threat of a mortal, and makes no such selection as the first-born of every family.

"The miracle of dividing the waters of the Red Sea has already been mentioned, but merits more particular consideration. In this event we observe, as in the others, circumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their king and his whole army. The miraculous characters of the event are:-- The waters are divided, and stand up on each side; -- the instrument is a strong east wind, which begins its operation upon the waters, at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army.

"It has, indeed, been asked whether there were not some ledges of rocks where the water was shallow, so that an army, at particular times, might pass over; and whether the Etesian winds, which blow strongly all summer from the north-west, might not blow so violently against the sea as to keep it back 'on a heap.' But if there were any force in these questions, it is plain that such suppositions would leave the destruction of the Egyptians unaccounted for. To show that there is no weight in them at all, let the place where the passage of the Red Sea was effected be first noted. Some fix it near Suez, at the head of the gulf; but if there were satisfactory evidence of this, it ought also to be taken into the account, that formerly the gulf extended at least twenty-five miles north of Suez, the place where it terminates at present. [Lord Valentia's Travels, vol. iii. p. 344.] But the names of places, as well as tradition, fix the passage about ten hours' journey lower down, at Clysma, or the valley of Bedea. The name given by Moses to the place where the Israelites encamped before the sea was divided, was Pihakiroth, which signifies 'the mouth of the ridge,' or of that chain of mountains which line the western coast of the Red Sea; and as there is but one mouth of that chain through which an immense multitude of men, women, and children, could possibly pass when flying before their enemies, there can be no doubt whatever respecting the situation of Pihakiroth; and the modern names of conspicuous places in its neighborhood prove, that those, by whom such names were given, believed that this was the place at which the Israelites passed the sea in safety, and where Pharaoh was drowned. Thus, we have close by Pihakiroth, on the western side of the gulf, a mountain called Atiata, which signifies deliverance. On the eastern coast opposite is a headland called Ras Musa, or 'the Cape of Moses;' somewhat lower, HarnamFaraun, 'Pharaoh's Springs;' whilst at these places the general name of the gulf itself is Bahral-Kolsum, 'the Bay of Submersion,' in which there is a whirlpool called Birket Faraun, 'the Pool of Pharaoh.' This, then, was the passage of the Israelites; and the depth of the sea here is stated by Bruce, who may be consulted as to these localities, at about fourteen fathoms, and the breadth at between three and four leagues. But there is no 'ledge of rocks,' and as to the 'Etesian wind,' the same traveller observes, 'If the Etesian wind, blowing from the north-west in summer, could keep the sea as a wall, on the right, of fifty feet high, still the difficulty would remain of building the wall to the left, or to the north. If the Etesian winds had done this once, they must have repeated it many a time before or since, from the same causes. The wind which actually did blow, according to the history, either as an instrument of dividing the waters, or, which is more probable, as the instrument of drying the ground, after the waters were divided by the immediate energy of the divine power, was not a north wind, but an 'east wind;' and, as Dr. Hales observes, 'seems to be introduced by way of anticipation, to exclude the natural agency which might be afterwards resorted to for solving the miracle; for it is remarkable, that the monsoon in the Red Sea blows the summer half of the year from the north, and the winter half from the south, neither of which could produce the miracle in question.'

"The miraculous character of this event is, therefore, most strongly marked. An expanse of water, and that water a sea, of from nine to twelve miles broad, known to be exceedingly subject to agitations, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives, and ceases at the moment when the latter reach the opposite shore in safety; and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of waters on each side could insure the entire destruction of so large a force!

"The falling of the Manna in the wilderness for forty years, is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud on the part of Moses. That this event was not produced by the ordinary course of nature is rendered certain by the fact, that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion; and its miraculous character is further marked by the following circumstances:-- 1. That it fell but six days in the week: 2. that it fell in such prodigious quantities, as sustained three millions of souls: 3. that there fell a double quantity every Friday, to serve the Israelites for the next day, which was their Sabbath: 4. that what was gathered on the first five, days of the week, stank and bred worms, if kept above one day; but that which was gathered on Friday kept sweet for two days: and 5. that it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan. [[Universal Hist. 1. 1, c.7.]] Let these very extraordinary particulars be considered, and they at once confirm the fact, whilst they unequivocally establish the miracle. No people could be deceived in these circumstances; no person could persuade them of their truth, if they had not occurred; and the whole was so clearly out of the regular course of nature, as to mark unequivocally the interposition of God. To the majority of the numerous miracles recorded in the Old Testament, the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power of either human agency or natural causes: they were public; they were such as could not admit of collusion or deception: they were performed under such circumstances as rendered it impossible for the witnesses and reporters of them to mistake: they were often done in the presence of malignant, scrutinizing, and intelligent enemies, the Jewish rulers, who acknowledged the facts, but attributed them to an evil supernatural agency; and there is no interruption in the testimony from the age in which they were wrought to this day. It would be trifling with the reader to examine instances so well known in their circumstances; for the slightest recollection of the feeding of the multitudes in the desert; -- the healing of the paralytic, who, because of the multitude, was let down from the house-top; -- the instant cure of the withered hand in the synagogue, near Jerusalem, where the Pharisees were 'watching our Lord whether he would heal on the sabbathday;' -- the raising from the dead the daughter of Jairus, the widow's son, and Laxarus; and many other instances of miraculous power; will be sufficient to convince any ingenuous mind, that all the characters of real and adequately attested miracles meet in them." (pp.157-162)

The resurrection of Jesus Christ from the dead is the broad seal of Heaven impressed upon the Christian Revelation. To that indubitable fact the Apostles confidently appealed, in their public ministrations, and when arraigned before the Jewish Sanhedrim. The evidence of this fact is well stated by Mr. Watson, and triumphantly applied in, support of his general argument. The passage is too long to be extracted; and, like many other parts of this most valuable publication, would greatly suffer by abridgment.

Various attempts have been made to neutralize the argument which is drawn from miracles in favor of revealed religion. The sophism of Hume on this subject, and its triumphant confutation by Dr. Campbell, are well known. But the most formidable objection to this argument is derived from those messages of Scripture which have been understood to ascribe miraculous works to the agency of evil spirits. 'Miracles,' it has been urged; 'are no proof of a divine commission, since

they have been wrought by diabolical agency; as in the case of the Magicians of Egypt, with whom Moses had to contend,' &c. This objection, Mr. Watson has met with consummate ability, and has fully dissipated this subterfuge of unbelief. He has, we think, satisfactorily shown, that no proof exists in the sacred text, that any miracle whatever was performed by the magicians; that least of all was any miracle wrought to disprove the divine mission of Moses; and that, according to the express declarations of Holy Writ, evil spirits are utterly incapable of performing any real miracle, the production of such effects being the exclusive prerogative of God. The following is a fair specimen of the manner in which our author has treated this difficult subject.

"Now as the objection which we are considering is professedly taken from scripture, its doctrine on this subject must be explained by itself, and for this reason the above particulars have been introduced; but the inquiry must go farther. These evil spirits are in a state of hostility to the truth, and oppose it by endeavoring to seduce men to erroneous opinions, and a corrupt worship. All their power may therefore be expected to be put forth in accomplishment of their designs; but to what does their power extend? This is an important question, and the Scriptures afford us no small degree of assistance in deciding it.

"1. They can perform no work of creation; for this throughout Scripture is constantly attributed to God, and is appealed to by Him as the proof of his own Divinity in opposition to idols, and to all beings whatever:-- 'To whom will ye liken me, or shall I be equal, saith the Holy One? Lift up your eyes on high, and behold who hath created these things.' This claim must of necessity cut off from every other being the power of creating in any degree, that is, of making anything out of nothing; for a being possessing the power to create an atom out of nothing, could not want the ability of making a world. Nay, creation, in its lower sense, is in this passage denied to any but God; that is, the forming goodly and perfect natural objects, such as the heavens and the earth are replenished with, from a pre-existent matter, as He formed all things from matter unorganized and chaotic. No 'sign,' therefore, no 'wonder,' which implies creation, is possible to finite beings; and whatever power any of them may have over matter, it cannot extend to any act of creation.

"2. Life and death are out of the power of evil spirits. The dominion of these is so exclusively claimed by God himself in many passages of Scripture which are familiar that they need not be cited: -- 'Unto God the Lord belong the issues from death,' -- 'I kill, and I make alive again.' No 'signs or wonders,' therefore, which imply dominion over these, -- the power to produce a living being, or to give life to the dead, are within the power of evil spirits; these are works of God.

"3. The knowledge of future events, especially of those which depend on free or contingent causes, is not attainable by evil spirits. This is the property of God, who founds upon it the proof of his Deity, and therefore excludes it from all others: 'Show the things that are to come hereafter, that we may know that ye are Gods.' (Isa. xl. 25, 26; xli. 23) They cannot therefore utter a prediction in the strict and proper sense; though from their great knowledge of human affairs, and their long habits of observation, their conjectures may be surprising, and often accomplished, and so, if uttered by any of their servants, may have in some cases the appearance of prophecies.



"4. They do not know certainly the thoughts and characters of men. 'That,' as St. Augustine observes, 'they have a great facility in discovering what is in the minds of men by the least external sign they give of it, and such as the most sagacious men cannot perceive,' and that they may have other means of access too to the mind beside these external signs; and that a constant observation of human character, to which they are led by their favourite work of temptation, gives them great insight into the character, and temper, and weaknesses of individuals, may be granted; but that the absolute, immediate, infallible knowledge of the thoughts and character belongs alone to God, is clearly the doctrine of Scripture: it is the Lord 'who searcheth the heart,' and 'knoweth what is in man;' and in Jeremiah vii. 9, 10, the knowledge of the heart is attributed exclusively to God alone.

"Let all these things then be considered, and we shall be able to ascertain, at least in part, the limits within which this evil agency is able to operate in opposing the truth, and in giving currency to falsehood; at least we shall be able to show, that the Scriptures assign no power to this 'working of Satan' to oppose the truth by such 'signs and wonders' as many have supposed. In no instance can evil spirits oppose the truth, we do not say by equal, or nearly equal miracles and prophecies, but by real ones, -- of both, their works are but simulations. We take the case of miracle. A creature cannot create; this is the doctrine of Scripture, and it will serve to explain the wonders of the Egyptian Magi. They were, we think, very far above the sleight of hand of mere men unassisted; and we have seen, that as idolatry is diabolic, and even is the worship of devils themselves, and the instrument of their opposition to God, the Scriptures suppose them to be exceedingly active in its support. It is perfectly accordant with this principle therefore to conclude, that Pharaoh's priests had as much of the assistance of the demons whose ministers they were, as they were able to exert. But then the great principles we have just deduced from Scripture, oblige us to limit this power. It was not a power of working real miracles, but of simulating them in order to uphold the credit of idolatry. Now the three miracles of Moses which were simulated, all involved a creating energy. A serpent was created out of the matter of the rod; the frogs, from their immense multitude, appear also to have been created; and blood was formed out of the matter of water. But in the imitations of the Magi, there was no creation; we are forbidden, by the doctrine of Scripture to allow this, and therefore there must have been deception and the substitution of one thing for another, which, though performed in a manner apparently much above human adroitness, might be very much within the power of a number of invisible and active spirits. Serpents, in a country where they abound, might be substituted for rods; frogs, which, after they had been brought upon the land by Moses, were numerous enough, might be suddenly thrown upon a cleared place; and the water, which could only be obtained by digging, for the plague of Moses was upon all the streams and reservoirs, and the quantity was in consequence very limited, might by their invisible activity be easily mixed with blood or a coloring matter. In all this there was something of the imposture of the priests, and much of the assistance of Satan; but in the strict sense no miracle was wrought by either; whilst the works of Moses were, from their extent, unequivocally miraculous.

"For the reasons we have given, no apparent miracles, wrought in support of falsehood, can for a moment become rivals of the great miracles by which the Revelations of the Scripture are attested. For instance, nothing like that of feeding several thousands of people with a few loaves and fishes can occur, for that supposes creation of the matter and the form of bread and fish; no giving life to the dead, for the 'issues from death' belong exclusively to God. Accordingly, we find in the 'signs and wonders' wrought by the false Prophets and Christs predicted in Matthew, whether we suppose them mere impostors, or the immediate agents of Satan also, nothing of this

decisive kind to attest their mission. Theudas promised to divide Jordan, and seduced many to follow him; but he was killed by the Roman troops before he could perform his miracle. Another promised that the walls of Jerusalem should fall down, but his followers were also put to the sword by Felix. The false Christ Barchocheba raised a large party; but no miracles of his are recorded. Another arose A. D.,434, and pretended to divide the sea; but hid himself, after many of his besotted followers had plunged into it in faith that it would retire from them, and were drowned. Many other false Christs appeared at different times; but the most noted was Sasbatsi Sevi, in 1666. The delusion of the Jews with respect to him was very great. Many of his followers were strangely affected, prophesied of his greatness, and appeared by their contortions to be under some supernatural influence; but the Grand Seignior, having apprehended Sabbatai, gave him the choice of proving big Messiahship by suffering a body of archers to shoot at him, after which, if he was not wounded, he would acknowledge him to be the Messias; or, if he declined this, that he should be impaled, or turn Turk. He chose the latter, and the delusion was dissipated.

Now whatever 'signs or wonders' might be wrought by any of these, it is clear from the absence of all record of any unequivocal miracle, that they were either illusions, or impostures." (pp. 175-178) (To be concluded in our next)

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## 12 -- SELECT LIST OF BOOKS RECENTLY PUBLISHED Chiefly Religious with occasional Characteristic Notices

(N. B. The insertion of any article in this List is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express notice of our favorable opinion. Nor is the omission of any such notice to be regarded as indicating a contrary opinion; as our limits, and other reasons, impose on us the necessity of selection and brevity.)

Reasons for Renouncing Unitarianism; containing Scriptural and Historical Arguments for the Divinity of Jesus Christ, and against the Reasonings of Dr. Priestley, in his History of Early Opinions. By Richard Martin. 8vo. pp. 30. 1s. The Author of this pamphlet, according to his own account, was, at one period of his life, an orthodox teacher of Christianity; but afterwards was unhappily drawn aside into the deceitful paths of Socinian error. He has recently been led to a more careful investigation of his creed; and the result has been a deep and solemn conviction of the Godhead and Atonement of his Savior. It is well known to those who are conversant with the writings of modern Socinians, that the theologians of that school are in the habit of taking the most unwarrantable liberties with the Sacred Volume; many parts of which they deny to be divinely inspired, while they subject the whole to such licentious modes of interpretation as would not be tolerated even in profane literature. The fact is that they do not subject their opinions to the Holy Scripture, but the Holy Scriptures to their opinions. Mr. Martin, therefore, ascribes his renunciation of Socinianism, under God, to his scrupulous and determined regard for the divine authority of the sacred volume. He has refuted with considerable ability the arguments by which Dr. Priestley attempted to prove that the great body of the Jewish Christians, in the age immediately succeeding that of the Apostles, held the notion of our Lord's mere humanity; and he also reasons in a very conclusive manner in defence of the Godhead of Christ, from those passages of Holy Writ which ascribe to him the creation of all things. The pamphlet is very suitable to be

put into the hands of those persons who, while they profess to acknowledge the divine mission of Jesus Christ, presumptuously call in question the most important doctrines which he has graciously revealed.

The Scripture Doctrine of the Forgiveness of Sins briefly Stated, and its Enjoyment specially considered in Relation to its Influence Personal Holiness. By Valentine Ward. 12mo. pp.24, 4d. -- In an age like the present, when so many persons are carried away by mere declamation, it is no mean praise to say, that the writer of this sermon intended, like the venerable Founder of the Connexion to which he belongs, to write "plain truth for plain people." The forgiveness of sins is one of the distinguishing doctrines of divine revelation, and one in which every individual of mankind has a personal concern. The removal of our guilt, and our consequent introduction into the favour of God, is the foundation of both present and everlasting happiness and hence the forgiveness of sins is intimately connected with the whole system of experimental and practical religion. The nature of this inestimable blessing, its influence upon the temper and conduct of those who have received it, and the way in which it is to be obtained, are illustrated and explained by Mr. Ward in this discourse, in a very familiar, concise, and impressive manner. We think his pamphlet calculated to do much good, and therefore hope that it will obtain an extensive circulation.

An Elegy to the Memory of the late Rev. Henry Martyn; with smaller pieces: By John Lawson, Missionary in India. Foolscap 8vo. with a beautiful Portrait, and a Vignette. 2s.

A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By the Rev. G. S. Faber, B. D. 2 vols. 8vo. £1. 1s.

Calmet's Dictionary of the Holy Bible: A new Edition. -- This Work, which has been some years in hand, is now completed. It has been revised throughout; the additions made to it form nearly one third of new matter, and a new volume contains two hundred and fifty of what the learned and industrious Editor modestly terms Fragments. The Plates are nearly three hundred in number. We hope to find an opportunity of again adverting to this important Work.

An Easy Method of acquiring the Reading of Arabic with the Vowel-Points: By an experienced Teacher of Oriental Languages. Large Sheet, 1s. 6d. -- An Easy Method of acquiring the Reading of Syriac with the Vowel-Points: By the same Author. Large Sheet. 1s. 6d. -- The recommendation which, in our last volume, p.181, we gave to this Author's Tabular Sheet of Hebrew Lessons, may be confidently extended to both the Articles now noticed. They will be found, he truly states, "particularly useful in Schools and Private Families, to familiarize youth of both sexes to the character and correct reading" of these several languages; "and may also serve as convenient Tables of Reference."

Songs of Zion; being Imitations of Psalms. By James Montgomery. 12mo. pp. 153. 5s. -- The Author of this Work has, for many years, been advantageously known to the Public as a Poet and a Philanthropist. Like Milton and Cowper, he devotes his poetical talents to the cause of truth and virtue; and is the undeviating and ardent friend of humanity and religion. For the decidedly pious character of his poetry, Mr. Montgomery is entitled to the thanks not only of serious Christians, but of the nation at large; especially at a time when so many attempts are made by the charms of verse

to recommend every species of vice, to bring all religion and morality into contempt, and to subvert the very principles of social order. Sincerely, however, as we respect Mr. Montgomery and much as we value several of his former publications, truth compels us to say, that in attempting to produce a poetical Version of the Psalms of David, adapted to public worship, he has been unsuccessful; although in this department of literature he is at least equal to any of his predecessors, except Dr. Watts and Mr. Charles Wesley. Let it however be remembered, that this is an undertaking of extreme difficulty, and one in which not only ordinary versifiers have failed, but in which even Milton appears to great disadvantage, notwithstanding his accurate knowledge of the Hebrew language, and the unrivalled strength of his poetic genius. Several of Mr. Montgomery's specimens are characterised by an elegant simplicity; and his version of the Seventy-second Psalm is eminently spirited and beautiful; but, as a whole, this work appears to be wanting in energy and fire, especially to those readers whose minds are familiar with the devotional poetry of the two Wesleys, so rich in pious feeling and in evangelical sentiment.

Essay on the Objects of Taste: Part I. Principles: Part II. Illustration of Principles: Part III. Analogy with and Support from Scripture. 12mo. 5s. bds.

A Catalogue of the Ethiopic Biblical MSS. in the Royal Library of Paris, and in that of the British and Foreign Bible Society, with Specimens of the Modern Dialects of Abyssinia. By Thomas Pell Plait, B. A. Fellow of Trinity College, Cambridge.

Richard Baynes's Catalogue of Second-hand Books for 1823, comprising rare Articles in Theology, and in every other Department of Literature. 3s.

A Supplementary Volume of Sermons by the late Samuel Lavington. With a Memoir and a Portrait. 8vo. 10s. 6d. bds.

Dr. John Owen's Works: (Richard Baynes's New Edition, edited by the Rev. Thomas Cloutt, A. M) Vol. IV. 8vo. 12s.

William Baynes and Son's Catalogue of Second-hand Books for 1823. Part II. Containing a large Collection of English and Foreign Divinity, Classics, &c. &c. -- 2s. 6d.; the two Parts together, 5s. bds.

Memoirs of Sunday-School Children, who have lived and died in the Lord. By J. H. Walker. pp. 60. 6d. -- From the great advantages which are derived to society through the medium of Sunday-Schools, every publication intended for the use of those Institutions becomes an object of importance, and of inquiry also, as to its bearings on the best interests of children. This little book, which has been compiled from various sources, appears to us well calculated, under the divine blessing, to answer the pious design of Mr. Walker; and we have no hesitation in recommending it as worthy of adoption among the Reward-Books of Sunday-Schools, and of being read by younger children in families.

The Practical Works of Richard Baxter: Vol. VIII. (Edwards's New Edition) 8vo. 12s. pp. 540. -- Our strong approbation of the plan and execution of this new and elegant Edition of one of the richest treasures in the theological literature of our country, has been often expressed. We do

not feel it needful, therefore, at present, to do more than simply announce the appearance of the Eighth Volume. It includes "Directions and Persuasions to a sound Conversion:" -- "Directions for weak, distempered Christians:" -- "The Character of a sound, confirmed Christian:" -- and "God's Goodness Vindicated, for the help of such (especially in melancholy) as are tempted to deny it, &c."

Letters, chiefly Doctrinal; with a Charge to Seven Missionaries, at their ordination. By the late Rev. Joseph Benson. 8vo. pp. 158. 4s.

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13 -- CHRISTIAN RETROSPECT  
Of General Occurrences Interesting To Those Who Fear God,  
On Account Of Their Influence On Religion,  
Or On Public Morals And Happiness

(To be continued occasionally)

No. XI. -- Parliamentart Debate On The Convictions For Uttering Infidel Publications.

The recent Convictions for uttering infidel and blasphemous publications have been introduced to the notice of Parliament, upon a petition from one of the imprisoned offenders: and, by a few Members of the House of Commons, the very principle of those laws under which the offenders have so justly suffered, and the Society for the Suppression of Vice, by whose exertions they were brought to trial, were somewhat severely animadverted upon. For the first time, we believe, the doctrine of allowing an unrestrained licence to attack religion and morality, through the press, was on this occasion advocated in the Legislature of our country; a circumstance strongly indicative of the working of opinions, which, though by some called liberal, may be justly characterised as opposed to those of the wisest statesmen and the best men of all ages, and as attacking, though no doubt undesignedly, the very foundations of well-ordered society.

Were we disposed to think more favorably than we do of those unwise and unsound principles which were laid down in that debate, we should consider the present a very improper moment for their advocacy in so influential a place as the Senate. The question involves the repeal of laws, not formed and matured only in a period of ignorance and bigotry; but laws which have for ages received the sanction of the most tolerant government on earth, and of statesmen as strenuous in their exertions for public liberty, and for religious liberty in particular, as they were profound and comprehensive in their views. Should their repeal ever be mooted, it ought to be approached with the utmost consideration; with an honest regard to its moral operation upon Society; and in such circumstances as to give no triumph, and no encouragement, to those who, banded together in an obviously malignant and hostile attack upon religion, and endeavouring to make a gain of the bad passions and propensities of the human heart, would avail themselves of that circumstance to obtain a deeper hold upon the attention of a corrupt populace, and to scatter the infection of their Sentiments more widely. Were the revisal of such laws proper, the presenttime would be deemed most unfit for that labor, by every sober statesman. The law has been defied and violated; and this, whether the law be good or bad, is a crime of no ordinary

character, in a country whose legislature is open to petition for the repeal of any obnoxious statute, whenever it is felt to be a public evil. Is it the object of such Senators, then, who give no notice that they will move for the repeal of the laws in question; who have never been requested to do so by their constituents, or by any expression of the public dissatisfaction to encourage violation of law, upon the inclination of individuals who may have an interest in despising it? If that were the object in this particular case; if they see any heroism in a vicious contumacy; any principle in an offensive insolence; and, by their commendations, would burnish both into virtues, they cannot stop here. To be consistent, they must carry the principle out, teach the doctrine that individual will is the only rule of individual conduct, and abolish those institutions, which, whilst they allow the peaceful expression of the general will to the legislature, guard the majesty and authority of the law against anarchy and confusion. That this is not their intent we may allow; but to acquit them of this, is to show, at the same time, how unfounded are their complaints against the proceedings in the case of these persons, and how irrelevant is their reasoning. When individual will and perverseness have been resisting public law; when Courts of Justice have been defied, and the representatives of Majesty insulted; when in court, defence has been made use of only to aggravate the crime, and in a word to commit it over again in a manner more safe to the offender, and more injurious to others; and when a conspiracy for the purpose of beating down, or wearying out that law, which they despair of getting changed by the public authorities, so obviously exists, and is probably supported by the influence and purses of those whose rank in life prevents their avowing themselves to be parties; no time less seasonable for such remarks as those to which we allude, or even for a revision of the inculcated laws themselves, can well be imagined. For ourselves, we do not believe that these laws will ever be calmly and soberly revised; for so long as a calm judgment, and a sober feeling, prevail in the Senate, to restrain such crimes, and to protect the public morals against low and popular blasphemy and atheism, will be felt to be one of the first of its duties. So long, at least, as the Christian Religion is acknowledged, and any profession is made to repose the interests of society upon its principles, infidelity and blasphemy must be coerced; nor can we conceive that the licence claimed by these utterers of wicked books could be conceded by any Senate, except the majority of its members were either infidels themselves, or exceedingly indifferent to the civil and moral effects of a state of entire irreligion. Most unquestionably the true subject in debate is the Statutes themselves, under which the convictions have taken place; for when there has been nothing illegal in the proceedings, no severity beyond the law, it is altogether irrelevant and inflammatory to dwell upon particular cases. Is there then a ground laid for the repeal of these laws themselves? -- for no man has a right to complain of legal convictions, unless he is prepared to go to the full length of every consequence connected with the abrogation of the rule which determines the conviction; and if this be clear, the whole resolves itself into the practical term of a question of utility. Whenever we seek the repeal of a law, we ought to show that it has an injurious effect upon society. If it be useless, it is not worth the trouble of repeal; if it be not entirely inert, it must operate to the benefit, or to the injury of society. By the plain practical result of public utility, then, let this case be tried; and where is the man, except he himself be in the conspiracy against the religion of his country and the souls of men, who will tell us that society is to be benefited by blasphemies against God and Christ; by bold and impudent slanders on sacred characters, and the authority of the Scriptures; by telling men that there is no avenging God, no day of judgment, no future state, no mercy and pardon for the guilty here, and no punishment for the guilty hereafter; that there is no rule of right and wrong, but every man's own opinion; and that, act as he pleases, he is but a reasoning brute, who must perish at death, and who is, therefore, bound by the law of his very nature to indulge himself in every species of gratification within his reach,

and as long as his life may last? If society can be benefited by all this, if crimes will be restrained and public morale promoted by teaching ignorant youth and vicious men these doctrines, then annul the laws against blasphemous and infidel publications; for we are bold to contend, that no man can plead for their repeal, unless he is willing openly to avow that the public will, in his serious judgment, be really benefited by the free inculcation of all these tenets. If such a person can be found, we allow that in him there is a propriety and a consistency in complaining of the late convictions; in aspersing the Society for the Suppression of Vice for enforcing the laws; and, on the ground of their injurious effect upon the public welfare, in seeking their repeal; but in no other case. With all but persons of such views, the language of complaint or censure would be most inconsistent; the plea of the violation of the rights of conscience ridiculous; and to advocate licence in favour of blasphemy, precisely the same thing in principle as to advocate impunity for felony and murder. We have put the case thus strongly, and we believe solidly, to show to those who are misled by the pretences of liberality, zeal for freedom of discussion, and the rights of judgment, that none of these have the least concern with the case before us. It is a question which as much concerns society as gaming-houses, brothels, and many other demoralizing practices and associations, with which the Magistrate interferes because they corrupt public morals, and which might as justly plead "right" and "conscience," as the late attempts to destroy the basis of all morals, belief in God, and a future state.

Mr. Wilberforce and Sir Thomas Ackland very ably defended the Society for the Suppression of Vice against the attacks made upon it by a few, and we are happy to add, but a few, of the Members of the House of Commons; and the reference made by the former to the practice of ancient states in upholding the public religion, affords an abundant confirmation of the arguments we have used above. In Greece and in Rome many of the Philosophers and Statesmen were atheists or sceptics: but they acknowledged by their conduct their firm belief that Atheism and Society could not co-exist; and that to prevent universal robbery, murder, and crime of any kind, a control not furnished by human laws, nor by merely human motives, was absolutely necessary. They therefore confined their scepticism to themselves, and were as zealous as others for the maintenance of the popular superstitions. Thus the ancient infidels themselves acknowledged that the open teaching of atheism would be a public crime; because necessarily destructive of the very principles which combine men into orderly communities.

Whilst this circumstance goes to confirm the wisdom of our laws as to blasphemy, it furnishes also a very striking illustration of the principle from which modern hostility to religion arises. Why, when the atheists and sceptics of former times were not only not hostile to the superstitions of their respective countries, but anxious to support them, are the atheists and sceptics of the present day so deeply inimical to the religion of Christ, that no effort is spared to effect its entire destruction? To this question, we are persuaded, but one just answer can be given. Atheism itself is the same negation of every thing wise and good in all ages; and it supplies no motive whatever beyond its own interest to instinct and enlighten mankind. Yet even mere interest will not afford an adequate reason for all the efforts made in our day to pervert men from the faith of Christ. The answer then is, that the religions of ancient states had not evidence enough to thinking men to make themselves feared, and they provoked no enmity in the minds of speculative atheists. Christianity has an evidence, even to Infidels, by which it becomes the object of fear, and, by consequence, of hate. It is by the struggle of minds reluctant to yield to a truth which they feel to be their enemy, that this awful enmity to God, this malign feeling even towards the meek and

benevolent Saviour, is excited. In itself it is diabolic, and it employs itself in the only work in which the demonmind can find solace, -- to seduce and to destroy.

That there are such persons, and such blasphemers, among us as a people, is cause for deep sorrow and humiliation before God; for so far, it is one of our national offences. That there are laws to restrain their most pernicious overt acts, is a subject of gratitude; and every individual, and much more every Society, which enforces them, deserves the support and applause of all good men.

April 21, 1823

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#### 14 -- RELIGIOUS INTELLIGENCE

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#### A -- APPROACHING ANNIVERSARIES IN LONDON, &c.

The present number of our work bears the name of a Month, which, however welcome to every admirer of natural beauty, from its usual association with all the loveliness of Spring, is still more interesting to Christians, in our country, and especially in our metropolis, as the period at which many of those great Religious Institutions, which are the wonder and the glory of our age, are wont to hold their Annual Assemblies. In such assemblies the friends of God and Man delight to meet each other, on business with which no affairs of a merely earthly character, or temporal importance, can for one moment be compared; and, while engaged in the grateful retrospect of past successes, and in concerting measures for promoting the yet more extensive triumphs of Christ's kingdom, they realize enjoyments of the most holy and ennobling kind, which "a stranger" to piety "intermeddled not with." These Anniversaries are now so numerous, and exercise, in various ways, an influence so mighty on immense bodies of our population, that it obviously becomes an object of incalculable magnitude that they should be conducted in the best possible manner, and under the special guidance of the Holy Spirit. We now refer to this subject, chiefly in order to entreat that all our Readers will re-peruse with attention a short but excellent Paper from the pen of a Clerical Correspondent, inserted in our last Number, p. 226; and will individually perform the duty of solemn Prayer for the Divine Blessing on these Christian Festivals, which that Paper so forcibly inculcates.

We shall insert on the Cover of this Number a List of the Times and Places of some of the most generally interesting of the Meetings about to be held in London. For the particulars of our own Missionary Anniversary we must also refer to the details contained in an Advertisement, which will be found in other pages of the Cover. It will there be seen, that the Three Annual Sermons before the Wesleyan Missionary Society are to be preached, this year, at the City-Road, Great Queen-Street, and Southwark Chapels, on Thursday and Friday, May 1st and 2d, by the Rev. Dr. A. Clarke, the Rev. William Jay, and the Rev. Robert Wood; and that the General Meeting of the Members of that Society will be held in the City-Road Chapel on the following Monday, May 5th, when Joseph Butterworth, Esq., M. P., one of the Treasurers, will take the Chair. -- We



anticipate a pleasant, an edifying, and a productive Anniversary. May the great purposes for which such Meetings are appointed, be fully answered; -- not only in a liberal addition, by the immediate Collections, to the Society's Fund, -- nor yet merely in the present gratification and delight, which seldom fail to be experienced by those who attend them, -- but in the communication of that solid and substantial information to the understanding, and in the establishment of those operative principles in the heart and conscience, which alone can render "the Anniversaries of the Season as fruitful of instruction in the retrospect," and of unwearied and self-denying effort through the following year, "as of fine and hallowed feeling in the midst of the excitement of their proceedings." -- See a Paper on this subject in our Magazine for June, 1822, p. 356-388, which, we humbly venture to assert, may be read with profit on the present occasion, by all who feel it their duty to go to such Assemblies, not in the trifling and dissipated spirit of persons who "spend their time in nothing else but either to tell or hear some new thing," -- only for what may amuse or please, -- but with a desire to glorify God in all their ways, and to be more fully "furnished for every good word and work."

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## B -- PROSPERITY OF THE WORK OF GOD IN VARIOUS HOME-CIRCUITS

We have much pleasure in stating, that the accounts which have incidentally reached us, since our last Conference, in reference to this subject, (always deeply interesting and important, inasmuch as Religion, like Charity, must begin and flourish at Home, in order to its being extensively propagated by us abroad,) are generally of a very encouraging nature. We have not, indeed, received many details in a form adapted for publication. But we have reason to believe that, in many places, both in Town and Country, our Societies are increasing in number and in spirituality; and that in several Circuits those more than ordinary visitations of gracious influence have been vouchsafed, which betoken the special presence of God among his people, and which, if they be not only gratefully acknowledged, but judiciously and scripturally used, always leave an abiding blessing behind them, even when the extraordinary influence itself has ceased to exist. A few extracts from Letters of recent date will be interesting to our pious Readers.

Cleckheaton, (Yorkshire,) Jan.10. -- "At present the work of God is in a state of prosperity in this Circuit. Since the last Conference we have admitted upwards of one hundred and twenty persons on trial. Many of our people are exerting themselves in the Sunday-schools, the Prayer-meetings, and the circulation of Tracts, with an humble and fervent zeal which does honor to their christian profession; and, I thank God, notwithstanding success, but with encouraging prospects of much good. I have no doubt but that the Conference acted in a way pleasing to God in apportioning a part of the Yearly Collection, and the profit of our books, towards the support, for the present year, of a second Preacher in this very populous neighborhood. And I think this one instance is sufficient of itself to encourage our friends to support the Yearly Collection, and to countenance our book-concern, more than ever."

Bury, (Lancashire,) Jan.21, 1823. -- "The Lord is reviving his work among us in this Circuit. It began among the members chiefly; and among some who had backslidden from God, and had left the Society. But it is now becoming more general; and several great sinners have been converted to God. Since Christmas-day, about fifty persons in different places, have professed that

they have obtained peace with God, through faith in our Lord Jesus Christ; and they appear to walk steadily since. On Sunday last we had a blessed day indeed. At the sacrament of the Lord's Supper we were greatly comforted. And it gave us no small pleasure to find, that a poor French woman, a Roman Catholic, had found rest to her soul, and praised God aloud in broken English. In the evening, after preaching, I gave twenty notes of admission on trial; and was pleased to find that many of the persons were members of our Methodist families, -- children of many prayers, -- and now Gos has brought them into his fold. Our principal friends rejoice much to see this work, and unite heartily in it. It was greatly needed: and among the truly pious was greatly desired. And God has graciously granted the desire of their hearts. Glory be to Him! It was a pleasure to witness the liberality of some of our friends, when we were raising subscriptions towards liquidating a heavy Circuit debt of £262; one gave £70, another £40; others ten guineas, five guineas, &c., &c. What we yet want to clear away the whole, we hope to get in time. With such sacrifices God is well pleased. Beside the ministry of the word, the weekly circulation of Tracts has been very useful in awakening sinners."

Wirksworth, (Cromsford Circuit,) Feb. 22. -- "The Lord is now reviving his work in this town. Many persons are brought to God. Sinners are powerfully awakened to a sense of their lost condition; and, seeking mercy, obtain peace and joy through believing. The Lord is making bare his holy arm, and adding numbers to his church."

St. Neot's, March 18. -- "You will rejoice with us, that the Lord has remembered us in our low estate, and caused the barren land to become fruitful as the garden of God. Till within a short time ago, our cause here appeared very discouraging. The Lord has showed us that it is "not by might nor by power," but by his Eternal Spirit, that good is to be done; thereby designing to lay us low at his footstool, and to teach us to ascribe all the praise to Him from whom a change for the better has proceeded. On the 23d of February, at a meeting held at Tempsford, the power of God was felt in an extraordinary degree, and several began to seek in earnest the salvation of God. Those thus brought under concern for their souls, and others, came the next day to our house to hold a prayer-meeting; and the next evening more came, so that our parlour was completely crowded. Our meetings continued every night that week; and since then the work has been going on rapidly. About seventy persons, who are not yet members with us, are either happy in God, or seeking mercy. All of these are either the children of our members, or young persons who are employed at a paper-manufactory in the neighbourhood. One man as awakened by hearing one of our Tracts read by his boy; was brought to hear the word; felt its force; and was constrained to seek salvation. But time would fail me to enuluerate the particulars of each individual case. Suffice it to say, that many are the trophies of the Redeemer's Grace; and great already is the company of those who appear to have believed with the heart unto righteousness. This revival of religion has been a means of doing good to our old members; so that some have found peace, who were carelessly resting without a clear sense of pardon. Two persons have established family-worship, who had before neglected that important duty, and they are blessed in their deed."

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## 15 -- VARIETIES

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## COLTSFOOT, (Tussilago)

A Remarkable fact, never yet noticed by any author, may be mentioned concerning the Coltsfoot. Wherever the earth from canals, roads, &c. is thrown up from the depth of five or six feet, or more, below the surface, in every part of England with which the writer has been acquainted, soon after its being so thrown up, Coltsfoot is found growing in more or less abundance. In all probability, the seeds of this plant have remained dormant for ages, till brought by this process to the surface, when light, air, heat, and moisture, prompt their vegetation." (Time's Telescope for 1823, p.96)

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## BEES

We copied into our Number for December last, (p.800,) part of an account by Mr. Beddome, which had been inserted in several of the most popular Magazines, and which was supposed by him to prove an extraordinary tenacity of life in Bees. We quoted the paragraph chiefly for the sake of an observation, which accompanied the statement of the fact in one of the Magazines, notorious for its infidel insinuations; and which went to concede that there are many things in nature which "baffle our philosophy, and which we must despair, ever to understand." Such an admission in a work which is perpetually sneering at the mysteries of Christianity, we were willing to record. As to the particular fact alleged by Mr. Beddome, which gave occasion to it, we, of course, could not be reasonably understood to make ourselves responsible for its correctness. We stated it, as we found it in other publications; and gave the name of the narrator. A Correspondent, whose signature is W. D., is, however, exceedingly anxious that we should announce his utter disbelief of it. We therefore give the substance of what is to the point in his letters, which may probably be interesting to some of our readers.

"Bees can neither bear extreme degree of heat or cold: a sudden transition to either will infallibly kill them. I once brought some torpid Bees out of my garden, and laid them suddenly before a fire. They quickly showed signs of animation; but all died in a few minutes. The reason is obvious: the stimulus was too great and sudden. Take any torpid insect, animal, or vegetable, suddenly before a fire and death will always succeed.

"I do not take upon me absolutely to deny the possibility of bees reviving from a torpor of twelve months' standing; but think this also extremely questionable. Those who keep bees, know how tender and delicate they are, and how soon (especially in wet seasons) they are lost. Nor can bees ever be recovered. if they have been exposed to cold of a certain degree.

"The solution of the Southwark phenomenon appears to me to be this: -- Mr. Beddome had been employed in boiling out the honey which adhered to some hives, recently emptied of their contents. The operation of exposing honey to the air, and especially the boiling it for some time, produces always a sweet smelling savour to those insects, which are ever, during the summer season, on the most diligent search for such sweets. In a hot summer's day, the smell extends to a

considerable distance. When Mr. B. exposed the scum of the honey with the boiled bees, on the top of his house, It so happened, that

'A bee or most discerning taste  
Receiv'd the fragrance as he pass'd;'

and he soon brought a number of his associates from the neighboring country to the banquet. These associates continued there so long as any of the honey remained. In the evening, had Mr. B. visited his laboratory, he would have found the living bees were gone and that all the boiled bees remained just as they were.

Those who are accustomed to make mead, or to clarify honey, well know that if they do not choose a wet or cold day for the purpose, and if they do not keep the doors and windows closed, during the operation. the bees will smell it, and will come from all parts of the country into the house. I once knew them attempt to come down the chimney into the room where some honey was exposed.

On the subject of insects living in boiling springs, I have only to observe, that in a work written by M. L'Abbe Tessier, Member of the Academy of Sciences, and of the Society of Medicine at Paris, on the subject of preparing and preserving pure water, he says, 'The water must be boiled for half an hour; there are an insects' eggs that can bear this heat without perishing.'

"Crabs, lobsters, and eels, whose natural element is water, all instantly die by being boiled. -- Eels are so tenacious of life, that it is next to impossible hastily to kill them in any other way. I have seen the action of the heart and lungs of an eel continue for twelve hours after they have been taken out of the body! I once discharged a powerful electric shock through an eel, which appeared to have killed him in an instant; but an hour after, he revived. The same eel died instantly when immersed in boiling water. -- The smallest electric spark will instantly kill a bee.

"The following experiment was lately performed. Two torpid bees were carefully taken from a hive, and immersed in cold water, with a thermometer (Fahrenheit's) which stood at 42 degrees. The vessel was then set on a fire, with the thermometer and bees in it. At 60 degrees the bees revived, and fluttered considerably. At 90 they appeared dead. One of them was then taken out of the water, and exposed to 90 degrees dry heat. It then revived. At 140 degrees it was taken out again, but no signs of life appeared. They were suffered to boil (for the sake of the experiment) a few minutes: what remained of them was then taken out of the water, and laid before a fire, with the thermometer, which stood at 80 degrees, summer heat. It is needless to say any thing more on the subject."

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## MAGNETISM

Sir H. Davy first announced to the Royal Society, that he had succeeded in magnetising a needle by the electricity of an electrical machine, and his experiments have been fully confirmed by those of Arrago and Von Buch. Von Buch found, that when a needle was placed in a spiral

wire, fixed between the conductor of the machine and another conductor, it became magnetic when sparks were drawn from the latter. One turn of a machine, with two plates eighteen inches in diameter, was sufficient to magnetise it.

Sir H. Davy, from his discoveries, has pointed out a simple mode of making magnets, namely, by fixing bars of steel across, or circular pieces, for horse-shoe magnets, round the electrical conductors of buildings, or other exposed situations.

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#### PERFUMES AS PREVENTIVES OF MOLDINESS

An interesting paper on this subject has been lately published by Dr. Macculloch. We presume our readers are aware, that mouldiness is occasioned by the growth of minute vegetables. Ink, paste, leather, and seeds, are the substances that most frequently suffer from it. The effect of cloves in preserving ink is well known; any of the perfumed oils answer equally well. Leather may be kept free from mold by the same substances. Thus Russian leather, which is perfumed with the tar of birch, never becomes moldy; indeed it prevents it from occurring in other bodies. A few drops of any perfumed oil are sufficient also to keep hooks entirely free from it. For harness, oil of turpentine is recommended. Seeds may also be preserved by the essential oils; and this is of great consequence, when they are to be sent to a distance; of course moisture must be excluded as much as possible, as the oils prevent only the bad effects of mold.

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#### UTILITY OF SPARROWS

Mr. Bradley has given a statement to show that a pair of sparrows, during the time they have their young to feed, destroy, on an average, every week, 3360 caterpillars. This calculation he founds upon actual observation. He discovered that the two parents carried to the nest forty caterpillars in an hour. He supposed the sparrows to enter the nest only during twelve hours each day, which would cause a consumption of 480 caterpillars. This sum gives 3360 caterpillars extirpated weekly from a garden. But the utility of these birds is not limited to this circumstance alone, for they likewise feed their young with butterflies and otherwinged insects, each of which, if not destroyed in this manner, would be the parents of hundreds of caterpillars.

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#### MICE

Mr. MacDonald, of Scalpa, in the Hebrides, has discovered the following method of preventing mice from eating grain in stacks or mows, and also cheese and other produce. Having some years ago suffered considerably by mice, he put at the bottom, near the centre, and at the top of each stack or mow, as it was raised, three or four stalks of wild mint, with the leaves on, and never after had any of his grain consumed. He then tried the experiment with his cheese, and other articles kept in store, which had been often injured by mice, and obtained equal success, by laying

a few leaves of mint, green or dry, on the article to be preserved. -- (From the Quarterly Journal of Science, &c. published at the Royal Institution)

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#### EXPLANATION OF THE TERM CLASSICS

It is drawn from the political economy of Rome. Such a man was rated as to his income in the third class, such another in the fourth, and so on; but he who was in the highest was said emphatically to be of the class, "classicus," -- a class-man, without adding the number, as in that case superfluous. Hence, by an obvious analogy, the best authors were rated as classici, or men of the highest class: just as in English we say -- "men of rank," -- absolutely for men who are in the highest ranks or the state. The particular error, by which this mere formal term of relation was matertated (if I may so say) in one of its accidents, (viz. the application to Greek and Roman writers,) is one of the commonest and most natural. (Lond. Mag. March, 1823, p.333)

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#### DEFINITION OF GRATITUDE

At a Public Examination of the Institution for educating the Deaf and Dumb at Paris, the following question was put to a Pupil of the Abbe` Sicard. It would have puzzled any one to have resolved it in five words, though he had the perfect use of his ears and his toagne; and yet it was answered with great quickness by one who had neithr:--

Q. "What is Gratitude?"

A. "The Memory of the Heart."

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#### 16 -- MISSIONARY NOTICES

Relating principally to the Foreign Missions carried on under the direction of the Methodist Conference.

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#### SOUTH SEA MISSIONS

We are happy to be able to insert the substance of a Letter from Mr. Leigh, whose continued preservation, and that of big excellent wife, in New Zealand, will call forth the grateful acknowledgments of the friends of the Heathen. He enters into no particulars as to the unsettled and watlike state of the country mentioned in his last; but this silence gives us the hope that tranquillity has, for the time, been restored. Mr. and Mrs. Leigh remained at the Church Settlement, until the arrival of the other Missionaries sent out.

Extract of a Letter from Mr. Leigh, dated New Zealand, Nov. 16th, 1822.

I Know you will be glad to hear of our safe continuance in New Zealand. We are, and shall remain, at the Bay of Islands till Brother White, or some one else, arrives to assist in the Mission, inasmuch as it would be useless for me to fix in any place in this land by myself.

Mrs. Leigh has a good state of health, but I am sometimes unwell; however, in all my exercises, I can say the Lord is my portion, and in Him will I trust. You must not conceive that I am without my measure of trials, from the world, the flesh, and the Devil: but so far the Lord hath helped me, and I hope and pray that he will continue to guide me by his counsel, and afterwards bring me to glory.

Mrs. Leigh and I are going on in learning the language, and are likewise doing a little among the natives. The prayers or hymns in the native language, we can read and sing with ease; and I am sure you will be pleased to hear, that the New Zealanders in the wilderness join with us in repeating and singing these compositions. Even among these heathen, when engaged in these exercises, we have been constrained to say, "Lord, it is good for us to be here." We have one great mercy, which is, free access to the Heathen.

The following are extracts from Mr. Leigh's Journal; they exhibit the miserable superstitions and cruelty of this people.

Aug. 20, 1822. -- A few evenings ago, I went to a native hut to spend the night. During the evening, there was much conversation on the subject of religion, and the true God, -- and among others, with a heathen Priest, who was so far interested as to listen with attention.

In the morning he visited the hut early, and observed, that the white man's God had appeared to him in the night, and had spoken good to him.

A young man who was sick, and far gone in a consumption, asked me, If the white man's God was a good God; and when I answered in the affirmative, he observed, that the New Zealand man's god was a very bad god, for he eat their inside, and made them very ill. Besides, said he, "our god gives us no such bread, and clothes, and good houses, as your God gives you." -- So earthly are all their views,

One tribe of natives in New Zealand object to Europeans settling among them, and give this reason; -- "That if the white people came to live among them, they would bring the European God with them, who would kill the whole tribe. Since the white people have been at the Bay of Islands, many New Zealand men have died, and their God is very angry with us."

25th. -- Last Sabbath, Mrs. Leigh and I visited a number of natives who were planting potatoes. I conversed with them for the first time in their own language on the evil of working on the Sabbath-day, and recommended that they and their slaves should rest on Sundays. After a short sermon on this subject, the people said they would work no more that day, but rest until the day after, which I believe they did.

I lately met with a Priest, who directed with his good wife. I hope and pray that the Lord will enable him to acquire the language; then he will be a blessing to them. We have been at New Zealand now three times, two or three weeks each time, and the language being somewhat similar to the Taititian, I can converse with them very well. I had three of them cutting grass for my heifers which I have on board. They asked me if they must work on the Sabbath-day I told them no; certainly not. All that is wanted at New Zealand, I think, is active exertion. More good itinerant Missionaries, with the blessing of God, will turn the lion-like New Zealander into the humble and peaceful Christian. They are very kind to us, and are we fond of me, and wish me to stay with them.

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VAN DIEMEN'S LAND. -- Extract of a Letter from Mr. Horton, dated April 26, 1522.

With respect to the work of God, I believe it is advancing amongst us, though not very rapidly. When I met the society at the beginning of the present month, to renew their tickets, I found that though a few had fallen away, our number had increased to thirty-two, eight of whom I then admitted on trial. Nearly all of them were present on this occasion; and a more happy and profitable season, I think, I never enjoyed. My heart was filled with gratitude and joy to behold such a society in this land of darkness and iniquity. Several declared their experience of "redemption through the blood of Jesus, the forgiveness of their sins;" the rest expressed their strong desires to obtain the same blessing.

On a Sunday evening, the chapel is generally well filled with a serious and attentive audience. I am satisfied that the seed sown from time to time amongst them will eventually appear.

On the 13th of next month will be the Anniversary of our Sunday-School, when we purpose to publish our First Annual Report. We intend, if possible, to form a class of Adults, for many whom I have met are totally unable either to read or write. As we have not hitherto had any public collection for this institution, we have been obliged to advance a few pounds. We should be much obliged to any of our liberal friends in England, for books, &c. in furtherance of this work, school-books being exceedingly scarce and dear in this country.

About the commencement of the present year, I began preaching, once a fortnight, in the Hospital and Gaol. In the former place I generally find twenty or thirty invalids, some of whom are in a truly wretched condition, both as to body and soul. After I have preached to them, my method is to converse personally with those confined to their beds, and then to distribute a few Tracts. The case of one young man I will briefly relate, as it made a strong impression on my mind, and exemplifies the evils of infidelity. This poor man "was reduced almost to a skeleton by a consumption, and as it originated with a cold, which fastened upon his lungs, he was scarcely able to breathe, and could only speak in a low whisper. By his appearance I thought he would not remain long in this world; I therefore asked him whether he had begun to think about the concerns of his soul and eternity. He replied, with some degree of repulsiveness, "As much as ever I did." "And pray what is that?" "Why," said he, "I believe there is a God and a Devil." "Well, are you preparing to meet God?" "Sir," said the miserable man, "I am a Deist, and therefore beg you will



say no more to me on the subject." In answer to my further inquiries, he told me that his Parents were Deists, and that they had imbibed their principles from the works of Paine, Hone, Carlile, &c. whom he appeared to regard as oracles. I spoke with him some time on his cheerless and unhappy state, without a Savior and without any lively hope of the favour of God; but apparently without effect. O what has infidelity done for this man! It has banished him in disgrace from his native land, and left him comfortless On the verge of eternity.

In the jail I have two congregations, each of which consists of about thirty or forty persons, and sometimes more. One of these is composed of such characters as are committed for trial; the other, of the gaol-gang, that is, a number of exorbitant offenders, who are sentenced to be confined for a certain time, and to work in irons. I am much gratified to see the generality of these men listen with attention to the word of life, and my heart is frequently much enlarged towards them. Besides preaching twice, I visit and converse with those who are confined in the smaller cells. I have thus an opportunity of preaching in succession to some of the vilest and most abandoned characters in the colony.

The building of our New Chapel we postponed, with a view to obtain, if possible, a more central situation for it; and I am happy to inform you, that Mr. D. Lord, a very respectable gentleman in this town, has given us, a piece of ground, about forty yards by thirty, so situated. The Leut. Governor has kindly lent us four men to break up stones for the foundation, which, together with as many of the other materials as we can collect, we purpose to get in readiness during the winter-months, and to commence building early in the ensuing spring. I am afraid the expense of this undertaking will be double the amount of the estimate, and it will require the most active and strenuous exertions to accomplish it. However, we are determined to do the utmost in our power, and I trust that God will give us zeal and success. I earnestly beg you will render us all the assistance you can, and hope that some of our rich brethren in England will be inclined to aid our endeavours.\* I am persuaded that when we get this Chapel finished we shall have a numerous congregation.

[\*We should be very thankful for presents of window-glass, hinges for the doors, nails, lamps to light it up, &c., all of which articles are very expensive here. The window glass will be wanted in panes of twelve inches by ten.]

I have not been able, for want of a horse, to go very frequently into the interior settlements, and yet I have not left them entirely debtitute. I have vtsited them as often as I could. Perhaps an extract from my Journal will best illustrate the nature of this department of the work.

"Jan. 2, 1522. -- I preached at Kangaroo-Point, a small settlement on the other side of the Derwent, opposite to Hobart-Town, to about a dozen people, who were attentive, but apparently not much affected. The river here is about three miles over. Perry-boats cross from one side to the other almost every hour. In the evening I was entertained at the public house with great kindness."

"3d. -- I walked to Clarence-Plains, about four miles from the former place. I called at a house, upon the road, where I expounded a portion of Scripture, and prayed with four persons, who thanked me for my kindness. At the public house on the Plains I found several settlers and servants, with whom I discoursed about half an hour on religious subjects. I spent the afternoon in

calling at several houses, to instruct and pray with the people. At half past six in the evening, I preached to about fourteen persons in a place consisting of only one room, which serves for both a house and barn. In the evening I was hospitably entertained at the house of one of the principal settlers.

"4th. -- I went to the Hollow Tree, about four or five miles distant from Clarence Plains. Here the houses are so few, and so widely scattered, that I have not been able to establish preaching, but I hope it will be practicable by and by. I had to climb over a very high and steep hill, which, as the road was bad, and the day hot, I found very difficult and fatiguing. In my way I met with a woman whose impiety exceeded any thing I have ever yet experienced. She rejected, with disdain and ridicule, every sacred subject, particularly the divine authority of the Scriptures, the immortality of the soul, the existence of the Devil, and a place of future punishment. Whilst I was talking to her, she swore and blasphemed in a most horrid manner. She demanded to know what business I had to instruct her; threatened to scald out my eyes if I did not immediately leave her house and wished I might follow her to hell. What rendered it still worse was, that two of her children were present, whom she rejoiced to see joining with her in her wickedness."

"5th. -- I proceeded to Pitt-Water, a very extensive and prosperous settlement. It is separated from the Hollow Tree by an arm of the sea, about four miles wide, over which ferry-boats pass and repass twice or thrice a day."

"6th; -- Sunday, about eleven o'clock, I preached in the Government-School, which is not yet quite finished, to about one hundred persons, amongst whom were the magistrate of the district, and several respectable settlers. Immediately after service, I crossed the ferry, and walked from the Bluff, where we land, to Kangaroo-Point, a distance of at least nine miles, over a hilly road. I crossed the river by the four o'clock boat, and arrived in Hobart-Town just in time to get ready for preaching in the evening, at half past six. The Lord blessed me with vigour both of mind and body."

This quotation will suffice to show the nature of the work in this country, and is a specimen of what I have attempted to do for the interior settlements. In the other part of the Circuit, I was obliged to travel on horseback, as I had to ride from New Norfolk, after I had preached there, to Hobart-Town, a distance of twenty-two miles, over an indifferent road, and to preach in the evening. I found these journeys very fatiguing, but, I bless God, my strength has been adequate to the labor. On the third of February, however, in walking from the Bluff to Kangaroo-Point, I was almost exhausted. The sun was intensely hot, and the wind, instead of alleviating the heat, was itself hot and suffocating, like the breath of an oven. The country in many parts was on fire. I could only find two places on the road where I could get a little water, and it was too warm to be very refreshing. I was so oppressed with heat, fatigue, and thirst, that several times I threw myself down beneath the shade of the trees to rest awhile, and I despaired of being able to preach in Hobart-Town, that evening. But after I got home, had changed my clothes, and taken a little refreshment, my vigour was completely renewed. I preached with as much ease and energy as ever I did in my life. I heartily thank God for the comfort he affords me in my work, and the ability he gives me to perform it.

I have now received a horse from Port Jackson, they being very scarce, and enormously dear, in this country; I shall therefore be able to get more frequently into the country, with more ease to myself, and greater benefit to the people. I have arranged a plan for visiting regularly the principal settlements in the colony, to which, I hope, I shall be able to adhere. I have received several invitations to places where I have not yet been.

But, after all, my labors are far from being sufficient to supply with the means of grace the whole of this populous Colony. I therefore most strongly recommend that, at least, two more Missionaries should be sent out to Van Diemen's Land; one to be stationed at Port Dalrymple, and the other at Hobart Town. I am aware this would be a considerable expense, but I fully expect, if we be faithful, and God continue to bless our labors, that in the course of a very few years this Mission will support itself. I am sure if you could behold the state of the country, and could witness the ignorance, blasphemy, drunkenness, adultery, and vice of every description which abound in it, you, and our dear friends in England, would use every effort to send them more Missionaries especially as the population is augmented by fresh arrivals, almost every week, and as the enlightened part of the community are ready to forward and support our undertakings.

I enclose a return of the population of the settlements in the county of Buckinghamshire, Van Diemen's Land, and I have marked with an asterisk those districts which I am able regularly to visit. One or two of the others I have visited occasionally. You will perceive that there are several populous districts, which I am obliged to leave without the preaching of the Gospel. If one more Missionary were stationed on this side of the island, we should be able to establish preaching in nearly all those districts. You must, however, remember that there are, perhaps, three thousand persons on the Port Dalrymple side, in the county of Cornwall, who are entirely destitute of the public means of grace, except what is supplied by the labors of a single clergyman, the Rev. Mr. Vaul. The wickedness of the people at Launceston, I am informed by an eyewitness, exceeds all description. And yet I am persuaded, that great good might be effected, if a faithful Missionary were fixed among them. As a proof of the awful depravity of the county, I will just add, what a respectable gentleman recently told me, -- that in the District of New Norfolk, inferior in population only to Hobart-Town, there have been but two natural deaths, since it was first inhabited! The rest have been killed by accidents, or hard drinking. Indeed, deaths by drunkenness are numerous to an awful and alarming degree, throughout the country.

You will observe, from the contents of this letter, that our infant Mission exhibits a promising appearance; and that in order to effect its general and permanent prosperity, we only want more laborers, more zeal, and a more copious effusion of the grace of God. I trust you will furnish us with laborers, and assist us by your prayers to obtain the blessing of God upon our labors.

\*We should be very thankful for presents of window-glass, hinges for the doors, nails, lamps to light it up, &c. all of which articles are very expensive here. The window-glass will be wanted in panes of twelve inches by ten.

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MISSIONS IN SOUTH AFRICA

Mr. Shaw writes from Cape Town, Dec. 28th, 1822, that Mr. Edwards had been ill, but was considerably recovered. Mr. Archbell had gone up to assist at Khamies-Berg until the arrival of another Missionary, when the new arrangements which have been proposed for the conducting of the Mission on the Western Coast would be carried into effect.

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## MISSIONS IN WESTERN AFRICA

We are happy to learn, by a recent letter from Mr. Morgan, at St. Mary's, that his health has been completely restoted. He strongly solicits an additional missionary to supply St. Mary's, whilst he proceeds up the river to a new settlement about to be formed by the local government.

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## WEST INDIA MISSIONS

ANTIGUA. -- Extract from the second report of the Committee for conducting the Wesleyan-Methodist Parham Sunday-school Institution, Antigna, for the Instruction of Negro and other ignorant Children in that neighborhood: Read at the General Meeting, held in the School-Room, November 20th, 1822, -- The Rev. A. Whitehouse, President, in the Chair.

Though Antigua never passed through a year of greater temporal sufferings than the last, more has been done for the cause of God in the past year, than ever before. Expiring institutions have been quickened, and new Schools have been opened under the approbation of Gentle men, convinced that religious education is beneficial to the poor, and that crime is most frequently the companion of ignorance.

The Parham Sunday-School, throughout the year, has been in general well attended; many of the children have made considerable progress; and a greater spirit of attention and subordination has manifested itself. This was confidently anticipated, as the school became matured, and more perfectly organized and this hope, your Committee are thankful to say, has this year been realized.

The number of children to be received into the school has been fixed at six hundred, it being presumed that, from a variety of local circumstances, seldom more than from three to four hundred would be present at a time, which is as many as can well be attended to at once, with its present means. This number, it is pleasing to state, has always been kept up. Alterations have also been made, whereby more time has been devoted to endeavors to instruct the children in righteousness. One Sabbath-day in every month has been devoted to the catechetical mode of instruction; and on another, a Prayer-Meeting is held, after the School is closed. The latter has been productive of much good. The children have been left free, to go, or to remain; but they have always preferred stopping. The officers and teachers have in these means been taught to feel more fully their dependence upon God; their hopes have been strengthened by the refreshing influence of the Holy Spirit; and their hearts have been more closely united. The children also, on these

occasions, have evidently been much benefited. About twenty of the eldest of them, since our last annual meeting, have been admitted into the Society, after passing through due examination and trial. Several of them also have had those principles of virtue rooted and exed within them, which have led them to shrink from the thought of illicit intercourse; and have been religiously married, and are now living with credit to themselves and to the School.

Your committee have great pleasure in stating, that the principles already implanted in the minds of some of the children have unfolded themselves, in several instances, in a conduct which has afforded the greatest satisfaction to gentlemen residing on the estates. One instance deserves particular notice, because of its being so contrary to general custom:-- During the time of reaping corn, on one of the estates, nearly all the negroes in the great gang were detected with corn concealed about their persons I but, on examining the younger ones, who were employed on the same occasion, not more than one was found to have transgressed in this manner. This circumstance strick the Manager with peculiar force; and it was ascribed to the influence of religious education imparted at the Sunday-School, as most of the Children were scholars. It has also afforded your Committee great satisfaction to witness a disposition in the Children to have a Bible or a Testament as soon as they can read it. This desire has been so strong throughout the past year, that there has been quite a demand for them. Several, by a liberal grant of "The British and Foreign Bible Society," through "The Antigua Auxiliary," have been given to the children as rewards; -- but, in addition to this, many have been sold at a cheap rate, and the money transmitted to the "Antigua Auxiliary Bible Society," which has never failed to furnish the required supply.

Of some of the children, your committee (as may be expected in the lapse of a year) have to say, they are not;" but they are thankful that they can add, in confidence, "for God hath taken them."

In conclusion:-- to quote one of the last Minutes of your late Secretary, " A retrospect of the past affords much encouragement instances of usefulness, which have gratified the conductors of this School in the past year, afford much encouragement to proceed with redoubled vigour: the happy results which have arisen from the past, and the dying testimony of some of the children, who, we believe, are now singing the songs of the redeemed in the mansions of glory, are sufficient to animate their hopes, to invigorate their strength, to increase their fervour, and to lead them on to the full and final accomplishment of all their wishes for this great, benevolent, and glorious Institution."

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#### EXTRACTS FROM MR. HYDE'S JOURNAL

Parham, Friday, Jan. 4, 1822. We observed here, this day, the Quarterly Fast. I read early in the morning, to the people assembled in the Chapel, Mr. Wesley's Sermon on fasting; we held a Prayer-Meeting at noon, and another in the evening. A sweet spirit of prayer was given unto us, and the day was one of spiritual improvement.

Jan. 5. Saturday. -- On my way to St. John's, this evening, about eight o'clock, I heard, on an estate, a short distance from the high road, many voices devoutly engaged in singing hymns. I turned aside, and soon reached the place, and found it to be a negro-hut, filled with negroes, who

had met together, of their own accord, to worship God. One of them was engaged in solemn prayer, when I entered. I stopped until the end of the service, which continued about half an hour; gave them a short exhortation; and departed, followed by many blessings from lips unfeigned.

Jan. 6, Sunday. -- I preached at St. John's. After the evening-service, Mr. Whitehouse renewed the Covenant with an immense body of people. Truly the Lord was with us. After the renewal of the Covenant, we administered the Sacrament to about seven hundred people!

Jan. 7, Monday. -- On my way from St. John's, this evening, I passed a fiddler and a tambourine-player, with their musical instruments in their hands. Suspecting that they were going to some of the estates to make a dance, if they could, I said to them, as I passed, "Go back, go back; you are going on the Devil's work, and remember, if you go on, he will pay your wages too!" They stood motionless for some time. I watched them at a distance, as long as I could, and had the pleasure to see them turn back, as if their hearts had failed them. The Lord grant that it may prove a word in season. -- I took twelve persons on trial, tonight, at the Leaders' meeting.

Jan. 2, Tuesday. -- I preached this evening on Shorter's Estate, and afterwards visited an old negro woman, who has been confined to her bed for some years by the infirmities of age. I found her happy in the enjoyment of peace with God, and calmly waiting for the coming of her Lord, fully assured, that when he, who is her life, shall appear, that she shall appear with him in glory. Her joy at my visiting her was very great. O that I had more time to visit these afflicted worthies! I went also to see a man on the estate, reduced to the greatest debility, by a wretched conviction. which the Devil has impressed him with, that Obeah has been set for him, and that he is poisoned. The poor creature has been miserable beyond description, for some time; and his kind master, Mr. Ryam, Esq., entertains serious fears, that his state of mind will soon kill him. I talked to him much; pointed out the folly and wickedness of entertaining such thoughts; described to him the nature of his complaint, and prayed with him. His mind afterwards appeared much composed; -- he said, his fears had left him, and that he would not think any thing more about his being poisoned, but commit himself to God. Most of the people on the estate are Africans, and this accounts for their fears about Obeah. The Creole negroes think little or nothing of it in this island. I heard the following little anecdote of one of the Sunday-School Scholars, at English Harbor. A company of strolling players endeavored to get up a play, at Falmouth, a small town, not far from English Harbor. A young lady offered a ticket to a little girl, belonging to the Sunday-School, who immediately dropped a curtsey, and innocently said, "Ma'am, I thank you; but, I hope, I could not disgrace the School so much as to think of going to such a place."

Jan. 12, Saturday. -- We held a Prayer Meeting this morning, at six o'clock, which was much owned of God; and one this evening. Our excellent Brether Harrison, who has been with no a day or two, gave us an exhortation tonight, on purity of heart.

Jan. 20, Sunday. -- I preached and held a Love-Feast, for the Negro Society, at Sion Hill, the residence of the Hon. J. D. Taylor. Mr. Mrs. and Miss Taylor begged permission to be present at the Love-Feast, to which I readily assented. It was a delightful meeting, and they felt and enjoyed it much. The negroes blessed God, and their kind Master and Mistress, for building them a Chapel to worship God in, and prayed for them with so much earnestness that it was quite affecting.

Jan. 21, Monday. -- We admitted 18 on trial, tonight, at our leaders' meeting the Lord be praised! We had the landlady of the tavern at the meeting, as a candidate for admission; but did not receive her, because she has a billiard table, which she is not willing to lay aside directly. She is, however, very sincere, I think, and has promised to part with it as soon as possible. The consideration of her case led one of the Leaders to relate the following anecdote of one of the members of his class, a negro slave. When the grace of God first reached his heart, he was very fond of fiddling, and had a good fiddle, by which he earned a great deal of money at negro-dances. He, however, then saw, that fiddling was not a proper employment for a Christian, and he determined to leave it off. But, said he to himself, "What shall me do wid me fiddle? If me keep it, it tempt me to fiddle; -- it worth good bit! -- me den sell it; -- nay I me no do dat, neither. If it sin for me to play fiddle, it sin for another to play fiddle. What shall me do wid it den? If me give it away, dat just as had. Den me know what me will do wid it! -- me take it, and break it, and den it do nobody any harm, any more."

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#### ST. VINCENT'S. -- Extracts from, Mr. Nelson's Journal

March 7th, 1822. -- I preached at Layou this evening from our Lord's words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." A few persons there have experienced the divine change. O that many more may feel its necessity, and enjoy its blessedness!

14th. -- I preached this evening at Chateanbellair to a lively and attentive people, and felt an uncommon sense of the divine presence in our humble temple. As I was going to this place in the afternoon, I saw at some distance four immense whales taking their pastime in the mighty deep: the noise of their blowing, and the majestic stateliness of their movements, impressed my mind with a deep sense of the creative energy of God.

17th. -- I preached today on an estate called the Union; about fifteen miles to windward of Kingston. The chapel here is a wattled building, (i.e. built principally of bamboo, and thatched with grass and cane-tops,) capable of containing five or six hundred people; it was crowded within, and many stood without: they heard with attention.

24th. -- At ten o'clock this morning, I began the service at Biabon. The chapel was well filled; I suppose there were seven or eight hundred people. After preaching, I catechised about a hundred of the most stupid children I ever saw. I then met the Society, gave tickets to near two hundred members, and married five negro couples.

April 7th. Easter Sunday. -- We began service a little after four o'clock in the morning at Prince's Town. I preached at Kingston at ten o'clock, and again at seven in the evening, and each time to crowded congregations. In the forenoon I suppose near two thousand persons were present; hundreds, who could not get in were standing around the outside of the chapel. It was a pleasing sight: surely some seed will take root. In the afternoon I held a love-feast, at which eight or nine hundred were present, and truly the Lord was in the midst; all seemed to feel his presence. I have

not enjoyed such a meeting since I left dear happy England; so much simplicity and godly sincerity, so much rational and scriptural experience, and withal so much humility and love, were evident. To see the silent tear stealing down the black face, to hear the earnest desire issuing in heart-felt sighs and audible amens, and the artless tale of "de dear Massa Jesus love to de unworthy worm," excited feelings which I cannot describe, and which I think I shall never cease to remember.

21st. -- I preached in the forenoon at Layou, and afterwards held a love-feast, at which several poor negroes expressed themselves with a feeling and propriety that would do honor to those who possess much greater opportunities and privileges. They are "taught of God." In the evening I had a very rough passage to Kingston; going round a point into the harbour, we took so much water that we narrowly escaped swamping. I however arrived in safety, and preached to a numerous company of hearers.

29th. -- I visited a sick woman who seems on the very verge of eternity. I have often spent a happy though mournful half hour by her: at her request. I administered the sacrament of the Lord's Supper to her and one or two other sisters: it was true Bethel, for God was there. When speaking of the state of her mind, she said, in nearly these words, (though very weak and exhausted, and almost unable to articulate,) "I am happy, glory be to God! I have a blessed hope and confidence in the Lord Jesus. I am not afraid to die." While she received the sacred elements, she seemed very earnest in prayer, with her hands clasped and her languid eyes lifted towards heaven. She has since departed this life, and her end was peace. Another soul escaped to glory, and another fruit of Missionary labor!

May 4th. -- I preached this morning at Layou, and then administered the Lord's Supper to a few poor, but pious people. I preached in the evening at Prince's Town. In the afternoon, I hurled the mortal remains of Spare Morgan, a negro-slave. He had been many year a steady and pious member of our Society in this place: His conduct was exemplary, and he was much esteemed for his industry and peaceable conduct, both by his superiors and his fellows. He is now doubtless with the multitude of those, "who have washed their robes, and made them white in the blood of the Lamb." The funeral was numerously attended, and I gladly seized the opportunity of addressing the largest assembly I ever saw in Prince's Town.

16th. -- I preached this evening at Layou, after which, returning home in the canoe, we overtook a Carib, and, as we rowed along, I seized the opportunity to speak to him on divine things. To my question, whether he knew there was a God above him, he replied, "O yes, Massa;" at the same time crossing himself, and making me understand that he prayed to him every day, -- and that he believed in Jesus Christ and the Virgin Mary. He would not allow at first that he was a sinner, but afterwards confessed he had had in his heart, -- speak bad, -- and do bad too much. I exhorted him to repentance, and to dependance on Christ Jesus as his only Savior. He was attentive and thankful, and promised to come to chapel. The Caribs are mostly Catholics, and speak a sort of jargon compounded of French and English, so that it is very difficult to understand them. We have one or two in Society, who, I believe, are pious.

22d. -- I preached this evening at Prince's Town, but very few were at chapel, the negroes on the neighboring estates being busily engaged in making sugar. The weather for some time past has been excessively hot; the thermometer in my study frequently stands, for several hours in the



day, at 92; in consequence, I feel so weak and languid, as to be almost incapable of doing any thing.

June 1st. -- This morning I went up in the canoe to Kingston, and in the afternoon had a very rough ride to Biabou; such violent rain and wind I scarcely ever before encountered; once or twice, when on the tops of the cliffs, it almost unhorsed me.

2d. -- This morning early, I rode on to Mount Young, about twenty-four miles to windward of Kingston. The ride was exceedingly pleasant along the shore, with a high cliff rising on my left, mostly covered with verdure, and now and then an opening discovered hills and valleys covered with canes: on my right, the ocean dashed its waves against the rock. I preached on my arrival to a large assembly, who all seemed to hear as for eternity. After preaching I catechised the children, some of whom repeated their answers very correctly.

14th. -- I went this evening to Layou, and preached to about twenty persons; but though the number was so small, it was good to be there; the hearing ear was given, and the people received the truth in the love of it. My row back was very gloomy; the night was excessively dark, and nothing relieved the gloom but the sparkling of the sea struck by the oars. A deep and solemn silence seemed to reign all around us, and the words of the Psalmist came forcibly to my recollection: "He made darkness his secret place; his pavillion round about him were dark waters and thick clouds of the skies." I felt as nothing, and less than nothing, before God.

July 5th. -- I went to Kingston today to bid Brother Baesa farewell, his broken constitution requiring immediate change of climate. He is a pious and very zealous man, and will I hope be restored to the church of God.

24th. -- I went to town, and from thence to Biabon, where I labored on the 25th. I preached in the morning to a congregation of five or six hundred negroes, and a few whites. After preaching, I catechised about a hundred very ignorant children; not even these, perhaps, shall be made wise unto salvation: "The Lord pours eye-sight on the blind." I then met the Society; I suppose three or four hundred members were present: they are a simple and sincere people.

28th. -- I rode to Biabou, and on the 29th proceeded to Union, where I proclaimed the Word to four or five hundred persons, principally negroes; and, after catechising the children, and speaking to the Society, held a love-feast. I felt what a poor negro expressed: "Massa, me too glad me be here, for de Lord here for true. Bless de Lord!" One negro said, " Massa, me come de church;" (so many of them call our chapels;) "den me no see, me eye closed. Now me see. -- Den me no know how me come, -- who for makee me, -- who for savee me, -- Now me teachee, -- God above He makee me, -- de Savior, my Massa Jesus, he die for me, poor soul." Another expressed herself thus: "Massa, me come from de far side Antigo;" (Antigus;) "dere me lef me pickeniny, (her child,) -- me buddies and sissees; -- den me sorry; now me no sorry, -- me no tear in me eye. -- Why? -- Me findee Jesus Christ, Massa. O me too glad!" This was expressed as much by gesture as by word, and I rejoiced with them that rejoiced.

November 4th. -- I held the Missionary Prayer-Meeting this evening; many persons were present, and all seemed to catch the Missionary flame. Already we hail the dawn of that happy day,

when the Lord shall make "bare his holy arm in the sight of the nations; and all the ends of the earth shall see the salvation of our God."

5th. -- I was called today to visit a young man who lies the victim of dissipation; a painful spectacle; and just on the margin of the grave. I pointed out to him his guilt and danger; and what was said affected him much: he wept sore. Perhaps this will be a brand plucked out of the fire.

13th. -- I went this afternoon to see a poor black woman, bowed together with age and infirmity, and almost blind; but happy in God, and truly thankful. "O," said she, "Massa, de Lord be too good to poor me, a sinner; -- He love me and blessee me too much. O my heavenly Fader, me tank dee; but me no able to tank dee enough." So much content and gratitude in such poverty and distress, I have never seen. I felt humbled to the dust.

14th. -- I went to Kingston, and found Brother Rayner, who had been ill, much recovered. Praised be the Lord, who bringeth down and raiseth up.

19th. -- I catechised the children in the morning, two of whom repeated the 16th chapter of St. John. In the evening, after catechising forty or fifty children, I preached at Layou.

21st. -- I went to Kingston. In the hands this evening, the simplicity and fervour of the people were truly affectiug. I called on a negro-man to pray; and the scriptural and rational manner in which he expressed himself, would have surprised and delighted the lovers of Missions in our dear native land.

25th. -- Being Christmas day, I preached at five and at ten, A. M., at Prince's Town; and in the afternoon went to Kingston.

27th. -- Today, at Chateaubellair, I endeavored to improve the annunciation of the nativity of our Lord by the angels to the shepherds, and I trust not in vain. The congregation was large; vast numbers could not get within the chapel, and, though it rained, they stood all around to hear. Christmas is the great, and, in fact, the only festival the negroes have in the year. They are then allowed three days, and have some extraordinary supplies distributed among them by their proprietors. While the irreligious among them spend their day in carousals and their night in dances, the piously disposed flock to the houses of prayer, and rejoice with the people of God. On these three days, therefore, our chapels are filled with the multitude of them that keep holy-day.

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MONTSERRAT. -- Extract of a Letter from Mr. Janion, dated Feb.11, 1823.

Since I wrote last, the Speaker of the House of Assembly invited me to visit the estate on which he resides, to preach to his people. I have been thrice, and preached and catechised them in the boiling-house, to the number of from Seventy to ninety. They were very attentive, and much concerned at my leaving them. He has also given me permission to visit his other and larger estate, lying much nearer the town: two from this estate (Symma's) I married, and I consider them under God as the cause of my obtaining access to both estates. Their owner's mother, a very active

woman, (though now for eight or ten months very sick,) was a rigid Roman Catholic, and much prejudiced against us, till her son, and a relation in town, told her more about us. It was in fact the last door that I expected would open to us. On Tuesday last, (Jan. 28th,) I preached at Symms's to more than a hundred of his slaves, (the gentleman being present,) in the manager's house at noon, and baptized forty-three children. There are more than forty estates on the island: I have preached on eight.

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BARDADOS. -- Extract of a Letter from Messrs. Flecther, Murray, and Stephenson, dated Barbadoes, Jan. 29th, 1823.

From the letter we sent on shore by the pilot you would learn that we left Bristol on the 12th December. We arrived safe at this island yesterday, all well.

Captain Dunn conducted himself with uniform kindness towards us from the commencement to the end of our passage. He allowed us to perform service on Sunday-mornings, and to hold prayer-meetings in the evenings, which were attended to by the Missionaries in rotation every Lord's Day excepting the first, when we were all ill. We had also reading of the Scriptures and prayer every morning, to which we added singing in the evening. The Captain regularly attended in the morning, and as many of the crew in the evening as could be spared from duty. From both officers and crew we met with the greatest respect.

We found Mr. and Mrs. Shrewsbury well, from whom we met with a very kind reception. We are to proceed to St. Vincent's tomorrow, in company with Mr. Shrewsbury, to the District Meeting.

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#### 17 -- MONTHLY LIST OF LETTERS RECENTLY RECEIVED

Letters have been received, during the past month, from the following Missionaries:--

SOUTH SEA MISSIONS. -- From Mr. Leigh, New Zealand.

WEST AFRICA. -- From Mr. Morgan, St Mary's. SOUTH AFRICA. -- From Mr. Kay, Salem.

WEST INDIES. -- From Messrs. Hirst, St Martin's; Oke, St. Christopher's; Gov, Squire, and Edmondson, Grenada; Nelson, St Vincent's; Shrewsbury, Barbadoes; Shipman and Crofts, Jamaica; Wilson, Moore, and Gick, Bahamas.

Letters from Messrs. H. Davis and Maggs state the safe arrival of themselves and their wives at St. Christopher's. Mr. and Mrs. Tremayne had proceeded to Jamaica.

MISSION IN FRANCE. -- From Messrs. Croggon and De Jersey.

IRISH MISSION. -- From Mr. G. Ouseley.

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18 -- EXTRACTS FROM THE PUBLICATIONS OF OTHER MISSIONARY SOCIETIES

A -- CHURCH MISSIONARY SOCIETY

Sierra Leone. -- In the course of last year, the Rev. W. Johnson several times visited, from Regent's Town, the more distant Settlements of the Colony. On one occasion, he accompanied the Superintendent of Liberated Africans, Mr. Reffell, and the Chaplain, Mr. Flood. We shall extract from his Journal an account of the promising state of York Settlement.

Of his first visit in March, Mr. Johnson gives the following notices:--

March 14, 1822, Thursday. -- Arrived at York. Mr. Johnstone, the Superintendent, received me very kindly. The people had built a place of worship, to which all had subscribed. I begged him to inform them that I should be glad to preach the Word of God to them in the evening.

About seven o'clock, we went to the place of worship, which I found completely crowded, and many outside. I addressed the people from Acts xvi. 31. While speaking on the depraved state of mankind, and explaining what God demanded of men, as a just, holy, and righteous God, one woman fell trembling on the ground; others also appeared to be much affected. Fearing lest confusion should follow, I exhorted them to be quiet, and to restrain their feelings, in order that I might dwell on the promise of the text. The woman, who continued to be much agitated, I desired to be removed. When I had concluded, all were anxious to shake hands with me, thanked me, and begged that I would speak the Word of God to them again on the following morning, which I gladly promised to do. I went back with Mr. Johnstone to his hospitable habitation, much delighted with what had passed.

March 15, Friday. -- The bell began to ring some time before daylight. I could not at first conceive the cause; but, on inquiry, was informed that it was for Divine Service: a light was brought in, and I dressed myself as soon as possible. It was just day-light when we re-entered the place of worship, which was again well attended. I read and explained the first chapter of the First Epistle of St. Peter, and spoke on the blessed state of believers and the miserable state of unbelievers. All were attentive.

About ten o'clock, I left York, accompanied by Mr. Johnstone; but before we entered the boat, I addressed the people at some length on the Scriptures: they were all attentive. At leaving them, they again requested me to send a man to teach them, and to come again myself soon. When I went to the boat, a woman, who had been in the house, said to another, -- "Ah, them words that white man talk go through my heart." O, may not my words, but the Word of the Lord, which "is quick and powerful, and sharper than any two-edged sword," pierce their hearts!

Of a second visit, paid to this promising Settlement in May, Mr. Johnson writes, --

May 16, 1822, Thursday. -- The people assembled in the evening. I addressed them on John iii. 3. I felt peculiarly happy in addressing them . they indeed, seemed to be hungering after the Word of God: some wept bitterly.

When I visited this place before, I observed several persons intoxicated: this, however, was not the case now. The Superintendent assured me, that, before that visit, he had not been safe out of doors after dark: he was, however, happy to say, that an entire change, so far as respects their moral conduct, had taken place. It was also remarked by Mr. Reffell, that he had never seen the place so quiet as it now was.

May 17, Friday -- The bell rang, as before, between four and five o'clock in the morning: I was obliged to get dressed by candlelight, to attend the chapel . I could but just see to read a chapter at the window. I chose John x. The place was again full, and all were, as usual, very attentive. In prayer, I commended them to that God, who will carry on the work of grace in their hearts, which I believe is begun. The Superintendent, Mr. Johnstone, seemed much affected.

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#### B -- LONDON MISSIONARY SOCIETY

Extract of a Letter from Mr. Nott, dated Matavia, Tahiti, August 20, 1822.

On the 12th of June last, I embarked on board the King's brig, Queen Charlotte, Captain S. P. Henry, with seven native teachers, who had been previously selected from the churches in Tahiti and Elmeo, and appointed to go to the islands, to instruct the inhabitants in reading the Scriptures, and to communicate to them what they know of God, and of the way of salvation by Jesus Christ. My object in accompanying these good men to their respective stations was, that I might on the spot, give the best, and probably the last, direction in my power to their labors.

Three of the above-mentioned teachers have been landed at Raivaval, two at Tapuai, and two at Rurutu; Rimatura being occupied by two native teachers from Raiatea before we reached that island.

The teachers were received in all these places with great eagerness, and all immediately began to learn to read the spelling-book which we put into their hands.

Letter from MR. BLOSSOM, dated Tahiti; July 5, 1822.

Mr. Blossom relates that one of the teachers lately sent to the neighboring islands was a native of Tahiti. He was more than once marked out to be made a human sacrifice; but a watchful Providence always found a way for his escape; and we trust he has thus been preserved for the important purpose of becoming a preacher of the Gospel to the heathen, a living sacrifice to the Lord."

SOUTH SEAS. -- Annual Missionary Meeting in Otaheite.

Most of the brethren stationed in these two islands attended; and met the officers and asmembers of the Auxiliary Society at Papaoa on the 8th of May. Same preliminary matters were settled by the Missionaries and Chiefs, and at eleven o'clock they entered the Royal Mission Chapel. The people made a much better appearance than they did last year. A great number were clothed in the European style, and not a single female was observed without a, bonnet, some few of English manufacture, but the greater part made by themselves out of the bark of the Puran; plaited and sewed in imitation of English straw bonnets. The people filled the middle part of the house, and seated themselves around the central pulpit, in number about 3500.

The service commenced with a short address by Brother Crook, who then gave out the hymn, Faaoto adu te bu, i.e. "Blow ye the trumpet, blow:" which was sung with great spirit by the congregation. Brother Wilson then read the Scriptures and prayed; Brother Darling preached from Isaiah lx. 3, "And the Gentiles shall come to thy light, and Kings to the brightness of thy rising." The people were very orderly and attentive, and many seemed to feel a lively interest in what was spoken.

Capt. Potton, of the Westmorland, and two gentlemen, passengers with him, attended the service, and dined with the Missionaries and a few of the principal. chiefs, at the King's house. Pomare Vahine, in the absence of the Queen, entertained them in the English style, as far as her means would allow. About four in the afternoon, they assembled as in the morning. The people, however, were not so numerous, principally on account of the difficulty of getting food and lodging; however about a thousand remained. Brother Crook read the Scriptures, &c., and Brother Platt preached from Isaiah lx. 11, 12.

Thursday, May 9th. -- The brethren assembled again this morning, and met the officers and members of the Society in the chapel, this being the day for business. The meeting commenced with singing, and prayer by Brother Nott, after which he addressed the Society at large, lamenting the death of their late President, King Pomare, who had given rise to this Society; and concluded with moving, that the. young King, Pomare III., he appointed president in the room of his deceased father. Tati, in an animated speech, supported the motion, enumerating the good qualities of the deceased, and. expressing his hopes that his son would be raised up to carry on what his father had so successfully begun. This being agreed to, Hitote, with the young king in his arms, as his representative, took the chair.

Piapa, a chief of Fasa, in the absence of Brother Wilson, who was unwell, addressed the Chairman, and moved, that the Secretaries of Tahiti and Eimeo be requested to read their respective reports.

Upapuru, the Secretary of Tahiti, came forward and read his report, from which it appeared, that the contributions for the present year amounted to 9226 bamboos of oil, 24 pigs, 267 balls of arrow root, and 191 baskets of cottonwood. Upapuru made some lively remarks, tending to excite the liberality of the people, and to put to shame such as had been negligent; exhorting all to be more diligent in future.

Pati, the Secretary of Eimeo, followed with his Report, from which it appeared, that 2829 bamboos of oil, and 12 pigs, had been contributed for this year by the people of Eimeo.

Ahuriro, of Pare, rose and made some remarks on the Reports, lamenting the smallness of the subscriptions, and exciting to fresh exertions. "Where," said he, "do we lay out our strength? Is it for God or for the Devil, for this world or for the next?" He moved that the reports be received. Vara, of Eimeo, seconded the motion, and spoke in a very able manner. The king, he observed, had kept his promise, and supported the Society to the last; "and now," said he, "let us not let it go, but hold it fast till death." The Reports being received, and ordered to be printed, Tati moved, that the Society's oil be collected for the future into one place, and, sold on the spot, to any merchant that would send for it and give the best price; and that the money received be forwarded by the treasurer to the treasurer of the Parent Society in London. Haapae, the chief of Toahotu in Tairabu, seconded the motion, which was put and carried.

Brother Crook next addressed the society, and reminded them, that Tahiti was the first object of the Parent Society's compassion and liberality, and that therefore they ought to take the lead of all the islands in these seas, and exert themselves to the utmost to do good. He moved, that Branch-Associations be formed at each of the Missionary Stations, and that they hold quarterly meetings, in order to forward the ends of the institution. Hue, of Burder's Point, seconded the motion, which was agreed to.

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## C -- BAPTIST MISSIONARY SOCIETY

Serampore. -- Information has reached us, through the medium of Mr. John Marshman, that Krishnoo Paul, the first Hindoo convert, who was baptized in 1800 and has been long employed in preaching the gospel to his countrymen, died at Serampore in August or September last. We hope, at some future time, to be abl. to communicate some further particulars respecting this interesting Christian native.

The following narrative, extracted from a Bengalee newspaper, fully corroborates the account given by Mr. Ward, of the same dreadful custom in his "Farewell Letters."

"A new kind of Suttee. -- The ceremony took place at the town of Kimmedy on the 27th of March last. On the morning of that day, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger, with which she drew a circle on the spot she fixed upon, and turning round she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals; and men, with their bodies painted in the most hideous manner, danced before her, during which time she distributed betel, &c., to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot-path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it; in this posture her

head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth so as cover her shoulders. A man then came forward and placed a cocoa-nut under her chin, on which her head rested, inclining a little forward. A large basket, (like those carried on the bandies which convey grain,) full of fine river-sand, was placed so that, on removing the props, the sand might fall at once upon her and suffocate her; but owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no entreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment and mirth imaginable, and quite indifferent to the fate that awaited her."

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## 19 -- DOMESTIC INTELLIGENCE

ANNIVERSARIES. -- The following Anniversaries of Auxiliary or Branch Societies are reported, as having lately taken place: viz.

March 16th and 17th. Bath District Auxiliary: The Rev. Dr. Clarke in the Chair. -- Preachers: Dr. Clarke, and the Rev. Messrs. Robert Martin and Squance. -- Collections, £110.

March 13th to 21st. Cornwall. -- Meetings of the St. Austle, Truro, Penzance, Helstone, Redruth, Falmouth, and Bodmin Branch Societies were attended by the Rev. Robert Newton and the Rev. Titus Close; assisted by Preachers and Friends belonging to the District, and by several Ministers and Gentlemen of other denominations. The Collections exceeded those of former years.

March 23d and 24th. Plymouth Branch. -- Speakers: The Rev. Messrs. Newton, Close, &c. The Collections amounted to half as much again as those of last year.

March 28th. Rochdale Branch: The Rev. Messrs. Lumb, Newton, and Joseph Taylor, jun., Mr. Dawson, of the Leeds Circuit, and others, afforded their help at this Meeting. -- Collections, £60.

March 28th. Leek Branch: James Wood, Esq., of Manchester, in the Chair. -- Other Speakers, the Rev. Messrs. Atherton, Dermott, Roberts, &c. and John Burton, and James Heald, Esqrs. -- This Branch Society has raised upwards of £200 within the last year.

March 28th. Warrington Branch: The Rev. Dr. Clarke in the Chair. -- Other Speakers, the Rev. Messrs. Lessey, Naylor, Sumner, &c. -- Collections, £60.

March 30th and 31st, and April 1st. Manchester District Auxiliary. Joseph Butterworth, Esq., M. P., took the Chair at the Meeting of March 31st, and Samuel Stocks Esq., at the adjourned Meeting on the following day. -- Preachers, the Rev. Dr. Clarke, and the Rev. Messrs. G. Marsden, Bunting, Joseph Taylor, and Robert Woo, who, together with the Rev. Messrs Myles, Squance,



Newton, and J. Anderson, Joseph Yates, Esq, James Montgomery, Esq., and others, were also the Speakers at the Public Meetings. The Collections were liberal to an extent unprecedented, and amounted to £520.

March 30th, 31st, and April 1st and 2d. Liverpool District Auxiliary. Joseph Butterworth, Esq., M. P., took the Chair at both meetings; -- for here also an adjourned meeting was found expedient. -- Preachers, the Rev. Messrs. Newton, Athraron, Lessey, Hawtrey, Pipe, Bunting, and (in Welsh) S. Davies. -- Other Speakers, the Rev. Dr. Clarke, and the Rev. Messrs. Squance, France, and Joseph Taylor, jun., &c. Collections about £285. The efforts made throughout this district, in the way of regular subscriptions, &c. are stated to have been continued through the year with much zeal and success.

April 4th. Chester Branch: Joseph Butterworth, Esq., M. P., in the Chair. -- Preachers, the Rev. Messrs. Newton and Lessey. -- Other Speakers, the Rev. Messrs. James Wood, Joseph Taylor, jun., Hawtrey, and R. Wood, Mr. Alderman Bowers, &c.

April 8th. Belper Branch: The Rev. Joseph Taylor, sen., in the chair. -- Preachers, the Rev. Messrs. Atherton, Max. Wilson, and Joseph Taylor, jun. -- Other speakers, the Rev. Messrs. Turton Pinder, Smith, Stephenson, Gawthorn, &c.

Contributions. -- The amount of Contributions received by the general treasurers of the Wesleyan Methodist Missionary Society, since the account published last month, is £651. 7s. 11d. We distinguish the following items -- The right Hon. Sir George H. Ross. G. C. B., and James Laing, Esq., in consideration of religious instruction given by the Wesleyan Missionaries to Negroes on certain Estates in Dominics, £75.\* -- Mr. C. Long, of Trowbridge, to purchase Books for New Zealand, £20. -- Bahama Auxillary Society, by Rev. John Greg, £235. -- The Rev. Richard Watson has also presented, for the use of Missionaries, Twenty-five copies of his Theological Institutes, Part I. to be followed by the succeeding parts as soon as published.

\*We take this opportunity of stating that Sir. George Rose and Mr. Laino are the "Two proprietors of estates" in the West Indies, from whom the Treasurers received one hundred and fifty Pounds, as announced in June, 1822.

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## 20 -- OBITUARY

1. Died, Nov. 26, aged fifty-five, Mrs. Jane Budgett, of Bradford, Wilts. In her youth she was dutiful and affectionate to her parents; but showed no serious concern about her soul until near the time of her marriage. Shortly after that event, she resolved to Writing, and there resided under the same roof with a relation of her husband, the pious and amiable Miss Budgett, who was afterwards married to the Rev. John Sandoe. Miss B., seeing Mrs. Budgett's undue fondness for dress, put into her hands Mr. Wesley's "Sermon on Dress;" the reading of which, by the divine blessing, became the means of discovering to her the sinfulness of her temper and spirit, and the evil of her conduct. Without delay she laid aside what had been unbecoming in her apparel; and from that time the Spirit of God worked powerfully upon her, convincing her of sin and unbelief,

and giving not a strong desire to be a real Christian. She became a Member of the Methodist Society, and soon afterwards "God, who commanded the light to shine out of darkness, shined into" her "heart;" and gave her that "light of the knowledge of the glory of God in the face of Jesus Christ," which never more became darkness. She now went on her way rejoicing; and that she was the subject of a real change from nature to grace her future conduct proved. In 1792, Mr. and Mrs. Budgety removed to Bradford. She embraced the first opportunity of meeting in Class, and "held fast her profession" to the end of life. For several months previous to her final affliction, she was more than ever earnest in seeking the full "sanctification of the Spirit." For the last seven or eight weeks, great and almost unceasing, were her sufferings of body; and Satan was permitted to harass her soul by violent temptations. Hot was the furnace into which she was cast; deep and troubled were the waters through which she had to wade. But her God was with her: and she came forth with tears of gratitude and triumph, saying, "The Lord is good; he is very good; he lays upon me no more than I am enabled to bear. -- The pains that I feel, are not 'the bitter pains of eternal death.' what should I do now if I had is Savior to seek? My sufferings are great; but what are they to the pangs of a guilty conscience?"

'O what a mighty change  
Shall Jesu's suffers know,  
When o'er yon happy plains they range,  
Incapable of woe."

By various other expression, she testified, at different times, her dying experience of the power and comfort of true religion. During the last few days she said little; but always appeared to be quite absorbed in union with her Savior and as if on the verge of heaven, -- till she sweetly entered into everlasting rest. She had been a member of our Society for thirty-four years.

Bredford, Wilts.  
James M. Byron.

2. Died, Dec. 23, 1822, aged seventy-seven, Mr. Christopher Simpson, of Middleham, Yorkshire; after having adorned the doctrine of God our Saviour for more than half a century. -- He was born at Redmire, in the North Riding. At an early age he was bound as an apprentice to a person resident in Leeds. His first serious impressions were occasioned by a sermon at the Old Church in that town; and those impressions were deepened under the ministry of the Rev. Mr. Crok, of Hunslet. Being led to hear the Methodists, he saw reason to believe that "the Lord was with them of a truth;" joined their Society; and soon obtained his desire in the salvation of his soul. -- At a subsequent period, he was the honored instrument of introducing the Gospel into Middleham. He invited Mr. Nicholas Manners, then in that neighborhood, to his house. Mr. Manners preached, sometimes in a room, and sometimes in the street. On these occasions he was seldom allowed to proceed without molestation; but was grossly insulted by "wicked and unreasonable men." Such insults to those who were earnestly prosecuting their religious duties, though chargeable with the highest indecency, were too common at that time. As a society was not formed at Middleham immediately, Mr. Simpson joined himself to a class which assembled at the distance of three miles; and was in the constant habit of meeting his christian brethren once a week. Whether the season was fine or stormy, he was sure to attend. In later life, when reflecting on those times, he often expressed his grateful astonishment at the goodness of God, as manifested to him at

that period. -- On a society being formed at Middleham, he was appointed the Class-Leader; and continued to sustain that office with an unblemished character to the time of his death.

"His walk was close with God;  
Calm and serene his frame."

-- In his last illness he was confined only for about a fortnight. He was quite resigned to the will of God and said, "It is the Lord, let him do what seemeth him good." He suffered much; but without murmuring or repining. A few days before his death he exclaimed, "Angels beckon me away; and was continually calling on those about him to "pray and praise." At last, nature being quite exhausted, he was

"Removed from tears and sorrows hence,  
To lands where death no longer reigns."  
J. S.

3. Died, Dec.28, 1822, in her fifty-third year, Mrs. Elizabeth Howard, of Market-Street, Manchester. Mrs. H. was a native of Macelesfield. Her father, Mr. John Slack, was a man of firm integrity, and a zealous member of the Church of England; and his family was trained up, both by precept and example, in habits of sobriety, diligence, frugality, loyalty, honesty, and veneration for the Articles and Homilies of the Church to which Mr. S. belonged. Mrs. H. was awakened to a sense of her sinful state under the ministry of that venerable man of God, the late Rev. D. Simpson, when about fourteen years of age. Her convictions were deep and powerful. She opened her heart to a religious servant of her father, who belonged to the Methodists; and by her was prevailed upon, about the year 1787, to unite with them in their religious meetings. The instructions and prayers of her new acquaintances increased her desires after salvation; so that she never rested till she became a living witness of the pardon of sin through the blood of Atonement, and of the sanctifying influences of the Holy Ghost. The foundation of religion was thus well laid in her soul; and she had the fullest assurance of her interest in Christ, and that she had not believed a cunningly devised fable. Without this, indeed, she could not have borne up against the tempest of opposition, which now gathered around her. Even the house of her father was no longer to her a place of repose; for, although principles of unbending morality were quite the order of that house, yet none but Mrs. H. saw or felt, at that time, the need of experimental religion; and they who were after the flesh most severely persecuted her, whose mind was now become spiritual, and pursued spiritual things. No hard treatment, however, could induce her in the least to abandon the grand object of her salvation; but, like the oak of the forest, she became more deeply rooted, and spread out her branches of righteousness more widely, as the storm increased. Her whole conduct was strongly marked by a proper obedience to her parents, by affection to her brothers and sisters, by a punctual discharge of every domestic and friendly duty, and by a strict attendance on all the means of grace, private and public. Her zeal for the conversion of others soon displayed itself by her activity in visiting the sick, praying with the distressed, and inviting and persuading as many as she could to come to the house of God, and to enlist in the service of Jesus Christ. Her union with Mr. Howard caused her removal to Manchester; where also she was an ornament to her christian profession. She became the mother of a large family; and was considerably involved in domestic cares, and in the anxieties of business. But her love to the Lord Jesus was never lost; her walk with God was still kept up; and, in the midst of many distressing trials, she retained the sense of her acceptance

with God, and was making progress in knowledge and in grace. Her bereaved husband and children will long have in remembrance the floods of tears which she has poured before them, whilst privately instructing them, and agonizing in prayer to God with them and for them. -- For the last few years she had more leisure to devote her mind and talents, as formerly, to the cause of Christ; and was appointed the Leader of a female class. For that little flock she affectionately cared their growth in spirituality she daily sought to promote; and the bond of reciprocal attachment became stronger by increasing acquaintance. -- Upon the whole, Mrs. H. enjoyed a tolerable share of health; and, till within twenty-four hours of her departure, her activity was very observable. Although her death might be called sudden, yet it found her watching for the heavenly Bridegroom. It is sometimes the case, when the Lord is about to call his saints to himself, that there are certain premonitions, not much thought of at the time, but afterwards recollected by surviving friends. Such was the fact in Mrs. H.'s case. The last time she met her Class, (a few days before her death,) she expressed a conviction which rested upon her mind, that one of them would be called into eternity before the appointed hour of their meeting again; and prayed most earnestly that God would prepare the individual who was so soon to be removed from earth. Little did the members think that she was to be the victim! -- She appeared to have been ripening for glory for many months before. Her piety increased daily; and it was manifest that it was indeed her meat and drink to do her Master's will. She had also discovered a most uncommon anxiety for the eternal interests of her family; and her every movement among them, for the last week, seemed to say to them, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." She attended divine worship three times on Christmas day; and it was remarked that she looked better than usual. In the evening of that day she engaged with her family in singing and prayer for the last time. She was led to pray with great ardour for the salvation of sinners in general, and in particular for her own household and kindred. The next day (Thursday) she visited the Infirmary. Her errand there was to instruct and comfort some of the suffering inmates of that House of Mercy. Those who saw her were powerfully struck with the fervency and love which were manifested in her prayer to God for them; and she remarked, on her return home, that she had been much pleased and edified by her visit. The next morning (Friday) she entered upon her domestic concerns, as usual; and also transacted business in the shop till about two o'clock in the afternoon, when she was seized with a violent disease, which medical aid, though speedily procured, utterly failed to remove. Her sufferings were inexpressibly severe; and she frequently cried out, "O my God help me! I beseech thee to hear me; for thy Son's sake, save me!" When medicine was presented, she said, "Lord, if it be thy will, thou canst bless the means made use of to the good of my body; but if not, prepare me for what lies before me." At another time, when receiving a very nauseous mixture, she said,

"Physician of souls, unto me  
Forgiveness and holiness give,  
And then from the body set free,  
And then to 'the City' receive."

On the Saturday morning, to a friend, she said, 'I lie as passive clay in the hand of the Potter.' "For me to live is Christ; but to die would be eternal gain." "I have not one wish left, he will do with me what seemeth good in his sight." In the afternoon she called her daughter to her, smiled, and said,

"O Anne, I shall soon be with Jesus; and then prayed, "Lord Jesus, receive me to thyself. She grasped her hand, looked very earnestly at her for about a minute, and then lifting up her eyes to heaven, with a smile upon her countenance, she cried, "Lord Jesus, receive my spirit." These were the last words that could be distinctly understood; and soon afterwards she gloriously escaped to Paradise.

Edward Oakes,  
Newcastle-upon-Tyne.

4. Died, Jan. 1st, 1521, in his seventy-first year, Mr. John Sewell, of Yarmouth. He was born at Thurlton, in Norfolk. At a suitable age, he was apprenticed in Yarmouth, and served his master with exemplary fidelity and diligence. During his apprenticeship, he was the subject of serious impressions; and attended the ministry of the General Baptists. After his apprenticeship was expired, he married a person of the Baptist denomination, and went into business. -- On the appointment of Mr. Joseph Pilmoor to the Norwich Circuit, in 1777, Mr. and Mrs. Sewell began occasionally to attend the Methodist ministry; when, by degrees, the word fastened upon their hearts. And, a short time after the appointment of the late Mr. George Shadford, being truly convinced of sin, they both joined the society, and began to seek the grace of God with full purpose of heart. -- Mr. Sewell now clearly saw, that neither his previous morality, nor his attachment to the ministry of the word, could save him. He saw, however, through the divine blessing on what he heard from the pulpit, and what he read in his Bible, that by faith in the name of Jesus Christ, there was deliverance for him. Hence, he earnestly sought redemption through the blood of the Cross; and soon obtained a clear sense of pardoning mercy. -- From the great benefit which he thus derived through the ministry of the Methodists, his attachment to their preachers became most affectionate grateful, and lasting. The prosperity of the cause of God among them lay near his heart; and though various means were used to draw him aside, he rejoiced to abide in union with a people whom the Lord had so greatly blessed to him nor did he, at the close of life, regret that his name was still enrolled among them. -- Mr. Sewell was a man of few words; but when he entered freely into conversation, there was an originality in his observations, which strongly arrested the attention. In his mode of administering reproof; he possessed a talent which seldom failed to produce effects on the conscience of the reproved. In one instance, whatever was the result with regard to the person admonished, the liberality which he displayed was made a blessing to another person, who, until that hour, had remained unconcerned respecting her soul. One night, after Mr. Wesley had been preaching at the Old Chapel in Ferry-Boat Row, a man had lost his hat, and was violently irritated on the occasion. Mr. Sewell stepped up to him, and calmly said, "Here, friend, take my hat." The manner in which he gave away his hat to an angry man, much impressed a young person present, who thought, "Surely, there is something more in religion, than I ever knew before." She was, in that hour, deeply convinced of sin, joined the society without delay, lived for some years in the enjoyment of real Christianity, and died happy in the Lord. -- On the death of his father-in-law, Mr. S. entered upon his business; chiefly at the instance of his wife, who survived her father only two months. Mr. Sewell was now bereaved of one who had been a help-meet unto him; and had entered on a new concern with which he had but a small acquaintance: but his trust was in God; and whilst he was assured that, if he committed his way unto the Lord, he would bring it to pass, he was led, in answer to prayer, to that prudence and discretion in the prosecution of his temporal concerns, which, through the blessing of God, insured his prosperity. He was subsequently married again to a person with whom he walked many years in the fear of the Lord,

and in the comforts of the Holy Ghost. -- Mr. Sewell, after a series of years, resigned his business to his son: he continued, however, to fill up his time usefully; and especially occupied himself in searching the Scriptures, in prayer, and in visiting his sick friends. His attention to the means of grace was remarkable. His place was never vacant when he could attend. He was a man of reserved and quiet disposition, and pursued "the noiseless tenor of his way" without ostentation. Yet of him it might be truly said, "Not slothful in business, fervent in spirit, serving the Lord." The work of God having so prospered at Yarmouth, that the existing Chapel was too small to contain the people, Mr. Sewell's love and zeal on the occasion were ardent and persevering; and he thought it his duty to contract for the place which is now possessed as a Chapel by the Methodist Connexion. By making himself responsible for the purchase and fitting-up of these premises, (with such aid as he could obtain from other friends to the design,) he incurred the displeasure of most of his relatives, who strongly predicted his utter ruin. But he went on, with many prayers and tears; and the result has proved that his effort were acceptable to God. For many years previous to his decease, he had the comfort of worshipping the Lord with one of the most regular and established congregations in the kingdom. The last time at which Mr. S. engaged in prayer in the Chapel, he appeared deeply impressed with a sense of the approach of eternity; and when he met his class, on the Wednesday previous to his decease, his mind was very greatly fixed on everlasting things, and he gave strong intimations that he thought his end was near. He spoke much on the joys of heaven; and was unusually enraptured with the prospect. "O," said he, "if I feel so much in the anticipation of these joys, what shall I feel when they are realized to me!" The following Monday, December 30th, he visited some sick and dying persons. On that evening he complained of being unwell; and the next night, on retiring to rest, though in extreme pain and weakness, he knelt down, and with considerable earnestness poured out his soul unto the Lord in prayer, that his pain might be speedily removed, or that he might be released and taken to heaven. He then prayed for his servant, that the Lord would give her his saving grace; afterwards he, in a very especial manner, interceded in behalf of the congregation, at that time assembled for the purpose of closing the old year in the solemn worship of God. The next morning whilst Mrs. Sewell, his niece, and a young friend, were in attendance near his bed, without a sigh, groan, or struggle, he imperceptibly went to realize that happiness, which, a week before, he had anticipated with such unutterable delight.

John Hodgson

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## 21 -- RECENT DEATHS

At Wilson, near Ashby-de-la-Zouch, Jan. 2, 1823, in his eighty-sixth year, Mr. Thomas Brooks. About forty years since, he was so powerfully awakened that he had no rest, till God, for Christ's sake, forgave his sins, and changed his heart. The evening before his death, he offered the family-sacrifice with more than usual fervency. When his daughter arose the next morning, she found that the spirit of her father had retired to endless rest.

Near London, February 20, Mrs. Esther Jones, wife of Mr. Thomas Jones, of St. John's-street, and youngest daughter of the late Mr. Samuel Bailey, who was for many years a respectable Local preacher in London. She was brought to a saving knowledge of the truth when she was about twenty years of age. A short time before her death she said, "All is well! all is

well!" end to her sister she exclaimed with great earnestness. "I love God supremely! I love him above everything!"

At Kingston, Jamaica, on the 4th of March, betwixt seventy and eighty years of age, Mrs. Mary A. A. Smith. "She may justly be considered," says the Rev. John Shipman, "the mother of Methodism in this Island. when Dr. Coke first visited it, it was with its introductory letter to her, from her step-son in England. She without hesitation received the Doctor, and soon became a decided friend and advocate of the cause in which he was engaged, -- not fearing the scandal of the cross. She has continued ever since to show an undeviating attachment to that cause, and will long live in the memories of preachers and people. When our troubles were coming to a close, and our chapel in Kingston (which for a season we had been compelled to shut up) was re-opened on the 3d of Dec. 1815, out of respect to her I requested her to open the chapel-gates, which she did in a way I shall never forget. She wept for joy, whilst offering up her fervent ejaculations to heaven, that the gates of God's house might never again be closed! At our District-Meeting, in 1822, when informed that we had then near eight thousand in society, she, with a heart beating high with grateful love, an eyes suffused with tears, observed, that she made one of the first eight. For some time her faculties had been impaired through age and infirmity; but Mr. Horne inform me that her end was peace. She has labored with great honor and success as a Class-leader, almost from the beginning."

At Gravesend, March 14, Mrs. Mary Ferrall, aged fifty-four. "She exemplified, in her general conduct, true piety, love of the means of grace, and that meek and quiet spirit, 'which in the sight of God is of great price; and died happy in the love of God. A. W."

At Oakham, March 20, Mrs. Tamplasure, the wife of the Rev. W. Trampleasure. She died in the triumph of christian faith.

At Dumfries, March 25, aged thirty-three, Mrs. Casson, the wife of the Rev. Hodgson Casson. She lived and died in the Lord.

At Birmingham March 25. Mrs Sarah Whall, age fifty-nine. "She had endured considerable persecution in the early part of her christian warfare; but having embraced religion from principle, and experienced a divine change, she was steady in her attachment to it, to the close of life. Her warm respect for the Ministers of Christ, and her circumspection and integrity in her intercourse with the world, were exemplary. Her last sufferings were acute; but she bore them with christian resignation. Casting herself upon the Lord, she obtained help in the time of need, and died in peace and hope. J. R."

At Norwich, March 28, aged forty-one, Maria Henrietta, wife of the Rev. William Moulton. Some account of her will probably appear in a future Number.

At Warminster; March 29, aged forty-five, Mr. Robert Pains, an acceptable local preacher. He died in peace.

At Halifax, April 2, after a few days' illness, Mr. Edmund Ashworth. Of this very excellent man we expect to receive some account for the obituary of a future number.

At Septon-Mallett, April 18, Caroline, the wife of the Rev. D. Campbell, in the fiftieth year of her age. "She was among the first fruits of Missionary labors in the Island of Jamaica, and was thirty-three years a member of the Methodist Sociely, for twenty-eight of which she was a faithful Classleader. She was convinced of sin under a sermon by the late Dr. Coke; and some time afterwards obtained a sense of her acceptance wish God, through the merits of Christ. From that period till the commencement of her lamentable illness she walked in the comforts of the Holy Ghost, and was a pattern to all that knew her of the discharge of every social and christian duty. D. C."

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## 22 -- POETRY

### MISSIONARY HYMN

Zion, arise, and shine,  
Thy light, thy God is come;  
His glory beams with rays divine,  
He calls thy children home.

On all the Church below  
He sheds his Spirit down,  
That grateful hosts to him may flow,  
And make his glories known.

Like gentle showers of Spring,  
It falls on distant lands;  
The little hills rejoice and sing,  
The valleys clap their hands.

Many through all the earth  
Are running to and fro,  
To give the expected ages birth,  
And vanquish every foe.

Support them in the fight,  
Where ancient vices reign;  
And may they, in thy Spirit's might,  
The rights of God maintain.

Let valleys for them rise,  
And rocks and hills give way;  
Applain their path to reach the skies,  
And haste the latter day.



May every pagan knee  
Bow down beneath their ward;  
And every tongue confess to thee,  
That Jesus is the Lord.

Let Truth her beauty show,  
And Grace her charms disclose;  
And lay the daring idols low,  
And chase away thy foes.

May all the heathen lands  
Be sprinkled with his blood,  
And Ethiopia stretch her hands  
T' embrace the Saviour-God.

May all the nations know  
The heaven of Jesu's love:  
Unite them to thy Church below,  
And then the Church above.

Haste, haste the happy day,  
The Prophets' cheering theme;  
And wipe our tears and grief away,  
And reign the Lord supreme.

Then barren lands shall sing,  
That children did not bear;  
And all the earth her tribute bring,  
And serve thee without fear.  
Bristol.            J. S.

#### ODE TO THE WESLEYAN-METHODIST MISSIONARY SOCIETY

Let the proud Virtuoso scan  
The fragments of imperial Rome, --  
Those great and lovely works of man,  
That shoot their rays athwart the gloom  
Which shrouds the darky vault of time, --  
And lisp of many a deed sublime,  
Whose kingly form and deathless name  
Are graven on the breast of fame.  
What boots it if a mortal gaze  
On all the feuds of other days,  
The people's rage, the tyrant's sway,  
And all the hell of warlike fray?  
'Tis said to gaze on deeds of yore

Is sweet, -- tho' they be stain'd with gore;  
But you may call a minstrel from his rest,  
Who finds a sweeter echo in the Christian's breast.

Let the vain philosophic Sage  
Vaunt of the vigour of his mind,  
And with his giant-prowess wage,  
Against whate'er is not refin'd,  
A ruthless, but a bloodless war;  
Then seat him in the Pedant's car,  
And with his wizard cunning scan  
And spurn the beaten tracks of man:  
'Twas 'neath his lordliness, I deem,  
To seek and bless a common theme,  
Or list with aught but demon-sneer  
The lessons of the christian seer;  
Those wise instructions Truth hath given,  
In the record which came from heaven:  
But mercy points you to a lovelier path,  
Where stalks no sceptic doubt to brave  
th' ETERNAL's wrath.

Let the ambitious Warrior dare  
To wade thro' seas of human gore,  
And in his mimic lightning's glare  
The phantom form of Fame adore. --  
Amid the reeking battle's strife,  
Amid the reckless waste of life,  
Amongst the slain the parent fell;  
His requiem was the cannon's yell.  
His Leader's Paeans load the gale;  
He thinks not of the orphan's wail  
The light of glory beams from far,  
He loves to gaze upon its star;  
Its sheen is fair, its smile is bliss,  
It forms his chosen happiness  
But he may wander o'er the meads of fame, --  
You sigh not for his bliss, nor for his  
throned name.

Be yours the work to dreer the world  
With the blest strains of a sacred lore;  
And let your banner be unfurl'd  
Through every land, on every shore,  
Where Error hath her roses spread;  
Where Superstition rears her head;

Where gaunt and daring Vice is known  
To hurl her mandates from a throne,  
Whose every lurid strain is law,  
That holds her trembling dupes in awe.  
Yea, show the sable sons of Ham,  
The altar of the bleeding Lamb;  
And let the Hindon Pilgrim gaze  
On the effulgence of the rays  
The Sun of Truth pours on our favour'd land; --  
That they, with us, may bless the Saviour's mild command.

Gargrave. E. Tatham.

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#### HINT TO CHRISTIANS AND MINISTERS

Suggested By Reading Captain Parry's Voyage In Quest Of A North-West Passage.

"The children of tHis world are wiser in their generation than the children of light." Luke  
xvi. 8.

Shall Parry brave the horrors or that tide,  
Where never ship before was seen to glide;  
Tempt legion-danger, under Polar skies,  
Where torpid nature one vast ruin lies,  
And life, -- if life can such a clime illumine, --  
Is mere existence, breathing through the gloom?  
Shall he explore that mart of ice and sleet,  
Where nature's pulse is hardly felt to heat;  
Where everlasting desolation reigns  
O'er earth and ocean, bound in frozen chains?  
Shall he tempt regions hideous and dark,  
That never smil'd since Noah left the ark?  
To crown his temples with his country's wreath,  
Invade these frigid avenues of death;  
The harriers of the Arctic Circle force,  
With not a magnet to direct his course,  
With not a sun to gild that arch divine,\*  
That shows his distance from the Pole and Line?  
Shall he, when science, honor, fame, invite,  
Brave the long gloom of Hyperborean night?  
Shall he, shall Parry, for a paltry lure,  
These and ten thousand nameless ills endure?  
And shall not I, when God and duty call,  
Fly to the utmost limits of the hall,

Cross the wide sea, along the desert toil,  
Or circumnavigate each Indian isle,  
To torrid regions fly, to save the lost,  
Or brave the rigour of eternal frost?  
I may, like Brainerd, perish in my bloom,  
A group of Indians weeping round my tomb:  
I may, like MARTIN, lay my burning head  
In some lone Persian hut, or Turkish shed:  
I may, like COKE, be hurried in the wave:  
I may, like HOWARD, find a Tartar grave:  
Or perish, like a Xavier, on the beach,  
In some poor cottage out of friendship's reach:  
I may, -- but never let my soul repine;  
Lo I am with you; " -- Heaven is in that line:  
Tropic or Pole, or mild or burning Zone,  
Is but a step from my celestial throne.

\*The graduated Arch of the Quadrant.

Navart  
JOSHUA MAESOEN

\* \* \* \* \*

#### INSCRIPTION ON A MISSIONARY BOX,

On The Sides Of Which Are Displayed The Engravings On The Quarterly Papers, Nos. 2,  
7, 8, 9, Or The Methodist Missionary Society.

Christian, behold the outcasts of our race!  
Behold their gods! -- and o'er the millions weep  
Who, sunk in misery and darkness, sleep,  
By Satan bound:-- think on the Savior's grace  
Which found out thee, -- and, if thou love him, give  
The bread of life to them, and bid them live.

A. G. J.

#### DAVID AND GOLIATH

The rival armies crown'd the heights above;  
Beneath them smil'd the cultivated vale.  
Alas! that in those hallow'd scenes of love  
The sword should o'er the pruning-hook prevail!  
But vine and olive, trampled in his wrath,  
Must strew the God of War a flowery path.

Yet mightier woes had from the conflict flow'd;  
And Israel captive travers'd Pagan lands,  
To mourn the insults heap'd on Zion's God,  
With harp unstrung, or smote by impious hands;  
Had not Jehevah on Goliath's brow  
Inscrib'd in blood Philistia's overthrow.

Not from the camp, but from the tented field,  
Israel's Avenger to her rescue sprung.  
Hands, which the shepherd's crook were wont to wield,  
He, unto whom the shields of earth belong,  
First taught to spoil the lion of his prey,  
Then roll a nation's dire reproach away.

Shieldless, unarm'd, rush'd forth the ruddy youth,  
Fearless that Heaven would guide the destin'd stone;  
And by one brilliant miracle for truth  
Proclaim, "The battle is the Lord's alone."  
Breathless both armies heard its hissing flight,  
Then saw Goliath's eyelids clos'd in night.

The gorgeous panoply, the glitt'ring sword,  
Serv'd but to decorate the mighty dead,  
And in the dust their vanity record. --  
Th' instructive scene, by hosts assembled read,  
Still throws its splendours o'er the 'sacred page,  
To teach proud man Ambition's heritage.

Homeward the son of Jesse bends his way,  
Each scene recalls, and hymns Jehovah's praise,  
Their homage to the Victor rush to pay  
Salem's fair daughters, and with rapt'rous lays  
Sing, as they hail him safe escap'd the plain,  
"Thousands hath Saul, ten thousands David slain!"

Bridlington -- H. S.

\* \* \* \* \*

ON A DAY IN SPRING

by BISHOP HORNE

Sweet day! so cool, so calm, so bright,  
Bridal of earth and sky,

The dew shall weep thy fall tonight, --  
For thou, alas! must die.

Sweet Rose, in air whose colors ware,  
And color charms the eye,  
Thy root is ever in its grave, --  
And thou, alas! must die.

Sweet Spring, of days and roses roade,  
Whose charms for beauty vie,  
Thy days depart, thy roses fade,  
Thou too, alas! must die.

Be wise, then, Christians, while you may;  
For swiftly time is flying;  
The thoughtless man, that laughs today;  
Tomorrow may be dying.

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THE END